

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

*Parish Life Survey*

**Holy Infant Parish  
Durham, North Carolina**

**December 2009**



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## **Center for Applied Research in the Apostolate Pastoral Assistance Surveys and Services (PASS)**

### **Parish Life Survey for Holy Infant Parish Durham, North Carolina**

#### **Executive Summary**

The Holy Infant 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 designed specifically for Holy Infant Parish. The parish distributed the questionnaire to those attending the parish liturgies over one weekend in October, 2009. In all, there were 654 valid responses.

Major findings can be summarized as follows:

#### **Aspects of Parish Life**

- More than nine in ten respondents (98 percent) evaluate parish life at Holy Infant Parish overall as “good” or “excellent.”
- More than half of respondents say that Holy Infant Parish overall, Masses and liturgies in general, the sense of community within the parish, promotion of responsible stewardship among parishioners, and efforts to educate parishioners in the faith are “excellent.”
- More than two in five respondents at Holy Infant Parish find the prayerful, reverent atmosphere at Mass (47 percent) and the music overall (45 percent) to be “excellent.” Another one-third (34 percent) evaluates the song selection as “excellent.”
- Nine in ten or more respondents at Holy Infant Parish are “somewhat” or “very much” attracted to the parish by its open, welcoming spirit (95 percent) and feeling like they belong (90 percent).

#### **Parish Strengths**

##### ***Parish Leadership***

- Two-thirds of respondents (63 percent) evaluate the leadership provided by the pastor as “excellent.” Almost all (98 percent) evaluate the leadership provided by the pastor as “good” or “excellent.”
- More than nine in ten respondents (95 percent) find the parish office services to be “good” or “excellent.”

##### ***Volunteering and Outreach***

- More than half of respondents find the efforts to encourage sharing treasure (54 percent) and time and talent (54 percent) with the parish as “excellent.”
- Almost six in ten respondents (58 percent) evaluate parish efforts to provide adequate opportunities to volunteer to help the needy as “excellent.”
- Three-quarters of respondents at Holy Infant Parish respond that youth ministry (76 percent) and children's religious education/formation (75 percent) should “very much” be a priority at the parish.

### ***Community and Hospitality***

- Almost nine in ten or more respondents at Holy Infant Parish evaluate the parish social ministry programs and the welcoming spirit of the parish as “good” or “excellent.”
- Nine in ten respondents (89 percent) find the social activities to be “good” or “excellent,” with one-third (36 percent) evaluating them as “excellent.”

### ***Spiritual Growth***

- Four in ten respondents agree that parish efforts to nurture their relationship with Christ (42 percent), foster spiritual growth (41 percent) and help them understand Salesian values in their daily life (39 percent) as “excellent.”
- Just under nine in ten respondents (86 percent) are “somewhat” or “very” attracted to the parish because of its opportunities for spiritual growth, with two in five (39 percent) saying these opportunities “very much” attract them to the parish.

## **Opportunities for Improvement**

### ***Parish Facilities***

- One-quarter of respondents find the entire worship space to be “fair” or “poor.”
- Of those who responded, 35 percent find the nursery/playground to be “fair” or “poor.” Likewise, about three in ten evaluate the seating for worship (30 percent), the sound system (30 percent) and the classrooms, meeting, and social space (28 percent) as “fair” or “poor.”

### ***Parish Communications***

- One in ten (12 percent) respondents find the parish efforts to manage and communicate parish finances “fair” or “poor;” likewise, 12 percent evaluate parish efforts to be responsive to the needs and concerns of fellow parishioners the same way.
- One-quarter of respondents (23 percent) “somewhat” or “strongly” disagree that they understand the organization of the parish, including councils, ministries, and others. Likewise, one in ten respondents (11 percent) “somewhat” or “strongly” disagree that they feel well-informed about what goes on in the parish.

### ***Stewardship***

- One-third of respondents (33 percent) are “very much” prevented from volunteering at the parish more because they are already volunteering as much as they’d like; another three in ten (31 percent) are “somewhat” prevented from volunteering for the same reason. One-quarter (26 percent) report that already volunteering as much as they would like to at the parish is “not at all” preventing them from more volunteering.
- Almost nine in ten respondents (88 percent) say that already contributing what they have prayerfully considered to be appropriate “somewhat” or “very much” affects their contributions to the parish.
- Eight in ten respondents “somewhat” or “strongly” agree that they believe in the usefulness of the EFT program for regular parishioner contributions.
- More than half of respondents (56 percent) name charities, such as homeless shelters and food banks, as the top priority for parish contributions to social justice efforts.

# **Center for Applied Research in the Apostolate Pastoral Assistance Surveys and Services (PASS)**

## **Parish Life Survey for Holy Infant Parish Durham, North Carolina**

### **Introduction**

The Holy Infant 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 designed specifically for Holy Infant Parish. The parish distributed the questionnaire to those attending the parish liturgies over one weekend in October 2009. In all, there were 656 respondents. Once respondents under the age of 18 were excluded, 654 eligible respondents were included in analyses. Following standard assumptions of statistical inference, a sample size of 654 provides a margin of error of approximately  $\pm 1.5$  percentage points.<sup>1</sup>

### **Interpreting This Report**

Most of the questions in this survey use four point scales ("not at all," "only a little," "somewhat," "very much"; "poor," "fair," "good," "excellent"). These scales allow half of the responses to be interpreted as relatively more "negative" ("poor" and "fair," for example) and half as relatively more "positive" ("good" and "excellent," for example). 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 percent, as well as the percentage of all respondents that did not respond to each question, separately calculated out of 100 percent 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 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

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<sup>1</sup>Strictly speaking, it is necessary to know the total population (in this case, the total number of adult parishioners) to calculate margin of error. According to the parish, there are 780 registered families at Holy Infant Parish. For obvious reasons, those who are represented in a given in-pew survey are disproportionately more frequent Mass attenders. With a sample of 654 respondents, the margin of error of approximately  $\pm 1.5$  percentage points means that if all parishioners had responded to the questionnaire, the response to each question would vary no more than approximately 2 percentage points above or below the actual percentage reported in Appendix I.

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 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.

As a companion to the quantitative data analyzed in this report, two open-ended questions collected qualitative data for additional analysis. For these data, respondents were prompted with a question and given an open box in which to respond, rather than a forced set of response options. These comments are analyzed both in tandem with the quantitative data and in separate sections throughout this report. While the responses may not be statistical in nature, they do offer a depth to the data that is not attainable through closed-ended questions only.

CARA regularly conducts parish surveys through the Pastoral Assistance Surveys and Services (PASS). PASS is a series of dynamic survey instruments for pastoral planning, including survey data collection, analyses of key stakeholders and demographic groups, and user-friendly reports and products.

From the aggregate data collected through PASS over the past 15 years, CARA has a database of characteristics of parish life gathered from more than 750 parishes nationwide. While this database is not a random sample of parishes, and therefore not necessarily representative of all parishes nationwide, it is the most comprehensive source of data of its kind and covers a broad range of topics important to vibrant parish life.

Results from the PASS National Database of Parish Life will be compared to those from the Holy Infant Parish Survey to put the parish results in to a larger national context. Additionally, where available, comparisons will be made to findings from CARA’s nationally representative surveys of adult self-identified Catholics conducted since 2000.

## Section I: Responding Parishioners

This section of the report includes demographic and other descriptive data for 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 a typical weekend at the parish.

### Demographic Characteristics of Respondents

#### Age and Gender

The average age of adult respondents is 52 years old.

<b>Age of Respondents</b>	
<i>Percentage responding</i>	
18-21	2%
22-29	7
30-39	15
40-49	17
50-59	26
60-69	20
70-79	8
80 and above	5
Mean	52
Median	53

Respondents were born between 1915 and 1991 and range in age from 18 to 94 years old. Those born between 1940 and 1959 (ages 50 – 69) represent the largest proportion of respondents. More than one-third of respondents (37 percent) are under the age of 40. The average (mean) age is 52, with half of respondents being older than 53 years old and half younger than 53. Comparatively, Catholic parishes nationally also have an average age of 53 years.

Three in five respondents (60 percent) are female and two in five (40 percent) are male. This is very similar to Catholic parishes for which CARA has collected data, with 62 percent of respondents being female, and 38 percent male.

## Generation

Important differences among groups in parishes are typically found among those who belong to different generations. CARA divides Catholics into the following four generations, reflective of the age categories used by many other Catholic researchers.

<b>Generations</b>			
<i>Percentage by group</i>			
	<b>Holy Infant Parish</b>	<b>Parishes Nationally</b>	<b>Adult Catholics Nationally<sup>2</sup></b>
Pre-Vatican II	17%	35%	17%
Vatican II	43	42	33
Post-Vatican II	34	23 <sup>3</sup>	36
Millennial	6		15

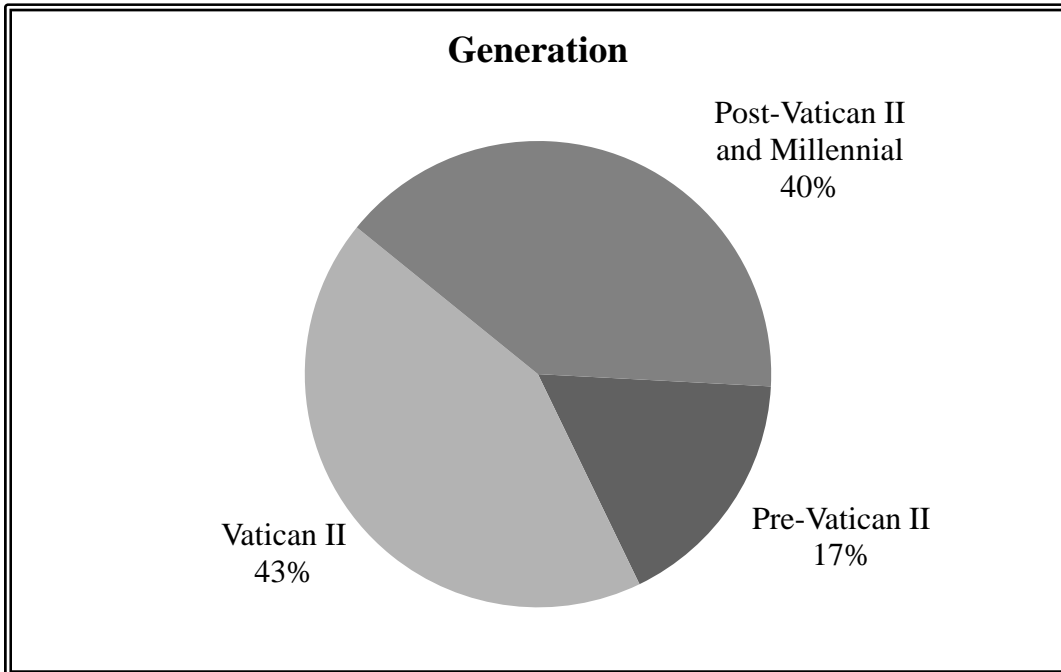
- *The “Pre-Vatican II Generation,” ages 67 and over in 2009.* The Pre-Vatican II Generation was born in 1942 or earlier. Its members came of age before the Second Vatican Council. Members of the Pre-Vatican II Generation make up 17 percent of the respondents, which is lower than the percentage found at parishes nationally (35 percent), and equal to that of adult Catholics nationally (17 percent).
- *The “Vatican II Generation,” ages 49-66 in 2009.* 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 are 43 percent of respondents, which is about equal to other parishes surveyed by CARA (42 percent), and higher than the national average of adult Catholics (33 percent).
- *The “Post-Vatican II Generation,” ages 28-48 in 2009.* 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. Thirty-four percent of respondents are members of the Post-Vatican II Generation, which is about equal to the national average for adult Catholics (36 percent). Comparative data for other parishes surveyed by CARA do not distinguish between the Post-Vatican II Generation and the Millennial Generation because CARA has only recently begun to collect these data separately for these two generations.

<sup>2</sup>Source: Gray, Mark M. and Paul M Perl. 2008. *Sacraments Today: Belief and Practice among U.S. Catholics.* Center for Applied Research in the Apostolate, Georgetown University: Washington, DC

<sup>3</sup> Note: The combined percentages for the Post-Vatican II and Millennial Generations is due to only recently separately calculating these generations in CARA parish surveys.

- *The “Millennial Generation,” ages 18-27 in 2009.* This generation, born in 1982 or later (up to 1991 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. Six percent of respondents belong to the Millennial Generation, about half the size of this generation in the national adult Catholic population (15 percent).

Due to the small number of members of the Millennial Generation this group of respondents will be combined with the Post-Vatican II Generation for subgroup analyses presented in this report.



## Marital Status

Almost two-thirds of respondents (64 percent) report having been married in the Church and are currently married. An additional 10 percent of respondents report being married in other circumstances, including married outside of the Church (7 percent), divorced and remarried (2 percent) and widowed and remarried (less than 1 percent).

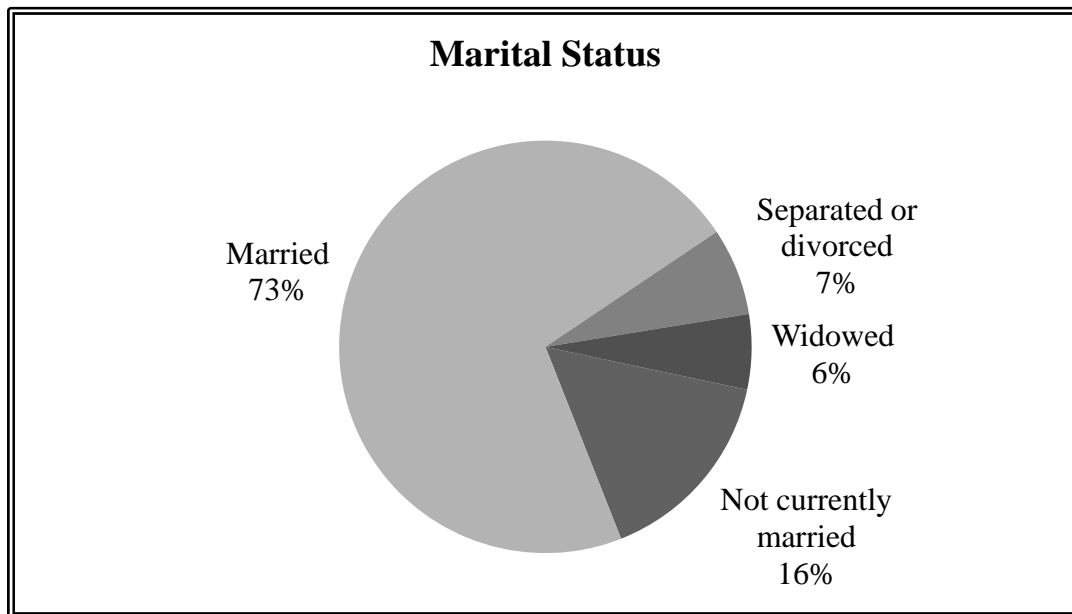
<b>Marital Status</b>			
<i>Percentage responding</i>			
	<b>Holy Infant Parish</b>	<b>Parishes Nationally</b>	<b>Adult Catholics Nationally<sup>4</sup></b>
Single, never married	12%	13%	25%
Engaged to be married	2	---*	---
Unmarried, cohabitating	2	---	4
Widowed and remarried	<1	1	---
Divorced and remarried	2	4	---
Married within the Church	64		
Married outside of the Church	7	71**	53**
Separated	1		1
Divorced	6	6**	12
Widowed	6	5	5
*Data unavailable			
**Data categories combined during data collection			

- One quarter of respondents (24 percent) are not currently married, including those who have never been married (12 percent), those engaged to be married (2 percent), and those cohabitating (2 percent). This figure also includes the separated (1 percent), divorced (6 percent), and widowed (6 percent) respondents.
- Holy Infant Parish respondents are very similar to in marital status to parishes nationally. While 12 percent of Holy Infant respondents are single, never married, 13 percent of respondents at parishes nationally are single, never married. This compares to adult Catholics nationally, of which 25 percent are single, never married. Likewise, seven in ten (71 percent) Holy Infant Parish respondents are married within or outside of the Church, 71 percent of respondents at parishes nationally and just over half (53 percent) of adult Catholics nationally responded the same way.

<sup>4</sup> Source: Gray, Mark M., et al. 2007. *Marriage in the Catholic Church: A Survey of U.S. Catholics*. Center for Applied Research in the Apostolate, Georgetown University: Washington, DC.

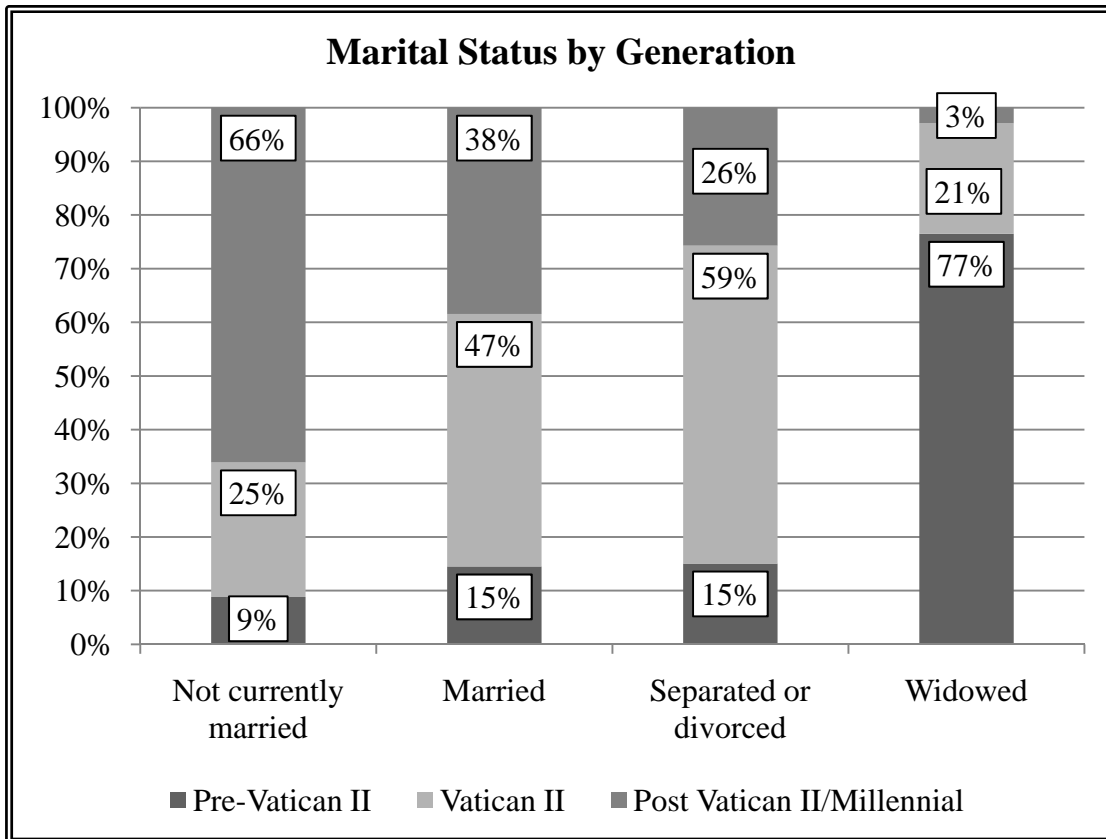
For ease of analyses, marital status can be collapsed in to several basic categories:

- Married – this includes those respondents married in the Church, married outside of the Church, and widowed or divorced and remarried. This group includes three quarters of respondents (73 percent).
- Divorced or separated – this category is a combination of those respondent who are currently separated from their spouse or are divorced. Less than one in ten (7 percent) respondents fit in to this category.
- Widowed – for this category, only those respondents who identified themselves as widowed are included. This category is reported separately because of the life cycle influences on this marital status; older respondents are more likely to be widowed, and may have unique pastoral needs. Only six percent of respondents are widowed.
- Not currently married – this grouping includes those who are single and have never married, those cohabitating, and those engaged to be married. One in six (16 percent) respondents are included in this category.



### ***Differences by Generation***

Almost two-fifths (38 percent) of married respondents are in the Post-Vatican II or Millennial Generation, ages 48 or younger.



- The majority of married respondents are from the Pre-Vatican II and Vatican II Generations.
- Two in three not currently married respondents (66 percent) are of the Post-Vatican II/Millennial Generation.
- More than half of separated or divorced respondents (59 percent) are part of the Vatican II Generation.

## Children in the Household

Just over one-quarter of respondents (28 percent) report having a child in the household who is in grade 12 or less. In the table below, the percentage of the total respondents with children in each of the age groupings is listed, along with the percentage of respondents who left the question blank. Because respondents were given the instruction to “leave blank if none,” it is assumed that these respondents do not have children in this age group living in their household.

<i>Number of your children or stepchildren living with you who are:</i>		
	<b>Number of children</b>	<b>Percentage responding</b>
In Preschool or younger	1	7%
	2	3
	No response	90
In Kindergarten through grade six	1	8%
	2	4
	3 or more	1
	No response	87
In grades seven and eight	1	4%
	2	1
	No response	95
In grades nine through 12	1	8%
	2	1
	3 or more	<1
	No response	91
Adult children	1	9%
	2	4
	3 or more	1
	No response	86

- About one in seven respondents (13 percent) report having one or more children or stepchildren between kindergarten and grade six in the household.
- Fourteen percent of respondents report having at least one adult child or stepchild living in their household.

## Racial and Ethnic Identity

Three-quarters of respondents at Holy Infant Parish (76 percent) say that their primary racial or ethnic identity is white.

<i>What is your primary racial or ethnic identity?</i>			
<i>Percentage responding</i>			
	<b>Holy Infant Parish</b>	<b>Parishes Nationally</b>	<b>Adult Catholics Nationally</b>
White	76%	62%	64%
Hispanic or Latino(a)	4	26	28
Black or African American	3	2	3
Asian or Pacific Islander	15	4	
American Indian or Alaska Native	1	4	5*
Other	1	3	

\*Data categories combined during data collection

- About one-quarter of adult Catholics nationally and at parishes are Hispanic or Latino(a). At Holy Infant Parish, four percent of respondents primarily identify as Hispanic or Latino(a).
- Holy Infant Parish respondents are about three times more likely to identify as Asian or Pacific Islander than respondents at other parishes nationally (15 percent to 4 percent, respectively).
- Holy Infant Parish respondents identify as Black or African American at the same rate as adult Catholics nationally and as respondents at parishes nationally.
- CARA data do not break out racial responses for other minority groups; nationally, five percent of adult Catholics are Asian or Pacific Islander, American Indian or Alaska Native, or some other race.

### *Differences by Generation*

The Post-Vatican II respondents at Holy Infant Parish are more diverse than other generations at the parish. While seven in ten identify as white, one-quarter are Asian or Pacific Islander.

	<b>Pre- Vatican II</b>	<b>Vatican II</b>	<b>Post- Vatican II</b>
White	81%	81%	69%
Asian or Pacific Islander	8	12	24
Other racial or ethnic identity*	11	8	8

\*Includes respondents identifying as Hispanic or Latino(a), Black or African American, American Indian or Alaska Native, or some other race

- Those in the Pre-Vatican II and Vatican II Generations report their primary racial or ethnic identity as “white” at the same rates (81 percent).
- About one in ten Pre-Vatican II respondents are Asian or Other Pacific Islander or some other racial identity; likewise, about one in ten respondents of the Vatican II Generation are Asian or Pacific Islander or some other racial or ethnic identity.

## **ZIP Codes**

The majority of respondents report their local ZIP code being in Durham, North Carolina. In fact, 373 respondents (63 percent of those providing a ZIP code) are located in the same ZIP code as Holy Infant Parish. For more information on respondents' local ZIP codes, as well as proximity to the parish, please see Appendix IV.

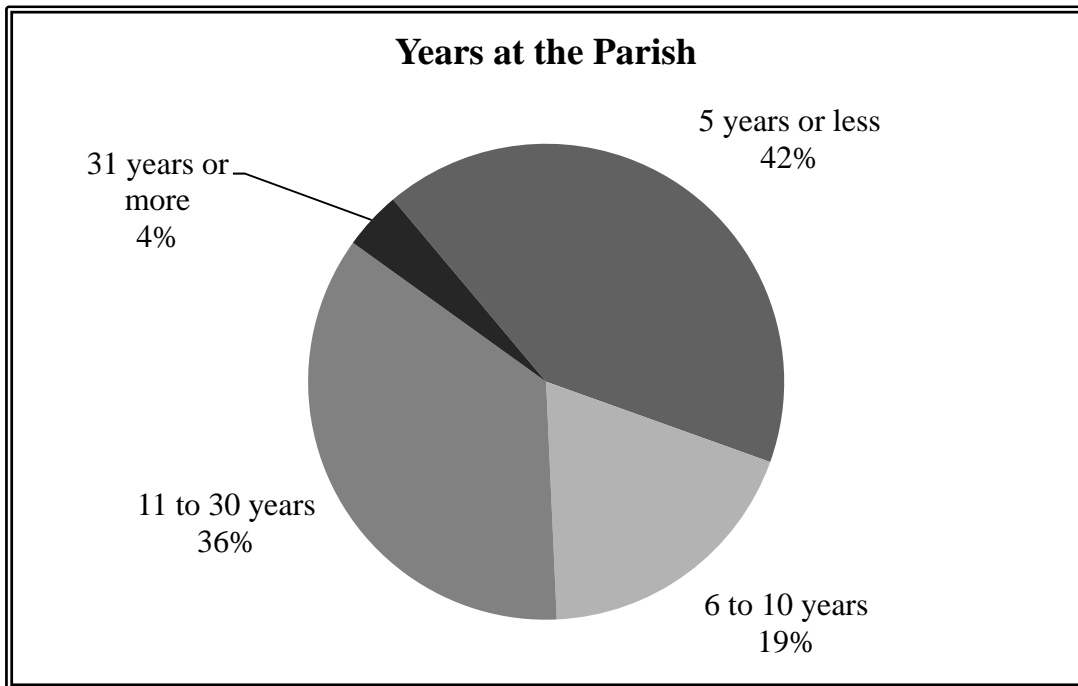
<b>Top Five Respondent ZIP Codes</b>		
<b>ZIP Code</b>	<b>Number Responding</b>	<b>City Center</b>
27713	373	Durham
27707	81	Durham / Shannon Plaza
27517	30	Chapel Hill
27705	16	Durham
27703	12	Durham

## Religious Characteristics of Respondents

This section describes several characteristics of respondents that relate to their religious attributes and parish-related behaviors.

### Years Attending the Parish

On average, respondents report attending Holy Infant Parish for 11 years. The minimum number of years reported is one year, and the maximum reported is 43 years. Half of respondents report that they have been at the parish for eight years or less. Nationally, respondents report attending their parish for an average of 18 years.



## Frequency of Mass Attendance

Six in ten respondents (61 percent) report attending Mass weekly or more often. Half of respondents (50 percent) report attending Mass “every week,” while an additional three in ten (30 percent) report attending “almost every week.”

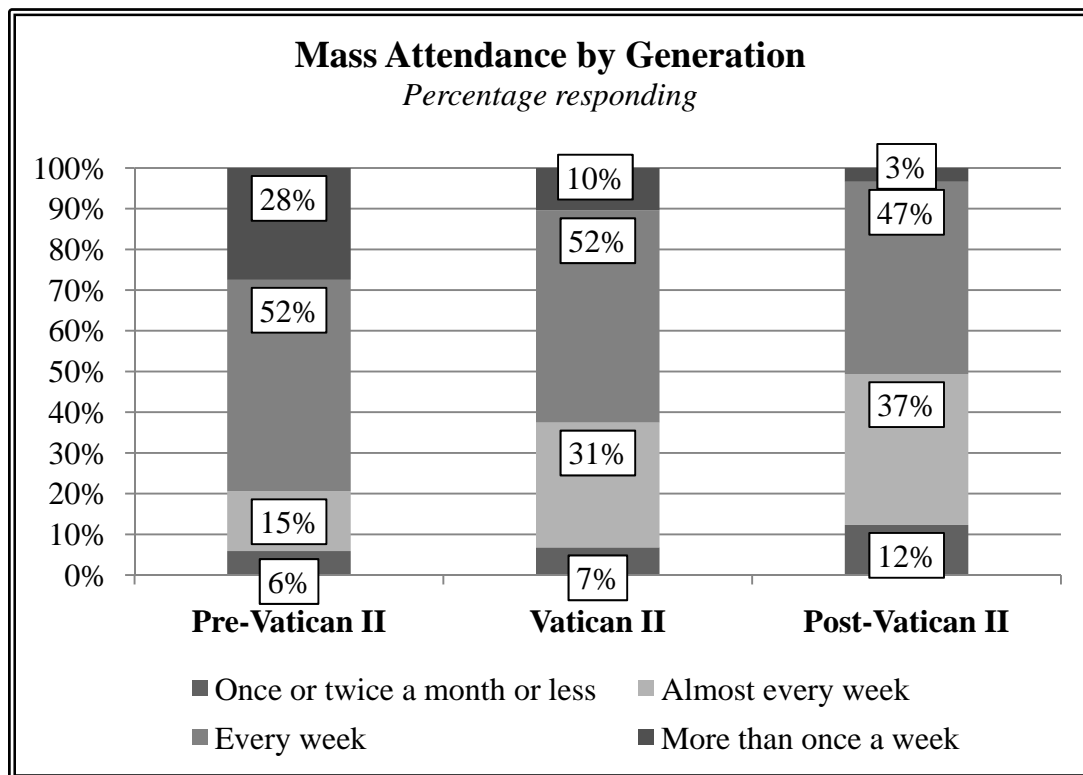
<b><i>About how frequently do you currently attend Mass?</i></b>			
<i>Percentage responding</i>			
	<b>Holy Infant Parish</b>	<b>Parishes Nationally</b>	<b>Adult Catholics Nationally</b>
Never or rarely	<1%	1%	32%
A few times a year	1	2	24
Once or twice a month	8	6	10
Almost every week	30	21	10
Every week	50	57	20
More than once a week	11	14	3

- The majority of respondents at Holy Infant Parish report attending Mass almost every week or more frequently (91 percent).
- Respondents at Holy Infant Parish attend Mass at similar rates to respondents at parishes nationally. However, respondents at both Holy Infant Parish and at parishes nationally attend Mass more frequently than adult Catholics nationally. Because the surveys of parishes nationally and Holy Infant Parish were conducted in-pew, it is expected that these respondents would attend Mass with greater frequency than adult Catholics nationally.
- Three in ten respondents (31 percent) attend the 8:30 Mass on Sundays, while 28% attend the 5:15 p.m. Saturday Mass. Slightly more (39 percent) attend the 11:00 a.m. Sunday Mass.

<b><i>Which Mass do you usually attend at this parish?</i></b>	
<i>Percentage responding</i>	
5:15 p.m. Saturday	28%
8:30 a.m. Sunday	31
11:00 a.m. Sunday	39
I do not regularly attend Mass at this parish.	2

### *Differences by Generation*

Regardless of generation, respondents attend Mass weekly at about the same rates. However, those of the youngest generation are the least likely of any generation to report attending Mass more than once a week. While more than one-quarter (28 percent) of respondents in the Pre-Vatican II Generation report attending Mass more than once a week, one in ten (10 percent) respondents of the Vatican II Generation report attending Mass at the same frequency, and only 3 percent of the Post-Vatican II Generation attend Mass more than once a week.



Respondents in the Post-Vatican II Generation are more likely than respondents from the other generations to report attending the 11:00 a.m. Sunday Mass. However, respondents from the Pre-Vatican II and Vatican II Generations are evenly distributed between the Masses, with about one-third attending each.

***Which Mass do you usually attend at this parish?***

*Percentage responding by Generation*

	<b>Pre- Vatican II</b>	<b>Vatican II</b>	<b>Post- Vatican II</b>
5:15 p.m. Saturday	29%	31%	23%
8:30 a.m. Sunday	30	34	28
11:00 a.m. Sunday	38	33	47
I do not regularly attend Mass at this parish.	4	2	2

**Registration, Primary Place of Worship, and Current Religious Identity**

More than nine in ten respondents (95 percent) currently identify themselves as Catholic. About three-quarters of respondents (74 percent) are registered at Holy Infant Parish. Likewise, 90 percent report that Holy Infant Parish is their primary place of worship. Comparatively, 81 percent of respondents to parish surveys nationally are registered in the parish where they are responding; 90 percent report that the responding parish is their primary place of worship.

***Differences by Generation***

Those in the Post-Vatican II and Millennial Generations are less likely than others to report being registered in the parish, but are as likely as others to report that Holy Infant Parish is their primary place of worship. Likewise, there are no statistically significant differences of religious self-identification by generation. While all respondents in the Pre-Vatican II Generation responded that they are currently Catholic, more than nine in ten Vatican II respondents (95 percent) and Post-Vatican II respondents (94 percent) agreed that they are currently Catholic.

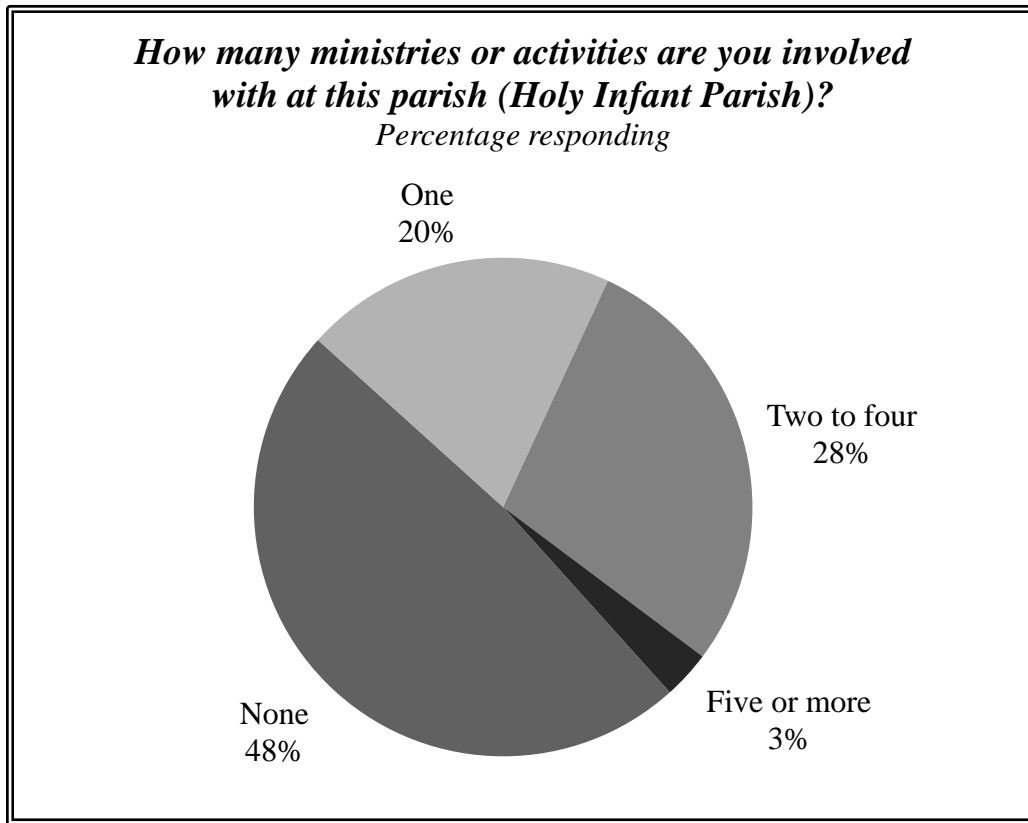
**Parish Registration, Primary Place of Worship, and Current Religious Identification by Generation**

*Percentage responding "yes"*

	<b>Pre- Vatican II</b>	<b>Vatican II</b>	<b>Post- Vatican II</b>
Are you currently a Catholic?	100%	95%	94%
Is this parish your primary place of worship?	89	89	91
Are you registered in this parish?	79	76	69

## Level of Parish Involvement

Just over half of respondents (52 percent) report being involved in one or more ministries or activities in the parish. On average, respondents report being involved in one ministry or activity in the parish. Likewise, less than 5 percent report being involved in five or more ministries or activities in the parish. At parishes nationally, 50 percent of respondents are not involved in any ministries or activities at the parish. About one-quarter (23 percent) of respondents at parishes nationally report being involved in one ministry or activity, while 24 percent are involved in two to four ministries or activities, and 3 percent are involved in five or more ministries or activities at the parish. Respondents at parishes nationally and respondents at Holy Infant Parish are very similar in their reported activity levels at their parish.



Throughout this report, differences between those involved in one or more ministries or activities and those not involved in any parish ministries or activities will be compared.

### *Differences by Generation*

The Vatican II Generation is more likely than the Pre-Vatican II or Post-Vatican II Generations to be involved in one or more parish activities or ministries.

	<b>Pre-Vatican II</b>	<b>Vatican II</b>	<b>Post-Vatican II</b>
Involved in one or more parish ministries or activities	45%	60%	45%
Not involved in parish ministries or activities	55	40	55

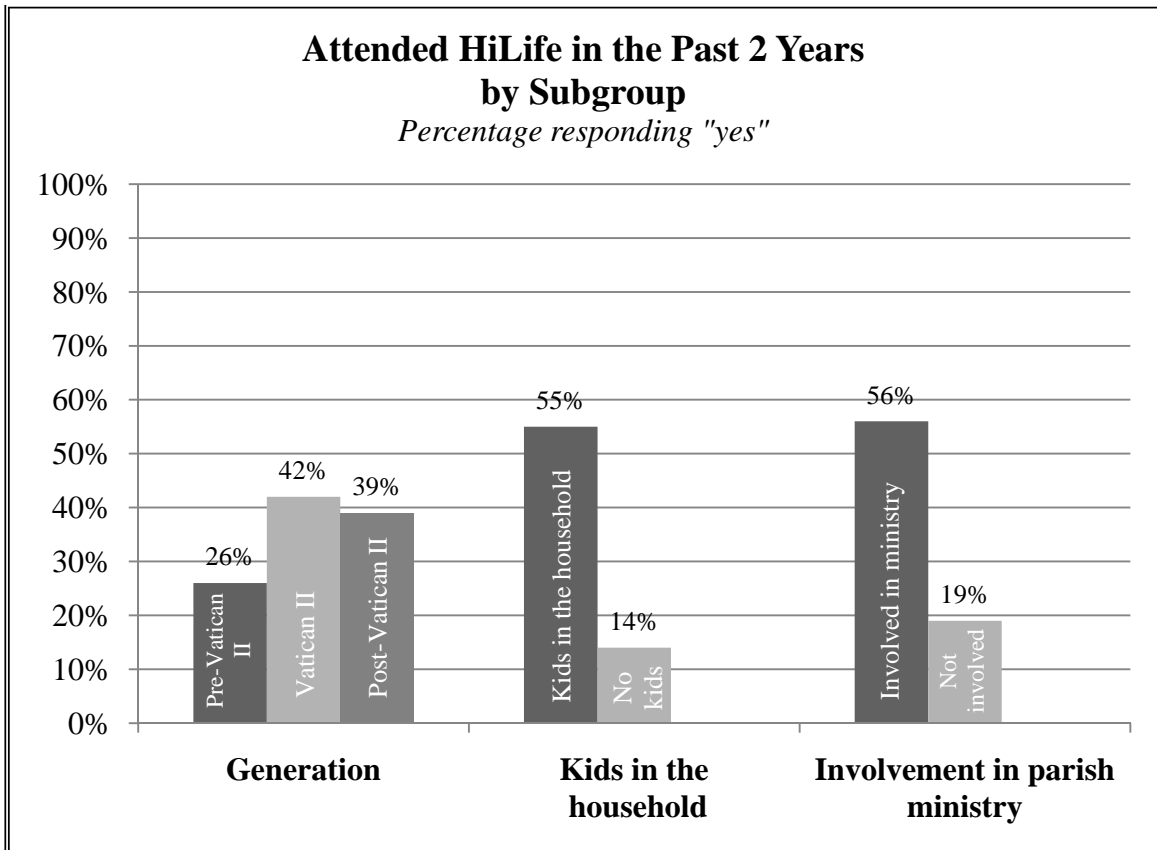
### *Differences by Children in the Household*

Respondents with children or stepchildren under the age of 18 currently living in their household are twice as likely as those without children in the household to be involved in one or more parish ministries or activities (47 percent to 23 percent, respectively).

	<b>Has one or more children in the household under 18</b>	<b>No children under 18 living in the household</b>
Involved in one or more parish ministries or activities	47%	23%
Not involved in parish ministries or activities	53	77

## Involvement in HiLife

Almost two in five respondents (38 percent) report having participated in the HiLife gatherings in the past two years. Respondents in the Vatican II and Post-Vatican II Generations, those with children under 18 currently living in their household, and those involved in one or more parish ministries or activities report having attended a HiLife gathering in the past two years at higher rates than others.



- Two in five respondents in the Vatican II Generation (42 percent) report having attended HiLife in the past two years. About one-quarter (26 percent) of those in the Pre-Vatican II Generation and 39% of the Post-Vatican II Generation report attending HiLife in the past two years.
- More than half (55 percent) of those respondents with children in the household report having attended HiLife in the past two years. About one in seven (14 percent) respondents without children report having attended HiLife in the past two years.
- More than half (56 percent) of those involved in parish ministry report having attended HiLife in the past two years, compared to one in five (19 percent) of those not involved in parish ministries who report attending HiLife in the past two years.

## Section II: Evaluation of Aspects of Parish Life

This section of the report outlines respondents’ evaluations of several aspects of parish life, including the overall evaluation of the parish, the worship environment at the parish, and the attributes that attract respondents to the parish.

### Parish Life

More than nine in ten respondents (98 percent) evaluate parish life at Holy Infant Parish overall as “good” or “excellent.”

<b>Evaluation of Parish Life</b>		
<i>Percentage responding</i>		
	<b>“Good” or “Excellent”</b>	<b>“Excellent” Only</b>
<i>Evaluate the following aspects of parish life...</i>		
Holy Infant Parish overall	98%	52%
Masses and liturgies in general	95	51
Sense of community within the parish	94	57
Promotion of responsible stewardship among parishioners	94	50
Efforts to educate parishioners in the faith	93	54
Efforts to promote social justice	92	45
Vision provided by parish leaders	92	38
Spreading the Gospel/evangelizing	88	35

- More than half of respondents say that Holy Infant Parish overall, Masses and liturgies in general, the sense of community within the parish, promotion of responsible stewardship among parishioners, and efforts to educate parishioners in the faith are “excellent.”
- While more than nine in ten (92 percent) evaluate the parish efforts to promote social justice as “good” or “excellent,” just under half (45 percent) evaluate this effort as “excellent.” Likewise, 92 percent of respondents find the vision provided by parish leaders to be “good” or “excellent,” with almost two in five (38 percent) saying “excellent.”
- Almost nine in ten (88 percent) respondents evaluate Holy Infant Parish efforts at spreading the Gospel and evangelizing as “good” or “excellent,” with just over one-third (35 percent) saying “excellent.”

Compared to parishes nationally, Holy Infant Parish respondents evaluate parish life more positively. The gap between the evaluation of parish life as “good” or “excellent” at Holy Infant Parish compared to parishes nationally ranges from 4 percentage points (efforts to educate parishioners in the faith and spreading the Gospel/evangelizing) to 18 percentage points (efforts to promote social justice).

<b>Evaluation of Parish Life</b>		
<b>Comparisons to national parish data</b>		
<i>Percentage responding</i>		
	<u><b>Holy Infant Parish</b></u> <b>“Good” or “Excellent”</b>	<u><b>National Parish Data</b></u> <b>“Good” or “Excellent”</b>
<i>Evaluate the following aspects of parish life...</i>		
Parish overall	98%	89%
Masses and liturgies in general	95	88
Sense of community within the parish	94	81
Efforts to educate parishioners in the faith	93	89
Efforts to promote social justice	92	74
Vision provided by parish leaders	92	78
Spreading the Gospel/evangelizing	88	84

## Parish Worship Environment

More than nine in ten respondents at Holy Infant Parish evaluate the Christmas and Easter liturgies and the weekend Mass schedule at the parish as “good” or “excellent” (97 percent and 93 percent, respectively), with more than half saying they are “excellent” (62 percent and 52 percent, respectively). Overall, Holy Infant Parish respondents evaluate the parish worship environment positively.

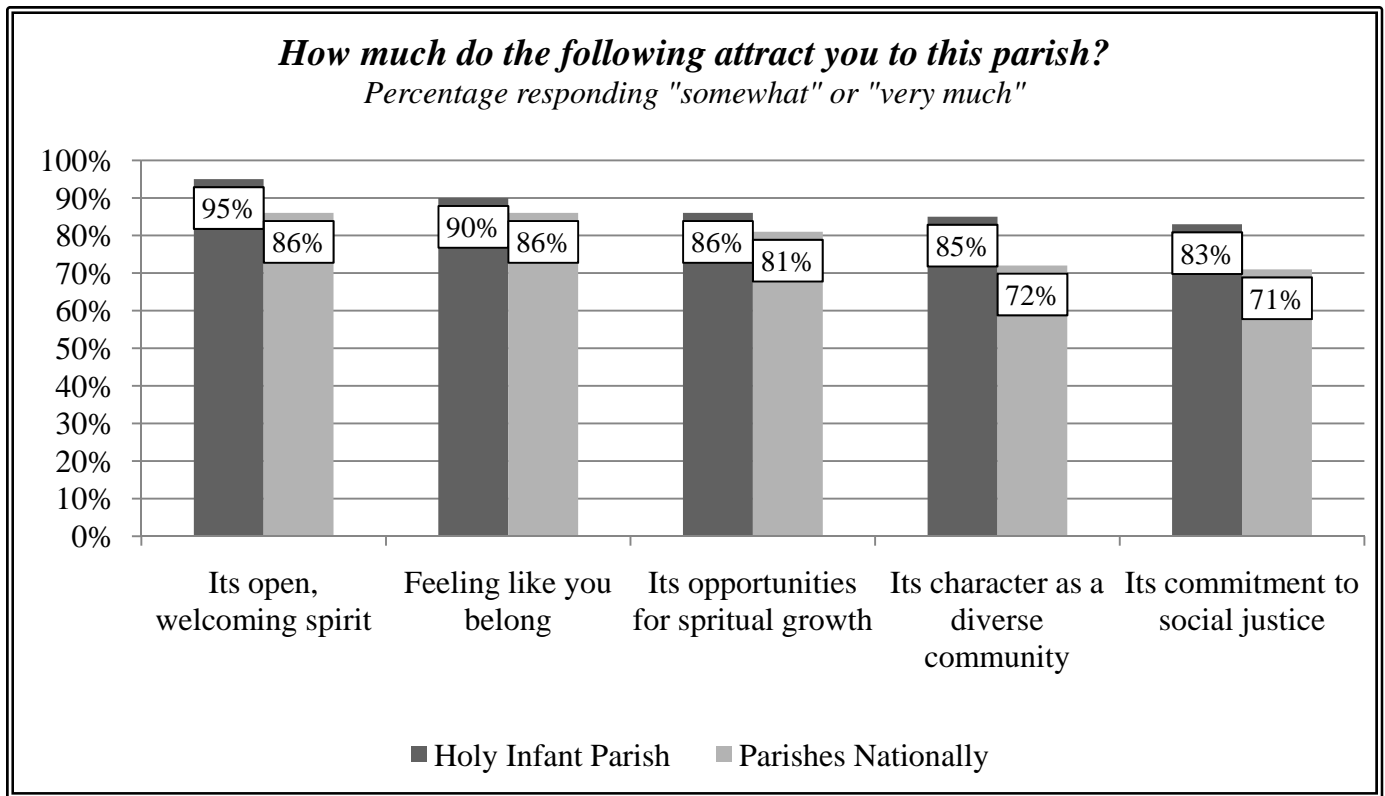
<b>Parish Worship Environment</b>				
<i>Percentage responding</i>				
	<u>Holy Infant Parish</u>		<u>Parishes Nationally</u>	
	<b>“Good” or “Excellent”</b>	<b>“Excellent” Only</b>	<b>“Good” or “Excellent”</b>	<b>“Excellent” Only</b>
<i>Evaluate these areas of worship in general...</i>				
Christmas and Easter liturgies	97%	62%	---*	---*
Weekend Mass schedule	93	52	89%	52%
Prayerful, reverent atmosphere at Mass	88	47	86	42
Music overall	86	45	82	47
Song selection	78	34	73	30

\*Question not available in the national parish database.

- Compared to parishes nationally, Holy Infant Parish respondents evaluate parish worship environment very similarly. For example, while 88 percent of Holy Infant Parish respondents find the prayerful, reverent atmosphere at Mass to be “good” or “excellent,” 86 percent of respondents at parishes nationally responded the same way. These similarities exist throughout all questions on the parish worship environment.
- More than two in five respondents at Holy Infant Parish find the prayerful, reverent atmosphere at Mass (47 percent) and the music overall (45 percent) to be “excellent.” Another one-third (34 percent) evaluates the song selection is “excellent.”
- Six in ten respondents (59 percent) say that the quality of the liturgy at Holy Infant Parish attracted them “very much” to the parish, compared to 56 percent of respondents at parishes nationally. Similarly, more than half of respondents at Holy Infant Parish (54 percent) say that the quality of the homilies attracted them “very much” to the parish, while 57 percent of respondents at parishes nationally responded the same way (not shown in table).
- Two in five respondents at Holy Infant Parish (42 percent) are “very much” attracted to the parish because of the quality of the music, compared to 40 percent of respondents at parishes nationally.

## Attraction to the Parish

Nine in ten or more respondents at Holy Infant Parish are “somewhat” or “very much” attracted to the parish by its open, welcoming spirit (95 percent) and feeling like they belong (90 percent), which is higher than respondents at parishes nationally (86 percent for each). Holy Infant Parish respondents are “somewhat” or “very much” attracted to the parish by each of the above parish characteristics at higher rates than respondents at parishes nationally. Eight in ten or more respondents at Holy Infant Parish list each of the attributes below as “somewhat” or “very much” attracting them to the parish. The figure below shows the top five attributes of the parish that are “somewhat” or “very much” attractive to respondents, along with their corresponding national parish data.



Additionally, respondents were asked about other attributes that may attract them to the parish. Almost nine in ten (88 percent) are “somewhat” or “very” attracted to the parish because of its size, with more than half (52 percent) saying they are “very” attracted to the parish because of its size. Almost eight in ten (79 percent) are “somewhat” or “very” attracted to the parish because of its programs and activities. This is slightly lower than respondents at parishes nationally (83 percent).

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

*Percentage responding*

	<b><u>Holy Infant Parish</u></b>		<b><u>Parishes Nationally</u></b>
	<b>“Somewhat” or “Very much”</b>	<b>“Very much” Only</b>	<b>“Somewhat” or “Very much”</b>
Its size	88%	52%	---*
The parish programs and activities	79	32	83%
Its faith formation for adults	70	28	66
Its religious education /formation for children and youth	68	34	74
Its programs for young adults	57	24	---*

\*National parish data are unavailable.

- Seven in ten respondents at Holy Infant Parish are “somewhat” or “very” attracted to the parish because of its faith formation for adults, with almost three in ten (28 percent) being “very” attracted to the parish because of its faith formation for adults. Nationally, two-thirds of respondents (66 percent) are “somewhat” or “very” attracted to their parish because of the faith formation for adults.
- About two in three respondents (68 percent) are “somewhat” or “very” attracted to the parish because of its religious education/formation for children and youth. This is slightly lower than respondents at parishes nationally, where 74 percent are “somewhat” or “very much” attracted to their parish because of the religious education for children and youth.

### Section III: Questions with High Non-Response

This section of the report highlights questions from the survey that had relatively high non-response rates. This includes questions on areas of faith formation and outreach to parish groups. An instruction was included on the questionnaire to leave the question blank if the respondent was unfamiliar with the topic of the question. The high number of people who did not respond to these questions may suggest a general lack of knowledge or opinion about these programs and activities within the parish. The results of these questions can be informative, but should be interpreted with care due to the high number of respondents who left the question blank.

#### Faith Formation

#### Non-Response Rates

*Please evaluate the following areas of faith formation.*

*Percentage not responding*

Marriage preparation	76%
Rite of Christian Initiation of Adults	70
Sacramental preparation for Confirmation	67
Youth ministry (TYM and JYM)	66
Children's faith development	63
Sacramental preparation for Baptism	63
Sacramental preparation for First Reconciliation and Eucharist	62
Faith formation for adults	60
Hi-life Intergenerational gatherings	53

Those areas of faith formation with the highest non-response rates are tied to sacramental preparation at some stage in the life cycle. It is not surprising that their response rate is low, as many respondents have not participated themselves or had a member of their household participate in these sacramental preparation programs at the parish.

## Evaluation of Faith Formation

Of those who responded, sacramental preparation programs at Holy Infant Parish are generally evaluated as “excellent” or “good.”

***Please evaluate these following areas of faith formation.***

*Percentage responding*

	<b>Excellent</b>	<b>Good</b>	<b>Fair</b>	<b>Poor</b>
Sacramental preparation for First Reconciliation and Eucharist	58%	36%	4%	2%
Rite of Christian Initiation of Adults	57	38	5	1
Marriage preparation	56	41	2	1
Sacramental preparation for Baptism	52	43	3	1
Sacramental preparation for Confirmation	51	41	6	2
Youth ministry (TYM and JYM)	46	41	10	3
HiLife Intergenerational gatherings	44	40	13	3
Children’s faith development	42	45	11	3
Faith formation for adults	39	51	10	<1

- More than half of those who responded to the questions evaluate sacramental preparation for First Reconciliation and Eucharist (58 percent), RCIA (57 percent), Marriage preparation (56 percent), sacramental preparation for Baptism (52 percent) and sacramental preparation for Confirmation (51 percent) as “excellent.”
- Two in five or more of those who responded to the questions evaluate youth ministry (46 percent), HiLife intergenerational gatherings (44 percent) and children’s faith development (42 percent) as “excellent.”

***Comparisons to National Parish Data***

Compared to responses at parishes nationally, Holy Infant Parish respondents evaluate faith formation at the parish more positively than respondents at parishes nationally.

<b><i>Please evaluate the following areas of faith formation.</i></b>		
<i>Percentage responding</i>		
	<b><u>Holy Infant Parish</u></b> <b>“Good” or “Excellent”</b>	<b><u>Parishes Nationally</u></b> <b>“Good” or “Excellent”</b>
Marriage preparation	97%	86%
Sacramental preparation for baptism	95	90
Rite of Christian Initiation of Adults	95	81
Sacramental preparation for First Reconciliation and Eucharist	94	87
Sacramental preparation for Confirmation	92	86
Faith formation for adults	90	71
Youth ministry	87	73

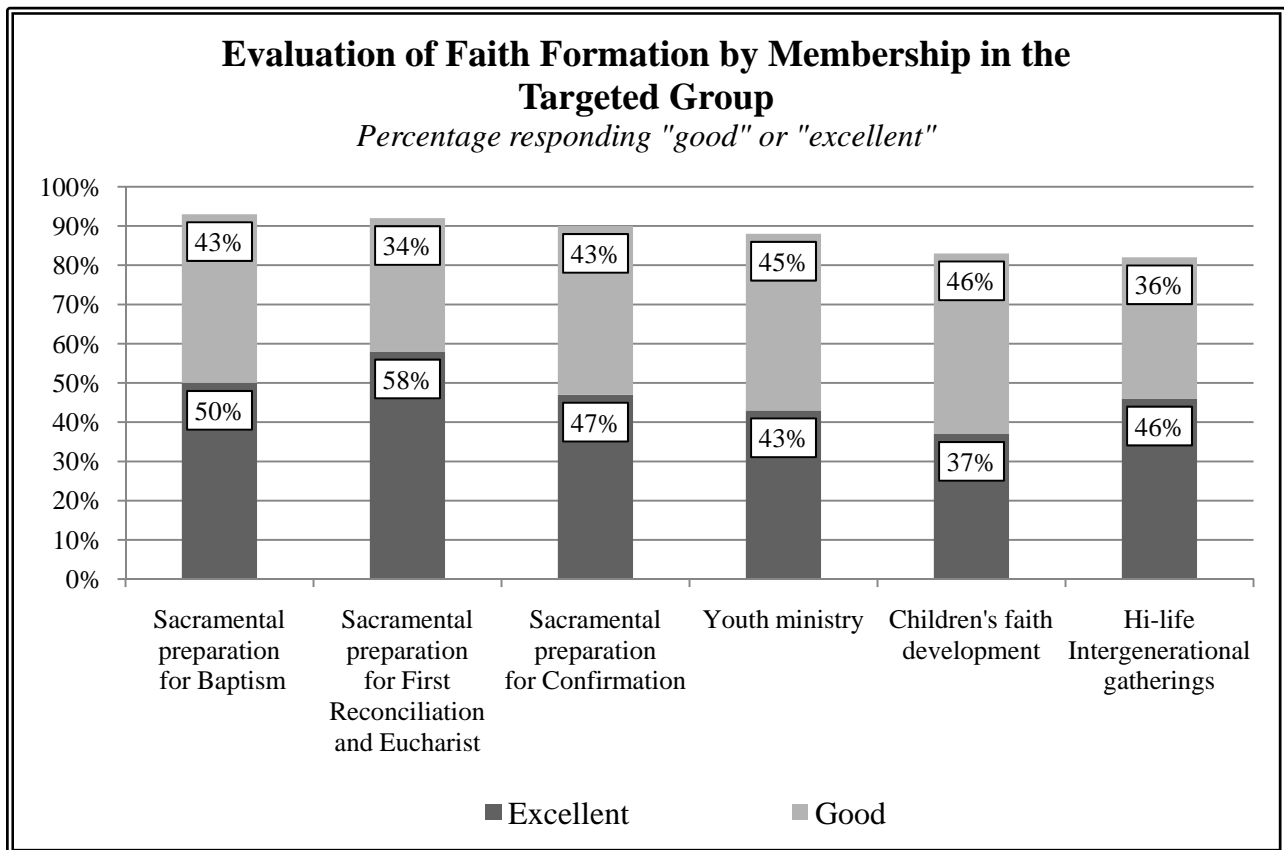
- Almost nine in ten or more respondents at Holy Infant Parish evaluate faith formation as “good” or “excellent.” Almost all (97 percent) respondents who answered evaluate marriage preparation at Holy Infant Parish as “good” or “excellent.”
- Nine in ten respondents at Holy Infant Parish evaluate faith formation for adults as “good” or “excellent,” compared to seven in ten respondents at parishes nationally.
- More than nine in ten respondents at Holy Infant Parish evaluate the RCIA program as “good” or “excellent,” compared to eight in ten respondents at parishes nationally.

***Differences by Membership in Targeted Group***

The figure below shows the evaluation of faith formation by members of the group that faith formation program is targeting. This does not necessarily measure whether or not the respondent has been involved in the particular program, but rather how this particular constituent group evaluates the programs aimed at them. For example, respondents with children under grade six may not have had their child baptized at Holy Infant Parish, but are included in the target group for sacramental preparation for Baptism because theirs is the group most likely to be involved in Baptism preparation classes or programs.

The groups and corresponding programs are:

- **Sacramental preparation for Baptism** – respondents included in this group are those who report having a child in grade six or below living in the household.
- **Sacramental preparation for First Reconciliation and Eucharist** – includes respondents who report having a child in Kindergarten through eighth grade currently living in the household.
- **Sacramental preparation for Confirmation** – includes respondents who report having a child in grades seven through twelve currently living in the household.
- **Youth ministry** – includes respondents with children in grades nine through twelve living in the household.
- **Children’s faith development** – includes respondents who report having a child under the age of 18 currently living in the household.
- **Hi-life Intergenerational gatherings** – includes those respondents who report having attended a Hi-life gathering in the past two years.



## Parish Outreach

### Non-Response Rates

***Evaluate parish outreach to the following parish groups.***

*Percentage not responding*

Those divorced, separated or widowed	73%
African Americans	69
Hispanics/Latino(a)s	68
Teens (ages 13 to 17)	67
Young adults (ages 18 to 35)	67
Asian/Pacific Islanders	66
Pre-school children (age 4 or less)	66
Those who are grieving or in crisis	66
Children (ages 5 to 12)	64
Senior Citizens (ages 65 and older)	60
Adults (ages 36 to 64)	54
Families	44
New parishioners	40
Visitors and guests	34

Those items with the highest non-response rates are related to special statuses. For example, those who have not been divorced, separated or widowed are probably not aware of the outreach the parish has conducted to this group of parishioners. Likewise, those respondents not of a minority racial or ethnic group are probably less likely to have an opinion about the outreach to specific racial and ethnic minority groups.

## Evaluation of Parish Outreach

Between six in ten and nine in ten respondents evaluate outreach to each of the groups as “good” or “excellent.”

<i>Evaluate parish outreach to the following parish groups.</i>				
<i>Percentage responding</i>				
	<b>Excellent</b>	<b>Good</b>	<b>Fair</b>	<b>Poor</b>
Visitors and guests	47%	43%	10%	<1
New parishioners	40	44	14	2
Children	37	53	9	2
Families	36	52	10	2
Teens	36	50	11	3
Those who are grieving or in crisis	36	44	18	2
Asians/Pacific Islanders	35	50	10	5
Pre-school age children	34	45	17	4
Senior citizens	31	48	15	5
Hispanics/Latino(a)s	31	47	14	8
African Americans	30	46	18	5
Adults	29	52	17	2
Young adults	25	53	19	3
Those divorced, separated, or widowed	23	42	29	6

- Four in ten or more evaluate outreach to visitors and guests (47 percent) and new parishioners (43 percent) as “excellent.”
- Of those who responded to the question, more than one-third (35 percent) evaluate outreach to the divorced, separated, or widowed as “fair” or “poor.”

***Comparisons to National Data***

Respondents at Holy Infant Parish evaluate outreach as “good” or “excellent” at equal or higher rates than respondents at parishes nationally.

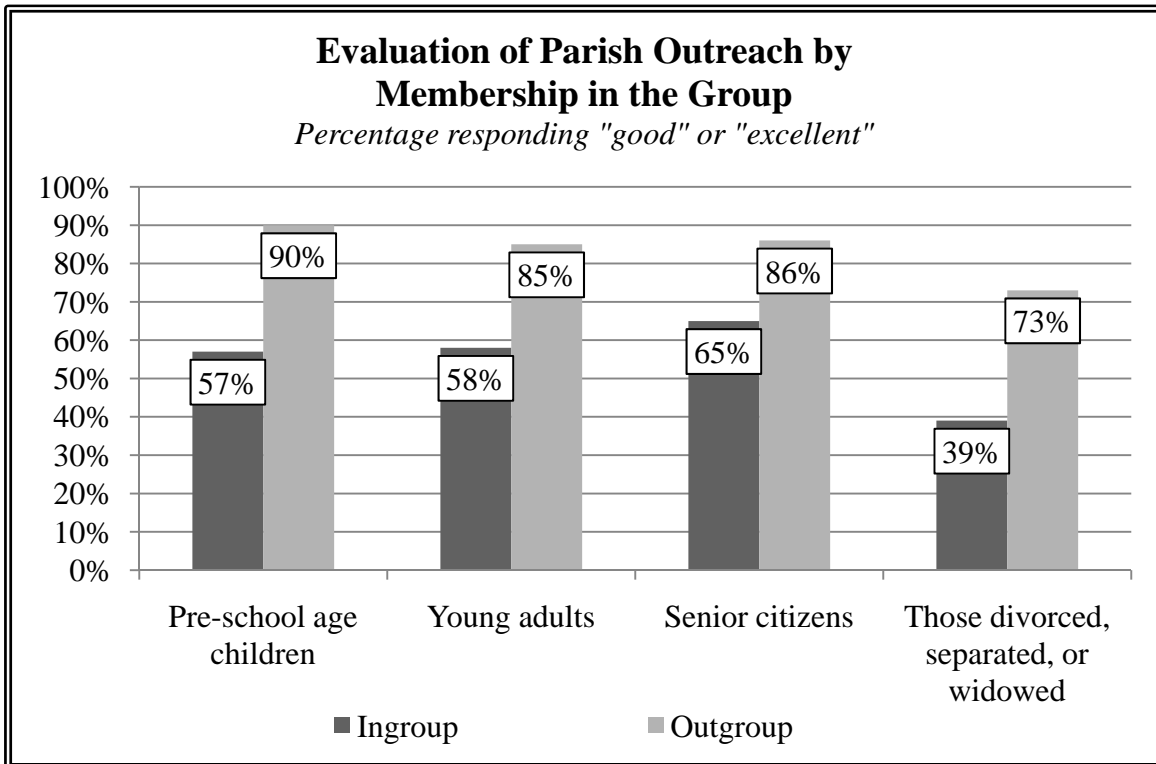
<b><i>Evaluate parish outreach to the following parish groups.</i></b>		
<i>Percentage responding</i>		
	<b><u>Holy Infant Parish</u></b> <b>“Good” or “Excellent”</b>	<b><u>Parishes Nationally</u></b> <b>“Good” or “Excellent”</b>
Visitors and guests	90%	82%
Children	90	77
Families	88	82
Teens	86	72
Asians/Pacific Islanders	85	63
New parishioners	84	70
Adults	81	78
Those who are grieving or in crisis	80	72
Pre-school age children	79	78
Senior citizens	79	75
Hispanics/Latino(a)s	78	71
Young adults	78	67
African Americans	76	64
Those divorced, separated, or widowed	65	54

***Differences by Membership in Targeted Groups***

This section presents the responses for outreach to particular groups by the members of that group. For example, when asked about parish outreach to pre-school age children, those who report having children in pre-school or younger are compared against those who do not. This creates two groups of respondents: ingroup and outgroup. The ingroup respondents are those that belong to the group being targeted by the outreach; the outgroup are the rest of the respondents. Only those questions where there is a significant difference between the groups are presented below. In these cases, the outgroup consistently evaluated outreach more positively than the ingroup. Ingroups include:

- Pre-school age children: Any respondent who has at least one pre-school aged child living in the household.
- Young adults: Respondents born after 1973 (ages 35 and younger)
- Senior citizens: Respondents born before 1945 (ages 65 and older)

- Those divorced, separated, or widowed: Respondents who are currently divorced, separated, or widowed. Note that those who are divorced and remarried are NOT included in the ingroup here.



- While nine in ten respondents without pre-school aged children say that outreach to pre-school age children is “good” or “excellent,” just over half (57 percent) of those with pre-school aged children in the household agree.
- Six in ten (58 percent) respondents under the age of 35 years old evaluate outreach to young adults as “good” or “excellent,” while 85 percent of respondents over age 35 responded the same way.
- Three-quarters of respondents who are either married or not currently married evaluate outreach to the divorced, separated, or widowed to be “good” or “excellent,” while two in five respondents who are divorced, separated, or widowed find outreach to these groups to be “good” or “excellent.”

## Section IV: Parish Strengths

Overall, the results of the Holy Infant Parish PASS Survey are very positive. However, four areas in particular are consistently rated highly by respondents. While these areas are highlighted in this report, readers are advised to consult the response frequencies in Appendix I of this document for response rates and other pertinent information about these data. These four areas of parish strength include:

- Parish leadership
- Volunteering and outreach
- Community and hospitality
- Spiritual growth

### Parish Leadership

Two-thirds of respondents (63 percent) evaluate the leadership provided by the pastor as “excellent.” Almost all (98 percent) evaluate the leadership provided by the pastor as “good” or “excellent.”

<b>Parish Leadership</b>		
	<b>“Good” or “Excellent”</b>	<b>“Excellent” only</b>
<i>Evaluate the following...</i>		
Leadership provided by the pastor	98%	63%
Parish office services	95	48
Homilies	94	52
	<b>“Somewhat Agree” or “Strongly Agree”</b>	<b>“Strongly Agree” only</b>
<i>Please respond to the following</i>		
I would feel comfortable talking to the pastor.	92%	67%
Parish pastoral council members understand and promote parish needs.	87	32
Parishioners’ voices are well-represented in decision-making within the parish.	83	26

- More than nine in ten respondents (95 percent) find the services of the parish office to be “good” or “excellent.” Likewise, 92 percent of respondents “strongly” or “somewhat” agree that they would feel comfortable talking to the pastor.
- More than half of respondents (52 percent) evaluate the homilies at Holy Infant Parish as “excellent.”

- Almost nine in ten respondents (87 percent) “somewhat” or “strongly” agree that the Holy Infant Parish pastoral council members understand and promote parish needs, and an additional four in five (83 percent) agree “somewhat” or “strongly” that parishioners’ voices are well-represented in decision-making within the parish.

***Comparisons to National Data***

Overall, respondents from Holy Infant Parish evaluate parish leadership more positively than respondents at parishes nationally. In particular, respondents at Holy Infant Parish are twice as likely to agree “somewhat” or “strongly” that they would feel comfortable talking to the pastor (92 percent to 46 percent).

<b>Parish Leadership</b>		
	<b><u>Holy Infant Parish</u></b> <b>“Good” or “Excellent”</b>	<b><u>Parishes Nationally</u></b> <b>“Good” or “Excellent”</b>
<i>Evaluate the following...</i>		
Leadership provided by the pastor	98%	88%
Parish office services	95	88
Homilies	94	87
	<b><u>Holy Infant Parish</u></b> <b>“Somewhat Agree” or “Strongly Agree”</b>	<b><u>Parishes Nationally</u></b> <b>“Somewhat Agree” or “Strongly Agree”</b>
<i>Please respond to the following.</i>		
I would feel comfortable talking to the pastor.	92%	46%

### *Differences by Generation and Involvement*

Parishioners differ significantly in their attitudes about their comfort in talking to the pastor according to their generation and their involvement in the parish.

<i>I would feel comfortable talking to the pastor.</i>	
	<b>“Strongly Agree”</b>
Pre-Vatican II	72%
Vatican II	74
Post-Vatican II	59
Involved in one or more parish ministries or activities	78
Not involved in parish ministries or activities	55

- Respondents in the Pre-Vatican II and Vatican II Generations are more likely than respondents in the Post-Vatican II Generation to “strongly” agree that they would feel comfortable talking with the pastor. While three-quarters of the Pre-Vatican II Generation (72 percent) and Vatican II Generation (74 percent) “strongly agree,” only six in ten (59 percent) of the Post-Vatican II Generation responds the same way.
- Almost eight in ten respondents (78 percent) involved in one or more parish ministries or activities “strongly” agree that they would feel comfortable talking with the pastor, compared to just over half (55 percent) of those not involved in parish ministries or activities.

### *Qualitative Data*

When asked to name the greatest strength of the parish, many respondents point to the strong parish leadership at Holy Infant Parish. Generally, these responses name the pastor directly as a strength, point to the continuity in the parish when leadership changes, or generally mention the parish staff as a strength. Some respondents list the greatest strength of the parish simply as “Fr. Joe.” Said one, “I like the pastor; he is very approachable.” Another mentioned that “the priest seems very friendly.” A third described the pastor as “fantastic,” adding that “he is warm, non-judgmental and always has a kind word.”

Others mention the continuity of the parish during leadership changes. Said one, the greatest strength of the parish is “continuity, even when we have a change of pastors.” Another pointed to the “welcoming, good governance” of the parish.

Still others cite the overall leadership provided by parish staff. One mentioned that the greatest strength of the parish is the “loving support from the staff,” while another finds the greatest strength to be the “collaboration between the pastor [and] staff.” Others mention that Holy Infant Parish is “well organized,” and that the greatest strength is the “faith formation director.”

## Volunteering and Outreach

### Volunteer Opportunities

More than nine in ten respondents evaluate the parish efforts to encourage each of these ways of giving back as “good” or “excellent.”

	<b>“Good” or “Excellent”</b>	<b>“Excellent” Only</b>
Encourage you to share your treasure with the parish	95%	54%
Encourage you to share your time and talent with the parish	93	54
Provide adequate opportunities for you to volunteer to help the needy	92	58

- More than half of respondents find the parish efforts to encourage sharing treasure (54 percent) and time and talent (54 percent) with the parish as “excellent.”
- Almost six in ten respondents (58 percent) evaluate the parish efforts to provide adequate opportunities to volunteer to help the needy as “excellent,” with nine in ten (92 percent) saying these efforts are “good” or “excellent.”

### *Differences by Involvement*

Respondents who are involved in one or more parish ministries or activities are more likely than those not involved in parish ministries or activities to evaluate the parish efforts to encourage volunteerism as “excellent.” While almost seven in ten respondents involved in ministry (67 percent) evaluate the parish efforts to encourage time and talent with the parish as “excellent,” less than half (48 percent) of those not involved in ministries or activities responded the same way.

***Please evaluate parish efforts to:***  
*Percentage responding “excellent”*

	<b>Involved in Ministries or Activities</b>	<b>Not Involved in Ministries or Activities</b>
Encourage you to share your time and talent with the parish	67%	48%
Provide adequate opportunities for you to volunteer to help the needy	60	46
Encourage you to share your treasure with the parish	59	47

***Qualitative data***

In response to the open-ended question, some respondents point to the opportunities to volunteer as the parish’s greatest strength. Several mention the high number of volunteers at the parish. Said one, the greatest strength of the parish is “the number of parishioners who volunteer their time week after week.” Others point to more specific volunteer opportunities available at the church, including the “service to charities and [the] homeless,” and the help the parish gives to “the homeless and underprivileged.” Another mentioned simply that “the many opportunities to serve at worship and volunteering” is the greatest strength of the parish.

**Outreach Priorities**

Three-quarters of respondents at Holy Infant Parish agree that youth ministry (76 percent) and children’s religious education/formation (75 percent) should “very much” be a priority at the parish.

***How much priority should the parish give to the following needs?***  
*Percentage responding*

	<b>“Somewhat” or “Very much”</b>	<b>“Very much” Only</b>
Youth ministry	98%	76%
Children’s religious education/formation	97	75
Adult faith formation	95	52
Social activities and opportunities to meet new people	89	46
Intergenerational faith formation events	89	40
Outreach to inactive Catholics	89	32
Providing retreat opportunities	83	33
Outreach to the unchurched in the area	80	32

- About half (52 percent) give “very much” priority to adult faith formation; another 46 percent say that social activities and opportunities to meet new people are “very much” a priority.
- Four in ten list intergenerational faith formation events as “very much” a priority.

***Comparisons to National Data***

Respondents at Holy Infant Parish are more likely than respondents at parishes nationally to give each of the outreach and faith formation needs “somewhat” or “very much” priority.

<i>How much priority should the parish give to the following needs?</i>		
<i>Percentage responding “somewhat” or “very much”</i>		
	<b>Holy Infant Parish</b>	<b>Parishes Nationally</b>
Youth ministry	98%	89%
Children’s religious education/formation	97	91
Adult faith formation	95	85
Providing retreat opportunities	83	71
Outreach to inactive Catholics	89	73
Outreach to the unchurched in the area	80	71

- Holy Infant Parish respondents are more likely than respondents at parishes nationally to give “somewhat” or “very much” priority to outreach to inactive Catholics (89 percent to 73 percent, respectively).
- Respondents at Holy Infant Parish are more likely than those at parishes nationally to give “somewhat” or “very much” priority to adult faith formation (95 percent to 85 percent).

## Community and Hospitality

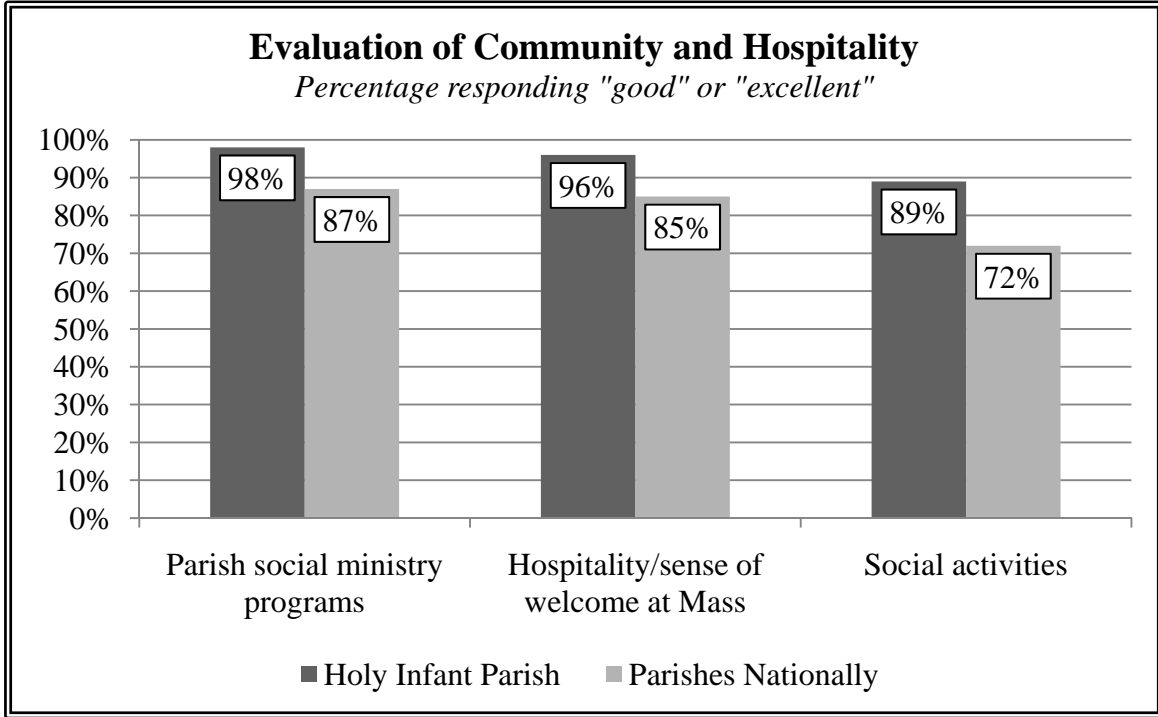
About nine in ten or more respondents at Holy Infant Parish positively evaluate the parish social ministry programs and the welcoming spirit of the parish.

<b>Evaluation of Hospitality and Community</b>		
<i>Percentage responding</i>		
	<b>“Good” or “Excellent”</b>	<b>“Excellent” Only</b>
Parish social ministry programs (e.g., Share Your Christmas)	98%	63%
Hospitality/sense of welcome at Mass	96	67
Social activities (e.g., Oktoberfest)	89	36
<b><i>How much does the following attract you to this parish?</i></b>		
	<b>“Somewhat” or “Very much”</b>	<b>“Very much” Only</b>
Its open, welcoming spirit	95%	71%
Feeling like you belong	90	60

- Almost all respondents evaluate the parish social ministry programs (98 percent) and the hospitality and sense of welcome at Mass (96 percent) as “good” or “excellent,” with about two-thirds evaluating them as “excellent.”
- Nine in ten respondents find the social activities to be “good” or “excellent,” with one-third evaluating them as “excellent.”
- Nine in ten respondents are “somewhat” or “very” attracted to the parish because of its open, welcoming spirit, with seven in ten saying it “very much” attracted them.

***Comparisons to National Data***

Respondents at Holy Infant Parish evaluate community and hospitality more positively than respondents at parishes nationally.



***Differences by Involvement***

Those involved in one or more parish ministries or activities evaluate the social activities and hospitality of the parish more positively than those not involved in parish ministries or activities. While seven in ten respondents involved in parish ministries or activities evaluate the parish social ministry programs and hospitality or sense of welcome as “excellent,” about six in ten of those not involved in parish activities respond the same way.

**Evaluation of Social Activities and Hospitality by Involvement  
in Parish Ministries and Activities**

	<b>Involved in one or more parish ministries or activities</b>	<b>Not involved in parish ministries or activities</b>
<i>Evaluate the following...</i>		
<i>Percentage responding "Excellent"</i>		
Parish social ministry programs	70%	56%
Hospitality or sense of welcome	70	64
<i>How much does the following attract you to the parish?</i>		
<i>Percentage responding "Very much"</i>		
Its open welcoming spirit	77%	64%

***Qualitative data***

When asked about the greatest strength of the parish, many respondents mention the community or feeling of belonging they have at Holy Infant Parish. Several simply said "community" or "sense of community," some said "people" or "its people," while others were more specific. Said one, the greatest strength of the parish is "the overwhelming sense of community desired by nearly every parishioner." Another mentions Holy Infant Parish's "easy-going community which is always friendly." Still another states that "the community of Holy Infant is better than any other parish [where] I have been a member."

## Spiritual Growth

About nine in ten respondents evaluate positively the parish efforts and opportunities to grow spiritually.

<b>Evaluation of Spiritual Growth at Holy Infant Parish</b>		
	<b>“Good” or “Excellent”</b>	<b>“Excellent” Only</b>
<i>Evaluate parish efforts to...</i>		
Nurture your relationship with Christ	92%	42%
Foster spiritual growth	92	41
Help you understand Salesian values in your daily life	90	39
	<b>“Somewhat” or “Very much”</b>	<b>“Very much” Only</b>
<i>How much do the following attract you to this parish?</i>		
Its opportunities for spiritual growth	86%	39%

- Four in ten respondents find the parish efforts to nurture their relationship with Christ (42 percent), foster spiritual growth (41 percent) and help them understand Salesian values in their daily life (39 percent) as “excellent.”
- Just under nine in ten respondents (86 percent) are “somewhat” or “very” attracted to the parish because of its opportunities for spiritual growth, with two in five (39 percent) saying these opportunities “very much” attract them to the parish.

### *Comparisons to National Data*

Respondents at Holy Infant Parish are more likely than respondents nationally to evaluate parish efforts to foster spiritual growth as “good” or “excellent” (92 percent to 80 percent, respectively). Similarly, respondents at Holy Infant are slightly more likely than respondents at parishes nationally to evaluate the parish efforts to nurture their relationship with Christ as “good” or “excellent” (92 percent to 89 percent).

### *Qualitative data*

Some people, when asked about the greatest strength of the parish, point to some spiritual aspect, including the influence of the Salesians on the parish, the liturgies, and being a Christ-filled people.

For some, the Salesian presence is the parish’s greatest strength. One respondent declared that the greatest strength of the parish is the “Salesian spirituality [and] teaching of St.

Frances de Sales.” Another pointed to the “Salesian influence on the life of the parish.” Still a third mentioned the “Oblate spirituality” as the greatest strength of the parish.

Some respondents find the liturgies in general or some aspect of the liturgies in particular at Holy Infant Parish to be the parish’s greatest strength. A few respond simply “the liturgies” when asked to name the parish’s greatest strength. Said one, “the liturgies are vibrant.” A few mention the music ministry or the choir, while a number of respondents point to the homilies, with one mentioning “the welcoming liturgies lead by Father Joe.”

Finally, some respondents point to the intangible spirituality of the parish as its greatest strength. Said one, it is the “coming together to serve Christ” that is the greatest strength of the parish. Another mentioned that the parishioners are “living Jesus,” while a third pointed to “the spirituality of the parishioners” as the parish’s greatest strength.

### **Parish’s Greatest Strength**

In addition to the qualitative data included above, when asked to name the parish’s greatest strength, respondents mention the parish diversity, its size, and the feeling of welcome that they experience at Holy Infant Parish.

Some respondents point to the parish diversity as its greatest strength. Said one, Holy Infant Parish is a “diverse community with many talents.” Some simply mention “diversity,” while others point to specific types of diversity, including “openness to families” and “diversity of age groups.”

The size of Holy Infant Parish is the greatest strength to some respondents. Said one, “the size of the parish” is a strength because “being smaller fosters a greater sense of community.” Another pointed out that “it is smaller than other Catholic Churches in the area.” One mentioned the “cozy small size of the church,” while another stated that the parish being smaller “fosters a greater sense of community.”

Finally, some respondents mention the feeling of welcome they feel at the parish as the parish’s greatest strength. Some mention simply that the parish is “friendly,” that they find the greatest strength to be “hospitality,” or that the parish has a “welcoming spirit.” Others are more specific. Said one, the “greatest strength is welcoming everyone to this parish.” Another mentioned that the greatest strength of the parish is the “acceptance of all people.” Still a third said it is an “atmosphere of welcoming calm.” One parishioner mentioned the “pineapple hospitality” of the parish.

## Section V: Opportunities for Improvement

This section of the report describes some areas of parish life that may be opportunities for improvement. While the evaluations of all aspects of parish life are generally positive overall and most parishioners report that they are satisfied, this section explores some areas of parish life in which at least some respondents are less satisfied, including:

- Parish facilities
- Communications
- Stewardship

### Parish Facilities

Respondents are less positive about parish facilities than other aspects of parish life included in this survey.

<i>Please evaluate the following parish facilities.</i>				
<i>Percentage responding</i>				
	<b>Excellent</b>	<b>Good</b>	<b>Fair</b>	<b>Poor</b>
Lighting	28%	50%	17%	6%
Entire worship space	28	48	20	4
Seating for worship	26	45	25	5
Sound system	23	46	23	7
Classrooms, meeting, and social space*	20	52	23	5
Nursery/Playground*	19	47	29	6

\*Non-response rate is greater than 40 percent.

- One-quarter or more respondents evaluate each of the parish facilities as “fair” or “poor.”
- Of those who responded, 35 percent find the nursery/playground to be “fair” or “poor.” Likewise, about three in ten evaluate the seating for worship (30 percent), the sound system (30 percent) and the classrooms, meeting, and social space (28 percent) as “fair” or “poor.”
- One-quarter of respondents find the entire worship space to be “fair” or “poor.”
- Almost half (45 percent) of respondents agree “strongly” that they are comfortable with the multi-purpose nature of the parish’s worship/meeting space, while one-third (36 percent) “somewhat” agree, one in ten (12 percent) “somewhat” disagree, and 7 percent “strongly” disagree (not shown in table).

### *Differences by Generation*

While there are few differences between the generations, on average, respondents in the Post-Vatican II Generation are slightly more likely than those in other generations to evaluate the parish facilities less favorably.

	<b>Pre- Vatican II</b>	<b>Vatican II</b>	<b>Post- Vatican II</b>
Sound system	29%	33%	32%
Nursery/playground*	29	26	40
Classrooms, meeting, and social space*	27	29	28
Seating for worship	25	28	36
Lighting	24	24	19
Entire worship space	22	21	30

\*Non-response rate is greater than 40 percent.

- Four in ten respondents in the Post-Vatican II Generation find the nursery/playground to be “fair” or “poor,” compared to three in ten of the Pre-Vatican II Generation respondents and one-quarter of the Vatican II Generation respondents.
- While one-quarter of the Pre-Vatican II and Vatican II Generation respondents find the lighting to be “fair” or “poor,” one in five of the Post-Vatican II Generation respondents respond the same way.

### *Differences by Children in the Household*

Respondents with children under the age of 18 in the household are slightly *less* likely than those without children under 18 in the household to evaluate parish facilities positively.

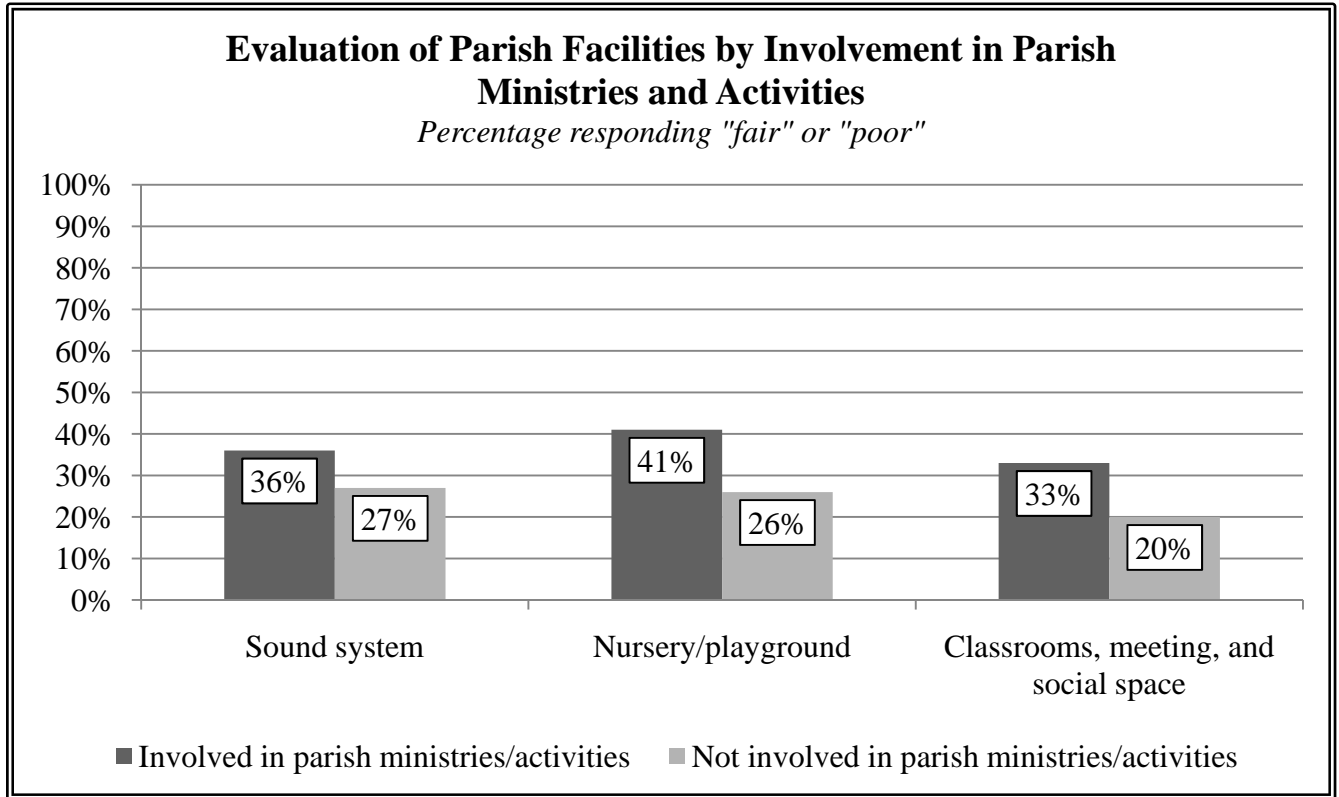
	<b>One or more children in the household</b>	<b>No children in the household</b>
Nursery/playground*	41%	50%
Sound system	39	25
Seating for worship	37	33
Classrooms, meeting, and social space*	32	13
Entire worship space	31	29
Lighting	25	21

\*Non-response rate is greater than 40 percent.

- While four in ten (39 percent) respondents with children in the household evaluate the parish sound system at Holy Infant as “fair” or “poor,” one-quarter (25 percent) of those without children in the household respond the same way.
- Those respondents with children in the household were *less* likely than those without children in the household to evaluate the parish nursery and playground facilities as “fair” or “poor” (41 percent to 50 percent). However, because many respondents did not answer this question, these results should be interpreted with caution.

### *Differences by Parish Involvement*

Respondents involved in parish ministries or activities are more likely than those not involved in parish ministries and activities to evaluate parish facilities as “fair” or “poor.”



- While two in five (41 percent) respondents involved in one or more parish ministries or activities find the nursery/playground to be “fair” or “poor,” one-quarter (26 percent) of respondents not involved in parish ministries or activities responded the same way.
- One-third (33 percent) of respondents involved in one or more parish ministries or activities evaluate the classrooms, meeting, and social space as “fair” or “poor.” Two in ten (20 percent) of those not involved in parish ministries or activities find the classrooms, meeting, and social space “fair” or “poor.”

### *Qualitative data*

When asked about the greatest challenge facing the parish in the next five years, many respondents mention “growth,” the “building size” and “space.” Said one, the greatest challenge is the “ability to accommodate growth,” while another mentioned the “growth of the number of parishioners verses the size of the physical facilities” being a problem. Some mention a building campaign. Said one, the greatest challenge is “space utilization without a major building campaign.” Another mentioned “building a larger church,” which was echoed in one respondent’s philosophical response to the greatest challenge facing the parish: “To build or not to build.”

Others mention the possible consequences of a growing community. Said one, the greatest challenge is “keeping the sense of community as more people attend and become members.” Another mentioned similarly the challenge of “growth of the parish without changing the small community feel.” Still another said that “the greatest challenge is to keep the identity of Holy Infant as a smaller, closer community.”

## Parish Communications

### Communications with Parishioners

While most respondents evaluate parish efforts to respond to and communicate with parishioners as “good” or “excellent,” some respondents say they do not understand the organization of the parish.

<b>Evaluation of Communications with Parishioners</b>				
<i>Percentage responding</i>				
	<b>Excellent</b>	<b>Good</b>	<b>Fair</b>	<b>Poor</b>
<i>Evaluate parish efforts to...</i>				
Manage and communicate parish finances	39%	49%	10%	2%
Be responsive to the needs and concerns of fellow parishioners.	36	52	11	1
	<b>Strongly Agree</b>	<b>Somewhat Agree</b>	<b>Somewhat Disagree</b>	<b>Strongly Disagree</b>
I feel well informed about what goes on in this parish.	37%	53%	10%	1%
I understand the importance of specific projects funded by the building fund.	31	41	22	7
I understand the organization of the parish (councils, ministries, etc.)	30	47	18	5

- One in ten (12 percent) respondents find the parish efforts to manage and communicate parish finances as “fair” or “poor.” Likewise, 12 percent evaluate the parish efforts to be responsive to the needs and concerns of fellow parishioners the same way.
- One-quarter of respondents (23 percent) “somewhat” or “strongly” disagree that they understand the organization of the parish, including councils, ministries, and others. Likewise, one in ten respondents (11 percent) “somewhat” or “strongly” disagree that they feel well informed about what goes on in the parish.
- Three in ten (29 percent) say that they “somewhat” or “strongly” disagree that they understand the importance of specific projects funded by the building fund.

***Differences by Parish Involvement***

Those not involved in parish ministries or activities are slightly *more* likely than those who are involved to disagree “somewhat” or “strongly” that they understand the organization of the parish and feel well informed about what is going on in the parish. Those involved in one or more parish ministries or activities are also slightly more likely than those not involved to evaluate parish efforts to be responsive to the needs and concerns of parishioners and manage and communicate parish finances as “fair” or “poor.”

<b>Communication with Parishioners by Involvement in the Parish</b>		
	<b>Involved in one or more parish ministries or activities</b>	<b>Not involved in parish ministries or activities</b>
<i>Evaluate parish efforts to...</i>		
<i>Percent responding “fair” or “poor”</i>		
Be responsive to the needs and concerns of fellow parishioners	21%	10%
Manage and communicate parish finances	13	11
<i>Percentage responding “somewhat” or “strongly” disagree</i>		
I understand the organization of the parish	19%	31%
I feel well informed about what goes on in the parish	9	14

**Effective Means of Communication**

Information received at Mass is the most effective way of communicating with parishioners at Holy Infant Parish, followed by parish-wide e-mails, parish publications and fliers, and the parish website.

<b><i>How effective are these ways of communicating parish information to you?</i></b>				
<i>Percentage responding</i>				
	<b>“Very” or “Very much”</b>	<b>“Some” or “Somewhat”</b>	<b>“Only a little”</b>	<b>“None” or “Not at all”</b>
Sunday bulletins	62%	32%	6%	<1%
Announcements read at Mass	51	40	7	2
Parish-wide e-mails	49	39	8	4
Parish publications and fliers	40	48	10	3
Parish website	34	42	18	5

- Nine in ten respondents say that the Sunday bulletins (94 percent) and the announcements read at Mass (91 percent) are “somewhat” or “very” effective means of communicating parish information to them.
- About one-quarter of respondents (23 percent) say that the parish website is “only a little” or “not at all” effective at communicating parish information to them. Similarly, 12 percent say that parish-wide E-mails are “only a little” or “not at all” effective at communicating parish information to them.

***Comparisons to National Data***

Overall, Holy Infant Parish respondents are very similar to respondents at parishes nationally. However, Holy Infant Parish respondents are more likely than respondents at parishes nationally to say that parish-wide e-mails and the parish website are “somewhat” or “very” effective means of communication.

<b>Effective Means of Communication</b>		
<i>Percentage responding “somewhat” or “very”</i>		
	<b>Holy Infant Parish</b>	<b>Parishes Nationally</b>
Sunday bulletins	94%	95%
Announcements read at Mass	91	90
Parish-wide e-mails	88	56
Parish publications and fliers	88	86
Parish website	76	59

## Stewardship

### Impediments to Stewardship: Volunteering

Respondents name already volunteering, not being aware of parish needs, and volunteering not being a priority as “somewhat” or “very much” preventing them from volunteering more for the parish.

<i>How much do the following prevent you from volunteering more for the parish?</i>				
<i>Percentage responding</i>				
	<b>“Very” or “Very much”</b>	<b>“Some” or “Somewhat”</b>	<b>“Only a little”</b>	<b>“None” or “Not at all”</b>
Already volunteering as much as I’d like at Holy Infant	34%	31%	10%	26%
Lack of child care	16	17	9	57
Not being aware of parish needs	13	36	21	31
Volunteering in the church is not a priority	10	32	19	30

- One-third of respondents (33 percent) are “very much” prevented from volunteering at the parish more because they are already volunteering as much as they’d like; another three in ten (31 percent) are “somewhat” prevented from volunteering for the same reason. One-quarter (26 percent) report that already volunteering as much as they would like to at the parish is “not at all” preventing them from more volunteering.
- One in three respondents (33 percent) report that lack of childcare “somewhat” or “very much” prevents them from volunteering more at the parish.
- Four in ten (42 percent) respondents report that they are “somewhat” or “very much” prevented from volunteering at the parish because volunteering in the church is not a priority for them.

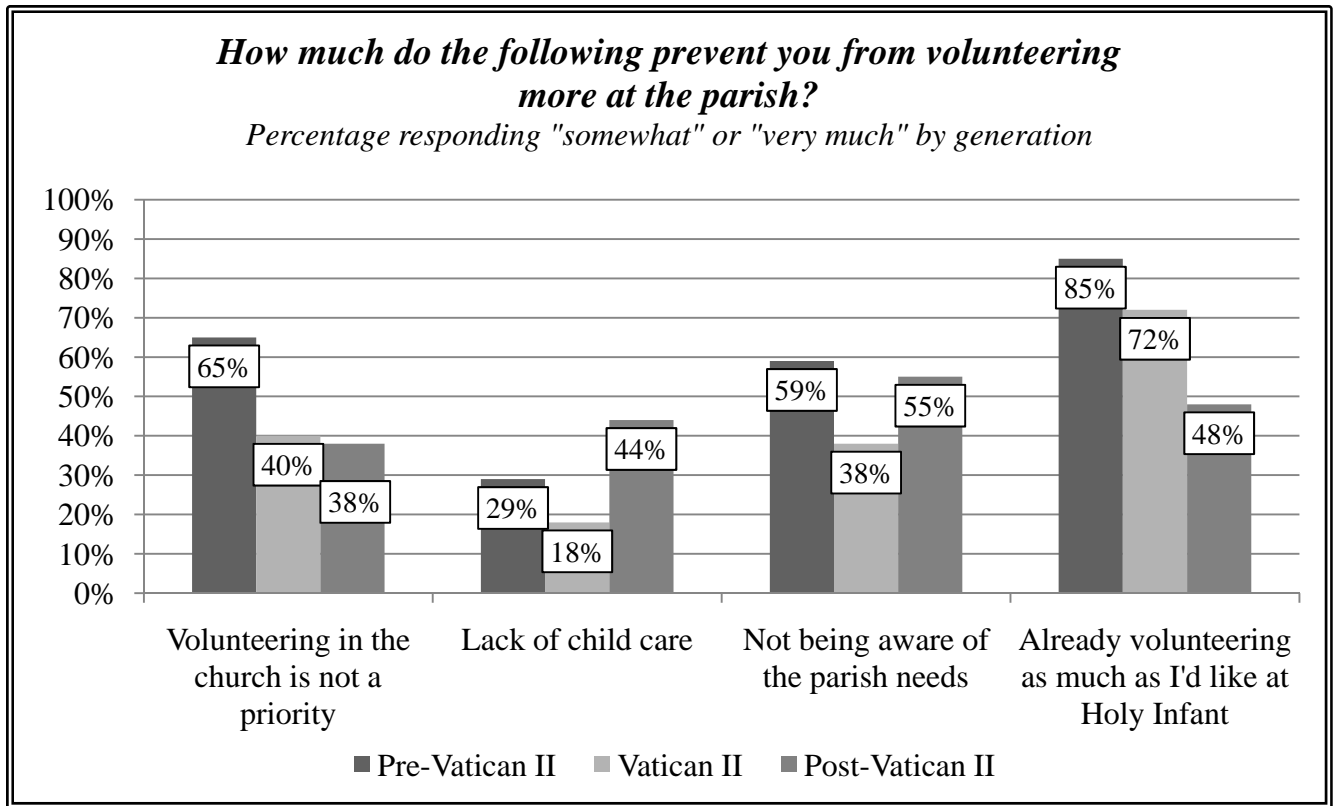
### *Comparisons to National Data*

Overall, respondents at Holy Infant Parish give similar reasons to those at parishes nationally on what prevents them from volunteering more. Respondents at Holy Infant Parish are more likely than respondents at parishes nationally to say that they are “somewhat” or “very much” prevented from volunteering more because they are already volunteering as much as they would like. Holy Infant Parish respondents are also more likely than respondents nationally to say that a lack of child care “somewhat” or “very much” prevents them from volunteering more at the parish.

	<b>Holy Infant Parish</b>	<b>Parishes Nationally</b>
<b><i>How much do the following prevent you from volunteering more for the parish?</i></b>		
<i>Percentage responding “somewhat” or “very much”</i>		
Already volunteering as much as I’d like at Holy Infant	65%	49%
Not being aware of parish needs	42	41
Lack of child care	33	23

### *Differences by Generation*

Respondents of different generations give different reasons for what prevents them from volunteering more at the parish. Pre-Vatican II Generation respondents are statistically significantly more likely than other generations to say that volunteering is not a priority and they are already volunteering as much as they would like are “somewhat” or “very much” preventing them from volunteering more. Respondents in the Vatican II Generation point to already volunteering as much as they would like as “somewhat” or “very much” preventing them from volunteering more at the parish. Finally, respondents of the Post-Vatican II Generation are more likely than other generations to name a lack of child care as “somewhat” or “very much” preventing them from volunteering more at the parish.

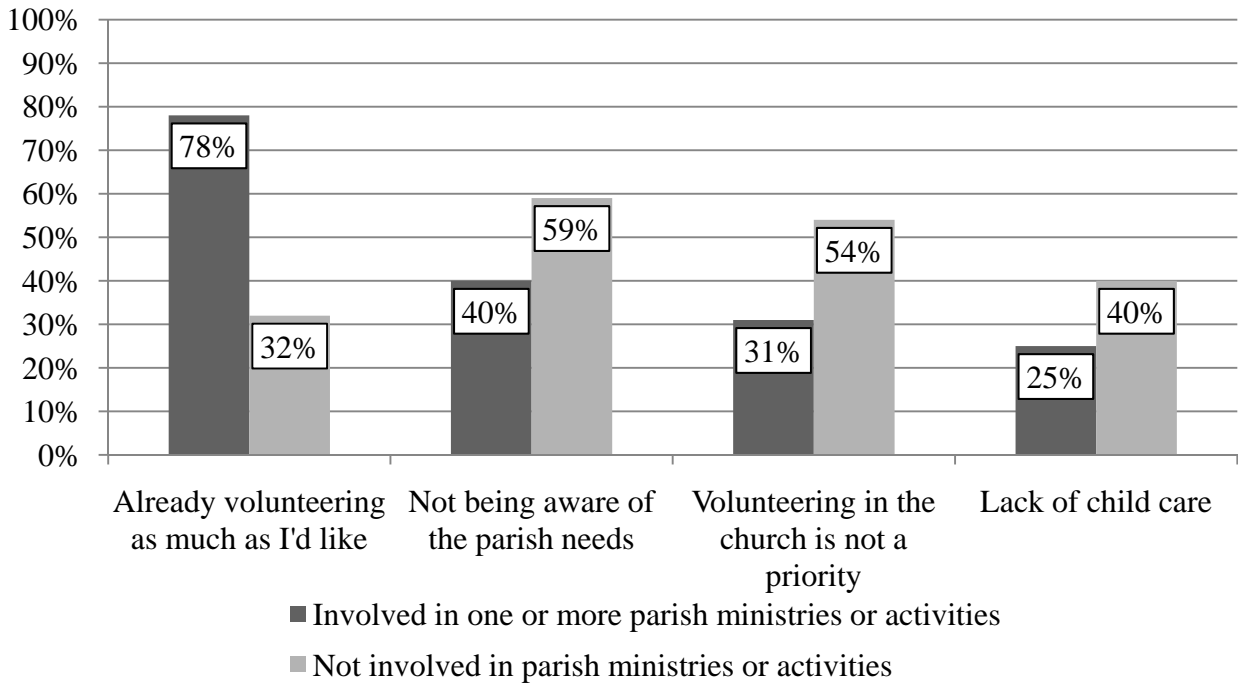


***Differences by Parish Involvement***

Those respondents not involved in parish ministries or activities are *more* likely than those involved in parish ministries or activities to say that not being aware of the parish needs, lack of child care, and volunteering in the church is not a priority “somewhat” or “very much” prevent them from volunteering more at the parish. Likewise, almost eight in ten (78 percent) of those that are involved in one or more parish ministries or activities say that already volunteering as much as they would like to “somewhat” or “very much” prevents them from volunteering more at the parish, compared to a third (32 percent) of those not involved in parish ministries or activities.

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

*Percentage responding "somewhat" or "very much" by involvement in parish ministries or activities*



**Impediments to Stewardship: Financial Contributions**

Most respondents say that their contributions to other charitable causes and that they are already contributing what they have prayerfully considered to be appropriate “somewhat” or “very much” affect their financial contributions to the parish.

***How much do these affect your financial contributions to the parish?***

*Percentage responding*

	“Very” or “Very much”	“Some” or “Somewhat”	“Only a little”	“None” or “Not at all”
Already contributing what I have prayerfully considered to be appropriate	54%	34%	8%	5%
My contributions to other charitable causes	22	39	18	21
Inconsistent Mass attendance	11	19	12	58

- Almost nine in ten respondents (88 percent) say that already contributing what they have prayerfully considered to be appropriate “somewhat” or “very much” affects their contributions to the parish.
- Four in ten respondents (39 percent) say that their contributions to other charitable causes affect their contributions to the parish “only a little” or “not at all.”
- Three in ten respondents’ (30 percent) contributions to the parish are “somewhat” or “very much” affected by their inconsistent Mass attendance.

***Differences by Generation***

Respondents in the Pre-Vatican II Generation are most likely to say that each of the reasons listed affects their financial contributions to the parish “somewhat” or “very much.”

<b><i>How much do these affect your financial contributions to the parish?</i></b>			
<i>Percentage responding “Somewhat” or “Very much” by generation</i>			
	<b>Pre-Vatican II</b>	<b>Vatican II</b>	<b>Post-Vatican II</b>
Already contributing what I have prayerfully considered to be appropriate	96%	91%	80%
My contributions to other charitable causes	72	63	54
Inconsistent Mass attendance	46	22	32

- Eight in ten Post-Vatican II Generation respondents say that already contributing what they have prayerfully considered to be appropriate “somewhat” or “very much” affects their financial contributions to the parish, compared to 96 percent of Pre-Vatican II Generation respondents and nine in ten (91 percent) of Vatican II Generation respondents.
- Seven in ten Pre-Vatican II respondents’ (72 percent) financial contributions are “somewhat” or “very much” affected by their contributions to other charitable causes, compared to six in ten of Vatican II respondents and half (54 percent) of Post-Vatican II respondents.
- While one-third of Post-Vatican II Generation respondents say that their financial contributions to the parish are “somewhat” or “very much” affected by inconsistent Mass attendance, one in five (22 percent) of Vatican II Generation respondents and almost half (46 percent) of Pre-Vatican II Generation respondents answered the same way.

### *Differences by Parish Involvement*

Only one of the listed issues affects respondents' financial contributions to the parish according to their level of involvement. Those who are not involved in any parish ministries or activities are twice as likely as those involved in one or more parish ministries or activities to say that their financial contributions to the parish are "somewhat" or "very much" affected by inconsistent Mass attendance (41 percent to 19 percent, respectively).

### *Qualitative data*

When asked about the greatest challenge facing the parish in the next five years, many respondents mention the "economy," the "finances" and "money." Said one, the greatest challenge facing the parish in the next five years is "keeping financially solvent as we navigate through the current economic crisis." Another mentioned "maintaining programs in the face of national economic challenges."

Some point to the financial difficulties some parishioners are facing, and the impact of those difficulties on the parish. Said one, the greatest challenge is the "economic impact on parishioners and their support of Holy Infant Parish," with one mentioning that "unemployment is hurting the [parish] income." Another mentioned "a loss in charitable donations due to the economy" as being a challenge facing the parish. Still a third pointed out that "the parish community will not be able to provide as much" financial support.

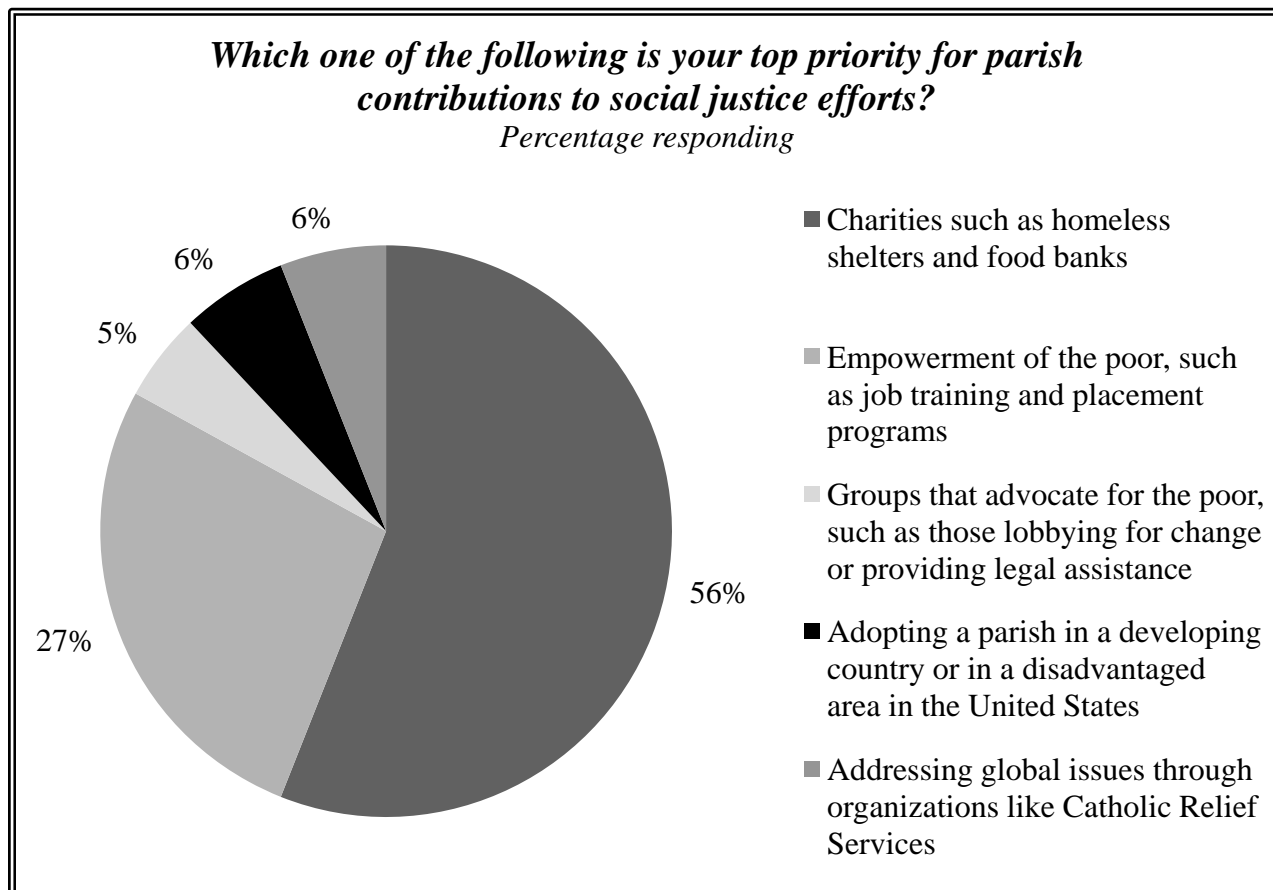
## Stewardship Programs: Electronic Funds Transfer

Eight in ten respondents “somewhat” or “strongly” agree that they believe in the usefulness of the EFT program for regular parishioner contributions. Those involved in one or more ministries or activities at the parish, those with one or more children under the age of 18 in the household, respondents of the Post-Vatican II Generation, and those who regularly give to the parish are the most likely to “somewhat” or “strongly” agree that they believe in the usefulness of the EFT program.

<b><i>I believe in the usefulness of the electronic funds transfer (EFT) program for regular parishioner contributions.</i></b>		
<i>Percentage responding</i>		
	<b>“Somewhat” or “Strongly” Agree</b>	<b>“Strongly Agree” Only</b>
All respondents	80%	48%
<i>Involvement</i>		
Involved in one or more parish ministries or activities	81%	50%
Not involved in parish ministries or activities	77	44
<i>Children in the household</i>		
One or more children under 18 in the household	84%	40%
No children in the household	76	44
<i>Generation</i>		
Pre-Vatican II	71%	42%
Vatican II	78	44
Post-Vatican II	86	
<i>Regularly gives to the parish</i>		
Yes	80%	52%
No	78	38

### Stewardship Programs: Contributions to Social Justice Efforts

More than half of respondents (56 percent) name charities, such as homeless shelters and food banks, as the top priority for parish contributions to social justice efforts, followed by empowerment of the poor (27 percent), adopting a parish in a developing country or in a disadvantaged area of the United States (6 percent), addressing global issues (6 percent), and groups that advocate for the poor (5 percent).



### Greatest Challenge Facing the Parish

In addition to the qualitative data included above, when asked to name greatest challenge facing the parish in the next three to five years, respondents mention outreach to certain demographic populations, including youth and young adults, the influence of secular culture and schisms within the Church, and outreach to inactive Catholics.

Some respondents mention that the greatest challenge facing the parish in the next five years is outreach to certain demographic groups. Some mention the racial/ethnic diversity of the parish, including one that mentioned the greatest challenge being the “multiracial population,” while another pointed to the “need to reach out to the fast growing Latino population.” Still

another said the greatest challenge facing the parish is “embracing minority members” and “properly encouraging them to participate in the order of the church.”

Others point to the outreach to youth and young adults as the greatest challenge facing the parish in the next five years. Said one, “retaining participation of those under the age of 40” is the greatest challenge. Another mentioned “getting younger members of the parish excited to stay at Holy Infant” as a challenge. Still another said that “increasing the involvement of young families” is the greatest challenge facing the parish.

The greatest challenge facing the parish, according to some respondents, is outside forces including the wider secular culture and perceived schisms within the Church. Said one, “overwhelming apathy in the United States” is the greatest challenge, while another pointed to “society’s deteriorating morals and values.” One mentioned that the greatest challenge facing the parish in the next five years is “embracing and promoting Orthodoxy” of the Church, while another said that the challenge lies in “remaining open to the spirit of Vatican II.” One simply said that “the challenge is for the Catholic Church in general.”

Finally, some respondents mention outreach to inactive Catholics as the greatest challenge facing the parish in the next five years. One mentioned “bringing back Catholics,” while another suggested “encouraging people to come to Mass regularly” as the greatest challenge. One pointed to “a general attrition of Catholics in the United States,” while another suggested the challenge of “losing members to other parishes.”



# PARISH LIFE SURVEY FOR

## HOLY INFANT PARISH

Durham, North Carolina

Center for Applied Research in the Apostolate

*Some 654 respondents at the parish responded to the questionnaire. The percentage for each response is below or beside its respective number, calculated out of 100 percent (with some rows totaling 99 or 101 percent, due to rounding). The percentage of non-response (NR) follows, separately calculated out of 100 percent.*

*Please use the responses below for questions 1-50.*

**1=Poor**

**2=Fair**

**3=Good**

**4=Excellent**

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

1	2	3	4	NR	
0	2	46	52	5	1. Holy Infant Parish overall
1	6	37	57	5	2. Sense of community within the parish
<1	5	44	51	4	3. Masses and liturgies in general
1	8	54	38	10	4. Vision provided by parish leaders
<1	5	44	50	10	5. Promotion of responsible stewardship among parishioners
<1	7	39	54	8	6. Efforts to educate parishioners in the faith
<1	8	47	45	11	7. Efforts to promote social justice
1	12	53	35	13	8. Spreading the Gospel/evangelizing

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

1	2	3	4	NR	
<1	3	35	63	9	9. Leadership provided by the pastor
<1	5	47	48	23	10. Parish office services
1	10	53	36	23	11. Social activities. (e.g., Oktoberfest)
0	2	35	63	15	12. Parish social ministry programs. (e.g., Share Your Christmas)

***Please evaluate the following areas of faith formation. (Skip any unfamiliar to you.)***

1	2	3	4	NR	
1	3	43	52	63	13. Sacramental preparation for Baptism
2	4	36	58	62	14. Sacramental preparation for First Reconciliation and Eucharist
2	6	41	51	67	15. Sacramental preparation for Confirmation
1	5	38	57	70	16. Rite of Christian Initiation of Adults
1	2	41	56	76	17. Marriage preparation
3	13	40	44	53	18. Hi-life intergenerational gatherings
3	11	45	42	63	19. Children's faith development
3	10	41	46	66	20. Youth ministry (TYM and JYM)
<1	10	51	39	60	21. Faith formation for adults

***Evaluate parish outreach to the following parish groups.***

1	2	3	4	NR	
2	10	52	36	44	22. Families
4	17	45	34	66	23. Pre-school age children (age 4 or less)
2	9	53	37	64	24. Children (ages 5 to 12)
3	11	50	36	67	25. Teens (ages 13 to 17)
3	19	53	25	67	26. Young adults (ages 18 to 35)
2	17	52	29	54	27. Adults (ages 36 to 64)
5	15	48	31	60	28. Senior citizens (age 65 and older)
6	29	42	23	73	29. Those divorced, separated, or widowed

1	2	3	4	NR	
2	18	44	36	66	30. Those who are grieving or in crisis
2	14	44	40	40	31. New parishioners
<1	10	43	47	34	32. Visitors and guests
5	18	46	30	69	33. African Americans
8	14	47	31	68	34. Hispanics/Latino(a)s
5	10	50	35	66	35. Asians/Pacific Islanders

**Evaluate these areas of worship in general.**

1	2	3	4	NR	
1	4	29	67	5	36. Hospitality/sense of welcome at Mass
3	10	41	47	6	37. Prayerful, reverent atmosphere at Mass
2	13	41	45	4	38. Music overall
4	18	44	34	5	39. Song selection
1	5	42	52	6	40. Homilies
1	6	41	52	6	41. Weekend Mass Schedule
<1	3	35	62	16	42. Christmas and Easter liturgies

**Please evaluate parish efforts to:**

1	2	3	4	NR	
1	7	50	42	13	43. Nurture your relationship with Christ
1	8	51	41	16	44. Foster spiritual growth
2	9	51	39	19	45. Help you understand and practice Salesian values in your daily life
1	11	52	36	17	46. Be responsive to the needs and concerns of fellow parishioners
1	8	38	54	15	47. Provide adequate opportunities for you to volunteer to help the needy
1	6	35	58	15	48. Encourage you to share your time and talent with the parish
1	5	41	54	17	49. Encourage you to share your treasure with the parish
2	10	49	39	24	50. Manage and communicate parish finances

Please use the responses below for questions 51-56.

**1=Poor**  
**2=Fair**

**3=Good**  
**4=Excellent**

**Please evaluate the following parish facilities.**

1	2	3	4	NR	
4	20	48	28	5	51. Entire worship space
5	25	45	26	5	52. Seating for worship
6	17	50	28	5	53. Lighting
7	23	46	23	6	54. Sound system
6	29	47	19	61	55. Nursery/Playground
5	23	52	20	42	56. Classrooms/Meeting /Social Space

Please use the responses below for questions 57-90.

**1=None or Not at All**  
**2=Only a little**

**3=Some or Somewhat**  
**4=Very or Very much**

**How effective are these ways of communicating parish information to you?**

1	2	3	4	NR	
2	7	40	51	7	57. Announcements read at Mass
<1	6	32	62	9	58. Sunday bulletins
4	8	39	49	31	59. Parish-wide E-mails
5	18	42	34	33	60. Parish website
3	10	48	40	28	61. Parish Publications and Fliers

**How much priority should the parish give to the following needs?**

1	2	3	4	NR	
1	11	49	40	23	62. Intergenerational faith formation events
<1	3	22	75	20	63. Children's religious education/ formation
0	2	22	76	22	64. Youth ministry
<1	4	43	52	23	65. Adult faith formation
1	16	50	33	22	67. Providing retreat opportunities
1	11	49	40	23	68. Outreach to inactive Catholics
4	17	48	32	25	69. Outreach to the unchurched in the area
2	11	43	46	17	70. Social activities and opportunities to meet new people

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

1	2	3	4	NR	
1	4	24	71	8	71. Its open, welcoming spirit
1	5	35	59	9	72. Quality of Liturgy
5	15	38	42	9	73. Quality of Music
1	6	39	54	10	74. Quality of Homilies
3	18	47	32	21	75. The parish programs and activities
21	22	33	24	49	76. Its programs for young adults
18	14	34	34	48	77. Its religious education /formation for children and youth
11	20	42	28	36	78. Its faith formation for adults
4	11	47	39	22	79. Its opportunities for spiritual growth
4	13	41	42	21	80. Its commitment to social justice
3	12	40	45	19	81. Its character as a diverse community
3	8	30	60	12	82. Feeling like you belong
3	9	36	52	14	83. Its size

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

1	2	3	4	NR	
39	19	32	10	41	84. Volunteering in the church is not a priority
57	9	17	16	53	85. Lack of child care
31	21	36	13	44	86. Not being aware of parish needs
26	10	31	34	43	87. Already volunteering as much as I'd like at Holy Infant

**How much do these affect your financial contribution to the parish?**

1	2	3	4	NR	
21	18	39	22	32	88. My contributions to other charitable causes
58	12	19	11	41	89. Inconsistent Mass attendance
5	8	34	54	22	90. Already contributing what I have prayerfully considered to be appropriate

Please use the responses below for questions 91-98.

**1=Strongly Disagree**

**3=Somewhat Agree**

**2=Somewhat Disagree**

**4=Strongly Agree**

**Please respond to the following.**

1	2	3	4	NR	
1	10	53	37	12	91. I feel well informed about what goes on in this parish.
2	6	25	67	13	92. I would feel comfortable talking with the pastor.
5	18	47	30	16	93. I understand the organization of the parish (councils, ministries, etc.).
3	11	55	32	27	94. Parish pastoral council members understand and promote parish needs.
3	15	57	26	32	95. Parishioners' voices are well-represented in decision-making within the parish.
7	22	41	31	25	96. I understand the importance of specific projects funded by the building fund.
6	14	32	48	27	97. I believe in the usefulness of the electronic funds transfer (EFT) program for regular parishioner contributions.
7	12	36	45	20	98. I feel comfortable with the multi-purpose nature of the parish's worship/meeting space.

**99. Which one of the following is your top priority for parish contributions to social justice efforts? Please select only one.**

NR = 11

56	1. Charities such as homeless shelters and food banks
27	2. Empowerment of the poor, such as job training and placement programs
5	3. Groups that advocate for the poor, such as those lobbying for change or providing legal assistance
6	4. Adopting a parish in a developing country or in a disadvantaged area in the United States
6	5. Addressing global issues through organizations like Catholic Relief Services

**100. About how frequently do you currently attend Mass?**

NR = 5

<1	1. Never or rarely.	30	4. Almost every week
1	2. A few times a year	50	5. Every week
8	3. Once or twice a month	11	6. More than once a week

**101. Which Mass do you usually attend at this parish?**

Please select only one Mass time

NR = 5

28	1. 5:15 p.m. Saturday
31	2. 8:30 a.m. Sunday
39	3. 11:00 a.m. Sunday
2	4. I do not regularly attend Mass at this parish.

**102. How many ministries or activities are you involved with at this parish?**

NR = 8

48	1. None	28	3. Two to four
20	2. One	3	4. Five or more

Mean = 11 years NR = 23

103. Number of years you have attended this parish.

Leave blank if this is not your regular parish.

**Please answer "yes" or "no" to the following questions.**

Yes No NR

95	5	5	104. Are you currently a Catholic?
72	28	6	105. Are you registered in this parish?
90	10	7	106. Is this parish your primary place of worship?
38	62	10	107. Has your household participated in HI-life gatherings in the past 2 years?
67	33	10	108. Do you give regularly to the parish using parish envelopes or electronic funds transfer (EFT)?
90	10	69	109. If a member of your household is <i>not</i> Catholic, does s/he feel welcome at the parish?

Mode = 27713 NR = 10

110. Your local ZIP code

Mean = 1957 NR = 9

111. Year you were born.

112. Gender: 40 Male 60 Female NR = 7

**113. What best describes your current marital status?**

NR = 6

12	1. Single, never married	64	6. Married within Church.
2	2. Engaged to be married.	7	7. Married outside of Church.
2	3. Unmarried, cohabiting.	1	8. Separated.
<1	4. Widowed and remarried.	6	9. Divorced.
2	5. Divorced and remarried.	6	10. Widowed.

***Number of your children or stepchildren living with you who are:***

**Leave blank if none.**

**Mean:**

- |   |   |
|---|---|
| 1 | 114. In pre-school or younger<br>NR = 90    |
| 2 | 115. In Kindergarten to grade 6.<br>NR = 87 |
| 1 | 116. In grades 7-8<br>NR = 96               |
| 1 | 117. In grades 9-12.<br>NR = 91             |
| 2 | 118. Other adult children.<br>NR = 86       |

***119. What is your primary racial or ethnic identity?***

*Please select only one.*

NR = 7

- |    |                                      |    |                            |
|----|--------------------------------------|----|----------------------------|
| 1  | 1. American Indian or Alaska Native. | 4  | 4. Hispanic/ Latino(a)     |
| 15 | 2. Asian/ Pacific Islander           | 76 | 5. White/ Anglo/ Caucasian |
| 3  | 3. Black/ African American           | 1  | 6. Other                   |

## **Open-ended Questions**

*Please answer the following questions with short, direct answers.*

120. *What is the greatest strength of this parish?*

See Appendix II for a complete transcription of this question.

121. *What is the greatest challenge facing this parish in the next three to five years?*

See Appendix III for a complete transcription of this question.

122. *If you could change one thing about this parish, what would it be?*

**Thank you for completing this survey.**

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# Location of Respondents

