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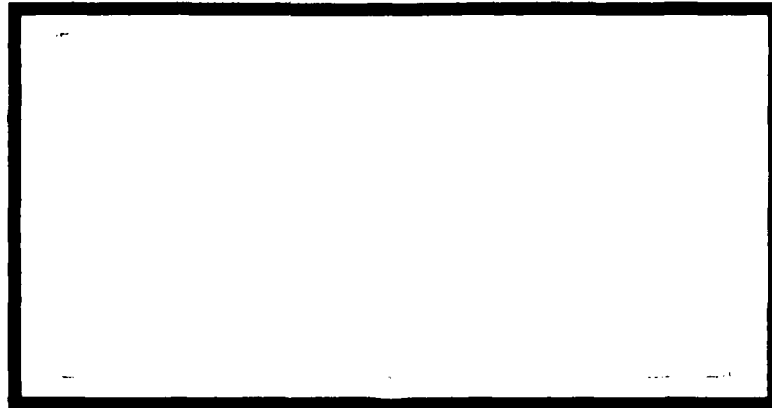
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SURVEY ANALYSIS OF MILITARY PARISHES:
THE WRIGHT-PATTERSON AFB CATHOLIC
PARISH EXAMPLE

AFIT TR 80-5

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**SURVEY ANALYSIS OF MILITARY PARISHES:
THE WRIGHT-PATTERSON AFB CATHOLIC PARISH EXAMPLE**

AFIT Technical Report 80-4

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Lt Col USAF**

August 1980

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Preface

This technical report has been written based upon my assistance to the Wright-Patterson Air Force Base Catholic Chaplain's Office. The use of a survey to gather information about a military parish seemed to be a concept worth sharing with others.

This report has two purposes: The first is to document the results of the Wright-Patterson survey effort. Secondly, it is hoped that this report can be the vehicle for bringing this technique to the attention of other military parishes.

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1. INTRODUCTION

Military parishes or congregations have unique characteristics. Perhaps the term "transient" best describes the key difference between military parishes and civilian parishes. The chaplains who provide the spiritual guidance and much of the program leadership are assigned to any one base for two to four years. The administrative support for chapel operations are predominantly military enlisted personnel who also rotate every two to four years. Finally, the parishioners, or congregation, are primarily military. Most military parishes do have a few members who are not transient--retired military and civilians associated with the military base in some way. But overall, military parishes must be judged more transient than other parishes.

Additional generalizations about military parishes are probably valid. Membership in the congregation has fewer older persons because the vast majority of members are between about 20 and 45 years of age. The parish members probably feel less financial support pressures due to the fact that some of the needed parish resources are provided by the military. A final feature is that the transient, relatively young military parishioners are probably more open and accepting with respect to changes of all types.

Because of these characteristics, it is probably dangerous to make assumptions about the opinions, attitudes and felt needs of military parishioners. Yet, parish leadership (both chaplains and lay people) certainly need to use information about parishioners' opinions and feelings in allocating resources to the different parish programs and in specific planning of ongoing religious, educational, and social activities. One way to obtain such needed information is through a periodic survey of attitudes and opinions.

The purpose of this report is to offer the attitude survey as a useful

technique for military parish growth. The approach taken to accomplish this purpose is (1) to give an overview discussion of parish surveys (next section), and (2) then to present an extended example of a report on a parish survey effort.

2. THE SURVEY METHOD

A parish survey is one means of assisting military parishes in identifying needs and responding to them. In developing a survey, probably three types of questions should be used. The first type asks about the overall parish goals, e.g. community spirit, spiritual growth, welcoming newcomers, working together, using talents, etc. The second type asks for feelings and opinions about specific elements of the parish--activities, organizations, education programs, services or liturgies, etc. These questions would constitute the bulk of the survey. These are questions like "indicate your agreement with the statement that the elementary education program meets our needs" and "which of the following types of social activities should our parish develop?" The current leaders in each of these parish areas should be involved in developing such questions. The final type of question is demographic. These questions ask for age, sex, military status, number of children, the service you regularly attend, etc. The purpose of this third type of question is twofold. One is to characterize the congregation, e.g. average age, family sizes, percent retired, etc. The second purpose is to examine the responses to some of the first two types of questions according to age, or marital status or any other demographic variable.

If a parish survey is to be a regular occurrence, then many of the questions each time the survey is administered should be the same or similar. The reason for this is the need for trend analysis which identifies changing

attitudes and opinions. For example, if 25% say they favor more adult enrichment classes, it may be difficult to decide what, if any, action to take. But if it is also known that for the past several surveys about 25% responded in this way in spite of many new classes, then this finding has more meaning. If on the other hand in the past only 5% have responded in this way, then this finding would take on a different meaning.

In developing a final survey design, the following items should be reviewed:

A. Purpose. Each question should have a clear purpose. Each should be able to pass the "so what" test. "If we gather this information, will it really make a difference or is it just nice to know?"

B. Simple. Make each question as simple and clearly stated as possible. Avoid tricky wording and double negatives.

C. Single Issue. Each question should address only one issue, otherwise the responses will be difficult to interpret. A question like "Do you agree that sermons are well prepared and delivered?" needs to be two questions.

D. Mutually Exclusive Responses. Avoid the possibility of multiple responses by making the responses to each question mutually exclusive. A question about the women's organizations, for example, which gave as possible responses "I'm enthusiastic," "I'm usually interested," and "There's not enough spiritual development" would invite multiple answers or difficult choices for those who respond. Perhaps three questions are required which ask about "enthusiasm for," "interest in the activities of," and "satisfaction with the spiritual development efforts of" the women's organization.

E. Exhaustive Responses. In constructing the responses to each question, it is important that all possible answers are offered. Otherwise, unambiguous interpretation of the results is impossible. Often this requires the use of responses like "other," "no opinion," "undecided," "does not apply," etc.

F. Specific Terms. Make sure that the words and concepts chosen for each question are clearly understood and specific. For example, if many dislike the "format" or the "environment" of the high school religious education program, will we know what to do?

G. Equal Response Intervals. When dividing a response scale into intervals for a survey (like age, years service, home town size, etc), use equal intervals unless there is a good reason not to do so. Equal intervals aid interpretation.

H. Parallel Construction. Use parallel or similar construction for different survey questions whenever possible. For example, there may be several questions which are statements which ask for the degree of agreement or disagreement. Parallel questions help the respondent and make the results more comparable.

I. Group Questions. To facilitate taking the survey and analyzing the results, the questions should be grouped by subject area. The demographic questions are usually first, perhaps last.

J. Forward. The two approaches to administering a parish survey are by mail (with stamped return envelope) and by taking time in a regular service. A few words of introduction - verbal or in a foreward - are needed to give the purpose, how results will be used, and how to clarify any confusions.

K. Pretest. If at all possible, before administering the survey to the whole congregation, ask several people to take the survey on an experimental basis. These people should be generally unfamiliar with the survey and would serve to simulate a parish member taking the survey. These people can give feedback concerning clarity of instructions, clarity of all questions, any points of confusion, and overall impressions so that modifications can be made.¹

After designing and administering such a survey, collation, analysis, presentation, and reporting of the results are needed. The primary "statistic" to calculate, display, compare, and discuss is the number of respondents who give each of the possible responses to each question. Often this absolute number is simply converted to a percentage of those who responded. Most comparison - one question's responses with another's or a response this survey with the same response from last survey - are done with percentages. Additionally, responses to some questions will usually be examined according to selected demographic variables. For example, reaction to the elementary education program may be examined only for those who have school age children. Or, it may be interesting to examine a variable like "sense of community" according to the service each respondent regularly attends.

This type of survey data analysis and reporting requires dedicated time and other resources. It is possible to accomplish with only "hand" calculations but difficult. If computer support is available, it should be used. Systems of computer programs designed for data analysis would be the ideal

1. In addition to this list, there are many sources for guidance on survey development including Survey Research Methods, by E. R. Babbie, Wadsworth, 1973, and A Guide For Developing Questionnaire Items, by T. O. Jacobs, HumRO, Jan 1970, available from DDC as AD-738157.

resources² although fairly simple FORTRAN programming would suffice.

The final element of the survey process is the report. Above all, the report should be a simple, straightforward description of what was done and what the results were. The emphasis should be to clearly organize and present the data, to record any special considerations which may effect interpretation, and to note and draw attention to the major factual conclusions. Most of the specific interpretations and recommendations for action should either be left to the users of the report (the parish leadership) or included only in a clear tentative or speculative context.

A parish survey was recently administered by the Catholic Chaplain's office at Wright-Patterson AFB in conjunction with the Catholic Parish Council there. The remaining sections of this report include those survey results. These sections serve as an example of a parish survey report.

2. Two such systems are SPSS and SAS: Statistical Package for the Social Sciences, Second Edition, N. H. Nie, et al, McGraw Hill Book Co, 1975 and A User's Guide to SAS 76, A. J. Barr, et al, SAS Institute, Raleigh NC, 1976.

3. The 1980 W-PAFB Catholic Parish Survey

At all the masses of the Wright-Patterson AFB Catholic parish on the weekend of 26 & 27 April 1980, a survey of sixty-seven questions was administered (Appendix A). The purpose was to measure the attitudes and opinions of members of the parish 18 years of age and older. This information is intended for use by the parish leadership--the priests, the parish council, program coordinators--in reviewing and modifying existing parish programs and in developing new initiatives. This survey effort is an important first step in the parish philosophy of identifying parish needs and responding to them.

It should be noted that this 1980 survey was very similar to a 1978 parish survey. The survey results in this report will show comparisons with the 1978 results whenever possible.

This report was prepared by using the statistical analysis capabilities of the Statistical Package For The Social Sciences as implemented at the Air Force Institute of Technology computer support facilities. Approximately twelve parish members transformed the data from the surveys to punch card coding sheets. Cards were then punched, 2 cards per record, at the WPAFB computer center. It should be noted that some errors are possible in this process.

This report has a section on the demographics of the sample and then six sections concerning Nursery Use, Liturgies, The Mass, Priests and Homilies, Religious Education, and Parish Participation. The last two topics have several subdivisions. The final section is the Summary, Conclusions, Recommendations. In preparing this report, several weaknesses of the 1980 survey were noted and these are identified in Appendix B.

4. Who Responded - Demographics

There were 480 surveys returned from the seven masses on the 26-27 April weekend, as shown here:

Table 1: Surveys Returned			
Ch 1	-	1115 Mass	- 72
Ch 2	-	1700 Mass	- 57
Ch 2	-	0900 Mass	- 92
Ch 3	-	1700 Mass	- 84
Ch 3	-	1000 Mass	- 46
Ch 3	-	1230 Mass	- 116
Hosp	-	0800 Mass	- 13

Two important demographic questions were used in analyzing and presenting the results. As is true for most parishes, each weekend we have some attendees who are not regular members. Our interest is the opinions of regular attendees. Of the 480 surveys returned, 432 responded that they were regular attendees. These 432 responses are the basis for most of the analysis in this report.

The second important demographic variable was "the mass you most often attend." Many of the parishioners' opinions were displayed in this report by "usual mass." The usual mass for the 432 regulars is shown in Table 2.

Table 2. USUAL MASS

Mass	Number	Percent by Mass	Percent by Chapel
Ch 1 - 1115	63	15	15
Ch 2 - 1700	58	14	34
Ch 2 - 0900	84	20	
Ch 3 - 1700	97	23	
Ch 3 - 1000	41	9	49
Ch 3 - 1230	73	17	
Hosp - 0800	8	2	2
Unspecified	8	-	-
Total Regular Attendees	432	100	100

It should be explained that one possible reason for the differences between the masses where the survey responses were gathered (Table 1) and the indication of "usual mass" (Table 2) is that the survey was given on the weekend of the daylight savings time change.

Responses to other demographic questions showed that the 432 regular attendees are about 55% female and 45% male. About 81% are married while 17% are single. Six of the 432 are divorced.

The ages of the 432 regular attendees are shown in Table 3. The distribution of ages appears to be fairly uniform from 18 to about 45 except for the large group in the 22-25 age group.

Table 3. Ages

Range	Number	No/Yr
18-21	42	10.5
22-25	70	17.5
26-30	58	11.6
31-40	131	13.1
41-50	91	9.1
Over 50	38	-
No ans	2	-
Total	432	

The military status of the 432 adult regular attendees is shown in Table 4. The length of time at Wright-Patterson (Table 5) follows the expected pattern in a military parish, except perhaps the large number who have been at this base longer than the usual military tour length. This is consistent with the data from Table 4 showing that about one-fourth are neither active duty nor dependents of active duty.

Table 4. Military Status

Status	Number
Active duty	168
Retired	38
Civilian	25
Dep, act duty	148
Dep, retired	33
No answer	20
	432

Table 5. Years at Base

Years	Number
1	144
2	76
3	45
4	32
5-8	55
9 or more	53
No answer	29
	432

The survey asked one member from each family to indicate family size. There are many sources of error with this approach, but these results (Table 6) for 286 responses indicate an average family size of about four.

Table 6. Size of Families

Family size	1	2	3	4	5	6	7	8	9
Number	36	36	38	72	55	32	7	5	5

As a second approach to estimating family size, for all women regular attendees. the number of children was tabulated (Table 7).

Table 7. Women's Number and Children

No. of children	0	1	2	3	4	5	6	7
Number	82	24	53	43	22	5	1	2

Family size can be estimated because 32 of the 82 with no children are single. From this data the estimated family size is 3.5 persons.

A lower limit estimate of children's ages can be obtained, using responses by women, regular attendees. This is shown in Table 8 and Figure 1.

Table 8. Ages of Children of Attendees (Women)

Age	Number	Age	Number	Age	Number
1	17	11	10	21	5
2	19	12	20	22	4
3	21	13	28	23	3
4	22	14	22	24	5
5	20	15	28	25	1
6	17	16	19	26	1
7	17	17	19		
8	15	18	21		
9	16	19	10		
10	24	20	8		



Figure 1. Distribution of Children's Ages

A comparison of demographics--age by usual mass--is shown in Figure 2.

The Ch 3 - 1700 & 1000 masses have fairly even distributions of age groups.

The Ch 2 - 0900 and Ch 3 - 1230 masses attract many in the 31 to 40 age group.

The Ch 1 - 1115 and Ch 2 - 1700 masses have a greater proportion of attendees in the two top age groups than other masses.

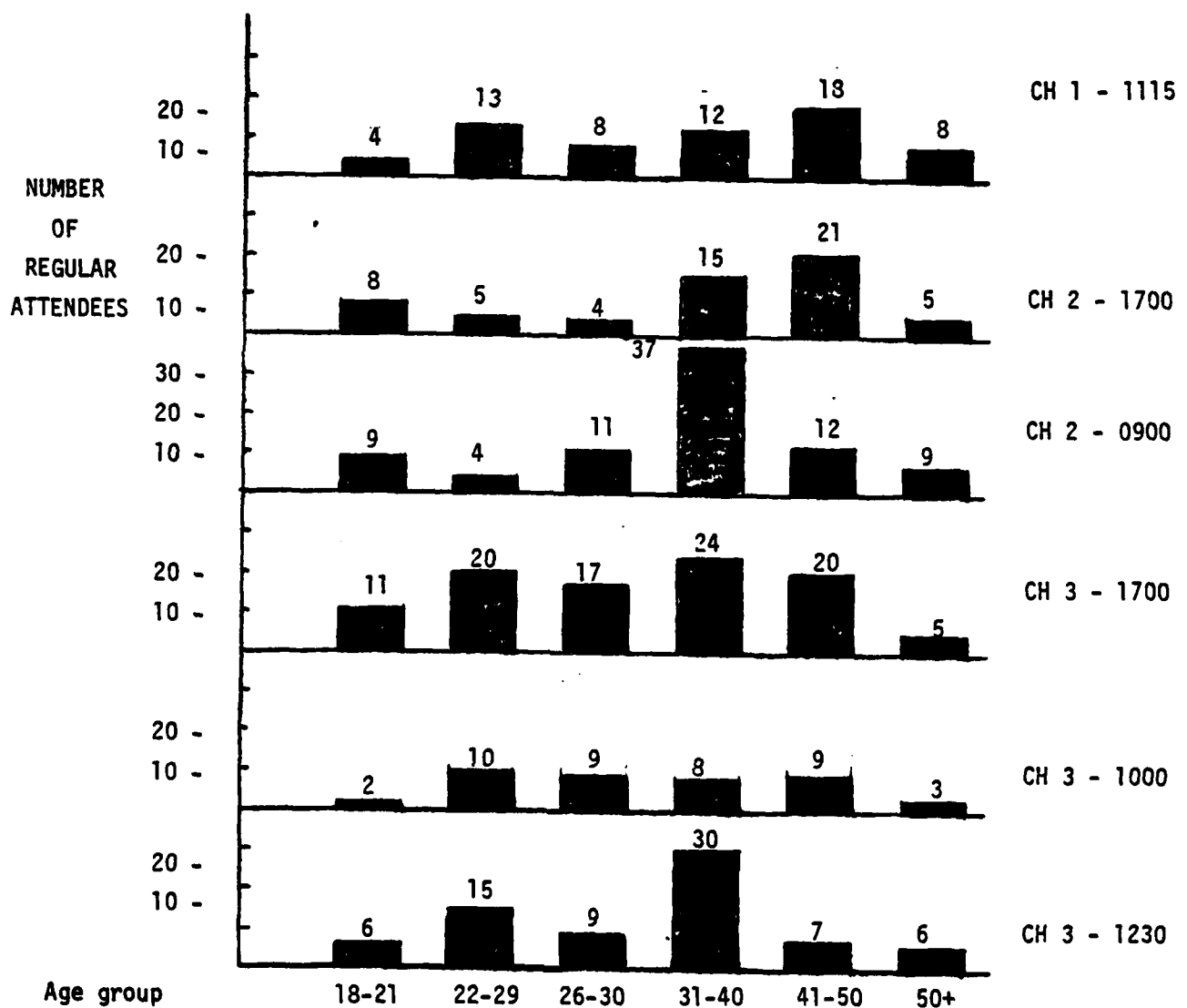


Figure 2. Age Distribution by Mass

5. Nursery Use

Of the 432 parishioners who responded, 126 indicated they had nursery-age children. Nursery use for these respondents is shown in Table 9. Over 60% do not use the nursery. Of those who do use the nursery, 30 (60%) said that they use the nursery for only 1 child. Seventy-seven (77) people gave reasons for non-use which are shown in Table 10.

Table 9.
Nursery Use

Usage	Number
Never	76
1 per month	18
2 per month	8
3 or more per month	24
Total	126

Table 10: Reasons for Nursery
Non-Use by Mass

	Ch1-1115	Ch2-1700	Ch2-0900	Ch3-1700	Ch3-1000	Ch3-1230	Hosp-0800	Total
Not open when I go	0	1	1	4	1	1	0	8
Uneasy about quality	1	0	3	3	2	0	0	9
Prefer to keep children	5	4	13	9	1	8	0	41
Other	2	1	1	7	1	6	1	19

6. Liturgies

The survey contained several general liturgy questions asking about liturgy planning, liturgy execution, music preference, ceremonial functions, and special liturgies. Statistics were gathered for the whole parish and by mass. Displayed here will be the overall results for all survey questions and the results by mass when there were significant differences.

As seen in Table 11, the overall ratings of liturgy planning were quite positive. Of the 4 liturgy topics which most people were able to rate, the Holy Week and Christmas liturgies were highly rated--86% and 90% of those who responded indicated one of the two top ratings. Saturday/Sunday masses and music were not as highly rated. Here, 74% and 72% rated them highly. For the two special kinds of masses, approximately half of the respondents were unaware of them. Of those that responded, the sacramental preparation masses (83% rated highly) were somewhat better received than the Family masses (76% rated highly). Of particular significance is that the 1980 ratings were better than the 1978 ratings for all liturgy planning areas.

An overall average liturgy planning score was calculated for each individual who rated any of the topics. Those scores indicate generally positive perceptions of the liturgies. Eighty-six percent gave an average rating of "well planned" or "better than average."

Three liturgy planning topics were rated differently depending on the respondents' usual mass-sacramental preparation, Saturday/Sunday masses, and music--and also the Overall Litplan score. These results are shown in Table 12.

Table 11: Ratings of Liturgy Planning

Liturgy Topic	well planned		better than average		average		below average		poorly planned		don't know		% top 2		1978 % top 2
Holy Week	243	58	45	3	0	83	86%	75%							
Christmas	235	71	32	3	0	91	90%	83%							
Sac Prep	126	52	33	3	0	218	83%	74%							
Sat/Sun Masses	175	113	89	4	2	45	74%	66%							
Family Masses	94	68	42	6	3	219	76%	69%							
Music	176	100	83	17	5	51	72%	46%							
Ave. Litplan score for those liturgies rated	202	142	53	2	0	33	86%								

Table 12: Liturgy Planning Results by Mass

	well planned	better than average	average	below average	poorly planned	% top two
SACR PREP						
Ch 1 - 1115	10	6	7	1	0	67%
Ch 2 - 1700	15	6	7	0	0	75%
Ch 2 - 0900	51	16	7	0	0	91% ←
Ch 3 - 1700	28	12	2	2	0	88% ←
Ch 3 - 1000	7	4	4	0	0	73%
Ch 3 - 1230	13	4	6	0	0	74%
<div>Note: All Sacr Prep masses are @ Ch2 - 0900 & Ch3 - 1700</div>						
SAT/SUN MASSES						
Ch 1 - 1115	24	17	15	1	0	72%
Ch 2 - 1700	15	19	18	1	0	64%
Ch 2 - 0900	37	26	11	0	1	84% ←
Ch 3 - 1700	53	26	15	0	0	84% ←
Ch 3 - 1000	17	8	10	0	1	69%
Ch 3 - 1230	23	13	18	2	0	64%
MUSIC						
Ch 1 - 1115	15	16	16	4	4	56%
Ch 2 - 1700	11	15	16	7	0	53%
Ch 2 - 0900	42	24	13	1	1	81% ←
Ch 3 - 1700	62	16	11	2	0	86% ←
Ch 3 - 1000	15	12	9	1	0	73%
Ch 3 - 1230	24	13	17	2	0	66%
LITPLAN SCORE						
Ch 1 - 1115	25	25	6	1	0	87% ←
Ch 2 - 1700	19	22	13	1	0	69%
Ch 2 - 0900	51	22	8	0	0	90% ←
Ch 3 - 1700	54	36	5	0	0	95% ←
Ch 3 - 1000	19	10	8	0	0	78%
Ch 3 - 1230	25	22	13	0		78%

We asked all to rate the liturgy areas shown in Table 13.

Table 13: Liturgy Ratings

Liturgy Area	excellent	good	fair	poor	no answer	% top 2	1978 % top 2
Sense of prayerfulness	112	224	70	9	16	81	79
Sermons	115	207	77	18	15	77	69
Singing	124	192	88	14	14	76	50
Sense of community	108	180	99	28	17	69	57
Perf. of guitar group	165	148	28	6	85	90	83
Perf. of ushers	165	201	38	7	21	89	92
Perf. of servers	156	220	26	5	25	92	92
Perf. of lectors	168	221	18	2	23	95	95
Perf. of EM's	226	165	13	5	23	96	95*
Ave Score for those areas rated	122	270	25	15			

*In 1978, 46% said excellent and 49% said good. This year, 55% said excellent and 41% good.

All liturgy areas/ministries were rated positively in an overall sense, with "Perf. of EM's" (55% excellent, 41% good) the highest rated, followed by "Perf. of lectors" (95% excellent or good). The lowest ratings were given to "Sense of Community" (26% excellent, 43% good) and "Sermons" and "Singing," each with about 77% of the ratings either excellent or good.

It should be noted that for many of these liturgy areas there has been a significant improvement in the parish response since 1978, especially singing, sense of community, sermons, and performance of guitar groups. Of these areas/ministries, four had scores which varied from mass to mass--sense of prayerfulness, singing, sense of community, and performance of guitar group--shown in Table 14.

Table 14: Liturgy Results by Mass

Prayerfulness	excellent	good	fair	poor	% Top Two
Ch 1 - 1115	19	33	7	0	88 ←
Ch 2 - 1700	15	29	10	0	81
Ch 2 - 0900	19	42	20	2	74
Ch 3 - 1700	28	55	11	1	87 ←
Ch 3 - 1000	16	20	4	0	90 ←
Ch 3 - 1230	12	35	16	6	68
Singing					
Ch 1 - 1115	10	32	17	1	70
Ch 2 - 1700	13	27	12	4	71
Ch 2 - 0900	27	41	12	2	83 ←
Ch 3 - 1700	42	42	11	0	88 ←
Ch 3 - 1000	11	16	13	0	68
Ch 3 - 1230	18	25	21	5	62
Community					
Ch 1 - 1115	12	36	7	4	81 ←
Ch 2 - 1700	8	28	15	4	65
Ch 2 - 0900	20	32	25	4	65
Ch 3 - 1700	42	37	14	2	83 ←
Ch 3 - 1000	10	16	12	2	65
Ch 3 - 1230	11	26	22	10	64
Guitar Group*					
Ch 1 - 1115	10	19	5	2	73
Ch 2 - 0700	12	26	8	0	83
Ch 2 - 0900	40	39	3	0	96 ←
Ch 3 - 1700	69	22	3	0	97 ←
Ch 3 - 1000	10	10	4	2	77
Ch 3 - 1230	20	25	4	2	88

*The Ch 2 - 0900 and Ch 3 - 1700 masses have guitar groups.

The final liturgy questions concerned hymn preference, ceremonial functions, and special liturgies. Of these responses only "special liturgies" did not vary by mass.

Table 15: Occasional Special Liturgies

<u>Response</u>	<u>1980</u>	<u>1978</u>
Strongly agree	196	202
Agree	150	226
Undecided	33	43
Disagree	8	14
Strongly disagree	3	0

The reaction is positive and very similar to the reaction two years ago. The parish very clearly appreciates special liturgies.

Hymn preferences are shown in Table 16.

Table 16: Hymn Preferences

	Traditional	Folk	Combination	Don't sing	Total Answers
Ch 1 - 1115	19 (32%)	13 (22%)	25 (42%)	3 (5%)	
Ch 2 - 1700	15 (27%)	8 (14%)	28 (50%)	5 (9%)	
Ch 2 - 0900	11 (14%)	18 (23%)	49 (61%)	2 (2%)	
Ch 3 - 1700	11 (11%)	58 (60%)	25 (26%)	2 (2%)	
Ch 3 - 1000	7 (18%)	5 (13%)	25 (69%)	2 (5%)	
Ch 3 - 1230	16 (23%)	18 (26%)	34 (49%)	1 (1%)	
Total - 1980	80 (19%)	124 (30%)	192 (46%)	19 (5%)	416
1978	89 (18%)	105 (21%)	277 (55%)	35 (7%)	506

Note that the Ch 3 - 1700 mass especially likes folk music--this mass has a guitar group. Since 1978, an increased number prefer folk hymns, and fewer do not like to sing.

The last liturgy question involved the extra ceremonial functions which are sometimes used; e.g., the use of incense, the use of holy water, gospel processions, etc.

Table 17. Responses to the Question: There are too many ceremonial functions being used as an adjunct to mass.

Responses	Number	Percentage
Strongly agree	14	5
Agree	34	11
Undecided	51	17
Disagree	136	44
Strongly disagree	71	23
Total answers	306	100

Table 18. Too many ceremonial functions by usual mass

	% Agree	% Disagree	% Undecided
Ch 1 - 1115	8	83	9
Ch 2 - 1700	14	64	22
Ch 2 - 0900	12	73	15
Ch 3 - 1700	29	58	13
Ch 3 - 1000	4	80	16
Ch 3 - 1230	18	43	39

The Ch 3 - 1700 mass has a significantly greater proportion than any other mass agreeing that there are too many ceremonial functions--29% (although the majority at that mass, 58%, disagree).

7. The Mass

There were nine questions concerning the mass, as shown in the following tables.

Table 19. Attitudes about Mass

	strongly agree	agree	unde- cided	disagree	strongly disagree	% agree
I feel at home at Mass	211	174	27	9	2	91
Mass is a "drudge" for me	4	11	25	167	211	4
I feel comfortable with EMs	175	154	36	29	18	80
Mass schedule is satisfactory	120	252	11	37	4	88

These responses were very positive, somewhat more positive than in 1978. For example, in this survey only 15 (4%) agreed that Mass is a "drudge" and

211 (50%) strongly disagreed. In 1978 6% agreed and only 35 % strongly disagreed. It may be noted that 47 (11%) do not feel comfortable receiving communion from lay Eucharistic Ministers (In 1978 it was 11% also). The responses to this question about EMs varied from mass to mass as shown in this table.

Table 20. "I feel comfortable receiving communion from lay EMs by usual Mass"

	strongly agree	agree	undecided	disagree	strongly disagree	% who disagree
Ch 1 - 1115	26	16	5	6	5	19
Ch 2 - 1700	21	21	7	2	5	12
Ch 2 - 0900	38	37	3	1	1	2
Ch 3 - 1700	48	30	7	7	4	11
Ch 3 - 1000	16	13	4	4	2	15
Ch 3 - 1230	22	29	8	8	1	13

Another question asked about communion:

Table 21. Communion Responses by Usual Mass

	Don't receive Num (%)	Rec both species Num (%)	Bread only			
			unsanitary cup	doesn't feel right	too long	other
Ch 1 - 1115	4 (7)	36 (63)	10	3	0	4
Ch 2 - 1700	6 (10)	29 (51)	7	7	2	6
Ch 2 - 0900	3 (4)	58 (70)	6	3	3	10
Ch 3 - 1700	5 (5)	68 (71)	5	8	1	9
Ch 3 - 1000	6 (15)	22 (55)	2	1	1	6
Ch 3 - 1230	8 (12)	38 (56)	8	6	1	7
	36 (9)	258 (62)	41 (10)	28 (7)	8 (2)	43 (10)

From this data, the Ch 2- 0900 and Ch 3 - 1700 Masses stand out with 96% and 95% receiving communion--70% both species.

All were asked to indicate their first two mass type preferences. The results are shown here:

Table 22. Mass Preferences

Mass Type	1st Choice	2nd Choice	Tot 1st & 2nd
Congregation Singing	155	89	244
Folk Mass	107	129	236
With Music	121	42	163
Mass in Latin	9	27	36
High Mass	15	13	28
No Music/Singing	16	7	23

These results are very similar to the 1978 survey results and show that the vast majority of the parish prefers music and/or singing at mass. The key differences among masses for this question was that about 46% of the Ch 3 - 1700 respondents indicated folk mass as the first choice, but only about 25% of the others did.

Three questions asked about general attitudes and behaviors at mass. The results are shown in Table 23.

Several observations can be made from these results. About 1/3 feel a closeness among parishioners in church (54% at the Ch 3 - 1700) and only about 7% have negative feelings. Only 3% say they leave before mass is over and 30% stay after mass to chat with friends--about 37% for Ch 1- 1115, Ch 3 - 1700, and Ch 3 - 1000. The only mass which any respondents thought to be too long was the Ch 3 - 1700--8% thought so.

The demographic variable AGE was compared to three of the questions about the mass. Age makes no significant difference in mass preference, but it was related to "feel at home at mass?" and "feeling about communion," as seen in Table 23.

The older age groups tend to more strongly "feel at home." The older age groups also tend not to receive communion in both species to the degree younger groups do.

Table 23: Mass Attitudes by Usual Mass

IN CHURCH I SENSE A FEELING OF						
	<u>Closeness</u>	<u>Polite but Distant Cordiality</u>	<u>Silent Aloofness</u>	<u>"Don't Bother Me" Attitude</u>	<u>Tot Resp</u>	
Ch 1 - 1115	20 (38%)	29 (56%)	3 (6%)	0	52	
Ch 2 - 1700	10 (23%)	28 (65%)	2 (5%)	3 (7%)	43	
Ch 2 - 0900	19 (31%)	40 (64%)	3 (5%)	0	62	
Ch 3 - 1700	45 (54%)	34 (40%)	3 (4%)	2 (2%)	84	
Ch 3 - 1000	6 (22%)	19 (70%)	2 (8%)	0	27	
Ch 3 - 1230	9 (25%)	23 (64%)	3 (8%)	1 (3%)	36	
All	111 (36%)	178 (57%)	16 (5%)	6 (2%)	311	
WHEN MASS IS OVER, I USUALLY						
	<u>Lv During Recessional</u>	<u>Lv Immed after Recess.</u>	<u>Stay to Chat</u>	<u>Greet Priest</u>	<u>Multiple Answers</u>	<u>Total Response</u>
Ch 1 - 1115	1 (2%)	14 (26%)	19 (36%)	18 (34%)	1	53
Ch 2 - 1700	6 (13%)	17 (37%)	13 (28%)	10 (22%)	0	46
Ch 2 - 0900	0	24 (38%)	15 (24%)	17 (27%)	7	63
Ch 3 - 1700	2 (2%)	23 (27%)	32 (37%)	11 (13%)	18	86
Ch 3 - 1000	1 (4%)	10 (37%)	10 (37%)	5 (19%)	1	27
Ch 3 - 1230	1 (3%)	14 (36%)	6 (15%)	8 (21%)	10	39
All	11 (3%)	104 (32%)	96 (30%)	73 (23%)	37	321
AFTER MASS THE FEELING I HAVE IS						
	<u>It Was Too Long</u>	<u>Glad It's Over</u>	<u>No Gen. Feelings</u>	<u>"Good," Un-defined Feeling</u>	<u>Really Glad I Went</u>	<u>Tot Response</u>
Ch 1 - 1115	0	1 (2%)	5 (9%)	16 (30%)	31 (59%)	53
Ch 2 - 1700	0	0	7 (15%)	19 (41%)	20 (44%)	46
Ch 2 - 0900	0	0	6 (10%)	28 (47%)	26 (43%)	60
Ch 3 - 1700	7(8%)	3 (4%)	6 (7%)	30 (36%)	38 (45%)	84
Ch 3 - 1000	0	0	4 (15%)	9 (35%)	13 (50%)	26
Ch 3 - 1230	0	4 (11%)	3 (9%)	13 (37%)	15 (43%)	35
All	7(2%)	8 (3%)	31 (10%)	116 (37%)	148 (48%)	310

Table 24: Mass vs Age

FEET AT HOME AT MASS AT W-P?					
Age Group	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
18-21	16 (38%)	18 (43%)	5 (12%)	2 (5%)	1 (2%)
22-25	32 (47%)	25 (37%)	9 (13%)	2 (3%)	0
26-30	27 (47%)	25 (44%)	4 (7%)	1 (2%)	0
31-40	62 (48%)	61 (47%)	3 (2%)	3 (2%)	0
41-50	47 (52%)	38 (42%)	3 (3%)	1 (1%)	1 (1%)
over 50	26 (72%)	7 (20%)	3 (8%)	0	0

Table 25: Communion vs Age

COMMUNION?						
Age Group	Don't Receive	Receive Both Species	Receive Just Bread			
			Cup Unsanitary	Don't Feel Right	Other	
18-21	3 (8%)	25 (62%)	3 (8%)	6 (15%)	3 (8%)	
22-25	7 (10%)	40 (59%)	8 (12%)	6 (9%)	7 (10%)	
26-30	7 (13%)	41 (73%)	2 (4%)	1 (2%)	5 (9%)	
31-40	12 (9%)	88 (68%)	11 (8%)	3 (2%)	15 (12%)	
41-50	5 (6%)	43 (51%)	11 (13%)	8 (9%)	18 (21%)	
over 50	3 (8%)	19 (51%)	6 (16%)	4 (11%)	5 (14%)	

8. Priests and Homilies.

Availability of the priests was rated highly, essentially the same as in 1978.

CHAPLAINS ARE AVAILABLE WHEN I NEED THEM:

<u>Strongly Agree</u>	<u>Agree</u>	<u>Undecided</u>	<u>Disagree</u>	<u>Strongly Disagree</u>
96	203	94	10	3

There were four questions about the homilies. The reactions were generally favorable, the most negative being 17% who disagreed with the statement that the homilies were the right length. This can be compared to the 1978 results where 22% indicated the sermons were too long.

Table 26. Homilies

HOMILIES ARE -	<u>Strongly agree</u>	<u>agree</u>	<u>Un-decided</u>	<u>disagree</u>	<u>Strongly disagree</u>	<u>% top 2</u>	<u>1978</u>
Well prepared	99	257	37	26	4	84	80
Well delivered	89	235	55	37	5	77	
Relevant & timely	86	228	60	35	13	74	76
Right length	68	218	60	46	25	69	77

The only difference among masses occurred for the "Homilies are the right length" question. Here 27% of the Ch 3 - 1700 respondents disagreed, as opposed to 17% for all masses combined.

The final question in this section asked for preferences of homily basis. It seems that a greater percentage now than in 1978 think the homily should be primarily scripture-based.

Table 27.
Homily Basis

Basis for Homilies	Responses	1978
Scripture readings	226	76
Social problems	117	66
Church doctrine	58	26
Combinations	not a choice	336
Other	15	6
Total	418	510

9. Religious Education

The survey contained a series of questions on the elementary and high school RE programs and the Family RE program. Respondents who had children in first through twelfth grade were asked to answer these questions. The responses reported here are primarily from the 218 who answered the first question of this section, as shown in Table 28

Table 28. CCD at WPAFB?

Yes	No		Some/All No			Other	Total
	Cath School	Other CCD	Too old	Don't like	Inconvenient		
149 (68%)	16 (7%)	6 (3%)	11 (5%)	11 (5%)	9 (4%)	16 (7%)	218

Table 29. How Much RE?

Response	Number (%)	1978 (%)
Until 1st communion	3 (1%)	0
Until confirmation	22 (10%)	17 (11%)
Thru High School	73 (35%)	55 (37%)
Never stop	111 (53%)	76 (51%)
None	1 (1%)	1 (1%)
Total responses	210	149

Table 30. Read Textbooks & Parents' Notes?

	Always	Sometimes	Rarely	Never	No Ans.	Total
Number	67 (39%)	74 (43%)	17 (10%)	14 (8%)	46	218
1978	60 (42%)	62 (44%)	12 (8%)	8 (6%)	-	142

Table 31. RE Programs Meet Parish Needs
(218 RE respondees)

	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	No Opinion	% Agree
Elem RE	46 (28%)	79 (48%)	26 (17%)	10 (6%)	4 (2%)	53	76%
Hi School	11 (20%)	24 (44%)	11 (20%)	5 (9%)	4 (7%)	163	64%

The two questions concerning whether the RE programs meet needs were also scored by sorting all respondents who: (i) identified their children's ages as 5-14 and (ii) identified their children's ages as 15-18. These are the parents who are making decisions about sending their children to these RE programs.

Table 32. RE Programs Meet Parish Needs (Parents of potential students)

	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	No Opinion	% Agree
Elem RE	38 (28%)	61 (44%)	25 (18%)	9 (7%)	4 (3%)	46	72%
Hi School	8 (20%)	16 (41%)	9 (23%)	4 (10%)	2 (5%)	63	62%

These parents are slightly less positive than all who answered.

9.1 Elementary RE

Of most concern in an evaluation of the elementary program are parents of children in this RE program. Table 33 was developed from respondents who have children 5 to 14 and who said that they send them to the parish CCD program.

Although the overall ratings were generally good, about 10% of these parents do not think the Elementary RE program is meeting needs. The key deficiency noted is parental involvement and communication with teachers. There are also some questions about the teaching format and training of teachers.

The comparison in Table 34 with 1978 survey results indicates improvement in every elementary RE area. The 1978 responses were for all who answered these questions. The 1980 responses were for parents of CCD students.

9.2 High School RE

Of most concern in an evaluation of the high school program are the parents of high school RE students (Table 35). These parents are generally positive about the high school program; two-thirds agree that the program meets the parish needs and 11% disagree.

Table 33. RE responses, Parents of Elem RE Students

HOW MUCH RE?					
Until 1st Communion	Until Confirm	Thru H1 School	Never Stop	None	
0	11 (8%)	43 (34%)	73 (57%)	1 (1%)	
ELEM RE MEETS NEEDS					
Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	% Agree
35 (28%)	56 (45%)	20 (16%)	9 (7%)	4 (3%)	73
READ TEXTBOOKS/PARENTS' NOTES					
Always	Sometimes	Rarely	Never	No answer	
57 (43%)	60 (46%)	11 (8%)	4 (3%)	0	
RATINGS OF ELEM RE					
RE Areas	Excellent	Good	Fair	Poor	% Fair or Poor
Trained teacher	22 (19%)	71 (60%)	21 (18%)	4 (3%)	21%
Time of day	38 (31%)	70 (57%)	13 (11%)	2 (1%)	12%
Class length	36 (29%)	79 (64%)	6 (5%)	3 (2%)	7%
Parent/teacher comm.	21 (17%)	48 (40%)	40 (33%)	12 (10%)	43%
Teaching format	22 (20%)	63 (57%)	21 (19%)	5 (4%)	23%
School location	45 (36%)	58 (46%)	16 (13%)	6 (5%)	18%
Parent involvement	10 ((%)	49 (42%)	33 (28%)	24 (21%)	50%
Ave. score for all	16 (13%)	87 (70%)	22 (17%)	0	

Table 34. 1980/1978 Elem RE Responses

RE Area	1980 "Fair" or "Poor"	1978 "Fair" or "Poor"
Trained teachers	21%	23%
Time of day	12%	13%
Class length	7%	19%
Parent/teacher comm	43%	46%
Teaching format	23%	28%
School location	18%	25%
Parent involvement	50%	60%

Table 35. RE Responses, Parents of CCD High School Students

HOW MUCH RE?				
Until 1st Communion	Until Confirmation	Thru Hi School	Never Stop	None
0	7 (14%)	20 (40%)	23 (46%)	0
READ TEXTBOOKS/PARENTS' NOTES				
Always	Sometimes	Rarely	Never	No Answer
19 (39%)	21 (43%)	4 (8%)	4 (8%)	2 (4%)
HIGH SCHOOL RE MEETS NEEDS				
Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
7 (23%)	13 (43%)	7 (23%)	2 (7%)	1 (4%)
HIGH SCHOOL MEETING TIME/PLACE				
Good Time & Place	Good Time, Poor Place	Poor Time, Good Place	Poor Time, & Place	No Opinion
26	0	0	2	22

9.3 Family RE

The 218 RE respondents were asked about the Family Religious Education Program. There were 25 who said they participated. Those who answered "no" were asked "why not?" The most common reasons were lack of knowledge, bad time, and just not interested.

Table 36. Reasons for Not Participating in Family RE

Reason	Number
Don't know about it	32
Young children	9
Old children	10
Bad time	30
Too long	3
Not interested	52
Other	36
Total	172

9.4 Adult RE

Four questions about adult education asked about attendance, type program, obstacles, and topics. Of the 432 regular parish members, 418 responded to the question of attendance and 197 (47%) have attended within the past 4 years. Table 37 shows these answers by usual mass and in comparison to the 1978 results.

Table 37. Adult Education Attendance by Mass

	Ch 1 1115	Ch 2 1700	Ch 2 0900	Ch 3 1700	Ch 3 1000	Ch 3 1230	Total	1978
Yes	20 (32%)	24 (42%)	46 (57%)	52 (54%)	8 (22%)	39 (56%)	197 (47%)	150 (28%)
No	42 (68%)	33 (58%)	35 (43%)	44 (46%)	29 (78%)	31 (44%)	222 (53%)	386 (72%)

The Ch2 - 0900, Ch 3 - 1700, and Ch 3 - 1230 all have large proportions of adult education attendees. Overall, the adult education attendance has jumped significantly since 1978.

The preferred program type, as seen in Table 38, was tabulated for all who answered and for those who said "yes" to the attendance question. The attendees prefer classrooms (30%) and seminars (40%). No significant changes since 1978 are noted.

Table 38. Adult Education Format Preferences

Program Type	Number, Overall	Number, Attendees	1978
Trad. classroom	86 (24%)	53 (30%)	88 (18%)
Seminars	145 (40%)	71 (40%)	210 (44%)
Neighborhood gps	52 (14%)	19 (11%)	54 (11%)
Workshops	42 (12%)	19 (11%)	76 (16%)
Retreats	39 (11%)	15 (8%)	48 (10%)
Multiple answer	25	14	
No answer	43	6	

The next question asked about adult education obstacles--each person was asked to identify 2 obstacles. The time it's held and the lack of interest in adult education and/or the specific adult education programs appear to be the major obstacles.

Table 39. Adult Education Obstacles

	Greatest Obstacle	2nd Greatest Obstacle	Sum of Two
Time it's held	99	45	146
Lack of interest	75	29	104
Lack of information	46	33	79
Babysitting	38	13	51
Noninteresting program	23	27	50
No transportation	8	7	15
Other	48	21	69
None	58	16	74

All were asked to rank order seven suggested subjects for adult education programs. By a significant margin "Family Life" was the most popular subject.

Table 40 Adult Education Subjects

SUBJECT	RANKS							AVE RANK (ALL)	AVE RANK (ATTENDEES)	1978 AVE RANK
	1	2	3	4	5	6	7			
Family Life	178	51	60	49	29	10	9	2.4	2.5	2.3
Scripture	72	68	55	54	54	50	28	3.6	3.5	3.8
Prayer	28	77	83	59	59	40	30	3.8	3.8	4.1
Morality	43	65	52	77	61	45	37	3.9	3.7	3.4
Social Problems	30	61	59	48	47	99	42	4.3	4.2	4.0
Current Events	25	46	38	31	49	61	133	4.9	5.0	4.8
Liturgy	16	22	35	60	77	70	97	5.0	5.2	4.9

The rankings given by those who have attended adult education in the past four years are also shown. These rankings differ very little from the average rankings from all who answered. Since 1978, there appears to be somewhat more interest in scripture and prayer, somewhat less interest in morality and social problems.

10. Parish Participation

The 432 regular attendees were asked if they participated in activities in other parishes, and which activities. Eighteen percent (73) said yes. The activities pursued at other parishes are shown in Table 41.

Table 41 Activities in Other Parishes			
Activity	Number	Activity	Number
Charismatic Movement	16	Bible Study	14
Marriage Encounter	13	Bingo	7
Evening Adult Ed	9	Children's RE	7
Social Events	26	Prayer Group	16

Reasons for going to other parishes were given by 66 people and are shown in Table 42.

Table 42 Reasons for other parishes			
Reason	Number	Reason	Number
Better time	7	Better location	3
Better program	2	Not avail here	17
Supplements what we have	10	Other	10
Expands my horizons	9	Multiple ans	8

All 432 were asked 3 questions about the parish council. The responses were examined by usual mass but there was no significant differences. Tables 43 and 44 show the results. There responses are positive and an improvement from 1978.

Table 43
Parish Council
Performance

	strongly agree	agree	undecided	disagree	strongly disagree	% agree	1978 % agree
Parish council is providing a service	75	216	98	7	1	73%	67%
Parish is using talents of parish	39	214	116	25	5	63%	50%

Table 44 Would you serve on council?

Response	1980	1978
Yes, if elected	77 (20%)	74 (17%)
Yes, if appointed	66 (17%)	71 (16%)
NO	243 (63%)	295 (67%)

Two other questions asked about parish participation and parish spirit.
The results showed differences depending on the usual mass.

Table 45 Newcomers		strongly agree	agree	undecided	disagree	strongly disagree
Newcomers feel welcome to participate	CH1-1115	4 (8%)	24 (48%)	15 (30%)	6 (12%)	1 (2%)
	CH2-1700	2 (5%)	19 (43%)	16 (36%)	4 (9%)	3 (7%)
	CH2-0900	5 (8%)	31 (50%)	18 (29%)	8 (13%)	0
	CH3-1700	15 (17%)	29 (34%)	28 (33%)	8 (9%)	6 (7%)
	CH3-1000	4 (15%)	11 (41%)	8 (30%)	4 (15%)	0
	CH3-1230	5 (14%)	15 (42%)	11 (31%)	3 (8%)	2 (5%)
ALL		37 (12%)	130 (42%)	99 (32%)	33 (11%)	12 (3%)

In Table 45, the most positive masses on this question were the CH2-0900, CH3-1000, and CH3-1230 each with more than 56% agreeing. The CH3-1700 mass had the most variance of responses. This mass had the highest percentage strongly agreeing (17%) and the highest percentage strongly disagreeing (7%).

Table 46 Togetherness		strongly agree	agree	undecided	disagree	strongly disagree
The parish works together	CH1-1115	7 (13%)	28 (53%)	16 (30%)	2 (4%)	0
	CH2-1700	1 (2%)	28 (62%)	11 (24%)	3 (7%)	2 (5%)
	CH2-0900	9 (14%)	39 (61%)	14 (22%)	2 (3%)	0
	CH3-1700	19 (22%)	42 (49%)	15 (17%)	9 (10%)	1 (1%)
	CH3-1000	3 (11%)	14 (52%)	10 (38%)	0	0
	CH3-1230	3 (8%)	18 (50%)	11 (31%)	2 (5%)	2 (5%)
ALL		44 (14%)	174 (55%)	77 (24%)	18 (6%)	5 (1%)

In Table 46, the CH2-0900 mass was the most positive and the CH3-1700 mass was the most varied for this question with the greatest percent strongly agree (22%) and the greatest percent strongly disagree (10%).

10.1 Collections

Two questions about the offertory collections and financial support of the parish were answered by most of the regular attendees.

Table 47 Collections

1. I consider the offertory collection to be:		
Response		Number/Percent
Mostly charity since the military pays		70 (18%)
Personal/family sacrifice to God		111 (28%)
Personal/family responsibility		137 (35%)
Abs. necessary for the parish		71 (18%)
2. I am comfortable with what I know about how the collection money is used.		
Response		Number/Percent
Strongly agree		79 (19%)
Agree		208 (51%)
Undecided		80 (20%)
Disagree		34 (8%)
Strongly disagree		9 (2%)

10.2 Retreats

Two questions about retreats asked if "you would attend one?" and "what kind would you prefer?" Of the 432 regulars, 121 (30%) said yes, 221 (54%) said maybe, and only 66 (16%) said no. This compares with 1978 figures of 22%, 50%, and 28%. Retreat type preferences were given by 299 as shown in Table 48. They are very similar to the 1978 survey results.

Table 48 Retreat format

Type Retreat	1980 Number/Percent	1978 Percent
All male	31 (10%)	(11%)
All female	31 (10%)	(10%)
Married couples	109 (36%)	(34%)
Both male & female	67 (22%)	(24%)
Family	61 (21%)	(21%)

10.3 Social Activities

Two questions about social activities asked about frequency and type preferred.

Table 49 Parish Social Activities

	Too Many	About Right	Too Few
1980 Number (%)	3 (1%)	84 (25%)	251 (74%)
1978 Number (%)	3 (1%)	271 (67%)	121 (31%)

It is clear that there has been a major change since 1978 and in 1980 a large majority think there should be more social activities. In the second question, all were asked to choose 3 of a list of 8 activities which would "facilitate a sense of parish/community spirit." The results, and a comparison to the 1978 results are in Table 50. The preferences for picnics are even stronger than in 1978.

Table 50

Parish Activity Preferences

Activity	1st Choice	2nd Choice	3rd Choice	Total/%	1978 %
Annual picnic	96	65	22	183 - 19%	17%
Monthly newcomer coffee	88	27	39	154 - 16%	18%
Semi-annual picnics	69	55	30	154 - 16%	15%
Monthly potlucks	46	39	25	110 - 12%	12%
Hi/Bye potlucks	20	38	35	93 - 10%	9%
Game night	13	31	56	90 - 9%	11%
Parish dance	12	36	42	90 - 9%	10%
Mardi gras	6	34	36	76 - 8%	9%

10.4 CRHP Program

The survey asked about attendance at the Christ Renews His Parish Weekend, and, if not, "do you intend to?" Overall, 406 responded - 72 (18%) said yes and 334 (82%) said no. The approximate distribution of those who have attended by sex and usual mass is shown in Table 51.

Table 51 Distribution of CRHP Attendees

Usual Mass	%	SEX	%
CH1-1115	13%	Female	49%
CH2-1700	10%		
CH2-0900	20%		
CH3-1700	33%		
CH3-1000	9%		
CH3-1230	15%		
		Male	51%

Three hundred twenty-two responded to the question "do you intend to?" with the results in Table 52.

Table 52 Will you go to CRHP?

Response	Number/%	Response	Number/%
Yes	26 - 11%	Not my thing	48 - 15%
Like to, weekend work	25 - 8%	No	75 - 23%
Like to, weekends bad	43 - 13%	Other	22 - 7%
Possibly, if I knew more	75 - 23%		

10.5 Singles

Several questions were directed toward singles. There were 82 responses from singles (19%) of the 432 regular attendees. The first question asked them if they would participate if the parish sponsored a periodic singles social program. Of the 73 who answered, 30% said usually, 45% said sometimes, and 25% said probably not. This is shown by usual mass in Table 53.

Table 53 Singles	# Singles	Singles Social Program?		
		Usually	Sometimes	Prob Not
CH1-1115	18	3	10	4
1700	12	3	5	3
0900	14	7	1	1
1700	20	3	11	5
1000	7	2	3	2
1230	8	3	2	3
Total Parish	82	22	33	18

When these 82 were asked if they would volunteer to help organize, 12 didn't answer, 37 (45%) said yes, and 33 (40%) said no.

In order to better understand the singles portion of the parish, selected questions were tabulated just for them and compared to results parish wide, Table 54. The singles appear to feel less comfortable and close to the parish and participate less in parish activities than the average.

10.6 CWOC

The survey contained three questions concerning the Catholic Women of the Chapel Organization. The first asked if "you have ever been a member?" Of the 232 women regular attendees, 25 did not answer. Of those who did, 77 (37%) said yes and 130 (63%) said no. These are about the same percentages as in 1978. Those who said yes are fairly evenly distributed among the six masses. When asked the primary reason for not participating, 166 answered as shown in Table 55.

Table 54 Singles vs Whole Parish

Survey Question	Singles	Whole Parish
Usual Mass: CH 1-1115	22%	15%
Feel at home at mass - agree	80%	91%
Comfortable with EMS - disagree	21%	11%
Preferred mass type - first choice, Folk	33%	25%
Attended adult ed in last 4 years	28%	47%
Go to other parishes	18%	18%
Attended CRHP	9%	18%
Maybe CRHP, if I knew more	30%	23%
Newcomers feel welcome - agree	50%	54%
In church - silent aloofness or don't bother me	11%	7%
After mass - really glad I went	40%	47%

Table 55 Why not CWOC?

Response	Number
Don't know what's going on	19
Children in school problems	16
Pre-school children	12
I work	64
Don't care for program	4
Not interested in CWOC	18
Other	28
Multiple answers	4

The final question asked about CWOC program type "you would attend;" 160 responses were received.

Table 56 CWOC Program Preferences

Responses	Number
Workshops for charity	41
Bible study	10
Religious activities	5
Joint with Protestant women	3
Guest speakers	21
Evening programs	25
Other	7
Multiple answers	48

11. Summary, Conclusions, and Recommendations

In April 1980, the second of a series of parish surveys was administered to the Wright-Patterson AFB Catholic Parish. This report was prepared to organize and analyze the attitudes and opinions of the parish population and to identify significant trends based on the 1978 survey results. The major areas of analysis and presentation are demographics, the nursery use, liturgies, the mass, priests/homilies, religious education, and parish participation.

Liturgies. The response of the parish in this area was very positive. In both liturgy planning and liturgy performance, the clear majority of parishioners gave "good" or "above average" ratings in all areas. The results in all areas were improved from two years ago. Improvement efforts may be aimed towards some masses and perhaps music, which received the lowest ratings, although still positive.

Mass. Most parishioners like the masses as indicated by the facts that 91% say they "feel at home" and 85% report "good" or "really good" feelings about

mass. Communion in both species is received by 62% (as high as 71% for some masses, 73% for some age groups). Only 9% do not receive. Some masses are less positive and perhaps may be improved.

Religious Education. About 2/3 send their children to the elementary and high school RE programs. Of these, about 10% think that the programs do not meet parish needs. The elementary RE parents rated a number of aspects of the program. The ratings were improved in all areas from 1978 but did single out parent involvement and communication as lacking. The adult education participation has jumped from 1978's 28% to 47% who say they have attended in the last 4 years.

Parish Participation. About 18% of the parishioners attend other parishes for a variety of activities. The parishioners give the parish council fairly high ratings and give a so-so reaction to parish spirit in accepting newcomers and working together. One clear trend is an increased desire for social activities.

Overall. The parish appears to be growing spiritually, liturgically, and socially. Continued effort in identifying needs and program weakness as the basis for new efforts is recommended. A third parish survey in the spring of 1982 should help maintain this continuous process of parish development.

12. Final Comments

This report recommends the periodic use of a survey for military parishes. The strengths of surveys and benefits to parish leadership have been emphasized. An appreciation of the limitations is also important.

A survey gathers information from a subset of the total congregation. It captures opinions and attitudes at one point in time, but opinions and attitudes change. It uses brief, written questions and brief, limited responses which mean clear, unambiguous interpretation may be difficult. It is sometimes easy to forget that indicating an interest in some hypothetical program on a survey is different from showing up at the first meeting. With these limitations, it seems clear that survey results should not be the sole justification for parish decisions. Rather, survey results can be one useful input which, together with the experience, judgment, and analysis of parish leaders, should form the basis for allocating efforts and resources.

Appendix A

**The 1980 WPAFB
Catholic Parish Survey**

CATHOLIC PARISH SURVEY
April 1980

GENERAL INFORMATION

1. What is your age:
- ___ 18-21 ___ 31-40
___ 22-25 ___ 41-50
___ 26-30 ___ over 50
2. Sex:
- ___ Male
___ Female
3. Marital Status:
- ___ Married
___ Single
___ Divorced
___ Separated
___ Widow/er
4. You are:
- ___ Active duty military
___ Retired military
___ Civilian
___ Active military dependent
___ Retired military dependent
5. Number in family: _____ (ONLY ONE ANSWER PER FAMILY PLEASE! IF ANOTHER MEMBER OF YOUR FAMILY HAS ANSWERED THIS, JUST LEAVE BLANK.)
6. Age(s) of dependent children: _____
7. How long have you been at WPAFB: ____ Years ____ Months
8. Are you a regular attendee of the WPAFB Parish: ____ Yes ____ No
9. What Mass do you most often attend:
- Ch 1 - 1115 ____ Ch 2 - Sat 1700 ____ Ch 3 - Sat 1700 ____ Hosp - 0800 ____
Sun 0900 ____ Sun 1000 ____ Sun 1230 ____

IF YOU HAVE NURSERY AGE CHILDREN, ANSWER THE NEXT THREE QUESTIONS, OTHERWISE PROCEED TO QUESTION 13.

11. How often do you use the nursery:
- | | |
|---|--|
| <input type="checkbox"/> Never | <input type="checkbox"/> Twice a month |
| <input type="checkbox"/> Once a month or less | <input type="checkbox"/> Three or more times a month |
12. How many of your children use the nursery: _____
- 12a. If you do not use the nursery, or would prefer to use it more often, check the primary reason: (Note: The nursery is paid for from your Sunday offerings.)
- | |
|---|
| <input type="checkbox"/> Bad location for the Mass I like to attend |
| <input type="checkbox"/> Not open when I go to Mass/chapel activity |
| <input type="checkbox"/> I'm uneasy about the quality of care |
| <input type="checkbox"/> I prefer to keep my child/ren with me |
| <input type="checkbox"/> Other: _____ |

THE MASS (Circle or check one that best reflects your opinion.)

SA - Strongly Agree

D - Disagree

A - Agree

SD - Strongly Disagree

U - Undecided

13. I feel at home at Mass at Wright-Patt:

SA A U D SD

14. Attendance at Mass is a drudge for me:

SA A U D SD

15. The chaplains are available when I need them:

SA A U D SD

16. I feel "comfortable" receiving communion from a Eucharistic Minister:

SA A U D SD

16a. Check the statement about communion that best applies to you:

- ☐ I don't normally receive communion
☐ I usually receive communion under both species
☐ I receive bread only, because I believe the cup is unsanitary
☐ I receive bread only because I don't feel right about the cup
☐ I usually receive bread only because the cup takes too long
☐ I usually receive bread only because _____

18. The homilies I hear are well prepared:

SA A U D SD

18a. The homilies I hear are well delivered:

SA A U D SD

19. The homilies I hear are relevant and timely:

SA A U D SD

20. The homilies I hear are the right length:

SA A U D SD

21. I prefer homilies to be based on: (Put "1" by your first choice and "2" by your second choice.)

- ☐ Scripture readings
☐ Social problems

- ☐ Church doctrine
☐ Other (Specify) _____

22. The current Mass schedule is satisfactory:

SA A U D SD

If you checked "D" or "SD" how would you like it changed? _____

23. Which of the following is your Mass preference: (Choose your first two.)

- | | |
|---|--|
| <input type="checkbox"/> Mass with music | <input type="checkbox"/> Folk Mass |
| <input type="checkbox"/> Mass with congregation singing | <input type="checkbox"/> Mass in Latin |
| <input type="checkbox"/> Mass with no music or singing | <input type="checkbox"/> Other (Specify) _____ |
| <input type="checkbox"/> Traditional high mass | _____ |

24. What type of hymns do you prefer to sing:

- | | |
|--------------------------------------|--|
| <input type="checkbox"/> Traditional | <input type="checkbox"/> Other (Specify) _____ |
| <input type="checkbox"/> Folk | _____ |
| <input type="checkbox"/> Combination | <input type="checkbox"/> I don't like to sing |

25. At our liturgies how would you rate all of the following areas according to the following scale:

1 - excellent 2 - good 3 - fair 4 - poor

- | | |
|---|---|
| <input type="checkbox"/> Sense of prayerfulness | <input type="checkbox"/> Performance of guitar group |
| <input type="checkbox"/> Sermons | <input type="checkbox"/> Performance of ushers |
| <input type="checkbox"/> Singing | <input type="checkbox"/> Performance of servers |
| <input type="checkbox"/> Sense of community | <input type="checkbox"/> Performance of lectors |
| | <input type="checkbox"/> Performance of Eucharistic Ministers |

CATHOLIC EDUCATION (ANSWER THIS SECTION ONLY IF YOU HAVE CHILDREN IN FIRST THROUGH TWELFTH GRADE.)

25a. Check the statement(s) that best apply:

- ☐ My child/ren attend(s) CCD at WPAFB
- ☐ We don't use the CCD program because our children are in Catholic School
- ☐ We don't use the CCD program because we prefer the program at another parish
- ☐ Some/all my children don't go to CCD because they're too old
- ☐ Some/all my children don't go to CCD because they don't like the program
- ☐ Some/all my children don't go to CCD because the time or location is inconvenient
- ☐ Other: _____

27. How long do you think a person should attend religious education:

- | | |
|---|---|
| <input type="checkbox"/> Until First Communion | <input type="checkbox"/> Never stop attending |
| <input type="checkbox"/> Until Confirmation (about 8th grade) | <input type="checkbox"/> Doesn't need any |
| <input type="checkbox"/> Through High School | |

28. The religious education program is meeting the needs of the Elementary School children:

SA A U D SD No Opinion

29. Have you read the CCD textbook or parents' notes your child/ren brings home:

- | | | | |
|---------------------------------|------------------------------------|---------------------------------|--------------------------------|
| <input type="checkbox"/> Always | <input type="checkbox"/> Sometimes | <input type="checkbox"/> Rarely | <input type="checkbox"/> Never |
|---------------------------------|------------------------------------|---------------------------------|--------------------------------|

30. (33) Please rate the following areas of the Elementary religious education program using the following scale:

1 - excellent 2 - good 3 - fair 4 - poor 5 - don't know

<input type="checkbox"/> Adequately trained teachers	<input type="checkbox"/> Teaching format
<input type="checkbox"/> Time of day	<input type="checkbox"/> Location of school
<input type="checkbox"/> Length of each class	<input type="checkbox"/> Parental involvement
<input type="checkbox"/> Parent/Teacher communications	

31. (34) The High School CCD program is meeting the needs of our parish:

SA A U D SD No Opinion

32. (35) The meeting time and place of the High School CCD program is:

<input type="checkbox"/> Good time and place	<input type="checkbox"/> Poor time, good place
<input type="checkbox"/> Good time, poor place	<input type="checkbox"/> Poor time and place
	<input type="checkbox"/> No Opinion

33. Do you participate in the monthly Family Religious Education Program:

☐ Yes ☐ No

34. If NO, please check the primary reason:

☐ I don't know what it's about
☐ Children are too young
☐ Children are too old
☐ No children
☐ Bad time
☐ Takes too long
☐ It's just not something I'm interested in
☐ Other: _____

ADULT EDUCATION (ALL ANSWER)

37. Have you attended an adult religious education program within the past four years? ☐ Yes ☐ No

39. If you attend or were to attend an adult education program, which type of program would you prefer:

<input type="checkbox"/> Traditional classroom	<input type="checkbox"/> Neighborhood groups
<input type="checkbox"/> Seminars	<input type="checkbox"/> Workshops
	<input type="checkbox"/> Retreats

40. What are the two greatest obstacles to your attendance at an adult education program: (Number as 1 and 2)

<input type="checkbox"/> Babysitting	<input type="checkbox"/> Time activity is held
<input type="checkbox"/> Lack of interest in activity	<input type="checkbox"/> Lack of transportation
<input type="checkbox"/> Lack of information on program	<input type="checkbox"/> Other (Specify) _____
<input type="checkbox"/> Lack of an interesting program	<input type="checkbox"/> None

41. Rank by number the importance which you place upon the following subjects for an adult education program: (Number 1 being the most important through number 7 being the least important.)

<input type="checkbox"/> Family life	<input type="checkbox"/> Current events
<input type="checkbox"/> Scripture	<input type="checkbox"/> Social problems
<input type="checkbox"/> Prayer	<input type="checkbox"/> Liturgy
<input type="checkbox"/> Morality	

LITURGY PLANNING

42. How do you rate the following according to the following scale:

- | | |
|-------------------------|--------------------|
| 1 - well planned | 4 - below average |
| 2 - better than average | 5 - poorly planned |
| 3 - average | 6 - don't know |

<input type="checkbox"/> Holy Week Masses	<input type="checkbox"/> Sat/Sun Masses
<input type="checkbox"/> Christmas Masses	<input type="checkbox"/> Family Program Masses
<input type="checkbox"/> Sacramental Preparation (0900 Mass)	<input type="checkbox"/> Music at Masses

43. I am in favor of occasional special liturgies (Children's Mass, Latin Mass, etc.):

SA A U D SD

PARISH PARTICIPATION

44. Do you participate in activities in other parishes (other than parochial school activities)? ☐ Yes ☐ No

45. If Yes, please check those that apply:

<input type="checkbox"/> Charismatic Movement	<input type="checkbox"/> Prayer groups
<input type="checkbox"/> Marriage Encounter	<input type="checkbox"/> Bible study
<input type="checkbox"/> Evening Adult Education	<input type="checkbox"/> Bingo
<input type="checkbox"/> Social events	<input type="checkbox"/> Children's Religious Education
<input type="checkbox"/> Other: _____	

46. If Yes to Question 44, please check primary reason:

<input type="checkbox"/> Better time	<input type="checkbox"/> Better location
<input type="checkbox"/> Better program	<input type="checkbox"/> Not available in our parish
<input type="checkbox"/> Supplements my activities in our parish	<input type="checkbox"/> Other: _____
<input type="checkbox"/> Expands my horizons beyond an individual parish	_____

47. Would you be willing to (or do you now) perform one or more of the following services: (USE "H" FOR HUSBAND; "W" FOR WIFE; "S" FOR SINGLE; OR "C" FOR CHILD.)

<input type="checkbox"/> Usher	<input type="checkbox"/> Mass server
<input type="checkbox"/> Commentator/Reader	<input type="checkbox"/> Cantor
<input type="checkbox"/> Banner making	<input type="checkbox"/> Planning liturgy
<input type="checkbox"/> Sing in Adult Choir	<input type="checkbox"/> Sing in Folk Group
<input type="checkbox"/> Sing in choir for special occasions	<input type="checkbox"/> Serve on social committee
<input type="checkbox"/> Sing in Youth Choir	<input type="checkbox"/> Assist in CCD (non-teach)
<input type="checkbox"/> Teach in CCD	<input type="checkbox"/> Clerical assistant
<input type="checkbox"/> Eucharistic Minister	<input type="checkbox"/> Work in parish library
<input type="checkbox"/> Work on publicity	<input type="checkbox"/> Song leader
	<input type="checkbox"/> Youth ministry

NOTE: IF INTERESTED, PLEASE CALL THE CHAPEL OFFICE OR SEE ONE OF THE USHERS.

48. The parish council is providing a service to the parish community:

SA A U D SD

49. The parish is effectively using the talents of parishioners:

SA A U D SD

50. Would you serve on the parish council:

☐ Yes, if elected ☐ Yes, if appointed ☐ No

50a. I consider the offertory collection to be:

☐ Mostly a charitable donation since the military pays most of the parish bills.

☐ A personal or family sacrifice to God.

☐ A personal or family responsibility to the parish.

☐ Absolutely necessary for support of the parish.

50b. I am comfortable with what I know about how the collection money is used:

SA A U D SD

51. Would you attend a parish-sponsored retreat:

☐ Yes ☐ No ☐ Maybe

52. What kind of retreat would you prefer: (More than one may be checked)

☐ All male

☐ Both male and female

☐ All female

☐ Family

☐ Married couples

53. The parish social activities are:

☐ Too many

☐ About right

☐ Too few

55. Which of the following activities facilitate a sense of parish/community spirit: (Choose 3 with number 1 being the most appealing.)

☐ Monthly coffee for newcomers

☐ An annual picnic

☐ A Hi/Bye potluck supper

☐ A parish mardi gras (pre-Lent)

☐ A monthly potluck supper

☐ A parish dance

☐ Semi-annual picnics

☐ Game night

Other ideas (specify): _____

55a. Have you participated in the Christ Renews His Parish program?

☐ Yes ☐ No

55b. If No, do you intend to?

☐ Yes

☐ I'd like to, but I have a problem with weekend work.

☐ I'd like to, but weekends are bad for reasons other than work (baby-sitters, family illness, etc.)

☐ Possibly, if I knew more about it.

☐ Not likely; it's not my thing.

☐ No

☐ Other: _____

THE FOLLOWING SECTION IS FOR SINGLE ADULTS ONLY

55c. If the parish sponsored a periodic singles social program, would you participate?

☐ Usually

☐ Sometimes

☐ Probably not

55d. If the parish called for someone to help organize, would you volunteer?

☐ Yes ☐ No

THE FOLLOWING SECTION IS FOR WOMEN ONLY

56. Were you ever a member of a Catholic Women of the Chapel organization?

☐ Yes ☐ No

57. If you do not usually participate here, check the primary reason:

☐ I do usually participate.

☐ I don't usually know what's going on.

☐ Problems with children leaving for or coming from school.

☐ Problems with pre-school children.

☐ I work.

☐ I don't care for the program.

☐ CWOC is just not something I'm interested in.

☐ Other: _____

58. What type of CWOC programs would you attend:

☐ Workshops for charity (Shoe Fund, etc.)

☐ Bible Study

☐ Religious activities

☐ Joint programs with the Protestant Women of the Chapel

☐ Guest speakers

☐ Evening programs (Other than social events)

☐ Other: _____

59. Newcomers feel welcome to participate in the parish and are not frozen out by old timers or special interest groups.

SA A U D SD

60. The parish seems to work together as a unit.

SA A U D SD

61. When in church I sense a feeling of:

☐ Closeness among parishioners
☐ Polite but somewhat distant cordiality
☐ A silent aloofness among parishioners
☐ "A don't bother me" attitude

62. (More than one can be checked): When Mass is over I usually:

☐ leave during the recessional
☐ leave immediately after the recessional
☐ stay a few minutes to chat with friends
☐ stop to greet the priest

63. After Mass the feeling I have is:

☐ It should have been over sooner
☐ I'm glad it's over
☐ No general feelings
☐ A "good" but undefineable feeling
☐ I'm really glad I went

64. There are too many ceremonial functions being used as an adjunct to the Mass, (i.e. incense, gospel processions, etc.)

SA A U D SD

Appendix B

Recommended Improvements to
the 1980 WPAFB
Catholic Parish Survey

Recommended Improvements to the 1980 W-PAFB Catholic Parish Survey

The following recommended modifications to the 1980 survey have been developed based upon the experiences with collating, analyzing, and interpreting the survey data. Of course, the recommendations concerning specific questions apply only if the specific issue raised by the question is relevant the next time the survey is to be used.

General Instructions. A short set of instructions is needed. Include prominently: "Select only one answer to each question. If several answers apply, then select the best answer."

- Q1. Use year groups with the same number of years. Recommend the following: 18-21, 22-25, 26-29, 30-33, 34-37, 38-41, 42-45, 46-49, 50 or older.
- Q5. Make this one question three by also asking for Adults (18 or older) and Children.
- Q9. Add after this question another because some seemed to attend several masses. "For the mass you marked in question 9, do you attend: _____ almost always or _____ just more often than others?"
- Q10. Before the nursery questions, add: "Do you have nursery-age children (ages 1 to 6)? _____ No _____ Yes. How many? _____. If yes, answer the next three questions."
- Q15. Move this question to be with the parish participation questions.
- Q16a. Make the 5th and 6th responses parallel in construction to the 3rd and 4th responses.
- Q18
to
20 Some people had trouble responding. Change the possible responses to the following: "Always, Usually, Sometimes, Rarely, Never."
- Q19. This question asked about two subjects. Reword. Maybe: "...have meaning to me in my daily life."
- Q21. Do not ask for two choices.
- Q23. Reword the responses; e.g., what's difference between 1st and 2nd responses? Renumber to be two question numbers. This makes computer coding easier.
- Q25. Change "sermons" to "homilies," and renumber to 9 question numbers.

- Q25a. Confusion exists between the 1st response and the 4th, 5th or 6th response. Needs rewording. Before this question, make the first question in the RE section question 27. Then ask, "Do you have children in P through 8th grade? ____yes ____no. If no, skip to question ____."
- Q30. Reword "Teaching format." Renumber with 7 question numbers.
- Q31. Before this question, ask: "Do you have children in 9th through 12th grades? ____yes, ____no. If no, skip to question ____."
- Q40. Renumber to 2 question numbers.
No clear difference between responses 2 and 4.
- Q41. Renumber to 7 question numbers.
- Q42
to
Q43. Move to other liturgy questions. Renumber Q42 to be 6 question numbers.
- Q45. Make the response "other" the last one. Renumber to be 9 question numbers.
- Q47. Consider deleting.
- Q50. Delete the response: "yes, if appointed."
- Q50a. Responses are not "mutually exclusive." Reword or make several questions.
- Q50b. May reword to ask if people "know how collection is used;" not if they are "comfortable with what they give." Maybe two questions.
- Q52. Distinctions among responses 3, 4, and 5 are not clear. Reword. Delete the comment: "more than one may be checked."
- Q55. Renumber to be 3 question numbers.
- Q56. May want to read: "Are you, or were you ever, a..."
- Q57. Delete 1st response. Clarify distinction between last two responses.
- Q58. May want to allow 3 responses. If so, renumber to be 3 question numbers.
- Q61
to
Q63. Move to other questions about Mass.
- Q61. Need another response: "Other."
- Q62. Reword so that responses can be mutually exclusive. May need several questions.
- Q63. Need another response: "Other."

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example of a parish survey effort: the survey instrument, an example report of results, and recommended modifications to any follow-on survey. ↗

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