

April 2017

Parish Life Survey

**Saint Elizabeth Ann Seton Parish
Las Vegas, Nevada**

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

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April 2017



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Table of Contents

Executive Summary	1
Introduction	6
Interpreting This Report.....	6
Section I: Demographic Characteristics of Respondents.....	8
Age and Generation.....	8
Gender and Marital Status	11
Children in the Household	14
Race and Ethnicity.....	15
Primary Language Used in Home	16
Residency	17
Level of Education	18
Section II: Religious Characteristics of Respondents	20
Relationship to the Parish.....	20
Years at the Parish.....	22
Mass Time of Response.....	23
Frequency of Mass Attendance.....	24
Participation in Parish Formation Programs	26
Ministry and Activity Participation.....	27
Section III: Assessment of Parish Life and Needs	29
Evaluation of Aspects of Parish Life	30
Evaluation of Persons and Programs	35
Evaluation of Areas of Weekend Masses	40
Evaluation of Parish Efforts	46
Effectiveness of Ways of Communicating	50
Evaluation of Parish Ministry to Groups	55
Top Priorities for Parish Outreach	64
Priority for Parish Needs	66
Top Priorities for Parish Needs	75
Attraction to the Parish	77
Invitations to Parish Worship Services or Activities.....	86
Likelihood of Future Behaviors	88
Attitudes about Parish Life	93
Appendix I: Response Frequencies to All Questions	99
Appendix II: Complete Transcription of Open-ended Comments	102



Center for Applied Research in the Apostolate

Parish Life Survey **Saint Elizabeth Ann Seton Parish** **Las Vegas, Nevada**

Executive Summary

The St. Elizabeth Ann Seton Parish Life Survey was designed by the Center for Applied Research in the Apostolate (CARA) at Georgetown University. Most of the questions were derived from CARA's database of nationally tested questions, with some questions designed specifically for the parish. The parish distributed the questionnaire to those attending its liturgies over one weekend in January 2017. In all, there were 2,856 valid responses, with 28 respondents under age 16 not included in the analysis.

Major findings can be summarized as follows:

Demographic Characteristics

- The average age of St. Elizabeth Ann Seton Parish respondents overall is 58. Half of all respondents are 60 or younger.
- CARA divides Catholics into four generations, reflective of the age categories used by many other social scientists. The most common generation at St. Elizabeth Ann Seton Parish is the Vatican II Generation, ages 57 to 74.
- Nearly six in ten identify as white, Anglo, or Caucasian, a third as Asian or Pacific Islander, and about one in ten as Hispanic/Latino(a). One or 2 percent identify as American Indian or Alaska Native and as black or African American. One in 20 identifies more than one race or ethnicity.
- Nine in ten report English as the primary language they used in their homes, one in 20 identifies Tagalog, and 1 percent identifies Spanish.
- About six in ten are female and four in ten are male. Two-thirds of respondents to the survey say they are currently married or remarried. One in six has never married, one in ten is divorced or separated, and another one in ten is widowed. Two in ten report having at least one child or stepchild under age 18 living with them.
- More than nine in ten say they are permanent residents. Just under one in 20 is a seasonal resident.

- One in six has attained a high school diploma or less, a third have attended some college or have an associate's degree, and half have a bachelor's or graduate degree.

Religious Characteristics of Respondents

- On average, respondents have attended the parish for 11 years, with half having attended ten years or less.
- Among those responding, more than nine in ten identify the parish as their primary place of worship and three in four say they are registered there. Two in ten say they regularly attend the parish but are *not* registered there and another one in 20 identifies as a visitor.

Assessment of Parish Life and Needs

- Nearly all (95 percent) give St. Elizabeth Ann Seton Parish overall a positive evaluation (“good” and “excellent” combined). Almost six in ten rate it as “excellent.”
- At least half report being attracted to the parish “very much” by the following: its open and welcoming spirit, the quality of the liturgy, the sense of belonging they feel there, its religious education/formation for children, and the quality of the preaching.
- At least six in ten give “very much” priority to these parish needs: children’s religious education/formation, developing a parish sense of community, providing opportunities for parishioners to help the needy, visitation of the sick and homebound, youth ministry, and ministry to those grieving.
- Respondents were also invited to choose from a predetermined list the three needs to which parish should give most priority. The top three identified are visitation of the sick and homebound, providing opportunities for parishioners to help the needy, and children’s religious education/formation.
- Efforts to invite parishioners to participate in parish life receive an “excellent” rating from nearly half of respondents.
- About four in ten “strongly” agree that are likely to attend a parish activity or function besides weekend Mass in the next year.
- Nearly six in ten “strongly” agree that they support having the parish school be one of the parish’s major priorities. Another third at least “somewhat” agree with the statement.

Leadership

- Nine in ten give a positive evaluation to the vision provided by parish leaders, with just over four in ten rating it as “excellent.” The leadership provided by the pastor receives an “excellent” rating from just over half of respondents.

- Four in ten “strongly” agree that parishioners are encouraged to have a role in decision making at the parish.
- Nearly half rate efforts to manage parish finances as “excellent.”
- Six in ten give an “excellent” rating to the friendliness of the parish staff.

Worship

- Masses and liturgies in general receive a positive evaluation from more than nine in ten respondents. More than half rate them as “excellent.”
- More than six in ten rate the hospitality or sense of welcome as “excellent.” Parish outreach to visitors and guests receives an “excellent” evaluation from four in ten.
- The liturgical decorations and environment in general are given an “excellent” rating by seven in ten respondents.
- Nearly two in three give an “excellent” rating to the music in general at the parish. Six in ten give as high an evaluation to the sound clarity during Mass. However, those of the oldest generation are relatively less likely to say the sound clarity is “excellent.”
- Just over seven in ten rate the weekend Mass schedule as “excellent.”
- Three in four attend Mass at least once a week and another two in ten attend almost every week.
- Just over a third give “very much” priority to the parish providing more small group prayer opportunities. Having more opportunities for devotions such as rosaries and Eucharistic Adoration receives “very much” priority from about four in ten respondents. Seven in ten report being “very” likely to regularly spend time in personal prayer in the next year.

Sense of Community

- The sense of community within the parish receives a positive rating from almost nine in ten respondents. Just over four in ten give it an “excellent” rating.
- Social activities receive an “excellent” rating from four in ten.
- Developing a parish sense of community receives “very much” priority from about two-thirds of respondents.

Formation

- Parish efforts to educate parishioners in the faith receive a positive evaluation from nine in ten respondents, with just over half giving these efforts an “excellent” rating.

- Efforts to foster spiritual growth receive an “excellent” rating from half of respondents. Four in ten rate as “excellent” efforts to offer a Catholic view on current issues.
- Efforts to nurture one’s relationship with Jesus Christ receive an “excellent” rating from almost six in ten respondents. Four in ten say the parish is “excellent” at helping them practice gospel values in their daily lives.
- Children’s religious education programs receive an “excellent” rating from slightly more than half, with almost half giving as high a rating to youth ministry. St. Elizabeth Ann Seton School receives an “excellent” rating from just over half.
- Two in ten say they have attended adult faith formation classes at the parish. Faith formation for adults receives an “excellent” rating from almost half of respondents.
- Just over half place “very much” priority on adult faith formation.
- Almost half report being “very” likely to spend time learning more about their faith in the next year.

Stewardship

- Nearly nine in ten agree at least “somewhat” that they understand the concept of stewardship, with just over half agreeing “strongly” that they do.
- Parish efforts to encourage parishioners to share their time, talents and treasure with the parish receive a positive evaluation from nine in ten. About half rate these efforts as “excellent.”
- Parish efforts to invite participation in ministries receive an “excellent” evaluation from half. In addition, more than half “strongly” agree that the parish encourages both young and old to be involved in parish ministries.
- A third say they are as likely to volunteer for a parish ministry in the next year.
- Four in ten St. Elizabeth Ann Seton Parish respondents report being involved with at least one ministry or activity at the parish. Six in ten are not involved with any.

Evangelization and Parish Outreach

- Efforts to spread the Gospel/evangelize receive a positive rating from almost nine in ten respondents. Nearly half give these efforts an “excellent” rating.
- On average, responding parishioners have invited someone to attend a parish worship service or activity twice in the past year. A third say they are “very” likely to invite someone to a parish service or activity in the next year.

- When asked to evaluate parish ministry to 14 groups, respondents are most likely to give an “excellent” rating to ministry to those in financial need, those sick and homebound, children, senior citizens, those who are grieving, visitors and guests, and teens. They are least likely to give the same rating to ministry to those divorced or separated, inactive Catholics, and single parents.
- Respondents were asked to choose the top three groups to which the parish should give most priority for outreach. The four most commonly selected groups are those sick and homebound, teens, senior citizens, and inactive Catholics.
- Parish ministry to visitors and guests receives an “excellent” rating from four in ten respondents.
- Nearly four in ten give an “excellent” rating to the parish’s ministry to new parishioners. However, among those who have started attending the parish in the past two years, half give the parish’s ministry to new parishioners an “excellent” evaluation.
- Parish ministry to inactive Catholics receives an “excellent” rating from three in ten respondents. Nearly half give “very much” priority to reaching out inactive Catholics.

Social Justice

- Outreach to and advocacy for those in need receives a positive rating from more than nine in ten respondents. Almost six in ten rate these efforts as “excellent.”
- Nearly half rate parish outreach to those sick or homebound as “excellent.” Visitation of the sick and homebound receives “very much” priority from almost two in three respondents.
- Providing opportunities for parishioners to help the needy receive “very much” priority from almost two in three respondents.

Parish Communications

- Parish efforts to communicate with parishioners receive a positive evaluation from nearly nine in ten respondents, with almost half rating these efforts as “excellent.”
- Two in three responding parishioners are particularly likely to say the announcements read at Mass are a “very” effective way of communicating parish news to them. Among the electronic means of communicating, the parish website is seen as most effective.

Center for Applied Research in the Apostolate

Parish Life Survey Saint Elizabeth Ann Seton Parish Las Vegas, Nevada

Introduction

The St. Elizabeth Ann Seton Parish Life Survey was designed by the Center for Applied Research in the Apostolate (CARA) at Georgetown University. Most of the questions were derived from CARA's database of nationally tested questions, with some questions designed specifically for the parish. The parish distributed the questionnaire to those attending its liturgies over one weekend in January 2017. In all, there were 2,856 valid responses, with 28 respondents under age 16 not included in the analysis. Following standard assumptions of statistical inference, a sample size of 2,856 provides a margin of error of approximately ± 1.8 percentage points.¹

Interpreting This Report

Most of the questions in this survey use four point response scales (“not at all,” “only a little,” “somewhat,” “very much”; or “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 between

¹Strictly speaking, it is necessary to know the total population (in this case, the total number of adult parishioners) to calculate margin of error. CARA's standard assumption for its in-pew parish surveys is that about half of parishioners are represented. For obvious reasons, those who are represented in a given in-pew survey are disproportionately more frequent Mass attenders.

and among these various subgroups are presented following the responses for parishioners as a whole in each section.

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

CARA regularly conducts parish surveys through its Parish Life Surveys. Parish Life Surveys are 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 the Parish Life Survey services over the past 15 years, CARA has a database of characteristics of parish life gathered from more than 900 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.

In this report, where possible, results from St. Elizabeth Ann Seton Parish current Parish Life Survey are compared to the aggregate responses from the Parish Life Survey National Database of Parish Life to put the parish results into a larger national context. Additionally, where available, comparisons are made to findings from a 2012 study of Catholics in-pew at 23 parishes across the country. Finally, comparisons are made to findings from CARA’s nationally representative surveys of adult self-identified Catholics conducted since 2013. For all of these comparisons, only differences of 10 percentage points or more are treated as meaningful.

In addition to the quantitative data analyzed in this report, two open-ended questions on the survey collected qualitative data about racial or ethnic background and primary language used in the household. For these data, respondents were prompted with a question and given an open box for written comments, rather than select from a set of response options. A complete transcription of these comments is presented in Appendix II.

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

Section I: Demographic Characteristics of Respondents

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

Age and Generation

Valid respondents at St. Elizabeth Ann Seton Parish surveyed in 2017 were born between 1924 and 2001. The average age of respondents is 58, with half saying they are 60 or younger. Although not directly comparable as the national data comes from 2012, this is higher than the median age of 49 among all self-identified Catholics nationally.¹ The most common age range reported is 65 to 74 and 75 and older.

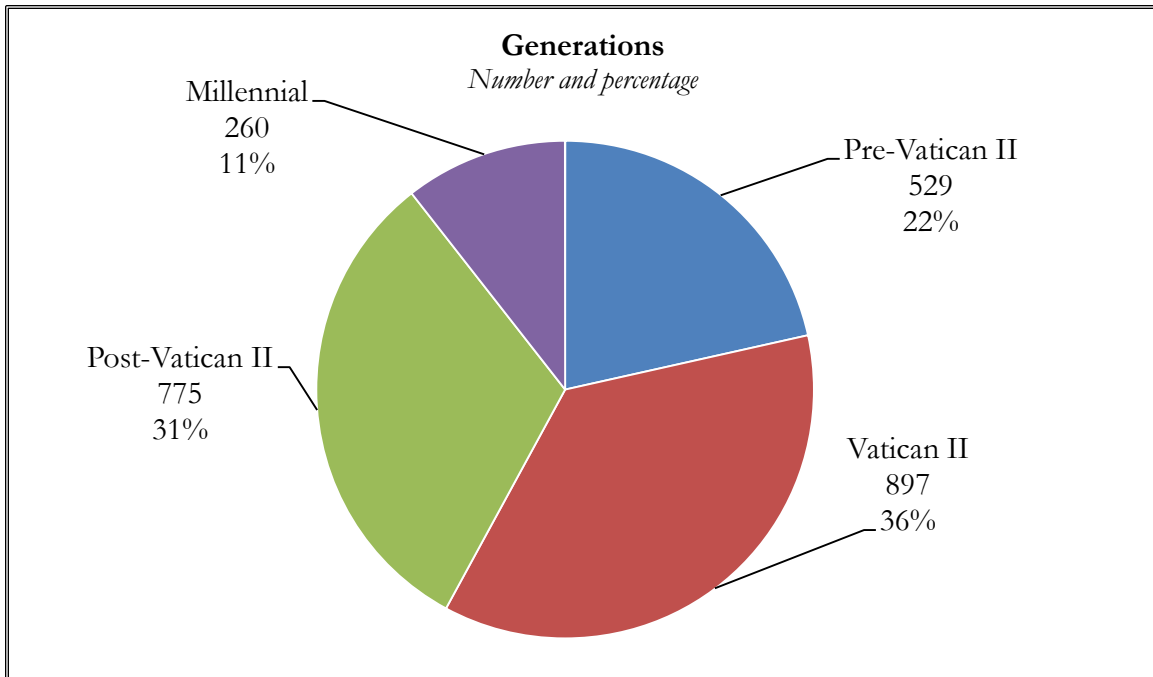
Age in 2017, Compared to Catholics Nationally			
Age Range	St. Elizabeth Ann Seton	Catholics In Pew Nationally*	Catholics Nationally**
18-24***	4%	4%	9%
25-34	5	9	17
35-44	11	20	20
45-54	18	23	19
55-64	18	19	20
65-74	22	15	10
75 or older	22	10	5

*Source: CARA's 2012 *Emerging Models study*
 **Source: CARA's 2012 *Media Use study*
 ***For comparison purposes, 16 year olds (33 respondents) and 17 year olds (35 respondents) are omitted from this table

- Overall, St. Elizabeth Ann Seton respondents report being older than those responding in-pew nationally. Some 20 percent of St. Elizabeth Ann Seton respondents are under age 45 compared to 33 percent of Catholics in pew nationally.
- They differ significantly from Catholics nationally. Some 20 percent of St. Elizabeth Ann Seton respondents are under age 45 compared to 46 percent of Catholics nationally.

¹ Source: Mark M. Gray, and Mary L. Gautier. 2012. *Catholic New Media Use in the United States, 2012.*

Important differences between groups in parishes are typically found among those who belong to different generations. CARA divides Catholics into four generations, reflective of the age categories used by many other Catholic researchers. The most common generation among St. Elizabeth Ann Seton respondents is the Vatican II Generation, followed by the Post-Vatican II Generation.



- *The “Pre-Vatican II Generation,” ages 75 and over in 2017.* 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 22 percent of the respondents at St. Elizabeth Ann Seton Parish. This is higher than the percentage among Catholics in-pew nationally (18 percent) and among Catholics nationally (10 percent).
- *The “Vatican II Generation,” ages 57-74 in 2017.* These are the “Baby Boomers” who were born between 1943 and 1960, a time of great demographic and economic growth. They came of age during the time of the Second Vatican Council and their formative years likely spanned that time of profound changes in the Church. Members of the Vatican II Generation at St. Elizabeth Ann Seton Parish represent 36 percent of respondents. This is similar to the percentage among Catholics in-pew nationally (35 percent) and among Catholics nationally (32 percent).
- *The “Post-Vatican II Generation,” ages 36-56 in 2017.* Born between 1961 and 1981, this generation, sometimes called “Generation X” or “Baby Busters” by demographers, has no lived experience of the pre-Vatican II Church. Some 31 percent of those at St. Elizabeth Ann Seton Parish are members of this generation. This is less than the percentage among Catholics in-pew nationally (39 percent) and among Catholics nationally (38 percent).

- *The “Millennial Generation,” ages 18-35 in 2017.* This generation, born in 1982 or later (up to 1996 among adults), has come of age primarily under the papacies of John Paul II and Benedict XVI. Because some still live with their parents, their religious practice is often closely related to that of their families of origin. Some 11 percent of respondents at St. Elizabeth Ann Seton Parish belong to the Millennial Generation. This is similar to the percentage among Catholics in-pew nationally (8 percent) and slightly less than the percentage among Catholics nationally (19 percent).

Generation, Compared to Catholics Nationally			
Generations	St. Elizabeth Ann Seton	Catholics In Pew Nationally*	Catholics Nationally**
Pre-Vatican II (born 1942 or earlier)	22%	18%	10%
Vatican II (born 1943 to 1960)	36	35	32
Post-Vatican II (born 1961 to 1981)	31	39	38
Millennial (born 1982 to 2000)	11	8	19

**Source: CARA's 2012 Emerging Models study*
***Source: CARA's 2012 Media Use study*

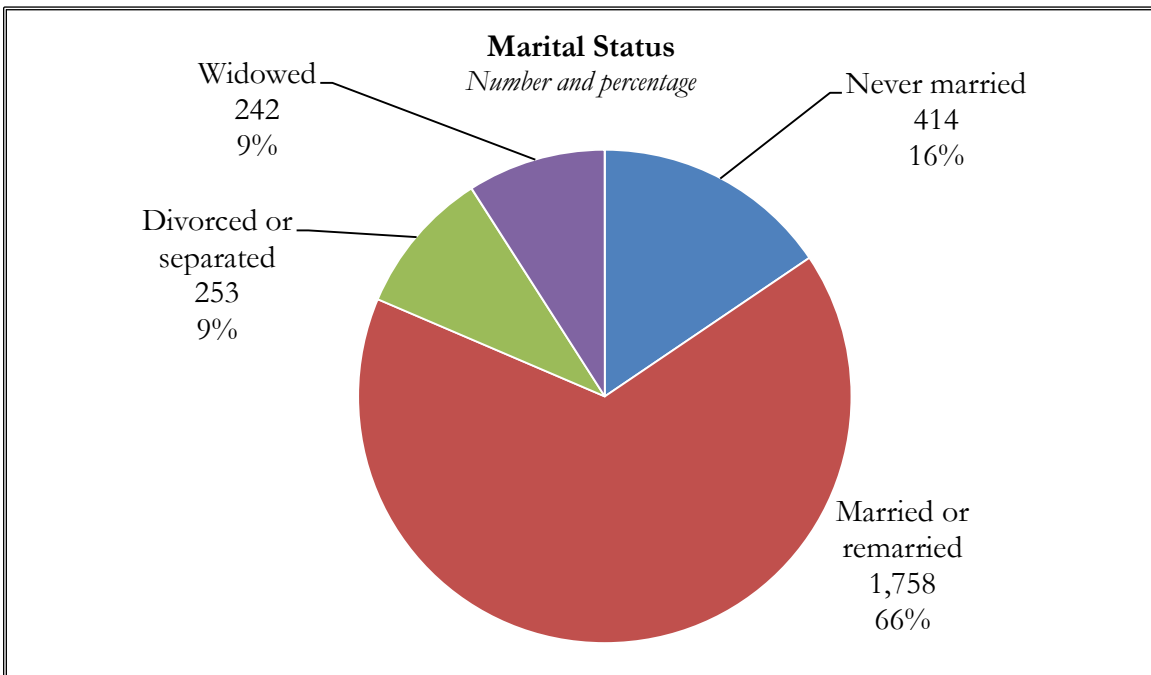
Gender and Marital Status

About six-tenths of respondents identify as female. This is similar to the Catholics nationally in pew (64 percent) but higher than the percentage of self-identified Catholics nationally identifying as female (51 percent).

Gender, Compared to Catholics Nationally			
<i>Percentage responding</i>			
	St. Elizabeth Ann Seton	Catholics In Pew Nationally*	Catholics Nationally**
Female	62%	64%	51%
Male	38	36	49

*Source: CARA's 2012 Emerging Models study
**Source: CARA's 2012 Media Use study

Two-thirds of respondents are currently married or remarried. One in six has never married, one in ten is divorced or separated, and one in ten is widowed.



Marital status at the parish is compared to the national findings in the table below. The percentage married or remarried at St. Elizabeth Ann Seton Parish is similar to both the percentage among Catholics in-pew nationally (70 percent) and the percentage among Catholics nationally (62 percent).

Marital Status, Compared to Catholics Nationally			
<i>Percentage responding</i>			
Marital Status	St. Elizabeth Ann Seton	Catholics In Pew Nationally*	Catholics Nationally**
Never married***	16%	15%	24%
Married or remarried	66	70	62
Divorced or separated	10	8	9
Widowed	9	7	5

**Source: CARA's 2012 Emerging Models study*
***Source: CARA's 2012 Media Use study*
****The Media Use study includes those responding "living with a partner," who are included in the "never married" category here*

- One in six has never married, compared to about one in six Catholics in pew nationally (15 percent) and a quarter of adult Catholics nationally (24 percent).
- One in ten is divorced or separated, similar to the almost one in ten Catholics in pew and nationally.
- One in ten St. Elizabeth Ann Seton respondents overall has been widowed, compared to about one in 20 of those in pew and nationally.

Differences by Generation

Marital status differs by generation. Members of the Millennial Generation are particularly likely to have never married (44 percent); those of the Post-Vatican II Generation are most likely to be married (75 percent); and those of the Pre-Vatican II Generation are most likely to be widowed (19 percent).

Marital Status, by Generation				
<i>Percentage responding</i>				
	Pre-Vatican II	Vatican II	Post-Vatican II	Millennial
Single, never married	10%	10%	11%	44%
Married or remarried	64	69	75	48
Divorced or separated	8	12	10	5
Widowed	19	9	5	3

Differences by Ethnicity

Marital status differences exist among those reporting various ethnicities. Asians, Pacific Islanders or Native Hawaiians and Hispanics or Latinos are especially likely to have never married (24 and 23 percent, respectively), and whites, Caucasians or European Americans are particularly likely to be currently married or remarried.

Marital Status, by Ethnicity			
<i>Percentage responding</i>			
	Asian or Pacific Islander	Hispanic or Latino(a)	White, Anglo or Caucasian
Single, never married	24%	23%	8%
Married or remarried	58	59	73
Divorced or separated	9	13	10
Widowed	9	6	9

Children in the Household

Respondents report having from zero to ten of their children or stepchildren under 18 living with them. Some 559 respondents (20 percent) have at least one child (including stepchildren) under 18 living with them. About one in 20 (7 percent) have one child under age 18 living with them and about another one in ten (13 percent) has two or more. Taking into account that in some households two parents may have responded to this question, respondents report 515 children or stepchildren age 12 and younger living with them and, 338 children or stepchildren ages 13 to 17 living with them.²

Number of Children or Stepchildren Living with You	
<i>Percentage responding</i>	
No children	80%
One child	7
Two children	9
Three or more children	4
Ages 12 or younger	14%
Age 13 to 17	10

² This was calculated using the yes/no response to this question: “Did/will your spouse also complete this survey?”.

Race and Ethnicity

Respondents were invited to check all of the races and ethnicities that they identify as. Four percent identify more than one. Nearly six in ten identify as white, Anglo, Caucasian or European American, a third identify as Asian or Pacific Islander, and just over one in ten identifies as Hispanic/Latino(a). One or 2 percent identify as American Indian or Alaska Native or as black or African American.

<i>What is your racial or ethnic identity?</i>	
<i>Percentage responding*</i>	
American Indian or Alaska Native	2%
Asian or Pacific Islander	34
Black or African American	1
Hispanic or Latino(a)	12
White, Anglo, Caucasian	57
Other	2

*Percentages may total more than 100 percent due to respondents being asked to “check all that apply.”

Among those identifying an “other” primary race or ethnicity, respondents are particularly likely to identify themselves as Filipino (15 respondents). Other races or ethnicities written in include mixed race (5 respondents), Sri Lankan (3 respondents), and Vietnamese (3 respondents), all of which also fit into one of the categories in the table above. For a complete list of the responses, please see Appendix II.

Where relevant throughout the remainder of the report, comparisons are made between the following three groups of respondents:³

- Asian or Pacific Islander (843 respondents or 34 percent)
- Hispanic or Latino(a) (289 respondents or 12 percent)
- White, Anglo, or Caucasian (1,391 respondents or 57 percent)

³ Where a respondent checked more than one of these racial or ethnic categories, the respondent was categorized into the category with lowest overall number. So, for example, someone who checked both white and Hispanic was categorized as Hispanic as there are fewer of them at the parish than whites.

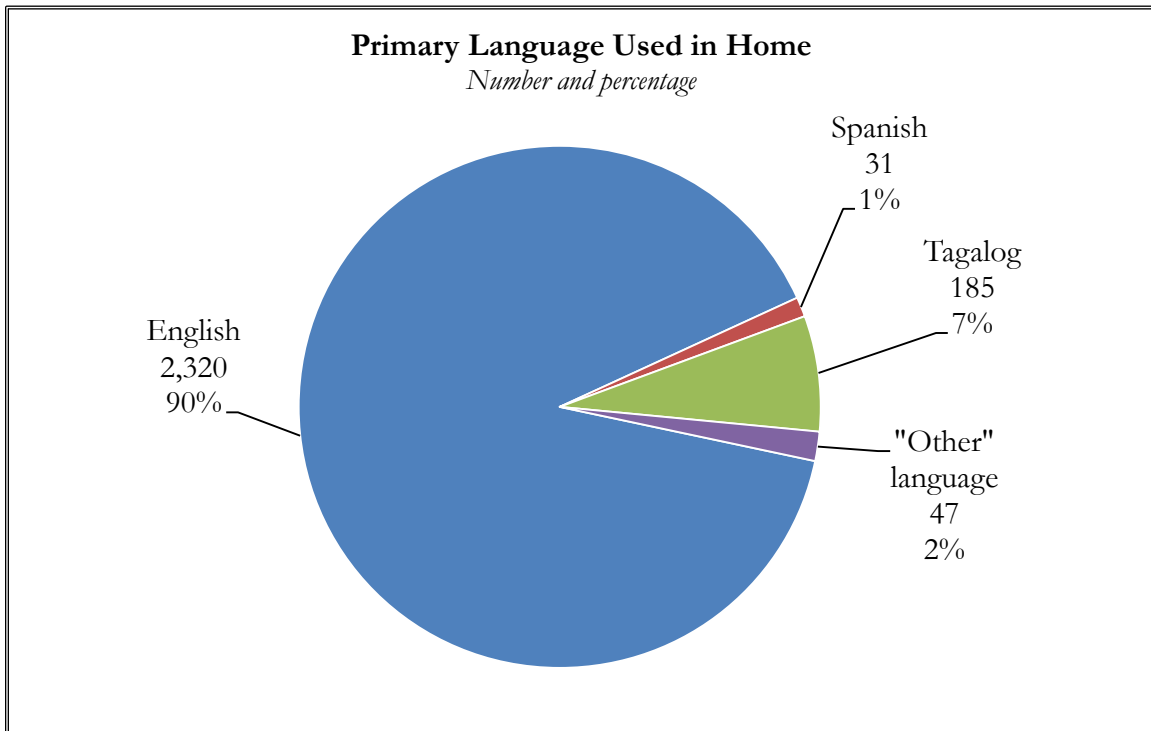
Differences by Generation

Racial and ethnic identification differs some by generation. Members of the Millennial Generation are particularly likely to identify as Asian or Pacific Islander (44 percent), with those of the oldest generation especially likely to identify as white, Anglo or Caucasian (69 percent).

Racial or Ethnic Background, by Generation				
<i>Percentage responding</i>				
	Pre-Vatican II	Vatican II	Post-Vatican II	Millennial
Asian or Pacific Islander	25%	31%	37%	44%
Hispanic or Latino(a)	6	8	15	21
White, Anglo or Caucasian	69	62	48	36

Primary Language Used in Home

Nine in ten say English is the primary language used in their home and just over one in ten says it is Tagalog. One or 2 percent identify Spanish or an “other” language. Among those identifying an “other” language, the most common languages listed are Italian (seven respondents), Ilocano (6 respondents), and Vietnamese (6 respondents). For a complete list of the languages written in, see Appendix II.



Differences by Ethnicity

While differences among the generations are *not* significant, there are some notable differences by ethnicity:

- Among Asian, or Pacific Islander respondents, 75 percent identify English as the primary language used in their homes and 24 percent identify Tagalog.
- Among Hispanics or Latinos(as), 90 percent identify English as the primary language used in their homes and 10 percent identify Spanish.

Residency

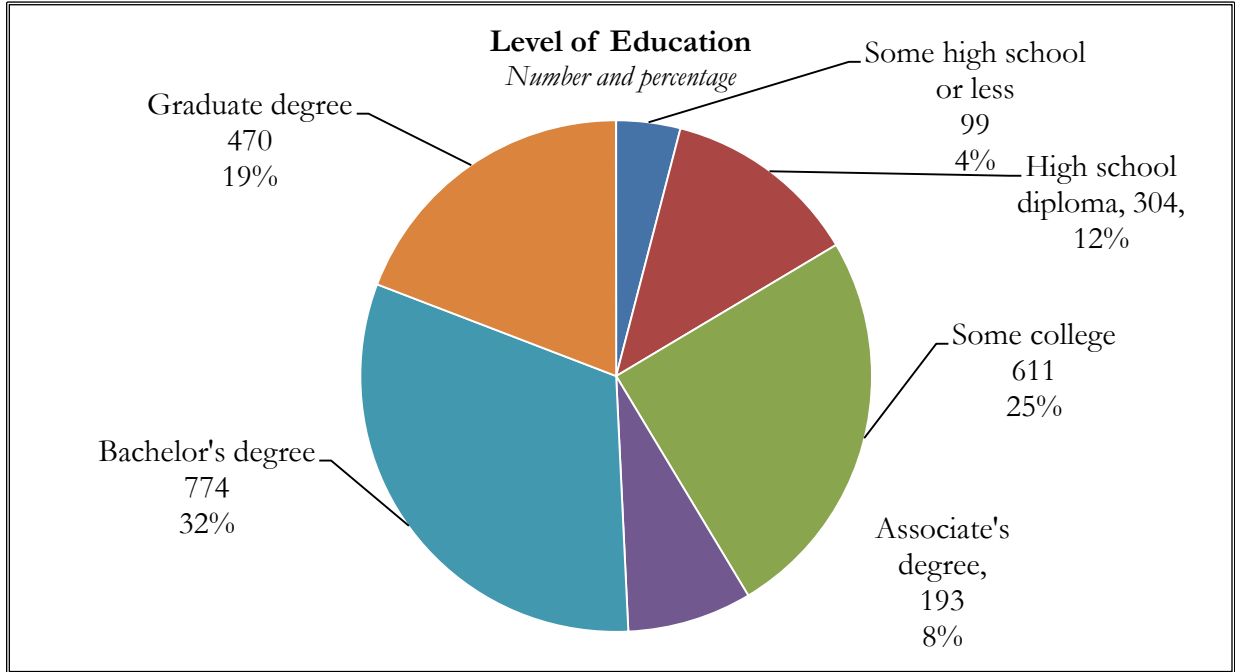
More than nine in ten identify as permanent residents. One to 4 percent is seasonal residents, visitors to the parish, or on a temporary military assignment.

<i>Which best describes how your residency in the area?</i>	
<i>Percentage responding</i>	
Permanent resident	92%
Seasonal resident	4
Visitor	3
Temporary military assignment	1

Differences by ethnicity and generation are not significant ones.

Level of Education

One in six (16 percent) has a high school diploma or less. Another third (33 percent) have attended some college or have an associate’s degree. Half (51 percent) report having a bachelor’s or graduate degree.



St. Elizabeth Ann Seton respondents are similar to those responding in pew nationally. Compared to Catholics nationally, however, St. Elizabeth Ann Seton respondents are almost twice as likely to have a bachelor’s or graduate degree.

Level of Education	St. Elizabeth Ann Seton	Catholics In Pew Nationally*	Catholics Nationally**
Some high school or less	4%	5%	}47%
High school diploma	12	14	
Some college	25	19	}26
Associate’s degree	8	9	
Bachelor’s degree	32	33	}27
Graduate degree	19	20	

*Source: CARA’s 2012 Emerging Models study
 **Source: CARA’s 2012 Media Use study

Differences by Ethnicity

Asians or Pacific Islanders (65 percent) are most likely to have a bachelor's or graduate degree, with Hispanics or Latinos (25 percent) *least* likely. Hispanics or Latinos (32 percent) are most likely, however, to have a high school diploma or less.

Level of Education, by Ethnicity			
<i>Percentage responding</i>			
Level of Education	Asian or Pacific Islander	Hispanic or Latino(a)	White, Anglo or Caucasian
Some high school or less	6%	8%	2%
High school diploma	5	24	15
Some college	16	34	29
Associate's degree	9	9	8
Bachelor's degree	47	13	25
Graduate degree	18	12	21

Differences by Generation

Level of education differs some by generation. Members of the Post-Vatican II Generation are particularly likely to have a bachelor's or graduate degree (58 percent), with those of the Millennial Generation most likely to have a high school diploma or less (24 percent). Some of that is likely due to some Millennials being in high school or in college.

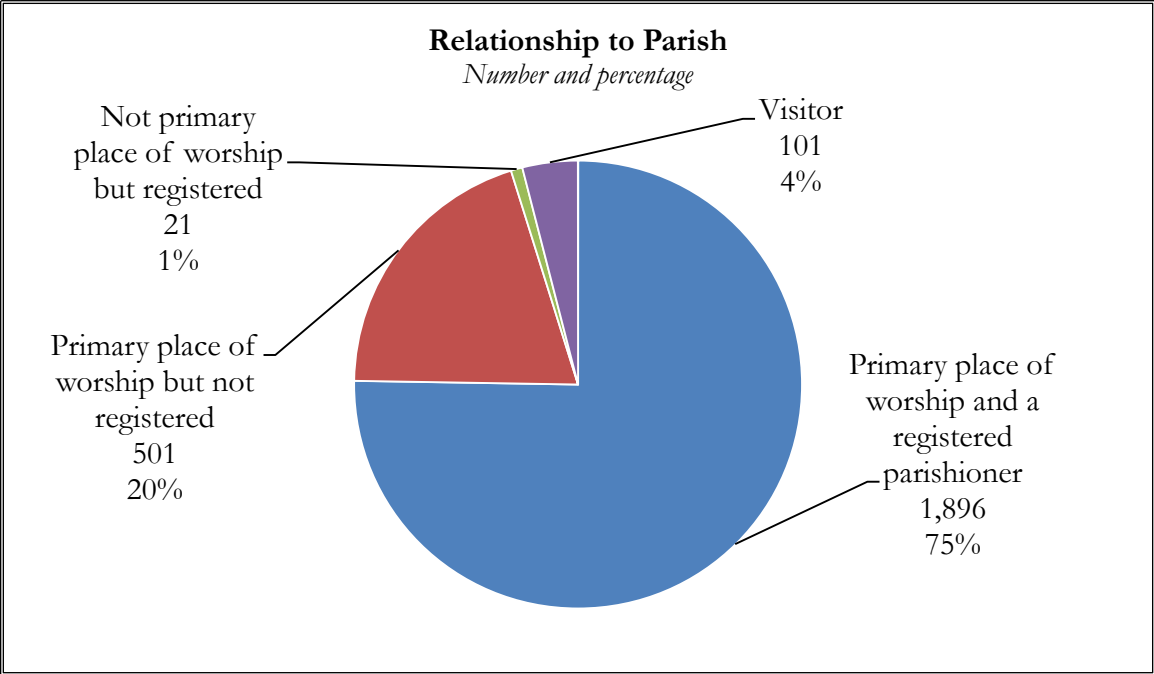
Level of Education, by Generation				
<i>Percentage responding</i>				
Level of Education	Pre-Vatican II	Vatican II	Post-Vatican II	Millennial
Some high school or less	3%	2%	2%	8%
High school diploma	15	12	10	16
Some college	29	28	21	24
Associate's degree	7	8	9	8
Bachelor's degree	28	31	35	31
Graduate degree	19	19	23	14

Section II: Religious Characteristics of Respondents

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

Relationship to the Parish

Of all respondents, 95 percent report that St. Elizabeth Ann Seton Parish is their primary place of worship when they are in the area and 76 percent say they are registered there. In the figure below, those two measures are examined in relationship to one another. Three in four (75 percent) say both that the parish is their primary place of worship and that they are registered there. Fewer, 20 percent, say the parish is their primary place of worship but that they are *not* registered. Almost one in 20 is a visitor to the parish.



Compared to Catholics in pew nationally (13 percent), St. Elizabeth Ann Seton respondents are slightly more likely to identify the parish as their primary place of residence but to *not* be registered there (20 percent).

Relationship to the Parish		
	St. Elizabeth Ann Seton	Catholics In Pew Nationally*
Primary place of worship <i>and</i> a registered parishioner	75%	78%
Primary place of worship but <i>not</i> registered	20	13
<i>Not</i> primary place of worship but registered	1	2
Visitor to the parish	4	7

**Source: CARA's 2012 Emerging Models study*

Differences by Residency

There are some differences by residency. Eighty-two percent of those identifying as seasonal residents are registered, compare to 71 percent of permanent residents and 76 percent of those who say they are on temporary military assignments.

Years at the Parish

Mass attenders were asked to write in the number of years they have attended the parish. On average, respondents have attended the parish for 11 years. The median is ten years, meaning that half of respondents have attended for ten years or less.

Years at Parish*	
<i>Percentage responding</i>	
1 year or less	11%
2-5 years	25
6-10 years	18
11-15 years	16
16-20 years	21
21-25 years	9
26 years or more	1
Average	10.7
Median	10
Minimum	1
Maximum	98

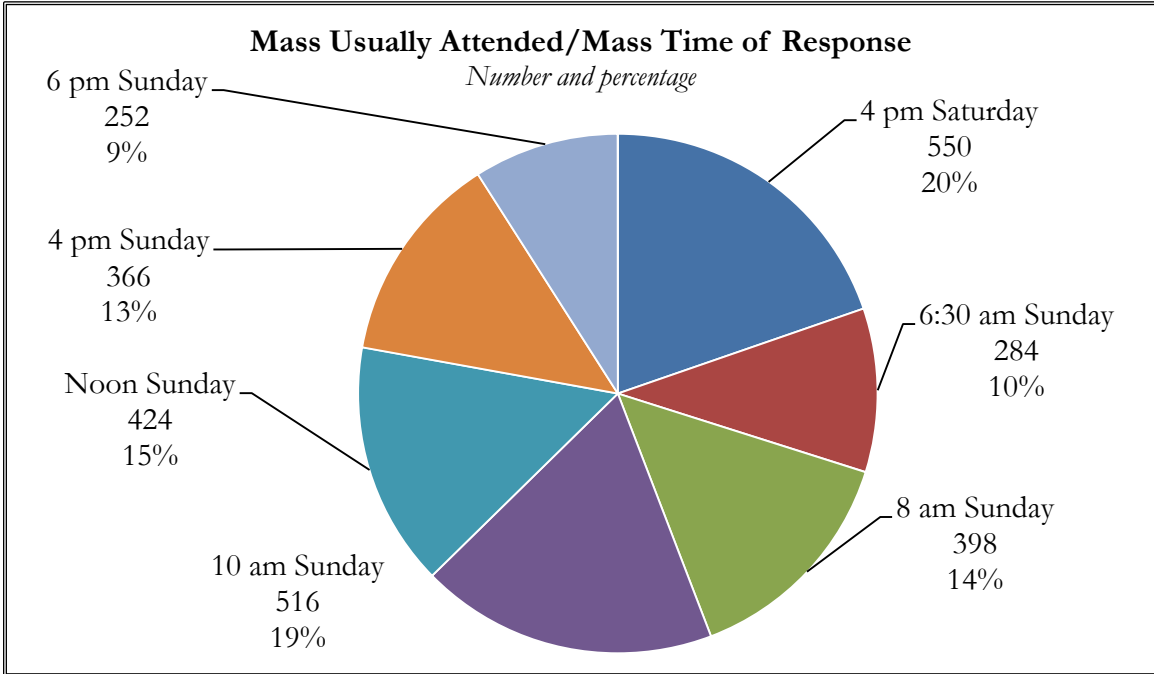
* Those who do not regularly attend the parish were asked to leave the question blank. Those who have attended for less than a year were instructed to write "1."

Differences by Ethnicity

Hispanics or Latinos (53 percent) are most likely to have started attending the parish in the last five years, followed by Asians or Pacific Islanders (42 percent) and whites, Anglos, or Caucasians (29 percent).

Mass Time of Response

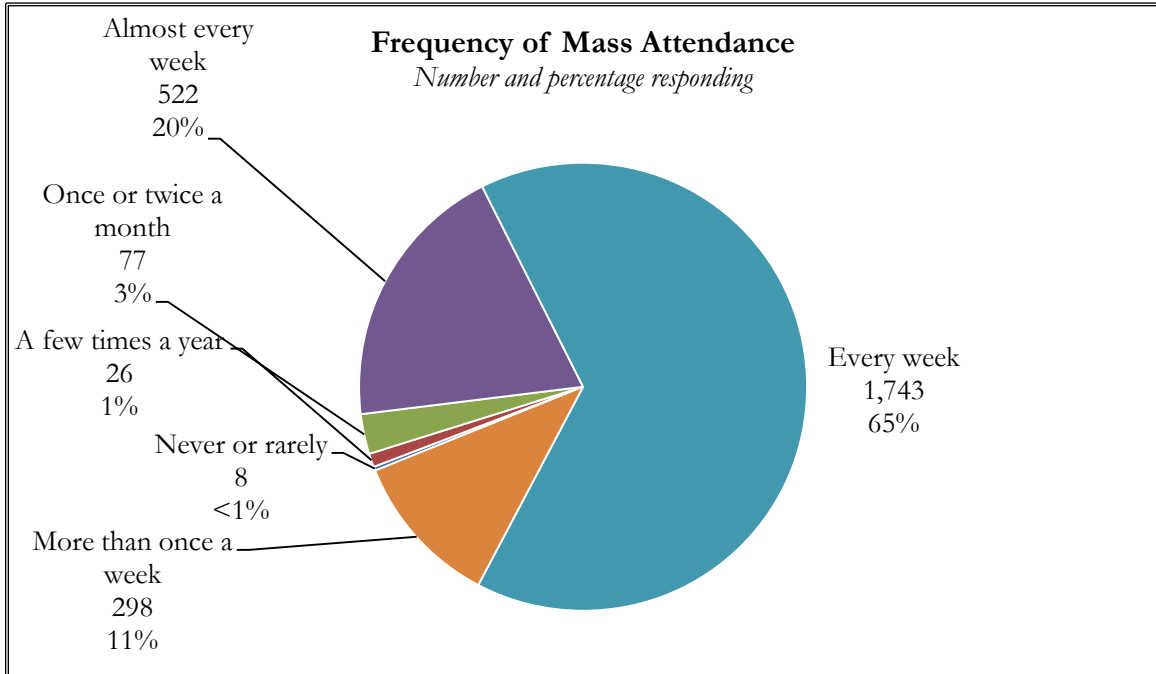
The parish collected the surveys by Mass time of response and sent them to CARA bundled in that way. Respondents were particularly likely to have responded at the 4 p.m. Saturday Mass, followed by the 10 a.m. Sunday Mass.



Where relevant throughout the rest of the report, comparisons are made among those who responded at the various Masses.

Frequency of Mass Attendance

Three in four respondents (76 percent) report attending Mass at least once a week. An additional two in ten attend almost every week and one in 20 attends less often than that.



Comparison to Catholics Nationally

- Compared to in-pew Catholics nationally (71 percent), St. Elizabeth Ann Seton respondents are about as likely to attend Mass at least once a week (76 percent).
- St. Elizabeth Ann Seton respondents (76 percent) are considerably more likely to attend Mass at least once a week than self-identified Catholic adults nationally are (23 percent).

<i>About how frequently do you currently attend Mass?</i>			
<i>Percentage responding</i>			
	St. Elizabeth Ann Seton	Catholics In Pew Nationally*	Catholics Nationally**
Never or rarely	<1%	<1%	32%
A few times a year	1	2	24
Once/twice a month	3	6	10
Almost every week	20	21	11
Every week	65	57	20
More than once a week	11	14	3

**Source: CARA's 2012 Emerging Models study*
***Source: CARA's 2012 Media Use study*

Differences by Generation

Members of the Pre-Vatican II Generation (88 percent) are most likely to attend Mass at least once a week, followed by those of the Vatican II Generation (81 percent), Post-Vatican II Generation (69 percent), and Millennial Generation (62 percent).

Those of the Millennial Generation (27 percent) and Post-Vatican II Generation (25 percent), on the other hand, are most likely to attend Mass almost every week, followed by those of the Vatican II Generation (17 percent) and Pre-Vatican II Generation (11 percent).

Differences by Ethnicity

Those identifying as white, Anglo or Caucasian (80 percent) are particularly likely to attend Mass at least once a week, followed by those identifying as Asian or Pacific Islander (76 percent) and those identifying as Hispanic or Latino (57 percent).

Respondents identifying as Hispanic or Latino (38 percent) are particularly likely to attend Mass almost weekly, followed by those identifying as Asian or Pacific Islander (18 percent) and those identifying as white, Anglo, or Caucasian (18 percent).

Differences by Mass Time of Response

Those responding at the 4 p.m. Saturday Mass (94 percent) are particularly likely to report attending Mass at least once a week. Between 68 and 77 percent of those responding at the other Masses say they attend that frequently.

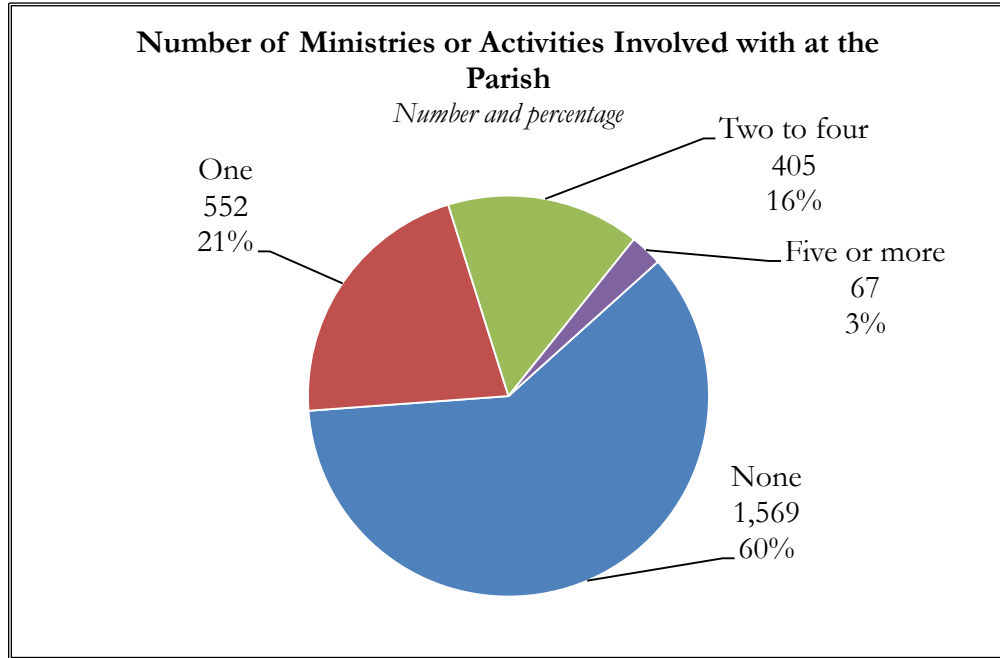
Participation in Parish Formation Programs

Respondents report the following family participation in parish formation programs:

- Twenty percent of respondents have attended adult religious education programs in the past five years at the parish.
- Some 26 percent have children who have attended religious education classes in the past five years.
- Eighteen percent have children who have attended St. Elizabeth Ann Seton School in the past five years.

Ministry and Activity Participation

Four in ten (40 percent) report that in the last year they were involved with at least one ministry or activity at the parish. Six in ten were not involved in any.



In the remainder of this report comparison is made between three groups of respondents according to their involvement in parish activities:

- Those not involved in any parish ministries or activities (1,569 respondents or 60 percent)
- Those involved in one parish ministry or activity (552 respondents or 21 percent)
- Those involved with two or more ministries or activities (472 respondents or 19 percent)

Comparison to Parishes Nationally

Four in ten report being involved with at least one ministry or activity at the parish. This is *less* than the average proportion reported by parishes CARA has worked with in the past (50 percent).

Number of Ministries or Activities Involved With		
	<i>Percentage responding</i>	
	St. Elizabeth Ann Seton	Parishes Nationally*
None	60%	50%
One	21	23
Two	16	22
Three or more	3	3

**Source: Cumulative average from parishes conducting CARA Parish Life Surveys*

- Nineteen percent of St. Elizabeth Ann Seton respondents are involved in two or more ministries or activities, compared to 25 percent of those at parishes nationally.
- Six in ten (60 percent) are *not* involved with any parish ministries or activities, compared to half of those at parishes nationally.

Section III: Assessment of Parish Life and Needs

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

- Evaluation of Aspects of Parish Life
- Evaluation of Persons and Programs
- Evaluation of Areas of Weekend Masses
- Evaluation of Parish Efforts
- Effectiveness of Ways of Communicating
- Evaluation of Parish Ministry to Groups
- Top Priority for Parish Outreach to Groups
- Priority for Parish Needs
- Top Priority for Parish Needs
- Attraction to the Parish
- Likelihood of Future Behaviors
- Invitations to Participate in Parish Functions
- Attitudes about Parish Life

Evaluation of Aspects of Parish Life

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

More than nine in ten respondents give a positive rating (“good” and “excellent” combined) to St. Elizabeth Ann Seton Parish overall.

<i>Please evaluate these aspects of parish life</i>		
<i>Percentage responding “Good” or “Excellent”</i>		
	St. Elizabeth Ann Seton	Catholics In Pew Nationally*
St. Elizabeth Ann Seton Parish overall	95%	94%
Masses and liturgies in general	95	94
Outreach to and advocacy for those in need	93	–
Efforts to educate parishioners in the faith	91	91
Encouragement to share your time, talents and treasure with the parish	90	91
Vision provided by parish leaders	90	90
Spreading the Gospel/evangelizing	88	88
Sense of community within the parish	86	87
<i>*Source: CARA’s 2012 Emerging Models study</i>		

- At least nine in ten give the following a positive evaluation: Masses and liturgies in general; outreach to and advocacy for those in need; efforts to educate parishioners in the faith; encouragement to share one’s time, talents and treasure with the parish; and the vision provided by parish leaders.
- Nearly nine in ten say the following are “good” or “excellent”: parish efforts to spread the Gospel or evangelize and the sense of community within the parish.

Comparison to Parishes Nationally⁴

Respondents at St. Elizabeth Ann Seton Parish do *not* differ significantly from those at parishes nationally in their positive evaluations of aspects of parish life.

⁴ As discussed in the Introduction, only differences of 10 percentage points or more are treated as meaningful.

“Excellent” Evaluations

Nearly six in ten respondents give an “excellent” rating to St. Elizabeth Ann Seton Parish overall.

<i>Please evaluate these aspects of parish life</i>		
<i>Percentage responding “Excellent”</i>		
	St. Elizabeth Ann Seton	Catholics In Pew Nationally*
Outreach to and advocacy for those in need	58%	–
St. Elizabeth Ann Seton Parish overall	56	58%
Masses and liturgies in general	55	59
Efforts to educate parishioners in the faith	53	55
Encouragement to share your time, talents and treasure with the parish	51	57
Spreading the Gospel/evangelizing	46	45
Vision provided by parish leaders	44	50
Sense of community within the parish	43	46

**Source: CARA’s 2012 Emerging Models study*

Outreach and advocacy for those in need and Masses and liturgies in general receive “excellent” evaluations from almost six in ten respondents.

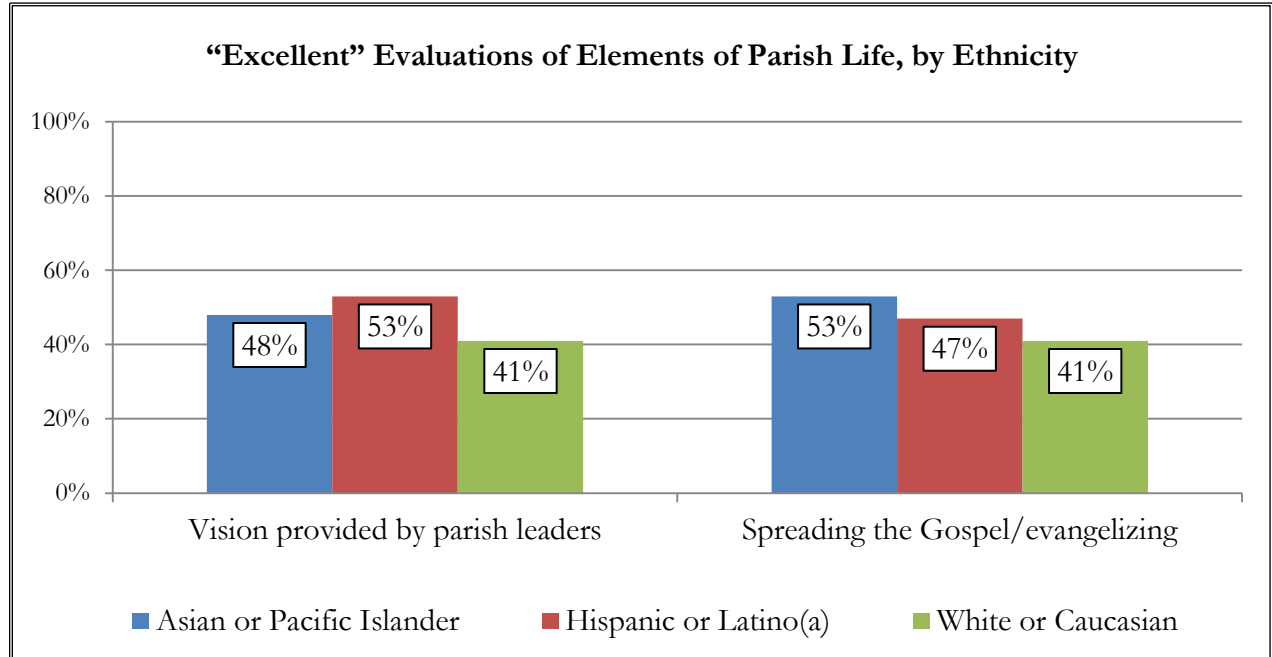
- A little more than half rate as “excellent” efforts to educate parishioners in the faith and efforts to encourage parishioners to share their time, talents and treasure with the parish.
- Almost half give efforts to spread the Gospel or evangelize an “excellent” evaluation.
- Just over four in ten say the vision provided by parish leaders and the sense of community within the parish are “excellent.”

Comparison to Parishes Nationally

Respondents at St. Elizabeth Ann Seton Parish do *not* differ significantly from those at parishes nationally in their “excellent” evaluations of aspects of parish life.

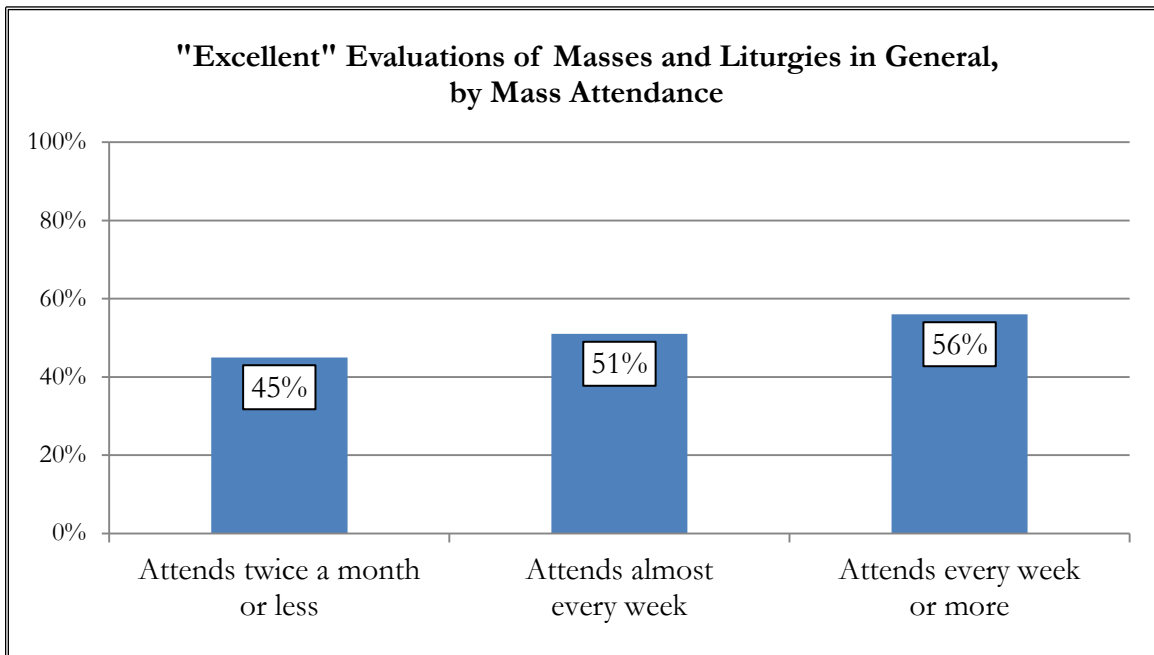
Differences by Ethnicity

Those identifying as white, Anglo or Caucasian are *least* likely to give an “excellent” rating to the vision provided by parish leaders and to efforts to spread the Gospel or evangelize.



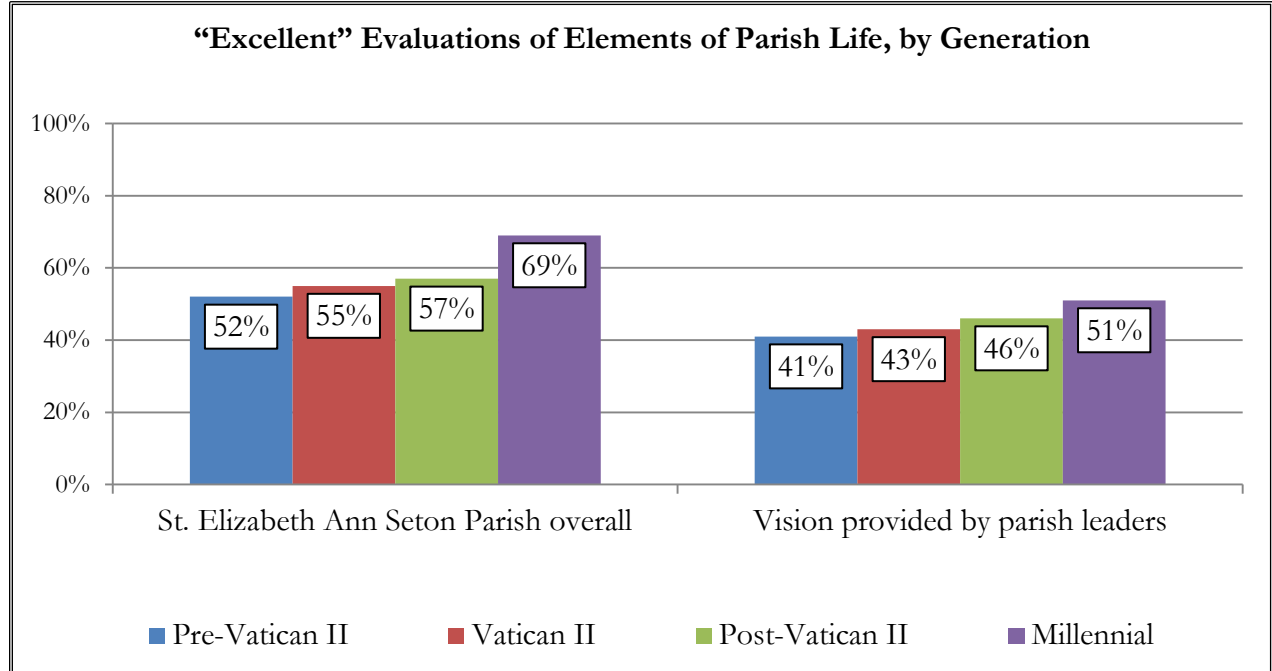
Differences by Frequency of Mass Attendance

The more often respondents attend Mass, the more likely they are to give an “excellent” rating to Masses and liturgies in general.



Differences by Generation

Millennials are especially likely to evaluate St. Elizabeth Ann Seton Parish overall and the vision provided by parish leaders.



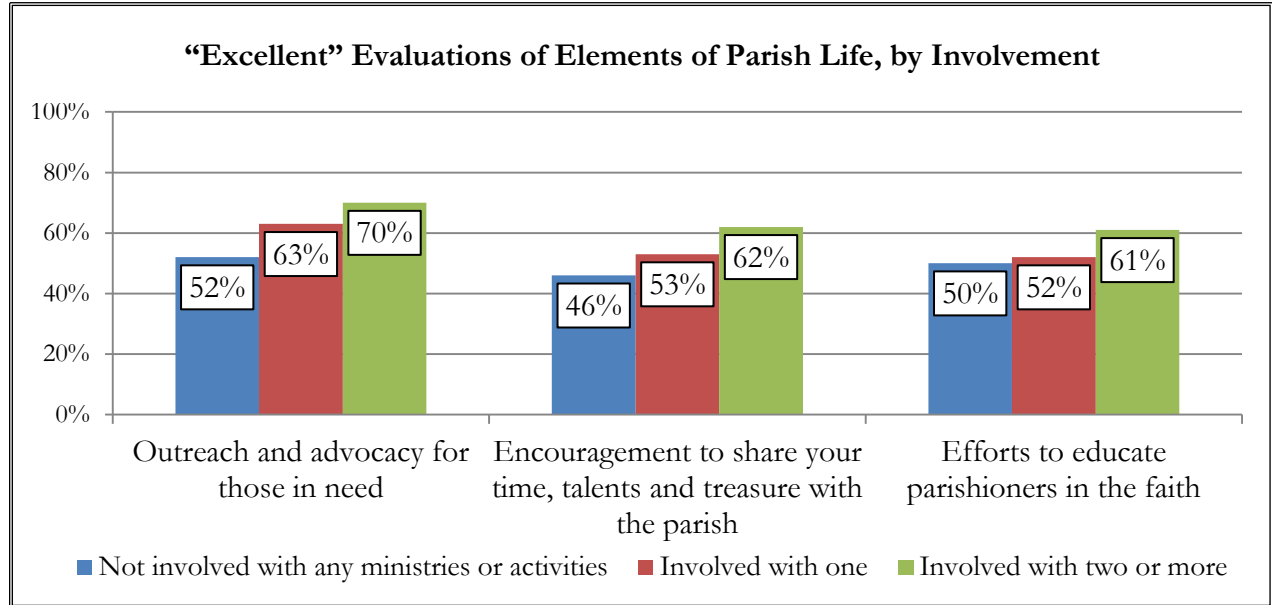
Differences by Past Participation in Formation Programs

Those whose children have attended religious education classes at the parish in the past five years do *not* differ significantly from others in how they evaluate efforts to educate parishioners in the faith.

In addition, those who have attended adult religious education classes at the parish in the past five years do *not* differ significantly from others in how they evaluate efforts to educate parishioners in the faith.

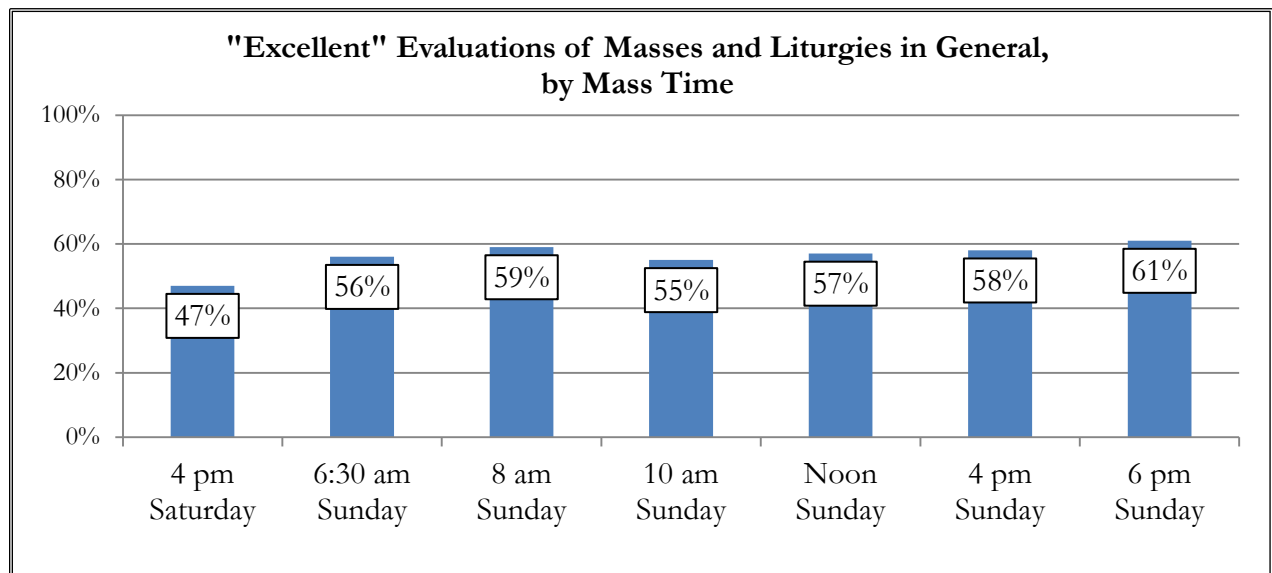
Differences by Level of Involvement

The more involved respondents are with parish ministries or activities, the more likely they are to give an “excellent” evaluation to outreach and advocacy for those in need and to encouragement to share one’s time, talents and treasure with the parish. In addition, those involved with at least two ministries or activities at the parish are relatively more likely to give an “excellent” rating to efforts to educate parishioners in the faith.



Differences by Mass of Response

Those who responded at the 4:00 p.m. Saturday Mass are *least* likely to give Masses and liturgies in general an “excellent” rating.



Evaluation of Persons and Programs

Children’s religious education programs, youth ministry, and faith formation for adults receive a positive evaluation from more than nine in ten respondents.

<i>Please evaluate the following persons and programs</i>		
<i>Percentage responding “Good” or “Excellent”</i>		
	St. Elizabeth Ann Seton	Parishes Nationally*
Children’s religious education programs (faith formation, sacramental preparation)	94%	83%
Youth ministry	92	73
Faith formation for adults (such as RCIA, Bible study)	92	71
Friendliness of the parish staff	92	–
St. Elizabeth Ann Seton School	92	–
Leadership of Parish Pastoral Council	90	–
Leadership provided by the pastor	88	88
Social activities	87	72

**Source: Cumulative average from parishes conducting CARA Parish Life Surveys*

- About nine in ten give a positive evaluation in these areas: friendliness of the parish staff, leadership of the Parish Pastoral Council, and the leadership provided by the pastor.
- St. Elizabeth Ann Seton School receives a “good” or “excellent” evaluation from more than nine in ten.
- Almost nine in ten give the social activities a positive evaluation.

Comparison to Parishes Nationally

Respondents at St. Elizabeth Ann Seton Parish are 11 to 19 percentage points more likely than those at parishes nationally to give a “good” or “excellent” evaluation to the following persons or programs:

- Faith formation for adults (92 percent compared to 71 percent)
- Youth ministry (92 percent compared to 73 percent)
- Social activities (87 percent compared to 72 percent)
- Children’s religious education programs (94 percent compared to 83 percent)

“Excellent” Evaluations

Six in ten rate the friendliness of the parish staff as “excellent.” Slightly more than half say the leadership provided by the pastor is “excellent,” with just under half giving as high a rating to the leadership of the Parish Pastoral Council.

<i>Please evaluate the following persons and programs</i>		
<i>Percentage responding “Excellent”</i>		
	St. Elizabeth Ann Seton	Parishes Nationally*
Friendliness of the parish staff	61%	–
Leadership provided by the pastor	53	55%
Children’s religious education programs (faith formation, sacramental preparation)	52	39
St. Elizabeth Ann Seton School	52	–
Youth ministry	48	31
Faith formation for adults (such as RCIA, Bible study)	48	27
Leadership of Parish Pastoral Council	46	–
Social activities	40	27

**Source: Cumulative average from parishes conducting CARA Parish Life Surveys*

- About half say the following are “excellent”: the children’s religious education programs, St. Elizabeth Ann Seton School, youth ministry and faith formation for adults.
- Social activities receive an “excellent” evaluation from four in ten responding parishioners.

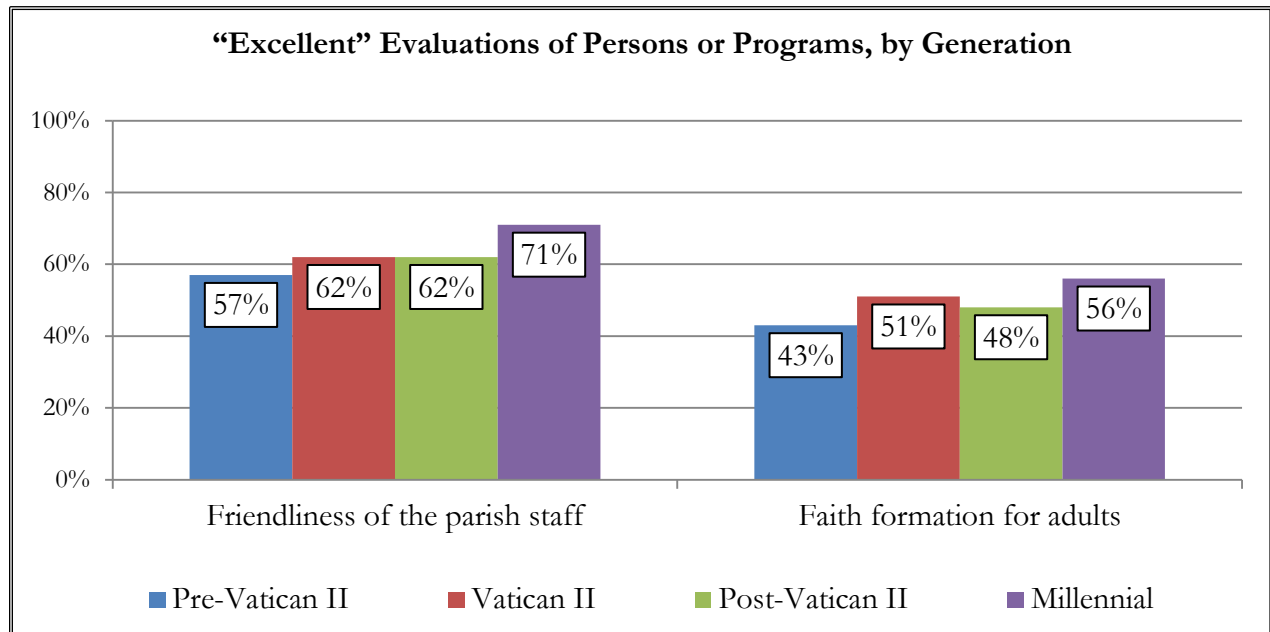
Comparison to Parishes Nationally

Respondents at St. Elizabeth Ann Seton Parish are 13 to 21 percentage points more likely than those at parishes nationally to give an “excellent” evaluation to the following persons or programs:

- Faith formation for adults (48 percent compared to 27 percent)
- Youth ministry (48 percent compared to 31 percent)
- Children’s religious education programs (52 percent compared to 39 percent)
- Social activities (40 percent compared to 27 percent)

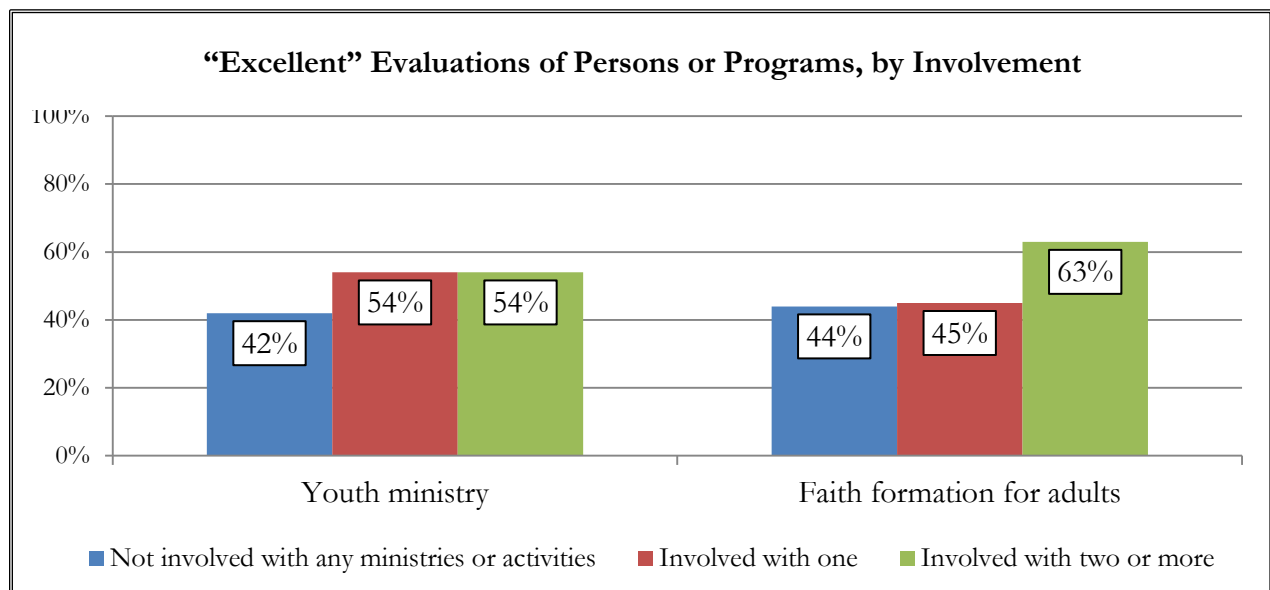
Differences by Generation

Millennials are especially likely to rate the friendliness of the parish staff and faith formation for adults as “excellent.”



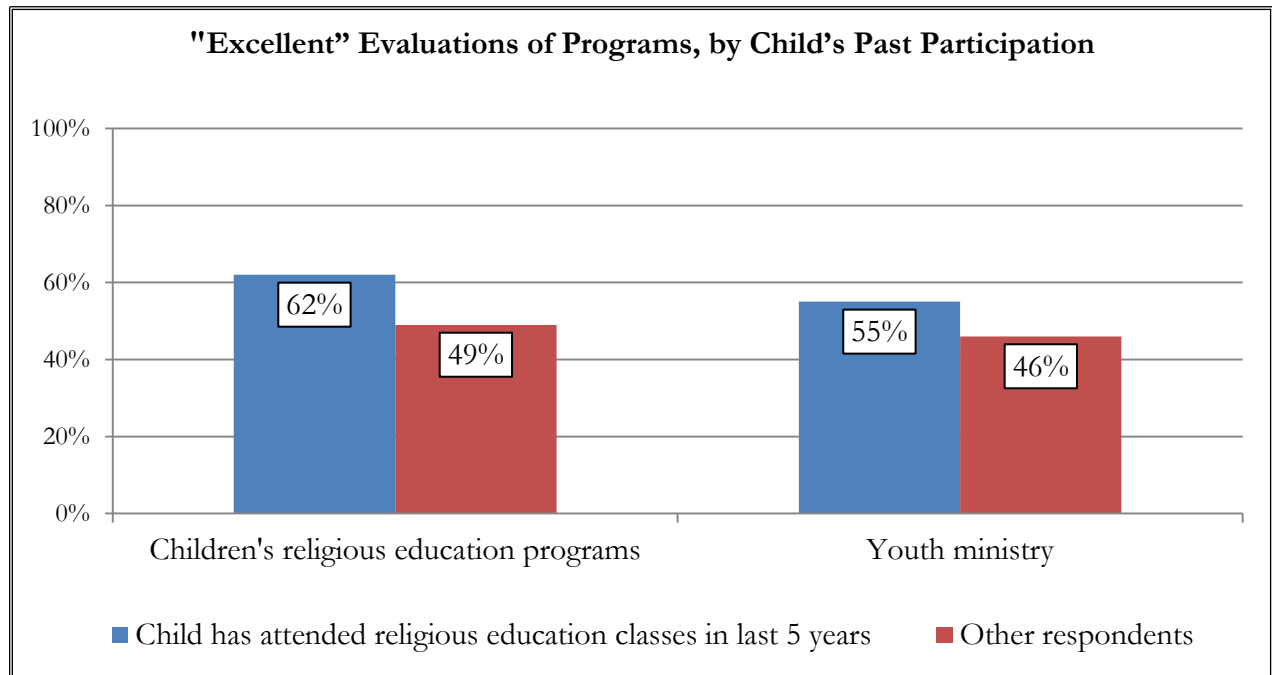
Differences by Level of Involvement

Those involved with at least one ministry or activity at the parish are relatively more likely than other respondents to give an “excellent” rating to youth ministry. In addition, those involved with at least two ministries or activities are especially likely to give as high a rating to faith formation for adults.



Differences by Child's Past Attendance of Formation Programs and the Parish School

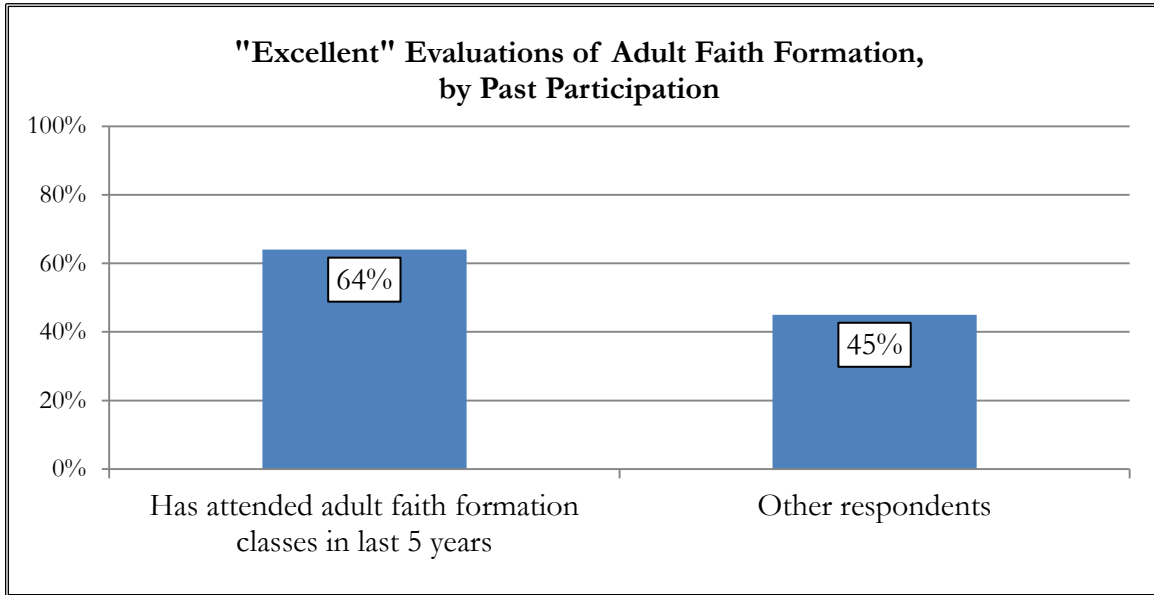
Those whose children have attended religious education classes at the parish in the past five years are more likely than others to give an “excellent” rating to efforts to children’s religious education programs and youth ministry.



Those whose children have attended the parish school in the past five years do *not* differ significantly from others in how they evaluate St. Elizabeth Ann Seton School.

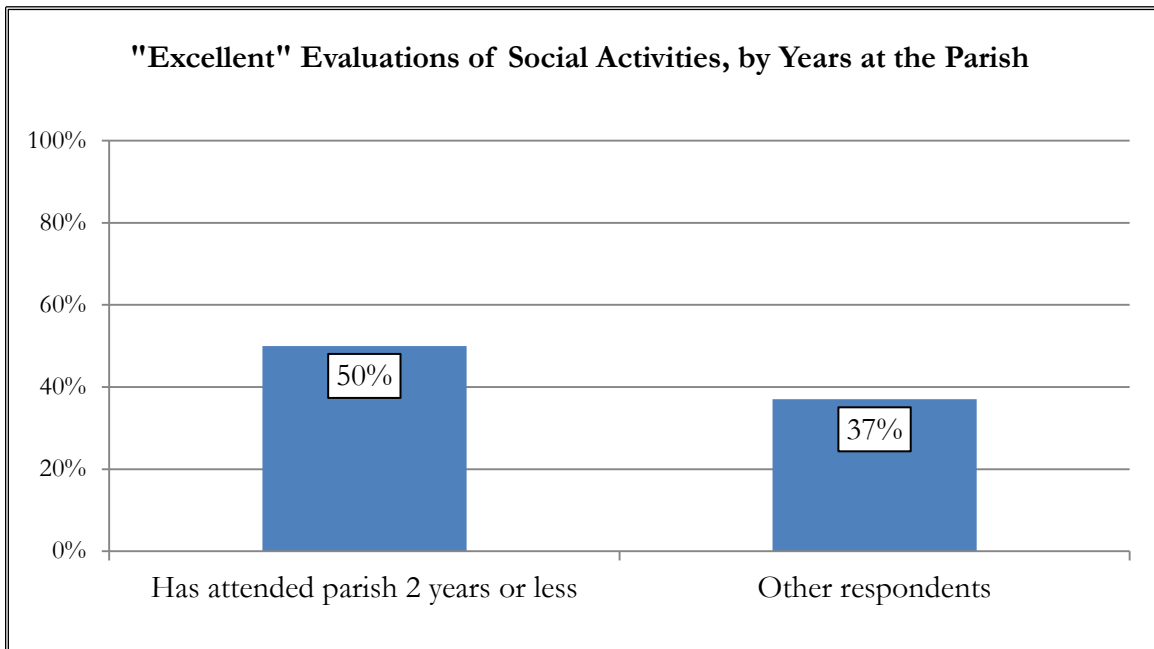
Differences by Past Attendance of Formation Programs

Respondents who have attended adult religious education classes at the parish in the past five years are more likely than others to rate adult faith formation as “excellent.”



Differences by Years at the Parish

Newer parishioners, that is those who have attended the parish for two years or less, are more likely than others to rate social activities as “excellent.”



Evaluation of Areas of Weekend Masses

At least nine in ten give each of the areas of weekend Masses overall a positive evaluation as is shown in the table below.

<i>Please evaluate these areas of weekend Masses overall for the Mass you most regularly attend</i>		
<i>Percentage responding "Good" or "Excellent"</i>		
	St. Elizabeth Ann Seton	Catholics In Pew Nationally*
Liturgical decorations and environment	96%	88%
Weekend Mass schedule	94	89
Hospitality or sense of welcome	93	85
Music	92	82
Sound clarity during Mass	89	–
<i>*Source: CARA's 2012 Emerging Models study</i>		

Comparison to Parishes Nationally

Respondents at St. Elizabeth Ann Seton Parish are more likely than those at parishes nationally to give a “good” or “excellent” evaluation to the music (92 percent compared to 82 percent).

“Excellent” Evaluations

About seven in ten say the weekend Mass schedule and liturgical decorations and environment are “excellent.”

<i>Please evaluate these areas of weekend Masses overall for the Mass you most regularly attend</i>		
<i>Percentage responding “Excellent”</i>		
	St. Elizabeth Ann Seton	Catholics In Pew Nationally*
Weekend Mass schedule	72%	52%
Liturgical decorations and environment	69	48
Music	64	48
Hospitality or sense of welcome	62	49
Sound clarity during Mass	59	—

**Source: CARA’s 2012 Emerging Models study*

Roughly six in ten give an “excellent” rating to the music (64 percent), hospitality or sense of welcome (62 percent), and sound clarity during Mass (59 percent).

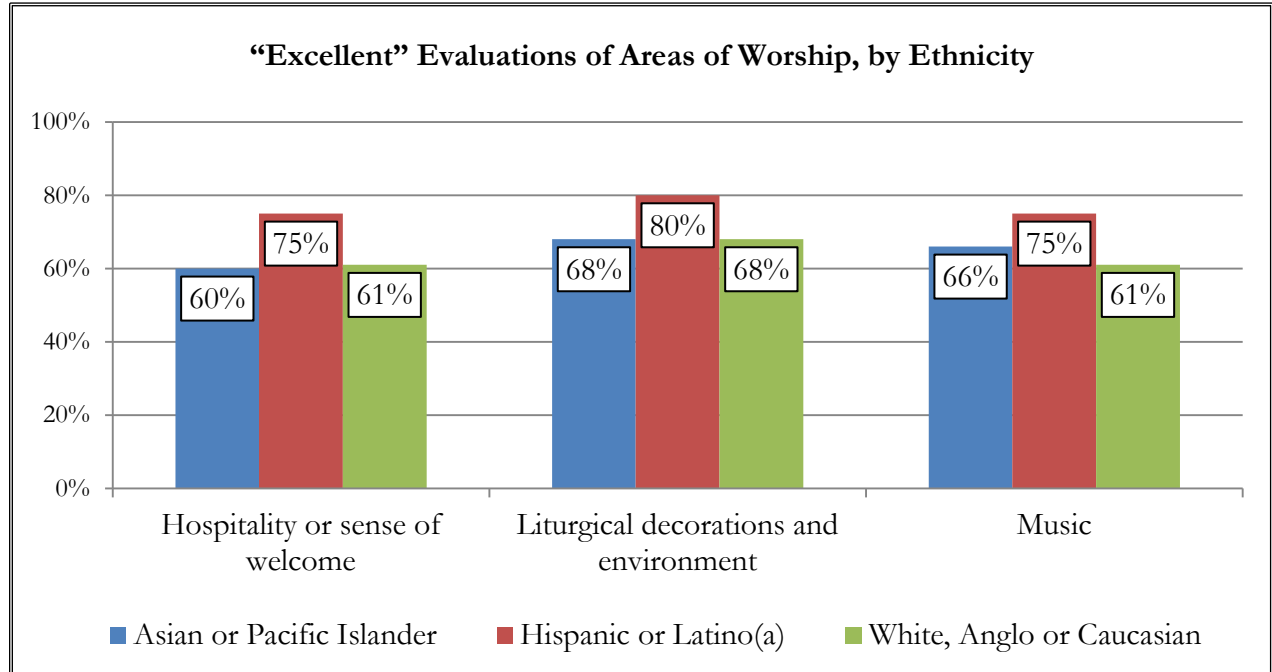
Comparison to Parishes Nationally

Respondents at St. Elizabeth Ann Seton Parish are 13 to 21 percentage points more likely than those at parishes nationally to give an “excellent” evaluation to the following areas of worship:

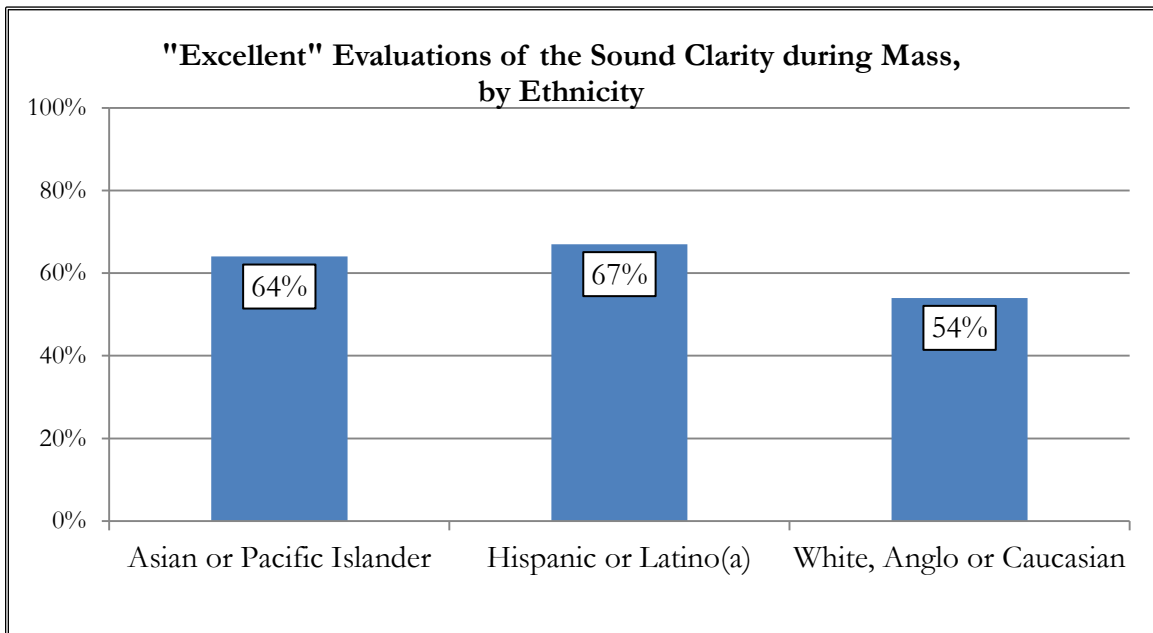
- Liturgical decoration and environment (69 percent compared to 48 percent)
- Weekend Mass schedule (72 percent compared to 52 percent)
- Music (64 percent compared to 48 percent)
- Hospitality or sense of welcome (62 percent compared to 49 percent)

Differences by Ethnicity

Hispanics or Latinos are especially likely to give an “excellent” rating to the hospitality or sense of welcome, liturgical decorations and environment, and music.



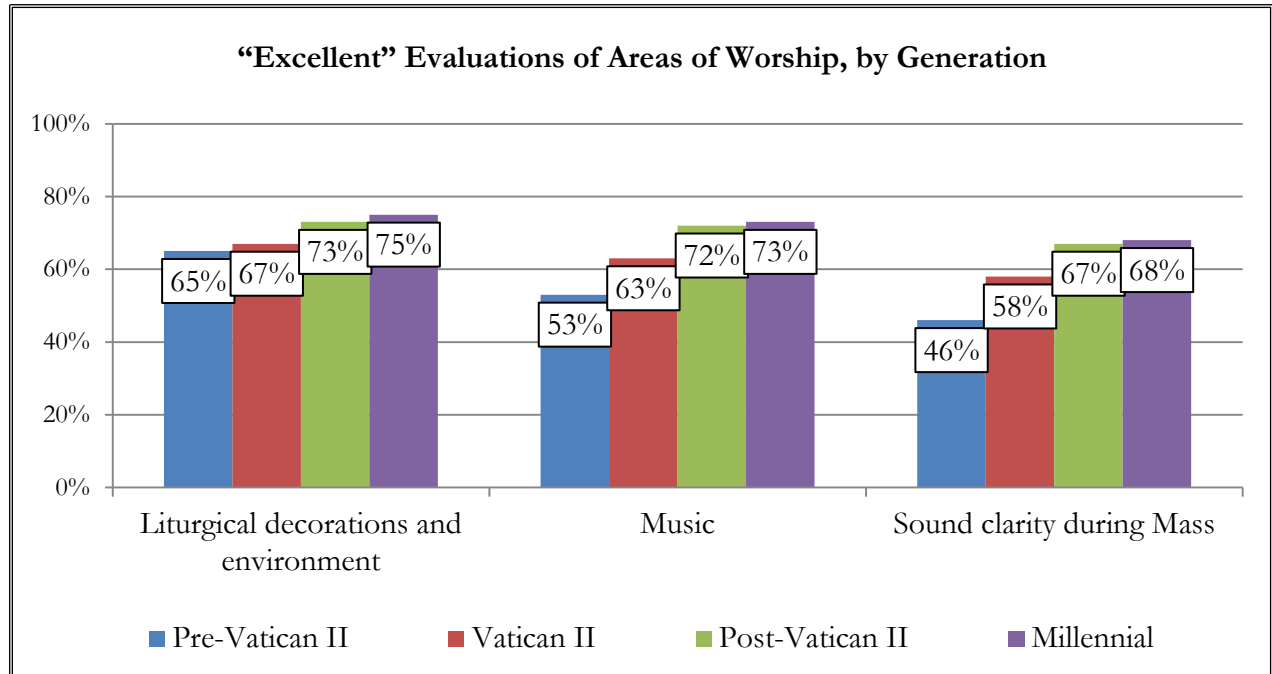
Whites, Anglos or Caucasians are *least* likely to rate the sound clarity during Mass as “excellent.”⁵



⁵ Some of this difference is likely related to the age of white respondents, who tend to be older than the other ethnic groups. For more about this, see the findings on the following page.

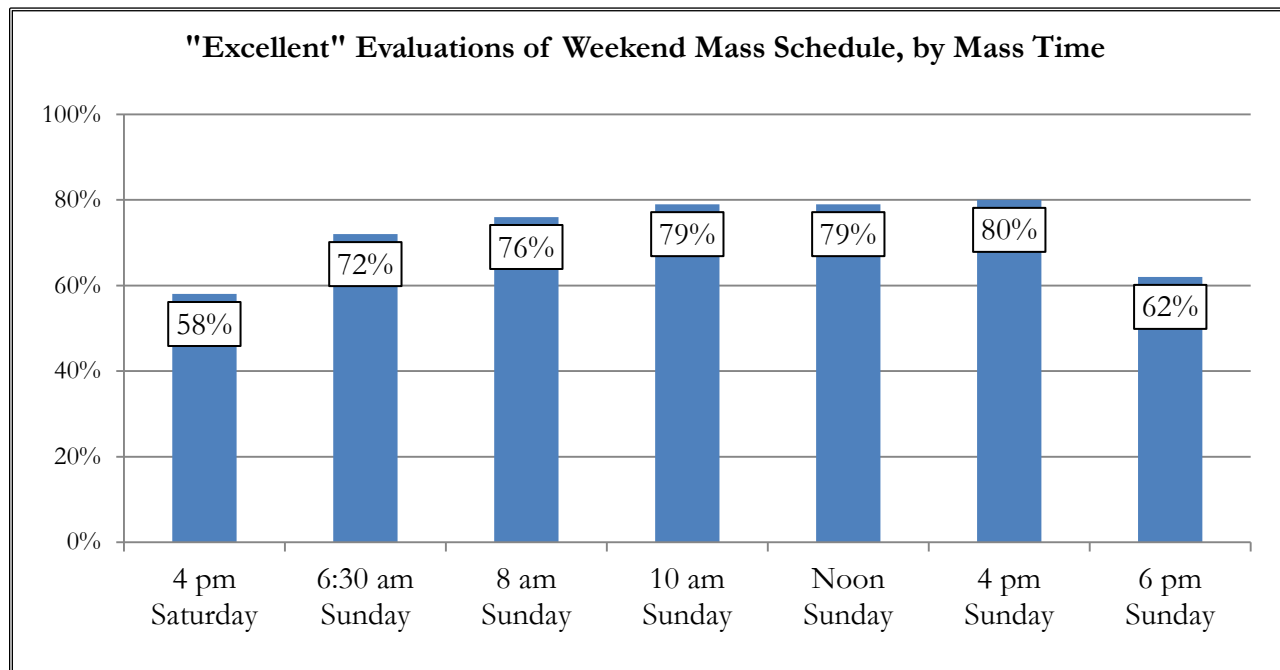
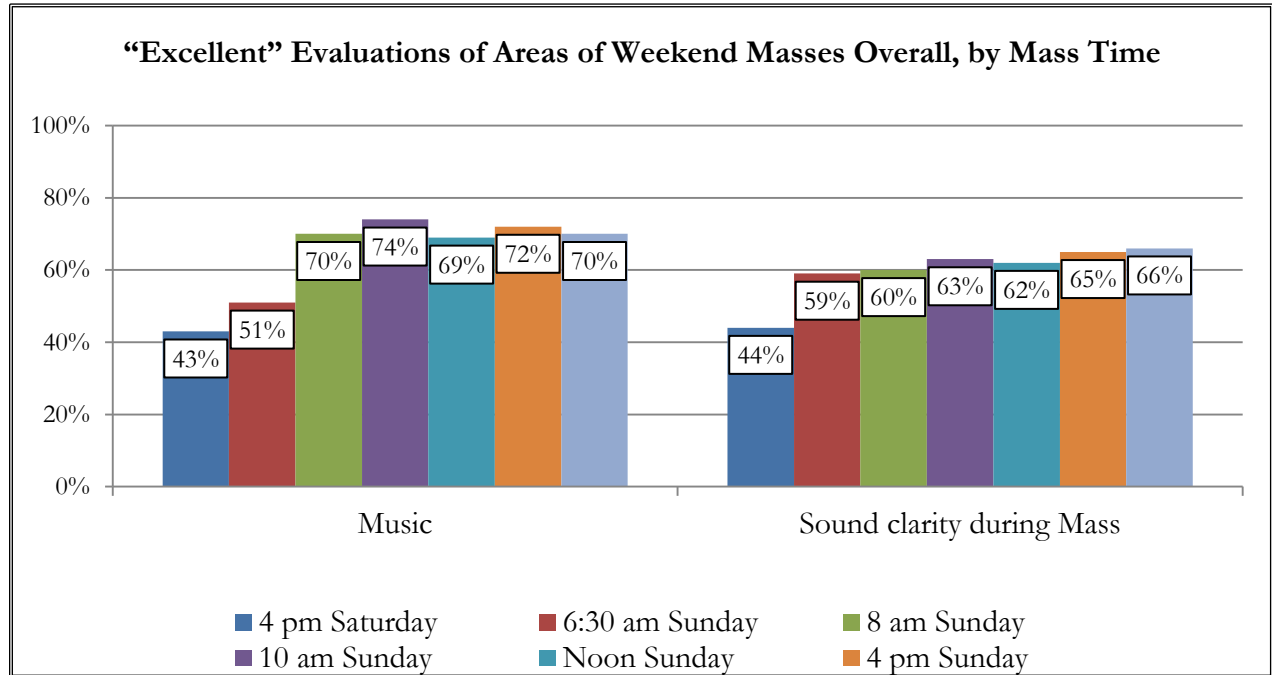
Differences by Generation

Members of the oldest generation are *least* likely to evaluate the liturgical decorations and environment, music, and sound clarity during Mass as “excellent,” followed by those of the Vatican II Generation.



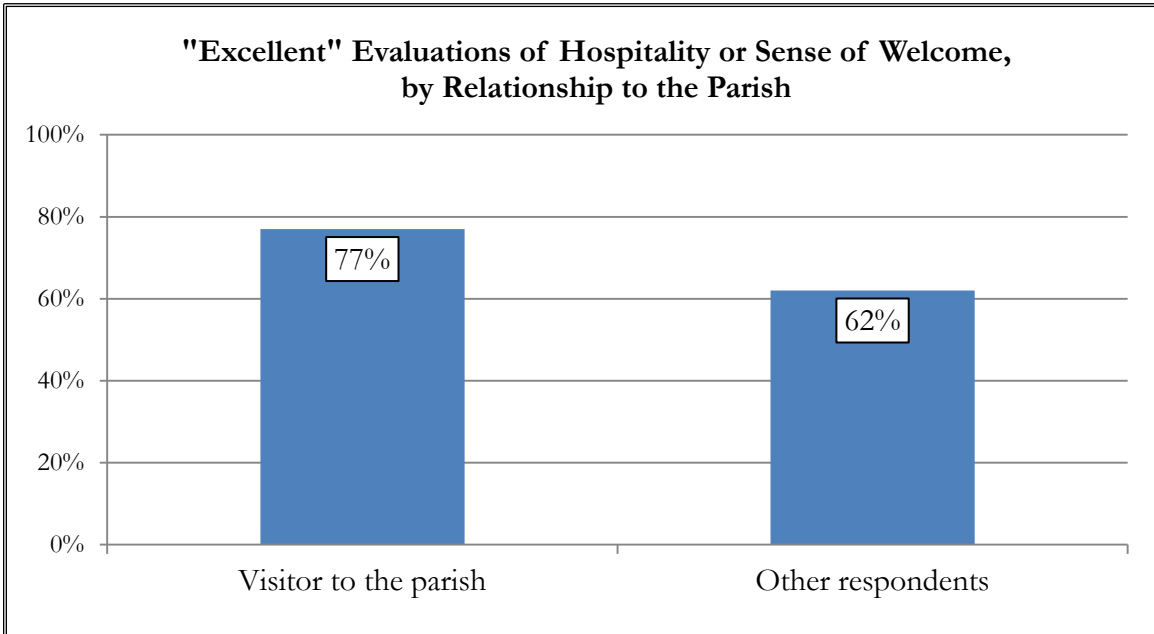
Differences by Mass of Response

Those who responded at the 4:00 p.m. Saturday Mass are *least* likely to give the music and sound clarity during Mass an “excellent” rating. In addition, those responding at the 4:00 p.m. Saturday and 6:00 p.m. Sunday Mass are *least* likely to give the weekend Mass schedule an “excellent” rating.



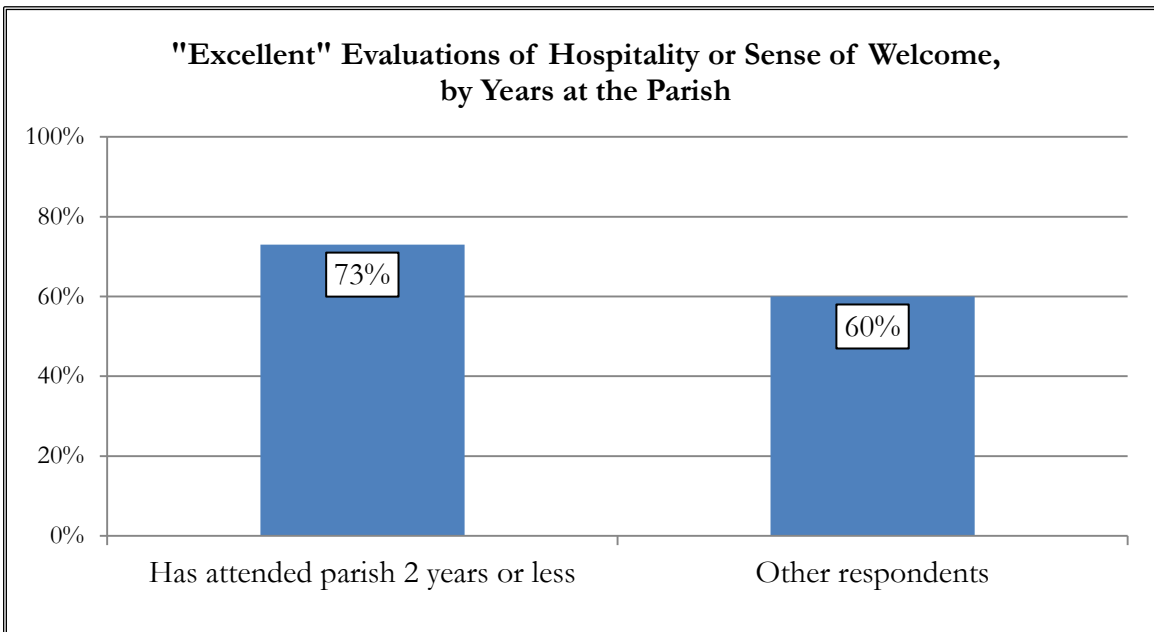
Differences by Relationship to the Parish

Visitors at the parish are more likely than others to give the hospitality or sense of welcome an “excellent” rating.



Differences by Years at the Parish

Newer parishioners, that is those who have attended the parish for two years or less, are more likely than others to rate the hospitality or sense of welcome as “excellent.”



Evaluation of Parish Efforts

Between about eight and nine in ten give a positive evaluation to each of the parish efforts presented in the table below.

<i>Please evaluate parish efforts to:</i>		
<i>Percentage responding "Good" or "Excellent"</i>		
	St. Elizabeth Ann Seton	Parishes Nationally*
Nurture your relationship with Jesus Christ	91%	89%
Invite you to participate in parish ministries	89	82
Foster spiritual growth	89	81
Invite you to participate in parish life	87	82
Communicate with parishioners	87	80
Manage parish finances	85	85
Strengthen family life	85	—
Advocate for justice and peace	84	—
Help you practice gospel values in your daily life	83	86
Offer a Catholic view on current issues	80	80
Encourage parishioners to invite others to come to a parish worship service	79	—

**Source: Cumulative average from parishes conducting CARA Parish Life Surveys*

Comparison to Parishes Nationally

Respondents at St. Elizabeth Ann Seton Parish do *not* differ significantly from those at parishes nationally in their positive evaluations of the parish efforts evaluated in the table above.

“Excellent” Evaluations

Almost six in ten say parish efforts to nurture their relationship with Jesus Christ are “excellent.” Half give as high a rating to efforts to foster spiritual growth.

<i>Please evaluate parish efforts to:</i>		
<i>Percentage responding “Excellent”</i>		
	St. Elizabeth Ann Seton	Parishes Nationally*
Nurture your relationship with Jesus Christ	56%	47%
Invite you to participate in parish ministries	49	39
Foster spiritual growth	49	35
Invite you to participate in parish life	48	29
Manage parish finances	47	40
Communicate with parishioners	46	37
Strengthen family life	44	—
Help you practice gospel values in your daily life	43	37
Offer a Catholic view on current issues	40	33
Advocate for peace and justice	40	—
Encourage parishioners to invite others to come to a parish worship service	39	—

**Source: Cumulative average from parishes conducting CARA Parish Life Surveys*

Parish efforts to invite participation in parish ministries and to invite participation in parish life receive an “excellent” evaluation from just under half of respondents.

- Management of parish finances and communication with parishioners are given an “excellent” rating from almost half of respondents.
- Efforts to strengthen family life receive an “excellent” evaluation from just over four in ten.
- About four in ten say the parish is “excellent” at helping them practice gospel values in their daily life, at offering a Catholic view on current issues, and at advocating for peace and justice.
- Encouragement of parishioners to invite others to come to a parish worship service receives an “excellent” rating from four in ten respondents.

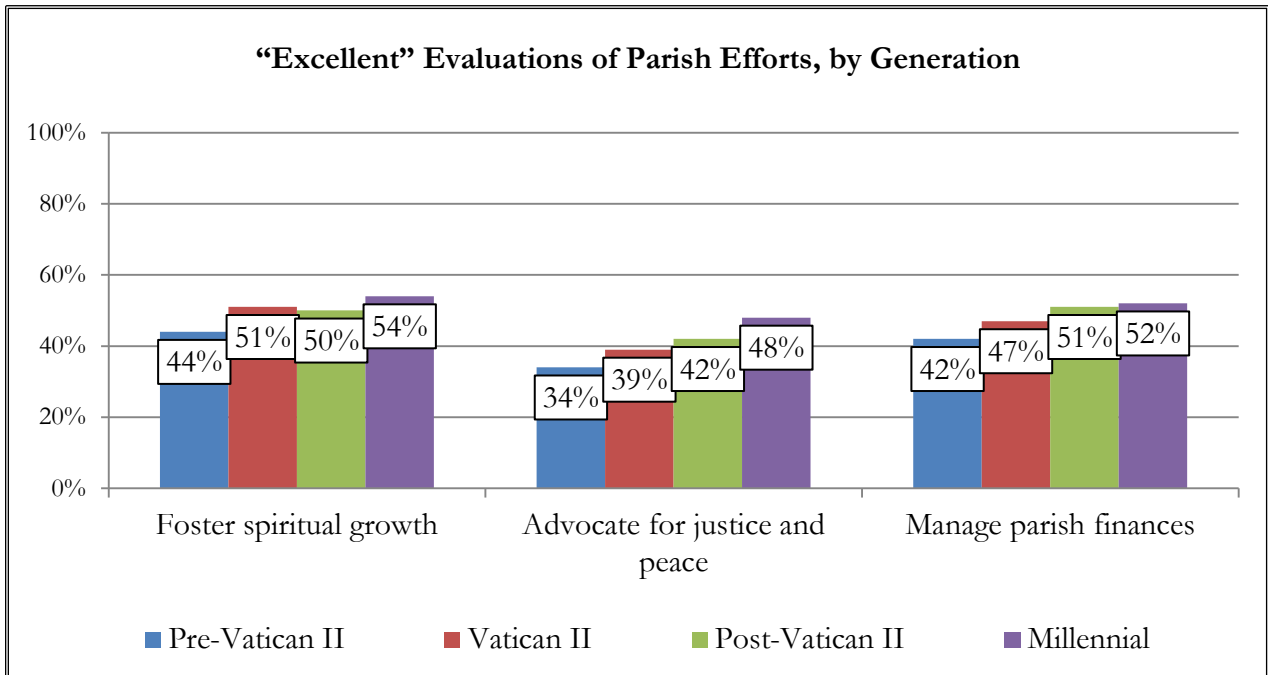
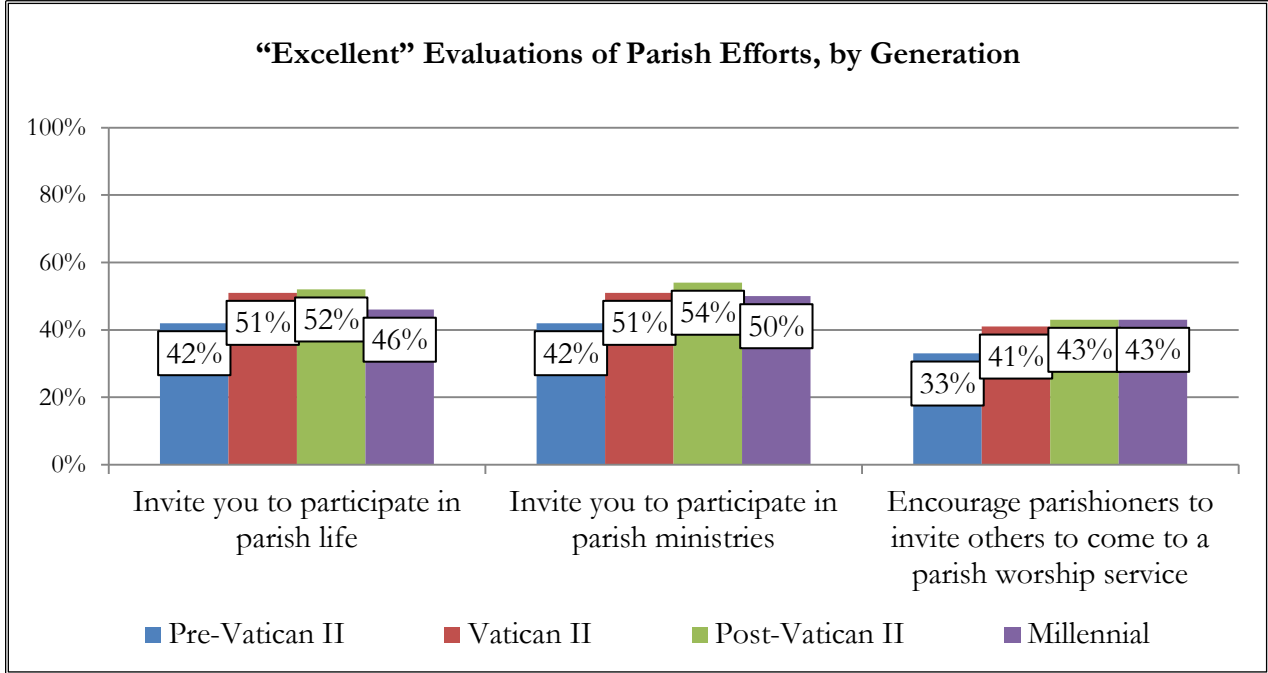
Comparison to Parishes Nationally

Respondents at St. Elizabeth Ann Seton Parish are 10 to 19 percentage points more likely than those at parishes nationally to give an “excellent” evaluation to these parish efforts to:

- Invite you to participate in parish life (48 percent compared to 29 percent)
- Foster spiritual growth (49 percent compared to 35 percent)
- Invite you to participate in parish ministries (49 percent compared to 39 percent)

Differences by Generation

Members of the oldest generation are *least* likely to evaluate the six parish efforts presented in the figures below as “excellent.”



Effectiveness of Ways of Communicating

More than nine in ten responding Mass attenders say the announcements read at Mass are a “somewhat” or “very” effective way to communicate parish news to them.

<i>How effective are these ways of communicating parish news to you?</i>		
<i>Percentage responding “Somewhat” or “Very”</i>		
	St. Elizabeth Ann Seton	Parishes Nationally*
Announcements read at Mass	94%	90%
Parish website	69	62
Social media (such as Facebook, Twitter)	55	–
myParish App	50	–

**Source: Cumulative average from parishes conducting CARA Parish Life Surveys*

Seven in ten say the parish website is at least “somewhat” effective for communicating parish news to them. Half or slightly more say social media or the myParish App are as effective.

Comparison to Parishes Nationally

Respondents at St. Elizabeth Ann Seton Parish do *not* differ significantly from those at parishes nationally in how effective they say the ways of communicating parish news evaluated in the table above are.

“Very” Effective Ways of Communicating

Two in three responding Mass attenders say the announcements read at Mass are “very” effective for communicating parish news to them.

	St. Elizabeth Ann Seton	Parishes Nationally*
Announcements read at Mass	66%	57%
Parish website	37	30
myParish App	26	—
Social media (such as Facebook, Twitter)	23	—

**Source: Cumulative average from parishes conducting CARA Parish Life Surveys*

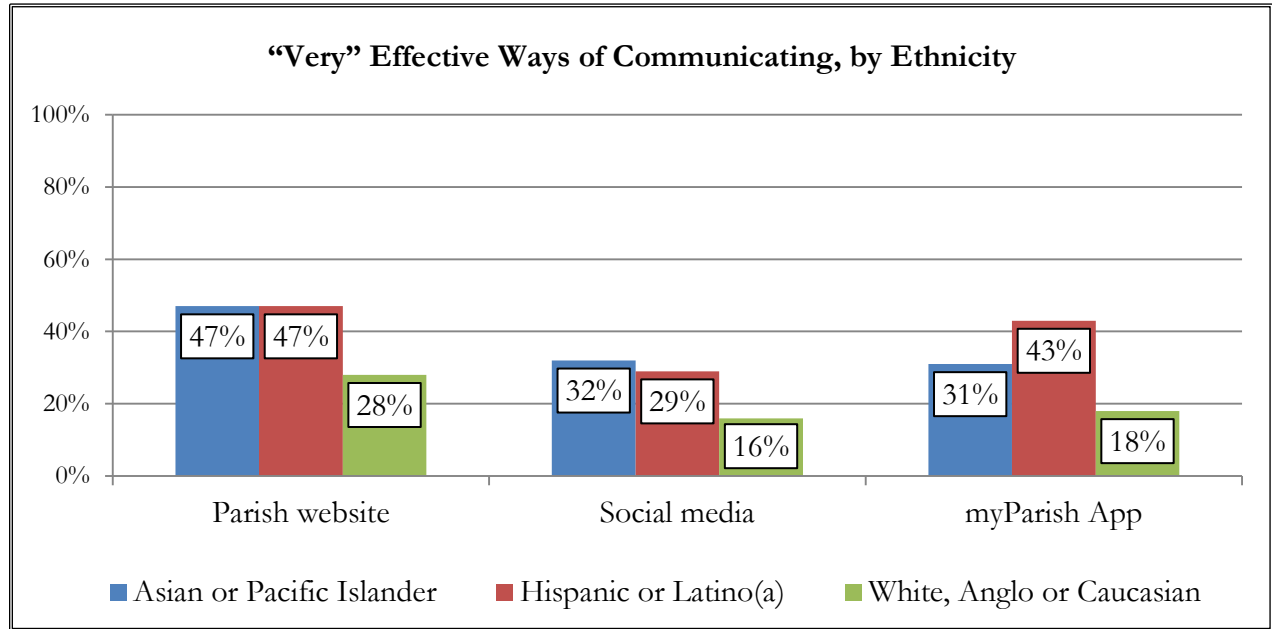
Nearly four in ten say the parish website is “very” effective for communicating parish news to them. About a quarter say the same about social media or the myParish App.

Comparison to Parishes Nationally

Respondents at St. Elizabeth Ann Seton Parish do *not* differ significantly from those at parishes nationally in how effective they say the ways of communicating parish news evaluated in the table above are.

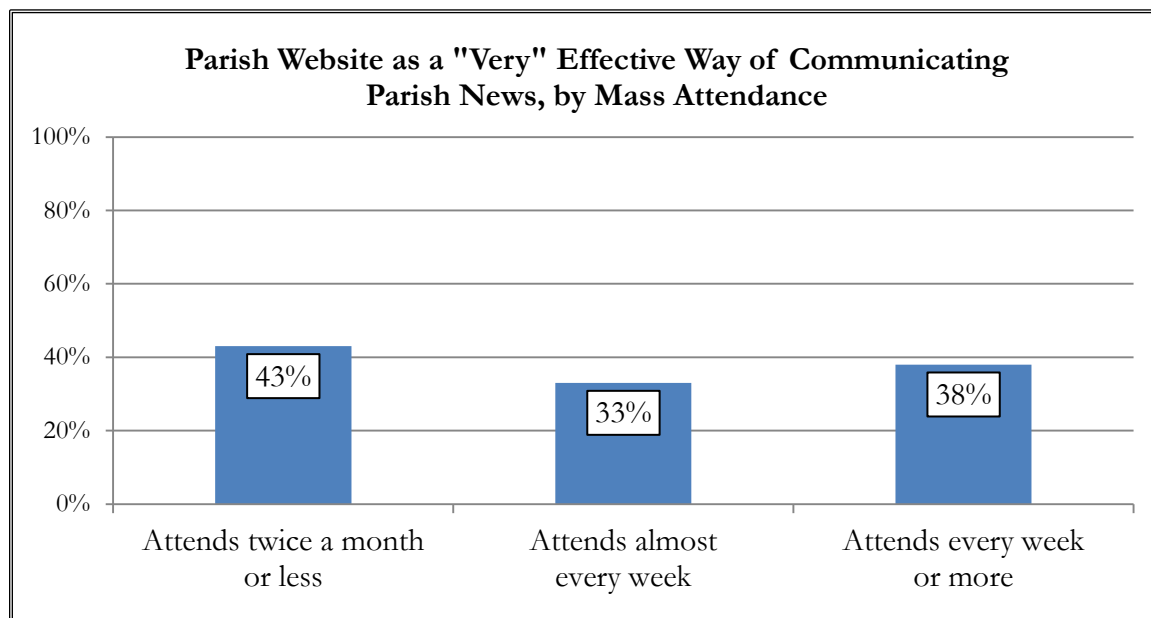
Differences by Ethnicity

Those identifying as white, Anglo or Caucasian are relatively *less* likely than others to say the electronic ways of communicating shown in the figure below are “very” effective for communicating parish news. This may have something to do with white respondents tending to be older than those of other ethnicities, as is reinforced by the generational analyses on the following page.



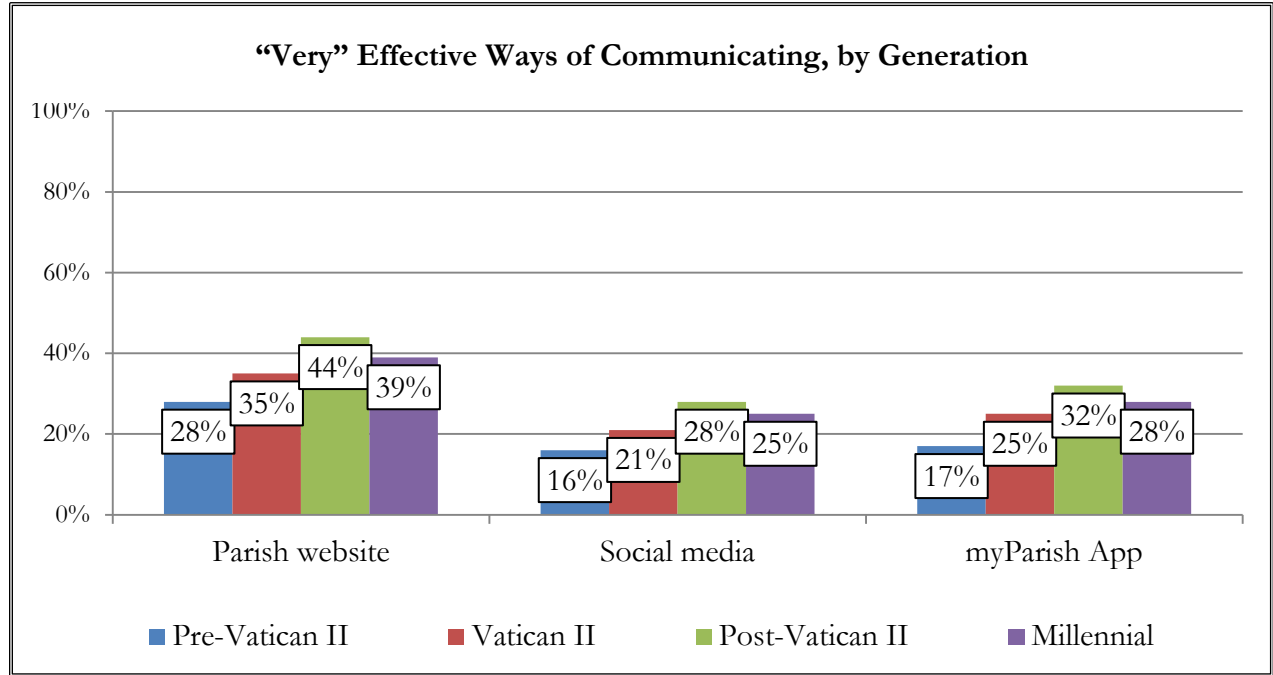
Differences by Frequency of Mass Attendance

Those who attend Mass twice a month or less are relatively more likely than others to report that the parish website is a “very” effective way to communicate parish news to them.



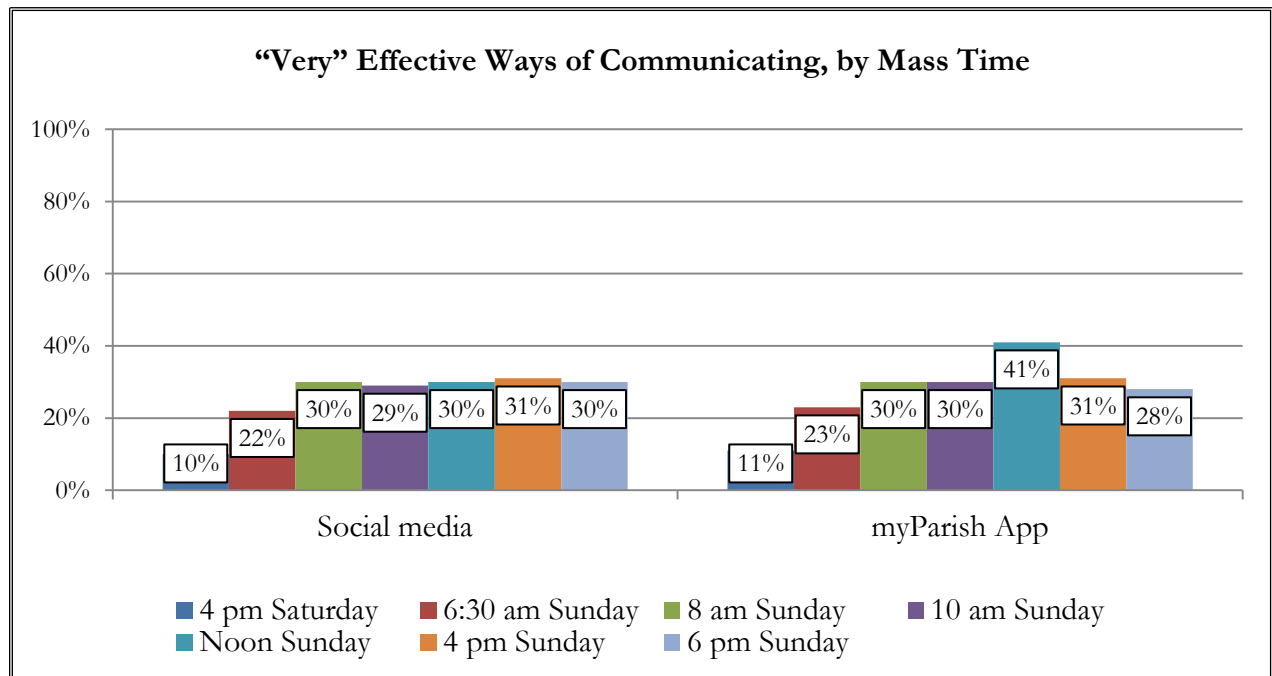
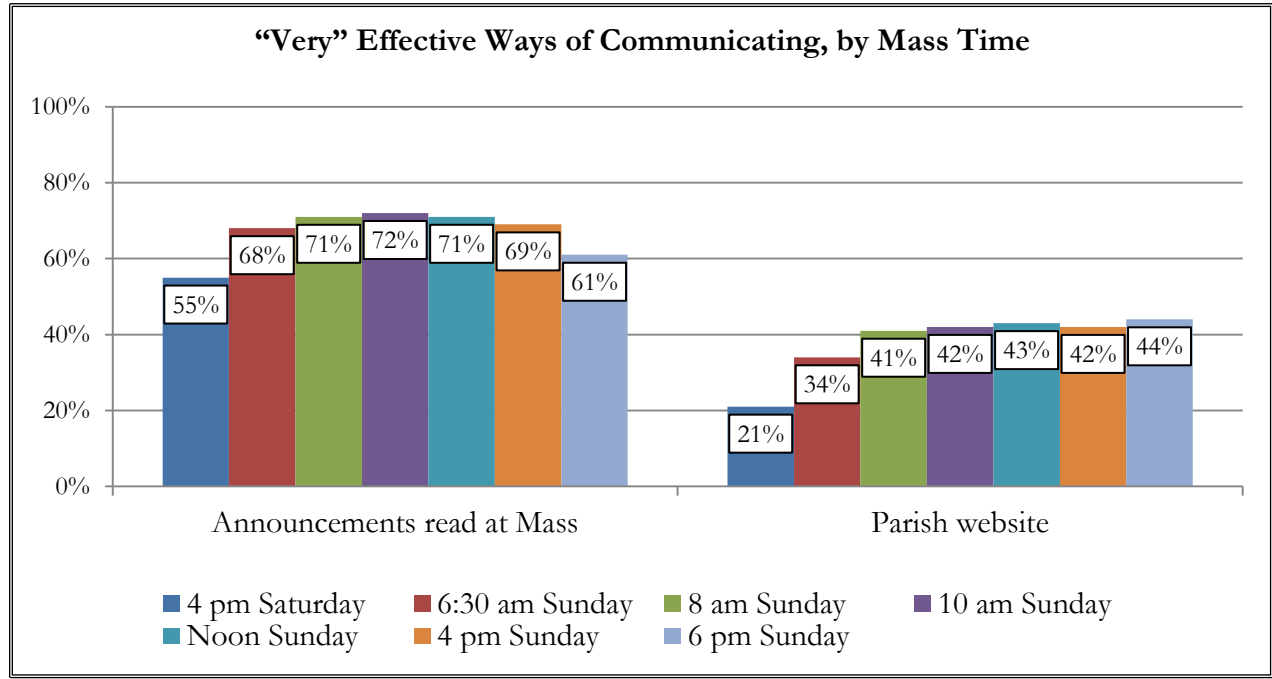
Differences by Generation

Members of the oldest generation are *least* likely to report that the electronic means of communicating presented in the table below are “very” effective for communicating parish news to them.



Differences by Mass of Response

Survey respondents at the 4:00 p.m. Saturday Mass are *least* likely to say any of the four ways of communicating measured are “very” effective ways of communicating parish news to them.



Evaluation of Parish Ministry to Groups

More than two-thirds of respondents at St. Elizabeth Ann Seton Parish give a positive evaluation to how well the parish ministers to all of the groups in the table below.

<i>Please evaluate how well the parish ministers to these groups:</i>		
<i>Percentage responding "Good" or "Excellent"</i>		
	St. Elizabeth Ann Seton	Parishes Nationally*
Those sick or homebound	88%	80%
Those in financial need	86	69
Children (ages 4 to 12)	84	77
Teens (ages 13 to 17)	84	73
Those who are grieving	84	72
Young adults (ages 18 to 35)	83	67
Visitors and guests	82	81
Senior citizens (ages 65 and older)	82	75
Married couples	82	72
Single adults	80	53
New parishioners	78	70
Single parents	76	52
Those divorced or separated	73	54
Inactive Catholics	68	54

**Source: Cumulative average from parishes conducting CARA Parish Life Surveys*

Almost nine in ten say parish ministry to those sick and homebound and those in financial need is “good” or “excellent.” Ministry to those grieving is evaluated positively by just over eight in ten.

- Parish ministry to children and teens receives a positive evaluation from just over eight in ten, as does ministry to young adults and senior citizens.
- About eight in ten give a positive evaluation to ministry to visitors and guests and to new parishioners. Ministry to inactive Catholics receives a positive evaluation from two in three.
- About eight in ten say ministry to married couples and single adults is “good” or “excellent.” About three in four give ministry to single parents and those divorced or separated a positive evaluation.

Comparison to Parishes Nationally

Respondents at St. Elizabeth Ann Seton Parish are 10 to 27 percentage points more likely than those at parishes nationally to give a “good” or “excellent” evaluation to parish outreach or ministry to the following groups:

- Single adults (80 percent compared to 53 percent)
- Single parents (76 percent compared to 52 percent)
- Those divorced or separated (73 percent compared to 54 percent)
- Those in financial need (86 percent compared to 69 percent)
- Young adults (83 percent compared to 67 percent)
- Inactive Catholics (68 percent compared to 54 percent)
- Those who are grieving (84 percent compared to 72 percent)
- Teens (84 percent compared to 73 percent)
- Married couples (82 percent compared to 72 percent)

Non-response Rate

Likely due to being unfamiliar with parish ministry to some groups, non-response rates are about half for ministry to the following groups:

- 51 percent for single parents
- 49 percent for those divorced or separated
- 46 percent for young adults
- 46 percent for inactive Catholics

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

“Excellent” Ratings

Slightly more than four in ten respondents give an “excellent” rating to parish ministry to those in financial need, those sick or homebound, and those who are grieving.

<i>Please evaluate how well the parish ministers to these groups:</i>		
<i>Percentage responding “Excellent”</i>		
	St. Elizabeth Ann Seton	Parishes Nationally*
Those in financial need	46%	28%
Those sick or homebound	45	38
Senior citizens (ages 65 and older)	43	34
Children (ages 4 to 12)	43	33
Those who are grieving	42	31
Visitors and guests	41	39
Teens (ages 13 to 17)	41	30
New parishioners	38	29
Young adults (ages 18 to 35)	38	27
Married couples	36	26
Single adults	36	17
Single parents	31	17
Inactive Catholics	29	19
Those divorced or separated	28	19

**Source: Cumulative average from parishes conducting CARA Parish Life Surveys*

About four in ten say the parish is “excellent” in its ministry to senior citizens, children, teens, and young adults.

- Ministry to visitors and guests and new parishioners receives an “excellent” evaluation from about four in ten. Three in ten give as high an evaluation to ministry to inactive Catholics.
- More than one-third say parish ministry to married couples and single adults an “excellent” evaluation. Ministry to single parents and to those divorced or separated receives as high an evaluation from about three in ten respondents.

Comparison to Parishes Nationally

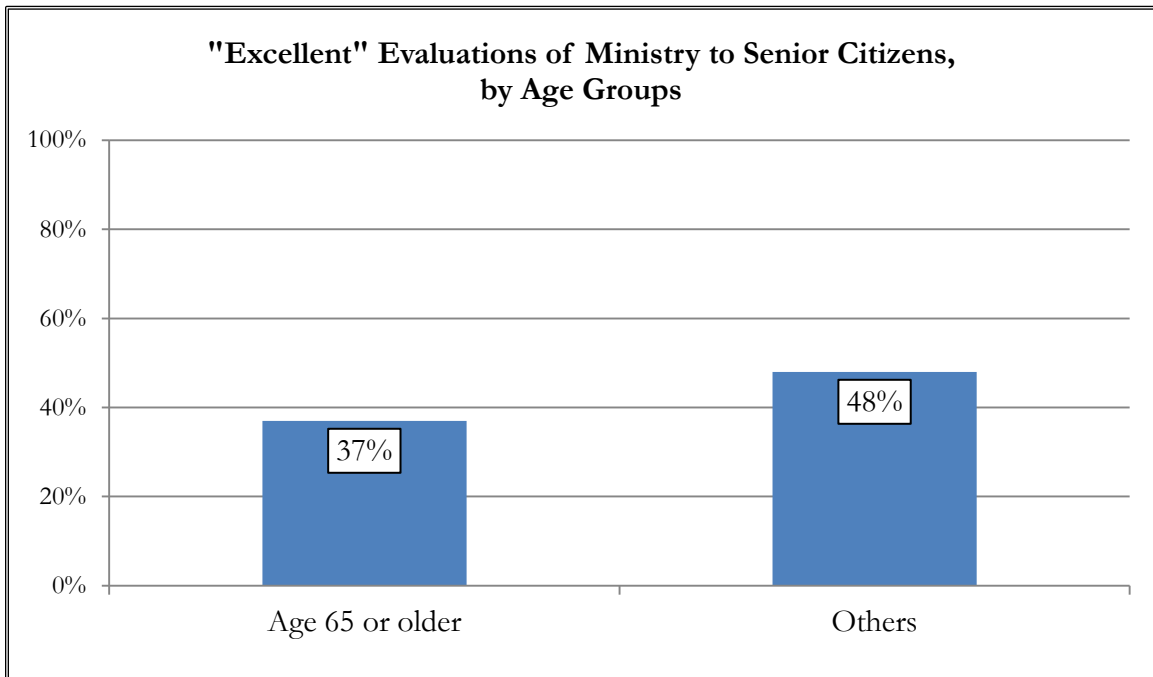
Respondents at St. Elizabeth Ann Seton Parish are 10 to 19 percentage points more likely than those at parishes nationally to give an “excellent” evaluation to parish outreach or ministry to the following groups:

- Single adults (36 percent compared to 17 percent)

- Those in financial need (46 percent compared to 28 percent)
- Single parents (31 percent compared to 17 percent)
- Those who are grieving (42 percent compared to 31 percent)
- Teens (41 percent compared to 30 percent)
- Young adults (38 percent compared to 27 percent)
- Children (43 percent compared to 33 percent)
- Married couples (36 percent compared to 26 percent)
- Inactive Catholics (29 percent compared to 19 percent)

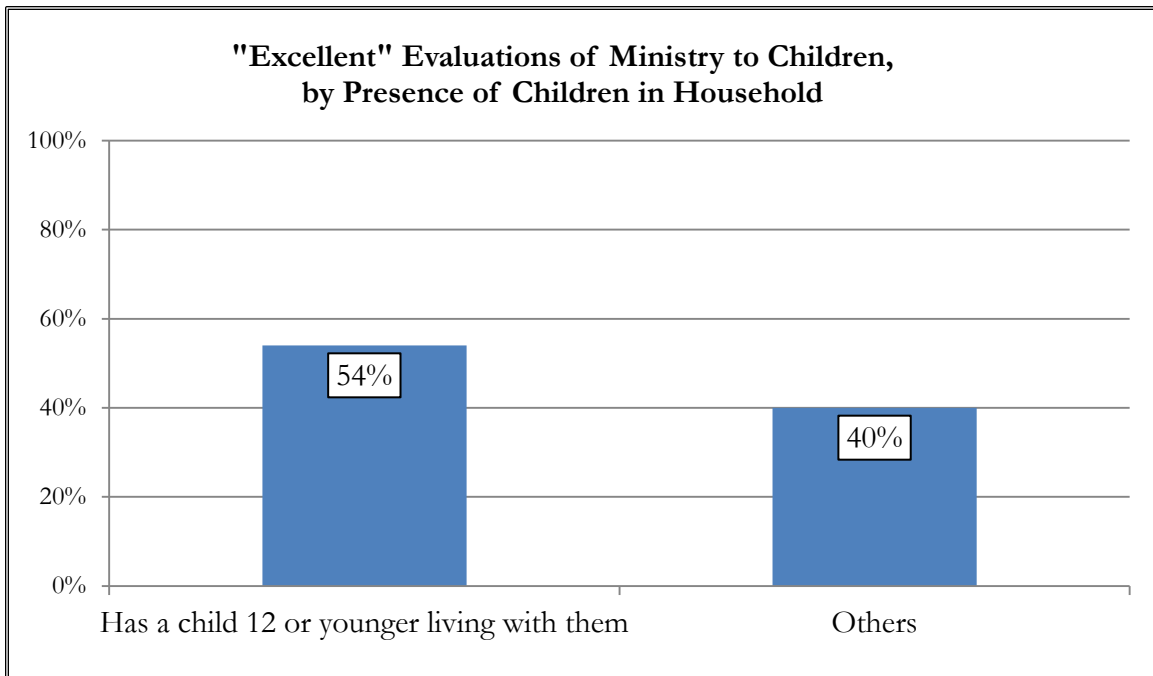
Differences by Age Group

Those ages 65 or older are *less* likely than others to give an “excellent” evaluation to parish ministry to senior citizens.



Differences by Children Present in the Household

Respondents with children or stepchildren ages 12 or younger living with them are more likely than others to give an “excellent” evaluation to parish ministry to children ages 12 or younger.

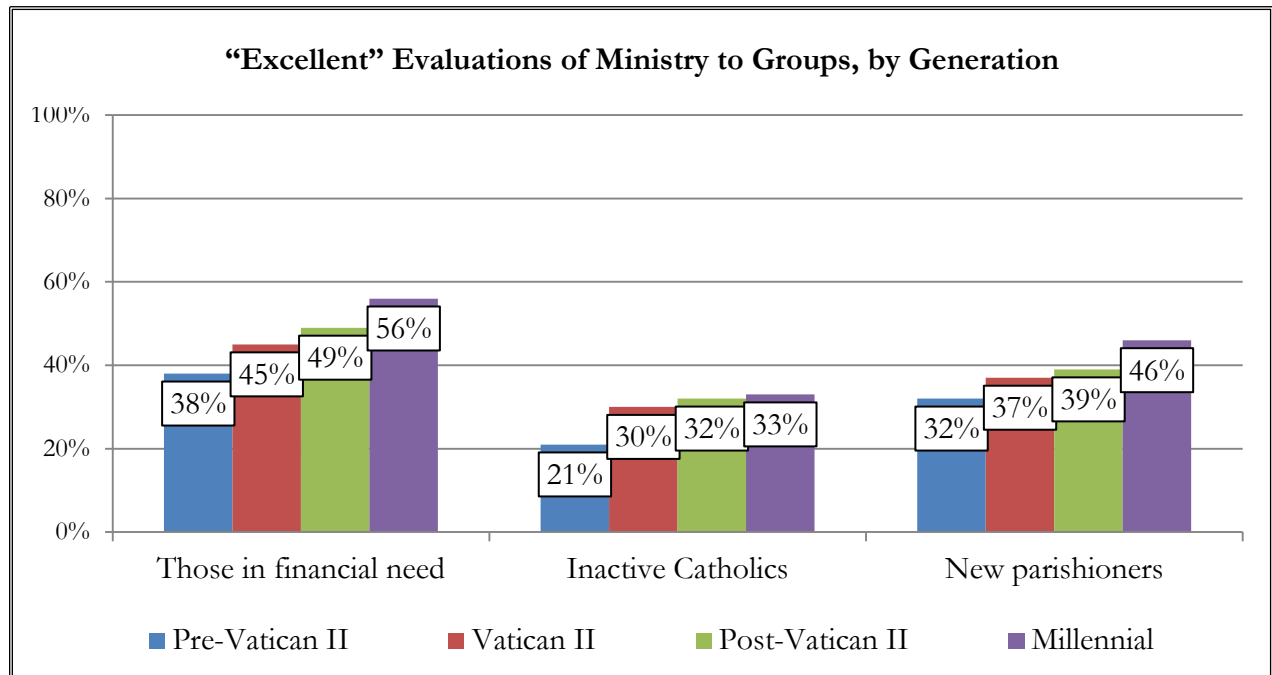
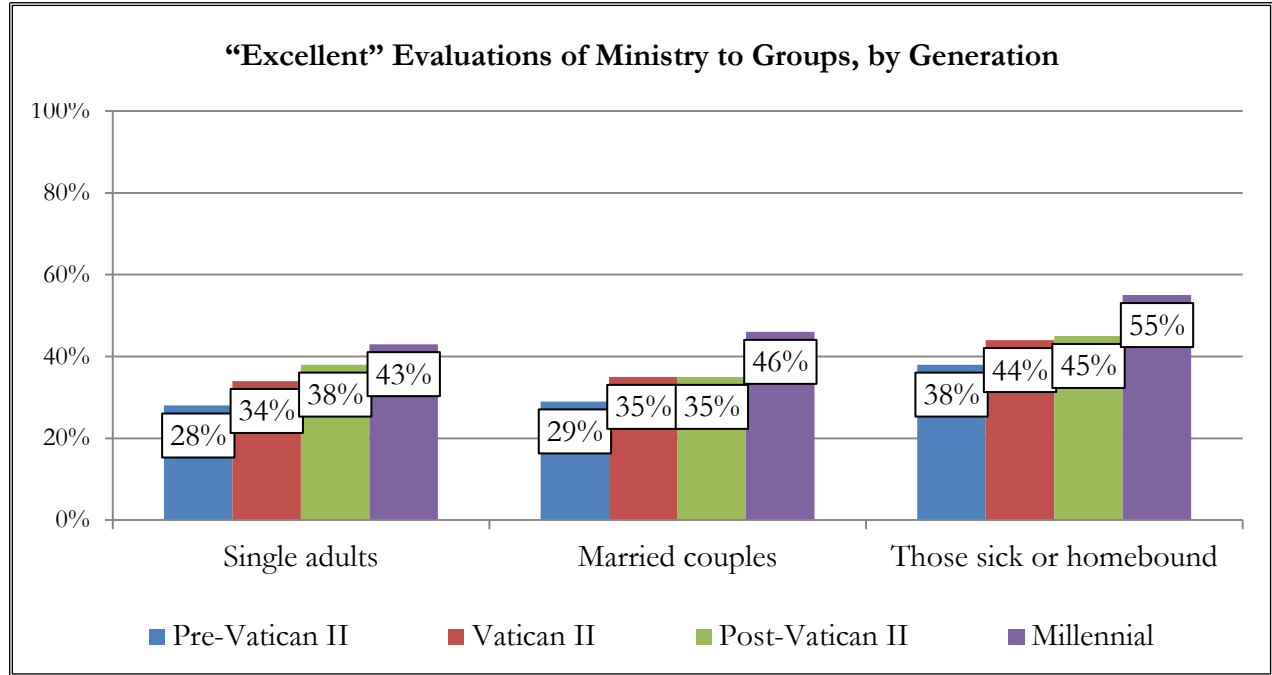


Those with children or stepchildren living with them who are ages 13 to 17 do *not* differ significantly from others in how they evaluate parish ministry to teens.⁶

⁶ Although 13 to 15 year olds were not included in the analysis for the report overall, the responses of the 88 respondents ages 13 to 17 were examined for how well they evaluate parish outreach to teens. Half of these respondents rate outreach to teens as “excellent,” with another 33 percent rating it as “good.” In contrast, 41 percent of all other respondents rate outreach to teens as “excellent,” with an additional 45 percent rating it as “good.”

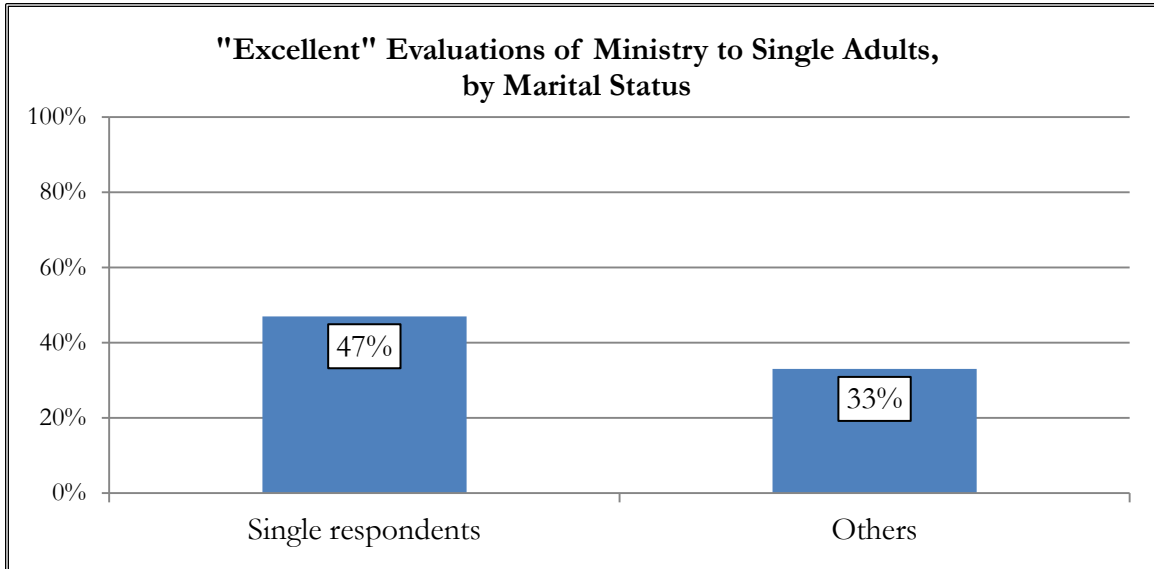
Differences by Generation

Members of the oldest generation are *least* likely to evaluate parish ministry to the groups presented in the figures below as “excellent,” with those of the youngest generation most likely to rate the ministry to these groups as “excellent.”

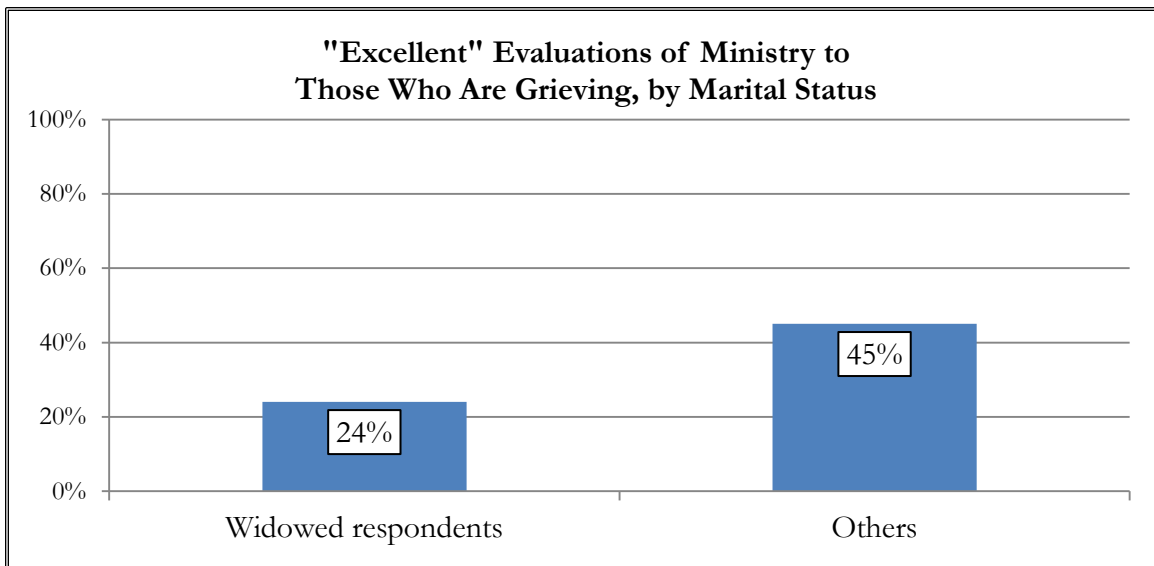


Differences by Marital Status

Single respondents are more likely than others to give an “excellent” evaluation to parish ministry to single adults.



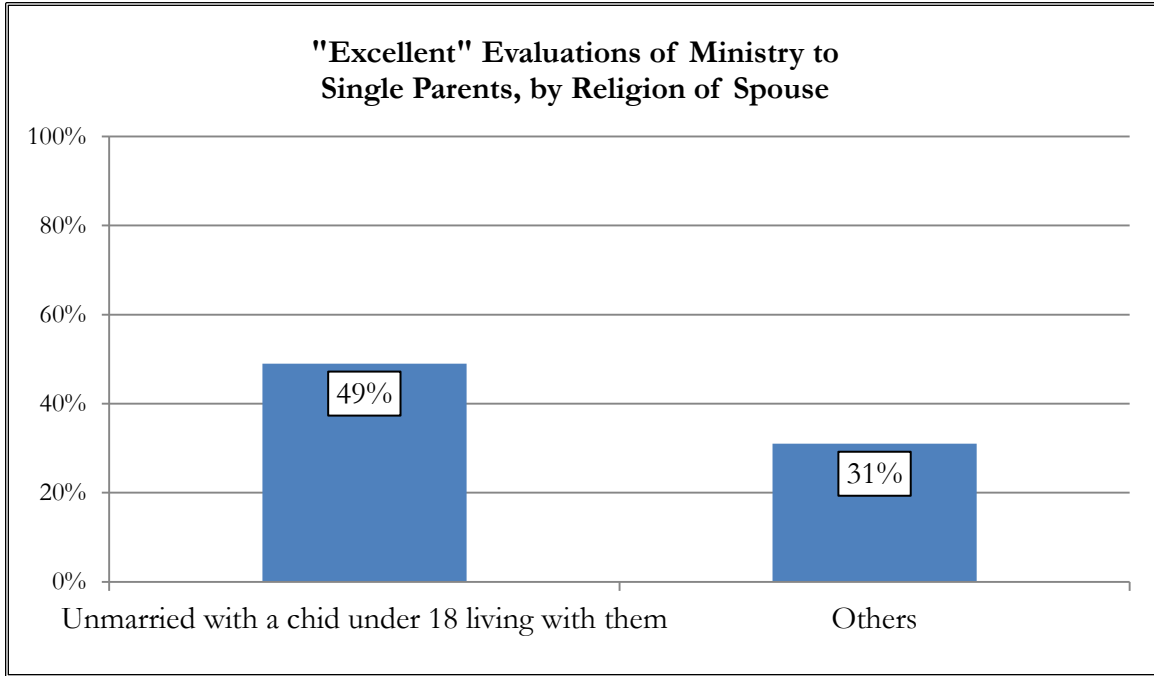
Widowed respondents are *less* likely than others to give an “excellent” evaluation to parish ministry to widows or widowers.



- Married respondents do *not* differ significantly from others in their evaluation of parish ministry to married couples.
- In addition, Divorced or separated respondents do *not* differ significantly from others in their evaluation of parish ministry to those divorced or separated.

Differences by Marital Status of Parent

Unmarried respondents with a child under age 18 living with them are more likely than others to give an “excellent” evaluation to parish ministry to single parents.



This finding comes with one caveat, however, which is not shown in the figure above. Those who are unmarried with a child under age 18 living with them are also more likely than others to give ministry to single parents a “poor” evaluation (25 percent compared to 6 percent).

Differences by Mass of Response

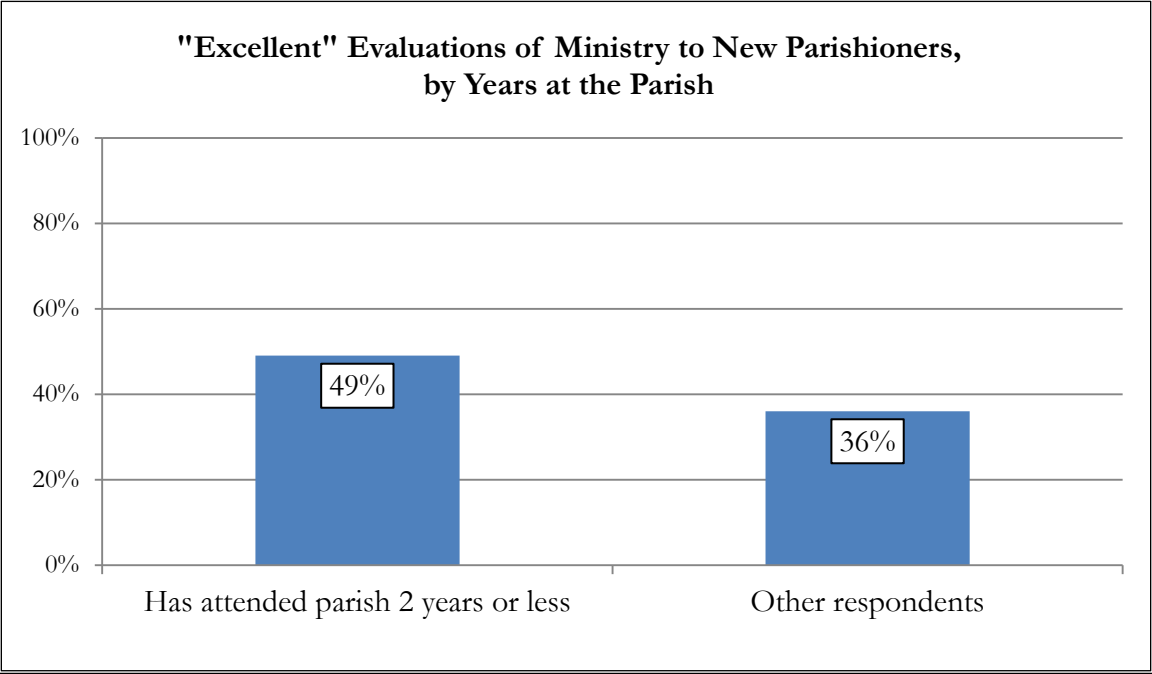
Those responding to the survey at the various Masses do *not* differ significantly from each other in their evaluation of parish ministry to visitors and guests.

Differences by Relationship to the Parish

Visitors at the parish do *not* differ significantly from others in how they evaluate parish ministry to visitors.

Differences by Years at the Parish

Newer parishioners, that is those who have attended the parish for two years or less, are more likely than others to evaluate parish ministry to new parishioners as “excellent.”



Top Priorities for Parish Outreach

Respondents were asked to choose the three groups from the list in the previous section that the parish should give most priority to for outreach.⁷ Outreach to those sick and homebound and teens is listed as a top priority by more than one in ten respondents.

Groups Listed Among One's Top Three Priority for Outreach	
	One of their Three Top Priority
Those sick or homebound	12%
Teens (ages 13 to 17)	12
Senior citizens (ages 65 and older)	10
Inactive Catholics	10
Children (ages 4 to 12)	9
Young adults (ages 18 to 35)	9
Those in financial need	9
Those who are grieving	7
Those divorced or separated	6
Single parents	5
New parishioners	5
Married couples	3
Visitors and guests	2
Single adults	2

About one in ten respondents lists outreach to these groups among their three for top priority: senior citizens, inactive Catholics, children, young adults, and those in financial need.

- About one in 20 lists these groups among the top three for outreach: those who are grieving, those divorced or separated, single parents, and new parishioners.
- Two or 3 percent each list these groups among their top three for outreach: married couples, visitors and guests, and single adults.

⁷ Forty-three percent did not provide a response to this series of questions.

Differences by Generation

Members of the Pre-Vatican II Generation are most likely to list these five groups as one of their top three priorities for parish outreach:

- Those sick or homebound (13 percent)
- Senior citizens (12 percent)
- Teens (12 percent)
- Those in financial need (9 percent)
- *Tie:* Young adults *and* inactive Catholics (8 percent)

Those of the Vatican II Generation are most likely to list these five groups as one of their top three priorities for parish outreach:

- Teens (12 percent)
- Senior citizens (11 percent)
- Those sick or homebound (11 percent)
- Inactive Catholics (10 percent)
- Young adults (9 percent)

Members of the Post-Vatican II Generation are most likely to list these five groups as one of their top three priorities for parish outreach:

- Those sick or homebound (13 percent)
- Teens (13 percent)
- Children (10 percent)
- *Tie:* Those in financial need *and* inactive Catholics (9 percent)

Those of the Millennial Generation are most likely to list these five groups as one of their top three priorities for parish outreach:

- Those sick or homebound (13 percent)
- Teens (12 percent)
- Young adults (12 percent)
- Inactive Catholics (10 percent)
- Children (10 percent)

Priority for Parish Needs

At least eight in ten give “somewhat” or “very much” priority to each of the needs listed in the table below.

<i>What priority do you give the following for the parish?</i>		
<i>Percentage responding “Somewhat” or “Very Much”</i>		
	St. Elizabeth Ann Seton	Parishes Nationally*
Ministry to those grieving	94%	91%
Visitation of the sick and homebound	94	90
Providing opportunities for parishioners to help the needy	94	87
Developing a parish sense of community	94	91
Children’s religious education/formation	93	91
Youth ministry	92	88
Young adult ministry	91	90
Adult faith formation	90	86
Fostering priestly or religious vocations	88	81
Parish missions	88	–
Outreach to inactive Catholics	87	73
Ministry to the divorced and separated	87	82
More opportunities for devotions such as rosaries and Eucharistic Adoration	84	80
Providing retreat opportunities	81	71
More small group prayer opportunities	79	75

**Source: Cumulative average from parishes conducting CARA Parish Life Surveys*

More than nine in ten give at least “somewhat” priority to ministry to those grieving, visitation of the sick and homebound, and providing opportunities for parishioners to help the needy. Nearly nine in ten give as much priority to ministry to the divorced and separated.

- Developing a parish sense of community receives at least “somewhat” priority from more than nine in ten respondents.
- Nine in ten or slightly more give at least “somewhat” priority to children’s religious education or formation, youth ministry, young adult ministry, and adult faith formation. Eight in ten give as much priority to providing retreat opportunities.
- Fostering priestly or religious vocations receives “somewhat” or “very much” priority from almost nine in ten responding parishioners.

- Parish missions and outreach to inactive Catholics receive at least “somewhat” priority from nearly nine in ten respondents.
- Approximately eight in ten give “somewhat” or “very much” priority to providing more opportunities for devotions such as rosaries and Eucharistic Adoration and to having more small group prayer opportunities.

Comparison to Parishes Nationally

Respondents at St. Elizabeth Ann Seton Parish are 10 to 14 percentage points more likely than those at parishes nationally to say the parish should give the following at least “somewhat” priority:

- Outreach to inactive Catholics (87 percent compared to 73 percent)
- Providing retreat opportunities (81 percent compared to 71 percent)

“Very Much” Priority

Two-thirds give “very much” priority to children’s religious education/formation and six in ten give as much priority to youth ministry.

<i>What priority do you give the following for the parish?</i>		
<i>Percentage responding “Very Much”</i>		
	St. Elizabeth Ann Seton	Parishes Nationally*
Children’s religious education/formation	66%	70%
Providing opportunities for parishioners to help the needy	65	53
Developing a parish sense of community	65	60
Visitation of the sick and homebound	64	55
Youth ministry	61	59
Ministry to those grieving	60	58
Young adult ministry	56	62
Fostering priestly or religious vocations	53	37
Adult faith formation	53	46
Ministry to the divorced and separated	50	40
Parish missions	48	–
Outreach to inactive Catholics	47	35
More opportunities for devotions such as rosaries and Eucharistic Adoration	42	39
Providing retreat opportunities	39	31
More small group prayer opportunities	35	34

**Source: Cumulative average from parishes conducting C.A.R.A. Parish Life Surveys*

Between six-tenths and two-thirds place “very much” priority on providing opportunities for parishioners to help the needy, visitation of the sick and homebound, and ministry to those grieving. Half give as much priority to ministry to the divorced and separated.

- Developing a parish sense of community receives “very much” priority from almost two in three respondents.
- Young adult ministry is given “very much” priority from almost six in ten respondents.
- Fostering priestly or religious vocations receives “very much” priority from just over half.
- Nearly half say the parish should give “very much” priority to parish missions and to outreach to inactive Catholics.

- Approximately four in ten say the parish should give “very much” priority to providing more opportunities for devotions, providing retreat opportunities, and providing more small group prayer opportunities.

Comparison to Parishes Nationally

Respondents at St. Elizabeth Ann Seton Parish are 10 to 16 percentage points more likely than those at parishes nationally to say the parish should give the following “very much” priority:

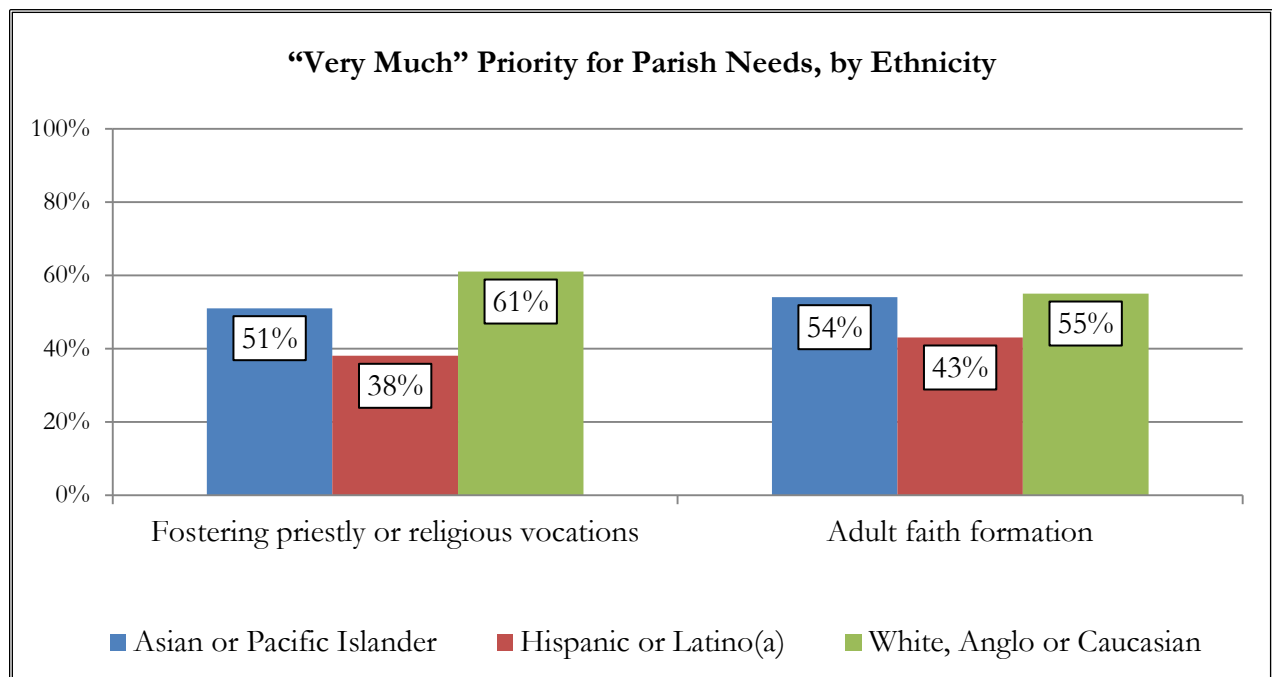
- Fostering priestly or religious vocations (53 percent compared to 37 percent)
- Providing opportunities for parishioners to help the needy (65 percent compared to 53 percent)
- Outreach to inactive Catholics (47 percent compared to 35 percent)
- Ministry to the divorced and separated (50 percent compared to 40 percent)

Differences by Age Group

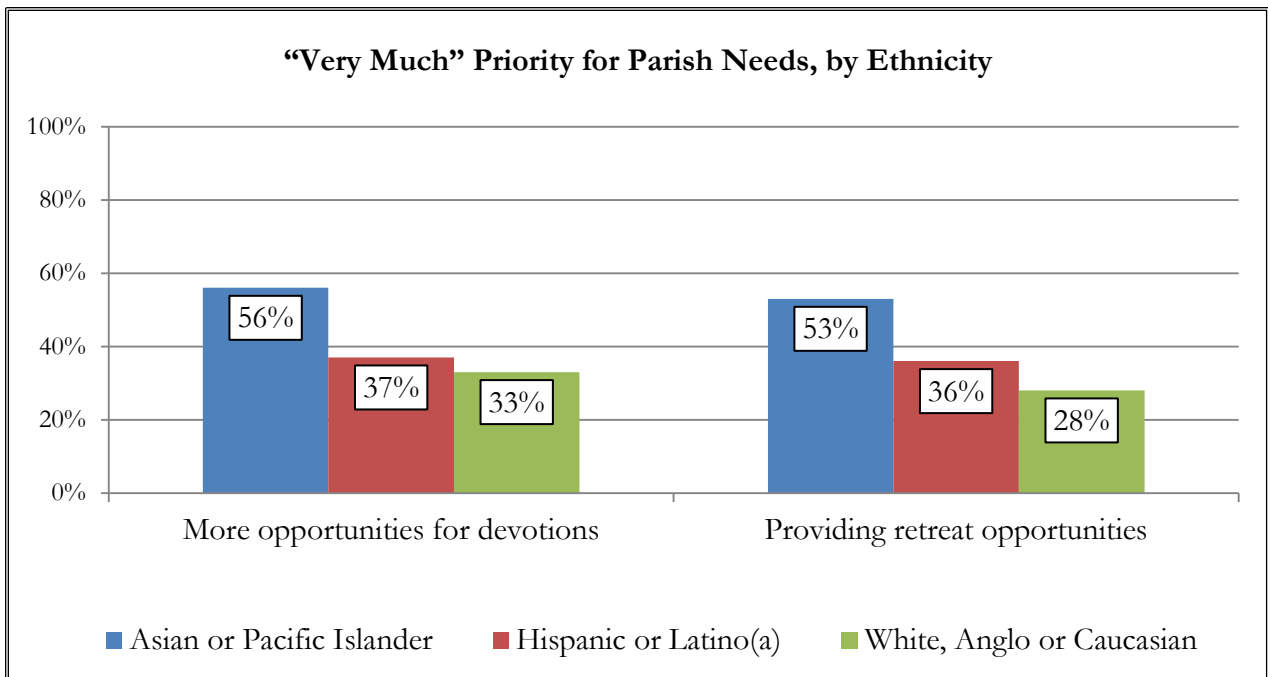
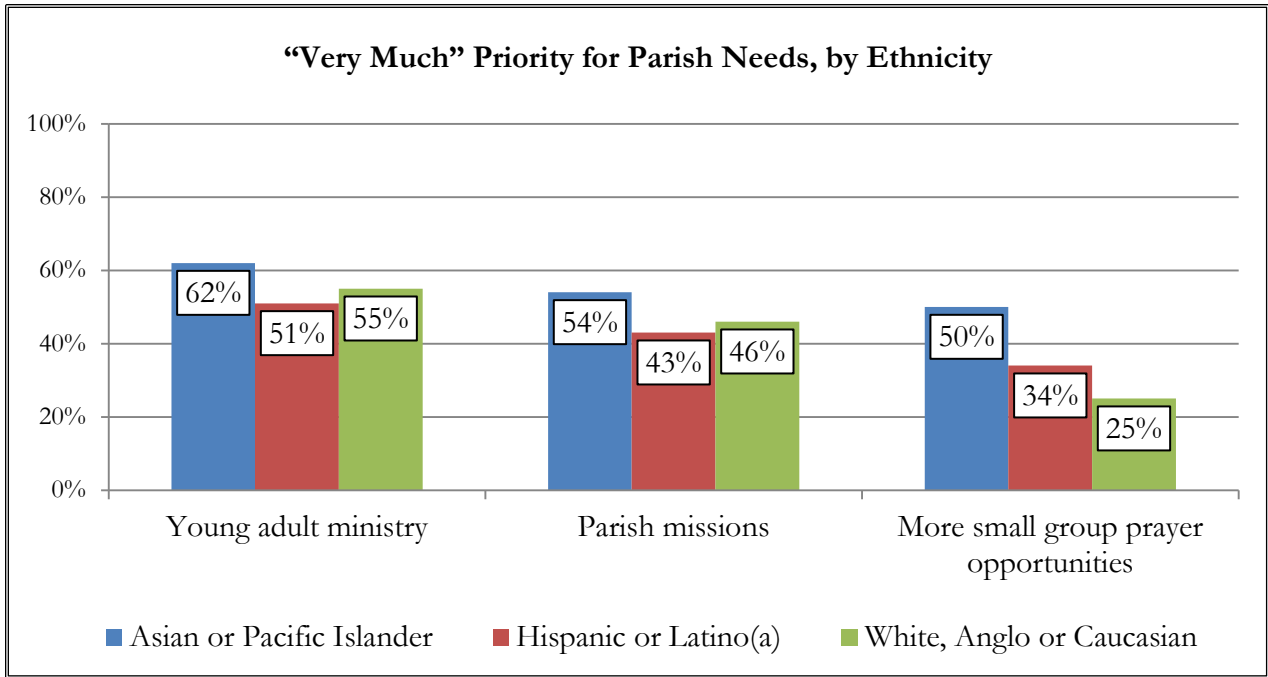
Those ages 18 to 35 do *not* differ significantly in the priority they give to young adult ministry.

Differences by Ethnicity

Hispanics or Latinos are *least* likely to give “very much” priority to fostering priestly or religious vocations and to adult faith formation.

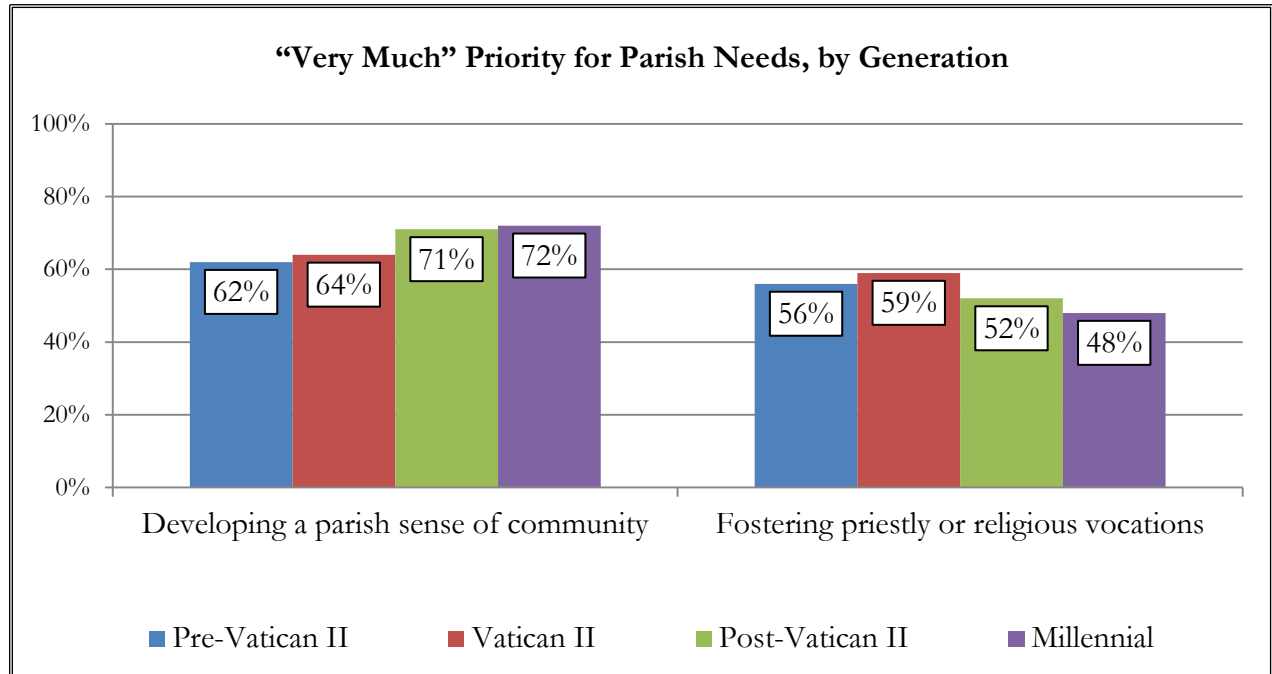


Asians or Pacific Islanders are more likely than others to say the parish should give “very much” priority to young adult ministry, parish missions, more small group prayer opportunities, more opportunities for devotions, and providing retreat opportunities.



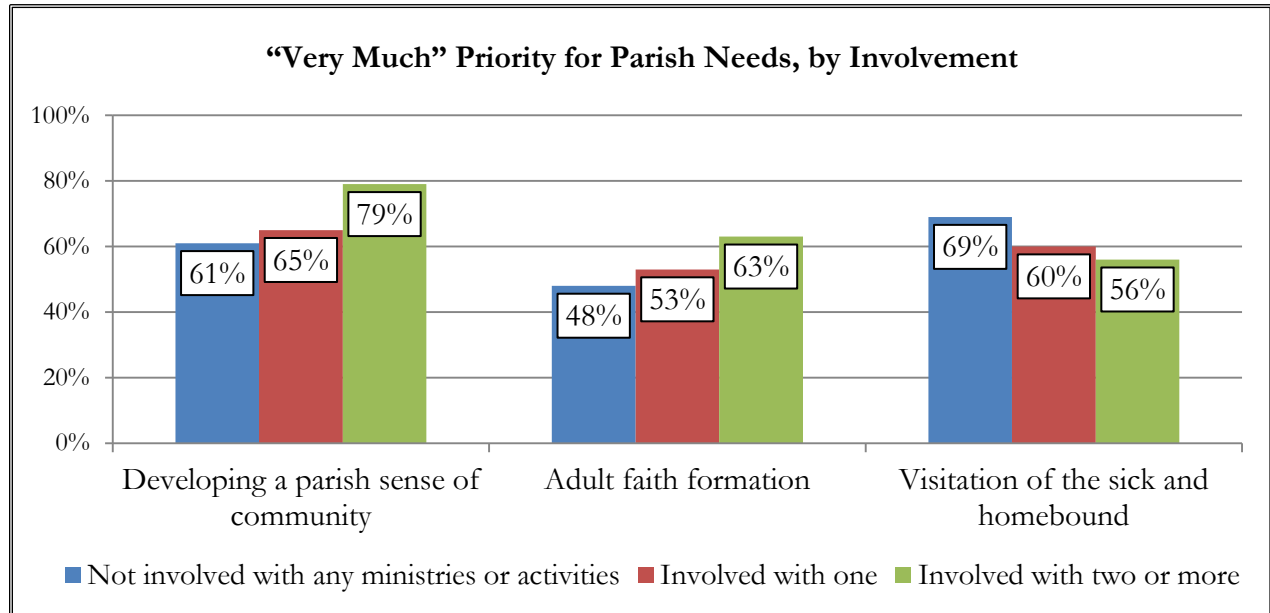
Differences by Generation

Members of the two youngest generations are especially likely to say the parish should give “very much” priority to developing a parish sense of community, with those of the two oldest generations most likely to give as much priority to fostering priestly or religious vocations.

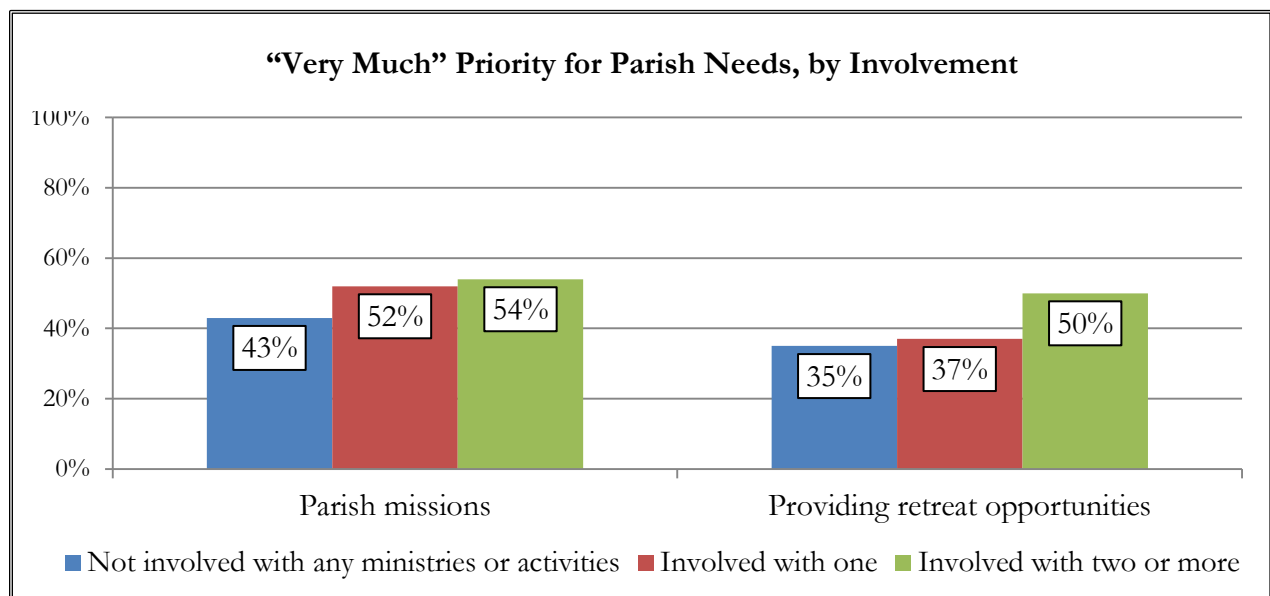


Differences by Level of Involvement

The more involved respondents are with parish ministries or activities, the more likely they are to give “very much” priority to developing a parish sense of community and adult faith formation. In contrast, the less involved respondents are with ministries or activities, the more likely they are to give “very much” priority to visitation of the sick and homebound.

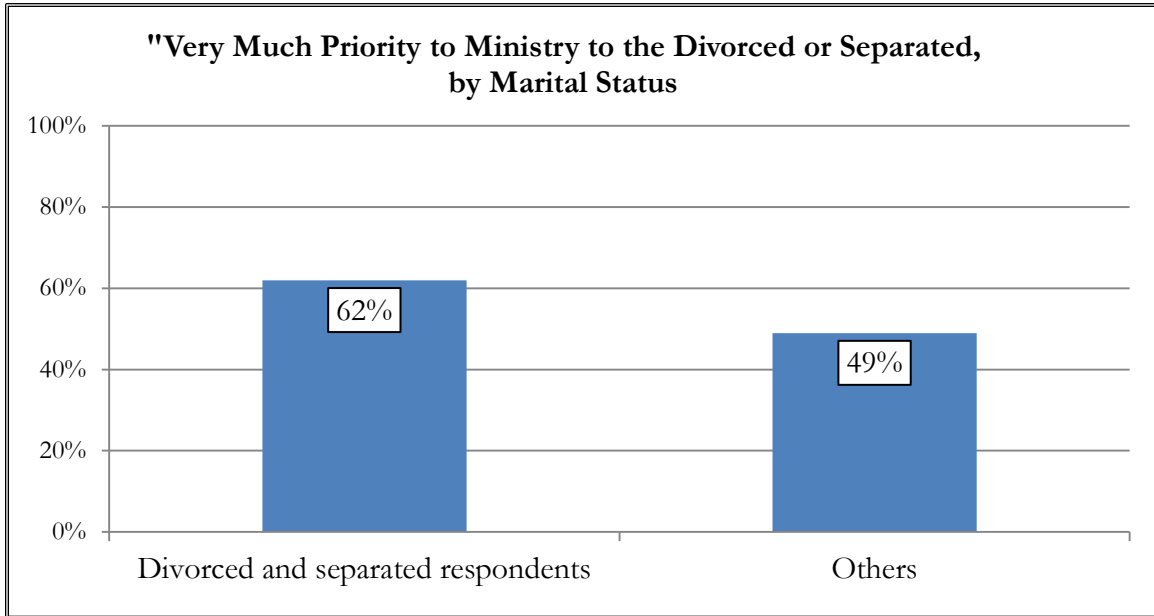


Respondents involved with at least one ministry or activity are relatively more likely than other respondents to say the parish should give parish missions “very much” priority. Those involved with at least two ministries or activities are relatively more likely than other respondents to say the parish should give providing retreat opportunities “very much” priority.



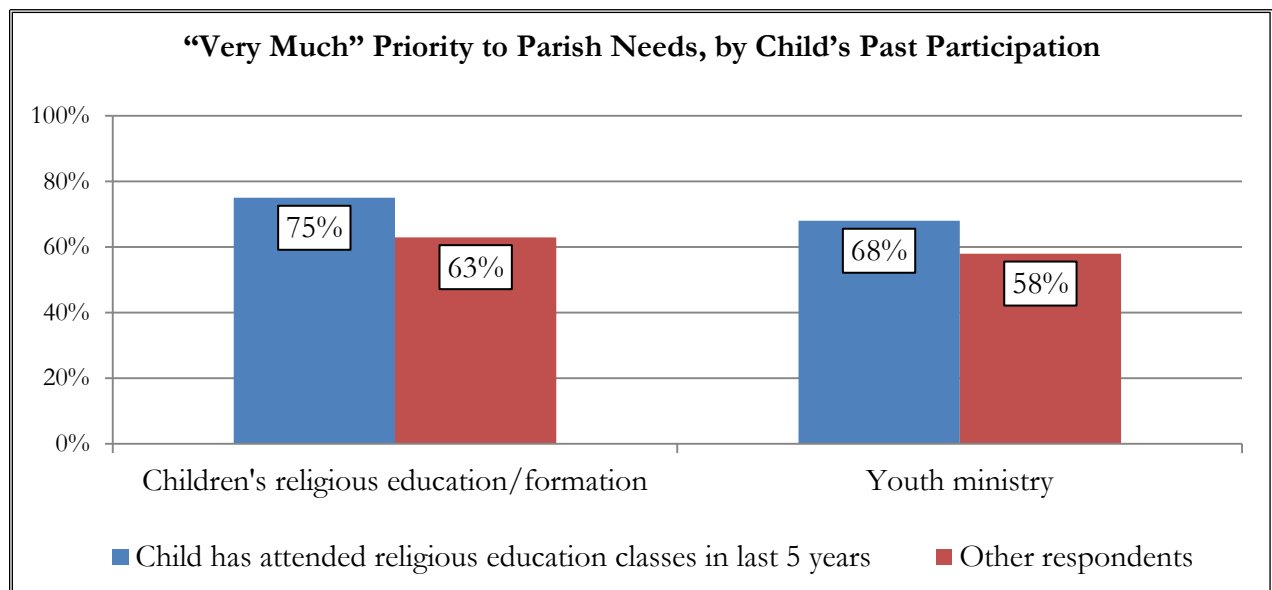
Differences by Marital Status

Divorced or separated respondents are more likely than others to say the parish should give “very much” priority to ministry to the divorced or separated.

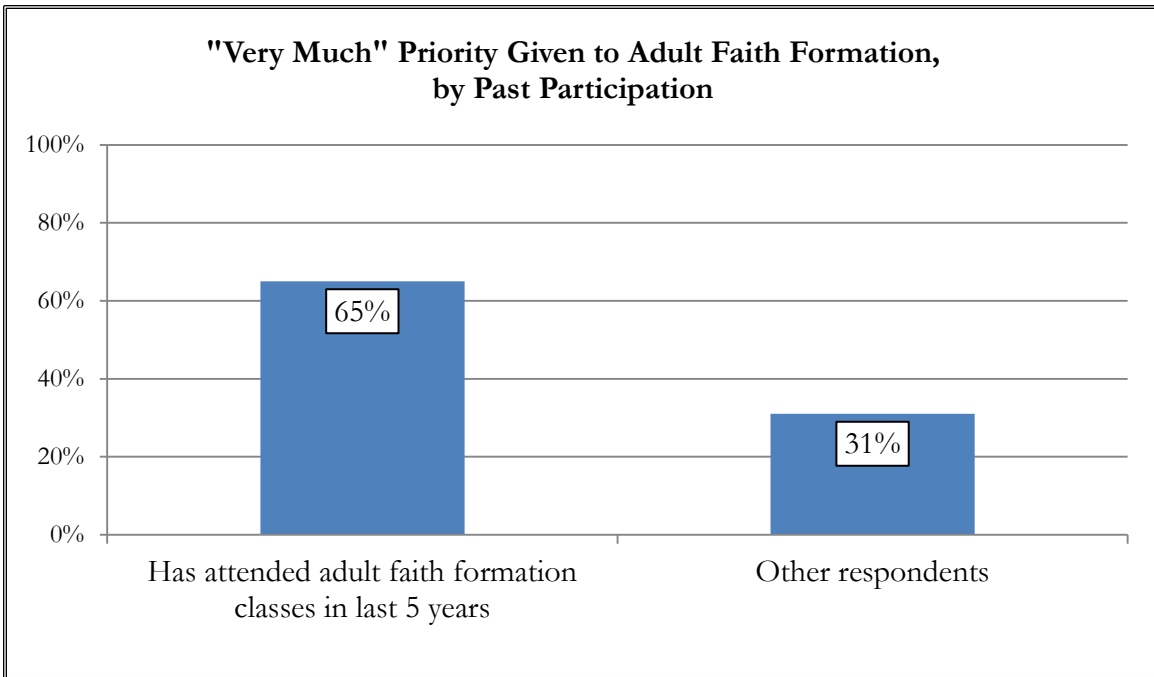


Differences by Past Participation in Formation Programs

Those whose children have attended religious education classes at the parish in the past five years are more likely than others to report that the parish should give “very much” priority to children’s religious education/formation and youth ministry.



Respondents who have attended adult religious education classes at the parish in the past five years are more than twice as likely as others to say the parish should give “very much” priority to adult faith formation.



Top Priorities for Parish Needs

Respondents were asked to choose the three needs from the list in the previous section that the parish should give most priority to.⁸ Visitation of the sick and homebound and providing opportunities for parishioners to help the needy are listed as a top priority by more than one in ten respondents. Almost one in ten lists ministry to those grieving.

Needs Listed Among One's Top Three Priorities	
	One of their Three Top Priorities
Visitation of the sick and homebound	13%
Providing opportunities for parishioners to help the needy	11
Children's religious education/formation	11
Developing a parish sense of community	9
Ministry to those grieving	9
Outreach to inactive Catholics	8
Youth ministry	7
Fostering priestly or religious vocations	7
Ministry to the divorced and separated	6
Young adult ministry	5
Adult faith formation	4
Providing retreat opportunities	3
More opportunities for devotions such as rosaries and Eucharistic Adoration	3
Parish missions	3
More small group prayer opportunities	2

Children's religious education/formation is listed among the top three priorities by one in ten respondents. About one in 20 lists youth ministry, adult faith formation, and providing retreat opportunities.

- One in ten lists developing a parish sense of community among their top three priorities.
- Outreach to inactive Catholics is listed among their top priorities by nearly one in ten.
- Just over one in ten lists fostering priestly or religious vocations among their top three.
- About one in 20 lists ministry to the divorced and separated and young adult ministry among their top three priorities.

⁸ Forty-one percent did not provide a response to this series of questions.

- Two or 3 percent list these needs among their top three priorities: more opportunities for devotions such as rosaries and Eucharistic Adoration, parish missions, and more small group prayer opportunities.

Differences by Generation

Those of the Pre-Vatican II Generation are most likely to list these five groups as one of their top three priorities for parish needs:

- Visitation of the sick and homebound (14 percent)
- Children’s religious education/formation (11 percent)
- Developing a parish sense of community (10 percent)
- Providing opportunities for parishioners to help the needy (10 percent)
- Fostering priestly or religious vocations (10 percent)

Members of the Vatican II Generation are most likely to list these five groups as one of their top three priorities for parish needs:

- Visitation of the sick and homebound (12 percent)
- Providing opportunities for parishioners to help the needy (11 percent)
- Ministry to those grieving (10 percent)
- Children’s religious education/formation (9 percent)
- Outreach to inactive Catholics (9 percent)

Those of the Post-Vatican II Generation are most likely to list these five groups as one of their top three priorities for parish needs:

- Providing opportunities for parishioners to help the needy (13 percent)
- Children’s religious education/formation (12 percent)
- Visitation of the sick and homebound (12 percent)
- Developing a parish sense of community (10 percent)
- Youth ministry (8 percent)

Members of the Millennial Generation are most likely to list these five groups as one of their top three priorities for parish needs:

- *Tie:* Providing opportunities for parishioners to help the needy *and* visitation of the sick and homebound (12 percent)
- *Tie:* Children’s religious education/formation, youth ministry *and* outreach to inactive Catholics (9 percent)

Attraction to the Parish

Those attending Mass at the parish report being especially attracted to the parish by the quality of the liturgy, its open and welcoming spirit, its opportunities for spiritual growth, and the sense of belonging they feel there. About nine in ten say these elements attract them “somewhat” or “very much.”

<i>How much do the following attract you to the parish?</i>		
<i>Percentage responding “Somewhat” or “Very Much”</i>		
	St. Elizabeth Ann Seton	Parishes Nationally*
The quality of the liturgy	90%	89%
Its open, welcoming spirit	90	86
Its opportunities for spiritual growth	90	81
The sense of belonging you feel here	88	86
The quality of the preaching	85	87
Its religious education of children and youth	83	74
Its faith formation for adults	82	66
Its commitment to justice and peace	81	71

**Source: Cumulative average from parishes conducting CARA Parish Life Surveys*

Just over eight in ten say the following attract them to the parish at least “somewhat”: the quality of the preaching, its religious education of children and youth, its faith formation for adults, and its commitment to social justice.

Comparison to Parishes Nationally

Respondents at St. Elizabeth Ann Seton Parish are 10 to 16 percentage points more likely than those at parishes nationally to say the following “somewhat” or “very much” attracts them to the parish:

- Its faith formation for adults (82 percent compared to 66 percent)
- Its commitment to justice and peace (81 percent compared to 71 percent)

Elements That Attract “Very Much”

About six in ten respondents report being attracted to the parish “very much” by its open and welcoming spirit and the quality of the liturgy.

<i>How much do the following attract you to the parish?</i>		
<i>Percentage responding “Very Much”</i>		
	St. Elizabeth Ann Seton	Parishes Nationally*
Its open, welcoming spirit	61%	57%
The quality of the liturgy	58	55
The sense of belonging you feel here	54	62
Its religious education of children and youth	52	40
The quality of the preaching	50	57
Its opportunities for spiritual growth	48	42
Its commitment to justice and peace	43	32
Its faith formation for adults	42	28

**Source: Cumulative average from parishes conducting C.A.R.A. Parish Life Surveys*

The sense of belonging they feel at the parish attracts just over half of respondents “very much.”

- About half report being “very much” attracted to the parish by its religious education for children and youth and its opportunities for spiritual growth. Just over four in ten are as attracted by its faith formation for adults.
- The quality of the preaching attracts half to the parish “very much.”
- Just over four in ten report being “very much” attracted to the parish by its commitment to justice and peace.

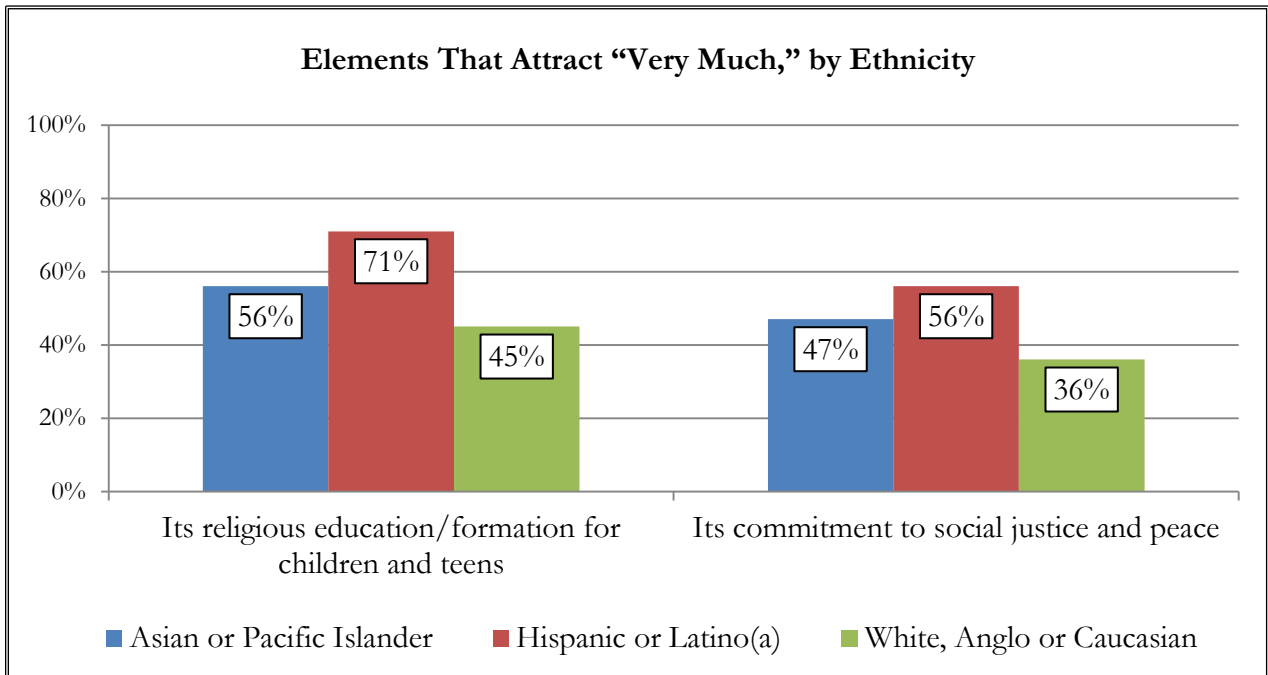
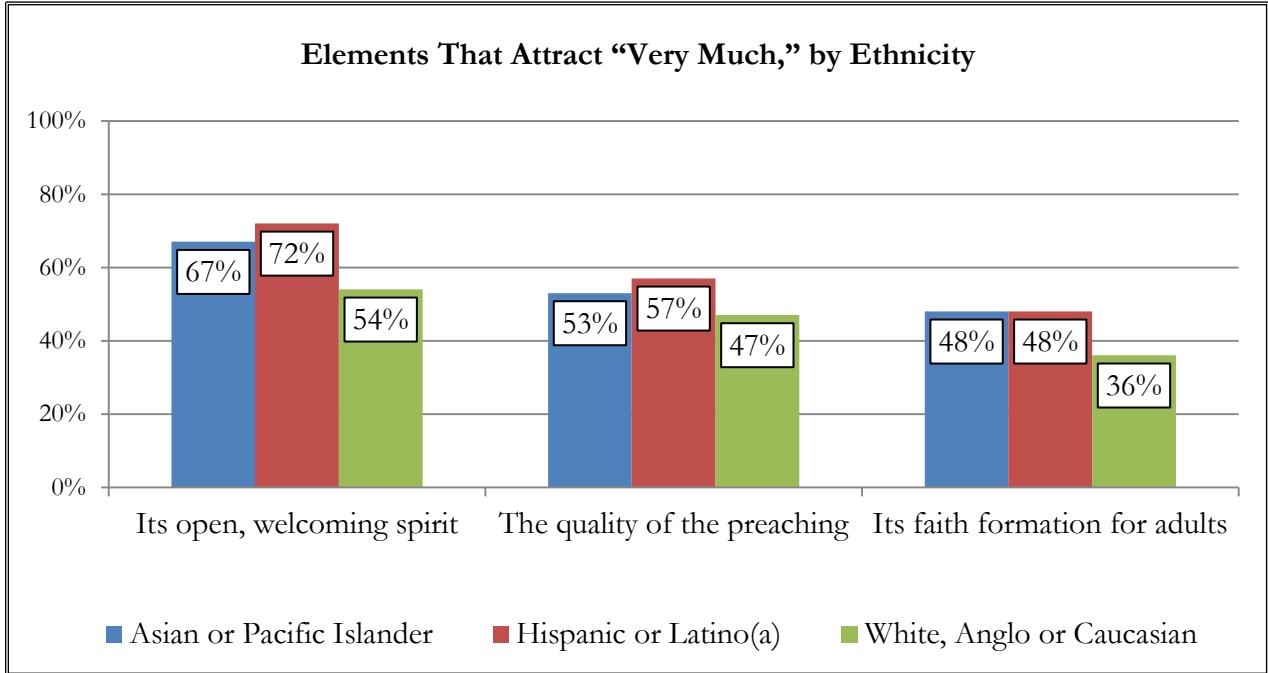
Comparison to Parishes Nationally

Respondents at St. Elizabeth Ann Seton Parish are 11 to 14 percentage points more likely than those at parishes nationally to say the following “very much” attracts them to the parish:

- Its faith formation for adults (42 percent compared to 28 percent)
- Its religious education of children and youth (52 percent compared to 40 percent)
- Its commitment to justice and peace (43 percent compared to 32 percent)

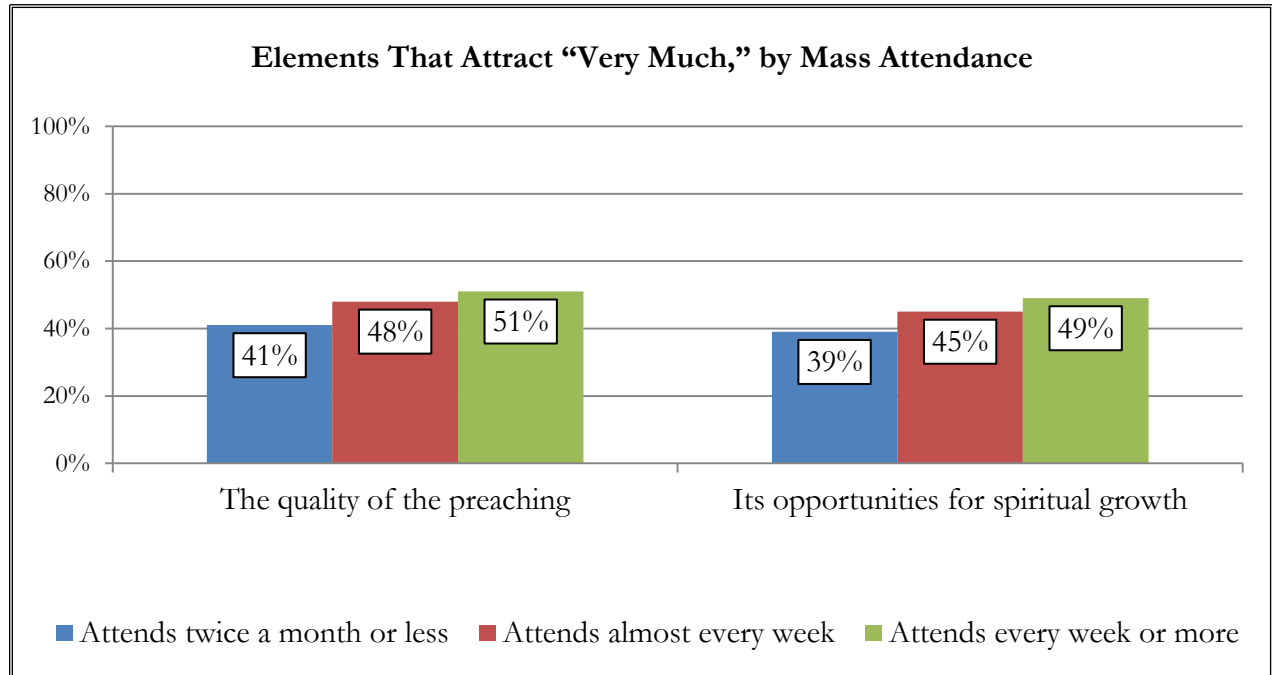
Differences by Ethnicity

Whites, Anglos or Caucasians are *least* likely to say the elements presented in the figures below “very much” attract them to the parish. Those identifying as Hispanic or Latino are particularly likely to say the parish’s religious education/formation for children and teens and its commitment to social justice and peace “very much” attract them.



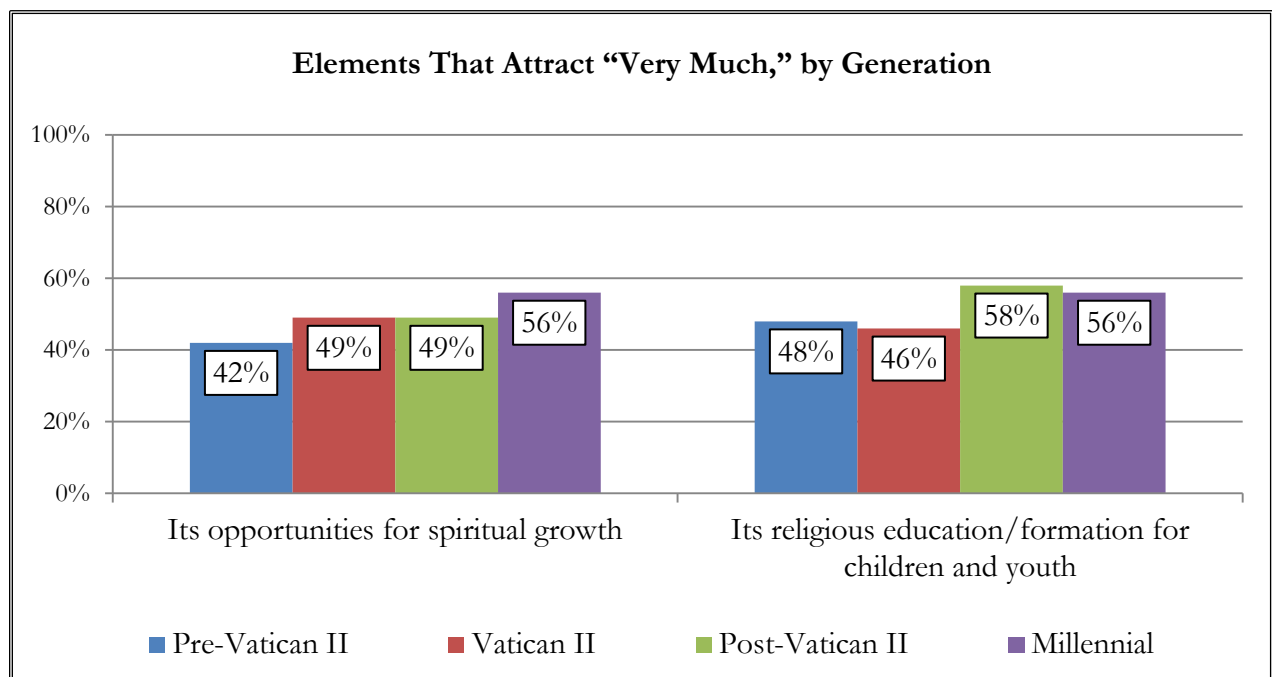
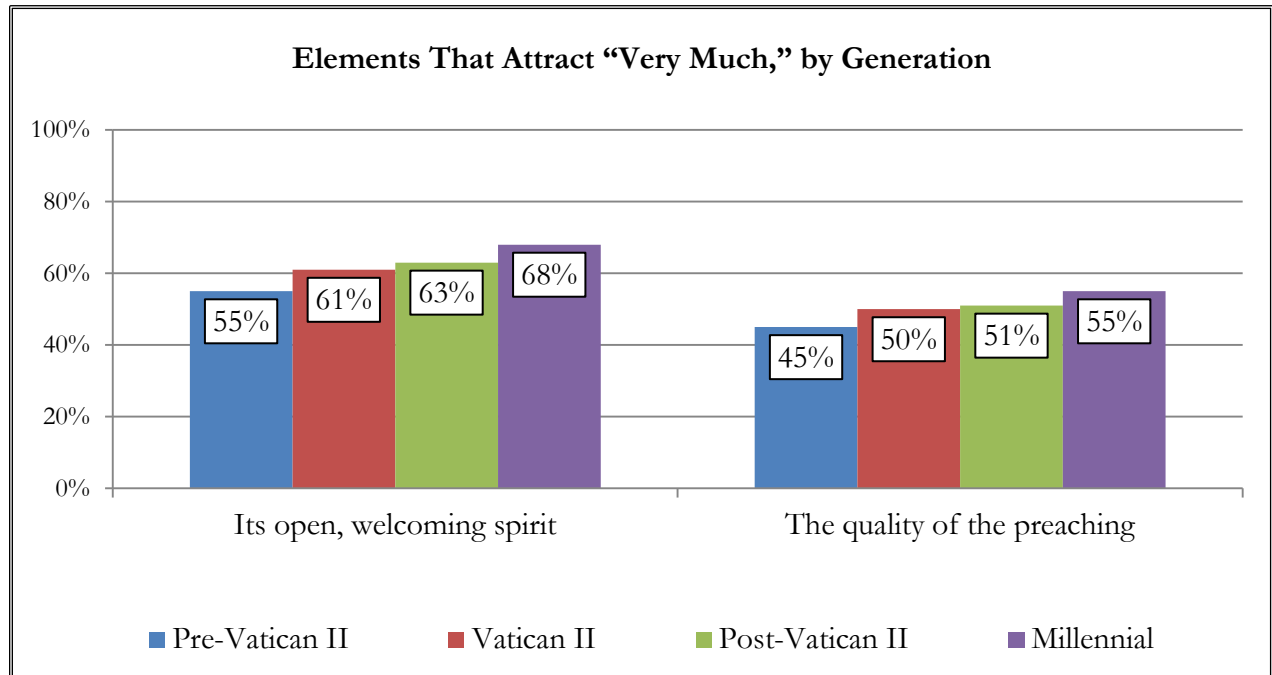
Differences by Frequency of Mass Attendance

The more frequently respondents attend Mass, the more likely they are to say the quality of the preaching and the parish's opportunities for spiritual growth "very much" attract them to the parish.



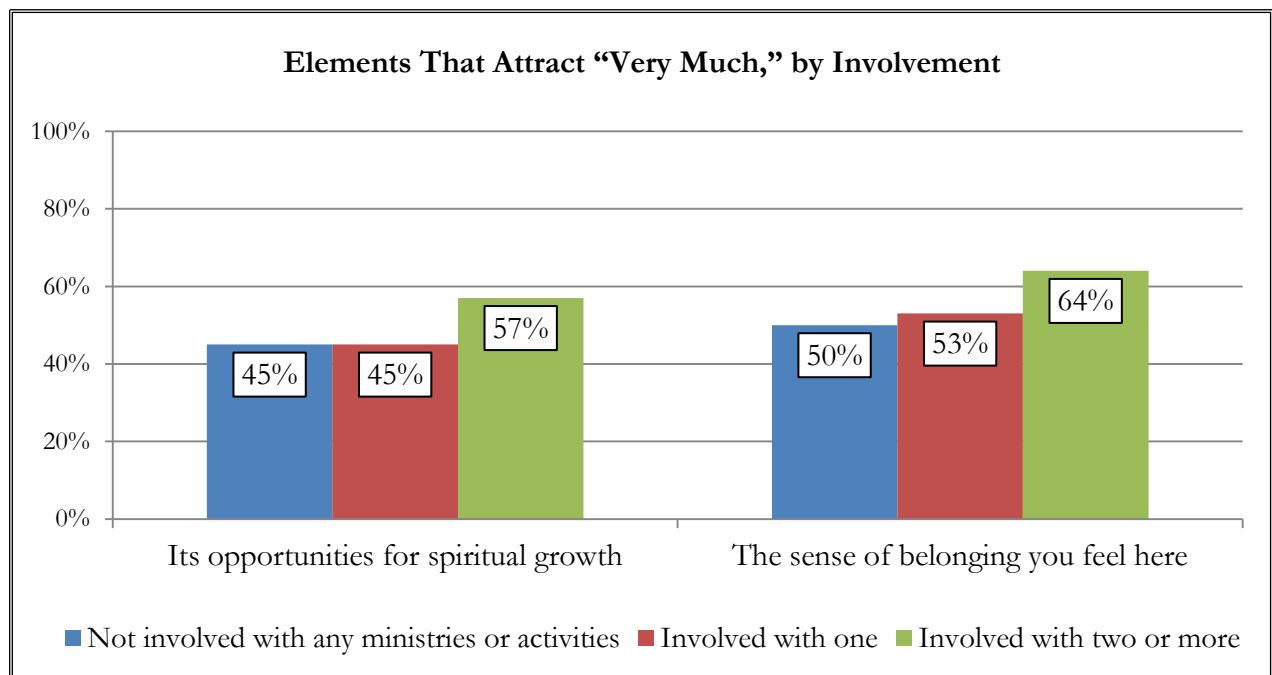
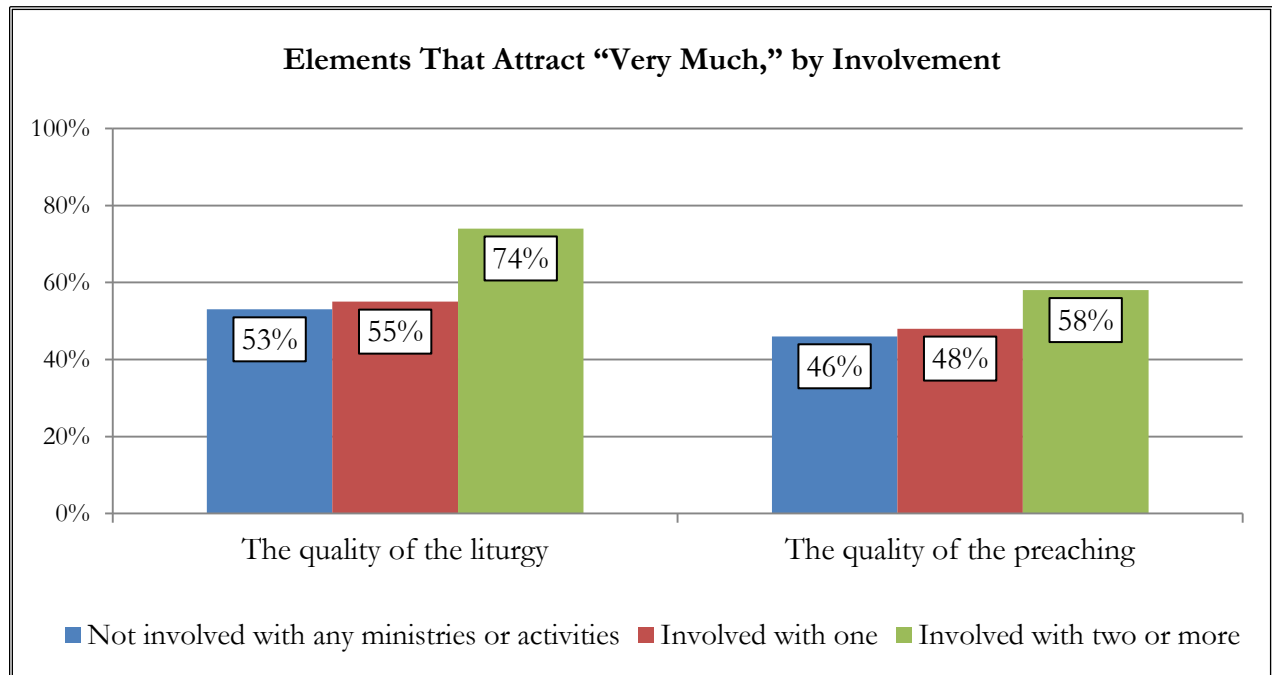
Differences by Generation

Members of the youngest generation are most likely to say the parish’s open and welcoming spirit, the quality of the preaching, and its opportunities for spiritual growth “very much” attract them to the parish. In addition, those of the two youngest generations are most likely to report being attracted “very much” by its religious education/formation for children and teens.

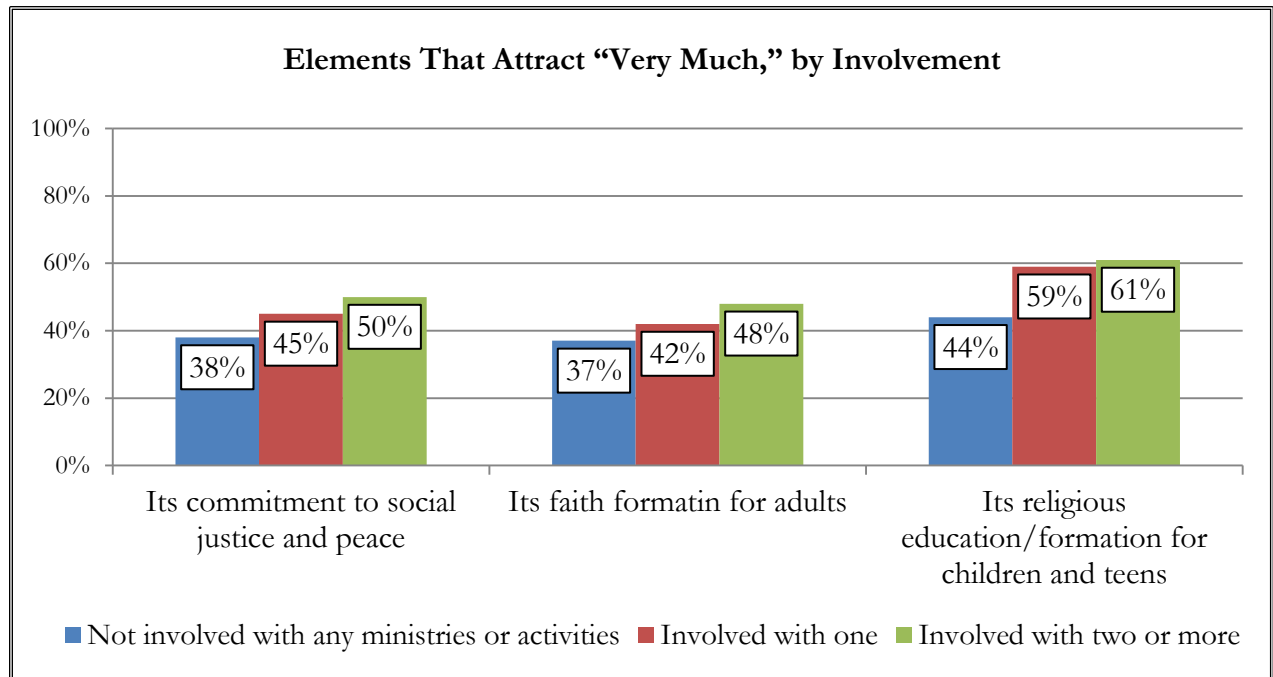


Differences by Level of Involvement

Those involved with at least two ministries or activities at the parish are relatively more likely than other respondents to say they are “very much” attracted them to the parish by the quality of the liturgy, the quality of the preaching, its opportunities for spiritual growth, and the sense of belonging they feel there.

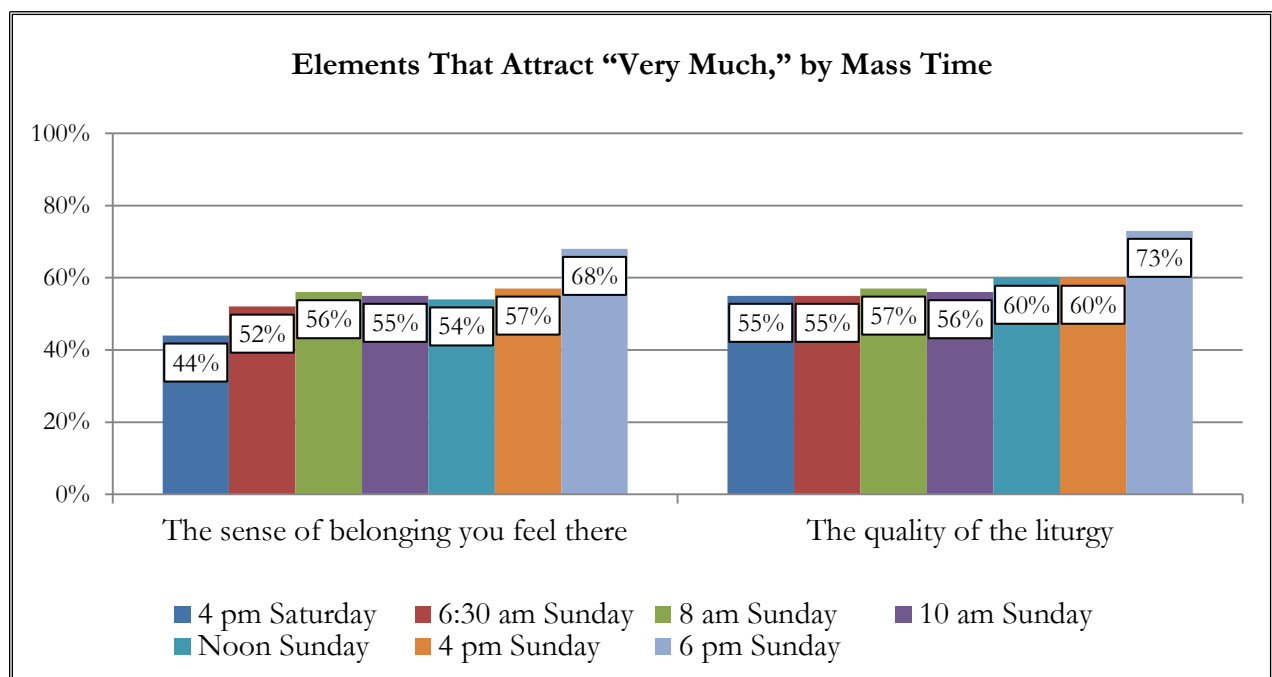
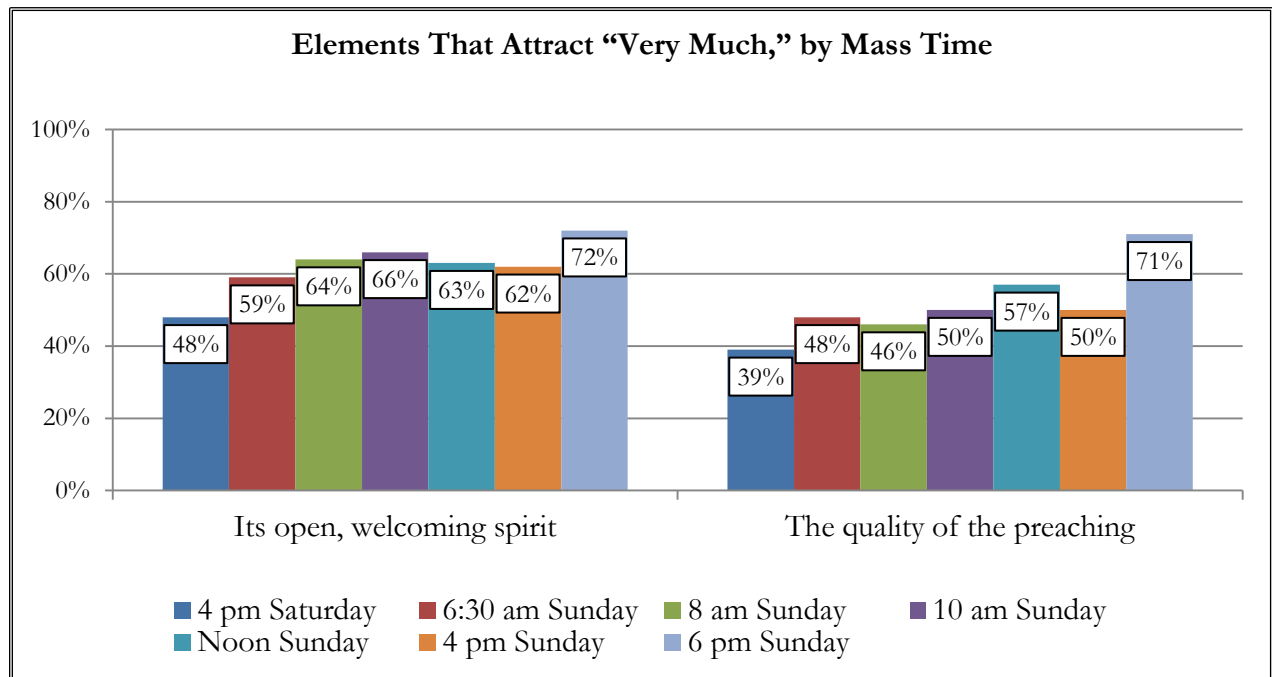


The more involved respondents are with parish ministries or activities, the more likely they are to say the parish’s commitment to social justice and peace and its faith formation for adults “very much” attract them to the parish. In addition, those involved with at least one ministry or activity are more likely to say its religious education/formation for children and teens “very much” attracts them.



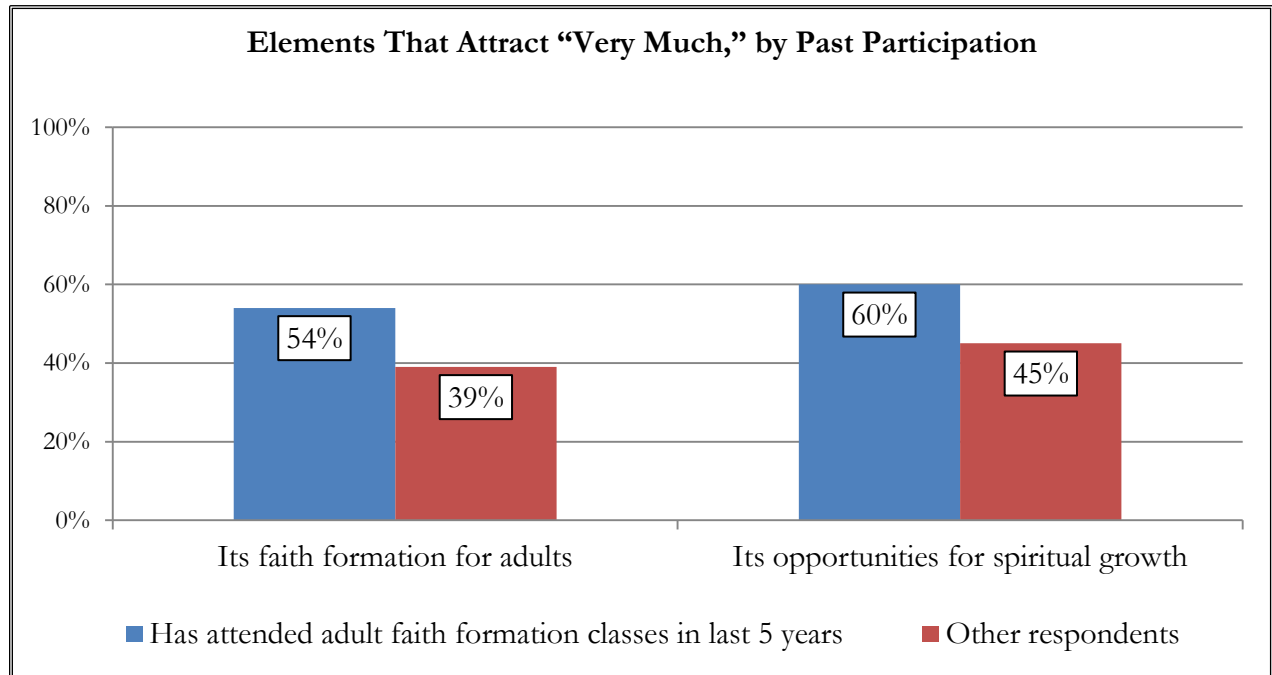
Differences by Mass of Response

Those who responded at the 6:00 p.m. Sunday Mass are especially likely to say the parish’s open and welcoming spirit, the quality of the preaching, the sense of belonging they feel there, and the quality of the liturgy “very much” attract them to the parish. Survey respondents at the 4:00 p.m. Saturday Mass, on the other hand, are *least* likely to say the parish’s open and welcoming spirit, the quality of the preaching, and the sense of belonging they feel there “very much” attract them to the parish.



Differences by Past Participation in Formation Programs

Respondents who have attended adult religious education classes at the parish in the past five years are more likely than others to say they are “very much” attracted them to the parish by its faith formation for adults and its opportunities for spiritual growth.



Invitations to Parish Worship Services or Activities

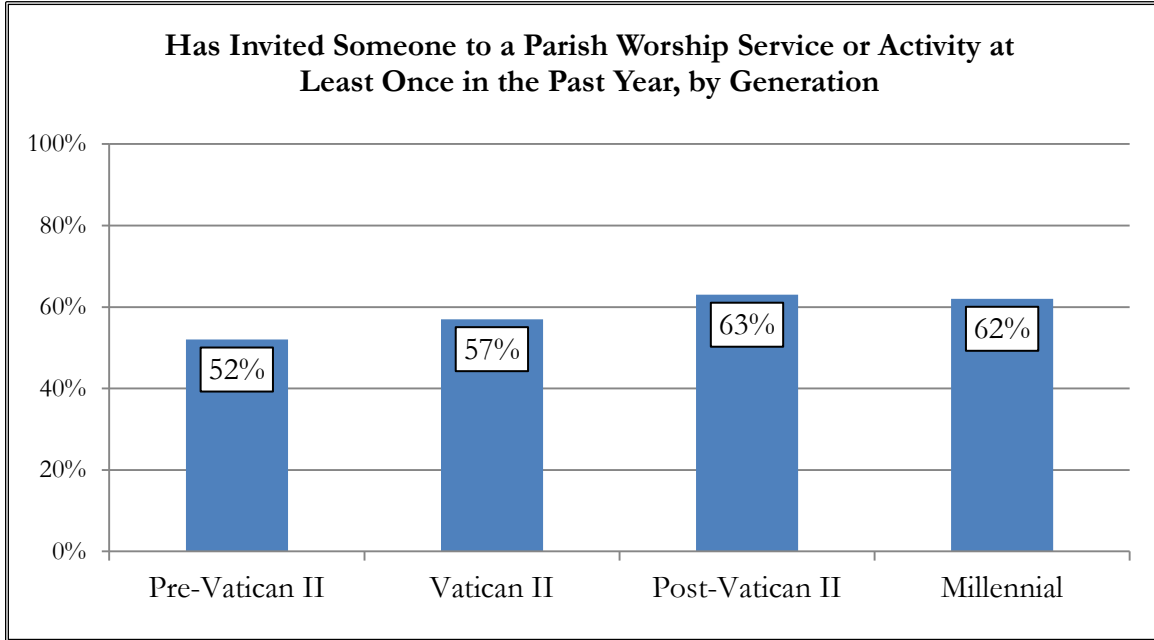
Responding parishioners were invited to report the number times in the past year they have invited someone to attend a parish worship service or activity. On average, St. Elizabeth Ann Seton respondents invited someone to attend a parish worship service or activity twice in the past year. Six in ten (59 percent) did so at least once, with almost three in ten doing so three or more times.

<i>Number of times you have invited someone to attend a parish worship service or activity in the past year</i>	
<i>Percentage responding</i>	
Never	41%
Once	14
Twice	17
Three or more times	28
Average	2.3

St. Elizabeth Ann Seton respondents have a similar average number of times they invited someone to a worship service or activity in the past year (2.3 times) to those at parishes nationally (2.2 times).

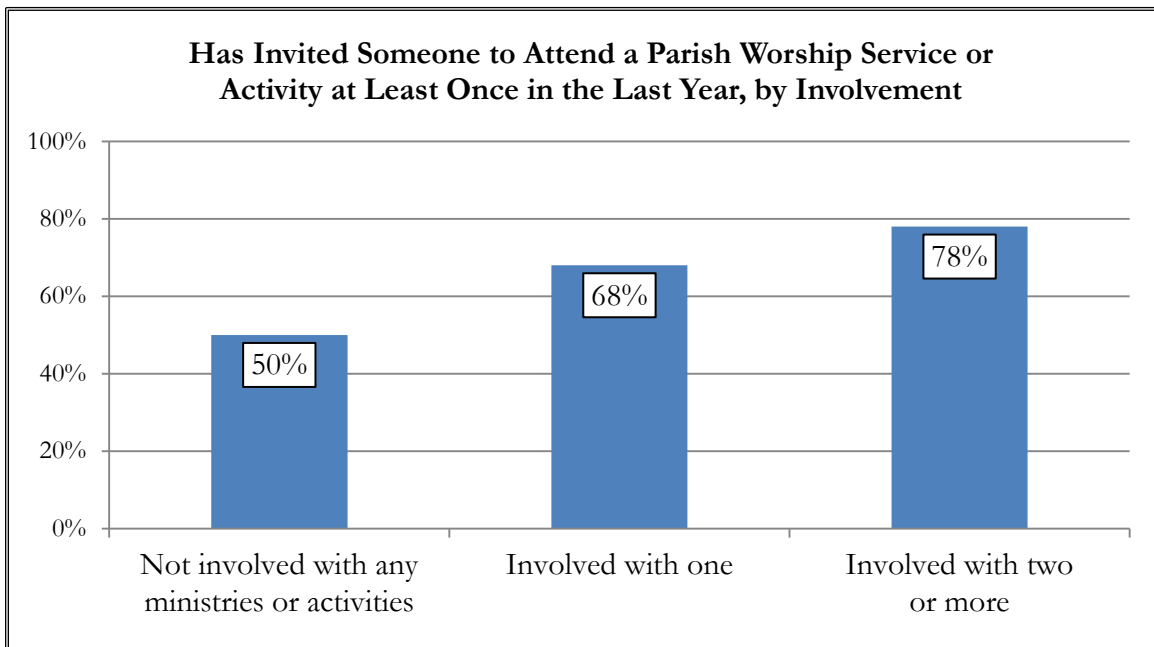
Differences by Generation

Members of the youngest two generations are most likely to say they have invited someone to attend a parish worship service or activity at least once in the past year.



Differences by Level of Involvement

The more involved respondents are with ministries or activities at the parish, the more likely they are to have invited someone to attend a parish worship service or activity at least once in the past year.



Likelihood of Future Behaviors

More than nine in ten respondents say they are at least “somewhat” likely to regularly spend time in personal prayer in the next year. Two-thirds say they are as likely to regularly read the Bible.

<i>How likely are you to do the following in the next year?</i>		
<i>Percentage responding “Somewhat” or “Very”</i>		
	St. Elizabeth Ann Seton	Parishes Nationally*
Regularly spend time in personal prayer	94%	86%
Contribute generously to the support of the parish	86	85
Spend time learning more about your faith	84	75
Talk to someone about your faith	75	79
Invite someone to attend one of our parish services or activities	69	71
Regularly read the Bible	68	51
Volunteer for a parish ministry	63	57
Participate in a small faith-sharing group	51	42
<i>*Source: Cumulative average from parishes conducting CARA Parish Life Surveys</i>		

Almost nine in ten say they are “somewhat” or “very” likely to contribute generously to the support of the parish in the next year. Just over six in ten are as likely to volunteer for a parish ministry.

- Slightly more than eight in ten report being at least “somewhat” likely to spend time learning more about their faith in the next year. Half are as likely to participate in a small faith-sharing group.
- Three-quarters say they are at least “somewhat” likely to talk to someone about their faith in the next year, with seven in ten as likely to invite someone to attend a parish service or activity.

Comparison to Parishes Nationally

Respondents at St. Elizabeth Ann Seton Parish are 17 percentage points more likely than those at parishes nationally to say they are at least “somewhat” likely to regularly read the Bible (68 percent compared to 51 percent).

Strong Likelihood of Future Behaviors

Seven in ten respondents say they are “very” likely to regularly spend time in personal prayer in the next year. A third say they are as likely to regularly read the Bible.

<i>How likely are you to do the following in the next year?</i>		
<i>Percentage responding “Very”</i>		
	St. Elizabeth Ann Seton	Parishes Nationally*
Regularly spend time in personal prayer	70%	53%
Contribute generously to the support of the parish	46	44
Spend time learning more about your faith	46	34
Talk to someone about your faith	38	43
Invite someone to attend one of our parish services or activities	35	37
Regularly read the Bible	34	25
Volunteer for a parish ministry	32	34
Participate in a small faith-sharing group	22	19

**Source: Cumulative average from parishes conducting CARA Parish Life Surveys*

Nearly half report being “very” likely to contribute generously to the support of the parish in the next year, with a third as likely to volunteer for a parish ministry.

- Spending time in the next year learning more about their faith is something that almost half report being “very” likely to do. Just over two in ten are as likely to participate in a small faith-sharing group.
- A little under four in ten report being “very” likely to talk to someone about their faith or to invite someone to attend a parish service or activity.

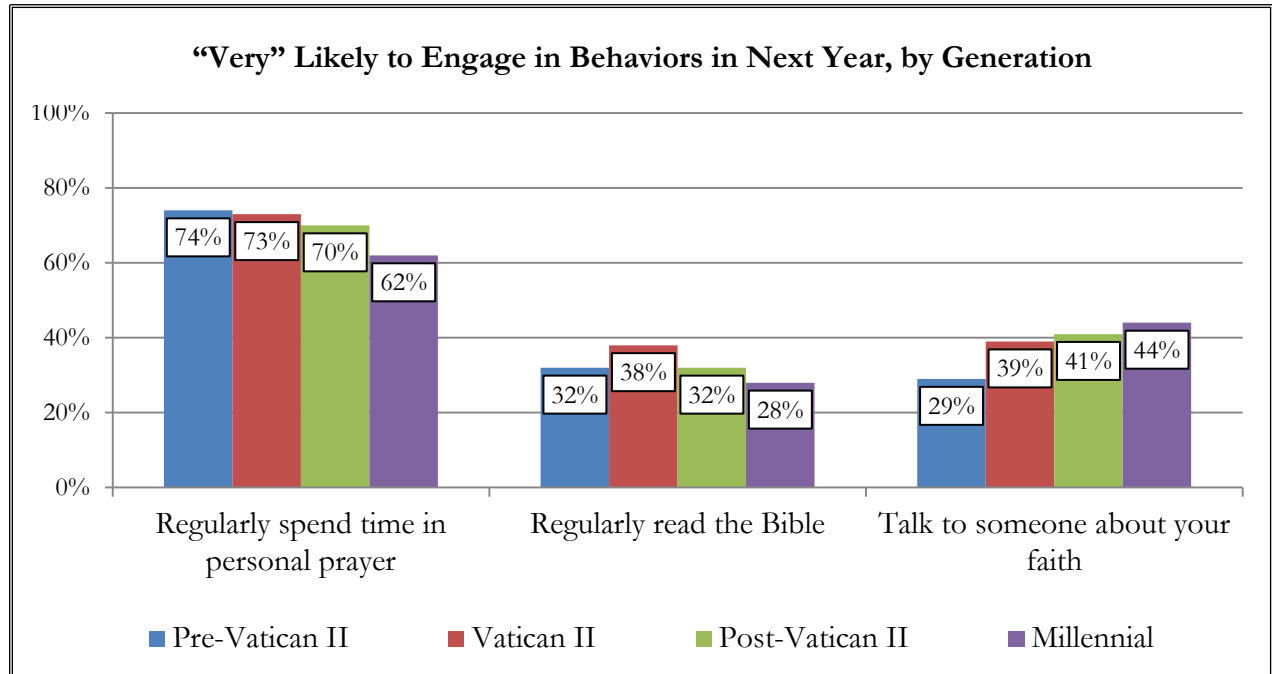
Comparison to Parishes Nationally

Respondents at St. Elizabeth Ann Seton Parish are 12 to 17 percentage points more likely than those at parishes nationally to say they are “very” likely to do the following:

- Regularly spend time in personal prayer (70 percent compared to 53 percent)
- Spend time learning more about your faith (46 percent compared to 34 percent)

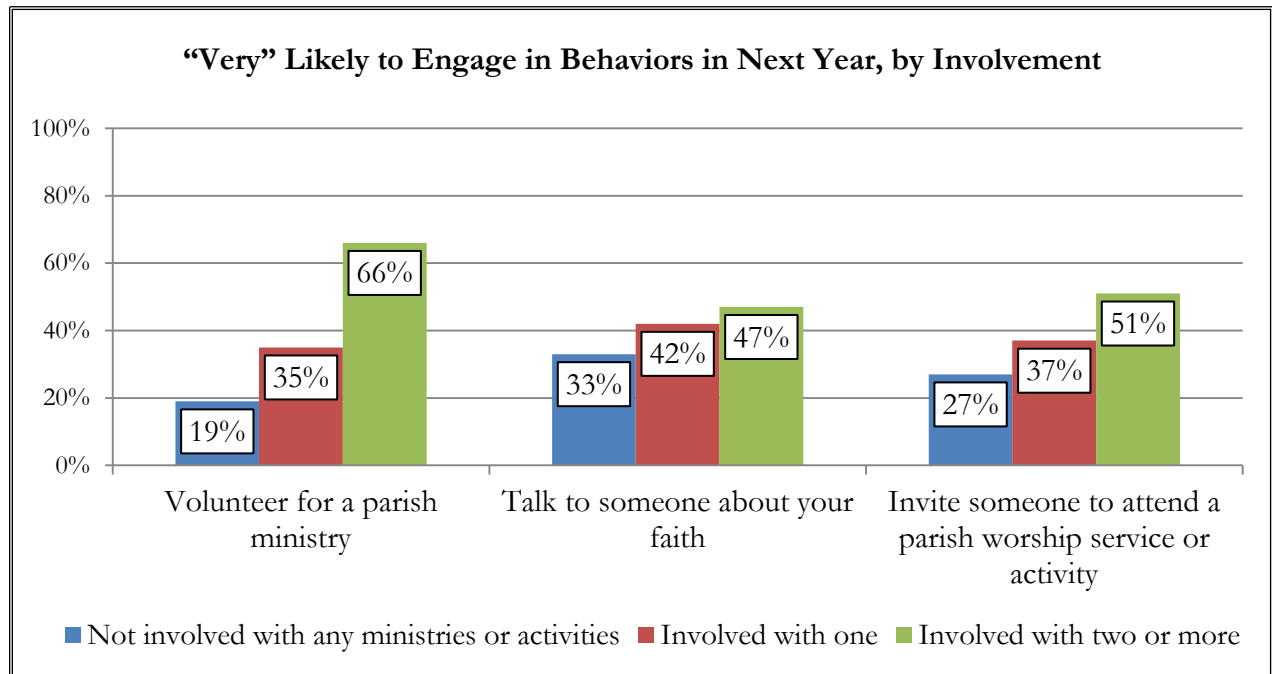
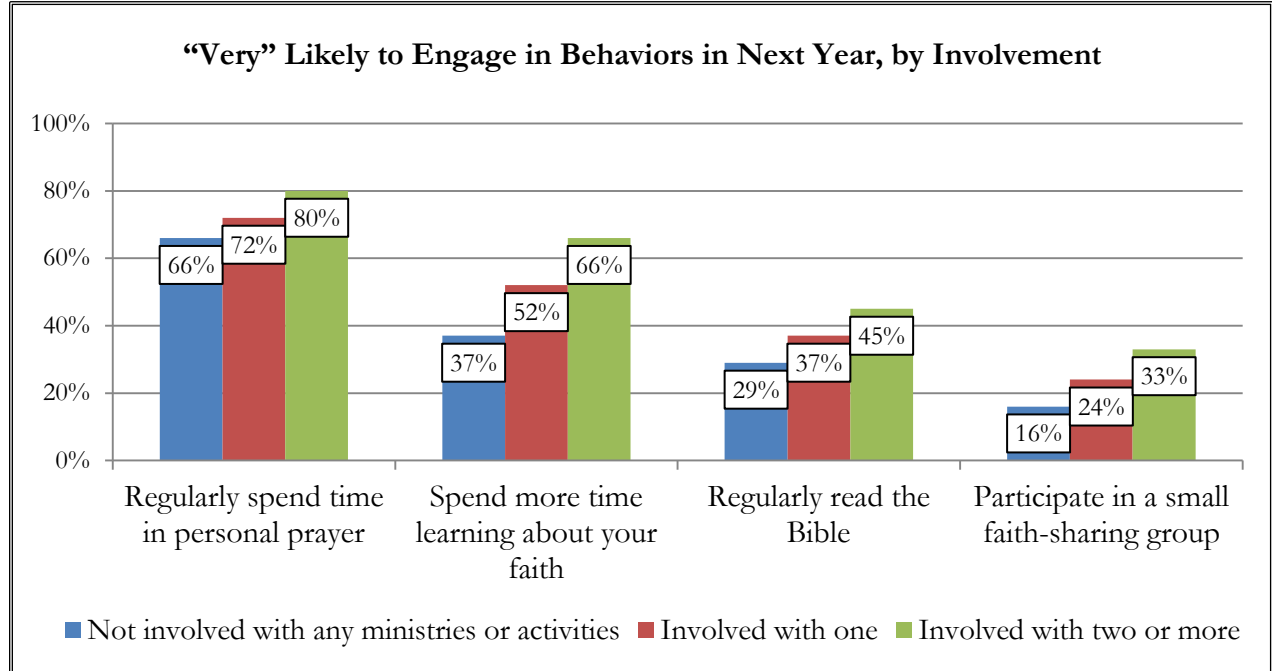
Differences by Generation

Members of the youngest generation are *least* likely to report being “very” likely in the next year to regularly spend time in personal prayer and to regularly read the Bible. Those in the oldest generation, on the other hand, are *least* likely to talk to someone about their faith in the next year.

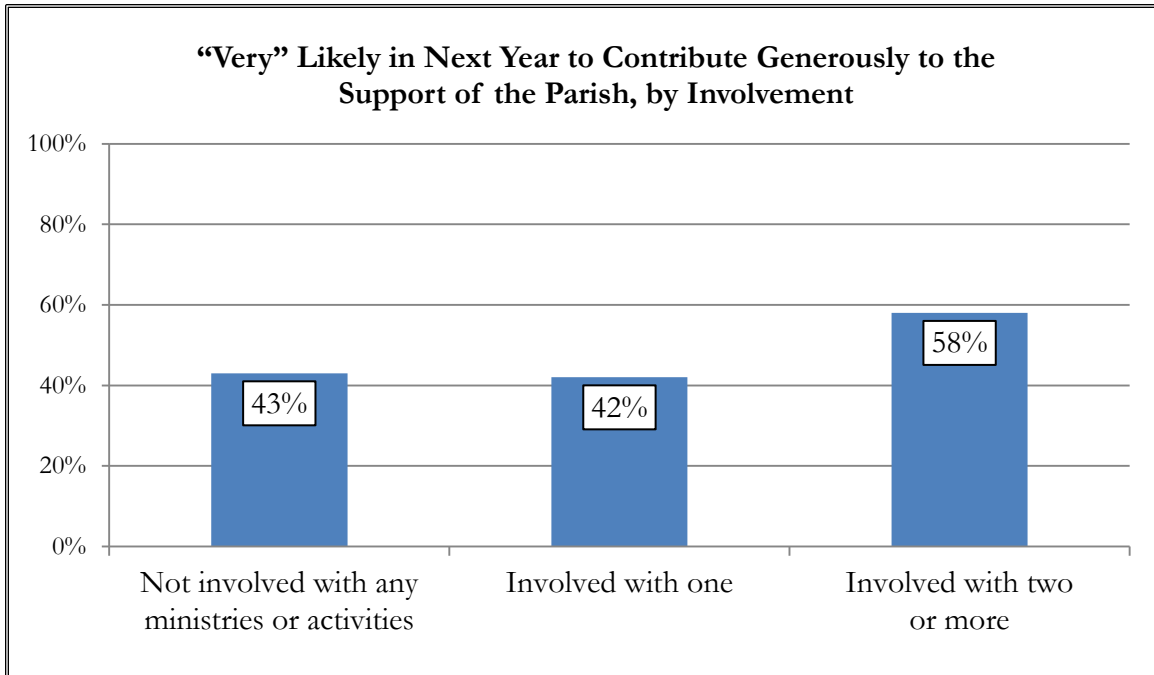


Differences by Level of Involvement

The more involved respondents are with ministries or activities at the parish, the more likely they are to report being “very” likely to engage in the behaviors displayed in the two figures below.

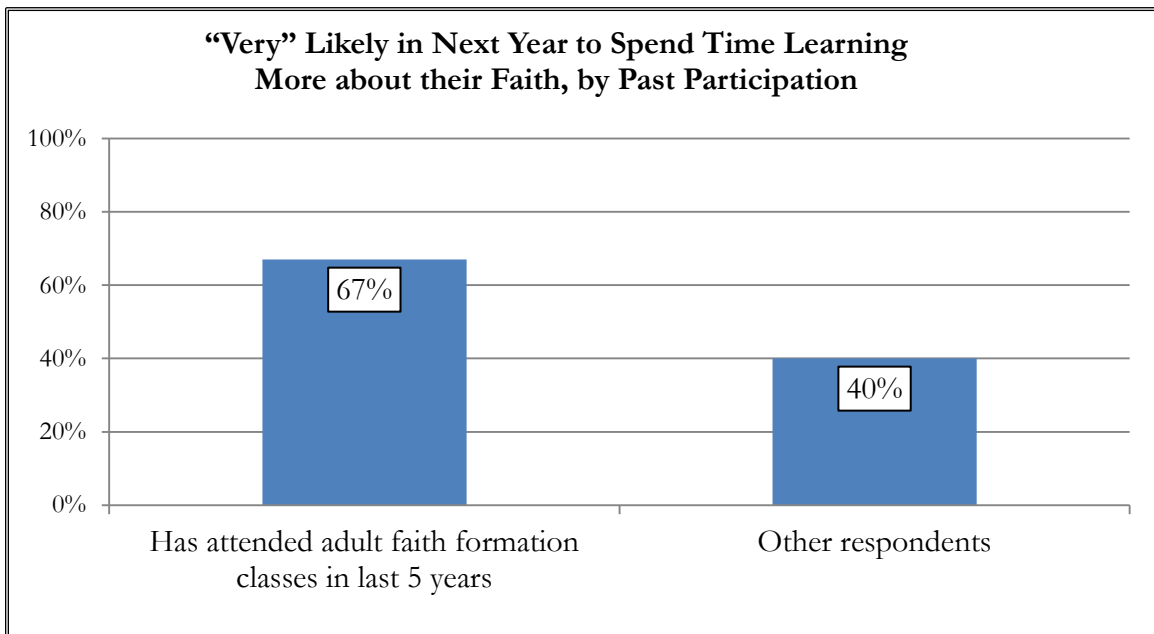


Those involved in at least two parish ministries or activities are most likely to report being “very” likely to contribute generously to the support of the parish in the next year.



Differences by Past Participation in Formation Programs

Two-thirds of those who have attended adult religious education classes at the parish in the past five years report being “very” likely to spend time in the next year learning more about their faith, compared to four in ten other respondents.



Attitudes about Parish Life

About nine in ten agree at least “somewhat” with these stewardship-related statements: that they contribute financially to the parish, that they understand the concept of stewardship, and that the parish encourages both young and old to be involved in parish ministries.

<i>Please respond to the following</i>		
<i>Percentage responding “Somewhat” or “Strongly” Agree</i>		
	St. Elizabeth Ann Seton	Parishes Nationally*
I contribute financially to this parish	93%	75%
I support having the parish school be one of our parish’s major priorities	90	–
I understand the concept of stewardship	89	85
The parish encourages both young and old to be involved in parish ministries	89	–
In the next year, I am likely to attend a parish activity or function besides weekend Mass	82	–
I feel adequately informed about parish finances	80	75
I want to volunteer more for the parish	76	75
Parishioners are encouraged to have a role in decision making at the parish	72	79
I would volunteer more if I knew parish needs	70	61
I would increase my financial contributions to support new ministries	68	–
I need help identifying the gifts I can contribute to the parish	66	–
<i>*Source: Cumulative average from parishes conducting CARA Parish Life Surveys</i>		

Concerning other stewardship-related items, three-quarters at least “somewhat” agree that they want to volunteer more for the parish, with about two in three agreeing that they would volunteer more if they knew parish needs, that they would increase their financial contributions to support new ministries, and that they need help identifying the gifts they can contribute to the parish.

- Nine in ten agree “somewhat” or “strongly” that they support having the parish school be one of the parish’s major priorities.
- Just over eight in ten at least “somewhat” agree that they are likely to attend a parish activity or function besides weekend Mass in the next year.

- Eight in ten agree at least “somewhat” that they feel adequately informed about parish finances.
- A little more than seven in ten “somewhat” or “strongly” agree that parishioners are encouraged to have a role in decision making at the parish.

Comparison to Parishes Nationally

Respondents at St. Elizabeth Ann Seton Parish are 18 percentage points more likely than those at parishes nationally to “somewhat” or “strongly” agree that they contribute financially to the parish (93 percent compared to 75 percent).

“Strongly” Agree

Six in ten agree “strongly” that they contribute financially to the parish. Just over half agree “strongly” that they understand the concept of stewardship and that the parish encourages both young and old to be involved in parish ministries.

<i>Please respond to the following</i>		
<i>Percentage responding “Strongly” Agree</i>		
	St. Elizabeth Ann Seton	Parishes Nationally*
I contribute financially to this parish	60%	33%
I support having the parish school be one of our parish’s major priorities	56	—
I understand the concept of stewardship	53	51
The parish encourages both young and old to be involved in parish ministries	53	—
In the next year, I am likely to attend a parish activity or function besides weekend Mass	42	—
I feel adequately informed about parish finances	39	37
I would volunteer more if I knew parish needs	32	19
I want to volunteer more for the parish	31	25
Parishioners are encouraged to have a role in decision making at the parish	30	40
I need help identifying the gifts I can contribute to the parish	26	—
I would increase my financial contributions to support new ministries	22	—

**Source: Cumulative average from parishes conducting CARA Parish Life Surveys*

Nearly six in ten “strongly” agree that they support having the parish school be one of the parish’s major priorities.

- Just over four in ten agree “strongly” that they are likely to attend a parish activity or function besides weekend Mass in the next year.
- Four in ten “strongly” agree that they feel adequately informed about parish finances.
- About three in ten agree “strongly” that they would volunteer more if they knew parish needs, they want to volunteer more for the parish, and that parishioners are encouraged to have a role in decision making at the parish. About a quarter are as likely to “strongly” agree that they need help identifying the gifts they can contribute to the parish and that they would increase their financial contributions to support new ministries.

Comparison to Parishes Nationally

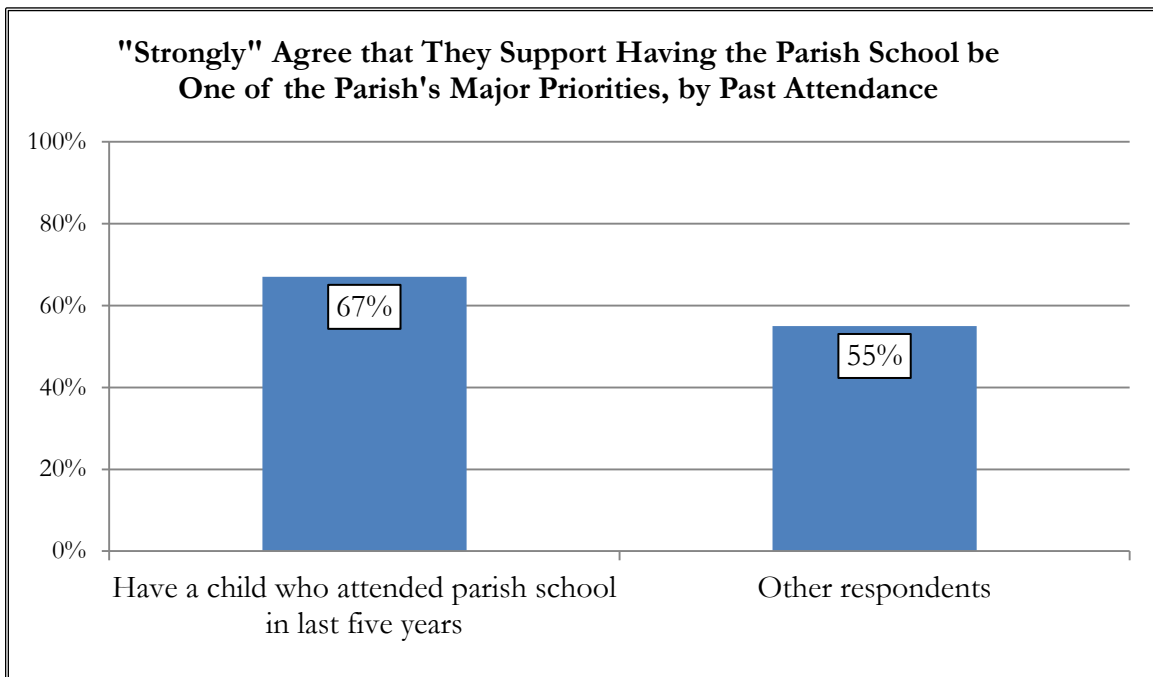
Respondents at St. Elizabeth Ann Seton Parish are 13 to 27 percentage points more likely than those at parishes nationally to “strongly” agree with these statements:

- I contribute financially to the parish (60 percent compared to 33 percent)
- I would volunteer more if I knew parish needs (32 percent compared to 19 percent)

In contrast, however, respondents at St. Elizabeth Ann Seton Parish are 10 percentage points *less* likely than those at parishes nationally to “strongly” agree that parishioners are encouraged to have a role in decision making at the parish (30 percent compared to 40 percent).

Differences by Child’s Past and Present Attendance at the Parish School

Two-thirds of those whose children have attended the parish school in the past five years “strongly” agree that they support having the parish school be one of the parish’s major priorities, compared to just over half of other respondents.



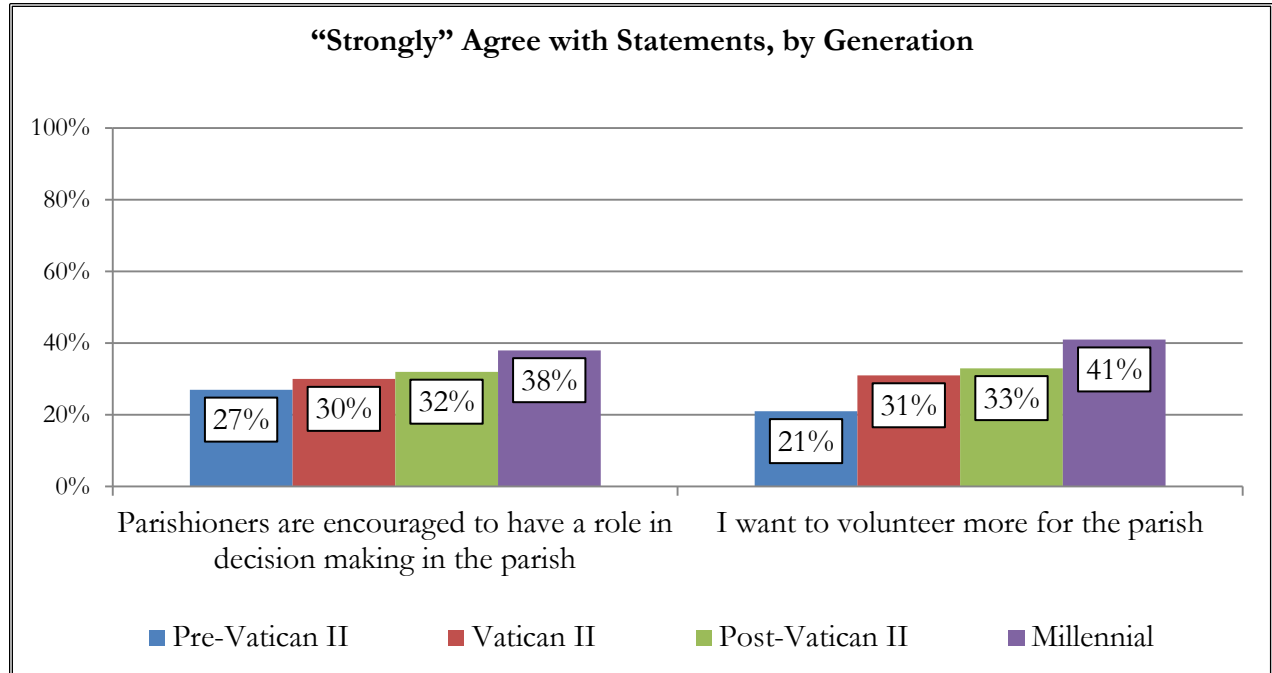
Differences by Children Present in the Household

Respondents with children or stepchildren living with them do *not* differ significantly in how they much they agree with the statement that the parish encourages both young and old to be involved in parish ministries.⁹

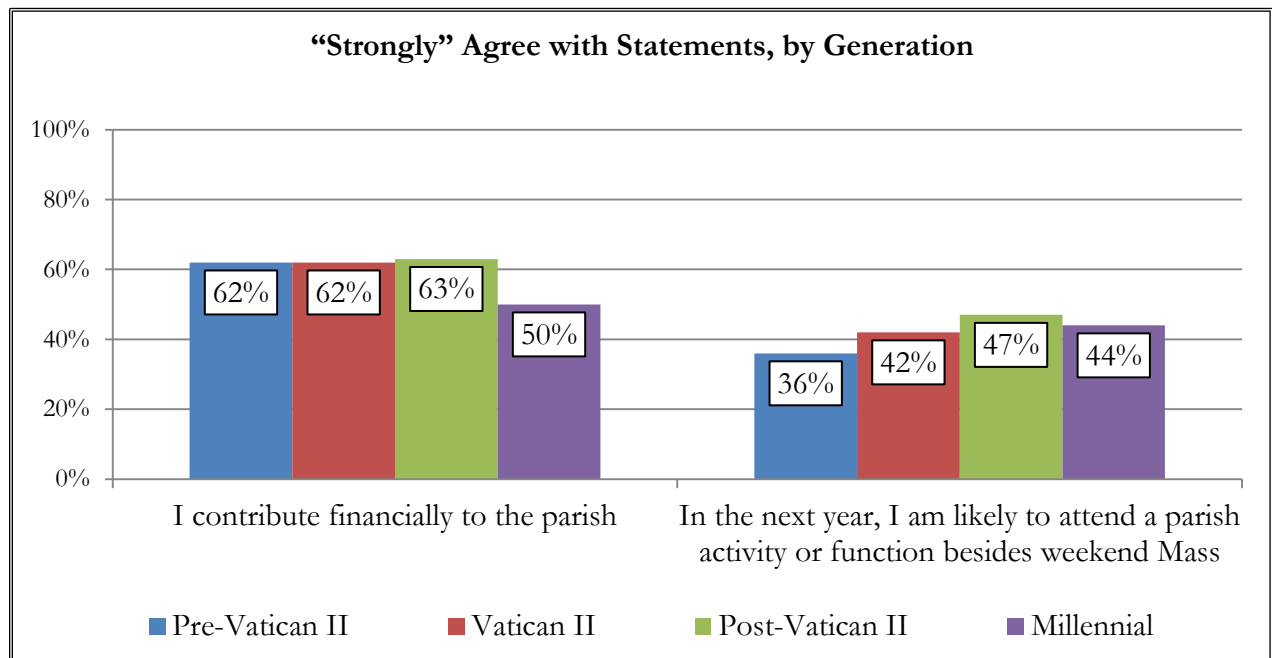
⁹ Even though they are not included in the analyses of the report overall, those ages 13 to 17 were examined for how they responded to the statement about the parish encouraging both the young and old to be involved in parish ministries. These 93 respondents do *not* differ significantly from others in how much they agree with the statement.

Differences by Generation

Millennials are especially likely to “strongly” agree that parishioners are encouraged to have a role in decision making at the parish and that they want to volunteer more for the parish.

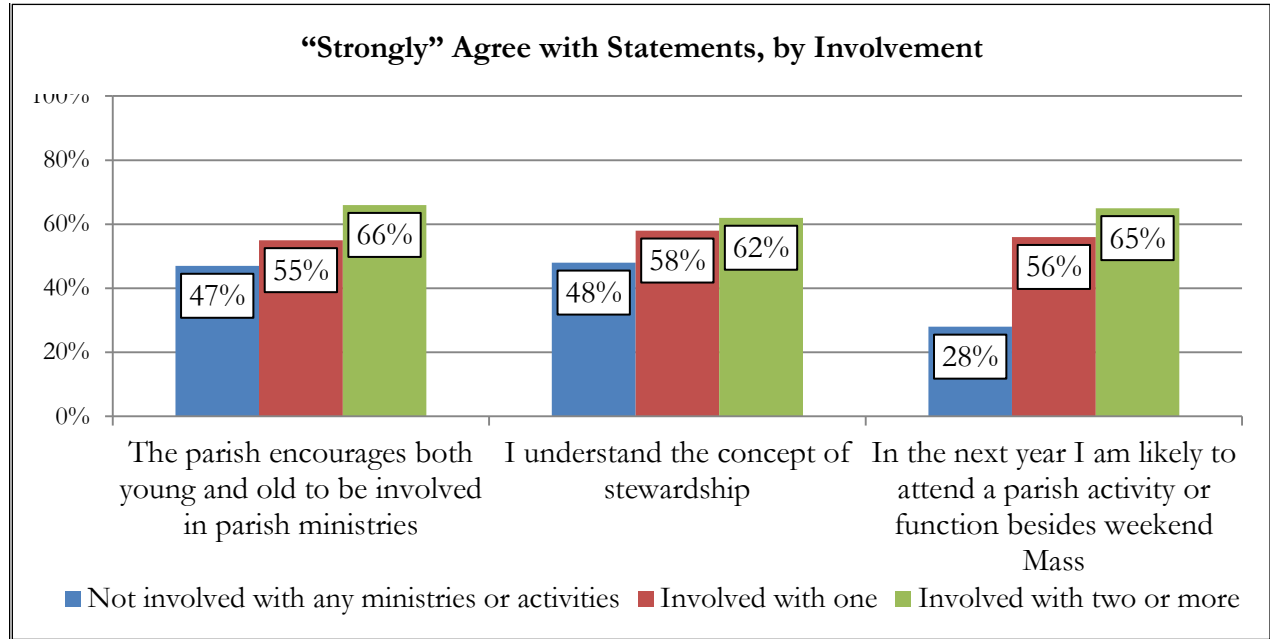


Members of the youngest generation are *least* likely to agree “strongly” that they contribute financially to the parish. Those of the oldest generation, on the other hand, are *least* likely to “strongly” agree that in the next year they are likely to attend a parish activity or function besides weekend Mass.

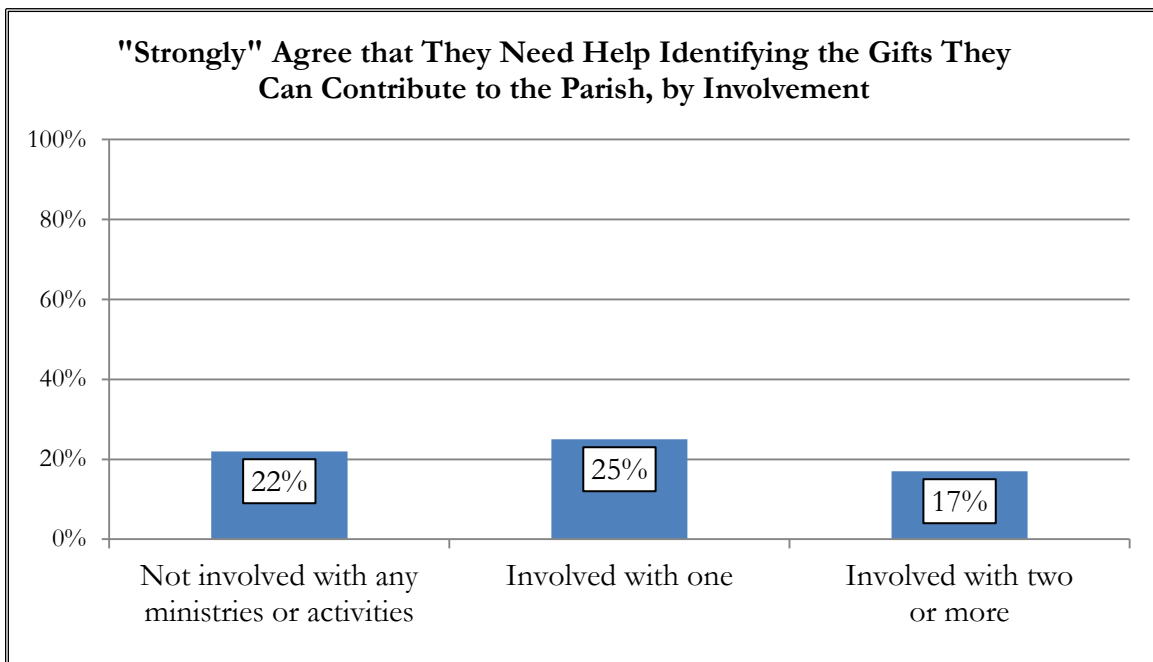


Differences by Level of Involvement

The more involved respondents are with parish ministries or activities, the more likely they are to “strongly” agree with the statements in the figure below.



Those involved with at least two ministries or activities at the parish are relatively *less* likely than other respondents to “strongly” agree that they need help identifying the gifts they can contribute to the parish.



Appendix I: Response Frequencies to All Questions

Please use these responses for the questions below.

1=None or Not at All **3=Somewhat**
2=Only a Little **4=Very or Very Much**
Blank=Don't Know or Not Applicable

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

1 2 3 4 NR

- 3 4 28 66 5 62. Announcements read at Mass
29 16 32 23 29 63. Social media (such as Facebook, Twitter)
18 14 32 37 25 64. Parish website
35 15 24 26 36 65. myParish App

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

1 2 3 4 NR

- 4 6 29 61 9 66. Its open, welcoming spirit
3 6 32 58 10 67. The quality of the liturgy
4 11 35 50 11 68. The quality of the preaching
7 11 31 52 29 69. Its religious education/formation for children and youth
7 11 41 42 28 70. Its faith formation for adults
4 7 41 48 20 71. Its opportunities for spiritual growth
8 11 39 43 23 72. Its commitment to social justice and peace
4 9 33 54 12 73. The sense of belonging you feel here

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

1 2 3 4 NR

- 4 9 34 53 20 74. Fostering priestly or religious vocations
3 4 27 66 23 75. Children's religious education/formation
2 5 31 61 26 76. Youth ministry
3 7 37 53 26 77. Adult faith formation
3 6 35 56 29 78. Young adult ministry
3 9 41 48 24 79. Parish missions
5 14 42 39 26 80. Providing retreat opportunities
5 16 44 35 28 81. More small group prayer opportunities
3 13 41 42 26 82. More opportunities for devotions such as rosaries and Eucharistic Adoration
4 9 39 47 24 83. Outreach to inactive Catholics
5 8 37 50 27 84. Ministry to the divorced and separated
3 4 34 60 25 85. Ministry to those grieving
2 4 30 64 22 86. Visitation of the sick and homebound
2 4 30 65 21 87. Providing opportunities for parishioners to help the needy
2 4 29 65 26 88. Developing a parish sense of community

Using the numbers for items 74-88 above, to which three needs should the parish give **most priority**?

Overall NR for Qs 89-91=41

89. _____ 90. _____ 91. _____

How **likely** are you to do the following in the next year?

1 2 3 4 NR

- 1 5 24 70 9 92. Regularly spend time in personal prayer
4 13 38 46 18 93. Spend time learning more about your faith
9 23 34 34 19 94. Regularly read the Bible
19 29 30 22 26 95. Participate in a small faith-sharing group
14 24 31 32 24 96. Volunteer for a parish ministry
8 17 37 38 22 97. Talk to someone about your faith
11 20 34 35 23 98. Invite someone to attend one of our parish worship services or activities
3 11 40 46 18 99. Contribute generously to the support of the parish

100. About how frequently do you currently attend Mass?
<1 1. Never or rarely 20 4. Almost every week
1 2. A few times a year 65 5. Every week **NR=6**
3 3. Once or twice a month 11 6. More than once a week

101. Excluding your Mass attendance, how many ministries or activities are you involved with at this parish?

- 60 1. None 16 3. Two to four **NR=9**
21 2. One 3 4. Five or more

AVG NR

10.6 17 102. Years you have attended this parish?

Leave blank if this is not your regular parish. Write "1" if one year or less.

2.3 30 103. Number of times you have invited someone to attend a parish worship service or activity in the past year. **Write "0" if none.**

Yes No NR

- 76 24 5 104. Are you registered in this parish?
95 5 11 105. When in this area, is this parish your primary place of worship?
18 82 23 106. In the past 5 years, have any of your children attended St. Elizabeth Ann Seton School?
26 74 22 107. Have any of your children attended religious education classes here in the past 5 years?
20 80 18 108. Have you attended adult religious education classes here in the past 5 years?
48 52 22 109. Will/did your spouse also complete this survey?
110. Which best describes your residency in the area?

Please select only one. NR=5

- 92 1. Permanent resident 1 4. Temporary military assignment
4 2. Seasonal resident
3 3. Visitor

AVG NR

1959 11 111. Year you were born: _____ (4-digit year)

112. Gender: 38 1. Male 62 2. Female **NR=6**

113. What best describes your current marital status?

- 16 1. Single, never married 9 3. Divorced or separated
66 2. Married or remarried 9 4. Widowed **NR=7**

Number of your children or stepchildren living with you who are: **Leave blank if none or not applicable.**

Sum takes Item 109 above into account.

Sum

505 114. Age 12 or younger 340 115. Ages 13 to 17

116. What best describes your highest level of education?

- 4 1. Some high school or less 8 4. Associate's degree
12 2. High school diploma 32 5. Bachelor's degree
25 3. Some college 19 6. Graduate degree **NR=15**

Your racial or ethnic identity? **Check all that apply.**

Overall NR for Qs 117-122=10

- 2 117. American Indian or Alaska Native 12 120. Hispanic, Latino(a)
57 121. White, Anglo, Caucasian
34 118. Asian, Pacific Islander
1 119. Black, African American
2 122. Other _____

123. What one primary language is used in your home?

- 90 1. English 7 3. Tagalog **NR=11**
1 2. Spanish 2 4. Other: _____

Thank you for completing this survey.

Center for Applied Research in the Apostolate (CARA)

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Appendix II: Complete Transcription of Open-ended Comments

Question 122

The responses to question 122, what "other" races or ethnicities one identifies as, are presented below. They have been lightly edited.

American

American

American - Why does this matter?

American Italian

American Italian

American Latino

Armenian

Asian

Asian white Adult children, Asian Grand Children

Belgium, English, Irish and German

Black and White Mixed

Blended

Chamorro

Eurasian

Filipino

Filipino

Filipino

Filipino

Filipino

Filipino

Filipino

Filipino

Filipino

Filipino

Filipino

Filipino

Filipino American

Filipino Caucasian

Filipino

Gods Child in his likeness

Greek

Haitian / French / Italian/ English

Hispanic / Spanish / White

Hispanic American

Human

Human

Indian

Irish

Irish American

It does not matter

Italian , German

Italian American

Lebanese

Mixed

Mixed White/Asian

Mixture

Multi

Not important

Polynesian

Prefer not to say

Question 122 Other

Slovak American

Sri lankan

Sri Lankan

Sri Lankan

Statistics are Ridiculous

Take down your screens

Vietnam

Vietnamese

Vietnamese

Question 123

The responses to question 123, what “other” language is the primary one spoken in one’s home, are presented below. They have been lightly edited.

Bicol

Bicol

Bisaya

Bisaya

Bisaya

Bisaya

Bisaya

Cebuano

Cebuano

Cebuano

Chinese

Croatian

Croatian

Cubano /Filipino Dialect

Dialect

Farsi / Assyrian/ Aramaic

Filipino

Filipino Dialect

Filipino Visayan dialect

French

French

French

French / Italian/ Haitian Creole

Hawaiian
Ilocano
Ilocano
Ilocano
Ilocano
Ilocano
Ilocano
Ilongo
Ilongo
Indonesian
Italian
Italian
Italian
Italian
Italian
Italian, Arabic
Japanese
Kampampargan
Kampampargan
Korean
Lithuanian
Pampengo
Pangasinan
Philippine Dialect
Polish

Polish

Polish

Portuguese

Portuguese

Question 123 Other

Russian

Samoan

Samoan

Samoan

Sign

Sinhala

Spanish

Tagalog

Vietnamese

Vietnamese

Vietnamese

Vietnamese

Vietnamese

Vietnamese

Visayan

Visayan

Visayan Bicol

Visayan Bicol