

EMERGING MODELS
OF PASTORAL LEADERSHIP

*A joint project of five Catholic national
ministry organizations funded by Lilly
Endowment Inc. Research conducted by
the Center for Applied Research in the
Apostolate*

The Changing Face of U.S. Catholic Parishes

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EMERGING MODELS OF PASTORAL LEADERSHIP

This project is the work of five Catholic national ministerial organizations collaborating on sustaining the pastoral excellence of the emerging models of pastoral leadership in the Catholic Church. These organizations believe that, at this time, the life of the Catholic Church depends on ongoing and sustained collaboration at all levels. Their vision is for a more fully collaborative, competent, and mission-focused pastoral leadership, strengthened in their service to parish communities at all levels. These organizations have researched marks of excellence for vibrant parishes and are committed to providing research and dialogue with pastoral leadership in pursuing this excellence. In order to create a climate in which much needed research, theological reflection, and practical transforming action can take place, this Project has set three goals: 1) To provide solid research on the emerging models of parish pastoral leadership; 2) To stimulate a national conversation about the use of pastoral imagination to create vibrant parishes; and 3) To explore ways in which national associations can collaborate to serve the Church.



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National
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of Church Personnel
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National Catholic
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of Priests
Councils



Funded by Lilly Endowment Inc.

The Emerging Models Project is made possible by the generosity of Lilly Endowment Inc., which established its “Sustaining Pastoral Excellence Grant Program” in 2002. This program was designed to provide funding to organizations that would establish projects to enhance pastoral leadership in parishes and congregations across the country. As a result of being selected to participate, the Emerging Models Project has been able to provide national support by sharing ideas for enhancing parish life with our constituencies and with parishes and dioceses across the country.



Research conducted by the Center for Applied Research in the Apostolate (CARA)

CARA is a national, non-profit, Georgetown University affiliated research center that conducts social scientific studies about the Catholic Church. Founded in 1964, CARA has three major dimensions to its mission: to increase the Church's self-understanding, to serve the applied research needs of Church decision-makers, to advance scholarly research on religion, particularly Catholicism. CARA's longstanding policy is to let research findings stand on their own and never take an advocacy position or go into areas outside its social science competence.

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The Changing Face of U.S. Catholic Parishes

Executive Summary

In 2009, the Emerging Models of Pastoral Leadership project, a Lilly Endowment Inc. funded collaboration of five Catholic national ministerial organizations, commissioned the Center for Applied Research in the Apostolate (CARA) at Georgetown University to conduct a series of three surveys in parishes nationwide. The first of these was a single informant survey sent to parishes to develop a portrait of parish life in the United States today. This survey was in the field from March 2010 to December 2010. This report includes results from this survey based on a sample of 5,549 U.S. parishes. A total of 846 parishes responded, for a response rate of 15.3 percent. The margin of sampling error for the survey is ± 3.3 percentage points.

Major Findings

History, Location, and Size

- The average year of parish founding is 1920. About a third of U.S. Catholic parishes (32 percent) were established after 1950 and another third (33 percent) were erected before 1900. Parishes also provided the year of construction for the current church building. Most parishes report the current church building was constructed in the 1940s and 1950s.
- Thirty-seven percent of U.S. Catholic parishes are in the Midwest and 24 percent in the Northeast. More than one in five parishes (22 percent) are in the South and only 17 percent are in the West.
- The average number of registered households in U.S. parishes is 1,168 (median of 761). A third of parishes have more than 1,201 registered households. The percentage of parishes with 200 or fewer households dropped from 24 percent in 2000 to 15 percent in 2010. Parishes with more than 1,200 registered households now make up 33 percent of all parishes.
- U.S. parishes average 3,277 (median of 1,950) individual registered parishioners. In 2000, the average number of registered parishioners was 2,260. This number has risen by 45 percent as the Catholic population has grown and parishes in the U.S. have been closed and consolidated. Smaller parishes are more likely than larger parishes to be closed or consolidated. Forty percent of all growth in registered parishioners in U.S. parishes from 2005 to 2010 was among Hispanic/Latino(a)s.

Worship and Sacraments

- The average number of Mass attenders at Sunday/Saturday Vigil Masses on a typical weekend in October is 1,110 (median of 750). On average, this number represents 38 percent of registered parishioners and 47 percent of parish capacity (number of Masses multiplied by seating capacity). Smaller parishes have a higher proportion of parishioners attending Mass than larger parishes.

- Most parishes (82 percent) celebrate Mass at only one site. However, 13 percent celebrate Mass at two sites in a typical week and 5 percent of parishes celebrate Mass in three or more sites.
- The median number of Sunday/Saturday Vigil Masses each week in U.S. parishes is four (average of 3.8). One in ten parishes (10 percent) celebrates only one of these Masses per week. Twenty-eight percent celebrate five or more. The median number of weekday Masses in parishes is five (average of 5.3).
- One in three parishes (29 percent) celebrates Mass at least once a month in a language other than English. This is an increase from 22 percent of parishes in 2000. Most of these Masses, 81 percent, are in Spanish. Overall, about 6 percent of all Masses (weekday and weekend) are celebrated in Spanish.
- Thirty-seven percent of parishes indicate that they have some special observance for particular cultural or ethnic groups in the parish. By far, the most common of these is a celebration for the Feast Day of Our Lady of Guadalupe. Twenty-one percent of all U.S. parishes indicate a special observance of this day.
- The typical U.S. parish has 57 infant baptisms, 58 first communions, 44 confirmations, 14 marriages, and 29 funerals each year. Smaller parishes tend to have more sacramental activity per registered parishioner than larger parishes. However, in all but the smallest parishes (those with 200 or fewer registered households) the ratio of infant baptisms to funerals is on average 2 to 1.
- On average, respondents indicated that the proportion of parishioners who are non-Hispanic white have decreased in the last five years as Catholics of other races and ethnicities make up a larger part of registered parishioners. Parishes in the South and West are more racially and ethnically diverse than those in the Midwest and Northeast.

Finances

- In the average American parish, the total operating revenue of about \$695,000 exceeds expenses of \$626,500. The average surplus is 4.3 percent of revenue. However, 30 percent of parishes indicate that their expenses exceed their revenue. Of those parishes reporting a deficit, the average size for the shortfall is 15.8 percent of revenue.
- Total weekly offertory is about \$9,200 or \$9.57 per registered household. Offertory has grown in the last five years, on average, by more than 14 percent. Smaller parishes generally collect more per registered household in offertory than larger parishes.

Programs and Ministries

- Parishes are most likely to have programs and ministries for sacramental preparation, religious education, and for the infirm and homebound (86 percent or more). Majorities have youth ministry (76 percent), ministry to seniors (64 percent), social services to meet individual needs (59 percent), and ministry to the bereaved (54 percent).

- A majority of parishes (56 percent) report some sort of commitment to a Catholic school. Twenty-four percent indicate that they have a parish school, 25 percent support a regional school, and 8 percent indicate a combination of these commitments.

Staff

- The total number of people on parish staffs in the United States is estimated to be 168,448. This total includes ministry staff and volunteers as well as non-ministry staff and volunteers (including parish bookkeepers, groundskeepers, cooks, etc.). The average parish has a total staff size of 9.5 members with 5.4 individuals in ministry positions.
- The estimated number of lay ecclesial ministers (paid in ministry for at least 20 hours per week) in the United States is approximately 38,000 (2.1 per parish). Fourteen percent of these individuals are vowed religious and 86 percent other lay persons. Overall, 80 percent are female and 20 percent male. Seven percent are under the age of 30. Eleven percent are in their 30s and 22 percent in their 40s. Thus, four in ten LEMs are estimated to be under the age of 50. It is estimated that the U.S. Church is adding about 790 new lay ecclesial ministers to parish ministry staffs each year.
- Nearly half of *all* individuals on parish staffs are lay women (49 percent). Including religious sisters (3 percent), parish staffs in the United States are 52 percent female. Priests account for 18 percent of parish staff members and deacons make up 4 percent. Religious brothers are 1 percent of parish staff members and other lay men make up 21 percent of all parish staff members. Among ministry staff specifically, lay persons are fewer in number and clergy are more prevalent. One in four ministry staff is a diocesan priest (24 percent). Fourteen percent of ministry staff are deacons, 6 percent are religious priests, 5 percent are religious sisters, and 1 percent religious brothers; half are other lay ministry staff. Fifty-six percent of all parish staff members are between the age of 50 and 69. Fifty-five percent of ministry staff is of this age.
- Ninety-three percent of U.S. parishes indicate that they have a pastoral council and more, 97 percent, say they have a parish finance council.
- More than one in four parishes (27 percent) are utilizing multi-parish ministry where the parish is most often “clustered” or “linked” (among other arrangements) to another parish. A third of these parishes (33 percent) indicate that this is a relatively new development, beginning sometime after 2004. These parishes are most likely to share sacramental preparation ministries (54 percent), RCIA (53 percent), or religious education and faith formation for children (51 percent).

Introduction

In 2009, the Emerging Models of Pastoral Leadership project, a Lilly Endowment Inc. funded collaboration of five Catholic national ministerial organizations, commissioned the Center for Applied Research in the Apostolate (CARA) at Georgetown University to conduct a series of three surveys in parishes nationwide. The first of these was a single informant survey sent to parishes to develop a portrait of parish life in the United States today. This is to be followed by surveys of parish leaders in a sub-sample of 60 of these parishes as well as in-pew surveys with their parishioners. This report includes results from the first survey.

The parish survey is based on a partially stratified random sample of 5,549 U.S. parishes. The stratification of the first 3,500 parishes sampled was based on weighting by the arch/diocesan averages of the percentage of the Catholic population *and* the percentage of the number of Catholic parishes in the United States in each arch/diocese as reported in *The Official Catholic Directory (OCD)*. This stratification ensured that parishes representing the full Catholic population were included rather than a sample dominated by areas where there are many small parishes with comparatively small Catholic populations.

If this form of stratified sampling was not initially used, the largest number of parishes in the study would be in the Midwest and parts of the Northeast, areas where Catholic historically have lived and many small town parishes were built. However, over the last century, dramatic demographic changes and evolving patterns of immigration have resulted in disproportionality between the geographic distributions of Catholic population and Catholic parishes. Simple random sampling would under-represent the parish life of many Catholics living in the South and West, who, on average, attend newer and larger parishes.

For example, in 2009 (when the sample was designed) 11.8 percent of the total U.S. Catholic population lived in four contiguous California arch/dioceses: Los Angeles, Orange, San Diego, and San Bernardino. However, only 2.9 percent of all U.S. parishes were in these arch/dioceses at that time. By comparison, 4.8 percent of the total U.S. Catholic population lived in the six following Midwestern arch/dioceses: Dubuque, Peoria, Sioux Falls, Fargo, La Crosse, Lincoln, Sioux City, and St. Cloud. Yet, these arch/dioceses contained 6.6 percent of all U.S. parishes at that time. Overall, there was 32 percent disproportionality between the Catholic population and parishes in all U.S. dioceses in 2009.¹

Following the sampling of 3,500 parishes, CARA also sampled an additional 2,049 parishes using simple random sampling. These parishes were selected to ensure that the survey included at least 800 responses, after initial response rates to the survey were lower than expected.

¹ If simple random sampling would have been used we would have expected only 59 parishes in Archdiocese of Los Angeles to be selected (out of 287). This would have been only 6 more than 53 parishes that would be expected to be selected from the Diocese of Buffalo, even though the Catholic population in that diocese was only 16 percent the size of the Archdiocese of Los Angeles at that time.

Following a series of reminders and a field period spanning from March 2010 to December 2010, a total of 846 parishes responded to the survey for a response rate of 15.3 percent. The margin of sampling error for the survey is ± 3.3 percentage points.

A number of cross-time comparisons are made in this report to CARA's National Parish Inventory (NPI). This is CARA's database of parish life that was initiated in 1998 and updated periodically since that time. To compile this database, CARA mailed a one-page questionnaire to every parish in the country asking for parish characteristics. The database included information on 87 percent of all U.S. parishes in 2000.

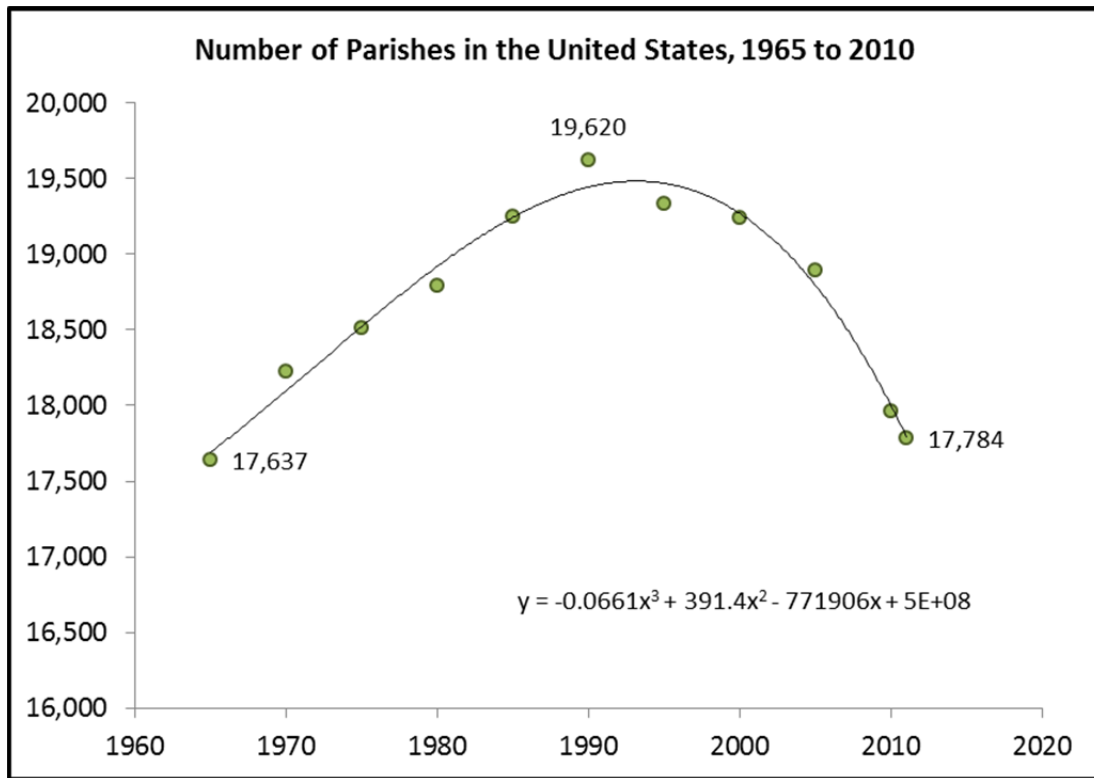
Background: Balancing the Parish Life Equation

Parish life in the United States has been undergoing significant changes in the last decade. A number of evolving trends have combined to alter the ways in which parishes operate. Church leaders must generally try to balance a delicate equation:

On one side, they must provide worship sites—each of which has its own seating capacity and number of Masses. These parishes must be staffed by a sufficient number of priests, deacons, and/or lay ecclesial ministers (LEMs).

On the other side, Church leaders must consider the demands on these parishes in terms of the local size of the Catholic population, its frequency of Mass attendance, and needs for sacraments.

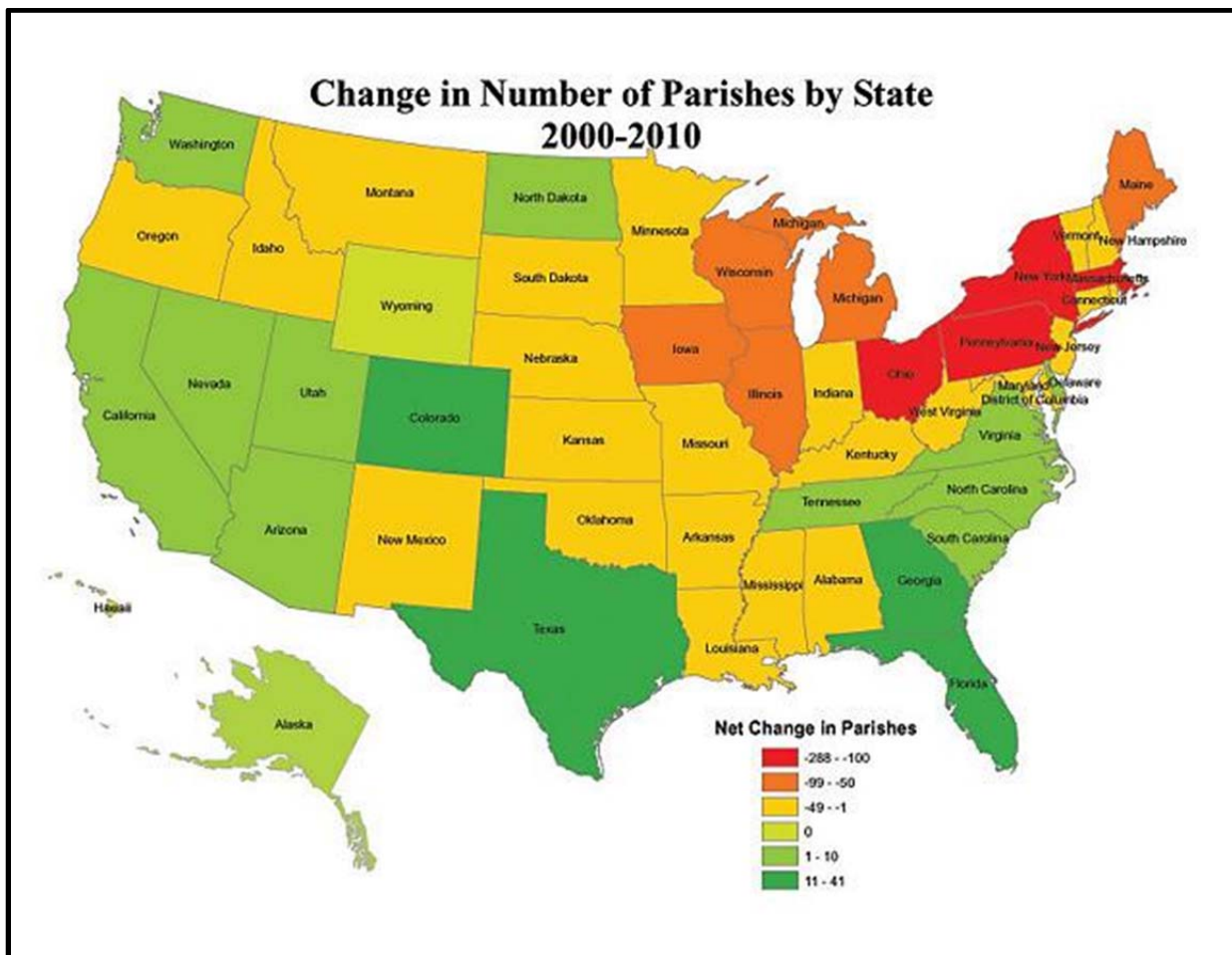
In the last decade, through a combination of closing and mergers, Church leaders have reduced the number of Catholic parishes in the United States by 1,359 parishes (a decline of 7.1 percent). In 2000, the Church had more than 19,000 parishes nationally and by decade's end it had fewer than 17,800, almost the same number it had in 1965.



These parish closures are concentrated in areas of the United States where waves of Catholic immigrants created parishes in the 19th and 20th centuries. These parishes were often erected in urban areas and met the needs of specific populations and languages. Now in the 21st century the distribution of the Catholic population is no longer closely aligned with these parishes. In the post-World War II era the Catholic population began to shift. Many Catholics

moved to the suburbs out of the urban ethnic enclaves. They also moved away from the Rustbelt areas of the Northeast and the farming communities of the Midwest into the Sunbelt. New waves of Catholic immigration from Latin America have led to even more growth in the South from coast to coast.

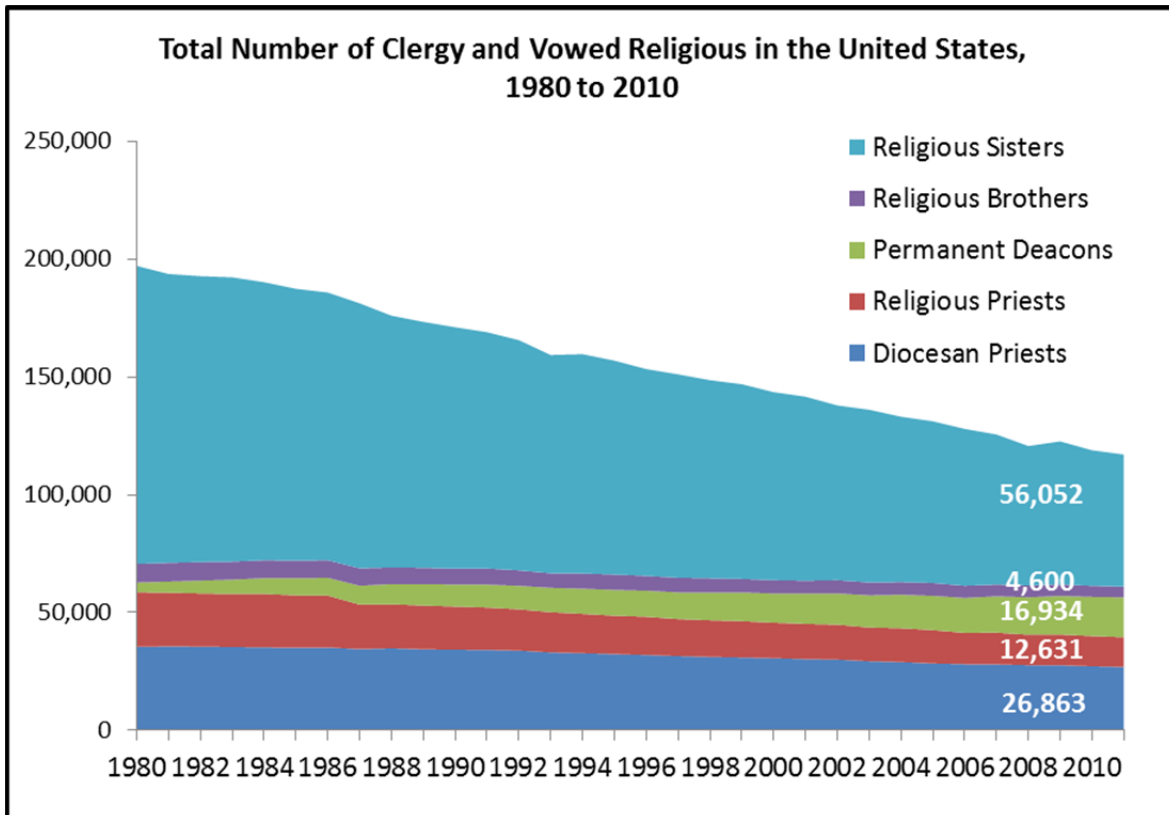
The Catholic population has realigned itself in the course of a few generations. People move, parishes and schools do not. As the map below shows, many of the parish closures and mergers have been in inner cities of the Northeast and Midwest where Catholic population has waned. At the same time, it is also the case that in only a few states (dark green) are there a significant number of new parishes being created.



There are also fewer priests available to serve in these parishes. Although the average number of priestly ordinations in the U.S. has been about 500 per year in the last 25 years, there are fewer men being ordained than what is needed to replace an aging clergy population. The number of diocesan priests in the United States declined by 11 percent in the last decade and many of these men are now retired or plan to retire in the next decade. Without an increase in the number of priestly ordinations these declines are expected to continue in the decades ahead.²

² For a detailed projection of the number of active diocesan priests expected to be available in the U.S. see “Facing a future with fewer Catholic priests” by Mark M. Gray in *Our Sunday Visitor*, June 27, 2010.

The number of religious priests, religious brothers, and religious sisters is also declining. However, the number of permanent deacons is increasing. Together, the total number of clergy and vowed religious in the United States in 2010 was 117,080. By comparison this totaled 197,172 in 1980. This change represents a decline of 41 percent in the last two decades.



The analysis of the survey data for this report reveals a number of findings that are linked to these changes in the number of parishes, clergy, and vowed religious, including an increasing number of lay ecclesial ministers (i.e., those lay persons in paid parish ministry for 20 or more hours per week), larger parish sizes, and an increasing number of Masses per parish.

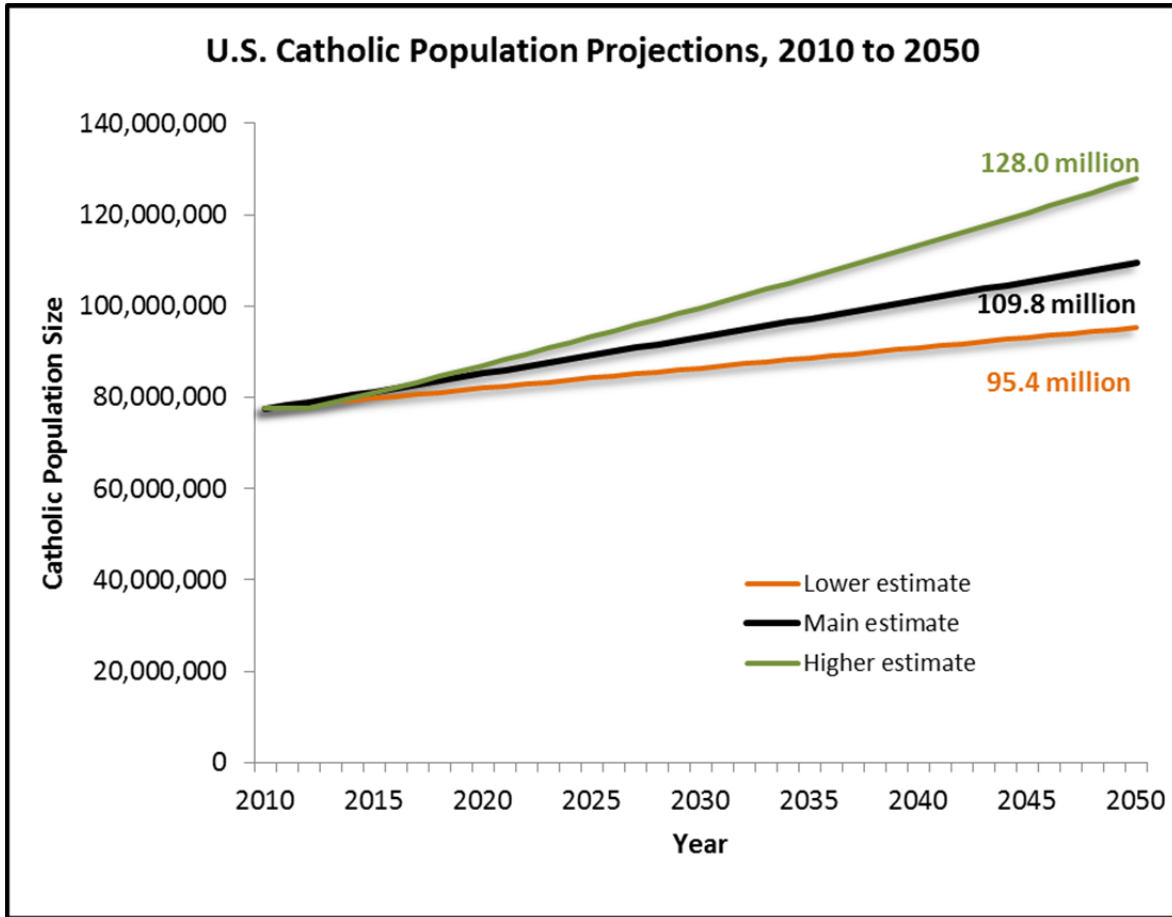
Parishes must get bigger in the U.S. because the number of Catholics continues to grow and is expected to continue to do so in the future. Since the end of World War II, on average, 25 percent of the U.S. adult population has self-identified in national surveys as Catholic (± 2 to 3 percentage points attributable to margin of sampling error). This spans many trusted sources from commercial polling by Gallup and others, news media polls, exit polls, and academic surveys such as the General Social Survey and the World Values Survey.

In the last 40 years, the Catholic population has grown by about 75 percent and numbers about 77.7 million in 2011.³ If the Catholic population grew at the same rate in the next 40 years, it would be 136 million in 2050 and represent about 31 percent of the projected U.S. population

³ This number is based on self-identification of religion in national surveys. This is always larger than the Church estimate in *The Official Catholic Directory*, which more accurately measures parish-connected Catholics.

at that time. This, however, is an unlikely scenario as overall population growth has slowed in the United States and is expected to slow more as the Baby Boom, and the "echoes" from it, fade.

The figure below shows a range of three Catholic population projections.

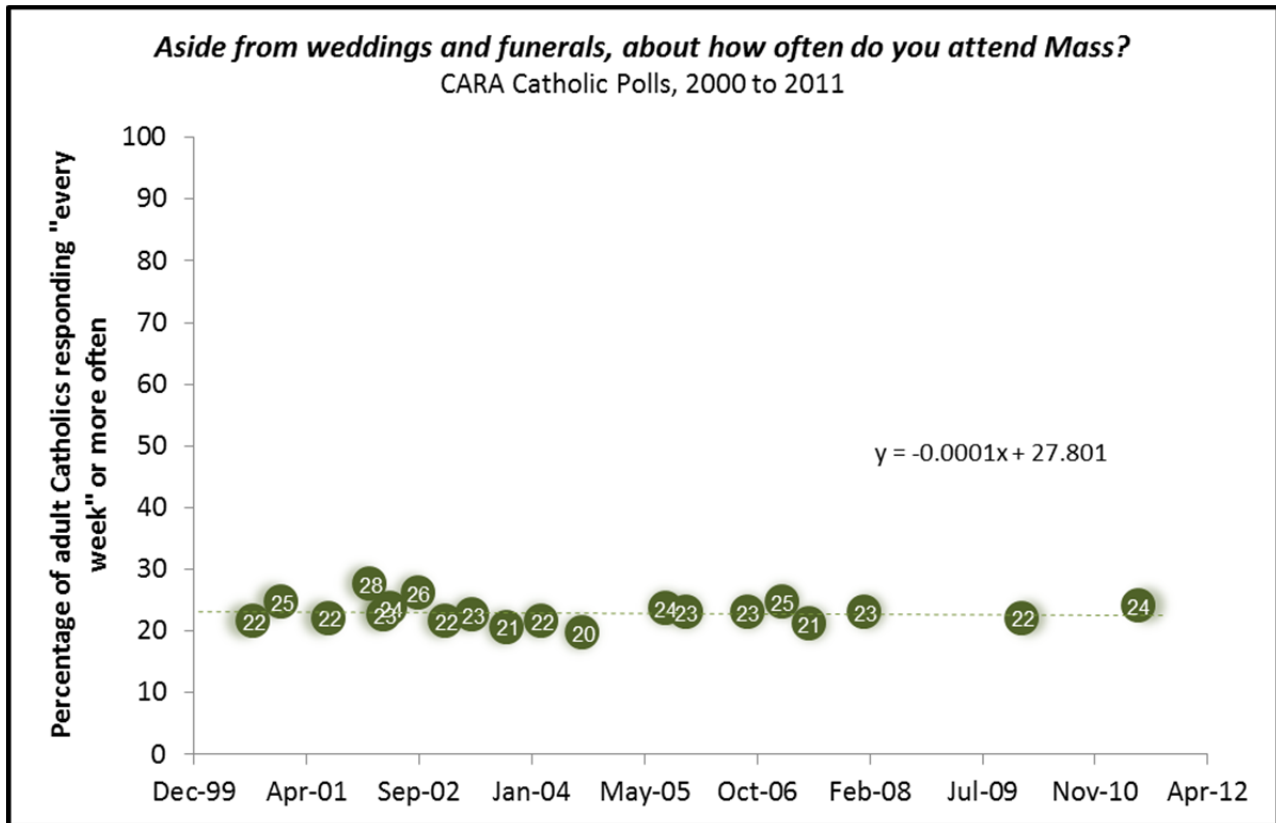


The lowest estimate is based on a regression method—which ignores expected population growth as estimated by the U.S. Census Bureau in the future and instead relies simply on applying an average estimate of change in the number of Catholics each year from the historical record into the future. This is an extraordinarily conservative approach as we know some population growth is likely to occur and some of that growth will include more new Catholics. If this scenario were to unfold the Catholic population would increase by only 23 percent from 2010 to 2050, when it would then be 21 percent of the U.S. population at about 95.4 million.

The next two projections are rooted in Census data—the actual projections the Bureau foresees for the total U.S. population. The mid-range projection is simple. If the future replicates the past 65 years, in which Catholics have been 25 percent of the U.S. population, the number of Catholics in America will grow by 41 percent and total 109.8 million in 2050. Given several decades of history, this may be the most likely future to expect. However, there are other important demographic changes ahead that may boost the Catholic population even higher.

The final and highest projection accounts for differences by race and ethnicity. In recent years, polling has consistently indicated that about 60 percent to 65 percent of Hispanics/Latino(a)s in the United States self-identify as Catholic. However, there is also evidence that this percentage is dipping slightly lower. This projection assumes that this percentage falls even further—to only about 55 percent and that Catholic self-identification among the non-Hispanic population measures about 18.5 percent. Both assumptions are on the conservative side. Even with these cautious assumptions, the rapid growth expected in this subgroup will likely boost Catholic population numbers significantly. This projection leads to an expected growth in the Catholic population of 65 percent between 2010 and 2050, with a Catholic population total of 128 million in 40 years, representing 29.2 percent of the total U.S. population.⁴

Although Mass attendance has declined in the long-term since the 1950s there has been no recent decline or increase in attendance in the last decade. As Mass attendance remains steady and the Catholic population grows, this suggests increasing demands on parishes as the real number of Catholics attending and needing sacraments increases.



⁴ For more on the expected growth in the U.S. Catholic population see: "Secularism, Fundamentalism, or Catholicism? The Religious Composition of the United States to 2043" by Vegard Skirbekk, Eric Kaufmann, and Anne Goujon in the *Journal for the Scientific Study of Religion*, Volume 49, Issue 2, pages 293–310, June 2010.

Major Sub-group Definitions

In addition to the results for all parishes, this report prominently presents results for four other sub-groups of U.S. parishes. These sub-groups include multicultural parishes, parishes that are involved in multiple parish ministry, parishes that have recently undergone consolidation, and PLC parishes (where the pastoral care of the parish has been entrusted to a parish life coordinator who is a deacon or lay person under Canon 517.2). Additionally, where statistically significant differences exist, CARA reports on differences by region and parish size as measured by the number of registered households.

Distribution of Responding Parishes		
	Number	Percentage
All parishes	846	100%
Multicultural parishes	323	38
PLC parishes	40	5
Consolidated parishes	59	7
Multi-parish ministry	230	27

Multicultural Parishes

Multicultural parishes are defined here as meeting at least one of three criteria: 1) regularly celebrating Mass in a language other than English (or Latin); 2) the percentage of parishioners who are non-Hispanic white is less than 40 percent; and/or 3) the diversity index is 33 percent or higher.⁵ In many cases the parishes identified as multicultural met more than one of these criteria.

PLC Parishes

Parishes were asked to indicate how their parish is administered and one of the options was that the pastoral care of the parish is entrusted to a parish life coordinator (parish life director, pastoral coordinator, etc.) appointed by the bishop or his delegate according to Canon 517.2. Respondents who indicated this are defined as PLC parishes.

Consolidated Parishes

Parishes recently experiencing consolidation indicated that one or more of the following had happened since January 1, 2005: 1) the parish was created (erected) as the result of a merger with at least one other parish; or 2) parish membership or territory was affected by the closing or suppression of a parish.

Multi-parish Ministry

Parishes experiencing multi-parish ministry indicated that the parish is clustered, linked, yoked, twinned, paired, or are sister parishes with at least one other parish.

⁵ The diversity index measures the probability that two randomly selected parishioners would be of a different race or ethnicity.

Characteristics of Responding Parishes

This section of the report provides the characteristics of parishes responding to the survey such as region and parish size.

Region

The largest share of responding parishes, 37 percent, is in the Midwest. A quarter of responding parishes are in the Northeast, 22 percent in the South, and 17 percent in the West.

Census Region of Parish					
	All Parishes	Multicultural Parishes	PLC Parishes	Consolidated Parishes	Multi-parish Ministry
Northeast	24%	19%	3%	36%	22%
Midwest	37	17	40	53	57
South	22	32	27	5	13
West	17	32	30	7	8

The Official Catholic Directory (OCD) 2010 indicates that 37 percent of U.S. Catholic parishes are in the Midwest, 27 percent in the Northeast, 22 percent in the South, and 14 percent in the West. Thus, the geographic distribution of responding parishes is very similar to the distribution of all parishes in the United States.⁶

Among the sub-groups of parishes, PLC, consolidated, and multi-parish ministry parishes more likely to be in the Midwest than any other single region. Multicultural parishes are concentrated in the South and West.

⁶ The slight over-representation of parishes in the West is attributable to the sample design, which also takes into account the number of Catholics in this region. The West, on average, has fewer parishes than other regions but many more parishioners per parish. To best measure parish life one needs to account for both the proportion of Catholic parishes and the proportion of Catholic parishioners in dioceses when creating the sample design.

Age of Parish

About a third of U.S. Catholic parishes (32 percent) were established after 1950. The average year of parish founding is 1920. The oldest responding parish is in Maryland and was erected in 1674. The newest parish was erected in 2009 in Texas.

<i>Year the parish was founded (erected as a parish):</i>					
	All Parishes	Multicultural Parishes	PLC Parishes	Consolidated Parishes	Multi-parish Ministry
Before 1875	19%	11%	27%	9%	29%
1875 to 1899	14	12	13	12	24
1900 to 1925	19	22	15	21	20
1926 to 1950	16	21	13	19	9
1951 to 1975	21	22	25	16	11
1976 or later	11	12	7	24	6
Average:	1920	1928	1916	1939	1903
Median:	1922	1929	1915	1945	1895

More than a quarter of multi-parish ministry parishes and PLC parishes were established before 1875.

The newest parishes are found in the South and West. Each of these regions has an average year of parish founding of 1933.

Most Recent Parish Construction

Parishes also provided the year of construction for the current church building. On average, most report the current church building was constructed in the 1940s and 1950s.

<i>Year the present church building was built (main parish church only):</i>					
	All Parishes	Multicultural Parishes	PLC Parishes	Consolidated Parishes	Multi-parish Ministry
Before 1875	5%	3%	8%	5%	8%
1875 to 1899	6	5	5	9	8
1900 to 1925	15	14	13	19	22
1926 to 1950	14	14	24	19	15
1951 to 1975	34	35	24	38	30
1976 or later	26	29	26	10	17
Average:	1949	1953	1945	1940	1939
Median:	1958	1959	1953	1952	1949

Parishes in the South and West are most likely to cite recent construction on the main parish church. On average, the year of construction is 1960 in the South and 1954 in the West.

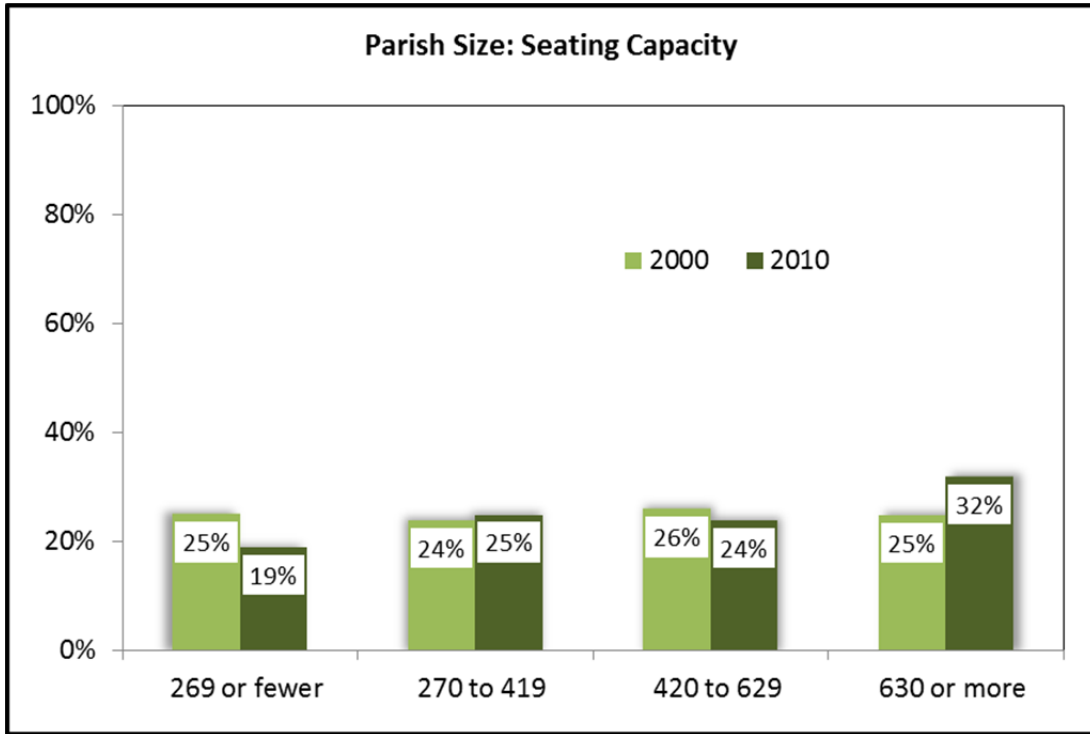
Church Seating Capacity

The average seating capacity of U.S. parishes is 537 (median of 471). A third of U.S. parishes (32 percent) have a seating capacity of 630 or more. Less than one in five (19 percent) has a seating capacity under 270 seats.

<i>Church seating capacity (main parish church only):</i>					
	All Parishes	Multicultural Parishes	PLC Parishes	Consolidated Parishes	Multi-parish Ministry
269 or fewer	19%	17%	47%	21%	33%
270 to 419	25	20	37	18	30
420 to 629	24	23	13	28	23
630 or more	32	40	3	33	14
Average:	537	585	296	544	393
Median:	471	513	275	500	350

Among the parish sub-groups, PLC parishes are much more likely than others to have a small seating capacity (47 percent have fewer than 270 seats). Multicultural parishes have, on average, the largest seating capacities, with 40 percent of these parishes seating 630 or more individuals.

Comparing to CARA's 2000 National Parish Inventory (NPI), the number of parishes with seating capacities of less than 270 has declined from 25 percent in 2000 to 19 percent in 2010. The number of parishes with 630 or more seats has grown to 32 percent of all parishes—up from 25 percent in 2000.



This change in seating capacity has not occurred because parishes have added more seats. Instead, it is a function of parish closures being more common among the smallest parishes.

Number of Registered Households

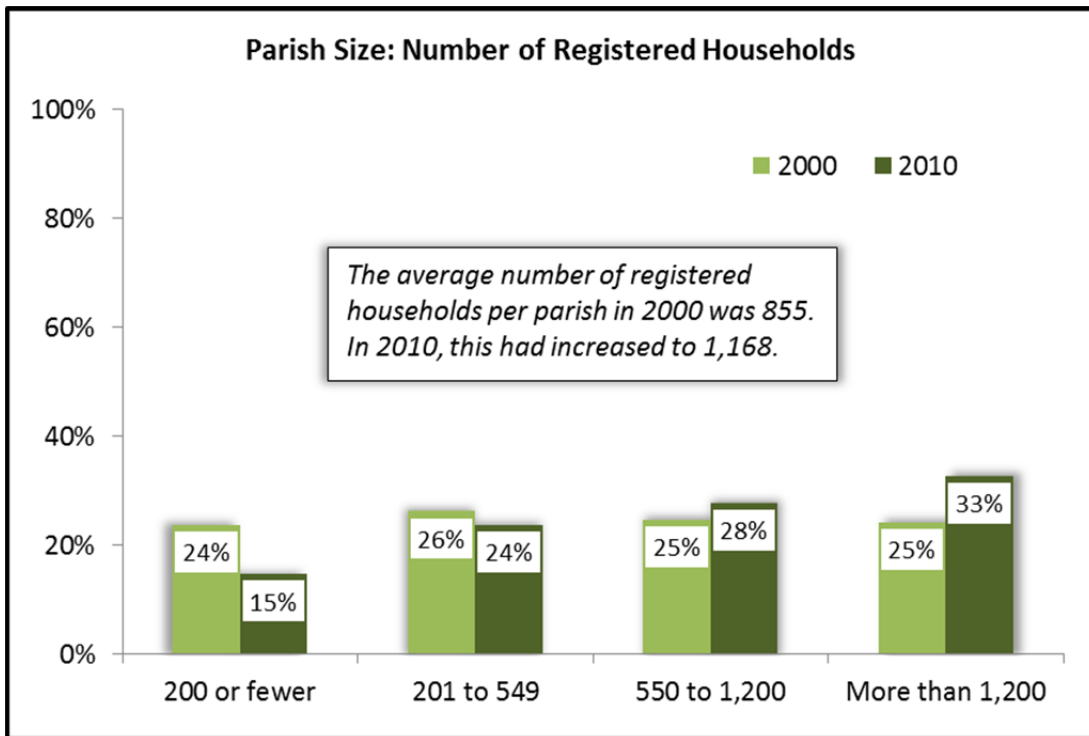
The average number of registered households in U.S. parishes is 1,168 (median of 761). A third of parishes (33 percent) have more than 1,200 registered households.

<i>Number of registered families/households:</i>					
	All Parishes	Multicultural Parishes	PLC Parishes	Consolidated Parishes	Multi-parish Ministry
200 or fewer	15%	9%	51%	13%	32%
201 to 549	24	21	41	24	34
550 to 1,200	28	31	0	27	21
1,201 or more	33	39	8	36	13
Average:	1,168	1,445	382	1,236	566
Median:	761	983	200	850	325

Among the parish sub-groups, multicultural parishes and consolidated parishes are most likely to report larger numbers of registered households. PLC parishes and those using multi-parish ministry are much more likely to indicate that they have fewer than 550 registered households.

The average number of registered households increased from 855 in 2000 to 1,168 in 2010. The percentage of parishes with 200 or fewer households dropped from 24 percent in 2000 to 15 percent in 2010. Parishes with more than 1,200 registered households now make up a third of all U.S. parishes.

These changes again are related to the disproportionate numbers of small parishes closing and/or merging in the last decade.



Number of Individual Registered Parishioners

The average number of individual registered parishioners is 3,277 (median of 1,950). More than a third of U.S. parishes (35 percent) have more than 3,000 registered parishioners.

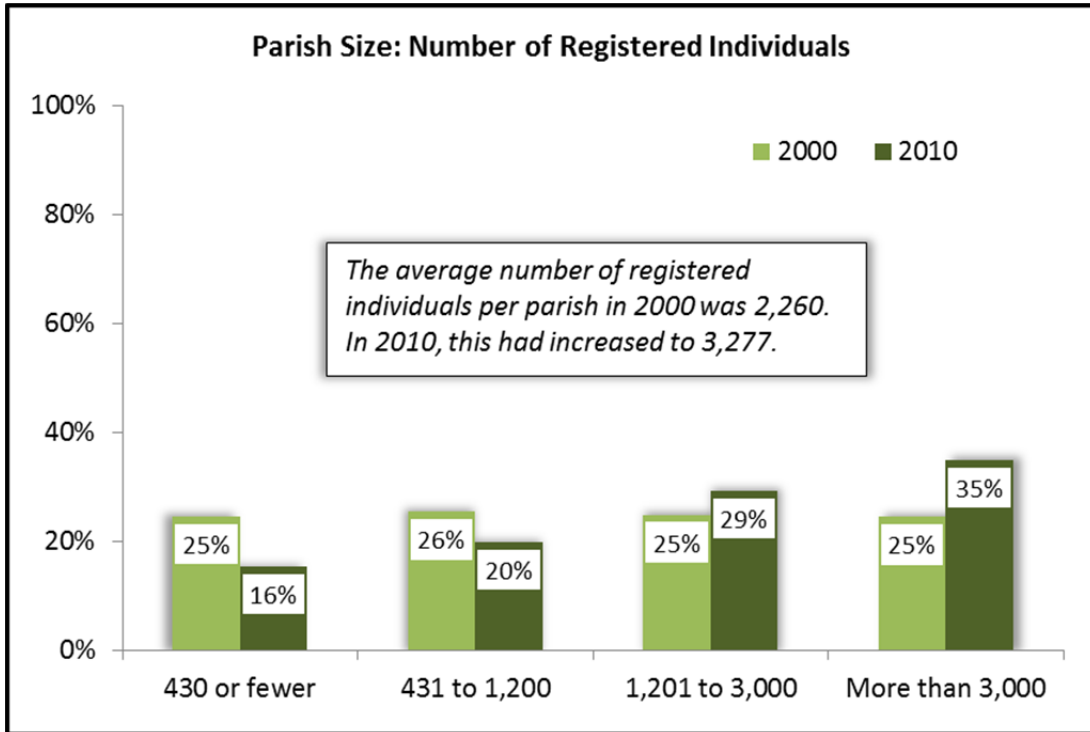
<i>Number of individual registered parishioners:</i>					
	All Parishes	Multicultural Parishes	PLC Parishes	Consolidated Parishes	Multi-parish Ministry
430 or fewer	16%	10%	54%	22%	33%
431 to 1,200	20	16	28	9	29
1,201 to 3,000	29	32	10	37	27
3,001 or more	35	42	8	32	11
Average:	3,277	4,144	1,072	3,174	1,428
Median:	1,950	2,507	400	2,080	790

On average, multicultural parishes have the largest number of registered parishioners (averaging more than 4,000). PLC parishes have the fewest with only about 1,000 registered, on average.

Unregistered Parishioners

Thirty-seven percent of parishes indicated that they regularly serve a significant number of Catholics who are *not* registered in the parish. Of these parishes, 27 percent indicate this community is related to Spanish speakers, recent immigrants from Latin America, or simply Hispanics or Latinos. Other groups often mentioned include vacationers/visitors (13 percent), seniors from nursing homes or residential communities (6 percent), and students (2 percent).

The average number of registered individual parishioners in U.S. parishes increased from 2,260 in 2000 to 3,283 in 2010. The percentage of parishes with 430 or fewer households dropped from 25 percent in 2000 to 16 percent in 2010. Parishes with more than 3,000 registered households now make up 35 percent of all U.S. parishes.



Mass Attendance

On average, U.S. parishes have 1,100 Mass attenders at all Saturday Vigil and Sunday Masses on a typical Sunday in October.⁷ The median attendance as a percentage of all registered parishioners is 38 percent and the median capacity used (seating capacity multiplied times the number of Masses) is 47 percent.

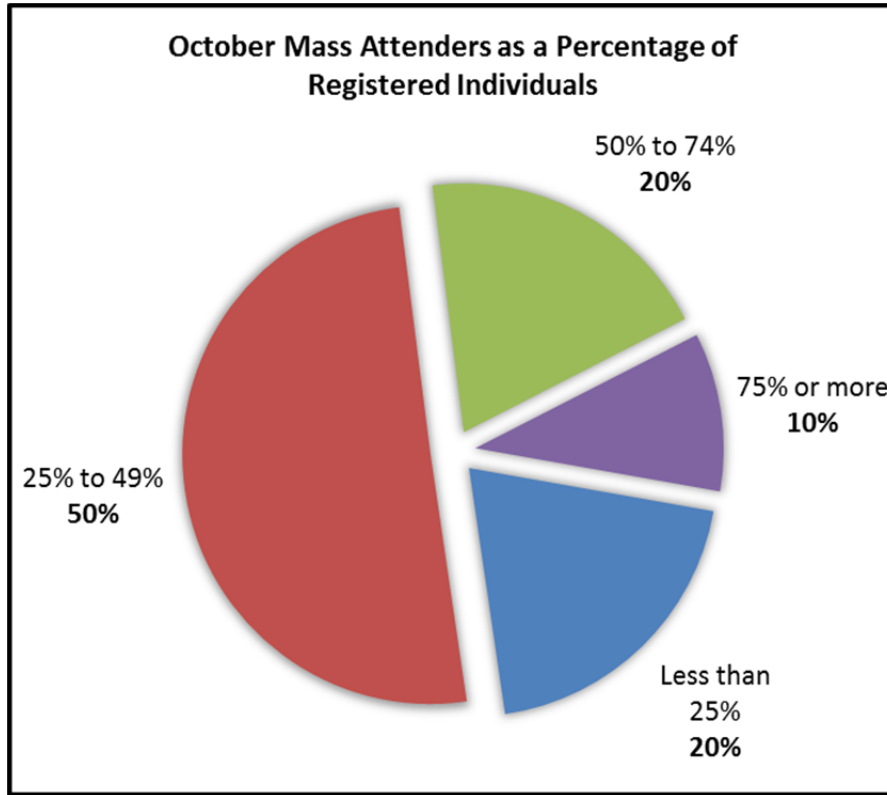
<i>Total number of persons (adults and children) attending Sunday/Saturday Vigil Masses on a typical weekend in October:</i>					
	All Parishes	Multicultural Parishes	PLC Parishes	Consolidated Parishes	Multi-parish Ministry
344 or fewer	25%	18%	73%	30%	48%
345 to 749	25	19	16	16	30
750 to 1,399	24	26	3	32	15
1,400 or more	26	37	8	22	7
Average:	1,110	1,482	352	972	499
Median:	750	1,000	190	793	350
Median attenders as a % of registered:	38%	40%	53%	38%	44%
Median attenders as a % of capacity*:	47%	47%	47%	42%	50%

*Capacity is seating capacity of the main church multiplied by the number of Sunday/Saturday Vigil Masses.

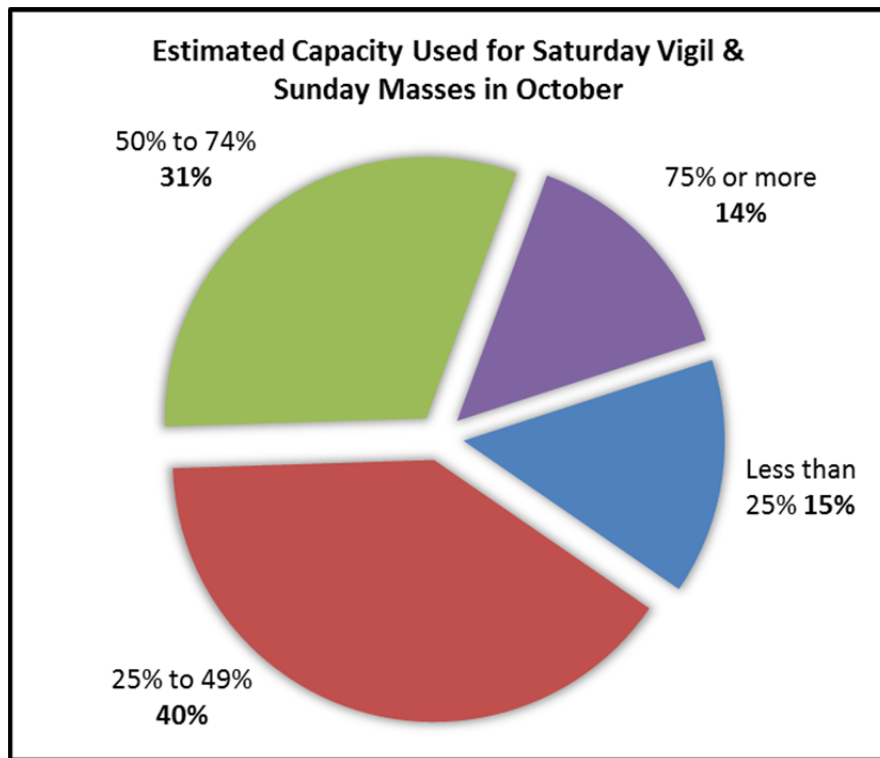
In 2000, the average number of Mass attenders per parish was 966. The 2010 average of 1,110 is 15 percent larger. Whether measured by surveys or *OCD* data, the U.S. Catholic population is estimated to have grown by 9 percent during this period. With Mass attendance growing slightly more quickly than the population overall this is an indication of a slight uptick in Mass attendance in the last decade. However, CARA has conducted 20 national surveys of self-identified adult Catholics during this period and there has seen no increase or decrease in Mass attendance measured during this period (see page 8).

⁷ The month of October is the period many dioceses use to conduct Mass attendance head counts. This time of year is selected because it is in Ordinary Time and not affected by higher Mass attendance rates, such as in Lent or Advent or lower than typical attendance rates, which occur in many parishes in summer months.

In half of all parishes the October Mass attendance counts represent between 25 percent and 50 percent of the registered individuals in the parish. One in ten parishes (10 percent) has an attendance total that is 75 percent or more of all registered individuals. One in five (20 percent) has a Mass attender total that is less than 25 percent of all registered individuals.

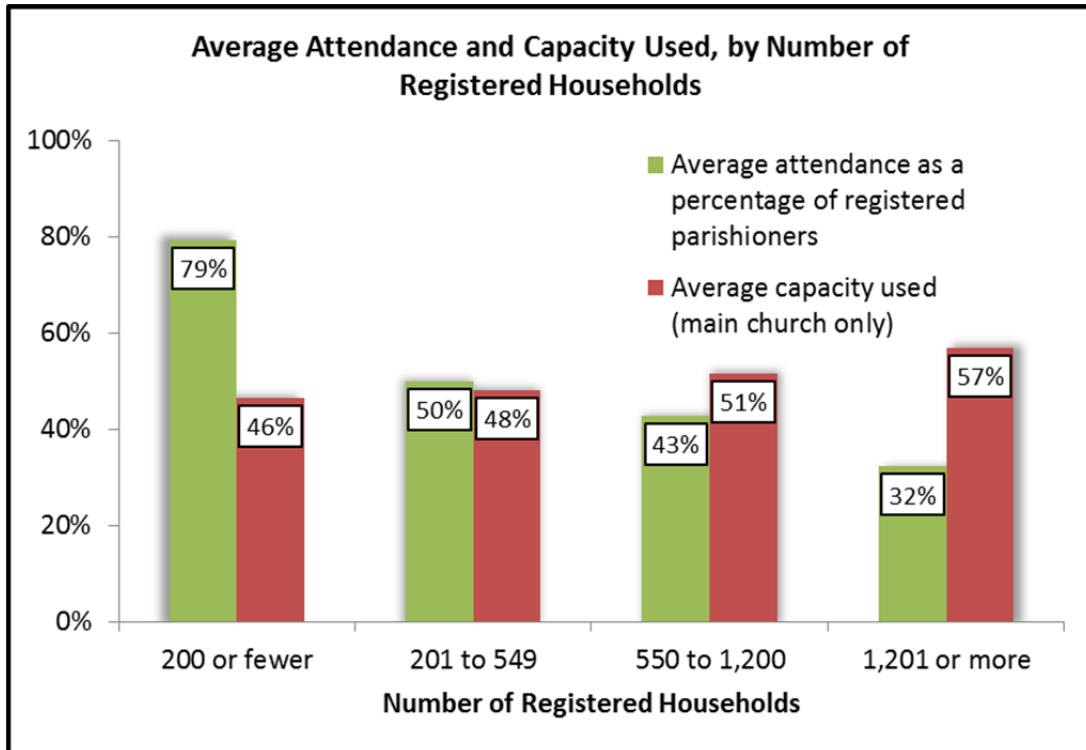


A plurality of parishes (40 percent) utilize between a quarter and half of their capacity at a typical weekend Mass. Fourteen percent use 75 percent or more of their capacity while 15 percent use less than 25 percent.



Average Mass attendance as a percentage of registered parishioners is higher in smaller parishes than it is in larger parishes. On average, Mass attendance is 80 percent of registered parishioners in parishes with 200 or fewer registered households. By comparison this averages only 32 percent of registered parishioners in parishes with more than 1,200 registered households.

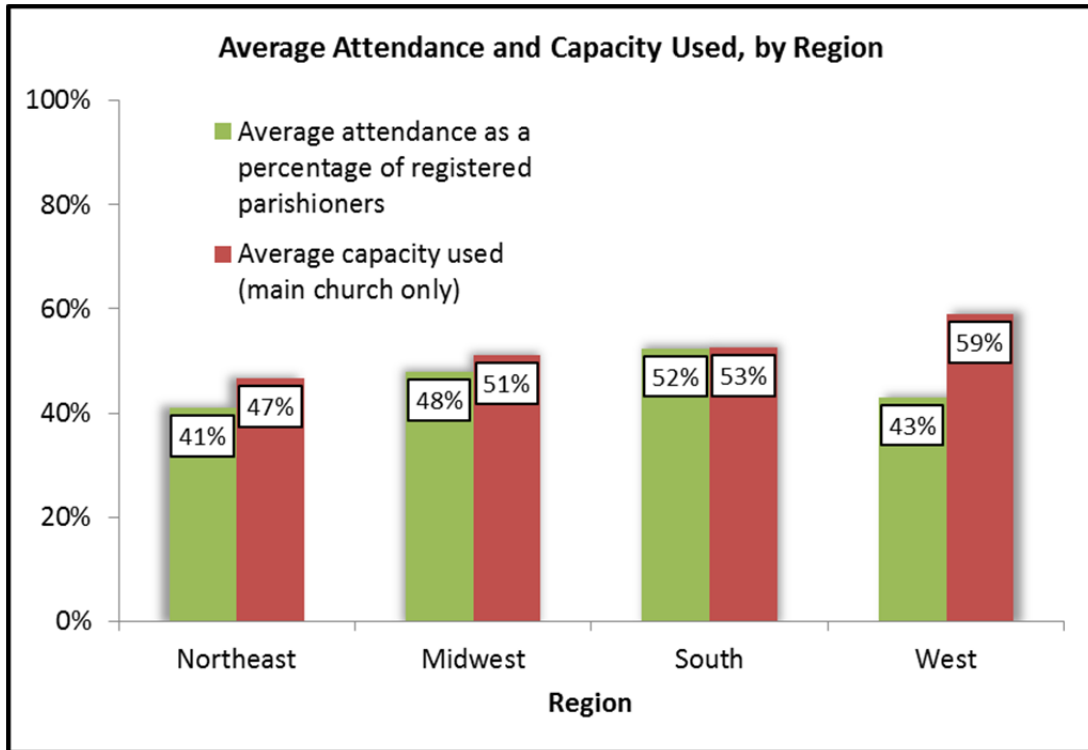
This finding has some implications for the general trends documented in this report. To the degree to which the Church relies more in the future on larger parishes, Mass attendance may be negatively affected.



The nature of any causal linkage between parish size and Mass attendance cannot be determined with the data here. However, a potential hypothesis is that smaller parish communities may better inspire or promote more parish activity—including Mass attendance. It may also be the case that in smaller parishes, people are more concerned about being noticed as absent. This may not be as likely or possible in larger parish communities.

The capacity used increases slightly by size of parish. On average, 46 percent of spots at weekend Masses are filled in parishes with 200 or fewer registered households. This increases to an average of 57 percent in parishes with more than 1,200 registered households.

There are also some regional differences in both measures of attendance. As the figure below shows, parishes in the South have the highest average Mass attendance as a percentage of registered parishioners (52 percent) and parishes in the Northeast have the lowest (41 percent). Parishes in the West utilize 59 percent of capacity, on average. Parishes in the Northeast have the fewest seats filled (47 percent).



Worship and Sacraments

This section of the report includes results related to the number of Masses, sacraments, and other ceremonies celebrated in parishes.

Number of Worship Sites

Most parishes, 82 percent, use only one worship site for their Sunday/Saturday Vigil Masses. However, 13 percent report two sites and five percent say they celebrate Mass at three or more sites.

<i>Number of sites at which Sunday/Saturday Vigil Masses are celebrated in a typical week:</i>					
	All Parishes	Multicultural Parishes	PLC Parishes	Consolidated Parishes	Multi-parish Ministry
One	82%	81%	83%	70%	68%
Two	13	15	11	17	22
Three	3	2	6	7	7
Four or more	2	2	0	6	3
Average:	1.3	1.3	1.2	1.5	1.5

Consolidated parishes and those using multi-parish ministry are most likely to indicate use of multiple worship sites.

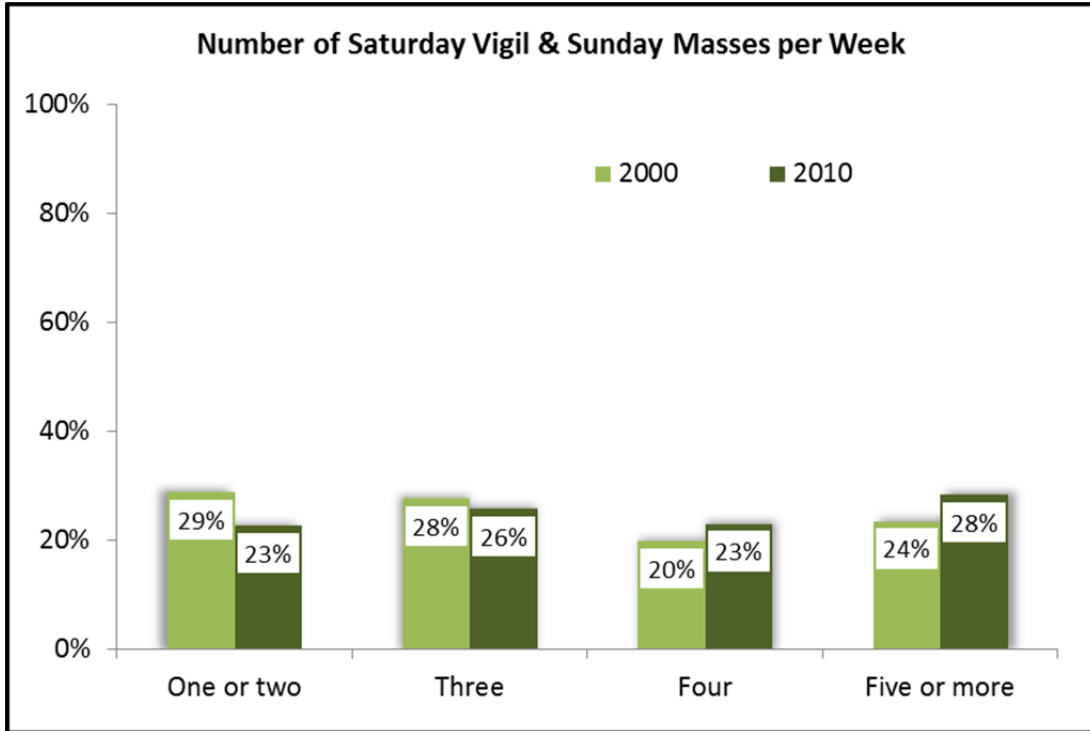
Number of Weekend Masses per Week

On average, parishes celebrate about four Sunday/Saturday Vigil Masses per week (an average of 3.8 and a median of 4.0). Only one in ten parishes has a single weekend Mass and 16 percent of parishes have six or more Sunday/Saturday Vigil Masses.

<i>Total number of Sunday/Saturday Vigil Masses each week:</i>					
	All Parishes	Multicultural Parishes	PLC Parishes	Consolidated Parishes	Multi-parish Ministry
One	10%	6%	41%	12%	22%
Two	13	9	36	9	24
Three	26	17	10	24	27
Four	23	23	0	24	16
Five	12	14	3	17	4
Six	9	16	5	5	5
Seven or more	7	15	0	9	2
Average:	3.8	4.5	2.3	4.1	2.8
Median:	4.0	4.0	2.0	4.0	3.0

Multicultural parishes are more likely than other sub-groups of parishes to celebrate five or more weekend Masses per parish. This is in part due to celebrations of Mass in multiple languages. PLC parishes are much more likely than other parishes to celebrate only one weekend Mass. This is in part due to the limited availability of priests at these parishes.

The average number of weekend Masses per parish has increased from 3.5 in 2000 to 3.8 in 2010. There are fewer parishes indicating they celebrate only one or two of these (-6 percentage points) and more reporting that there are five or more of these each weekend (+4 percentage points).



As parishes have been closed and merged in the last decade, while the Catholic population has grown and Mass attendance remained stable, parishes have responded by adding more Masses.

Number of Weekday Masses per Week

Parishes have an average of 5.3 Masses on weekdays (Monday through Saturday morning). Fifty-three percent have between four and six of these per week. Four percent of parishes (many of these PLC parishes) have no weekday Masses.

<i>Total number of weekday Masses each week (Monday through Saturday morning):</i>					
	All Parishes	Multicultural Parishes	PLC Parishes	Consolidated Parishes	Multi-parish Ministry
None	4%	2%	36%	0%	7%
One	9	6	25	16	13
Two	7	6	6	12	11
Three	7	4	6	0	9
Four	21	15	8	36	22
Five	19	19	8	7	17
Six	13	18	0	5	9
Seven	4	6	3	7	3
Eight	1	3	0	0	1
Nine	2	3	3	7	1
Ten	2	2	3	5	1
Eleven or more	11	18	2	5	6
Average:	5.3	6.1	2.4	4.7	4.1
Median:	5.0	5.0	1.0	4.0	4.0

Number of Other Services per Week

Most parishes, 94 percent, do not report any Sunday Celebrations in the Absence of a Priest annually. These are most commonly celebrated in PLC parishes. More than a third (35 percent) of parishes entrusted to a PLC report at least one of these celebrations in 2009. However, even here most indicate celebrating fewer than ten a year.

Weekday communion services occur with some frequency in more than four in ten parishes (42 percent). However, there is a bimodal distribution with 15 percent of parishes indicating they celebrate fewer than ten of these per year and 16 percent indicating they celebrate 40 or more. As with Sunday Celebrations in the Absence of a Priests these are most common and most frequently available in parishes entrusted to a PLC.

Total number of Sunday Celebrations in the Absence of a Priest during 2009:

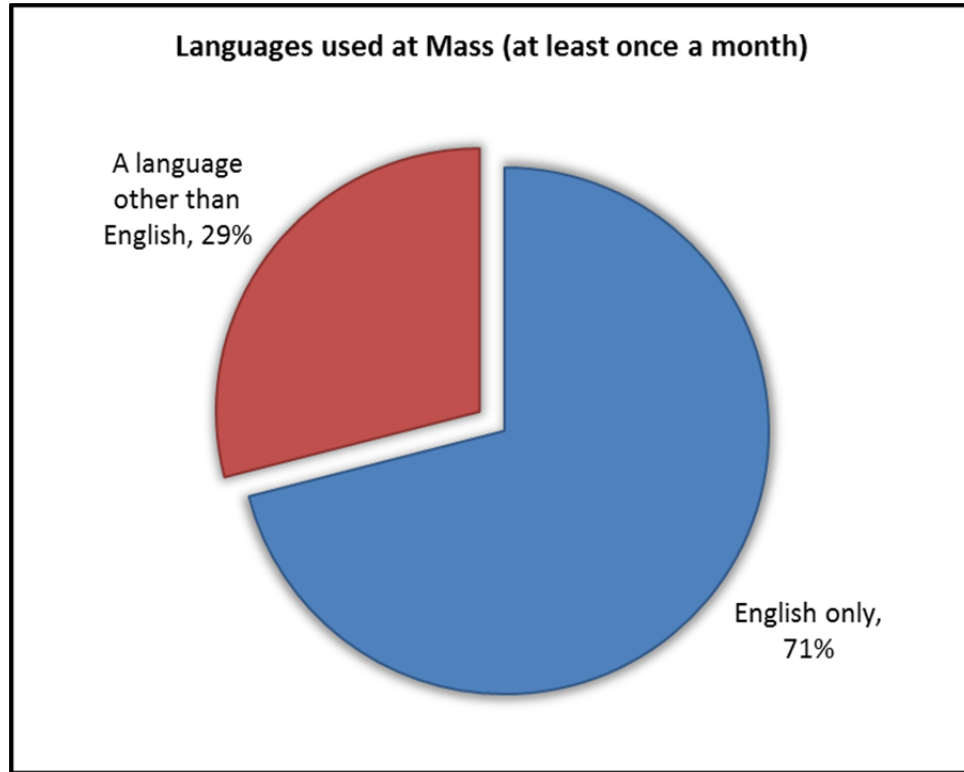
	All Parishes	Multicultural Parishes	PLC Parishes	Consolidated Parishes	Multi-parish Ministry
None	94%	93%	65%	95%	91%
1 to 9	4	4	23	3	5
10 to 19	1	0	2	0	1
20 to 29	0	0	0	2	1
30 to 39	0	1	2	0	1
40 or more	1	2	8	0	1

Total number of weekday communion services during 2009:

	All Parishes	Multicultural Parishes	PLC Parishes	Consolidated Parishes	Multi-parish Ministry
None	58%	58%	28%	58%	56%
1 to 9	15	15	12	17	17
10 to 19	7	8	17	5	8
20 to 29	3	4	0	7	1
30 to 39	1	2	0	0	1
40 or more	16	13	43	13	17

Masses Celebrated in Languages Other than English

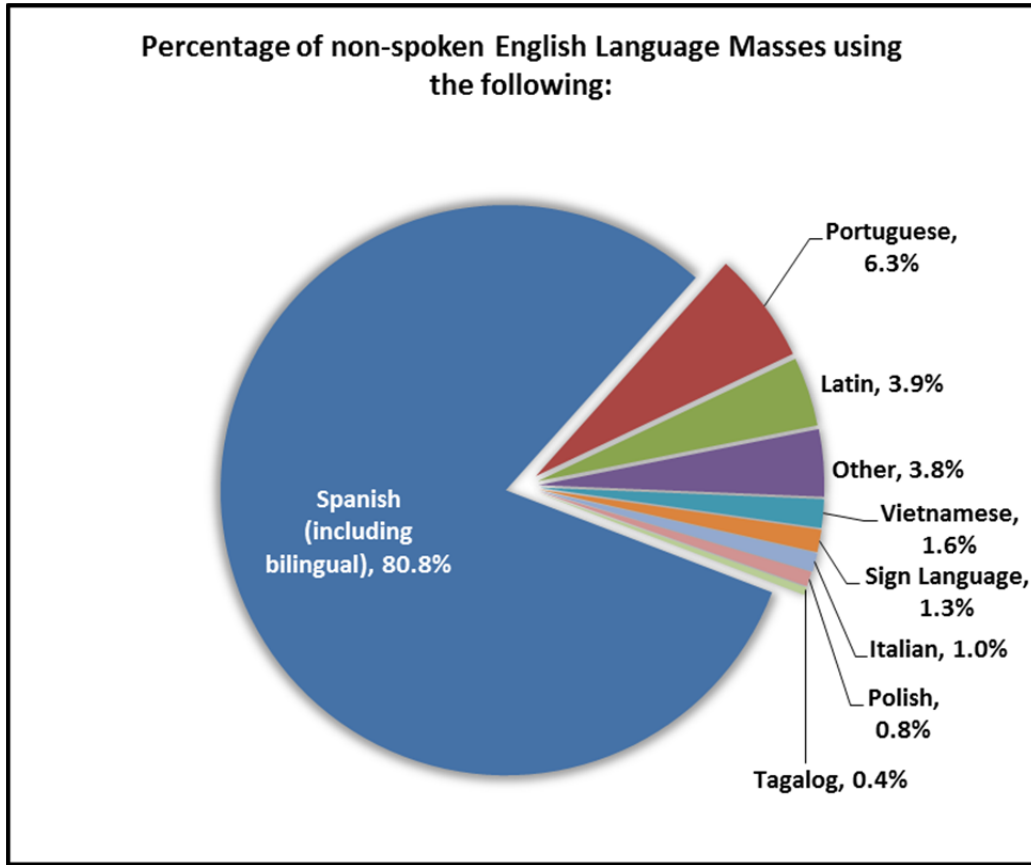
About three in ten parishes (29 percent) indicate that they celebrate at least one Mass a month in a language other than English.⁸ This is equivalent to more than 5,000 parishes. Four percent of all parishes celebrate Masses in three or more different languages (including English) at least once a month.



In 2000, 22 percent of parishes indicated that they regularly celebrated Mass in a language other than English. Even with fewer parishes in 2010 than 2000 there is still a significant increase in the number of parishes (approximately 1,000 more) regularly celebrating at least one Mass in a language other than English.

⁸ English language Masses here include only those in spoken English. This report includes separate totals for Masses celebrated in American Sign Language (ASL).

Most of the Masses celebrated in a language other than English in the United States are celebrated in Spanish (81 percent). Other languages used include Portuguese (6 percent), Latin (4 percent), Vietnamese (2 percent), sign language (1 percent), Italian (1 percent), and Polish 91 percent).



In 2000, 76 percent of parishes regularly celebrating Mass in a language other than English reported that these were in Spanish. Six percent at that time reported Polish language Masses and 3 percent Italian.

Twenty percent of U.S. parishes celebrate fewer than ten Masses per month in a language other than English. Five percent celebrate ten to 19 of these, and an additional 3 percent celebrate 20 or more per month. Multicultural parishes are significantly more likely than others to indicate celebration of Masses in a language other than English.

Masses Celebrated in Languages other than English per Month:					
	All Parishes	Multicultural Parishes	PLC Parishes	Consolidated Parishes	Multi-parish Ministry
None	72%	30%	63%	75%	81%
1 to 9	20	49	23	13	15
10 to 19	5	12	12	12	3
20 to 29	1	4	0	0	0
30 to 39	1	3	2	0	1
40 or more	1	2	0	0	0

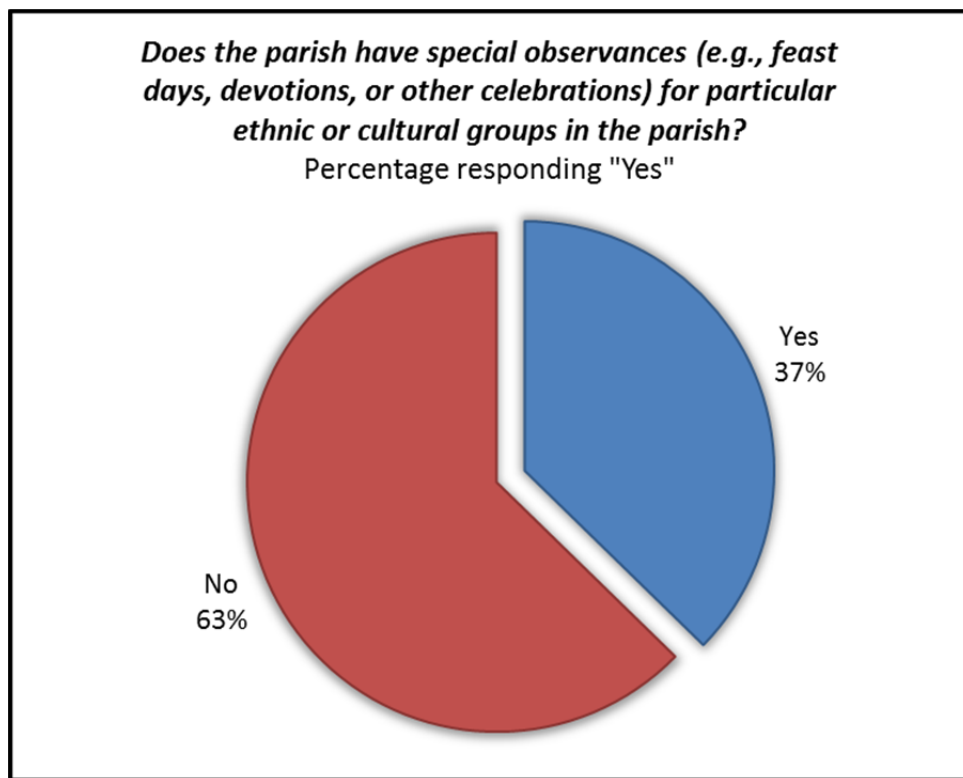
Overall, about 6 percent of all Masses (weekend and weekday) in the United States are celebrated in Spanish.

Parishes that regularly celebrate a Mass in a language other than English tend to be larger in size, have more registered members, and celebrate more Masses than parishes that only celebrate Mass in English.

Parish Characteristics by Mass Language(s)		
Averages		
	Only English Masses	Multi-lingual Masses
Church seating capacity	517	583
Number of Sunday/Saturday Vigil Masses each week	3.3	4.9
Number of weekday Masses each week	4.7	6.4
Number of registered families/households	1,020	1,497
Number of individual registered parishioners	2,157	3,748

Feast Days

Nearly four in ten parishes (37 percent) indicate that they have special observances for particular ethnic or cultural groups in the parish.



The most common specific celebrations noted are for Our Lady of Guadalupe. A total of 21 percent of all U.S. Catholic parishes have some celebration on December 12. Quinceañera are also noted in 2 percent of parishes.

A variety of other celebrations are reported by parishes, often in reference to a particular saint or ethnic or cultural group. For Filipinos this includes Simbang Gabi and other similar celebrations (4 percent of parishes). Mirroring the language data, celebrations are also noted in one to three percent of all parishes that are specific to Irish, Italian, Polish, Vietnamese, Haitian, Cuban, Native American, African/African-American, and/or Portuguese Catholics.

Seventy-five percent of all parishes with a special observance are multicultural parishes.

Sacraments and Other Celebrations

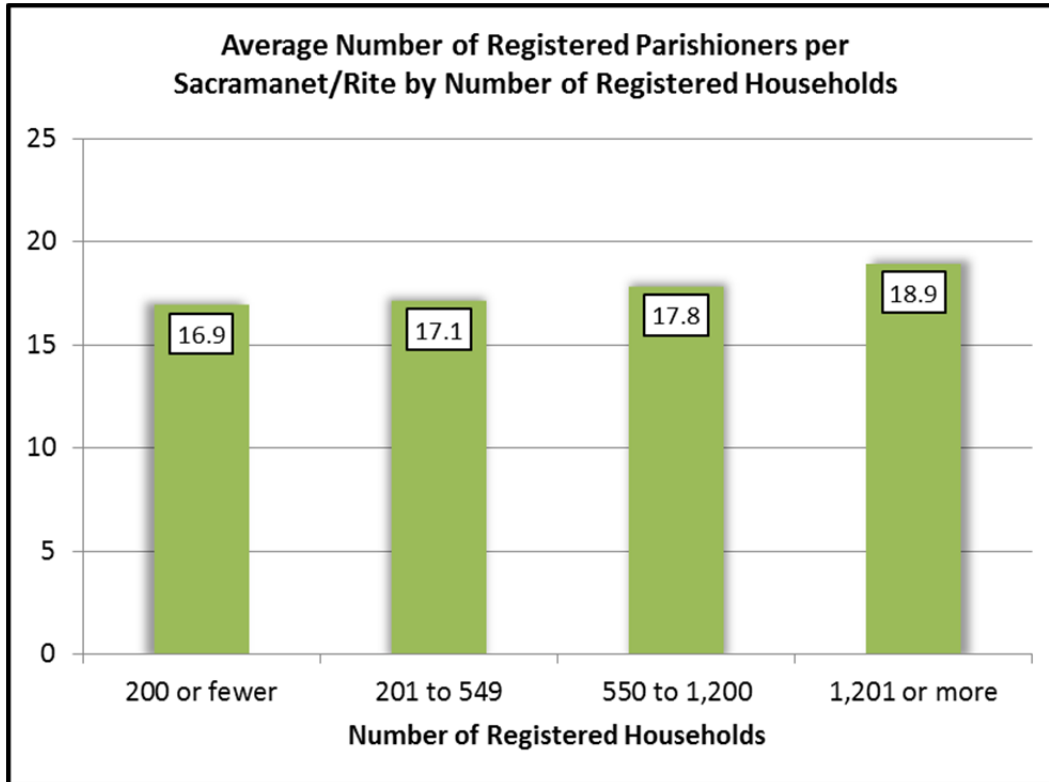
In a typical parish in 2009, there was one sacrament or rite celebrated for every 18 members. The most frequent celebrations are related to entry into the faith, with 67 of these celebrated in the average parish each year (including infant, child, and adult baptisms, and receptions into full communion). These are followed in frequency by first communions, of which a typical parish celebrated 58 in 2009. On average, there are 44 confirmations, 14 weddings, and 29 funerals celebrated in the typical parish.

*Indicate the total number of sacraments or rites
celebrated in the parish in each category during 2009:
Average numbers celebrated per parish, by parish type*

	All Parishes	Multicultural Parishes	PLC Parishes	Consolidated Parishes	Multi-parish Ministry
Baptisms up to age 7:	56.6	95.1	24.8	42.1	24.7
Baptisms age 7+:	6.0	10.4	2.6	5.1	2.8
Receptions into full communion:	4.3	5.7	2.1	3.5	1.9
First communions:	57.6	82.5	26.6	47.2	23.3
Confirmations:	43.6	54.4	18.0	36.8	20.2
Marriages between Catholics:	8.9	12.9	3.7	8.3	4.0
Inter-church marriages:	3.5	3.9	1.1	5.1	2.1
Inter-faith marriages:	1.1	1.4	0.5	1.5	0.4
Funerals:	29.0	34.2	8.8	42.4	17.7
All celebrations:	207.9	294.9	84.0	189.4	95.2
Registered parishioners per celebration:	17.7	16.2	19.7	17.7	17.5

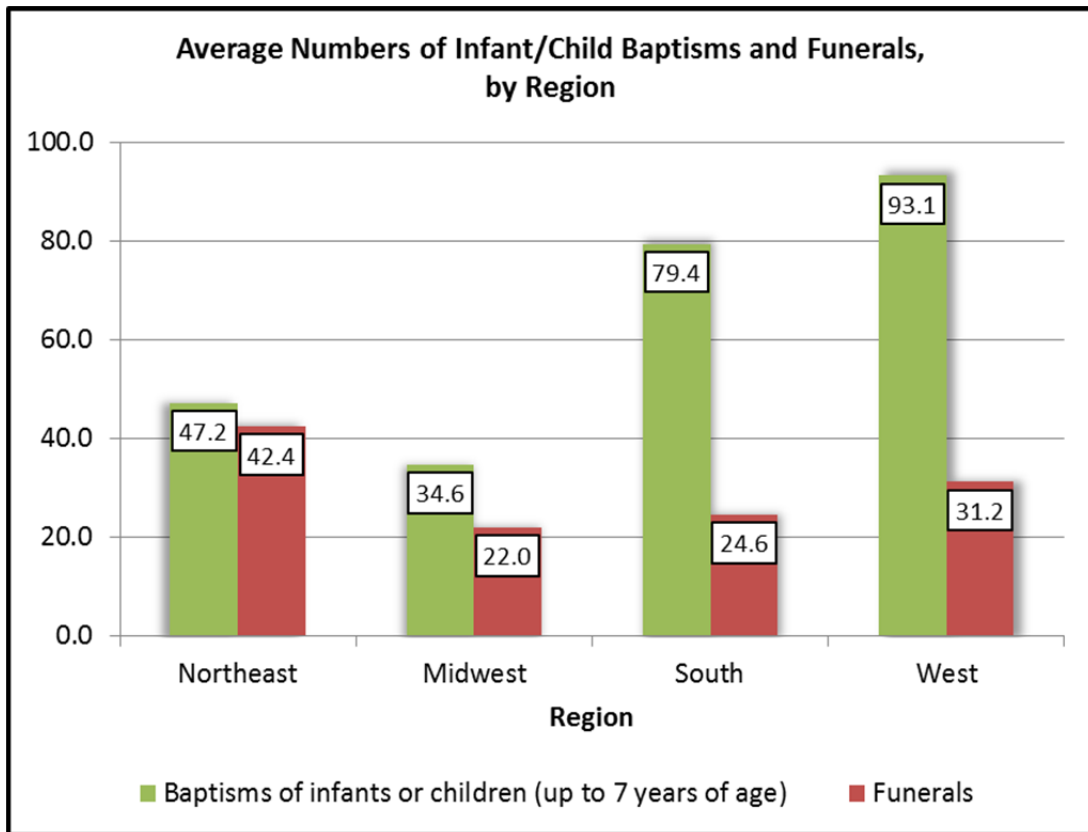
Among sub-groups of parishes, multicultural parishes report the largest numbers of sacraments celebrated. PLC and multi-parish ministry parishes indicate lower levels of activity. These differences remain even after controlling for the number of parishioners in the parish. In multicultural parishes there are 16.2 parishioners for every sacrament or other celebration. By comparison there are 19.7 for each of these in PLC parishes.

Smaller parishes report more sacramental activity than larger parishes. There are 16.9 registered parishioners per sacrament or other celebration in parishes with 200 or fewer registered households. By comparison there are 18.9 registered parishioners per sacrament or other celebration in parishes with 1,201 or more registered households.



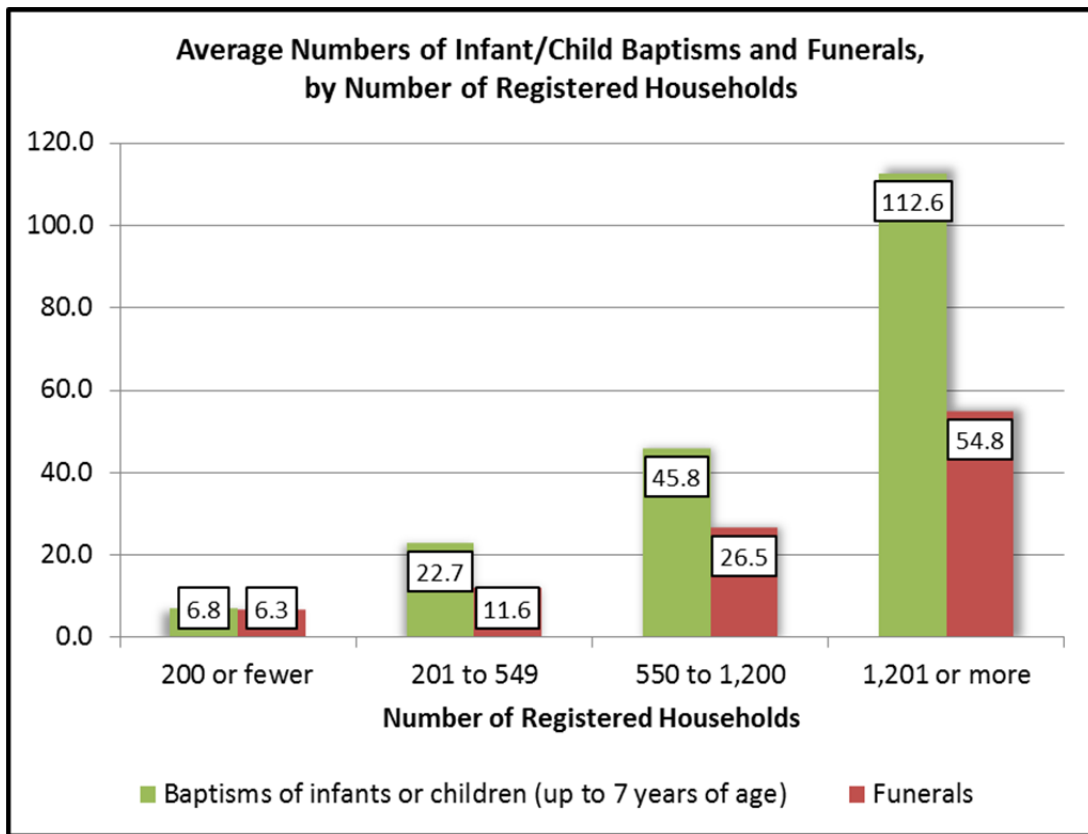
In demography, the term natural increase is used to describe population growth when births outnumber deaths. A parallel to this in Church data is to look at the ratio of infant baptisms to funerals. Where baptisms exceed funerals, growth is likely to occur.⁹

Infant baptisms are far more common than funerals in both the West and the South indicating natural growth of the Catholic population in these regions. While infant baptisms also exceed funerals in the Northeast and Midwest, the differences between these two are slight.



⁹ Other factors, such as migration and changes in religious affiliation, would matter as well.

In all but the smallest parishes, those with 200 or fewer registered households, there is about a 2 to 1 ratio of infant baptisms to funerals, indicating positive growth. In the smallest parishes, there is near parity between infant baptisms and funerals.



Composition of the Parish Community

This section of the report provides the respondent’s estimates of the demography of parishioners, including race and ethnicity and age. These results should be treated with some caution as these are the impressions of the pastor, PLC, or other person responding to the survey, rather than systematic counts.

Race and Ethnicity of Registered Parishioners

On average, 78 percent of parishioners in U.S. parishes are non-Hispanic white and 13 percent are Hispanic or Latino(a). Four percent are Black, African American, or African, 3 percent Asian, Native Hawaiian, or other Pacific Islander, and 1 percent are American Indian or Alaskan Native.

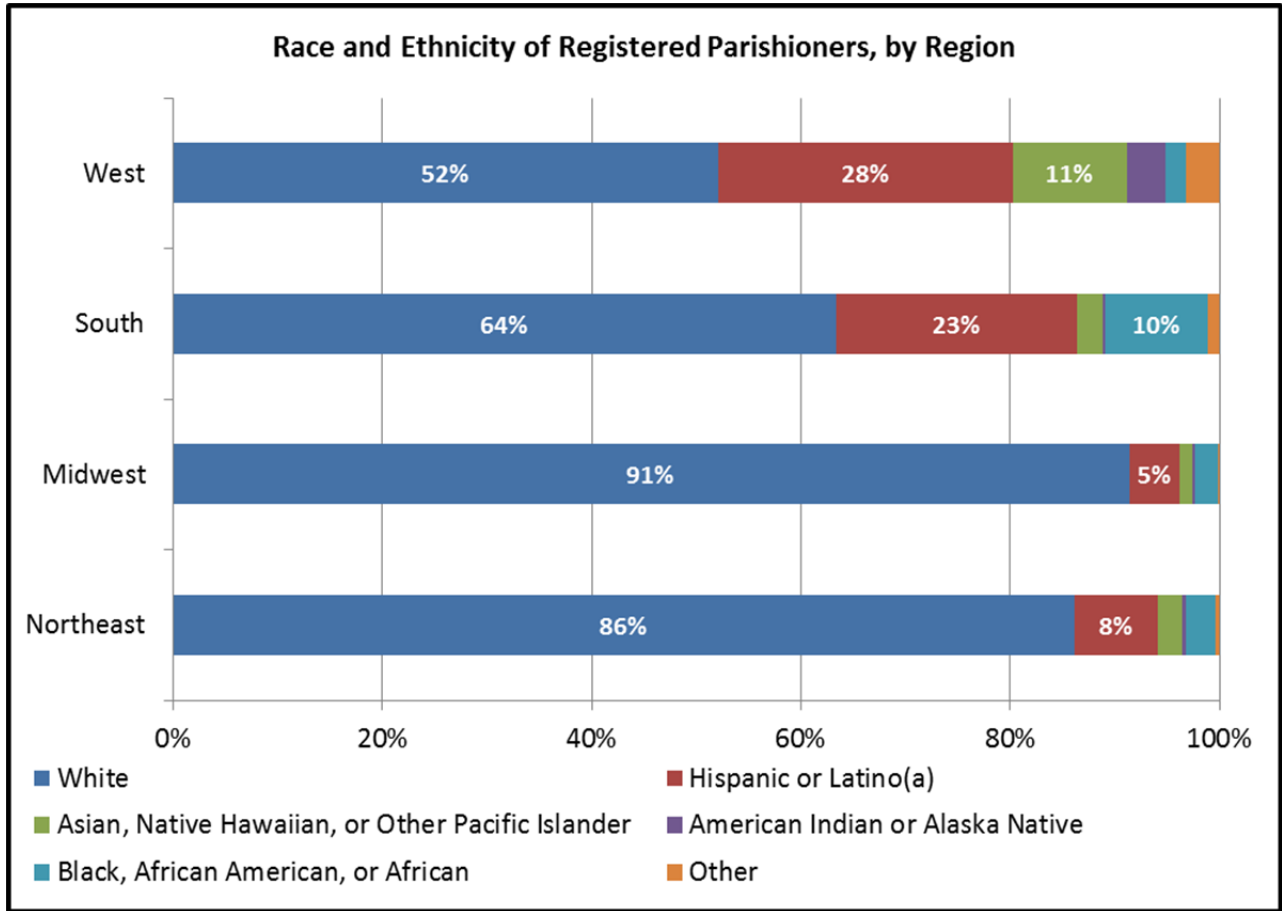
In CARA’s most recent national survey of the adult Catholic population 60 percent of self-identified Catholics are estimated to be non-Hispanic white and 33 percent Hispanic or Latino(a). The disparities between the findings from the national survey for these two groups and what respondents perceive may be related to several factors. These may include differences in frequency of Mass attendance, concentrations of specific racial and ethnic groups in parishes, and differences among these groups in the likelihood of registering with the parish.

<i>Estimate the percentage of registered parishioners in each category (should sum to 100%):</i>					
Average percentages within responding parishes:					
	All Parishes	Multicultural Parishes	PLC Parishes	Consolidated Parishes	Multi-parish Ministry
White	78%	51%	74%	82%	87%
Hispanic or Latino(a)	13	30	18	11	7
Black, African American, or African	4	9	3	5	3
Asian, Native Hawaiian, or other Pacific Islander	3	7	1	1	1
American Indian or Alaska Native	1	1	2	0	1
Other	1	2	2	1	1

Of *all* registered parishioners reported by parishes, 74 percent were estimated to be white, 16 percent Hispanic or Latino(a), 5 percent Asian, Native Hawaiian, or Pacific Islander, 3

percent Black, African American, or African, 1 percent some other race or ethnicity, and less than 1 percent American Indian or Alaska Native.¹⁰

Parishes in the West and South are more racially and ethnically diverse than those in the Midwest and Northeast.



¹⁰ This is calculated by multiplying the total number of parishioners in each parish by the percentage of registered parishioners in each group. These totals are summed for all responding parishes representing all parishioners for which data are available in all responding parishes.

The racial and ethnic composition of registered parishioners in parishes regularly celebrating Mass in languages other than English is very similar to the race and ethnicity percentages found in CARA’s national surveys of self-identified adult Catholics.

Race and Ethnicity of Parishioners		
Averages		
	Only English Masses	Multi-lingual Masses
White	88.2%	55.7%
Hispanic or Latino(a)	3.7	34.4
Black, African American, or African	4.3	3.5
Asian, Native Hawaiian, or Other Pacific Islander	2.4	5.2
American Indian or Alaska Native	0.9	0.3
Other	0.5	1.4

Parishes that only celebrate Mass in English are significantly less racially and ethnically diverse than other parishes. On average, 88 percent of parishioners in these parishes are non-Hispanic white and no other average for any other race or ethnicity group attains 5 percent.

Age of Parishioners

On average, six in ten registered parishioners (60 percent) in U.S. parishes are ages 40 and older. One in five (19 percent) is between the ages of 18 and 39 and the remaining fifth are under 18 (21 percent). There is not much difference in the age distribution of parishioners among the different parish sub-groups.

<i>Estimate the percentage of registered parishioners in each category (should sum to 100%):</i>					
Average percentages within responding parishes:					
	All Parishes	Multicultural Parishes	PLC Parishes	Consolidated Parishes	Multi-parish Ministry
Children/adolescents (under 18)	21%	22%	20%	17%	19%
Young adults (18 to 39)	19	20	17	19	19
Middle aged (40 to 64)	31	31	29	28	30
Seniors (65+)	29	27	34	36	32

Of *all* registered parishioners reported by parishes, 32 percent are estimated to be middle aged (age 40 to 64), 24 percent are children or adolescents (under 18), 23 percent are seniors (65 or older), and 21 percent are young adults (age 18 to 39).

Parish Finances

This section of the report details parish finances including parish budgets (e.g., revenue and expenses) and weekly offertory totals. Note that respondents were asked to exclude any school budget revenue or expenses.

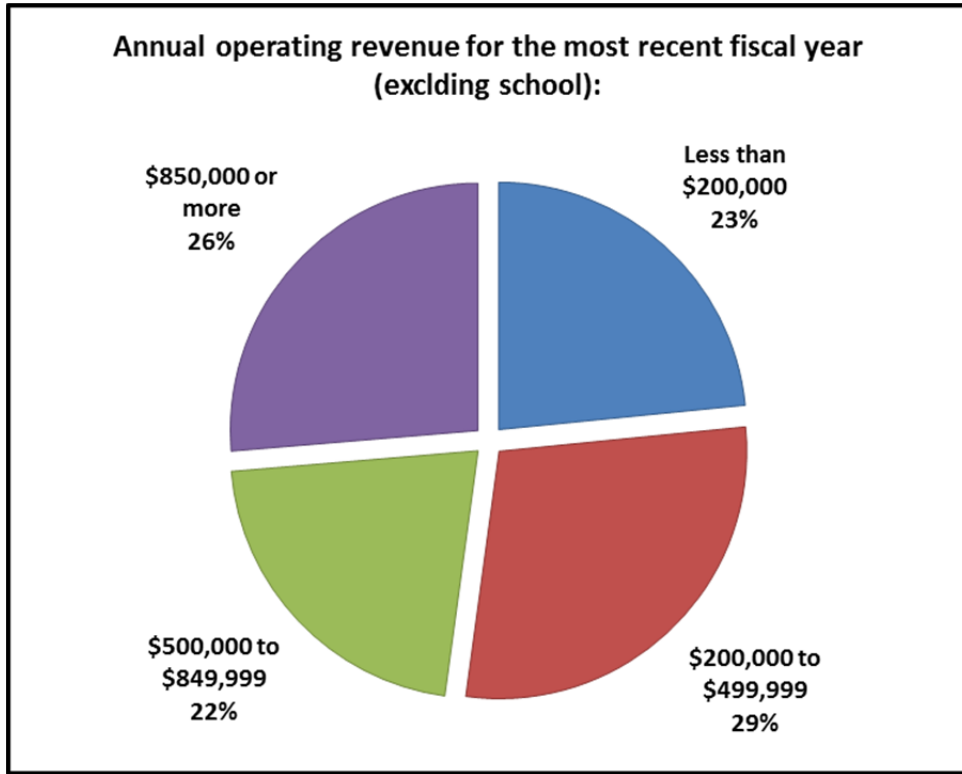
In the average American parish, the total operating revenue of about \$695,000 exceeds expenses of \$626,500. The average surplus is 4.3 percent of revenue. However, 30 percent of parishes indicate that their expenses exceed their revenue. Of those parishes reporting a deficit, the average size for the shortfall is 15.8 percent of revenue.

Total weekly offertory is about \$9,200 or \$9.57 per registered household. Offertory has grown in the last five years, on average, by more than 14 percent.

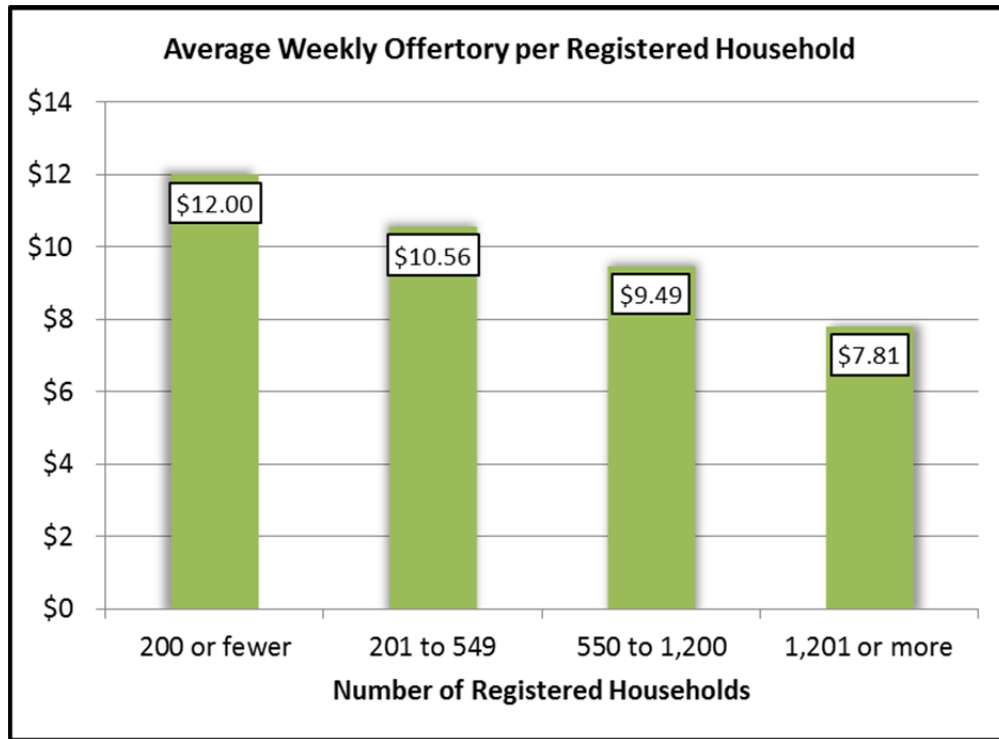
Parish Budget and Offertory Collections					
Average per parish (excluding schools), by parish type					
	All Parishes	Multicultural Parishes	PLC Parishes	Consolidated Parishes	Multi-parish Ministry
Annual operating revenue:	\$695,291	\$756,605	\$248,555	\$578,943	\$346,317
Annual operating expenses:	\$626,589	\$723,442	\$272,008	\$551,871	\$313,422
Deficit/surplus as a % of revenue:	+4.3%	-1.2%	-6.8%	+0.4%	+2.8%
Total weekly offertory collection:	\$9,191	\$10,070	\$3,216	\$7,617	\$4,258
Weekly offertory per registered household:	\$9.57	\$8.72	\$10.61	\$9.96	\$9.58
Change in avg. total weekly offertory in last 5 years:	+14.5%	+16.1%	+11.0%	+0.9%	+9.3%

PLC parishes are more likely than others to report a deficit. The average revenue in PLC parishes is smaller than average expenses. On average, these parishes report a deficit that is 6.8 percent of revenue. At the same time, PLC parishes collect more in offertory per registered household than all other types of parishes.

Twenty-three percent of parishes have annual operating revenues of less than \$200,000. Three in ten (29 percent) have budget revenues between \$200,000 and \$499,999. Twenty-two percent have revenues of \$500,000 to \$849,999 and 26 percent have \$850,000 or more in revenue per year.

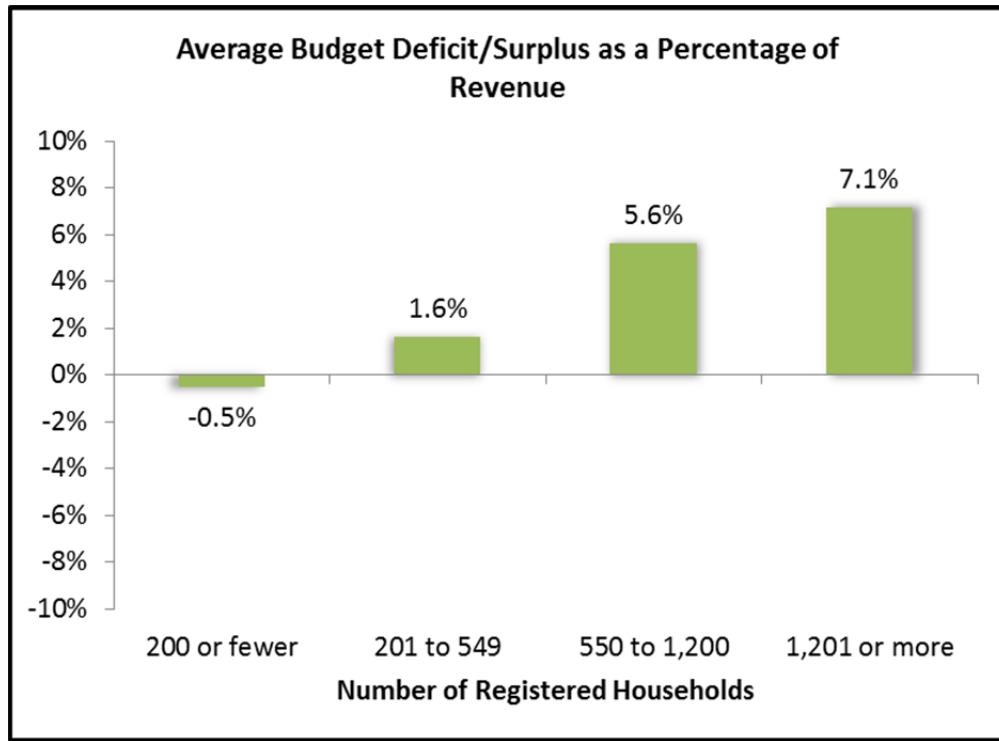


Similar to findings for Mass attendance and frequency of sacramental celebrations there is a correlation between parish size and giving. Parishioners in smaller parishes, those with 200 or fewer registered households, give more on average than those in larger parishes.¹¹



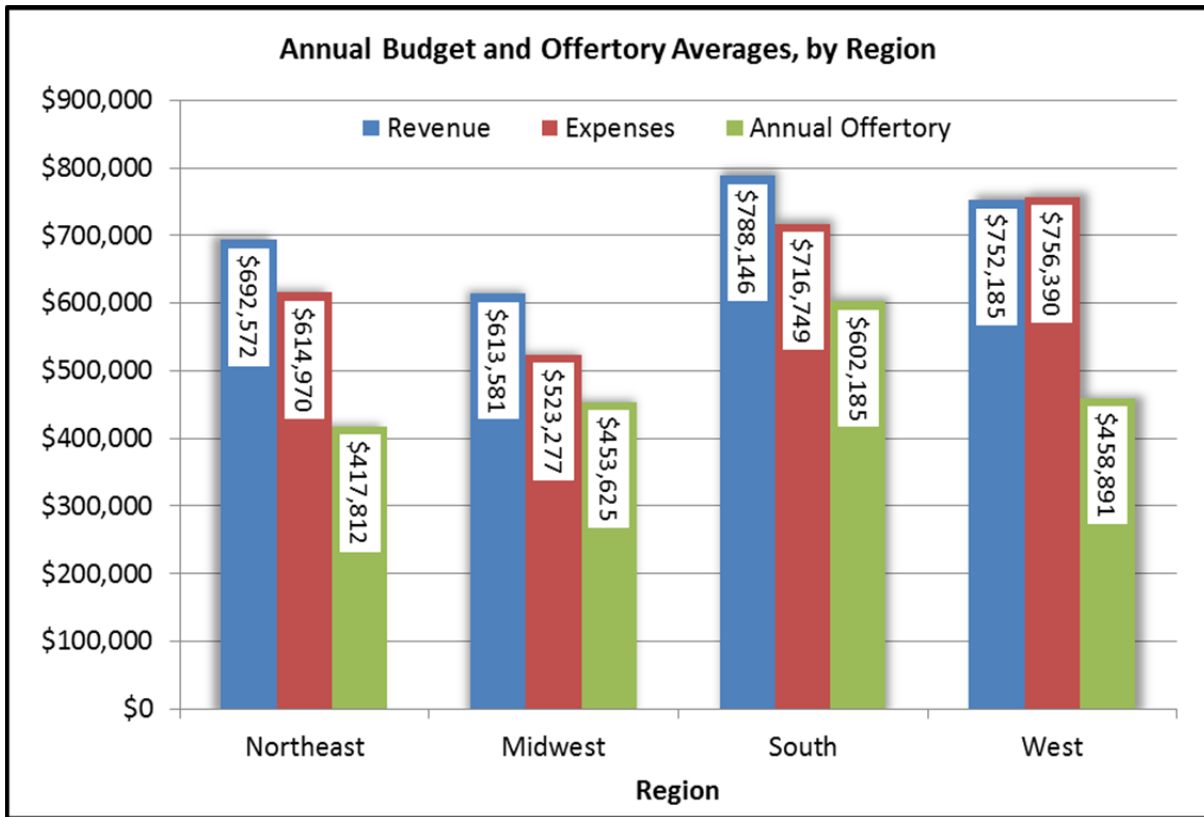
¹¹ This finding is also consistent when total parish Mass attendance is used to measure parish size rather than number of registered households.

Yet, even with more giving, these smaller parishes are more likely than larger parishes to indicate a budget deficit.¹² The largest parishes, those with more than 1,200 registered households, report the largest average budget surpluses.



¹² It is possible that parishioners in these smaller parishes are aware of the financial difficulties of their parish and thus give more, on average, than those in larger parishes, which are less likely to be running a deficit.

Parishes in the South report the highest average annual offertory (\$602,185) and those in the Northeast the lowest (\$417,812). Parishes in the West have, on average, revenues that are just a bit higher than expenses. In all other regions these averages represent budget surpluses.



Parish Ministries, Programs and Services

Parishes are most likely to report programs and ministries for sacramental preparation, religious education, and for the infirm and homebound (86 percent or more). Majorities have youth ministry (76 percent), ministry to seniors (64 percent), social services to meet individual needs (59 percent), and ministry to the bereaved (54 percent).

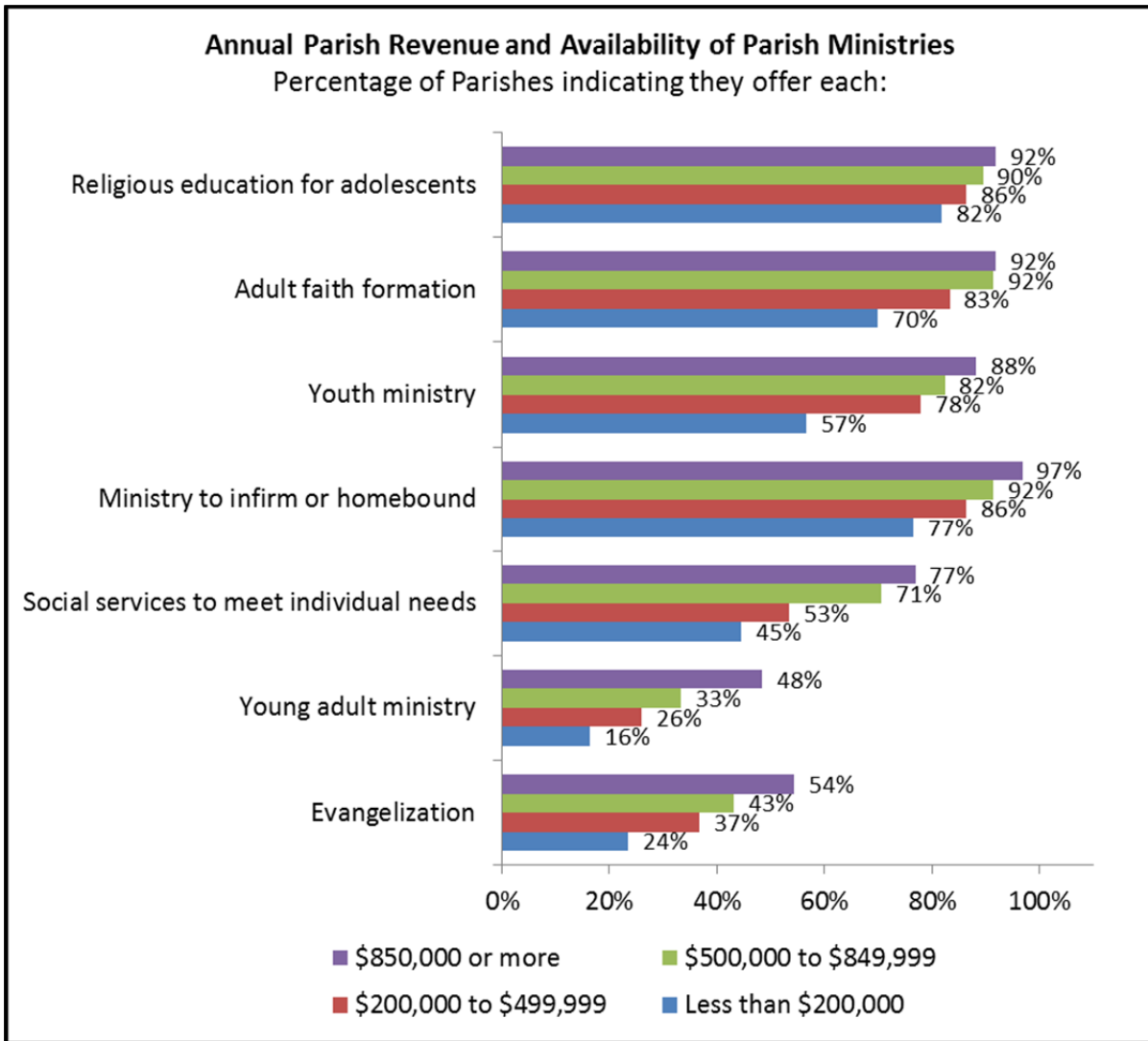
Does the parish provide or offer the following ministries, programs, or services?

Percentage of parishes indicating availability

	All Parishes	Multicultural Parishes	PLC Parishes	Consolidated Parishes	Multi-parish Ministry
Religious ed./faith form. for children	97%	97%	98%	95%	96%
Sacramental preparation	97	97	100	97	96
RCIA	88	90	90	88	80
Marriage preparation	87	87	88	90	84
Religious ed./faith form. for adolescents	86	87	83	80	81
Ministry to infirm or homebound	86	85	80	90	83
Adult faith formation	83	84	90	80	76
Youth ministry	76	80	63	70	67
Ministry to elderly/ senior citizens	64	59	58	63	60
Social services to meet individual needs	59	66	58	61	47
Ministry to bereaved	54	54	43	49	43
Evangelization	39	42	30	36	30
Social action to educate or effect change	34	36	38	36	29
Young adult ministry	31	41	23	29	23
Ministry to persons with disabilities	26	21	20	20	24
Whole family catechesis	23	22	28	27	21
Ministry to divorced/separated	16	14	15	12	11
Other	12	13	10	7	7

Between 30 and 39 percent of parishes indicate they have evangelization ministries (39 percent), programs for social action to educate or effect change (34 percent), and young adult ministry (31 percent).

About a quarter or fewer have ministries to persons with disabilities (26 percent), whole family catechesis (23 percent), and ministry to the divorced or separated (16 percent). Twelve percent of parishes indicated another ministry that was not listed.



Parishes with greater annual revenue are more likely than those with less revenue to offer each of these parish ministries.

Parishes and Schools

A majority of parishes (56 percent) report some sort of commitment to a Catholic school. Twenty-four percent indicate that they have a parish school, 25 percent support a regional school, and 8 percent indicate a combination of both of these commitments.

PLC parishes, recently consolidated parishes, and those using multi-parish ministry are less likely than all parishes to have their own school. PLC parishes specifically are not likely to have any relationship with a school (76 percent).

<i>Does the parish have a parish school? Does the parish support a regional school?</i>					
Percentage of parishes indicating a school commitment					
	All Parishes	Multicultural Parishes	PLC Parishes	Consolidated Parishes	Multi-parish Ministry
Parish school	24%	26%	3%	11%	14%
Parish supports					
regional school	25	18	19	35	27
Both types of schools	8	8	2	11	5
No schools	44	48	76	43	54
<i>Percentage of the total parish budget used to support the parish and/or regional school?</i>					
Parishes of each type that has a school commitment:					
	All Parishes	Multicultural Parishes	PLC Parishes	Consolidated Parishes	Multi-parish Ministry
Average:	22.5%	15.1%	31.1%	17.9%	27.0%
Median:	15.0	10.0	9.0	9.0	18.5

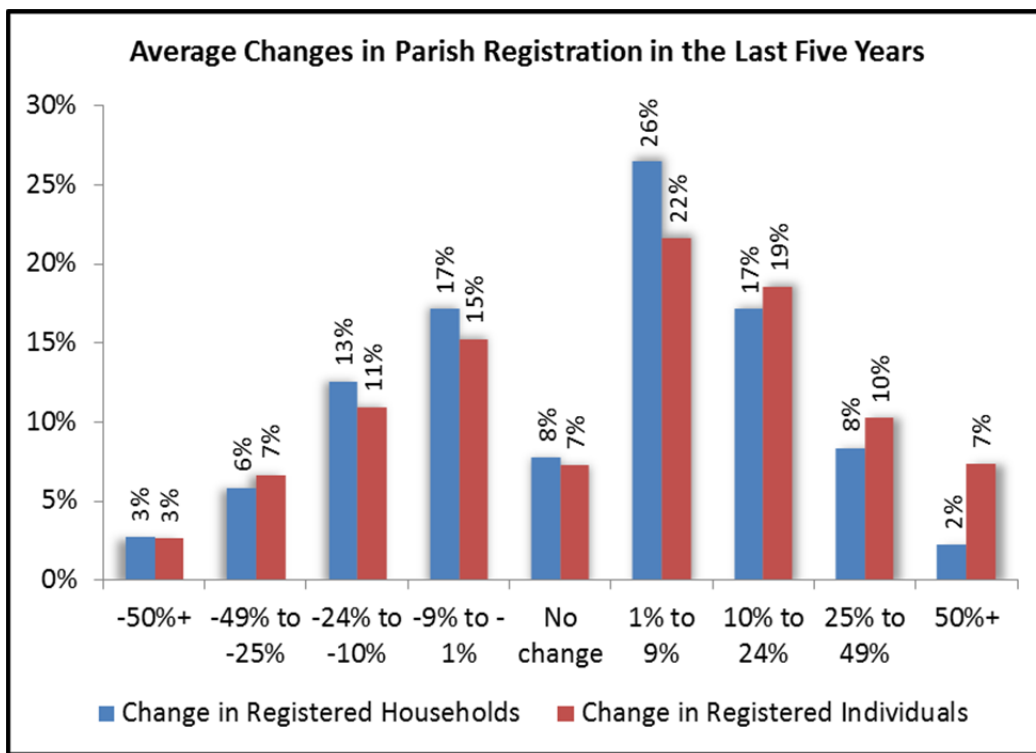
Among those parishes with a school commitment, the average amount of the total parish budget used to support the schools' operations is 23 percent. However, the median is a bit lower at 15 percent, indicating a subset of parishes who have committed exceptionally large amounts of their parish budget to school operations. PLC parishes and those using multi-parish ministry are more likely than other parishes to commit more than a quarter of their parish budget to schools, on average.

Parish Changes in Last Five Years

This section details results from a series of questions in which the respondent was asked to reflect on the composition of parish life in 2005—five years before the survey was conducted.

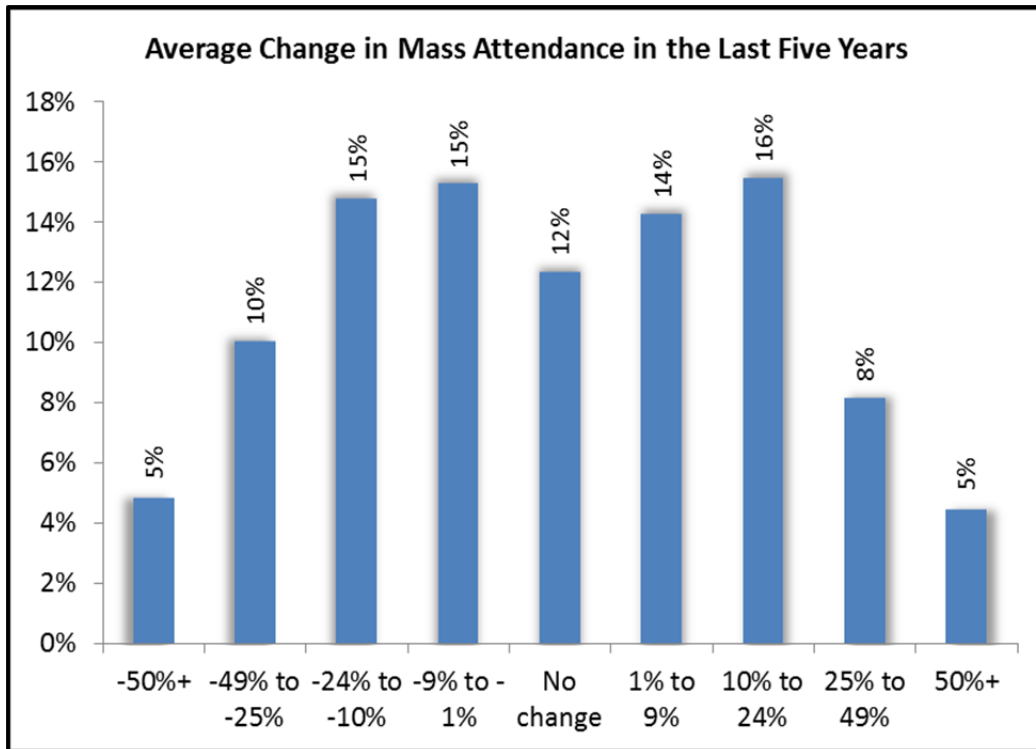
Changes in Parish Registration

The median growth rate of registered households in the last five years in U.S. parishes was 1.4 percent. The median growth rate for registered individuals was slightly higher at 3.9 percent. Less than one in ten parishes reported no change in their registration numbers. Growing parishes outnumber parishes losing registrants.



Changes in Total Sunday/Saturday Vigil Mass Attendance

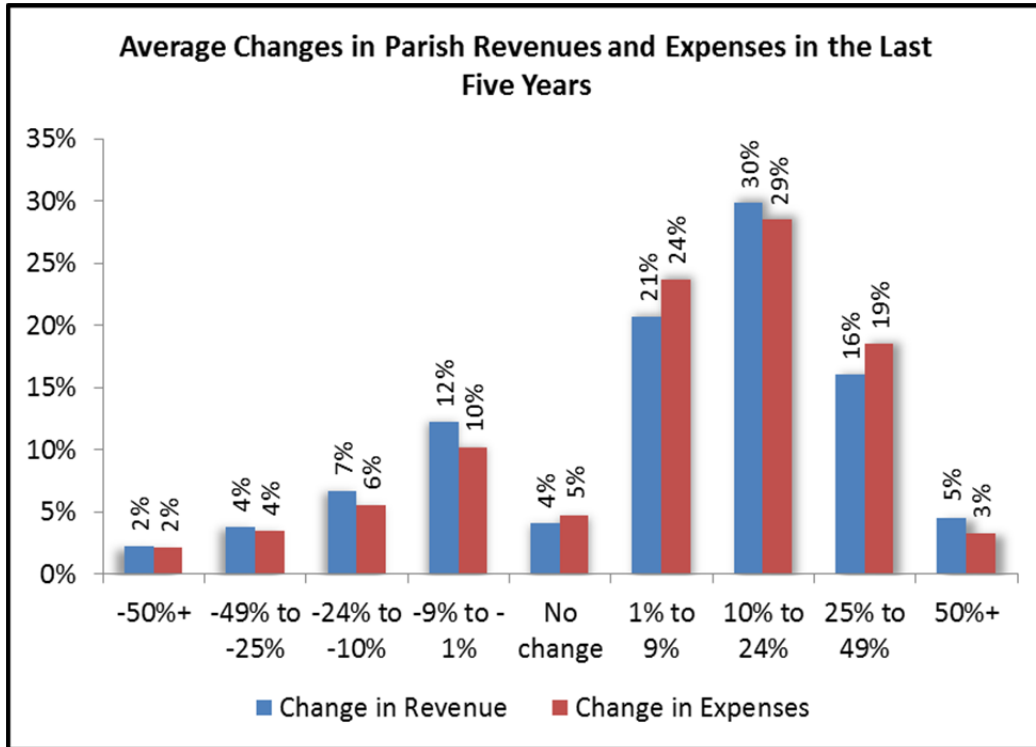
Although registration experienced growth in the average parish in the last five years the median change in total Sunday/Saturday Vigil Mass attendance in U.S. is flat indicating neither growth nor decline. Five percent have experienced Mass attendance declines of 50 percent or more while the same percentage has experienced increases of 50 percent or more. As the figure below shows, there is generally a balance with some parishes experiencing growth and others decline. Parishes experiencing no change in Mass attendance or declines outnumber those with growth (58 percent compared to 42 percent).



Budget Changes

Parishes were more likely to say both revenues and expenses had grown rather than remained stable or declined in the last five years. On average nationally, revenue increased 9.9 percent and expenses grew by 10.2 percent. The average growth in both revenue and expenses trails inflation for the period (12 percent).¹³

Seventy-four percent of parishes report increased expenses and 71 percent indicate they have had an increase in revenue.

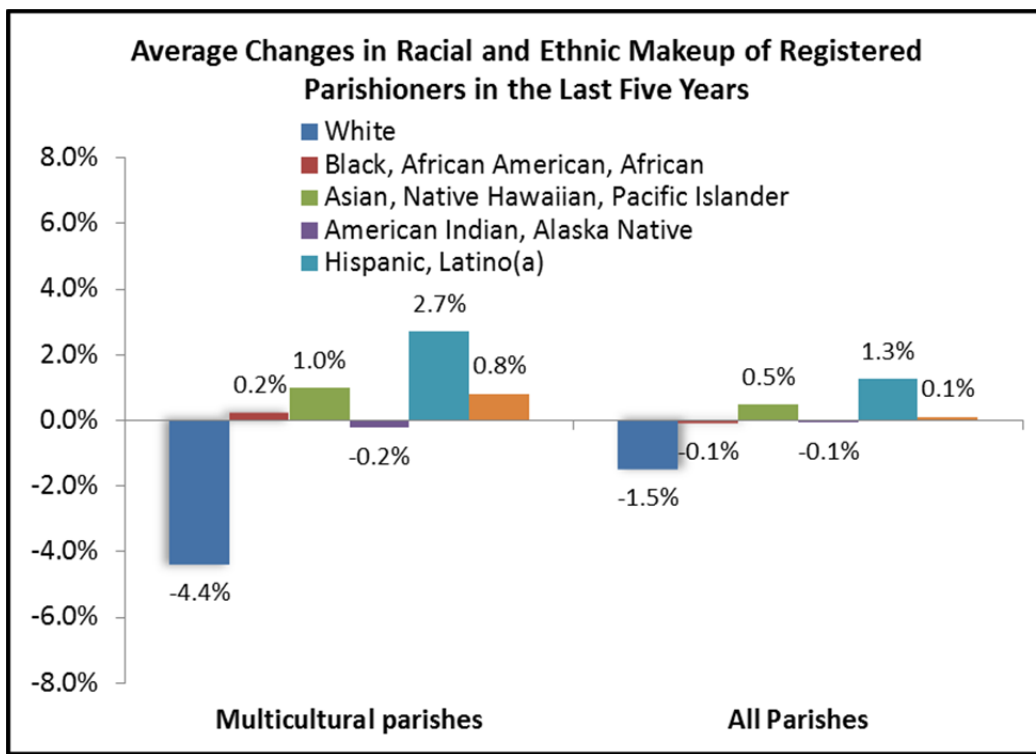


¹³ According to the Bureau of Labor Statistics CPI Inflation calculator, what cost \$1.00 in 2005 would cost \$1.12 in 2010.

Changes in Parishioner Demographics

On average nationally parishes reported fewer non-Hispanic white registered parishioners in 2010 than they had in 2005. The percentage of registered parishioners who are non-Hispanic white declined by 1.5 percentage points during this five year period in parishes nationally. On average, pastors report growth in the number of Hispanic/Latino(a) (1.3 percentage points) and Asian, Native Hawaiian, and other Pacific Islander (0.5 percentage points) registered parishioners during this period. These trends are even more evident in multicultural parishes.

Taking in to account differences in parish size and the racial and ethnic changes reported by pastors, 40 percent of all growth in registered parishioners in U.S. parishes from 2005 to 2010 was among Hispanic/Latino(a)s.



Parishes report little or no change in the age composition of registered parishioners in the last five years. For example, the national parish average for the percentage of parishioners who are age 65 or older was 28.5 percent in 2005 and 28.4 percent in 2010.

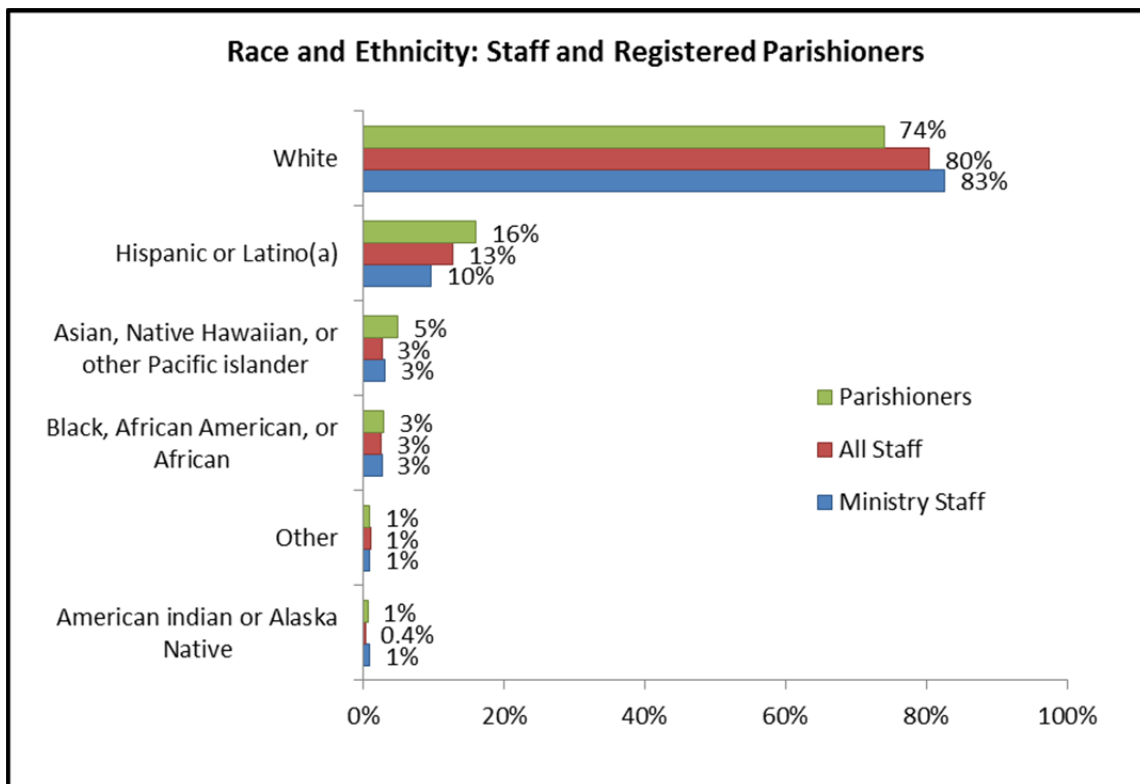
Parish Staffs

This section of the report details the size and composition of parish staffs in the United States. Respondents were asked to provide a list of all parish staff, excluding those who only work in a parish school. This *included* ministry and non-ministry staff, as well as volunteer staff.¹⁴

Race and Ethnicity of Staff Members

Thirteen percent of parish staff in the United States is Hispanic or Latino(a). Among ministry staff, paid or volunteer, respondents indicated that only 10 percent is Hispanic or Latino (a). By comparison, respondents indicated that 16 percent of their parishioners are Hispanic or Latino(a).

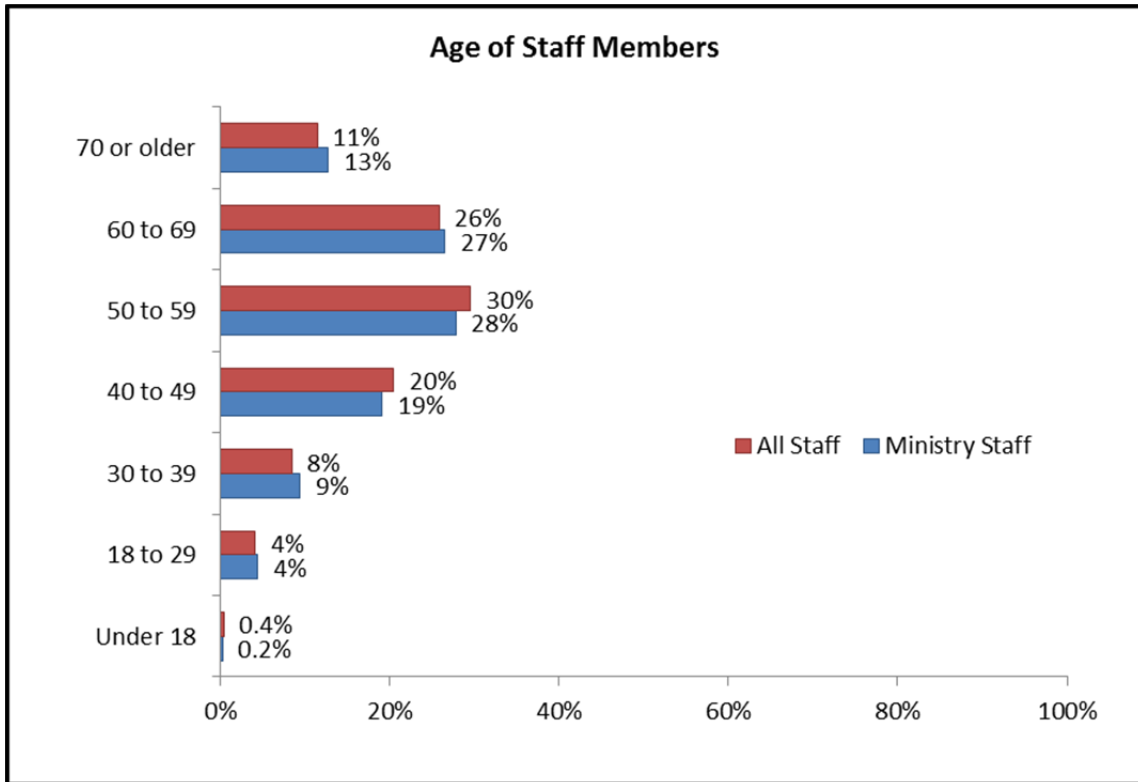
Asian, Native Hawaiian, and other Pacific Islanders are also slightly underrepresented on parish staffs. Eighty-three percent of ministry staff is non-Hispanic white compared to 74 percent of parishioners.



¹⁴ The National Association of Church Personnel Administrators (NACPA) has produced a report on parish staff salaries and benefits entitled *Pay & Benefits Survey of Catholic Parishes, 2011 Edition* using the survey data. This report does not include salary or benefit information. The NACPA publication is available at: www.nacpa.org.

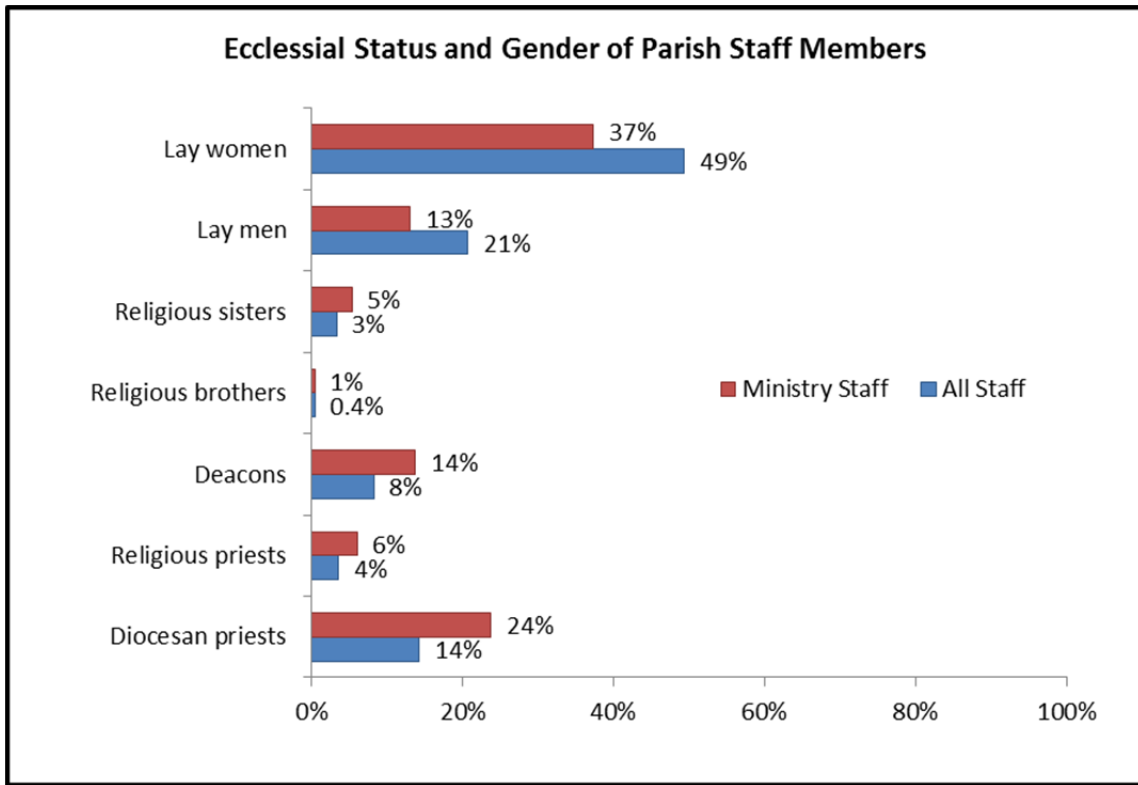
Age of Staff Members

There are few differences in age between ministry staff and all staff. Fifty-six percent of all staff members are between the age of 50 and 69. Fifty-five percent of ministry staff are of this age. Only 13 percent of ministry staff is under the age of 40.



Ecclesial Status

Nearly half of all individuals on parish staffs are lay women (49 percent). Including religious sisters (3 percent), parish staffs in the United States are 52 percent female. Priests account for 18 percent of parish staff members and deacons make up 4 percent. Religious brothers are less than 1 percent of parish staff members and other lay men make up 21 percent of all U.S. parish staff members.



Among ministry staff specifically, lay persons are fewer in number and clergy are more prevalent. One in four ministry staff is a diocesan priest (24 percent). Fourteen percent of ministry staff are deacons. Six percent are religious priests, 5 percent are religious sisters, and 1 percent religious brothers. Other lay persons make up 50 percent of ministry staff.

Lay Ecclesial Ministry in U.S. Parishes

In 1992, Msgr. Philip J. Murnion conducted a survey of 1,163 parishes in 43 randomly selected dioceses. The pastor (or a person designated by the pastor to respond) listed parish staff, their positions, salaries, hours per week, and other demographic information. From these data Murnion estimated that there were 21,569 lay ecclesial ministers (LEMs) in the United States. These were defined as paid, non-ordained parish ministry staff working at least 20 hours per week. These LEMs were 42 percent vowed religious and 58 percent other lay persons. Overall 85 percent were female and 15 percent male.

In 1997, Murnion and David DeLambo replicated the 1992 study with a survey of 949 parishes in the same 43 dioceses. This study estimated that the number of LEMs had grown to 29,146. These LEMs were 29 percent vowed religious and 71 percent other lay persons. Overall 82 percent were female and 18 percent male.

In 2005, David DeLambo replicated the 1992 and 1997 studies with a survey of 929 parishes in the same 43 dioceses. This study estimated that there were 30,632 LEMs in ministry in the United States. These LEMs were 16 percent vowed religious and 84 percent other lay persons. Overall 80 percent were female and 20 percent male.

The data used in this report are from a national random sample survey conducted in all U.S. territorial dioceses rather than a selection of 43. However, the study also utilized a grid design that was very similar to that used by Murnion and DeLambo to request information from respondents about the parish staff. In addition to using the data provided by respondents, CARA and NACPA researchers also verified staff lists using secondary sources—primarily parish websites and online parish bulletins. It immediately became evident that many parishes did not always include their full staff as instructed. In some cases pastors listed themselves and perhaps a deacon and left off lay staff members.

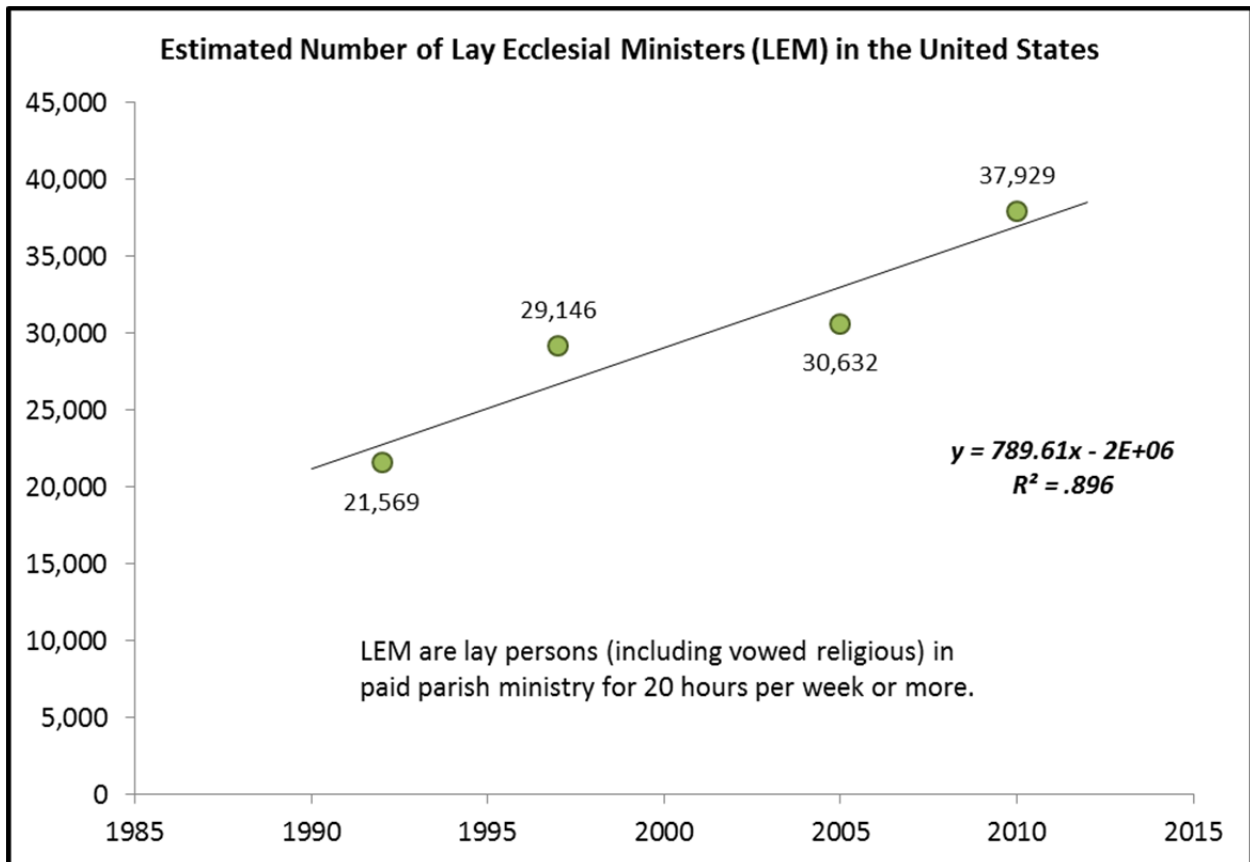
There are many possible reasons for this omission. Some may have not had the information about their lay staff members, others simply may have not taken the time to completely fill out this section, others expressed concerns about confidentiality and providing this information for their staff. Regardless, relying on survey data alone would have provided an undercount of LEMs.

This study estimates that the number of LEMs has grown to 37,929.¹⁵ They are 14 percent vowed religious and 86 percent other lay persons. Overall 80 percent are female and 20 percent male.

The trend over time since 1992 indicates that, on average, about 790 new LEMs are added to U.S. parish ministry staffs per year in the last two decades.

¹⁵ The survey asked respondents to indicate if a ministry staff member was shared with another parish. However, it is likely that some of the 37,929 total includes some double-counting (i.e., the same person paid and working 20 or more hours per week in two or more parishes). It is not possible to reliably account for double-counting without a parish census or survey with a very large sample and response rate. However, given the number of hours utilized in the LEM definition it is unlikely that this includes any significant amount of double-counting.

Between 1992 and 1997 (i.e., five years), Murnion and DeLambo estimated an increase of LEMs by 35 percent. However, between 1997 and 2005 (eight years), DeLambo estimated that the number of these ministry professionals increased by only 5 percent. The current study estimates that LEMS have grown by 24 percent in the last five years. It is possible that the DeLambo estimate from 2005 slightly underestimates the number of LEMs. It is likely that respondents to the 2005 survey behaved similarly to those in the current study and left off some of their LEM staff members. This may have become more likely in recent years as pastors, LEMs, and Americans in general have become more aware and concerned about the collection of personal information.¹⁶

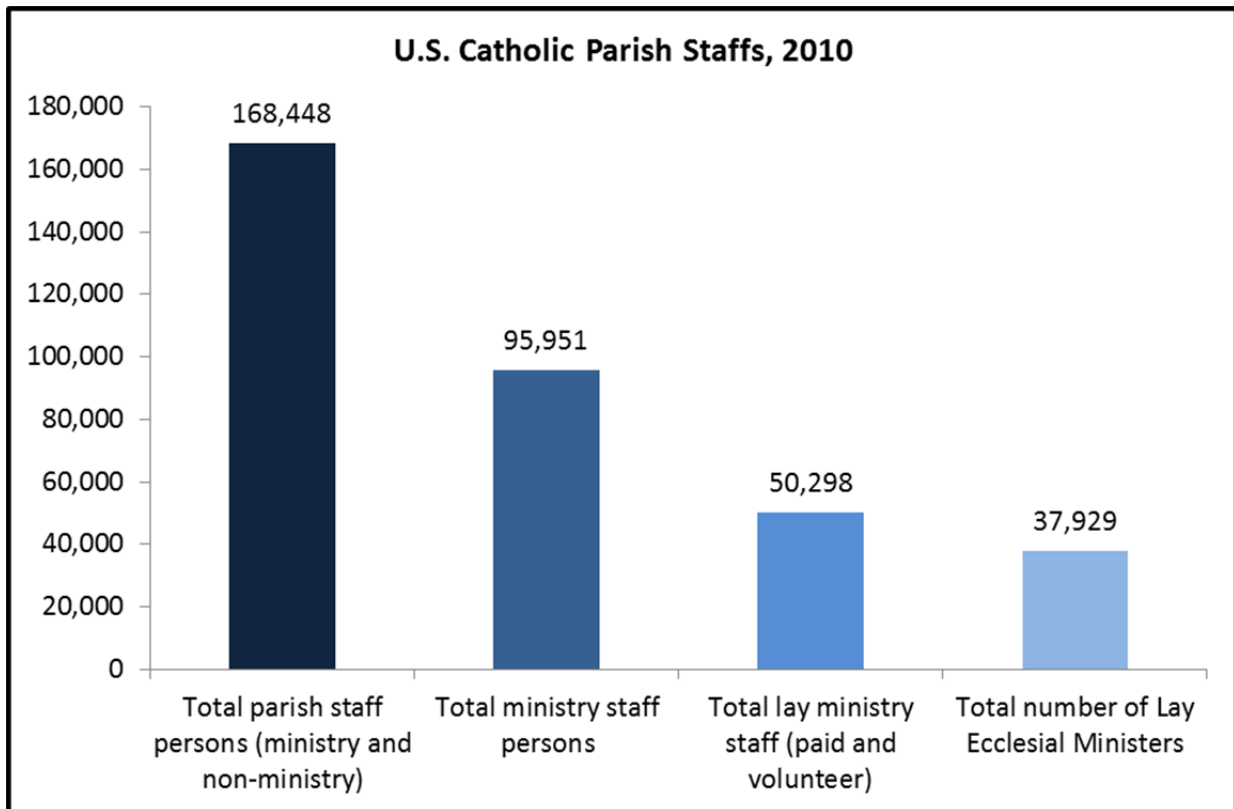


Overall, we expect that the growth in LEMs has slowed a bit from the 5-year pace between 1992 and 1997 but that there is still continued substantial growth as the number of priests and vowed religious in the U.S. available for ministry becomes smaller each year. Given

¹⁶ In 1997, the Murnion and DeLambo estimate of the number of LEMs was 34 percent larger than the number of “professional lay ministers” (vowed religious and other lay persons) reported by territorial dioceses and eparchies in the United States in *The Official Catholic Directory*. In 2005, DeLambo’s estimate was 26 percent larger than the *OCD* number of professional lay ministers. The estimate in the current study is 39 percent larger than the number of professional lay ministers reported in the 2009 *OCD* (a year prior to the study). The *OCD* estimate of this population is consistently underestimated by an average of 33 percent. This rule of thumb may be useful in estimating the number of LEMs annually.

the expected continued decline in numbers of priests and vowed religious in the U.S. we expect LEMs, as well as deacons, to become more numerous on parish staffs in the future.

In the current study we estimate a total staff size in U.S. parishes of 168,448. This total includes ministry staff and volunteers as well as non-ministry staff and volunteers (including parish bookkeepers, groundskeepers, cooks, etc.). This results in an estimated staff size of 9.5 members per parish.



Excluding those in non-ministry positions, the total number of paid and volunteer ministers in parishes (including pastors and deacons) in 2010 is estimated to be 95,951 or 5.4 ministry staff members per parish.

Restricting this further to lay persons only (including vowed religious)—volunteer and paid—the total number of parish ministers in the U.S. is 50,298 (2.8 per parish). Restricting this further to those paid and in ministry at least 20 hours per week results in the 37,929 total of LEMs (2.1 per parish), the number that is most comparable to the Murnion and DeLambo studies.¹⁷

¹⁷ See: *New Parish Ministers: Laity & Religious on Parish Staffs* (1992) by Philip J. Murnion (National Pastoral Life Center), *Parishes and Parish ministers: A Study of Parish Lay Ministry* (1999) by Philip J. Murnion and David DeLambo (National Pastoral Life Center), and *Lay Parish Ministers: A Study of Emerging Leadership* (2005) by David DeLambo (National Pastoral Life Center).

Hours

Sixteen percent of LEMs work 20 hours a week, on average, and no more. One in four (26 percent) work more than 20 hours but less than 40 hours per week. Forty-nine percent work forty hours on average per week. One in ten (9 percent) work more than 40 hours per week.

Race and Ethnicity

Eighty-eight percent of LEMS (unchanged from DeLambo's 2005 estimates) are non-Hispanic white. Nine percent are Hispanic or Latino(a). Less than 2 percent are black, African American or African (1.6 percent). A similar percentage is Asian or Pacific Islander (1.7 percent). Less than 1 percent is Native American or Native Alaskan (0.2 percent).

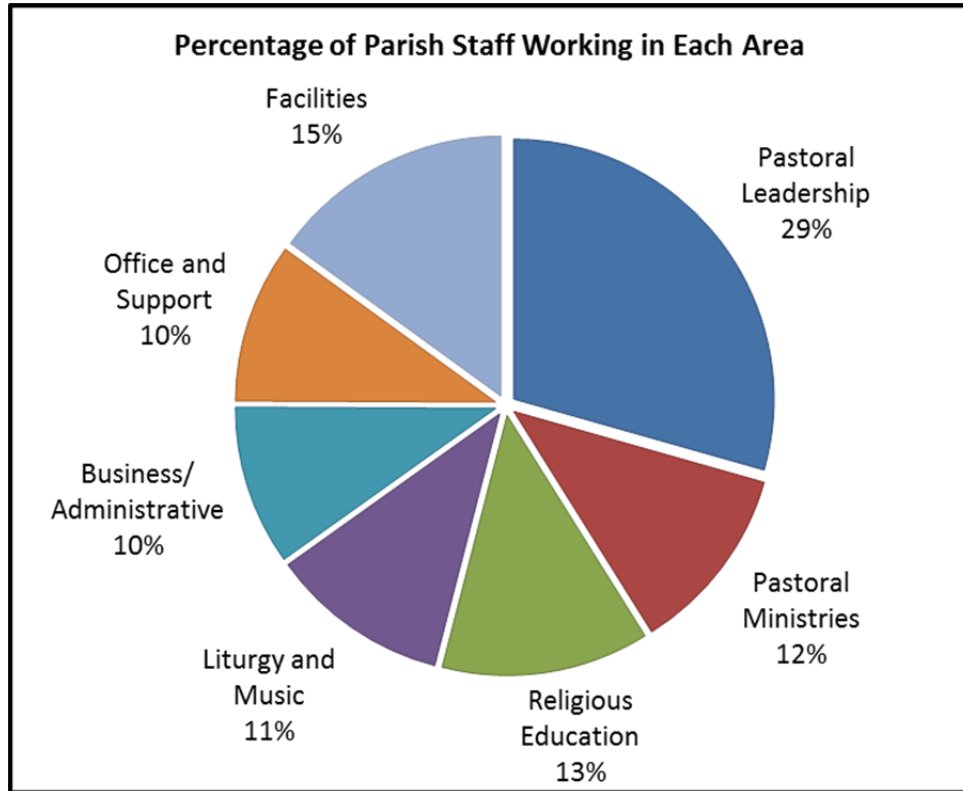
Age

Seven percent of LEMs are under the age of 30. Eleven percent are in their 30s and 22 percent in their 40s. Thus, four in ten LEMs are estimated to be under the age of 50. Three in ten are between the ages of 50 and 59 and 22 percent are in their 60s. Seven percent are age 70 or older.

Area of Ministry or Work

Of all parish staff members, 28 percent are in pastoral leadership positions (e.g., pastor, PLC, pastoral ministry director, permanent deacon).¹⁸ Fifteen percent are office or support staff (e.g., office manager, receptionist, office assistant).

A third of parish staff (33 percent) is involved in ministry outside of parish leadership. Twelve percent are in religious education, 12 percent in pastoral ministries, and 11 percent in liturgy and music.



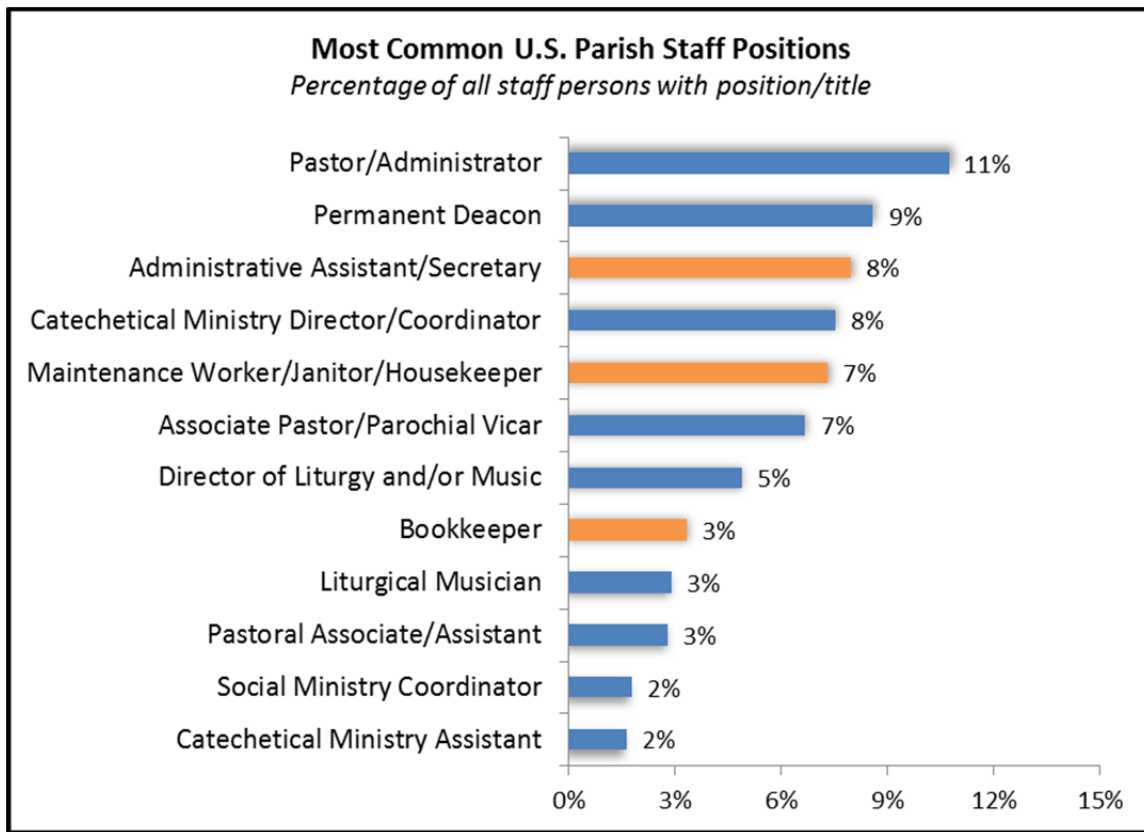
Ten percent of staff is in a business or administrative role (e.g., business manager, bookkeeper, information technology, website coordinator). Fifteen percent are in a facilities role (facilities maintenance, groundskeeper, cook).

¹⁸ Each respondent was presented with a list of 61 position titles and job descriptions. These titles and descriptions were designed by NACPA and Emerging Models collaborators. Although respondents may use different position titles than what were listed, they were asked to pick the position description that best fit a staff member's ministry or work area.

Most Common Parish Staff Positions

As one would assume, the most common staff position among all U.S. parish staff persons is a pastor/administrator, representing 11 percent of all those on parish staffs in the country. All parishes need to fill this position. If this is not possible the parish would be entrusted to a deacon or lay person or pastoral team (less than 1 percent of staff serve in this capacity). Permanent deacons are the second most common type of staff member representing 9 percent of all parish staff.

The figure below shows the most common parish staff positions in the United States with ministry positions in blue and non-ministry positions in orange. The percentages represent the share of each among on all parish staffs combined.



The list on the next page includes the percentage among all parishes that have each type of staff member listed on the questionnaire (see the Appendix for descriptions of each position).

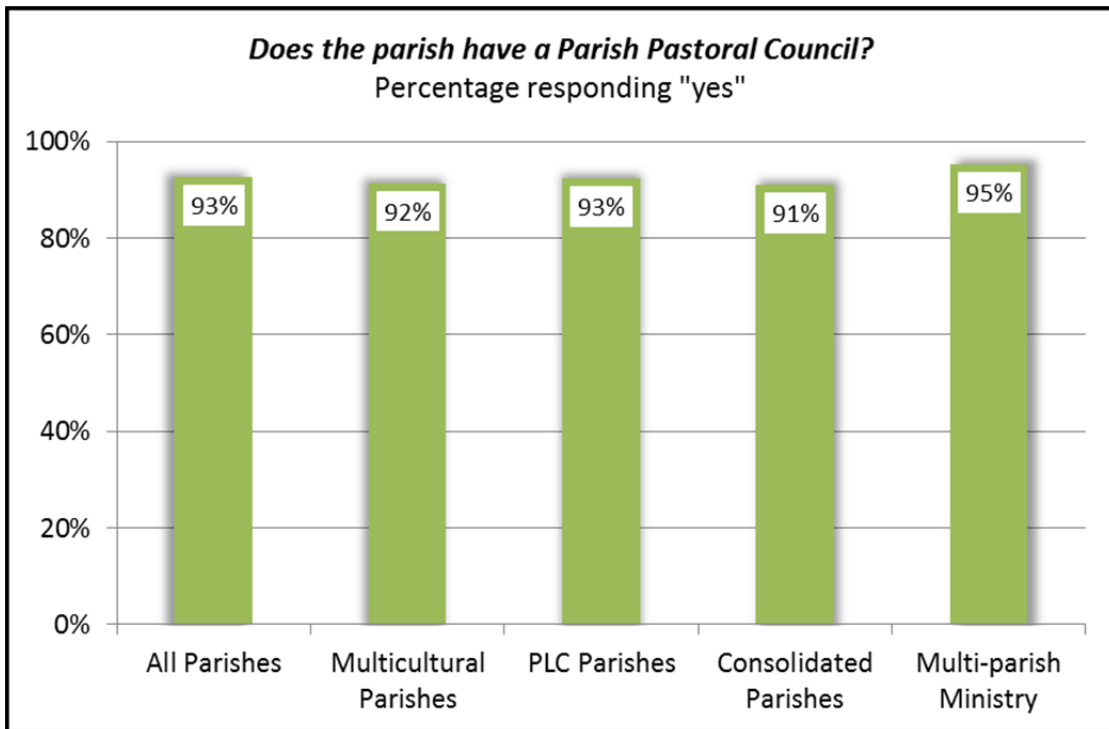
Ninety-seven percent of all parishes indicate they have a Pastor or Administrator. Seventy-eight percent have a Permanent Deacon on staff and 60 percent have an Associate Pastor or Parochial Vicar. Catechetical/religious education ministry staff are among the most common as are staff persons involved in music and liturgy ministries. Three in ten parishes (29 percent) have a business manager or administrator.

Parish Consultative Bodies

This section of the report includes information about parish pastoral and finance councils. Parishes are required to have a finance council and encouraged to have a pastoral council.

Pastoral Council

Most parishes, 93 percent, have a pastoral council. There is little variation in this finding by parish type.



Among those parishes with pastoral councils, most indicate that they have 12 members on this body. PLC parishes tend to have fewer, about nine members, on average and mutli-parish ministry parishes have slightly more with an average of ten.

Number of members who serve on the Parish Pastoral Council (including ex officio):

	All Parishes	Multicultural Parishes	PLC Parishes	Consolidated Parishes	Multi-parish Ministry
6 or fewer	8%	9%	24%	11%	16%
7 to 9	22	21	34	20	31
10 to 12	39	37	33	31	35
13 to 15	18	17	3	22	11
16 or more	13	16	6	16	7
Average:	11.7	12.0	9.2	12.8	10.2

Of parishes with a council, the most common meeting frequency is monthly (67 percent). In PLC parishes and those using multi-parish ministry, the use of bi-monthly meetings is more common than in other parishes.

How frequently does the Parish Pastoral Council meet?

	All Parishes	Multicultural Parishes	PLC Parishes	Consolidated Parishes	Multi-parish Ministry
Monthly	67%	72%	51%	68%	57%
Bi-monthly	15	11	30	18	25
Quarterly	13	13	16	10	14
Semi-annually	1	1	3	2	2
Annually	<1	<1	0	0	0
Other	3	3	0	2	2

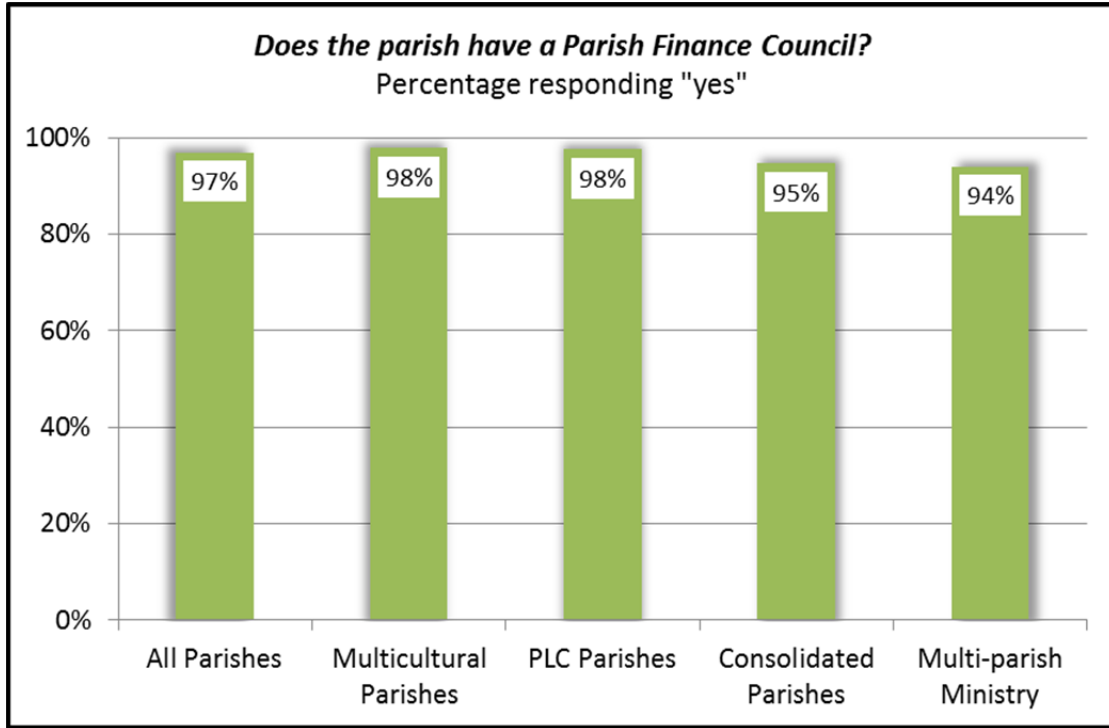
Most parishes indicate that their pastoral council members are either serving *ex-officio* (e.g., pastor, parish staff) (51 percent) or are appointed by the pastor or PLC (48 percent). Similar patterns are evident among the sub-types of parishes. However, in parishes using multi-parish ministry, 46 percent say members are elected at large.

How are these members selected to serve on the Parish Pastoral Council? Check all that apply

	All Parishes	Multicultural Parishes	PLC Parishes	Consolidated Parishes	Multi-parish Ministry
Serving ex-officio	51%	50%	46%	44%	47%
Appointed by the pastor/PLC	48	56	41	44	40
Elected at large	39	34	35	35	46
Discerned from a group of candidates	39	41	38	37	34
Representative members sent by parish organizations or committees	26	24	14	16	25
Some other way	10	10	22	23	11

Finance Council

Nearly all parishes report that they have a parish finance council. Recently consolidated parishes, and multi-parish ministry parishes are slightly less likely than other types of parishes to report this.



Among those parishes with these councils, most indicate that they have seven members on the council. The one exception to this is in PLC parishes, which tend to have about five members on the finance council, on average.

Number of members who serve on the Parish Finance Council (including ex officio):

	All Parishes	Multicultural Parishes	PLC Parishes	Consolidated Parishes	Multi-parish Ministry
4 or fewer	18%	18%	29%	12%	29%
5 to 7	46	49	55	46	44
8 to 10	29	27	16	32	22
11 to 13	6	4	0	6	4
14 or more	1	2	0	4	1
Average:	6.9	6.9	5.4	7.1	6.5

Nearly half of all finance councils (46 percent) meet monthly. A third meet quarterly (33 percent) and 11 percent meet bi-monthly. Fewer meet semi-annually (6 percent), annually (1 percent) or on some other schedule not listed (3 percent).

How frequently does the Parish Finance Council meet?

	All Parishes	Multicultural Parishes	PLC Parishes	Consolidated Parishes	Multi-parish Ministry
Monthly	46%	46%	36%	67%	44%
Bi-monthly	11	10	15	6	14
Quarterly	33	35	36	18	27
Semi-annually	6	5	10	2	11
Annually	1	1	0	5	1
Other	3	3	3	2	3

Eighty-four percent of U.S. parishes indicate that finance council members are solicited by the pastor or PLC. Forty-two percent reports there are members serving ex-officio. More than a third (37 percent) have members that are nominated or recommended by the existing finance council.

How are these members selected to serve on the Parish Finance Council? Check all that apply

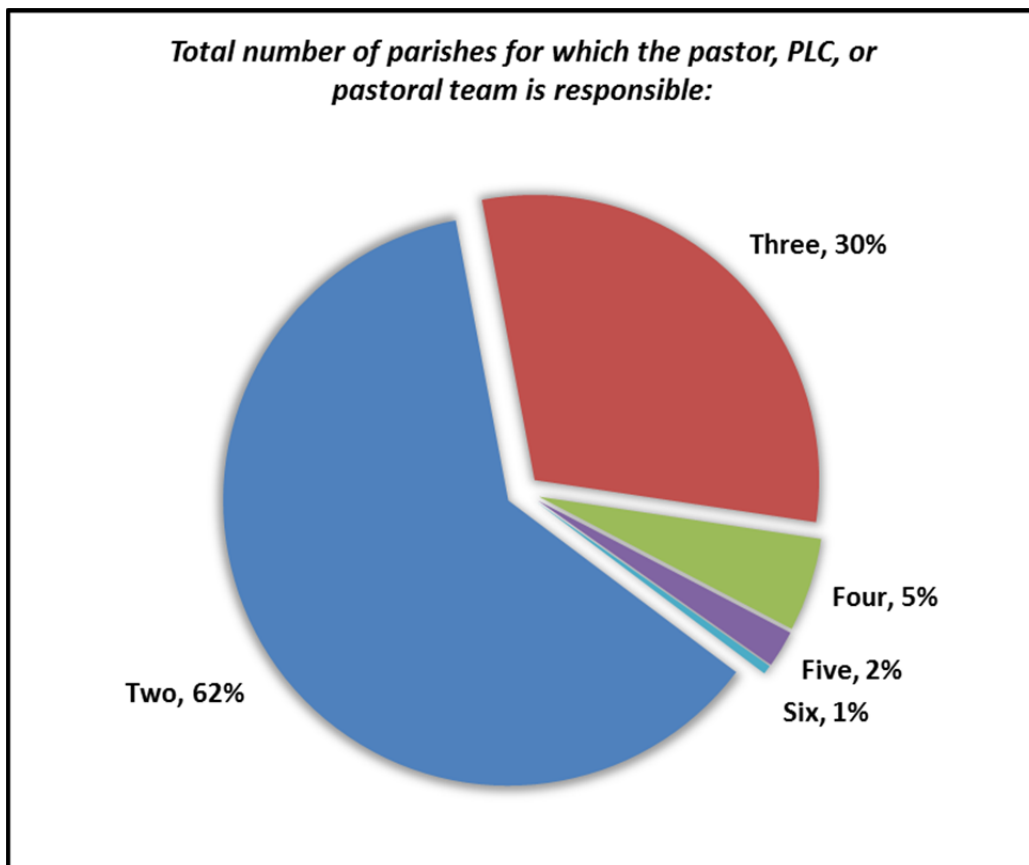
	All Parishes	Multicultural Parishes	PLC Parishes	Consolidated Parishes	Multi-parish Ministry
Solicited by the pastor/PLC	84%	87%	74%	82%	80%
Serving ex-officio	42	40	41	39	41
Nominated or recommended by the current finance council	37	35	36	43	31
Nominate themselves in response to an open call	16	16	15	24	12
Nominated or recommended by the current pastoral council	15	13	26	9	18
Some other way	5	5	3	4	6

Multiple Parish Ministry

This section of the report includes details about parishes experiencing multi-parish ministry, these respondents indicated that the parish is clustered, linked, yoked, twinned, paired, or are sister parishes with at least one other parish.

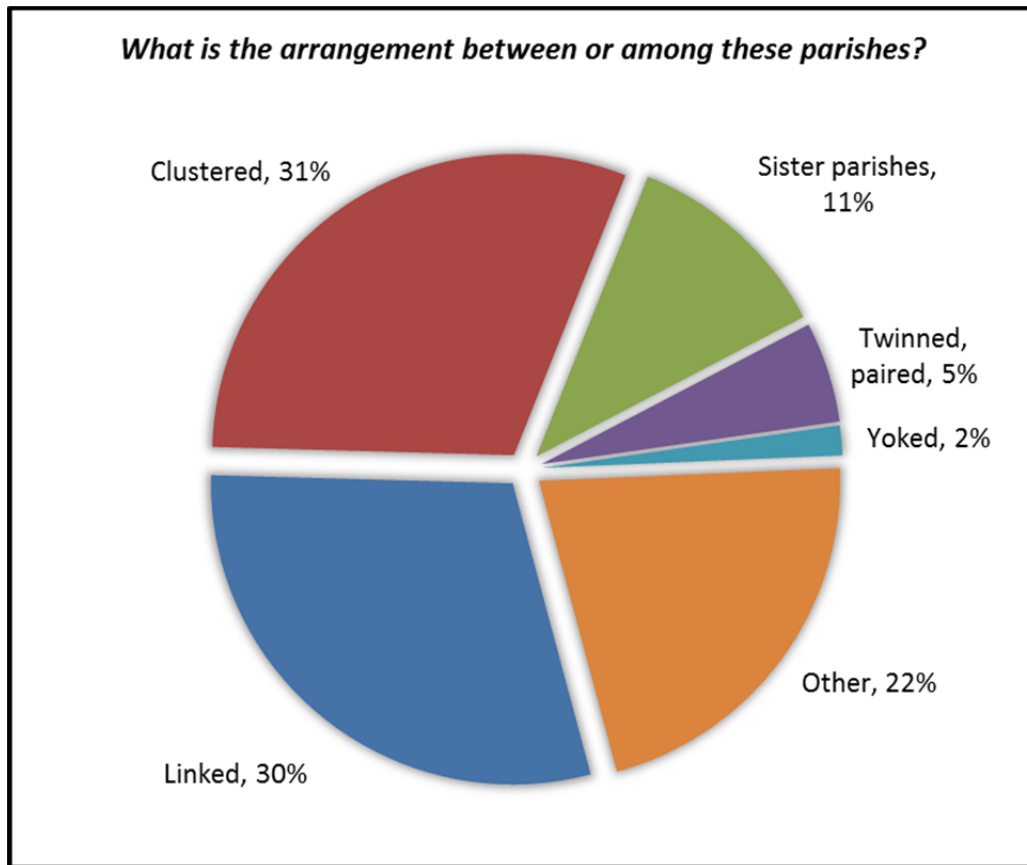
Number of Parishes

Pastors, PLCs, or teams involved in multi-parish ministry are most commonly responsible for two parishes (including the responding parish to the survey). Three in ten are responsible for a total of three. Eight percent are responsible for four or more parishes. Six parishes (1 percent) are the largest number reported by a responding parish.



Arrangements between Parishes

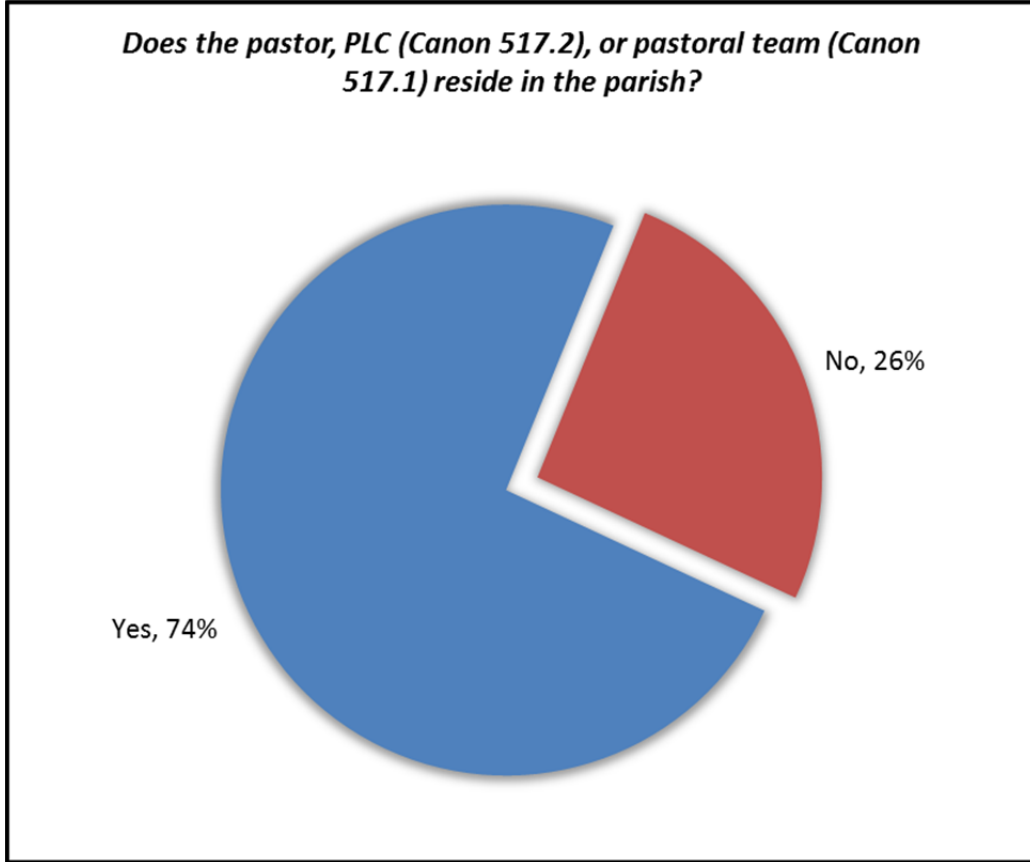
A variety of terms are used in dioceses to describe the sharing of priests, ministers, and other aspects of the parish (e.g., councils, ministries).¹⁹ The survey asked respondents to indicate the term used for the model they use. The most common form of multi-parish arrangement reported was clustered (31 percent) followed by linked (30 percent). One in ten (11 percent) indicate the arrangement is as sister parishes. One in 20 (5 percent) indicate a twinned or paired arrangement and 2 percent indicate a yoked relationship. More than one in five (22 percent) indicated some other description for the arrangement. This group largely includes those who were not aware of definitions of the terms listed on the survey.



¹⁹ For more see *Priestly Ministry in Multiple Parishes* (2006) by Katarina Schuth (Liturgical Press). As she describes, “Dioceses use a variety of models for organizing the parishes regardless of how they are named” (pg. 159). Also see: *Pastoring Multiple Parishes: An Emerging Model of Pastoral Leadership* (2009) by Mark Mogilka and Kate Wiskus (Loyola Press).

Residence at Parish

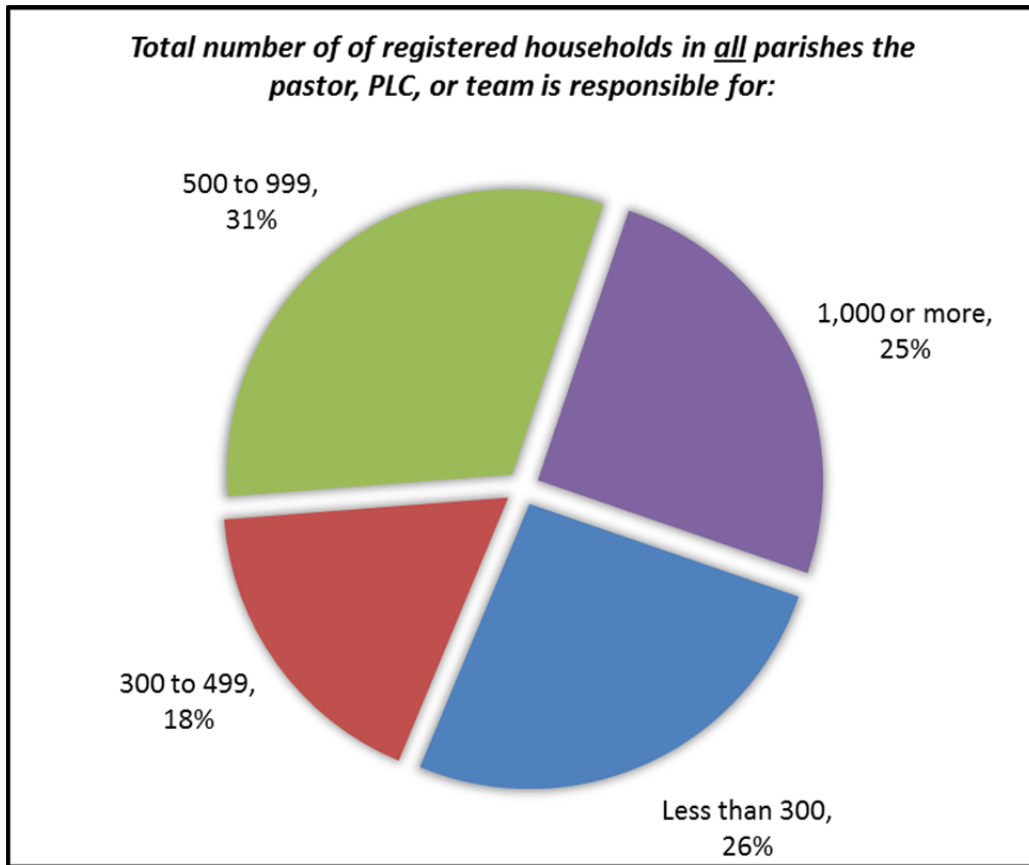
Nearly three in four responding multi-parish ministry parishes (74 percent) indicate that the pastor, PLC, or team resides in the parish for which they are responding.



Registered Households in All Shared Parishes

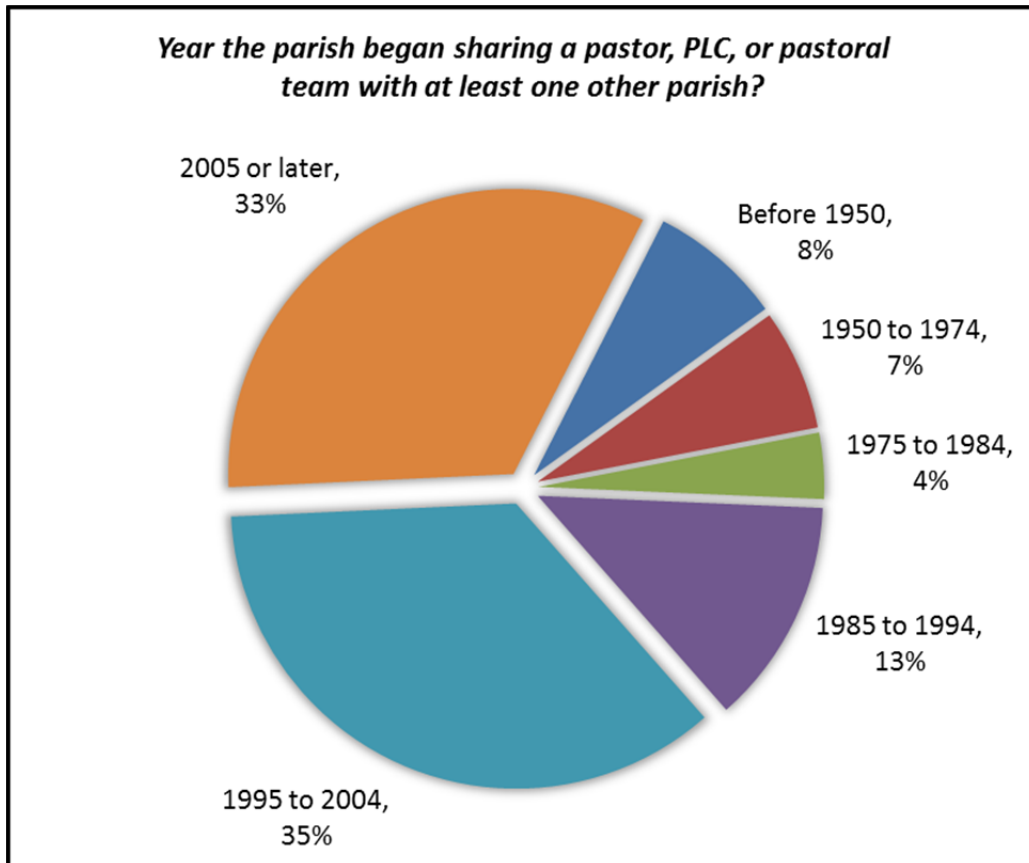
A quarter of pastors, PLCs, or teams (26 percent) involved in multi-parish ministry are responsible for a total of less than 300 registered households in all parishes. Eighteen percent are responsible for 300 to 499 registered households in total. A plurality, 31 percent, is responsible for 500 to 999 registered households and a quarter is responsible for 1,000 or more.

On average, these parish leaders are responsible for 788 households in total (a median of 569 households).



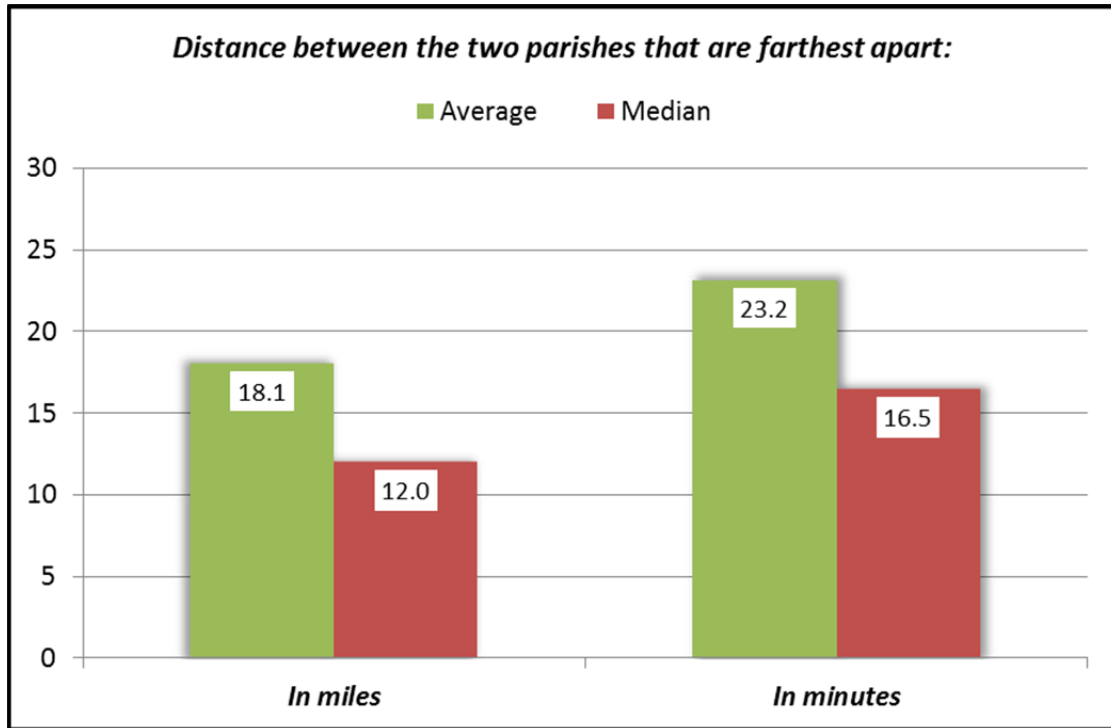
Year Multi-parish Ministry Began

Most parishes, 68 percent, indicate the multi-parish ministry relationship between parishes began after 1994. The average year for the initiation of this relationship is 1990 and the median is 2000. A third (33 percent) indicates the establishment of multi-parish ministry since 2005.



Distances between Parishes

On average, it takes 23 minutes (median of 17) to travel the 18 miles (median of 12) between the two furthest parishes involved in multi-parish ministry.



Twelve percent indicate a distance of 30 or more miles (maximum of 240 miles). Eighteen percent indicated a travel time of more than a half hour (maximum of 255 minutes).

Shared Ministries

Majorities of parishes involved in multi-parish ministry say they share sacramental preparation ministries (54 percent), RCIA (53 percent), and religious education and faith formation for children (51 percent). Each of these is among the most common ministries in parishes overall.

If the parish shares ministries, program, or services, please indicate which programs the parishes share. Check all that apply.

Percentage of multi-parish ministry parishes sharing ministries responding as such:

Sacramental preparation	54%
RCIA	53
Religious ed./faith formation for children	51
Marriage preparation	46
Religious ed./faith formation for adolescents	45
Youth ministry	45
Adult faith formation	44
Ministry to infirm or homebound	31
Social services to meet individual needs	29
Ministry to elderly/senior citizens	26
Ministry to bereaved	24
Evangelization	23
Young adult ministry	19
Social action to educate or effect change	18
Whole family catechesis	18
Ministry to persons with disabilities	16
Ministry to divorced/separated	16
Other	5

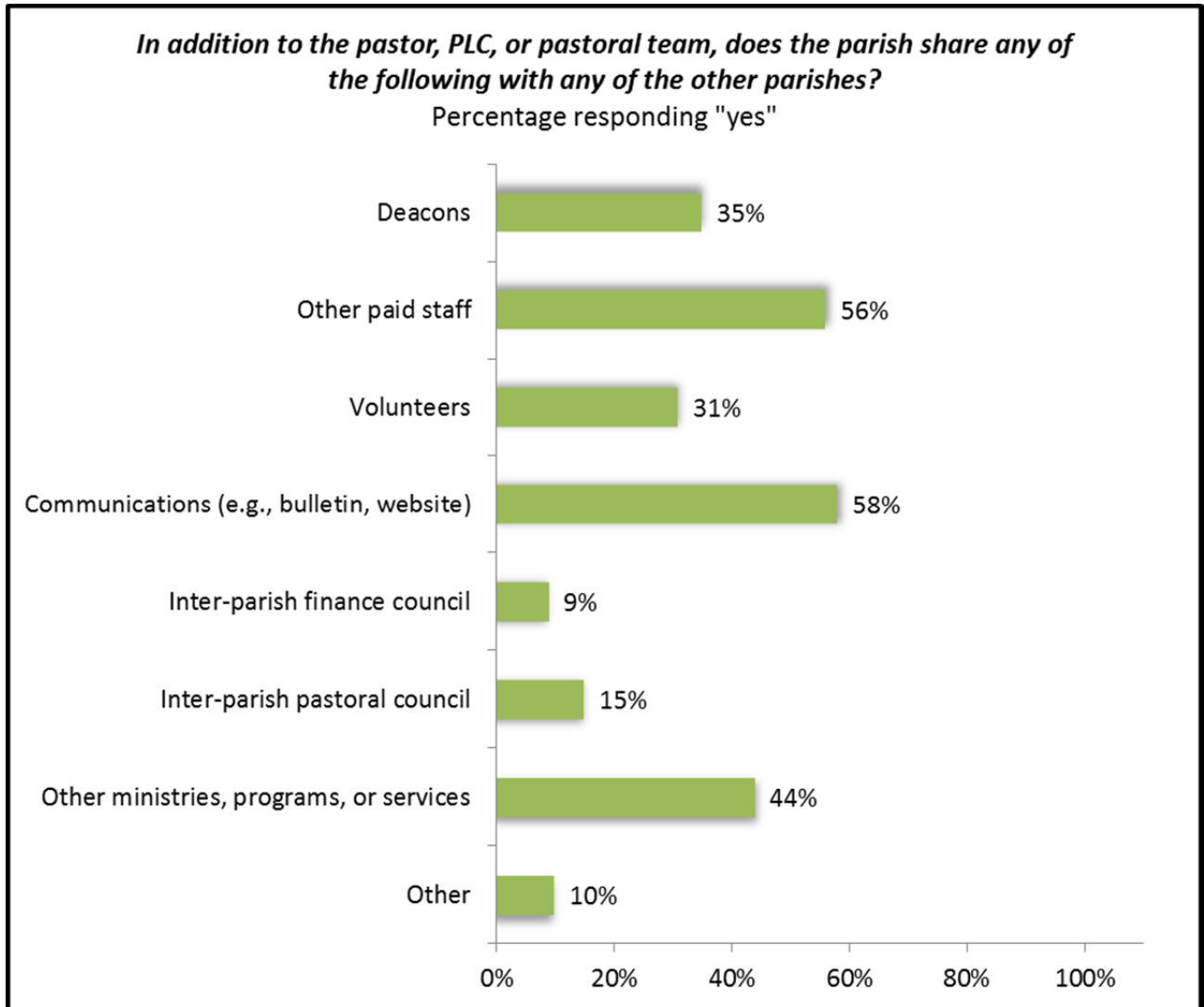
Many also share marriage preparation (46 percent), religious education and faith formation for adolescents (45 percent), youth ministry (45 percent), and adult faith formation (44 percent).

Thirty-one percent share ministries to the infirm or homebound, 29 percent share social services to meet individual needs, and 26 percent share ministries to seniors.

Fewer of these parishes share other ministries—about a quarter or fewer. With the exception of ministries to bereaved, each of these other ministries is also less likely to be present in majorities of all U.S. parishes.

Other Ministers and Resources Shared in Multi-parish Ministry

Nearly six in ten parishes involved in multi-parish ministry indicate that they share communications resources. Fifty-six percent indicate sharing of paid staff, 35 percent share deacons, and 31 percent share volunteers.



Fifteen percent of parishes involved in multiple parish ministry share parish pastoral councils and 9 percent share finance councils.

Appendix: Questionnaire

EMERGING MODELS
OF PASTORAL LEADERSHIP

A Joint Project, Funded by the Lilly Endowment, Inc.

Parish Questionnaire

Name of the Parish
Mailing Address
City, State, Zip
Arch/diocese

ID:
PASSWORD:

Please provide the following information about this parish. Unless otherwise noted, please include any mission churches or worship sites for which the parish is responsible. If the parish is twinned, clustered, or in some other relationship with one or more other parishes, please respond to the questions only for the parish to which this questionnaire was sent. *Please estimate numbers if necessary.*

Parish Founding and Physical Plant

- _____ 1. Year the parish was founded (erected as a parish)
_____ 2. Year the present church building was built (main parish church only)
_____ 3. Church seating capacity (main parish church only)

Yes No

- ₁ ₂ 4. Is the parish responsible for any "mission" churches?
₁ ₂ 5. Does the parish have more than one worship site that is used for weekly Sunday/Saturday Vigil Masses?

6. List the name and city of each mission church and/or worship site and its seating capacity.

Name	City	Seating capacity
_____	_____	_____
_____	_____	_____
_____	_____	_____

Has the parish experienced any of the following since January 1, 2005? *Check all that apply.*

- ₇ The parish was created (erected) as the result of a merger with at least one other parish.
₈ The parish was clustered, linked, or yoked with at least one other parish.
₉ Parish membership or territory was affected by the erection of a new parish.
₁₀ Parish membership or territory was affected by the closing or suppression of a parish.

_____ 11. If the parish was created (erected) as a result of a merger of parishes since January 1, 2005, indicate the total number of parishes that merged to form the present parish.

Parish Administration

12. The parish is administered by or entrusted to:
- _(a) A pastor or a priest with the faculties of a pastor
 - _(b) A team of priests who serve as the pastoral team (*in solidum*) according to Canon 517.1
 - _(c) A parish life coordinator (parish life director, pastoral coordinator, etc.) appointed by the bishop or his delegate according to Canon 517.2*

*Throughout this questionnaire, PLC (parish life coordinator) refers to those to whom a parish is entrusted according to Canon 517.2.

Worship and Sacraments

Indicate the number of the following in the parish:

- _____ 13. Number of sites at which Sunday/Saturday Vigil Masses are celebrated in a typical week
_____ 14. Total number of Sunday/Saturday Vigil Masses each week
_____ 15. Total number of weekday Masses each week (Monday through Saturday morning)
_____ 16. Total number of persons (adults and children) attending Sunday/Saturday Vigil Masses on a typical weekend in October

Indicate the number of the following celebrated in the parish during 2009 (write "0" if none):

- _____ 17. Total number of Sunday Celebrations in the Absence of a Priest during 2009
_____ 18. Total number of weekday communion services during 2009

19. List the language(s) other than English in which Masses are celebrated and the number of times per month for each language.

Language

Number of Masses per month

Yes No

- ₁ ₂ 20. Does the parish have special observances (e.g., feast days, devotions, or other celebrations) for particular ethnic or cultural groups in the parish?

21. If yes, please describe:

Indicate the total number of sacraments or rites celebrated in the parish in each category during 2009:

- _____ 22. Baptisms of infants or children (up to 7 years of age)
_____ 23. Baptisms of youth and adults (over 7 years of age)
_____ 24. Receptions into full communion (for those baptized into another Christian tradition)
_____ 25. First Communion
_____ 26. Confirmations
_____ 27. Marriages between two Catholics
_____ 28. Inter-church Marriages (one spouse Catholic, the other from another Christian tradition)
_____ 29. Inter-faith Marriages (one spouse Catholic, the other from a non-Christian tradition)
_____ 30. Funerals

Composition of the Parish Community

- _____ 31. Number of registered families/households
_____ 32. Number of individual registered parishioners (adults and children)

33. If the parish regularly serves a significant number of Catholics who are not registered in the parish, please describe and explain.

34. Estimate the percentage of registered parishioners in each category (should sum to 100%):

- _____ % (a) White
- _____ % (b) Black, African American, or African
- _____ % (c) Asian, Native Hawaiian, or other Pacific Islander
- _____ % (d) American Indian or Alaska Native
- _____ % (e) Hispanic or Latino(a)
- _____ % (f) Other: _____

35. List the particular ethnic or cultural groups that are served by the parish.

36. Estimate the percentage of registered parishioners in each category (should sum to 100%):

- _____ % (a) Children and adolescents (under age 18)
- _____ % (b) Young adults (age 18 to 39)
- _____ % (c) Middle aged (age 40 to 64)
- _____ % (d) Seniors (age 65 and older)

Parish Ministries, Programs, and Services

Does the parish provide or offer the following ministries, programs, or services? *Check all that apply.*

- | | |
|--|--|
| <input type="checkbox"/> ₃₇ Religious education/faith formation/ catechesis for children | <input type="checkbox"/> ₄₅ Youth ministry |
| <input type="checkbox"/> ₃₈ Religious education/faith formation/ catechesis for adolescents | <input type="checkbox"/> ₄₆ Young adult ministry |
| <input type="checkbox"/> ₃₉ Adult faith formation | <input type="checkbox"/> ₄₇ Ministry to elderly/senior citizens |
| <input type="checkbox"/> ₄₀ Whole family/intergenerational catechesis | <input type="checkbox"/> ₄₈ Ministry to persons with disabilities |
| <input type="checkbox"/> ₄₁ Sacramental preparation | <input type="checkbox"/> ₄₉ Ministry to infirm or homebound |
| <input type="checkbox"/> ₄₂ Marriage preparation | <input type="checkbox"/> ₅₀ Ministry to bereaved |
| <input type="checkbox"/> ₄₃ RCIA | <input type="checkbox"/> ₅₁ Ministry to divorced/separated |
| <input type="checkbox"/> ₄₄ Evangelization | <input type="checkbox"/> ₅₂ Social services to meet individual needs |
| | <input type="checkbox"/> ₅₃ Social action to educate or effect change |
| | <input type="checkbox"/> ₅₄ Other: _____ |

55. If the parish provides ministry, programs, services, and/or outreach to any specific ethnic or cultural groups, list the group(s) and the programs offered (do not include Masses and/or other special observances reported in the “Worship” section above).

56. List the language(s) (other than English) in which other parish ministries, programs, services, and/or outreach are offered (do not include Masses and/or other special observances reported in the “Worship” section above).

Parish Consultative Bodies

Yes No

₁ ₂ 57. Does the parish have a Parish *Pastoral* Council? *If no, skip to question 66.*

_____ 58. Number of members who serve on the Parish Pastoral Council (including *ex officio*)

How are these members selected to serve on the Parish Pastoral Council? *Check all that apply.*

- ₅₉ Elected at large
₆₀ Discerned from a group of candidates
₆₁ Appointed by the pastor/PLC
₆₂ Representative members sent by parish organizations or committees
₆₃ Serving *ex-officio* (e.g., pastor, parish staff)
₆₄ Chosen in some other way

65. How frequently does the Parish Pastoral Council meet? *Check only one category.*

- _(a) Monthly _(d) Semi-annually
_(b) Bi-monthly _(e) Annually
_(c) Quarterly _(f) Other: _____

Yes No

₁ ₂ 66. Does the parish have a Parish *Finance* Council (Canon 537)? *If no, skip to question 74.*

_____ 67. Number of members who serve on the Parish Finance Council (including *ex officio*)

How are these members selected to serve on the Parish Finance Council? *Check all that apply.*

- ₆₈ Solicited by the pastor/PLC
₆₉ Nominated or recommended by the current Parish Finance Council
₇₀ Nominated or recommended by the Parish Pastoral Council
₇₁ Nominate themselves in response to an open call
₇₂ Serving *ex-officio* (e.g., pastor, parish staff)
₇₃ Chosen in some other way

74. How frequently does the Parish Finance Council meet? *Select only one category.*

- _(a) Monthly _(d) Semi-annually
_(b) Bi-monthly _(e) Annually
_(c) Quarterly _(f) Other: _____

Parish Budget and Offertory Collections

\$ _____ 75. Annual operating revenue for the most recent fiscal year (exclude school)

\$ _____ 76. Annual operating expenses for the most recent fiscal year (exclude school)

\$ _____ 77. Average total weekly offertory collection (exclude special collections, building fund, etc.)

Yes No

₁ ₂ 78. Does the parish have a parish school?

₁ ₂ 79. Does the parish support a regional school?

_____ % 80. Percentage of the total parish budget used to support the parish and/or regional school

Parish Change since January 1, 2005

Please estimate the following in the parish five years ago, i.e., in 2005:

- _____ 81. Number of registered families/households
_____ 82. Number of individual registered parishioners
_____ 83. Total number of persons (adults and children) attending Sunday/Saturday Vigil Masses on a typical weekend in October
\$ _____ 84. Annual operating revenue (exclude school)
\$ _____ 85. Annual operating expenses (exclude school)
\$ _____ 86. Average total weekly offertory collection (exclude special collections, building fund, etc.)

87. Estimate the percentage of parishioners in each category five years ago, i.e., in 2005 (should sum to 100%)

- _____ % (a) White
_____ % (b) Black, African American, or African
_____ % (c) Asian, Native Hawaiian, or other Pacific Islander
_____ % (d) American Indian or Alaska Native
_____ % (e) Hispanic or Latino(a)
_____ % (f) Other: _____

88. Estimate the percentage of parishioners in each category five years ago, i.e., in 2005 (should sum to 100%):

- _____ % (a) Children and adolescents (under age 18)
_____ % (b) Young adults (age 18 to 39)
_____ % (c) Middle aged (age 40 to 64)
_____ % (d) Seniors (age 65 and older)

Multiple Parish Ministry

Please respond to the following questions only if the pastor, PLC (Canon 517.2), or pastoral team (Canon 517.1) is responsible for more than this one parish. If not, skip to the section on Pastor, Priests, Deacons, and Parish Pastoral Staff on Page 7.

- _____ 89. Total number of parishes for which the pastor, PLC, or pastoral team is responsible
_____ 90. Year the parish began sharing a pastor, PLC, or pastoral team with at least one other parish
_____ 91. Distance (in miles) between the two parishes that are the farthest apart
_____ 92. Distance (travel time in minutes) between the two parishes that are the farthest apart

Yes No

- ₁ ₂ 93. Does the pastor, PLC (Canon 517.2), or pastoral team (Canon 517.1) reside in the parish?
94. What is the arrangement between or among these parishes called? *Select only one category.*
- | | |
|---|---|
| <input type="checkbox"/> _(a) Linked | <input type="checkbox"/> _(d) Twinned/paired |
| <input type="checkbox"/> _(b) Clustered | <input type="checkbox"/> _(e) Sister parishes |
| <input type="checkbox"/> _(c) Yoked | <input type="checkbox"/> _(f) Other: _____ |

95. List the name, city, and size (number of registered families/households and/or number of individual registered parishioners) of each of the other parishes.

Name	City	Families/households	Parishioners
------	------	---------------------	--------------

In addition to the pastor, PLC, or pastoral team, does the parish share any of the following with any of the other parishes? *Check all that apply.*

- | | |
|--|---|
| <input type="checkbox"/> ₉₆ Deacon(s) | <input type="checkbox"/> ₁₀₀ Inter-parish pastoral council/committee |
| <input type="checkbox"/> ₉₇ Other paid staff | <input type="checkbox"/> ₁₀₁ Inter-parish finance council/committee |
| <input type="checkbox"/> ₉₈ Volunteers | <input type="checkbox"/> ₁₀₂ Other ministries, programs, or services |
| <input type="checkbox"/> ₉₉ Communications (e.g. bulletin, website) | <input type="checkbox"/> ₁₀₃ Other: _____ |

If the parish shares ministries, programs, or services, please indicate which programs the parishes share. *Check all that apply.*

- | | |
|---|---|
| <input type="checkbox"/> ₁₀₄ Religious education/faith formation/ catechesis for children | <input type="checkbox"/> ₁₁₂ Youth ministry |
| <input type="checkbox"/> ₁₀₅ Religious education/faith formation/ catechesis for adolescents | <input type="checkbox"/> ₁₁₃ Young adult ministry |
| <input type="checkbox"/> ₁₀₆ Adult faith formation | <input type="checkbox"/> ₁₁₄ Ministry to elderly/senior citizens |
| <input type="checkbox"/> ₁₀₇ Whole family/intergenerational catechesis | <input type="checkbox"/> ₁₁₅ Ministry to persons with disabilities |
| <input type="checkbox"/> ₁₀₈ Sacramental preparation | <input type="checkbox"/> ₁₁₆ Ministry to infirm or homebound |
| <input type="checkbox"/> ₁₀₉ Marriage preparation | <input type="checkbox"/> ₁₁₇ Ministry to bereaved |
| <input type="checkbox"/> ₁₁₀ RCIA | <input type="checkbox"/> ₁₁₈ Ministry to divorced/separated |
| <input type="checkbox"/> ₁₁₁ Evangelization | <input type="checkbox"/> ₁₁₉ Social services to meet individual needs |
| | <input type="checkbox"/> ₁₂₀ Social action to educate or effect change |
| | <input type="checkbox"/> ₁₂₁ Other: _____ |

PLEASE USE THE POSITION TITLES LISTED ON THE ENCLOSED SHEET TO ASSIST IN COMPLETING THE GRID ON THE NEXT PAGE OF THIS QUESTIONNAIRE

In the event it is necessary for CARA to contact you for clarification about the data reported here, please supply the following information.

Person Completing the Survey: _____

Telephone: _____ E-mail: _____

Center for Applied Research in the Apostolate at Georgetown University

PHONE: 202-687-8080 ● FAX: 202-687-8083

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Pastor, Priests, Deacons, and Parish Pastoral Staff

Using the grid below, list the name of the pastor/priest administrator or PLC, all priests and deacons who assist in the parish on a regular basis, all paid parish (not school) staff, and all volunteers who work for the parish for at least 20 hours in a typical week. Exclude staff members who work only in the school. Moving horizontally across the grid, provide the information requested for each clergy or staff member. All information will be kept confidential. You can reproduce this page for additional people if necessary.

Name of Priest, Deacon, or Staff Person Last Name, First Name Include ecclesial title if applicable, e.g., Msgr., Fr., Sr.	Position Using the instruction list, provide the <u>number</u> of the position that best matches the job description, e.g., "7" for a pastoral associate, "20" for a youth minister	Hours per Week <u>Number</u> of hours worked at this parish in a typical week	Months per Year <u>Number</u> of months worked at this parish per year	Frequency of Pay A = Annual M = Monthly B = Biweekly W = Weekly H = Hourly P = Per-service V = Volunteer O = Other <i>(specify)</i>	Amount of Pay Actual salary (dollar amount) per pay period. e.g., \$40,000 (annually), \$12.34 (hourly) "0" if volunteer	Benefits 1. None 2. Taxes only 3. Taxes + Time off 4. Taxes + Time off + Fringe, e.g., insurance, retirement 5 = Other <i>(specify)</i>	Ecclesial Status and Gender 1. Diocesan Priest 2. Religious Priest 3. Deacon 4. Religious Brother 5. Religious Sister 6. Lay Man 7. Lay Woman	Race/Ethnicity 1. White 2. Black/African American/African 3. Asian/Native Hawaiian or Other Pacific Islander 4. American Indian or Alaska Native 5. Hispanic/Latino(a) 6. Other	Age 1. LT 18 2. 18-29 3. 30-39 4. 40-49 5. 50-59 6. 60-69 7. 70+	Shared Check this box if the staff person is shared with other parishes
1.										<input type="checkbox"/>
2.										<input type="checkbox"/>
3.										<input type="checkbox"/>
4.										<input type="checkbox"/>
5.										<input type="checkbox"/>
6.										<input type="checkbox"/>
7.										<input type="checkbox"/>
8.										<input type="checkbox"/>
9.										<input type="checkbox"/>
10.										<input type="checkbox"/>
11.										<input type="checkbox"/>
12.										<input type="checkbox"/>
13.										<input type="checkbox"/>
14.										<input type="checkbox"/>
15.										<input type="checkbox"/>
16.										<input type="checkbox"/>
17.										<input type="checkbox"/>
18.										<input type="checkbox"/>
19.										<input type="checkbox"/>
20.										<input type="checkbox"/>

Survey Position Titles With Brief Descriptions

Pastoral Leadership Positions

- 1 **Pastor/Administrator:** Priest responsible for directing and implementing all aspects of parish life -- sacramental, liturgical, educational, ministerial, financial, and administrative, etc.
- 2 **Associate Pastor/Parochial Vicar:** Priest who assists Pastor in certain aspects of parish life, especially sacramental, liturgical, educational, ministerial, etc.
- 3 **Permanent Deacon:** Provides unpaid service to parish by assisting in sacramental ministry (deacon at Mass, preaching, other sacraments), assisting poor, visiting sick & prisoners, etc. (Indicate paid ministry with positions listed below.)
- 4 **Parish Life Coordinator (Canon 517.2):** In lieu of a priest pastor/administrator, coordinates the daily pastoral care of a parish including sacramental, liturgical, educational, ministerial, financial, and administrative functions.
- 5 **Parish Administration & Ministry Director:** Directs both pastoral ministries & administration (office, facilities and business functions) under general oversight of a priest pastor or priest administrator. Includes supervision of staff.
- 6 **Pastoral Ministry Director:** Direct the pastoral ministries of a parish under general oversight of a priest pastor or priest administrator. Includes supervision of staff.

Pastoral Ministries Positions

- 7 **Pastoral Associate/Assistant:** Serves as chief assistant to pastor in a parish, coordinating several parish activities and programs.
- 8 **Pastoral Minister:** Responsible for narrow range of pastoral duties under the direction of pastor, pastoral associate or other staff member. Provides direct services for several ministry areas or for a single ministry.
- 9 **Family Life Director:** Oversees & directs large and active parish family life ministry program including counseling, referral, educational programs and services covering full range of family ministry.
- 10 **Family Life Coordinator:** Facilitates, coordinates and conducts parish family life ministry program activities. May supervise volunteers.
- 11 **Pastoral Counselor:** Provides individual and/or group counseling to assist parishioners achieve more effective personal, social, religious, educational development.
- 12 **Parish Nurse:** Performs a wide variety of health care activities including health education, skilled nursing care, CPR and first aid as needed. Requires licensure as Licensed Practical Nurse.
- 13 **Senior Ministry Coordinator:** Coordinates and conducts parish social, educational, spiritual and physical services to active senior adults. Identifies, implements and coordinates activities.
- 14 **Pastoral Care Director:** Directs parish pastoral care ministry to sick, elderly, homebound and bereaved parishioners and families. Recruits, trains, & evaluates paid & volunteer ministers.
- 15 **Pastoral Care Coordinator:** Coordinates and conducts parish outreach to persons who are homebound, disabled and/or ill. Recruits, screens, trains, and supports volunteers and/or parishioners.
- 16 **Social Ministry Director:** Oversees & directs large & active parish social ministry program with service, education, advocacy and action components covering full range of social ministry.
- 17 **Social Ministry Coordinator:** Coordinates and provides direct services in a small parish social ministry program or in one or more components of a large, parish social ministry program.
- 18 **Youth Ministry Director:** Directs comprehensive Youth Ministry Program, including catechetics, spiritual formation, active worship, leadership training & service opportunities. May minister to young adults.
- 19 **Youth Ministry Coordinator:** Coordinates and conducts youth ministry program including spirituality, liturgy, guidance, and social action (often without responsibility for youth catechesis). May minister to young adults.
- 20 **Youth Minister:** Coordinates specific segment of a total youth ministry program and provides direct ministry to youth. May supervise volunteers. May be filled by those training for Youth Ministry field.
- 21 **Young Adult Ministry Coordinator:** Coordinates the evangelical outreach, pastoral ministry, and catechesis to young adults in college and/or those in their twenties and thirties.

Religious Education Related Positions

- 22 **Catechetical Ministry Director:** Directs a comprehensive religious education program including Christian formation for adults, teens, & children. Supervises staff & volunteers. Requires Master's Degree.
- 23 **Catechetical Ministry Coordinator:** Coordinates and conducts parish religious education programs, primarily with published resources and volunteers. Requires Bachelor's Degree.
- 24 **Catechetical Ministry Assistant:** Implements and provides administrative support for small religious education program or one facet of large religious education program.
- 25 **Adult Faith Formation Director:** Directs, facilitates and conducts a number of adult faith activities and programs in a parish. Responsible for budget preparation and training of volunteers. May minister to young adults.
- 26 **Adult Faith Formation Coordinator:** Conducts and implements adult faith activities and educational programs in a parish, serving as contact and resource for small groups. May minister to young adults.
- 27 **Sacramental Preparation Director:** Directs all aspects of formation and preparation of children & parents for sacraments of Baptism, Reconciliation, Eucharist & Confirmation and couples for Marriage.
- 28 **Sacramental Preparation Coordinator:** Coordinates and conducts sacramental preparation activities for Reconciliation, Eucharist and Confirmation as well as for children's baptism and marriage.
- 29 **RCIA Director:** Directs RCIA program/process. Recruits & trains team. Oversees entry of potential Catholics, recruitment of candidate sponsors, catechesis of participants, and liturgical celebrations in year-round program.
- 30 **RCIA Coordinator:** Coordinates/conducts parish RCIA process including team assignments, recruitment and religious formation of candidates, and coordination of RCIA liturgical activities.
- 31 **Library / Media Center Coordinator:** Administers small parish and/or school library or media center. May supervise volunteer staff.

Liturgy and Music Positions

- 32 **Director of Liturgy & Music:** Directs comprehensive liturgy and music program for full liturgical cycle, including special liturgical events, multiple choirs, liturgy teams / committees, training/scheduling, and program / event evaluation.
- 33 **Liturgy Director:** Designs & coordinates full liturgical program including liturgical seasons, special liturgical events, liturgy committees, worship environment, scheduling presiders and other liturgical ministers.
- 34 **Liturgy Coordinator:** Coordinates parish liturgies. May include planning, scheduling (lectors, ministers, ushers, etc.), opening and closing church, set up for Mass and sacraments, supervision of volunteers.
- 35 **Sacristan:** Sets up vestments, books, candles, and other liturgical materials in church to prepare for ceremonies. Monitors maintenance & cleanliness of church facilities. Maintains inventory of supplies.
- 36 **Music Director:** Plans and coordinates comprehensive music program including several choirs/musician groups, supervision & training of musicians/cantors & special music performances.
- 37 **Music Coordinator:** Plans and coordinates parish music including scheduling musicians at parish liturgies, leading/accompanying music for liturgical services & coordinating musical ensembles.
- 38 **Liturgical Musician:** As cantor, organist, guitarist, etc, leads / accompanies assembly for musical component of liturgies and other services. May select music, teach music to assembly, and lead volunteers.

Business/Administrative Positions

- 39 **Business Administrator:** Delegated by Pastor to administer finance, human resources, development, communications, technology, purchasing, and facilities functions in parish. Includes supervision of staff.
- 40 **Business Manager:** Manages many administrative functions in parish. Typically supervises support and maintenance staff and personally performs more complex administrative duties.
- 41 **Business Coordinator:** Manages limited range of administrative functions. Often handles finances, prepares financial reports/statements and assists with annual audit. Little or no supervisory responsibility.
- 42 **Bookkeeper:** Maintains records for general ledger, subsidiary ledgers, payroll, accounts receivable, accounts payable, other accounts and current financial information on all funds.
- 43 **Account Clerk:** Performs more routine accounting clerical, data entry and bookkeeping functions. May utilize accounting computer program to process and keep records.
- 44 **Development/Stewardship Coordinator:** Coordinates & implements parish fundraising and stewardship program including stewardship education, coordination of fundraising activities, and special events.
- 45 **Volunteer / Parish Involvement Coordinator:** Coordinates and conducts volunteer program including such volunteer management techniques as needs assessment, time & talent survey, volunteer training, & background checks.
- 46 **Information Technology Coordinator:** Provides technical support for personal computer & system network, including hardware & software installation, system backups, troubleshooting & computer user training.
- 47 **Website Coordinator:** Maintains accuracy of web site content. Develops and designs web pages using Internet and website software. Writes, edits, codes, and publishes site changes and additions in timely manner.

Office & Support Positions

- 48 **Office Staff Supervisor:** Supervises two or more full-time office support staff employees and may supervise volunteers. Personally performs more sensitive, difficult, and complex office functions as described in the Office Manager position.
- 49 **Office Manager:** Performs sensitive & complex office functions, e.g., maintains office systems, schedules & monitors staff hours and facility usage, coordinates keys & petty cash, Executive Secretary functions. May supervise volunteers.
- 50 **Executive Secretary:** Assists Pastor with administrative functions (parish council, parish budget, sacramental records, personnel matters, keys, petty cash, etc.) and with secretarial functions (correspondence, calendar, other office needs).
- 51 **Administrative Assistant / Secretary:** Performs administrative support, secretarial, clerical, and record keeping duties. May include typing of reports, correspondence, & weekly bulletin; processing mail, entering data, greeting visitors, etc.
- 52 **Receptionist:** Performs general receptionist tasks including greeting/referring visitors & telephone callers, taking messages, distributing mail and performing general clerical work as time permits.
- 53 **Office Assistant:** Performs routine clerical tasks such as distributing mail, data entry, typing, file maintenance, photocopying and duplicating of materials. Requires no previous experience.

Facilities Positions

- 54 **Facilities Maintenance Supervisor:** Supervises maintenance, renovation and upkeep of buildings & grounds. Supervises maintenance & grounds employees. May oversee outside contractors.
- 55 **Facilities Maintenance Coordinator:** Coordinates maintenance of buildings & grounds through volunteers, seasonal help and outside contractors. Personally performs many maintenance functions.
- 56 **Maintenance Worker:** Performs maintenance of buildings and grounds including semi-skilled carpentry, plumbing, electrical, painting and other maintenance and repair work.
- 57 **Groundskeeper:** Maintains parish grounds by caring for lawn, trees, shrubs, and flowers; mowing, trimming, raking, and watering; ice & snow removal; and collecting and disposing of leaves and litter.
- 58 **Maintenance Helper/Custodian:** Performs cleaning, facility set up, hauling and moving of equipment, mowing, raking and watering of grounds, ice and snow removal, and minor maintenance tasks.
- 59 **Housekeeper/Janitor:** Maintains church and other buildings in clean and orderly manner, including dusting, vacuuming and waxing of floors, cleaning bathrooms, washing windows and trash removal.
- 60 **Rectory Housekeeper/Cook:** Provides cleaning, cooking and/or laundry services for persons living in rectory.

Other Parish Positions

- 61 **Other:** (Please specify Position Title and brief summary of duties.)