



**CHURCH OF THE RESURRECTION
BEL AIRE, KANSAS**

**2016 PARISH ASSESSMENT
FINAL REPORT
October 16, 2016**

Mission Statement

We are a Catholic Community, united in the Eucharist, living as Disciples of Christ, through the practice of stewardship.

**Prepared for the Pastoral Council by:
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INTRODUCTION

The Church of the Resurrection survey was designed to identify the extent and depth of the parish culture, the prayerfulness experienced by the parishioners, the role that the Church plays in their faith formation and the service practices of both the parish and its members for the benefit of the parish, its school and the county in which Resurrection Parish is located.

The Church of the Resurrection Pastoral Council, under the leadership of Father Jim Weldon, pastor, began meeting in early 2016 to discuss the needs of the parish and to develop a strategic plan for its continued growth and development. After months of discussion, reflection, research and prayer, the Council concluded that it was time to ask parishioners for input on specific issues with regard to their current personal experiences, their priorities for their future faith journey, as well as their stewardship commitment to the sustainability and growth of the parish and school.

Working in collaboration with Renée Hanrahan, a volunteer parish assessment consultant recommended by Fr. Ken Van Haverbeke, Director of Stewardship for the Diocese of Wichita, the Pastoral Council embarked on a journey to develop a parish survey, which was felt to be the first step in creating a pastoral plan. Hanrahan shared with the Pastoral Council various surveys that have been used in previous parish assessments in the diocese as draft templates and Fr. Jim and the Council develop a tool that best meet the needs of their parish.

The Council recommended that Hanrahan would be used to finalize the survey, make sure it was prepared for online use, enter responses electronically that were submitted on paper copies of the survey, analyze the data, prepare a written report along with a PowerPoint presentation to be used by the Pastoral Council and other parish groups as needed. In addition, Father Jim took responsibility for having staff copy and prepare hard copies for distribution following weekend Masses and to make sure they were available in the foyer of the Church for those interested in participating in the research effort. Father Jim, in his role as pastor, worked closely with Hanrahan to ensure the finalization of this project. The total cost of this project was minimal, as Hanrahan has offered her services free of charge to the diocese as part of her stewardship and in thanksgiving for her Catholic school education at All Saints and Madonna High School in Wichita, Kansas. Hanrahan is an active parishioner at the Church of the Magdalen but has worked with other parishes in the diocese as a volunteer consultant while working full-time as director of Community Benefit for Via Christi Health.

METHODOLOGY

All adult parishioners were asked to rate a series of questions with regard to their beliefs, practices and experiences in dealing with the parish in terms of hospitality, prayer, formation and stewardship. Printed copies of the survey were distributed at Church and 500 email invitations were sent out to registered parishioners. However, the distribution method was not considered scientific as not everyone has internet access or attends Mass on a regular basis. Recognizing this limitation though, the parish had 343 surveys returned representing nearly 27 percent of the 1,288 registered parish adults. Hard copies of the survey were available in the Church for a period of three weeks with a collection box located near the entry way for collecting completed surveys and as a way to encourage others to participate.

Some of the questions were rankings based on a Likert-like scale (e.g. “strongly agree” to “strongly disagree.”) See Appendix 1 for a look at the specific survey tool used along with the rate of response for each question asked. Appendix 2 contains the eleven cross-tabulation variables used for this research effort. Specifically the respondents’ gender, age, regular attendance of Mass, attendance at Catholic schools as children, years of membership in Resurrection Parish, minor children living in household and their type of school they attend, marital status, level of parish involvement, level of educational attainment and what weekend Mass is usually attended.

Some questions were open-ended and allowed parishioners to openly discuss how they feel about their faith, what they like best about Resurrection Parish, and what suggestions could they share with Father Jim to improve upon their faith journey as a member of Resurrection Parish.. Parishioners were also asked to prioritize needed facility improvements and then asked to respond how they might contribute should the capital projects be pursued.

The survey gave parishioners an opportunity to raise any questions or concerns they had with the parish. Survey responses were confidential. Written comments made by the respondents are summarized in Appendix 3. Personal comments that were of a negative nature were shared with the pastor and may have been omitted from this final report but will be addressed privately by the pastor when and where appropriate. However, the parish should know that 95 percent of all open-ended comments were positive in nature or offered constructive criticism that will be discerned by the Pastoral Council as they develop a strategic plan for the parish.

Specific Findings

When looking at what variables makes parishioners feel “very welcome” at the parish, the top three responses were: interaction with the priest (54.3%), the manner in which Mass is celebrated (50.3%) and the friendliness and/or culture of the people (46.8%). See Table 1 for specific details.

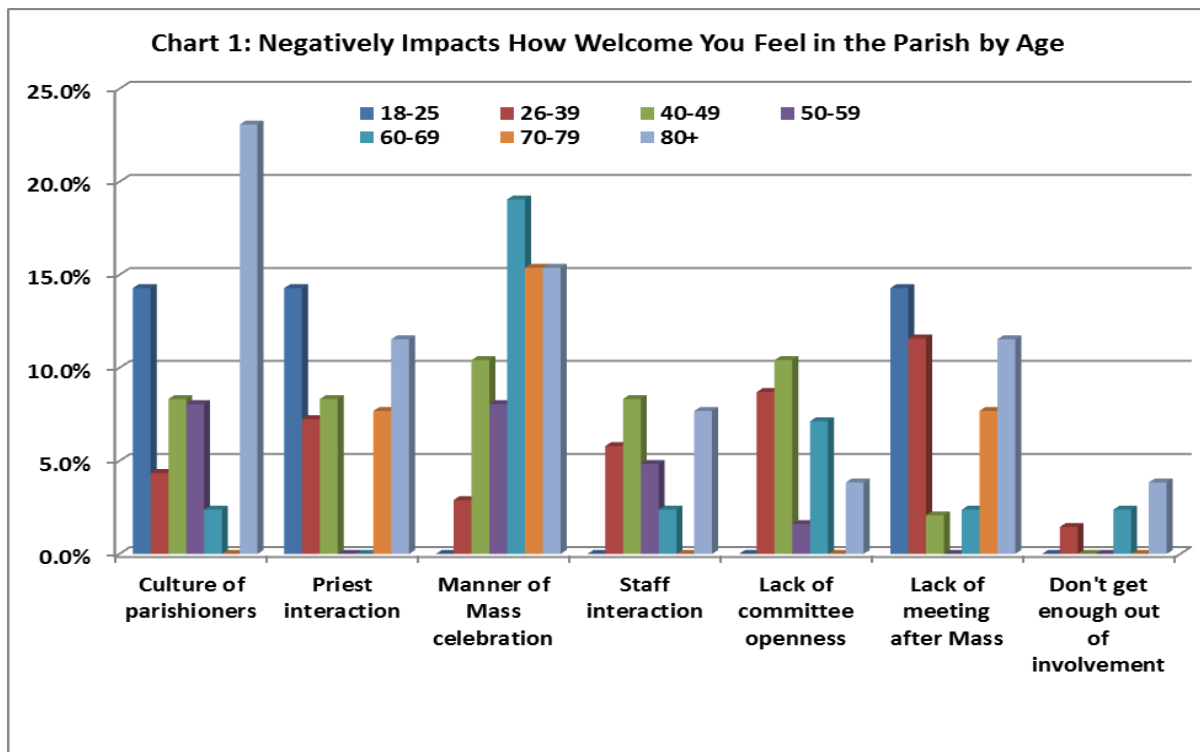
Table 1: Parish characteristics that make you feel welcome as a parishioner

Rate the strength of each item on how welcome they make you feel at Resurrection Parish	Very Welcome	Welcome	Nice but Not Necessary	Neither Welcome nor Unwelcome
Having “greeters” at the door for weekend Masses	32.2%	36.9%	26.3%	4.7%
The friendliness and/or culture of the people	46.8%	46.3%	3.0%	3.9%
Interaction with parish staff members	40.5%	46.0%	6.3%	7.2%
Interaction with priest	54.3%	39.8%	2.1%	3.8%
The manner in which Mass is celebrated	50.3%	41.6%	2.1%	6.0%
The annual parish picnic	39.0%	41.1%	8.4%	11.6%
The annual Christmas dinner	29.5%	38.4%	14.4%	17.7%

Conversely, when parishioners were asked to identify things that negatively affect how welcome they feel at Resurrection parish, 71.3 percent of the respondents stated that nothing offered in Table 1 negatively impacted them. The one issue that was identified by the survey respondents the most was the manner in which the priest celebrates Mass. Women were more negatively impacted by this than their male counterparts as 11.2 percent of women and 8.3 percent of male respondents identified the manner of Mass celebration as negatively impacting their welcome.

Respondents over the age of 60 were more likely to identify the “ad orientem” Mass as having a negative impact compared to younger respondents although 10.4 percent of the respondents age 40 – 49 and 8.1 percent age 50-59 suggested it was a negative experience for them as well. Nearly half of all respondents over the age of 60 suggested that the current manner of the Mass celebration negatively impacts how welcome they feel at Resurrection. Respondents who have a college and/or advanced degrees were more likely to suggest this than other parish respondents.

But not all respondents agreed as one said they understood and appreciated the logic behind saying the Mass facing east. For example, the statement “I love ‘ad orientem’! Hope you don’t get too much negative feedback about that.” It is obvious that this respondent, while personally okay with it, recognizes that it isn’t necessarily a popular style for many. (See Chart 1 for specific breakout of negative parish characteristics and how they impact the feelings of parishioners by their age group.)



The fact that Resurrection is one of two Wichita Diocese parishes that offers an “ad orientem” Mass, it might be advisable that a discussion be held with parishioners to see if this is a benefit or a liability when it comes to their Mass experience. Is there room for a compromise so that parishioners don’t seek a more traditional Mass experience outside of Resurrection Parish?

When asked if parishioners feel like they are a part of the parish community and not just at a church service when they attend Mass, 79.3 percent of all survey respondents agreed to this statement. However, male respondents were more likely to respond more favorably than their female counterparts as 81.5 percent of the male versus 78.9 percent of the female respondents suggested they felt a part of the parish.

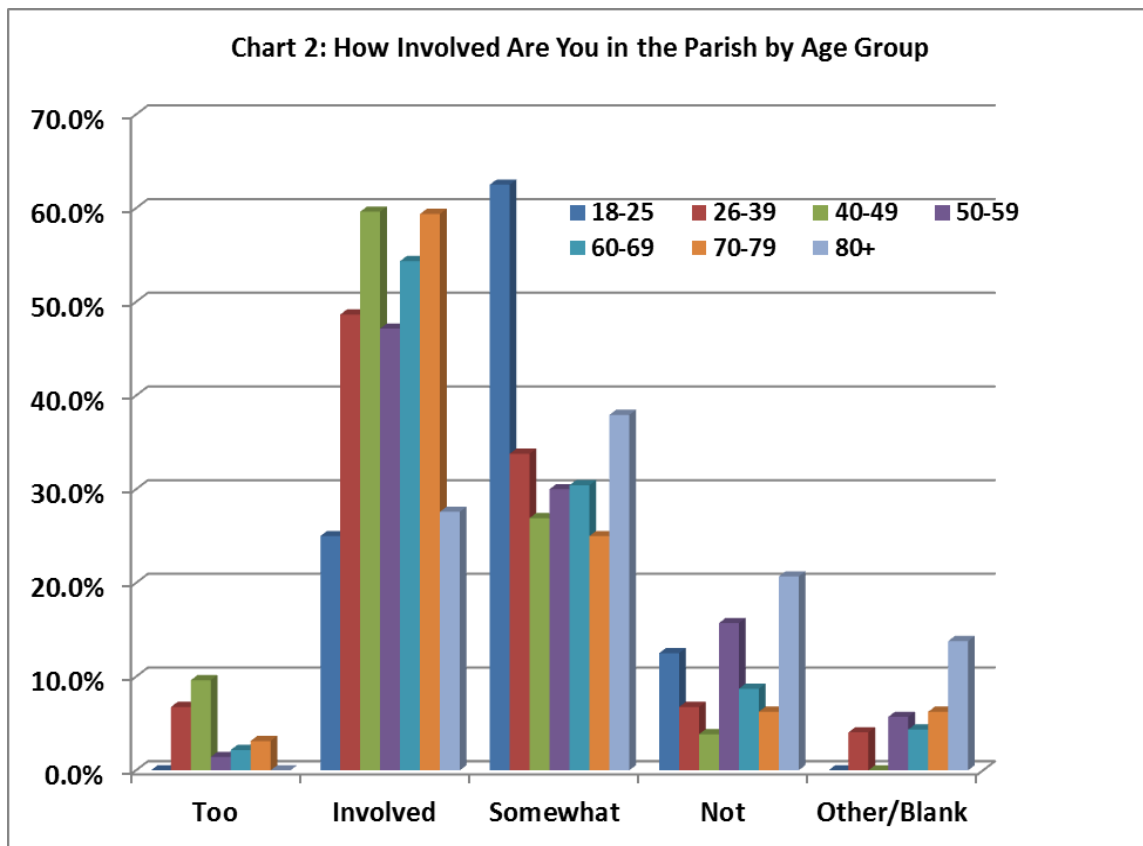
Some of the comments made suggested that the parish is growing and as a result, there is some feeling that the close knit ties are not as strong as they used to be. One respondent identified they need to become more personally involved so they can meet new people and another respondent suggested that it is difficult to get involved as committees don’t seem to be as inviting as they could be. This topic will be discussed in more detail later in this report.

One suggestion I’d make now is to ensure that all committee chairs have mandatory training on how to work with new volunteers. There are numerous not-for-profits in the community who offer volunteer trainings free of charge and I’ve yet to attend those sessions without coming away with a new ideal or tidbit on reaching out to younger and/or new volunteer populations. Expectations of volunteers, as well as use of their “free time” has changed, so the Church must be flexible in their methods of recruitment, engagement, and formation if it is serious about wanting to grow their volunteer pool.

So, challenge yourselves to do some homework on how your parish can become more creative and accommodating to the new members who are joining your parish. Traditional church affiliated organizations that once flourished in parishes may no longer be meeting the needs of the two-parent or single-parent family structure who are busy with full-time jobs and minor aged children. Many not-for-profits have found through research that there is more interest in “family-type” activities and/or short-term assignments that have a specific task.

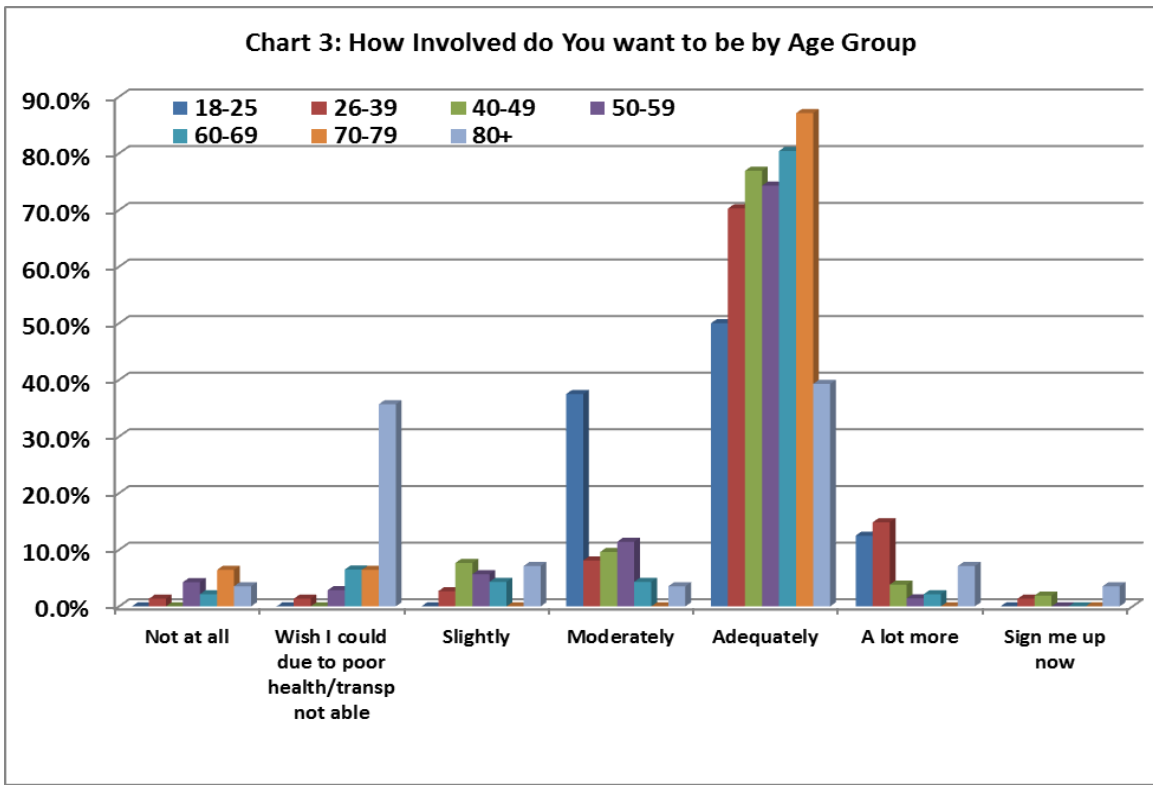
Nearly 49 percent of the parish survey respondents identified some involvement in the parish. Nearly 4 percent stated they were “too involved” and 10.6 percent said they were “not involved” at all and only attended Mass at the parish. Those identifying they were “too involved” were most likely to be regular Mass attendees, over the age of 40, had minor children in the household, female, and members of the parish between 11 – 15 years.

Chart 2 and 3 are interesting to see as one chart focuses on current level of involvement in the parish and the other represents how involved the survey respondent wants to be in the future. Nearly 36 percent of the survey respondents aged 80 or more would like to be more involved but due to declining health or lack of available transportation are not able to participate as much as they have in the past.

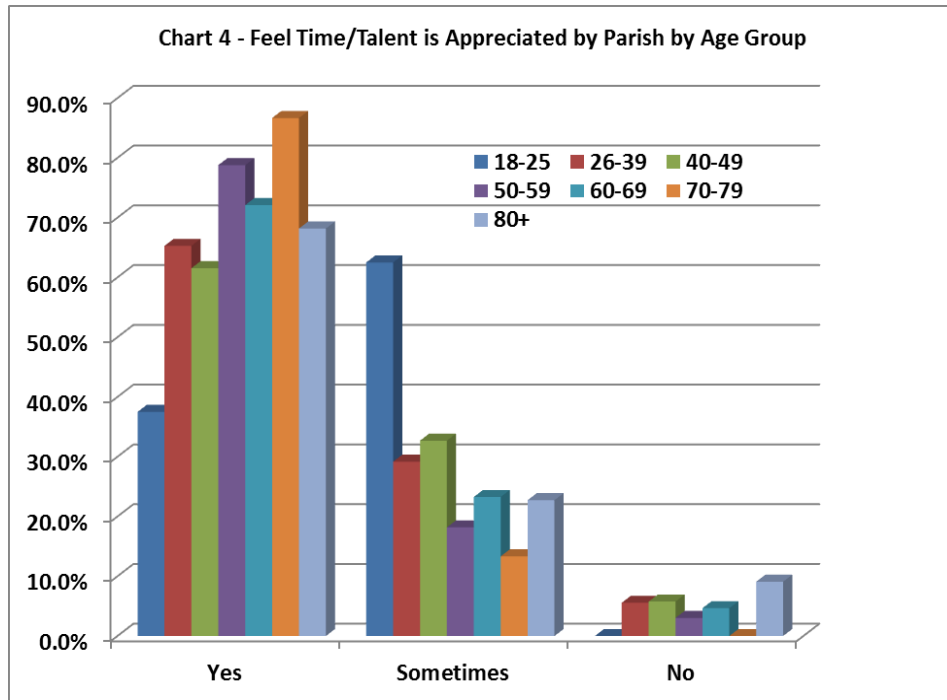


When looking at the interest of those wanting to get more involved, focus should be on new members of the parish as those belonging to the parish less than a year (16.7%) and those belonging between two to three years (20.0%) are anxious to get involved. However, several comments made by these two respondent groups suggested that infiltration in established groups is challenging as the groups are not always welcoming or wanting to recruit new members. One only needs to return to Table 1 to see that 93.1 percent of the respondents stated that the “Friendliness and culture of the parishioners” was important to very important in how welcomed they feel in the parish. So, if you want to grow or sustain the size of your parish, you may need to create some new opportunities to engage new parishioners.

Some new parishioners, especially younger and/or single individuals, are not likely to assert themselves to get involved without an invitation. Parishioners who have experienced a major loss (through a death of their significant other or a divorce) may be reluctant to seek outside activities without a slight nudge from a friend so it is important that some sort of welcoming reception be established so new people can mix and mingle with ministry leaders to hear about the various parish needs while finding a niche for their unique gifts.



More than 70 percent of parish survey respondents feel that their “time and talent” is appreciated by the parish. Parishioners who feel that their gifts are appreciated only some of the time or not at all were most likely to be women between the ages of 18 and 25. However, 6.1 percent of the women respondents selected that their time/talent are not at all appreciated and the respondent group who felt this the most were those over the age of eighty. It is uncertain from this survey if the lack of appreciation deals with their current level of involvement or their involvement over the years. As a result, 25.0 percent suggested they frequently don’t attend Mass or if they do, they attend other churches. See Chart 4 for a breakout by age group of respondents.



Nearly 100 percent of all respondents identified the weekly bulletin as a “useful to very useful” parish resource. The next most useful resource for staying up with parish events was the Mass announcements identified by 96.0 percent of all respondents. See Table 2 for the specific breakout of resource usefulness by age of respondent.

Table 2: “Useful to Very Useful” Rating of Parish Resources by Age Group

	All Rr	18-25	26-39	40-49	50-59	60-69	70-79	80+
Weekly bulletin	99.4%	87.5%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
Parish website	84.0%	75.0%	93.3%	88.5%	89.9%	78.3%	72.4%	57.1%
Mass announcements	96.0%	100.0%	97.3%	96.2%	95.7%	93.5%	93.6%	100.0%
Parishioner's conversations	87.9%	100.0%	91.9%	88.2%	78.6%	89.1%	96.8%	95.8%
Emails/texting	73.2%	50.0%	85.1%	80.8%	75.7%	60.0%	63.3%	52.4%
Phone calls/answering machine messages	58.7%	37.5%	56.2%	55.8%	53.6%	65.2%	75.9%	61.9%
Parish Facebook page	30.7%	25.0%	52.1%	37.3%	25.7%	11.1%	17.2%	14.3%

What is surprising in Table 2 is the number of respondents engaged in electronic messaging regardless of age. More than half of the over 80 age group considers emails/texting as a useful resource method for staying informed. Even more of this age group 57.1 percent suggests that the parish website is useful although their personal use of the parish Facebook page as a regular method of communication is not deemed to be all that useful to them. Leaving messages on the phone still is cited as a useful method of communication by all age groups except the 18-25 year olds. This younger group tends to rely on Mass announcements and conversations with fellow parishioners for their major source of information.

There were a few suggestions for minor improvements like, voluntary sign-up for weekly emails, a quarterly update mailer on major happenings around the parish, text messaging of events coming up, more advance notice of any changes in Mass times and an compassionate way to inform members about death of parishioners so they can attend rosaries or funerals. More suggestions are listed in Appendix 3.

Nearly 20 percent of all survey respondents have never been in the Adoration Chapel and another 31 percent have rarely visited. Those who visit the Adoration Chapel weekly are most likely attending the Saturday evening or Sunday 8:30 a.m. Masses; report they are involved in the parish; long-time members of the parish; and most likely female with no minor children living in the household. See Chart 5 for a breakout of Adoration Chapel visitors by age group.

Sixty percent of the survey respondents stated they receive the Sacrament of Reconciliation either several times a year or monthly. Respondents who were most likely to report they rarely or never go were parishioners with college degrees, no real involvement with the parish, married, not frequent attendees at Mass, been members of the parish for less than a year, attended Catholic schools when young, and equally likely to be male or female with no minor children in the household. More than 26 percent of survey respondents without minor children in the household identified that they rarely or never go to Confession. Table 3 shows the pattern of respondents receiving the Sacrament of Reconciliation by age group.

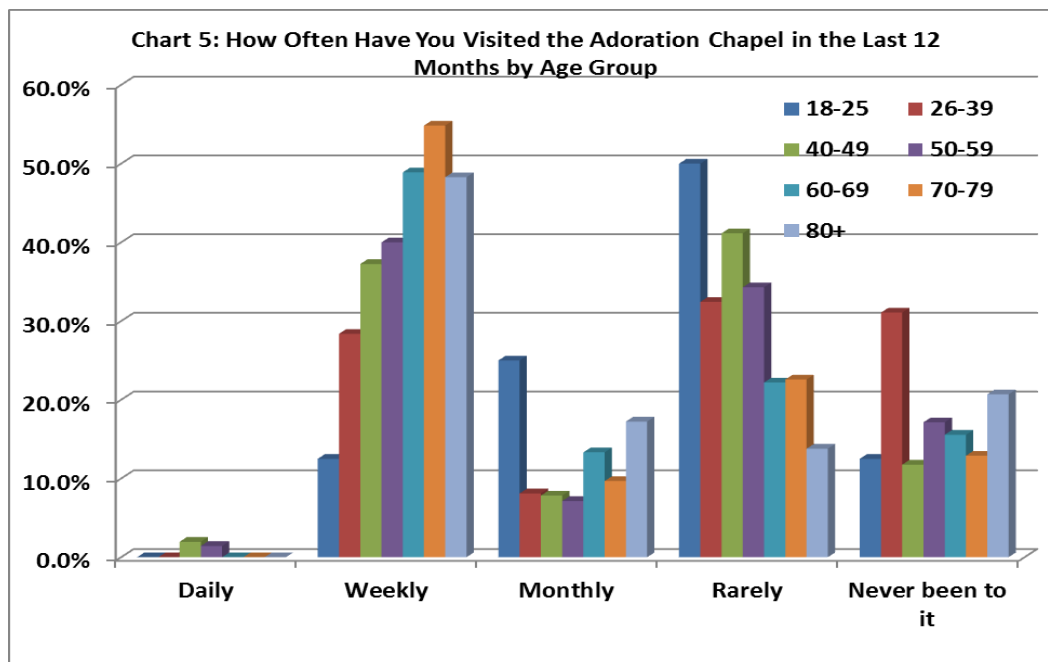
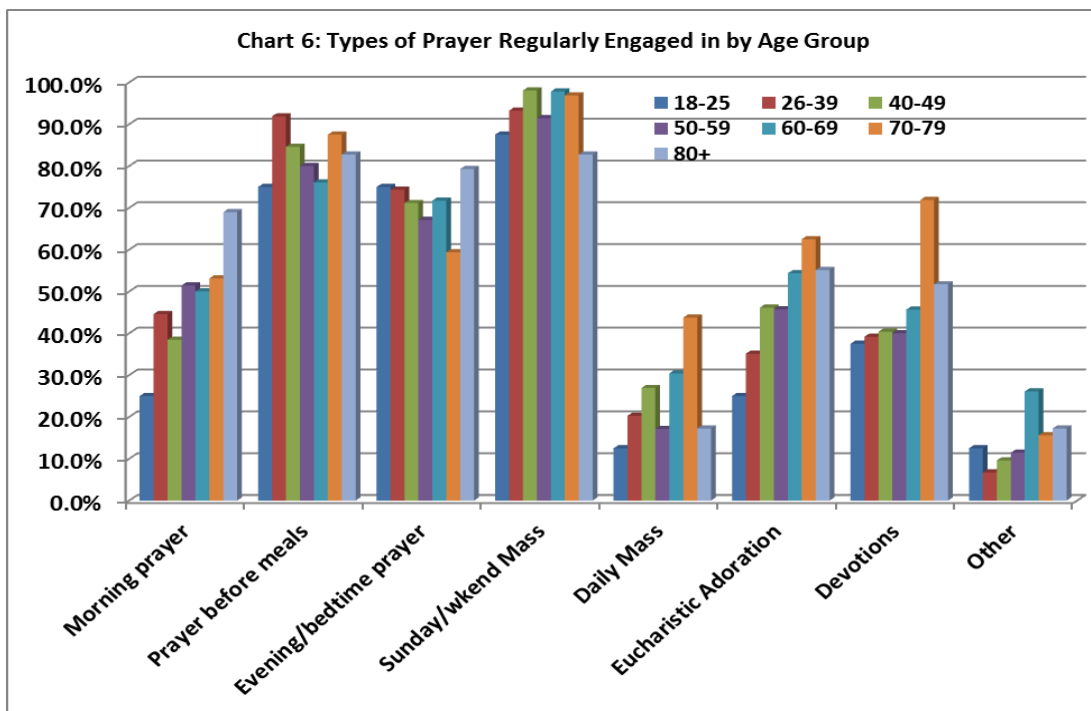


Table 3: Frequency of Sacrament of Reconciliation/Confession Annually by Age Group

	All Rr	18-25	26-39	40-49	50-59	60-69	70-79	80+
Once	12.3%	12.5%	13.7%	25.0%	17.1%	4.4%	0.0%	0.0%
Several Times	40.0%	50.0%	38.4%	32.7%	42.9%	35.6%	43.3%	57.1%
Monthly	20.0%	37.5%	20.6%	21.2%	15.7%	22.2%	26.7%	17.9%
Weekly	2.8%	0.0%	2.7%	1.9%	0.0%	4.4%	10.0%	3.6%
Rarely	21.2%	0.0%	21.9%	17.3%	20.0%	31.1%	16.7%	14.3%
Never	3.7%	0.0%	2.7%	1.9%	4.3%	2.2%	3.3%	7.1%

The majority of survey respondents seemed to be interested in participating in adult classes on a variety of faith topics regardless of how you analyze the data. For those who attended Catholic schools, the top interest in adult classes would cover the changes in the Catholic Church. New parishioners (those who reported being associated for less than a year), would like to have classes on Bible study and understanding other faiths. Bible study and church history were the most popular topics for parishioners who have been associated with Resurrection for two to three years. Parishioners who have been involved for four to five years suggested classes in the Catholic Church and prayer. Parishioners who have been involved with Resurrection for over five years or more would like adult classes in Church history, changes in the Catholic Church, Bible study and prayer. These four areas are the top topics whether you're looking at gender, age, regular attendance at Mass, educational attainment, what Mass time you frequent, or marital status.

More than 83 percent of the survey respondents report they and/or their families pray before meals and 71 percent regularly say evening or bedtime prayers. Types of prayers that are regularly engaged in by the survey respondents are summarized below by age of respondents in Chart 6. Parishioners, over the age of 80, are more likely than other age groups to report regularly being engaged in morning and evening/bedtime prayers than any other age group. Looking at the next younger age group of parishioners aged 70-79, this group exceeds all other age groups in attendance at daily Mass, participating in Eucharistic Adorations and devotions. Parishioners, between the ages of 26-39, exceeded other age groups in regularly citing prayers before meals. This is also an age group that reports having minor children living in the household so it is great that these young parents are ensuring their children are learning the importance of thanking God for their blessing of food.



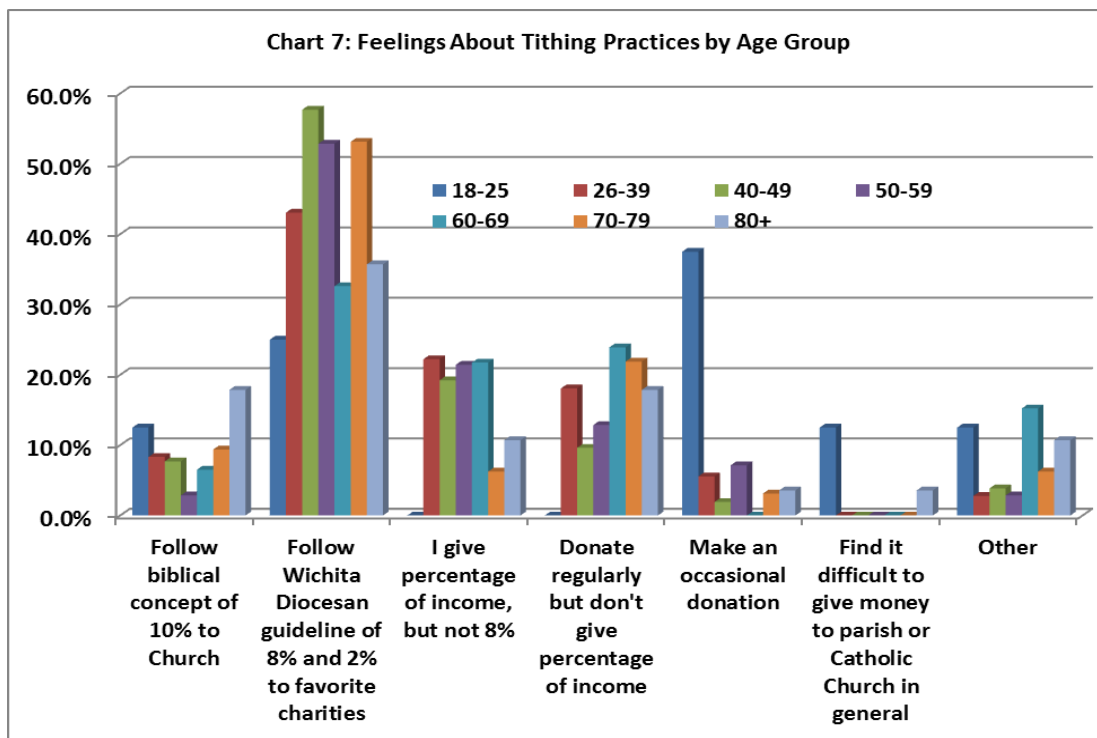
Nearly 93 percent of the survey respondents reported they regularly attend weekend/Sunday Mass. Now, it's important to realize that hard copies of the survey were distributed at these Masses and was available throughout the time period in the foyer of the Church. Parishioners who don't regularly attend Mass, but who are computer savvy, did have access to the survey online through Survey Monkey. So, regular Mass attendees had a better opportunity to know and participate in the survey than those who don't go or who may have been attending other Churches during this time.

When it comes to how confident survey responders feel about knowing the Catholic Church's position on current social/moral issues, the responses were mixed. Just more than 38 percent feel they could explain the Church's position to others with confidence. However, more than 20 percent felt they couldn't and more than 41 percent are not sure what the Church's directives may be on palliative care, contraception practices, organ transplants, in-vitro fertilization, assisted suicide, stem cell research, end of life issues and other modern day ethical, religious and health challenges. The respondents who feel most confident in being able to explain the Church's position are respondents over the age of 80 and 18 to 25 years old. Other variables (e.g. gender, level of Church involvement, educational achievement, etc.) do not seem to increase the level of confidence in explaining the Church's position on these issues. See Table 4 for specific breakout by age group of respondents.

Table 4: Level of Confidence in Explaining Catholic Church's Directives of Modern Day Social/Moral Issues by Age Group

	All Rr	18-25	26-39	40-49	50-59	60-69	70-79	80+
Yes, I am confident	38.4%	50.0%	41.9%	33.3%	37.1%	31.1%	43.8%	51.9%
No, I am not confident	20.3%	12.5%	20.3%	33.3%	20.0%	33.3%	6.3%	0.0%
Not really sure if I could explain the Church's position	41.3%	37.5%	37.8%	33.3%	42.9%	35.6%	50.0%	48.2%

When it comes to tithing practices, nearly 46 percent of the survey respondents identified that they follow the Wichita Diocesan guideline of giving eight percent to Resurrection Parish and two percent to other charities. Nearly 35 percent suggested they give a donation regularly but not a strict percentage. Chart 7 shows the various responses of what they give based on the age of the respondent.



Several respondents stated they are retired and living on fixed income and can no longer afford to tithe. Others suggested they give in many other ways to a variety of charities and one suggested they play the lottery and give 90 percent of their winnings to the Church! Men were more likely to suggest they follow the biblical concept of ten percent to the Church when compared to women respondents. Almost 11 percent of the men compared to six percent of the women stated this is how they tithe to the parish. Age also plays a factor as respondents who were over the age of 80 were most likely than any other age group to suggest they follow this practice of tithing. See Table 5 for a breakout of tithing practices by age.

It is interesting to note that those who are widowed were more likely to following the biblical concept of giving 10 percent to the Church than their counterparts who were single/never-married or separated or divorced. Likewise, 17.4 percent who identified they did not attend Mass regularly stated they give at the biblical level compared to 7.2 percent who identified they attend regularly. See Appendix 2 for more comparisons using other cross-tab variables.

Table 5: Types of Tithing Practiced by Age Group

	All Rr	18-25	26-39	40-49	50-59	60-69	70-79	80+
Follow biblical concept of 10% to Church	7.8%	12.5%	8.3%	7.7%	2.9%	6.5%	9.4%	17.9%
Follow Wichita Diocesan guideline of 8% to Church and 2% to favorite charity	45.7%	25.0%	43.1%	57.7%	52.9%	32.6%	53.1%	35.7%
I give percentage of income, but not 8%	18.6%	0.0%	22.2%	19.2%	21.4%	21.7%	6.3%	10.7%
Donate regularly but don't give percentage of income	16.2%	0.0%	18.1%	9.6%	12.9%	23.9%	21.9%	17.9%
Make an occasional donation	4.7%	37.5%	5.6%	1.9%	7.1%	0.0%	3.1%	3.6%
Find it difficult to give money to parish or Catholic Church in general	0.6%	12.5%	0.0%	0.0%	0.0%	0.0%	0.0%	3.6%
Other Practices	6.5%	12.5%	2.8%	3.9%	2.9%	15.2%	6.3%	10.7%

Other comments made regarding tithing suggested that many families are living on very fixed income so they try to tithe their time and talent as much as they do their treasure. Others suggested they give more than two percent to charities while other respondents suggested they financially support other Catholic groups within this Diocese as well as outside the Diocese through their contributions to missions. One respondent stated they play the lotto and if they win, the parish gets 90 percent of their winnings!

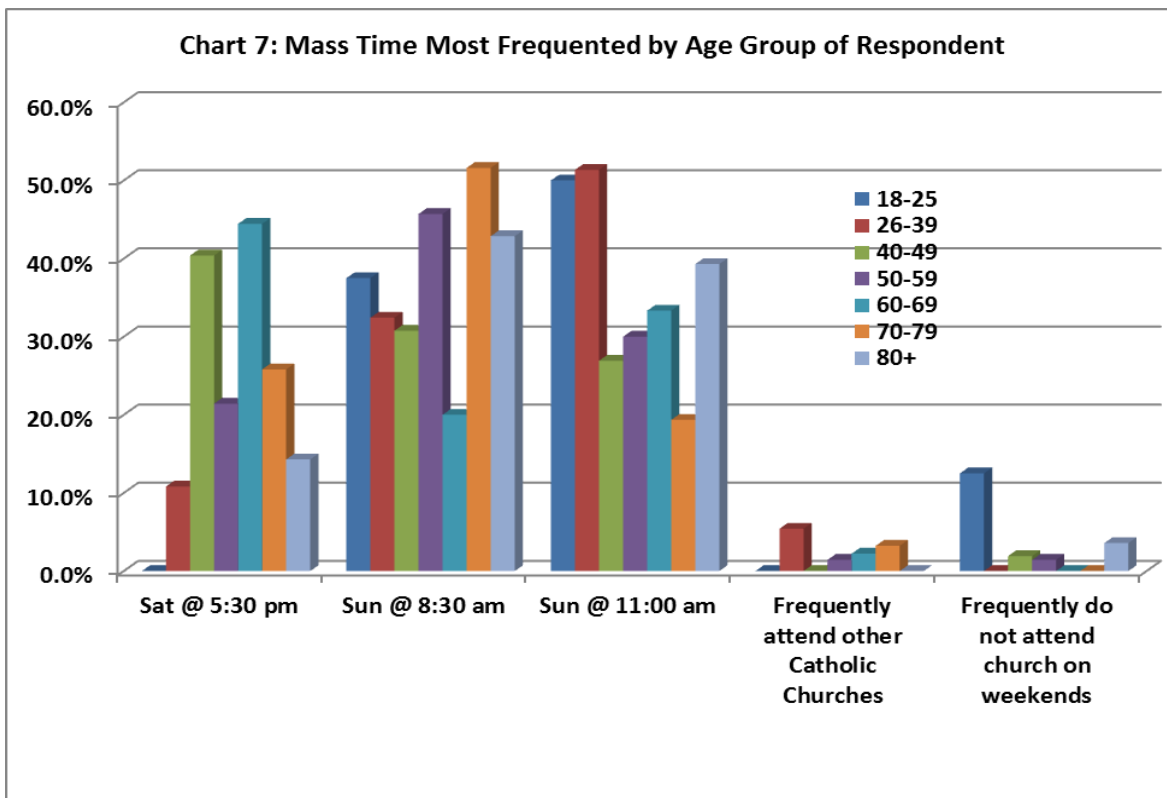
When it comes to identified barriers that keep parishioners from attending Mass on a regular basis, more than 45 percent of the survey respondents stated that current family responsibilities take priority over their attending Mass every weekend. Other barriers cited included they don't get enough out of the celebration of the Mass (9.7%), the current Mass times don't fit around their work schedules (12.9%), sermons are too long (9.7%), they can't get their other family members to go (9.7%), sermons need to be more relevant and easier to understand (3.2%). However, additional barriers were identified in the open-ended questions (e.g. health challenges, lack of transportation or just over-booked with other activities). Family responsibilities seem to be the primary barrier regardless of gender, age, level of education, level of involvement with the parish or years of membership. Single never-married men were more likely than other respondents to suggest they don't get anything out of the Mass celebration.

Table 6 shows the types of barriers that keep Resurrection parishioners from attending Mass on a regular basis by age of respondents. However, it should be noted that since 92.8 percent of all respondents stated they do attend Mass regularly every week, only 31 respondents were requested to answer the question regarding barriers.

Table 6: Barriers Keeping Respondents from Attending Mass on a Regular Basis

	All Rr	18-25	26-39	40-49	50-59	60-69	70-79	80+
Don't get enough out of it	9.7%	100.0%	20.0%	0.0%	0.0%	0.0%	0.0%	0.0%
Mass times don't fit my work schedules	12.9%	0.0%	20.0%	12.5%	0.0%	0.0%	0.0%	0.0%
Family responsibilities take priority	45.2%	100.0%	40.0%	50.0%	50.0%	50.0%	0.0%	0.0%
I'll go, but family won't	9.7%	100.0%	20.0%	0.0%	0.0%	0.0%	0.0%	0.0%
Have other things I'd prefer to do	9.7%	100.0%	0.0%	0.0%	50.0%	0.0%	0.0%	0.0%
Music doesn't suit my taste	3.2%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	50.0%
Need shorter sermons	9.7%	100.0%	10.0%	0.0%	0.0%	0.0%	0.0%	50.0%
Sermons need to be more relevant	3.2%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%
Finding transportation	3.2%	100.0%	0.0%	0.0%	0.0%	0.0%	100.0%	0.0%
Other reason	51.6%	0.0%	60.0%	37.5%	50.0%	50.0%	0.0%	100.0%

Respondents who completed the survey were most likely to attend the Sunday Mass at 11:00 a.m. (36.1%) or Sunday at 8:30 a.m. (35.7%). Forty two percent of the respondents who identified they attend the 11:00 a.m. Mass also reported having minor children living in the household. Over half of the respondents between the ages of 18 to 25 and between the ages of 26 to 39 identified this Mass time as the service they most frequently attended. The marital status of attendees for this Mass is more likely to be single, never married or separated/divorce. Chart 7 shows the weekend Mass times most frequented by age category of respondents.



More than 60 percent of all survey respondents stated they do not regularly attend a weekday Mass. More than 75 percent of those between the ages of 18 to 25 stated they don't attend daily Mass compared to 36.7 percent of respondents between the ages of 70 to 79 who identified they do. The gender of the respondent did not show a significant difference in whether or not they attend daily Mass.

The majority of respondents who reportedly have minor children living in the household were most likely not attending daily Mass. While the majority of respondents identified they do not attend a daily Mass, the percentages of those who do increases with the length of membership in the parish.

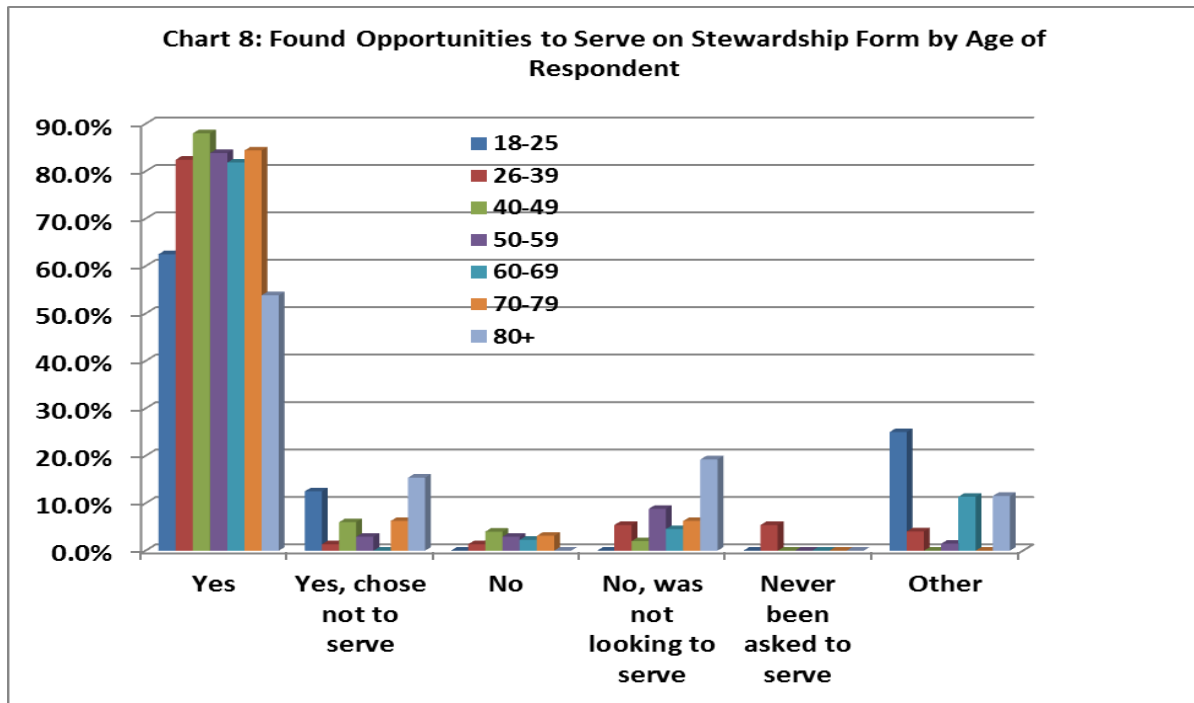
An interesting finding about the single/never married respondents is that 26.3 percent of them stated they do attend daily Mass but do so at other parishes. While the number is small, approximately five respondents, it does beg the question whether or not an earlier Mass in the parish would elicit more participation from parishioners who have to be at work before 8:00 a.m. However, when you add up the number from each respondent group who identify they attend daily Mass at other parishes, the total number rises to 31 parishioners.

When it comes to knowing the financial health of the parish, nearly half of the respondents suggested that the parish receives enough revenue to fully support the overall operating cost but does not have ample revenue to grow the parish or make necessary improvements. Over half of the male respondents (51.4%) and nearly half of the female respondents (48.6%) perceive that the parish's current financial status fits this category. The age of the respondents varies significantly on this question as 63 percent of those between the ages of 50 to 59 and nearly 33 percent of those between the ages of 60 to 69 believe the parish' revenue is sufficient to cover operating cost but doesn't generate enough income to cover capital improvements. Those who regularly attend Mass regularly were twice as likely to agree with this financial status position compared to those who attend less frequently. Table 7 shows the parishioners perception about Resurrection's current financial status.

Table 7: Perception on Resurrection’s Current Financial Status by Age of Respondent

	All Rr	18-25	26-39	40-49	50-59	60-69	70-79	80+
Receives enough revenue to fully support the overall operating costs.	26.1%	37.5%	38.4%	26.5%	16.2%	23.3%	25.8%	13.0%
Receives enough revenue to fully support the overall operating cost but does not have ample revenue for parish growth and/or to make necessary improvements.	49.7%	62.5%	45.2%	55.1%	63.2%	32.6%	48.4%	43.5%
Receives barely enough revenue to make ends meet.	10.8%	0.0%	2.7%	8.2%	14.7%	18.6%	12.9%	17.4%
Parish is having difficulty paying regular total operating expense.	2.9%	0.0%	2.7%	8.2%	2.9%	2.3%	3.2%	4.4%
Other	10.5%	0.0%	11.0%	6.1%	2.9%	23.3%	9.7%	21.7%

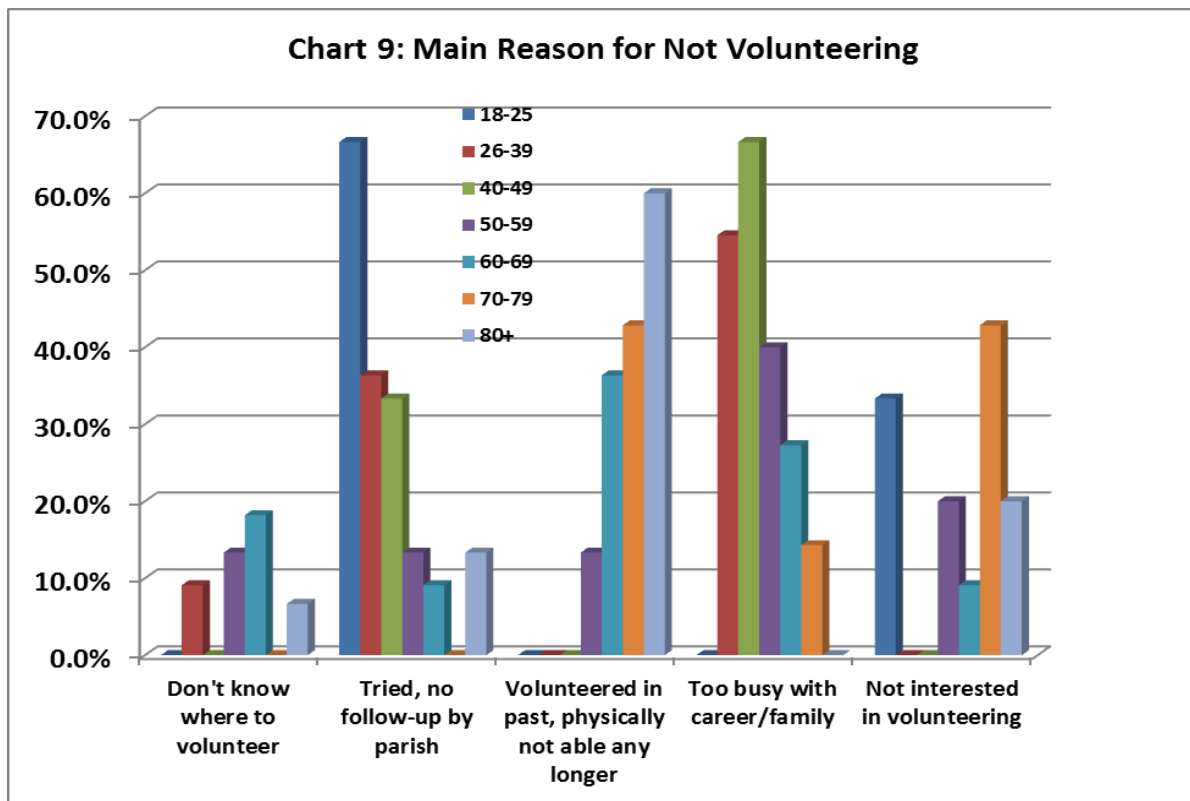
Over 80 percent of all survey respondents suggested they found opportunities to serve in the parish when completing their stewardship forms. However, 23 percent of all respondents identified reasons why they have chosen not to volunteer. Nearly 30 percent of the more than 70 respondents who answered this question stated they don’t have time to volunteer as they are too busy with careers and/or families. Another 25 percent stated they have volunteered in the past but are no longer physically able to do so. See Chart 8 for the breakout of responses.



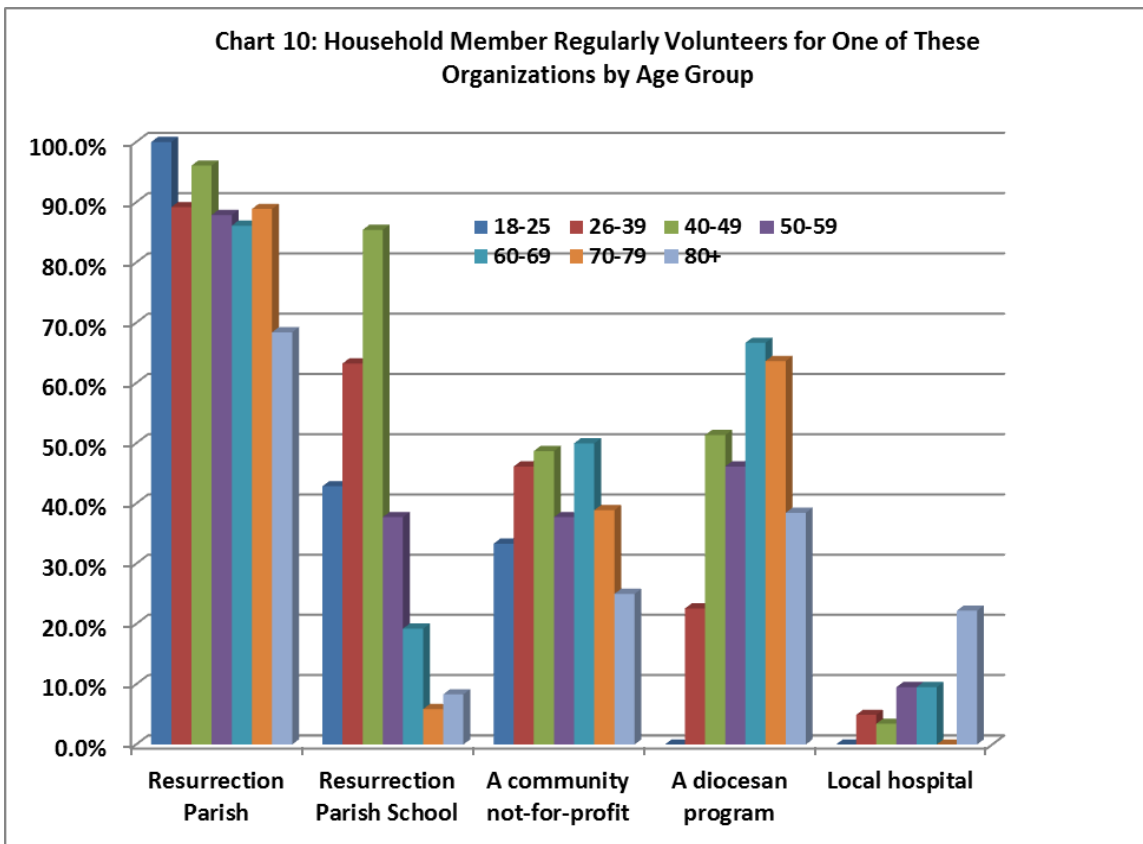
One troubling statistic is just more than 18 percent said they had tried to volunteer in the past but there was no follow-up by the parish staff or committee volunteers. Having done numerous parish assessments in the past, these feelings are rather common and sentiments of parishioners sway between whose is responsible to get members involved. The Church? The staff? The individual themselves?

It's a sticky wicket as people who are assertive have little difficulty in taking matters into their own hands and getting involved. However, people who are shy or more laid-back are apt to wait until they are personally invited. The parish needs to ensure there are opportunities to connect year-round and not just during the stewardship renewal process. It's important to engage parishioners as soon as they have time to settle into the parish as that is the time period when they are the most enthusiastic about becoming an active member. On the other hand, it is just as important that new parishioners (and more seasoned members who have been inactive but desire to get involved now) need to follow through and become more engaged when given the opportunity. Returning phone calls to interested volunteers and/or to committee chairmen is polite and goes a long way in starting a health relationship and making sure that new members feel welcomed and already engaged members feel valued and appreciated.

Some open-ended comments made on the survey would suggest that not all parishioners feel that way. For example, here are a couple of statements made and more can be found in the Appendix. "Many times I signed up but no opportunities arise and no phone calls received." Chart 9 bears this out as more than just a few people suggested this was an issue for them. A young respondent suggested it would be nice to offer college students a summer opportunity to volunteer in some capacity for the parish prior to them going back to school.



The concept of volunteering by the survey respondents is not a foreign idea, as more than 88 percent identified they share their time and talent in some capacity with Resurrection Parish, nearly 50 percent identified spending time volunteering for the parish school, an additional 43 percent volunteer for a community not-for-profit organization or one of the diocesan programs. Male respondents were more likely to identify volunteering for the parish, a not-for-profit organization or a diocesan program than their female counterparts who were more likely to suggest volunteer relationship exists with the parish school. Respondents who regularly attend Mass were most likely to share their time and talent with all the aforementioned groups than were those who don't participate in the Mass on a regular basis. Long-time parishioners and those with minor children were most likely to suggest they volunteer in some capacity for the parish or the school. See Chart 10 for a breakout by years of parish membership.



Music has long been a tradition in most churches and the Church of the Resurrection is no exception. However, the style of music selected is open for a multitude of opinions by those who attend Mass. There were numerous opposing comments made by various respondents when asked what reason most encourage the parish’s participation in the music during the celebration of the Mass. Some responses given included: “We are blessed with the best music in town” to Please pull us out of the dark ages. I’m ready to go to a different parish. Recycle our song books, save maybe 20 songs. The rest SUCK!”

Some constructive criticism was received as well, like the cantor’s microphone needs to be turned up a notch so people can hear. The organist needs to turn down the volume a notch as they are drowning out the cantor. The chorus sometimes sing so softly instead of using their music leadership voice that it is difficult for people who don’t read music to sing along. There were plenty of open-ended comments made about the music – many positive, some not so much that I would encourage the musical director and others to visit Attachment 3 as all have a part to play in bringing out the joy of the music selected to honor and worship the liturgy of the day.

Only 12 percent of all respondents disagreed with the statement that they participate in singing all of the music during the celebration of the Mass. Another 23 percent disagreed with the statement that the Parish, as a group, participates fully in singing the music of the Mass celebration. One of the reason’s given in the open-ended comment section suggested that the posted song numbers were hard to read and as a result people don’t know which song to sing from their books. Table 8 shows the breakout by age the reasons most people in the parish are encouraged to participate in the music during the celebration of the Mass.

Table 8: Reasons which Encourage Parishioners to Participate in the Music for Mass by Age of Respondent

	All Rr	18-25	26-39	40-49	50-59	60-69	70-79	80+
Music connected to Liturgy	59.1%	100.0%	50.0%	42.3%	60.0%	70.5%	71.9%	64.3%
Presence of a choir	56.5%	75.0%	54.2%	53.8%	51.4%	54.6%	59.4%	71.4%
Leadership of cantor	70.2%	87.5%	61.1%	65.4%	72.9%	79.6%	81.3%	64.3%
Leadership of organ/piano/instruments	71.1%	87.5%	54.2%	75.0%	77.1%	79.6%	75.0%	71.4%
Announcement of song numbers	47.9%	87.5%	41.7%	42.3%	37.1%	65.9%	53.1%	57.1%
Participation of others around me	52.4%	100.0%	48.6%	55.8%	45.7%	54.6%	59.4%	53.6%
Participation of the priest	44.4%	100.0%	29.2%	34.6%	51.4%	50.0%	56.3%	46.4%
Acoustics/sound system	28.6%	50.0%	18.1%	30.8%	28.6%	31.8%	34.4%	32.1%
Music/liturgical articles in the bulletin	10.5%	25.0%	4.2%	11.5%	7.1%	13.6%	15.6%	17.9%
Style of music	51.8%	75.0%	51.4%	57.7%	58.6%	45.5%	43.8%	39.3%
Other	20.3%	0.0%	15.3%	13.5%	25.7%	31.8%	18.8%	21.4%

When asked about which type of programs should be developed or strengthened by the parish to improve on the faith journey of parishioners, 37.2 percent of the survey respondents suggested a program to assist with couples who are separated or are in divorce recovery. Just over 30 percent of the respondents suggested a support group for single parents may be needed by parishioners. Table 9 lists the various groups and the responses of parish members by their age group.

Table 9: Programs the Parish Needs to Develop or Strengthen by Age of Respondent

	All Rr	18-25	26-39	40-49	50-59	60-69	70-79	80+
Single parent support group	30.5%	40.0%	37.2%	43.5%	28.2%	23.1%	14.3%	27.3%
Separation/divorce recovery group	37.2%	20.0%	44.2%	56.5%	33.3%	26.9%	28.6%	27.3%
Abused persons support group	13.4%	40.0%	11.6%	17.4%	15.4%	3.9%	21.4%	9.1%
Drug/alcohol dependency support group	17.7%	20.0%	16.3%	30.4%	20.5%	7.7%	28.6%	0.0%
Bereavement support group	24.4%	20.0%	18.6%	21.7%	25.6%	19.2%	57.1%	18.2%
Parish nurse program	13.4%	40.0%	18.6%	8.7%	7.7%	11.5%	21.4%	9.1%
Adult children with elderly parents support network	22.6%	20.0%	16.3%	34.8%	30.8%	15.4%	28.6%	9.1%
Families with mentally or physically challenged children support group	28.1%	80.0%	25.6%	39.1%	25.6%	19.2%	35.7%	9.1%
Local community speaker's bureau for parish learning opportunities	26.8%	20.0%	25.6%	34.8%	28.2%	19.2%	28.6%	36.4%
Troubled teens support group	24.4%	60.0%	30.2%	26.1%	23.1%	3.9%	28.6%	36.4%
Other	20.1%	0.0%	14.0%	26.1%	20.5%	30.8%	14.3%	9.1%

More than 57 percent of the respondents aged 70 – 79 suggested a need for a bereavement group but when compared to those 80 and older, just over 18 percent thought the need was there. Part of the discrepancy between these two age groups could be due to the fact that those 80 and older have been widowed longer and have already made adjustments with their new reality of living without a spouse and/or they have transportation limitations and knew that their ability to participate in such a group would be slim to none so they focused their thoughts on younger populations who might need assistance in raising their families.

It is interesting to note that male respondents were more likely to suggest that programs dealing with separation/divorce recovery, abused persons, drug/alcohol dependency, bereavement, families with mentally/physically challenged children, trouble teens and a speaker’s bureau should be developed and/or strengthened within the parish. Table 10 notes the difference between gender and marital status of respondents.

Table 10: Programs the Parish Needs to Develop or Strengthen by Gender and Marital Status of Respondents

	All Rr	Female	Male		Single/NM	Married	Sep/Divorced	Widowed
Single parent support group	30.5%	32.3%	29.3%		45.5%	27.2%	50.0%	22.2%
Separation/divorce recovery group	37.2%	36.4%	39.7%		27.3%	32.8%	81.3%	22.2%
Abused persons support group	13.4%	13.1%	15.5%		18.2%	12.8%	12.5%	22.2%
Drug/alcohol dependency support group	17.7%	14.1%	24.1%		9.1%	18.4%	25.0%	11.1%
Bereavement support group	24.4%	23.2%	24.1%		27.3%	23.2%	18.8%	33.3%
Parish nurse program	13.4%	16.2%	10.3%		36.4%	12.8%	6.3%	11.1%
Adult children with elderly parents support network	22.6%	25.3%	19.0%		18.2%	21.6%	31.3%	33.3%
Families with mentally or physically challenged children support group	28.1%	24.2%	34.5%		36.4%	29.6%	12.5%	22.2%
Local community speaker’s bureau for parish learning opportunities	26.8%	26.3%	29.3%		18.2%	28.0%	18.8%	44.4%
Troubled teens support group	24.4%	22.2%	29.3%		18.2%	28.0%	6.3%	22.2%
Other	20.1%	26.3%	8.6%		27.3%	19.2%	18.8%	22.2%

It should come as no surprise that respondents who are separated or divorced are more likely to want to see a separation/divorce recovery group and a single parent support group started or expanded more than any other respondent group. What is interesting is that female respondents were more apt to suggest a need for single parent support groups than their male counterparts.

Some of the “Other” suggestions made by parish survey respondents regarding new groups that should be started or expanded included: a singles group for both women and men to meet; a support group for parishioners whose grown children have left the Catholic Church; group for Marriages in Trouble; and parenting in the electronic age. More suggestions were given and are available in Appendix 3.

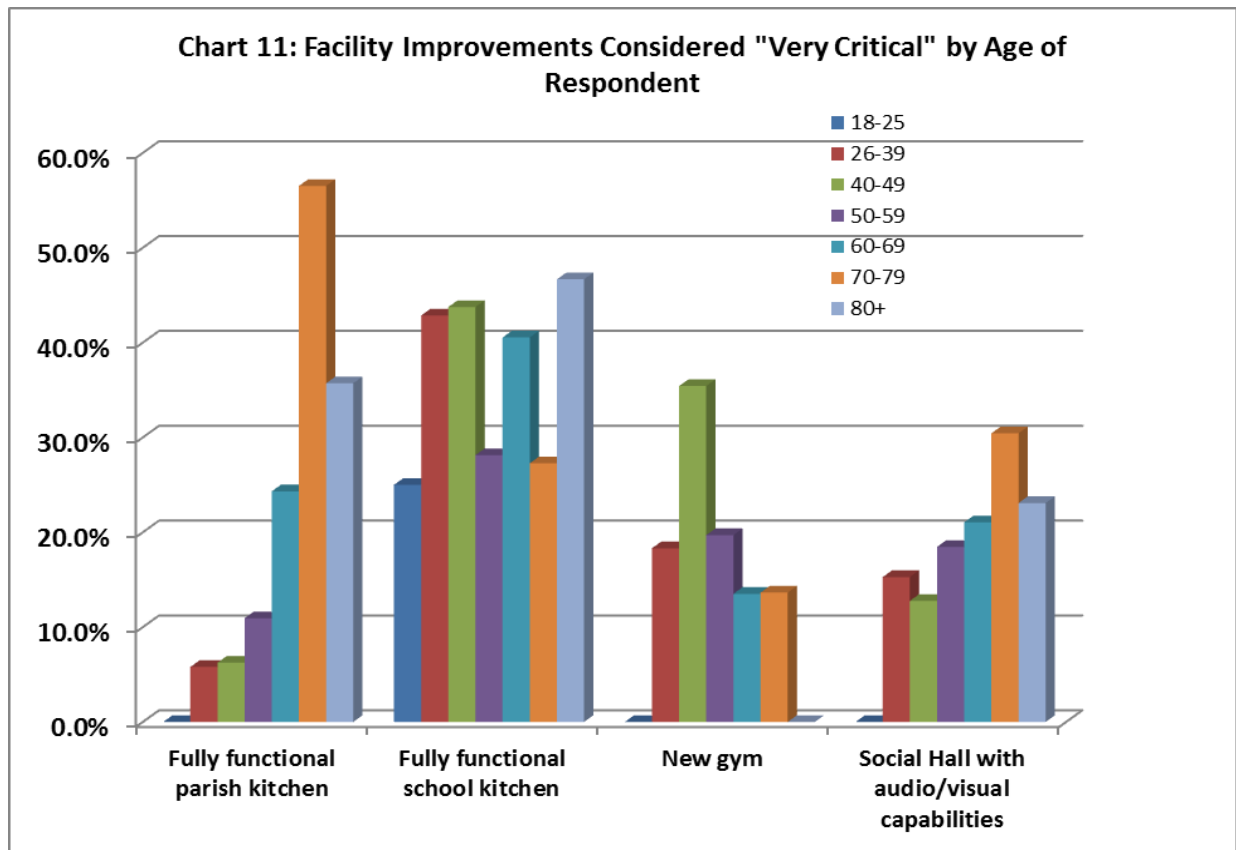
When asked how well Resurrection Parish currently serves various population groups, most respondents thought grade school age children (57.0%) and middle school youth (43.3%) are treated very well by the parish. The third highest group to be perceived treated as “very well” was older age/retired adults and couples.

Forty five percent of all respondents identified that they have pre-kindergarten through high school age children living in their household. Of the 143 respondents that identified they have minor children living in their home, nearly 51 percent identified that their children were either students at Resurrection Parish or one of the Catholic High Schools. However, this means that 49 percent of the respondents who also have minor children in school are sending their children to public, other private or home schools.

When asked what makes their current choice of school more attractive than Resurrection Catholic School or one of the Catholic high schools several people some of the reasons cited were available bus service, more diverse class make-up of students, ability to attend school with neighborhood kids, close proximity of the chosen school versus Resurrection, financial affordability and better classes available for gifted children in public schools. Other reasons cited are available in Appendix 3.

Of the 49.2 percent respondents who identified their children are not attending a Catholic school, only 12.6 percent of them indicated that those same children attend in PSR classes on Sunday mornings. But of those that do attend, 95.0 percent of the respondents thought that the PSR classes were helpful to them and their children.

Thinking strategically down the road and looking at the growing housing development going on around the parish, survey respondents were asked to think about the growing capital needs of the parish and what types of facility improvements they would like to see added at Resurrection assuming there were unlimited resources. In other words, what need to be added to make Resurrection Parish the “ideal” parish complex? Chart 11 shows how the respondents prioritized the suggested facility improvements.



There is agreement between four age groups who believe that getting a fully functional school kitchen is very critical to move the parish toward becoming an ideal parish. The other three facility improvements suggested were perceived to be nice but not critical. The critical ranking of these facility improvements are broken out in Table 11.

Table 11: Suggested Facility Improvement Needed to Make Resurrection the “Ideal” Parish Complex.

Suggested Facility Improvement	Very Critical	Somewhat Critical	Nice but Not Critical	Not Really Critical	Not at All Critical
A fully functional parish kitchen	15.5%	29.1%	42.3%	9.4%	3.8%
A fully functional school kitchen	37.2%	36.8%	19.9%	3.4%	2.6%
A new gymnasium	19.0%	27.6%	37.7%	7.1%	8.6%
A social hall with audio/visual capabilities	17.5%	28.0%	42.2%	9.0%	3.4%

While all parishioners feel the parish needs to have a fully functional kitchen there is some disagreement where that kitchen should be located. For respondents age 70 or older, they believe the kitchen should be primarily located in the parish hall area. Whereas, those who are younger, all feel the kitchen should be focused on meeting the needs of the school.

When asked if any of the facility improvements were approved, how parishioners would contribute to the project, all age groups, with the exception of the respondents between the ages of 18 to 25, said they would make a pledge to a building fund. Respondents in the younger age category said they would increase their tithing to help offset the new expenses. In fact, regardless of which variable you look at, the bulk of all respondents, except for those single/never married stated they would make a pledge to a building fund. The single/never-married population was more likely to make a one-time contribution to the project.

Respondents were asked to identify other facility projects that would make the parish “ideal” and some of the suggestions captured in Appendix 3 included: parish pool, additional classroom space, bleachers by the track area, lock-down capabilities for the school, handicap ramps/access improvements, better landscaping, school building and parking expansions, fitness facility, a walking path to the cemetery, improved middle school locker room with assigned lockers, a west side entrance roof extension over driveway for drop-off/pick-up location safe from weather patterns, bigger nursery, a heating and cooling system that works, improved outdoor play area, youth ministry facility, and more. One respondent stated “I don’t understand how anything more can be attempted when we cannot pay for what we already have.”

In paying for improvements, some respondents added that they might put the parish in their estate plan; they might make a pledge to a building fund after the parish pays off its original debt. Several respondents suggested they are living on fixed incomes and would probably make a contribution but would depend on disposable cash at the time of the building and some just indicated they probably would not give as money is tight right now.

Social Demographic Variables of Respondents Participating in the Survey

Sixty three percent of the survey respondents were female compared to 37 percent male. Research has shown that young men respond to surveys the least and older women respond the most. Social science has shown dramatic reduction in people wanting to participate in social research over the last few decades most likely due to market research saturation. What does this mean? It means that researchers and organizational leaders must be careful in making decisions on survey findings to ensure gender bias does not unnecessarily skew the results. When making changes in policy, strategic plans, one must ask if the response to questions was unduly impacted by the disproportionate number of women responding. Look to see if the males responded in a like manner to ensure gender bias is not impacting decisions.

Nearly 57 percent of all respondents have been members of Resurrection Parish for greater than ten years. Nearly six percent have been members for one year or less and just more than one percent is not registered members. Chart 12 shows the breakout of survey respondents by length of parish membership by age of respondent. This chart adequately shows that long-term members do not necessarily represent elderly individuals as 25.0 percent of the 18 to 25 year old members who responded to this survey have belonged to the parish for 20 or more years. Conversely, 12.5 percent of the 70 to 79 year old members who responded have belonged to the parish for a year or less and 17.2 percent of those older than 80 have belonged for two to three years. Most likely several of these elderly members are residents of the neighborhood expansion directly adjacent to the south of the parish.

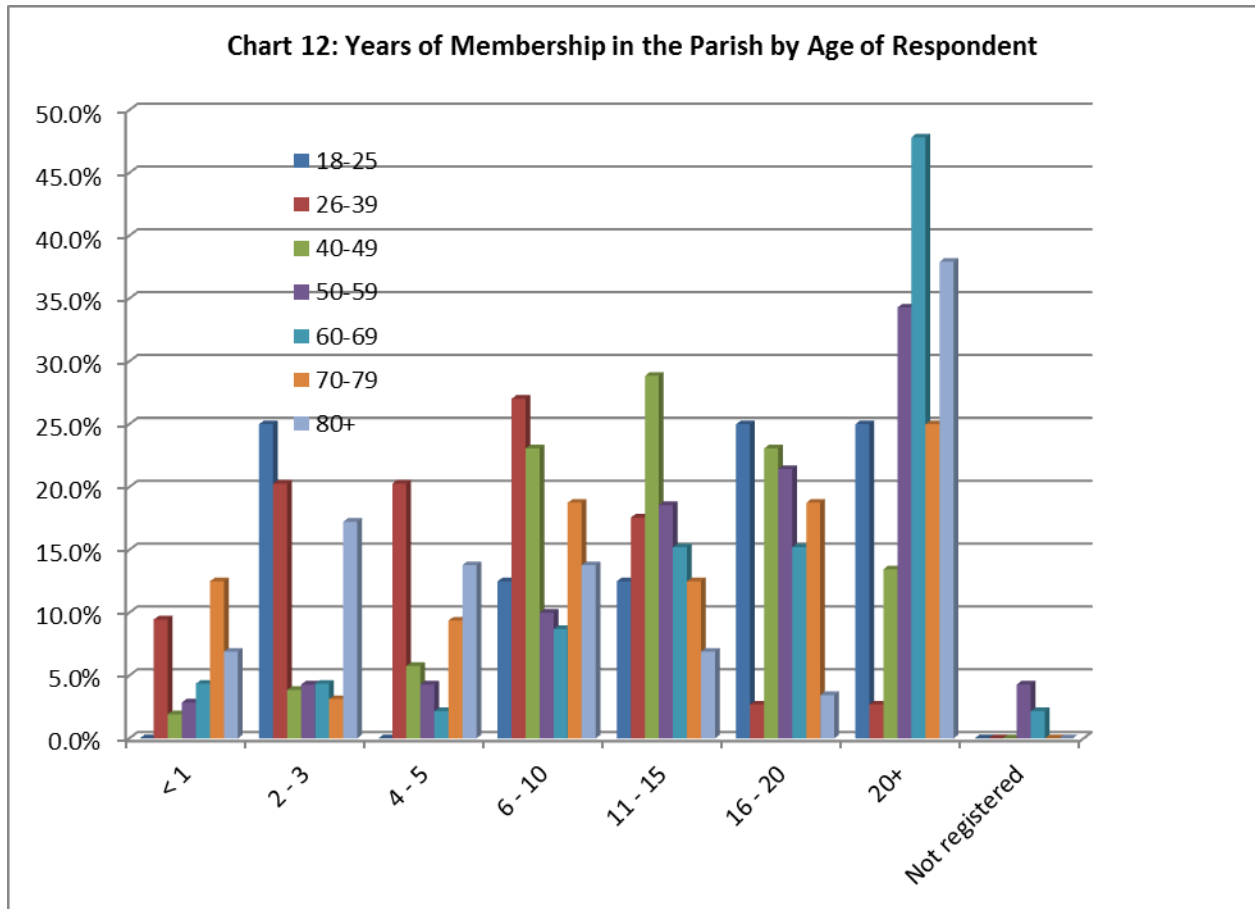
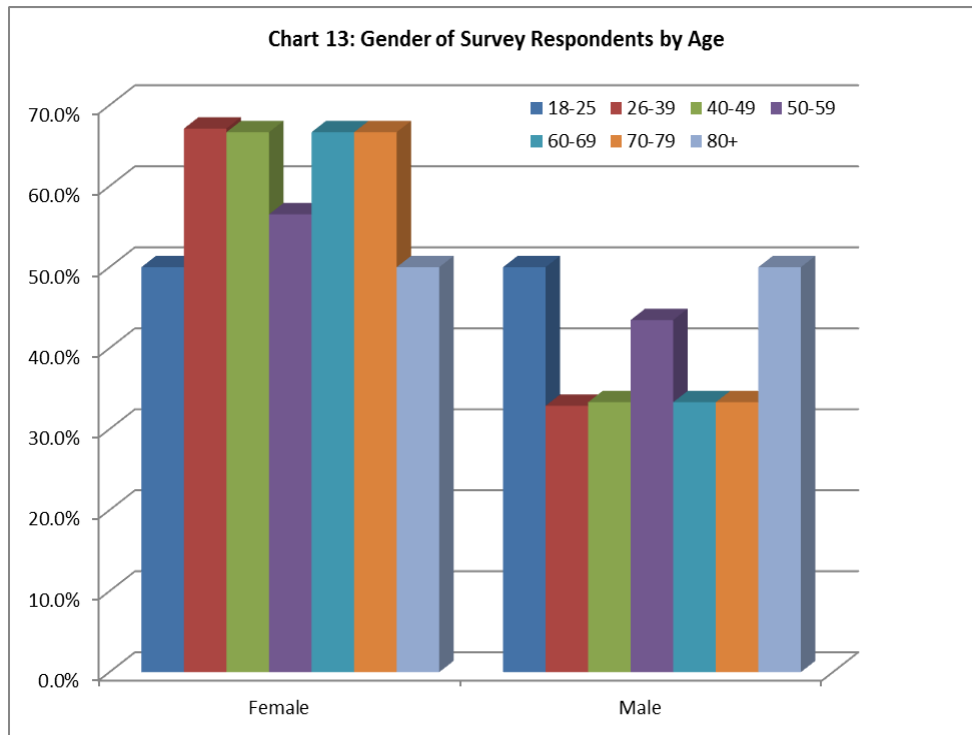


Table 12 shows the age range of survey respondents. Before making major decisions affecting the parish, the Pastoral Council leadership should make sure that this age range breakout is representative of the total parish population just to ensure we have captured a representative sample. Chart 13 depicts the gender breakout of the various age ranges below.

Table 12: Age Range for Resurrection Parish Assessment Respondents

Age Ranges	All Respondents
18 to 25	2.6%
26 to 39	23.7%
40 to 49	16.7%
50 to 59	22.4%
60 to 69	14.7%
70 to 79	10.3%
80 years and older	9.6%



It is interesting to note that the percentage of males and females responding to the survey is about equal for the youngest and oldest respondent groups. In every other age category, female respondents were more likely than their male counterparts to respond to the invitation to take part in this parish assessment research.

Nearly 49 percent of the survey respondents identified they are working full-time, 8.6 percent part-time, 25.6 percent are retired and 13.4 percent identified themselves as homemakers. Chart 14 shows the employment status of respondents by age grouping. Table 13 shows the breakout for this variable and includes how this variable impacts the distribution by gender. Other categories identified by survey respondents were full-time students and self-employed.

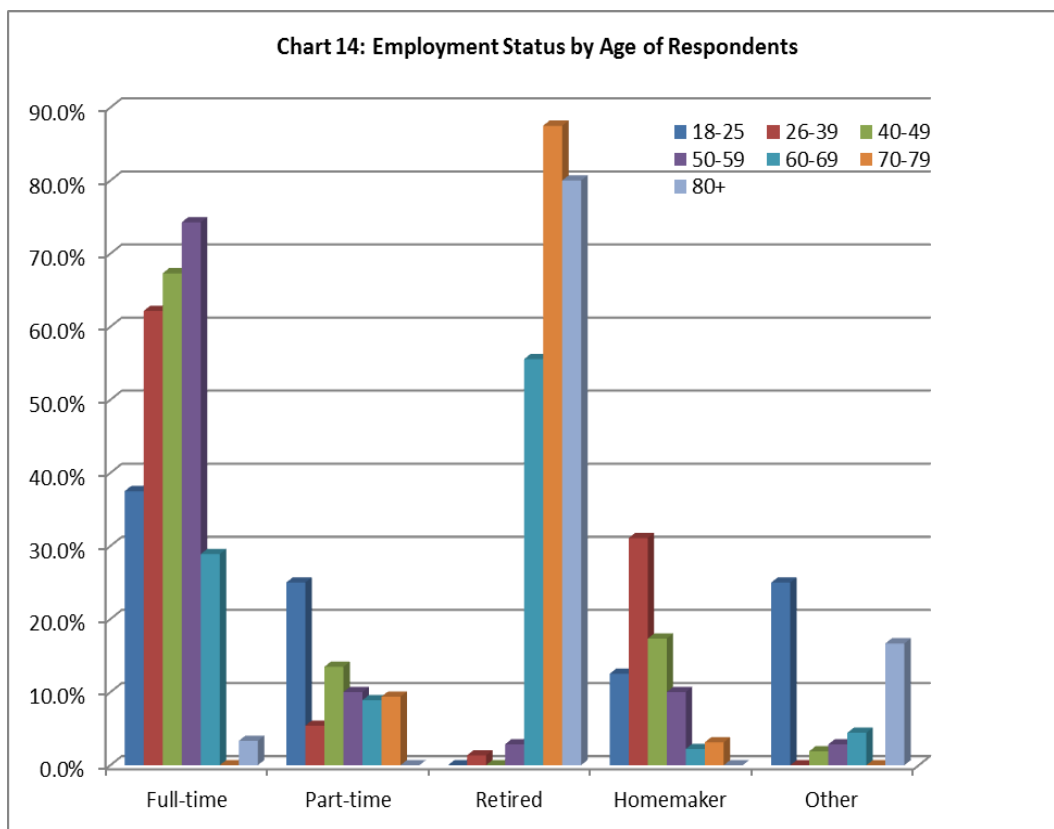
Table 13: Employment Status of Parish Assessment Respondents

Employment Status	All Respondents	Female Respondents	Male Respondents
Full time	48.6%	39.8%	62.3%
Part time	8.6%	12.6%	2.6%
Retired	25.6%	25.1%	25.4%
Homemaker	13.4%	20.4%	2.6%
Other	3.8%	2.1%	7.0%

One of the challenges of churches, and all not-for-profit organizations in general, is offering volunteer opportunities outside of the normal working hours of 8:00 a.m. to 5:00 p.m. as Table 13 shows that nearly half of all respondents to this survey is working full-time. While many employers are supportive of their employees volunteering their time to community organizations (e.g. United Way, Chamber of Commerce, Rotary, etc) not too many offer their employees paid time away from the office to volunteer for their local parishes. So meaningful volunteer opportunities after 5:00 p.m. and on weekends are needed if the parish wants to entice more parishioners to become involved in church related activities.

Chart 14 shows the age distribution of survey respondents who are still working full time. As one would expect those who report working full-time represent are more apt to be between the ages of 18 to 69. Although more than 60.0 percent of the respondents between the ages of 26 and 59 were most likely to report they are working full-time. This is also the age groups most likely to report having minor children living in the household so their time to serve the Church is limited due to their career and family responsibilities.

So, short-term assignments may appeal more to these individuals than monthly meetings which usually asks for a year commitment. It never hurts to ask parishioners to participate in carrying out specific assignments but parishioners who are full-time students or are involved in working and raising a family with competing priorities may not be in a position to assist without some additional concessions on the part of the parish. Specifically, ask college age students to assist with projects that fall during the Summer months or during breaks. Come up with some “family” volunteer projects that could involve the entire family working together to achieve some of the objectives of the parish.



Nearly 80 percent of all respondents stated they were married, 6.1 percent single-never married, 7.3 percent were either separated or divorced or 7.0 percent widowed. Chart 15 shows this breakout by age of respondent. Note the marital status of all age groups, with the exception of the youngest and oldest, all surpass 70 percent! Even respondents over the age of 80 are showing more than half of them are married while at the same time approximately 38 percent of this age group report they are widowed.

It is interesting to see that 53.7 percent of the respondents identified they attended Catholic schools while growing up. Nearly 73 percent stated they attended Catholic grade schools, 53.9 percent attended high school and 22.4 percent attended a Catholic college. When looking at what percentage of these respondents are regularly attending Mass, it is evenly split on how much influence attending Catholic schools may be later in life as only 50 percent of these respondents suggest they are attending Mass on a regular basis. Chart 16 shows respondents who attended Catholic schools by age of respondent.

Chart 15: Marital Status by Age of Respondent

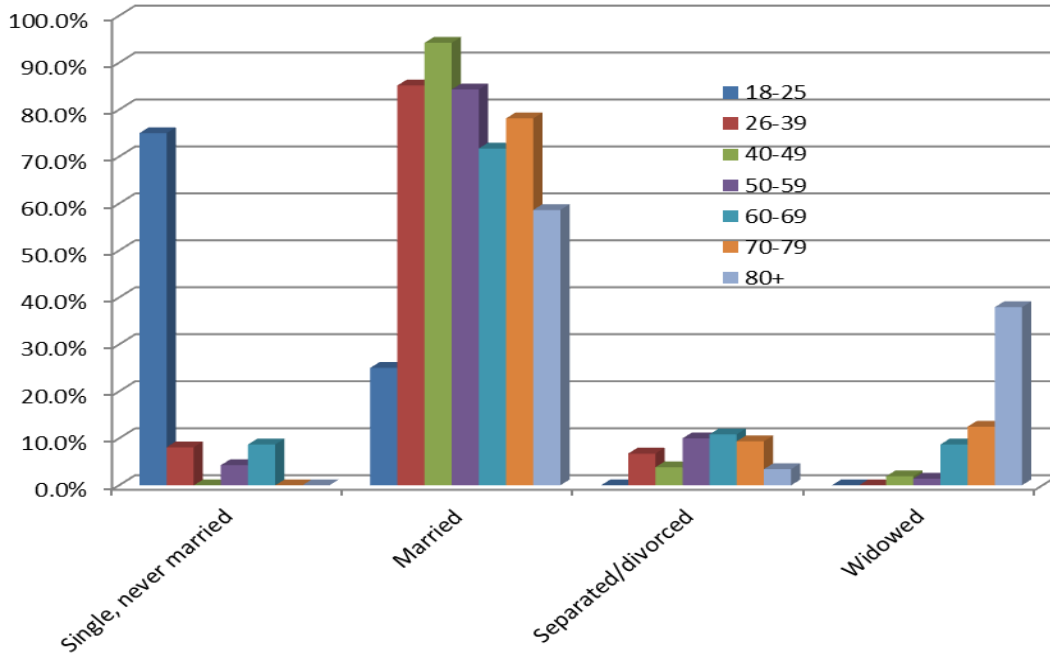
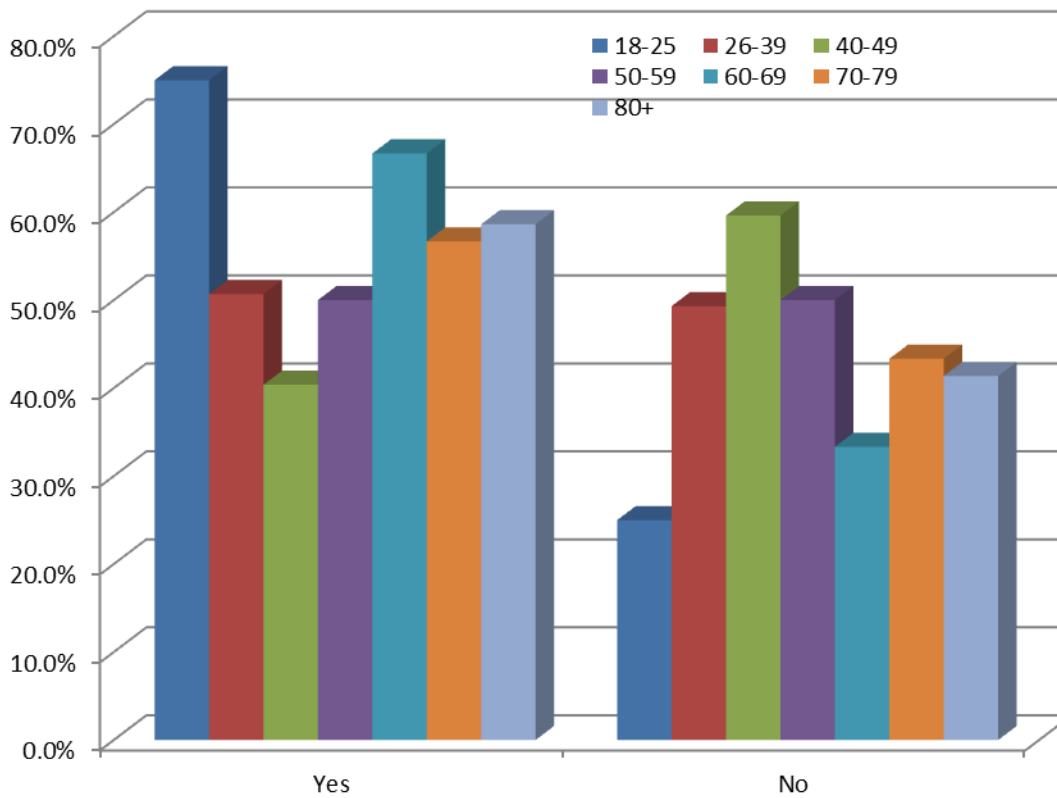
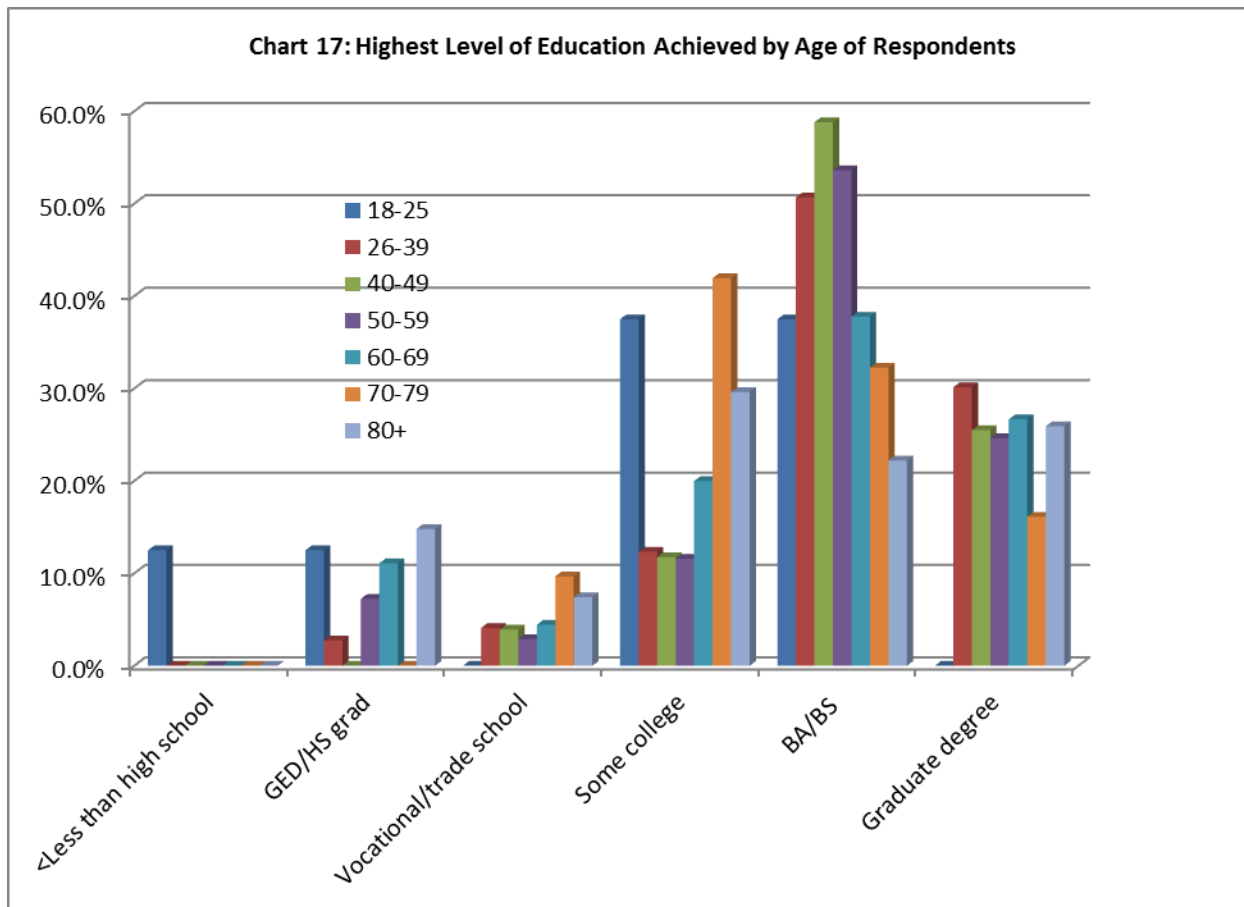


Chart 16: Catholic School Attendance by Age of Respondents



More than 46 percent of survey respondents have a college degree and 25 percent earned a graduate degree. According to the 2010 Census for Sedgwick County, 29.4 percent of residents age 25 years and older had a bachelors degree or higher living in the county. Compared to the county as a whole, Resurrection Parish is blessed with a disproportionate share of very well educated and accomplished parishioners. Chart 17 shows the highest level of educational achievement of survey respondents by age group.



Survey respondents were asked to identify what they liked best about Resurrection Parish to which 268 replied. Respondents were then asked to identify what they would like to see changed or added to improve the parish and 197 responded with some suggestions. More than 140 responses were shared and the majority of those were positive about the church, pastor, and fellow parishioners. To read those comments, please go to Appendix 3.

Conclusions

Relationships matter and the interaction with the parish priests, the manner in which the Mass is celebrated, the friendliness of the parish and the interaction with staff members are the most influential characteristics in affecting how “very welcome” people feel as members of Resurrection Parish. The pastor, as well as his Pastoral Council, should do all within their power to ensure these four types of relationships are nurtured and monitored for positive parish experiences. Overall satisfaction with the parish is high as can be seen from the many positive remarks made throughout in Appendix 3. The parish leadership needs to spend time reading this study, as well as the comments made throughout Appendix 3 before embarking on a new strategic plan.

The parish needs to be involved in prayer, communication and reflection on what is really needed versus what is wanted and those who enjoy the benefits of a smaller parish need to personally reflect if they are being good stewards in terms of their time, talent and treasure. The parish needs all three of these gifts in order to grow and prosper and skimping on any of these gifts will jeopardize the sustainability of the parish for future generations.

Some closing thoughts generated from the open-ended responses captured in Appendix 3:

- In reviewing how the parish communicates with parishioners – multiple comments suggests that current methods are working. However, some suggestions were made for improvements. While the bulletin was seen as the the most useful method of communication by survey respondents, it may be the best method for those who regularly attend Church services. How about parishioners who are not regular Mass attendees, or who may prefer to attend other Churches because of scheduling conflicts and/or those who may be homebound. How does the parish reachout and communicate with these individuals, especially if they don't have computer access?
- Resurrection needs to celebrate all of the good things that it does well. Reading Appendix 3 will enlighten all parishioners as they focus on what things were said in response to the open-ended question “What do you like best about Resurrection Parish?” There were many things starting with the Pastor, school, people of the parish, church facility, etc. Yet, there is still room for improvement as identified in some of the comments – some find the people friendly, others not so much; some people feel very welcome and others don't; some feel the school offers a good education and others don't feel that it offers a great education to their children so they've elected to go elsewhere.
- When asked “What one thing would you like to see changed or added to improve the parish?” parishioners were not shy in responding! But many responded they didn't see any major changes needed at this time. Suggestions centered around many themes – the manner in which Mass is celebrated, improvements for the church and school facilities, stewardship practices, communications, programs for adults and children and pastor/staff relationships.

Challenges

- Survey respondents identified several different areas of study they would like to attend but given the close proximity of the parish to the Spiritual Life Center and knowing they offer many of the selected classes, I'm wondering why parishioners are not taking advantage of that opportunity. It could be due to the cost of those classes and parishioners who filled out the survey thought classes they'd take at the parish would be tuition free. However, given the current parish resources, adding classes to the pastor's priority list may be stretching him too thin.
- Research shows that “disposable income” is declining due to increase in costs for health care and prescription medications. Given the large proportion of senior citizens that are members of the parish, expecting more money from this population is probably not realistic. So, more conversations with all parishioners should take place before any capital plans are finalized.
- Follow-up from stewardship forms needs to happen and this is always a big challenge for every parish who have completed assessments. When stewardship forms are distributed, is there a way to include a list of committee leaders with contact information so that those interested in volunteering can begin the conversation right away instead of waiting several months for the findings to be shared.

- While the music is considered beautiful for the most part, there needs to be some tweaking with the microphones, the choir needs to sing so they can be heard and be insynch with the instrumentalists and the organists need to make sure they're not overshadowing the choir/cantor. Trying to identify the right music for everyone is going to be challenging as some want the more classic/traditional songs; some want some Latin songs to be "respectful of our past;" some want more contemporary music; some want more reflective music without the choir, especially during Holy Communion; and some want to singing at all!
- There were many capital projects proposed to ensure Resurrection is an "ideal" parish, however, paying for the projects suggested will be challenging, especially when debt still remains on the current complex. Some of the projects suggested would increase the security of the school facility, some would increase the beauty of the landscaping as well as improve the health and wellness of parishioners and those living close-by but serious discernment should take place before going to far with any enhancement plans as the parish needs to ensure it will be able to pay for these capital improvements.

Thank you for allowing me the opportunity to work with your parish! I wish all of you the best of luck and will keep you lifted in prayer as you embark on the important work of developing a new strategic plan for your parish!

God blessings be yours!

Renée M. Hanrahan
Volunteer Consultant