



SYNOD **2021** **2023**

For a Synodal Church:
communion | participation | mission

Synthesis Report
of Synodal Listening Sessions conducted by the
Diocese of San José, California
February - April 2022



DIOCESE OF
SAN JOSE

Dear Sisters and Brothers in Christ,

I present to you the final report of the contributions of the Diocese of San José to the Synod of Bishops on Synodality. This final report was compiled from some 200 pages of notes from listening sessions held in the Spring of 2022 across our Diocese – in universities, Catholic high schools, Catholic elementary schools, parishes, and various Catholic organizations and groups as well as 1,500 responses to an online survey

I am grateful to all those who participated in the listening sessions and to the clergy, staff and volunteers who coordinated the sessions at their parishes and schools. While the participation was significantly limited due to the short time frame, the feedback generated from the listening sessions was encouraging and challenging. I was edified to learn that many participants said they were spiritually nourished by parish liturgies and homilies. Yet, many parishioners lamented the decreasing participation of young Catholics in worship and church activities.

I encourage everyone to read this report: it is both challenging and encouraging. I remind everyone that this part of the synod process was **to encounter** and **to listen** – not to determine whether recommendations were possible, practical, or advisable. Thus, we simply report them without judgment. The **discernment** on the recommendations will take place at the Synod of Bishops in Rome next fall.

I am most grateful to the Steering Committee for the Synod on Synodality under the leadership of Fr. Hao Dinh and Sr. Ellen Hess. The committee helped to train facilitators, assist with listening sessions, field questions, and compile and compose this final report which was sent to the USCCB (United States Conference of Catholic Bishops). The USCCB will, in turn, compile all the reports from the dioceses across the United States and, together with other North American countries, send these contributions to Rome to inform the Synod of Bishops in the fall of 2023.

Again, thank you to all who participated! Learnings from the universal synod listening sessions will inform our Diocesan Synod process, where we seek to spiritually and structurally renew our local church at all levels. We look forward to robust participation in our Diocesan Synod process this fall and winter!

Yours in Christ,
Bishop Oscar Cantú



Introduction

The Diocese of San José is located within Northern California's most populous county, with nearly 2 million residents. The area is also named Silicon Valley and represents great cultural and ethnic as well as economic and technological diversity. The diocese includes approximately 600,000 Catholics, encompassing 54 parishes and missions, 26 Catholic elementary schools, and 6 Catholic high schools. The diocese also has a Catholic university and two four-year institutions of higher education with campus ministry programs. In the Diocese of San José, Sunday Mass is celebrated weekly in 14 languages including English, Spanish, Vietnamese, Mandarin, Cantonese, Korean, Portuguese, French, Croatian, Latin, Italian, Polish, Assyrian, and Igbo, and monthly in Tamil.

The diocesan process of the universal synod started in the fall of 2021 with an inauguration Mass celebrated by Bishop Oscar Cantú' at the Cathedral Basilica of St. Joseph. His invitation to participate in the universal synod was extended to all the groups and parishes ministering within the diocese through different modalities. Bishop Cantú appointed a diocesan universal synod committee to organize and promote participation in the synodal process through reflection days, listening sessions, and a diocesan survey. The universal synod committee developed a listening session format based on recommendations in the Vatican's Preparatory Document and the Vademecum. The universal synod committee also developed a training program for facilitators and note-takers that was offered to parishes and other Catholic groups over two months before the first listening session in March of 2022.

The listening sessions were offered to over 45 parishes, groups, schools, and Universities, either by zoom or in person. The sessions were offered in English, Spanish, and Vietnamese, and there was an effort to reach out to the marginalized, those suffering food insecurity, and the homeless through Catholic Charities and other groups. The numerous religious communities also participated in a discussion and reflection day. Bishop Cantú invited leaders of other Christian congregations and faith traditions to come together to share within the synodal spirit. We estimate that more than 2,000 people participated in a listening session over three months. Almost two-thirds of these participants were women, and about half were 54 years of age or older. Of those who attended listening sessions and completed the survey, 48% were white, 1% were black/African American, 22% were Hispanic/Latino, 16% were Asian/Asian American, 1% were Native Hawaiian or other Pacific Islander, 5% were "other" and 6% declined to state their ethnicity.



As mentioned above, the universal synod committee also developed a survey to collect quantitative data. A copy of the survey results is attached to this report as an addendum. Approximately 60% of survey respondents reported attending a listening session. There do not appear to be significant differences in the responses of those who participated in a listening session and those who did not.

The listening sessions focused on three main topics: The joys people experience within the Catholic Church, the difficulties, and obstacles they encounter, and the hopes and dreams for the future Catholic Church. This report summarizes the main themes that emerged around each of these questions.

Joys People Experience in the Catholic Church



Participants in the synodal listening sessions sponsored by the Diocese of San José described a rich variety of experiences of joy as part of their faith life.

For most participants, their joy comes from the experience of connectedness and community as part of the assembly at Mass and participation in sacramental life. For many, the rich diversity of the Catholic Church and the way she welcomes people, regardless of background, language, or traditions, is a source of joy. Several reflected on the ethnic richness of the diocese as a whole and how the diocese and many parishes unite the community through multicultural and bilingual celebrations.

Many find joy as well as strength, hope, and solidarity in celebrating and praying as a family and in community with others, especially during challenging times.

A recurring theme is that joy comes from gathering with other parishioners before and after Mass, at parish celebrations, and in parish groups, such as men's and women's groups, youth groups, Couples for Christ, and Cursillo, which amplify people's sense of belonging and support in a parish. Small faith-sharing groups and Bible study groups were mentioned frequently. These offer solace and joy and the opportunity to discuss their Christian faith openly with other believers, something that is difficult and, at times, impossible to do in the secular world.

A few participants mentioned delight in being part of the Catholic Church's long history, which has endured many challenges through the millennia, most recently the pandemic.

Many participants expressed great joy in being invited to serve in their parish, both in Mass as a liturgical minister and in pastoral and social ministries. For most respondents, serving in a ministry is a natural extension of their personal relationship with Christ. Their joy in ministry comes in many forms.

For some, it is in the ministry of accompaniment, whether that is journeying with catechumens; educating children in the faith; giving (or receiving) spiritual direction; or visiting the sick, the homebound, and the incarcerated.

For others, it involves serving and ministering to parish youth. Still, others find it in reaching out to God's people beyond parish or Diocesan boundaries: feeding the hungry, helping the homeless, assisting refugees, advocating for the sanctity of life, and caring for our common home.



As mentioned above, the celebration of the Eucharist is one of the most important sources of joy for many participants. Receiving and celebrating the other sacraments was also a source of joy. Adoration of the Blessed Sacrament is also a significant, joyful experience for some.

Many discovered a new appreciation for receiving the Eucharist after hungering for it during the pandemic. A few people expressed gratitude for the opportunity to receive Holy Communion on the tongue.

Many people shared the joy of celebrating life events through the sacramental life of the parish. This is especially true for parents and grandparents who witness their children and grandchildren being raised in the faith and receiving the Sacraments of Initiation. Receiving the sacraments as a family is a blessing for many. Others love praying the Rosary and celebrating holy days, such as Ash Wednesday, and Marian feasts, such as Our Lady of Guadalupe.

Many find joy in their personal relationship with Jesus, including the forgiveness of sins.

Some expressed great appreciation for the Catholic Church's teachings on how to live and how to die, particularly for the traditions around the Sacrament of the Sick.

Livestreamed liturgies brought people together during the pandemic. They continue to connect the sick and homebound, often reaching beyond parish boundaries.

Participants described the joy of experiencing strong and uplifting liturgies that include good music and homilies that resonate with peoples' lives and unpack the readings in meaningful ways. Many are happy with the availability of Masses in their native languages.

Some participants noted their delight in the prayerful environment of the parish building, which fosters recollection and silent prayer.

Many participants spoke gratefully about their own growth in their faith life. Some participants seemed even more excited about accompanying new inquirers along the instruction path, meeting in small communities with catechumens through the Rite of Christian Initiation for Adults (RCIA) and welcoming them into the Catholic Church.

Some participants said spiritual retreats and spiritual direction from priests were a source of joy that changed their perceptions and deepened their faith.



Eighth-grade participants said they experience joy in the opportunities to pray and be themselves in faith, religion class, and community prayer at Mass and morning assembly.

Many high school and college students take joy in communal experiences of liturgies, prayer, and the sacraments. Focus on Jesus' and the Catholic Church's social teachings animates their faith life. Other high school and college students found joy in their individual experiences of prayer during the height of the pandemic when community was less accessible. Many college students viewed the Newman Center as a welcoming place to gather for events and to make friends

For many participants, the leadership and pastoral care exhibited by Pope Francis is a source of joy. Participants find joy in his core message of inclusivity, his teachings on social justice, his care for the planet and marginalized peoples, and his openness to listen.

Some participants mentioned their joy in seeing the Catholic Church advocate for the rights of all, locally and universally.

Several participants said they experience joy when working for social justice and serving in various contexts, such as teaching English as a Second Language to immigrants and faith sharing with prisoners.

In the eyes of many participants, the joy and witness of faith by good parish priests and men and women religious is vital to the life of the faithful. Many participants feel joy when priests welcome them to Mass and stay afterward to talk.

Others are inspired by the personal sacrifices the clergy make for their parish and parishioners. When priests and religious are involved with the parish community and religious education, the joy of their vocation becomes contagious.

Some participants said experiencing Christ through the wonder of creation gives them joy. Others found joy in positive Catholic media, such as publications and podcasts. Several participants were thankful for Bishop Robert Barron's *Word on Fire*.



Obstacles and Difficulties Experienced



Many participants described how the pandemic has created isolation and how people have missed being together in a faith community. They also expressed how the pandemic has increased the lack of volunteers within parishes.

Some lamented the lack of parishioners willing to evangelize and reach out through the diverse ministries at the parishes and local Catholic groups. Some also expressed that the government had too much influence on the decision to close the parishes and the access to the sacraments.

Another theme in almost all listening sessions was the anxiety and scandal caused by a perceived division within the Catholic Church in the U.S. Many participants are very apprehensive about this lack of unity. Sources of concern include a) the division perceived through the public questioning of some of the Pope's comments and interpretations by some Bishops; and b) the lack of consistency in moral teachings among the bishops and the clergy, as well as among the laity.



Most perceived this as infighting within the Catholic Church, creating division and scandal. People remarked that they perceive a divide not only in the "official church" but also among themselves in local parishes about these same topics, including Catholic Church teachings on who can access the sacraments, politics, voting advice, racism, and gender identity/sexual orientation.

Some participants expressed particular concern over the use of authority by some bishops in the USA to prohibit the sacrament of communion to certain politicians. Whether more traditional or progressive, most participants commented that the lack of consistency in the Catholic Church teachings and practices creates confusion among the faithful. While both groups agreed on the need for the Catholic Church to stay out of politics, there were differences of opinion about what this means.

Another main topic, especially among the more progressive Catholics, was the lack of welcome and openness to all God's people, especially those who experience marginalization, such as the LGBTQ community, the divorced, the homeless, immigrants, and other minorities. They perceived the Catholic Church as being stuck in "tradition." The need for openness to all and inclusiveness came up in almost every listening session. Many were worried about the lack of relevance of the Catholic Church in modern society and the lack of being meaningful, especially for the younger generations, as well as the hurt and harm caused by the lack of access to the sacraments, employment opportunities, as well as discrimination and derogatory comments experienced by those on the margins.

Numerous participants expressed that the moral teachings of the Catholic Church regarding reproduction, abortion, and fertility were obstacles that made them feel distant from the Catholic Church. The younger participants voiced concerns that the Catholic Church was not in touch with the realities of young people, especially those who experience marginalization. For them, the heart of the Gospel means going to the margins, responding to society's most pressing needs, and being a voice for those who are often voiceless.

Many participants perceive the Catholic Church to be out of touch with the realities of youth and young adults. A common worry was the obstacle of not engaging the next generation. Examples include leaders of the Catholic Church being too focused on a narrow set of social issues such as pro-life, sacraments, and sexual morals regarding contraception and marriage while neglecting to be a voice against violence, including domestic violence, especially against women and minorities.



The lack of addressing gang violence and hate crimes were also mentioned. Many participants feel that the Catholic Church does not sufficiently speak up and address the economic disparity so visible here in Silicon Valley. They also noted the right to fair wages and the need for equal opportunities, desiring the Catholic Church to be at the forefront of addressing these problems.

How the Catholic Church has handled the sexual abuse crisis has created much distrust. It has led to questioning the formation process of the priests as well as mandated celibacy. The lack of transparency and adequate measures to prevent sexual abuse was expressed frequently with great sadness.

Even though many commented on their positive experience within their local parish communities, the doctrinal rigidity, the exclusion of women, and lack of access of the non-ordained to church leadership positions were widely perceived as a matter of social justice and inequality.

Many participants cited clericalism and the exclusive male hierarchical structure of the Catholic Church as obstacles to justice and equality. The rigidity of structure and doctrine was perceived by many as a hindrance to being relevant today and an obstacle to change and growth. On the other hand, some commented that the Catholic Church in San José was not faithful enough to its traditional teachings and needed to maintain its tradition at all costs.

There was a general consensus amongst participants on the need for more accountability and sharing responsibility with the laity, not consigning the laity to secondary roles. Many participants feel that the decision-making process within the local parish should include the laity on an equal level with the priests.

Many participants commented that the Catholic Church should do more regarding social justice. The unhoused crisis was cited most frequently, and participants felt the parishes had to do more to become a place of welcome and refuge.

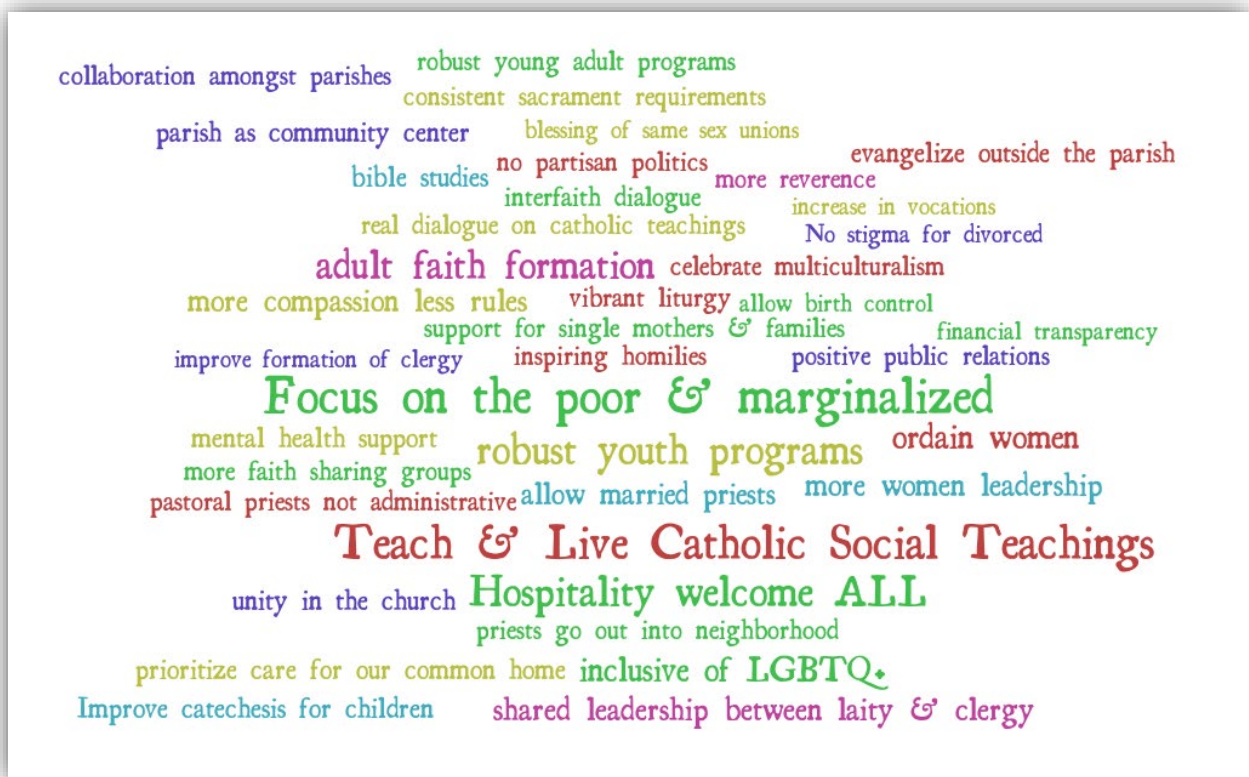
Numerous participants also expressed the lack of addressing environmental protection of God's creation as an obstacle to being a relevant voice in our world and society.

Some participants voiced that the cultural differences need to be bridged in new creative ways among the laity and the clergy.



Bishop Cantú conducted a listening session with some leaders of Muslim, Jewish, and Protestant faith communities. While these leaders expressed appreciation for Bishop's invitation, they have not experienced much, if any, meaningful dialogue with their Catholic counterparts. Some felt that before such dialogue can occur, there needs to be a mutual acknowledgment of some of the significant differences in structure and teachings that are part of each group's context.

Hopes and Dreams for the Future:



Many participants dream of a Catholic Church where the spirit of "synodality" continues and grows. And they hope this "listening Church" will become more of a reality at the parish, diocesan, and global levels.

Many participants dream of and hope for a more united and joyful Catholic Church that is growing and focuses on the commandments to love God and one another. This more united Catholic Church would be a vibrant community that includes divorced persons who have remarried, members of the LGBTQ community, and women ordained as deacons/priests. It would be a more welcoming Catholic Church that is more accessible and inclusive. It would be a caring Catholic Church that reaches out to those who are poor and struggling. It would be a more humble Catholic Church that is repentant and more effectively heals the wounds caused by the clergy sex abuse crisis and its treatment of other marginalized groups. It would be a Catholic Church that is more transparent, especially regarding financial accountability.

Many participants dream of and hope for a Catholic Church that effectively engages with young people (especially teens and young adults). This engagement would need to start with understanding better the concerns of young people. Some expressed a desire for more effective faith formation and activities that make youth feel like members of the Catholic family. Some mentioned that this should be done through multi-parish and diocesan-wide collaboration. Many parents seek help and support, including more adult faith formation, to effectively share their faith with their children. Some recommended a more effective use of social media and technology to reach the youth and young adults.

One of the most frequently mentioned hope is that the Catholic Church will fully recognize the role(s) of women when it comes to leadership, ordained ministry, etc. Related to this is a desire to see more utilization of the laity (both women and men) in leadership and shared decision-making in the Catholic Church. Some mentioned the lack of inclusive language in the liturgy.

Another frequently mentioned dream is for more vibrant and relevant liturgies, especially the Eucharist. For many, this begins with a much more welcoming atmosphere, includes more meaningful homilies (perhaps using lay women and men sometimes), better music and sound systems, priests whose English is easily understandable, and more effective use of technology. Fewer participants expressed the hope that participants would be more reverent in their participation in the Eucharist. In at least one bi-lingual parish (Vietnamese and English), there is a desire for a bi-lingual celebration of the Eucharist because when it is only celebrated in Vietnamese, young people do not understand it.



Many participants dream of a Catholic Church willing to re-think its beliefs and teachings about sexuality, especially regarding contraception, divorce, and LGBTQ+ issues. Some also mentioned a desire to allow priests to marry.

Many participants hope for a Catholic Church that is more humble, fully transparent, and accountable. They want a more honest and complete assessment of the sex abuse scandal and a more authentic apology for the terrible harm it has caused.

Some participants want the Vatican to display more accountability for past wrongdoings/coverups that have caused people to leave the Catholic Church and precluded people from joining.

A few participants mentioned a desire to see the Catholic Church take a closer look at death with dignity for those with serious illnesses.

Some participants want a Catholic Church that emphasizes the tenets of the faith and why; leaves no grey areas; is faithful to the Gospel as articulated in traditional Catholic Church teachings; and does not bend to societal pressures.

Most participants agree that the Catholic Church needs to continue improving its focus on the needs of the poor and vulnerable. Many would like to see more homilies that connect gospel values with current realities like climate change, racism, immigration, economic justice, capital punishment, the homeless, people with disabilities, etc. A few think the Catholic Church should stay clear of most social justice issues and "politics." Several participants dream of a Catholic Church that more effectively tells the story of the many good things the Catholic Church is doing, e.g., through Catholic Charities, Catholic Relief Services, and parish outreach programs through publicity and social media.

Some participants want more faith formation, bible study, and catechesis programs for adults and children. Still, there seems to be a lack of consensus on the content for these programs. Some participants want more of an emphasis on "doctrine." In contrast, other participants recommend focusing more on the gospel commandment to love God and one's neighbor. Some participants feel the Catholic Church needs to be much more welcoming and then figure out how to better convey a message that it is welcoming. These participants believe a significant effort should be applied to amplify that welcoming message so all could hear.



Some participants called for cross-parish and Diocesan resources to foster faith and social events that attract youth and young adults, as no single parish has enough resources to do this effectively. They want parishes to form people to become missionary disciples and give them the tools to do it effectively by creating more service/missionary programs (especially for young people).

Overall, many participants see the need for a more profound and explicit formation on the principles of the Catholic faith and the encouragement to fidelity to the life of prayer and vocation for every Catholic. These participants see a need for more intentional outreach and evangelization.

Others describe evangelism as a waste of time until the internal troubles and scandals are fixed. They see people leaving the Catholic Church because of these problems, so they must be addressed first.

Conclusion

The response in the Diocese of San José to Pope Francis's invitation to participate in the preparation for the universal synod on synodality was mixed.

Bishop Cantú created a universal synodal planning committee that met frequently and created a solid plan for parishes and other groups to sponsor listening sessions. The Diocese also taped a video of the bishop's invitation to the faithful of the Diocese, encouraging them to participate in a listening session. The diocesan website included a special section with resources for pastors and lay leaders to assist in implementing the listening sessions. This site also had links to the Vatican's and USCCB's websites.

On the plus side, more than 2,000 members of the Diocese attended either in-person or virtual listening sessions, and almost all participants reported extremely positive feelings about this experience. The design of the listening sessions, along with a solid training program for facilitators and note-takers, created a safe and welcoming "space" for participants. It was not uncommon to hear someone say: "This is the first time the Church has ever asked me about what I think and believe." The level of deep sharing and honesty in the listening sessions was impressive. For these participants, the experience had a spiritual dimension that was deeply appreciated. Many



participants also expressed a desire to have this kind of "listening Church" experience continue in the life of their parish and the Diocese of San José.

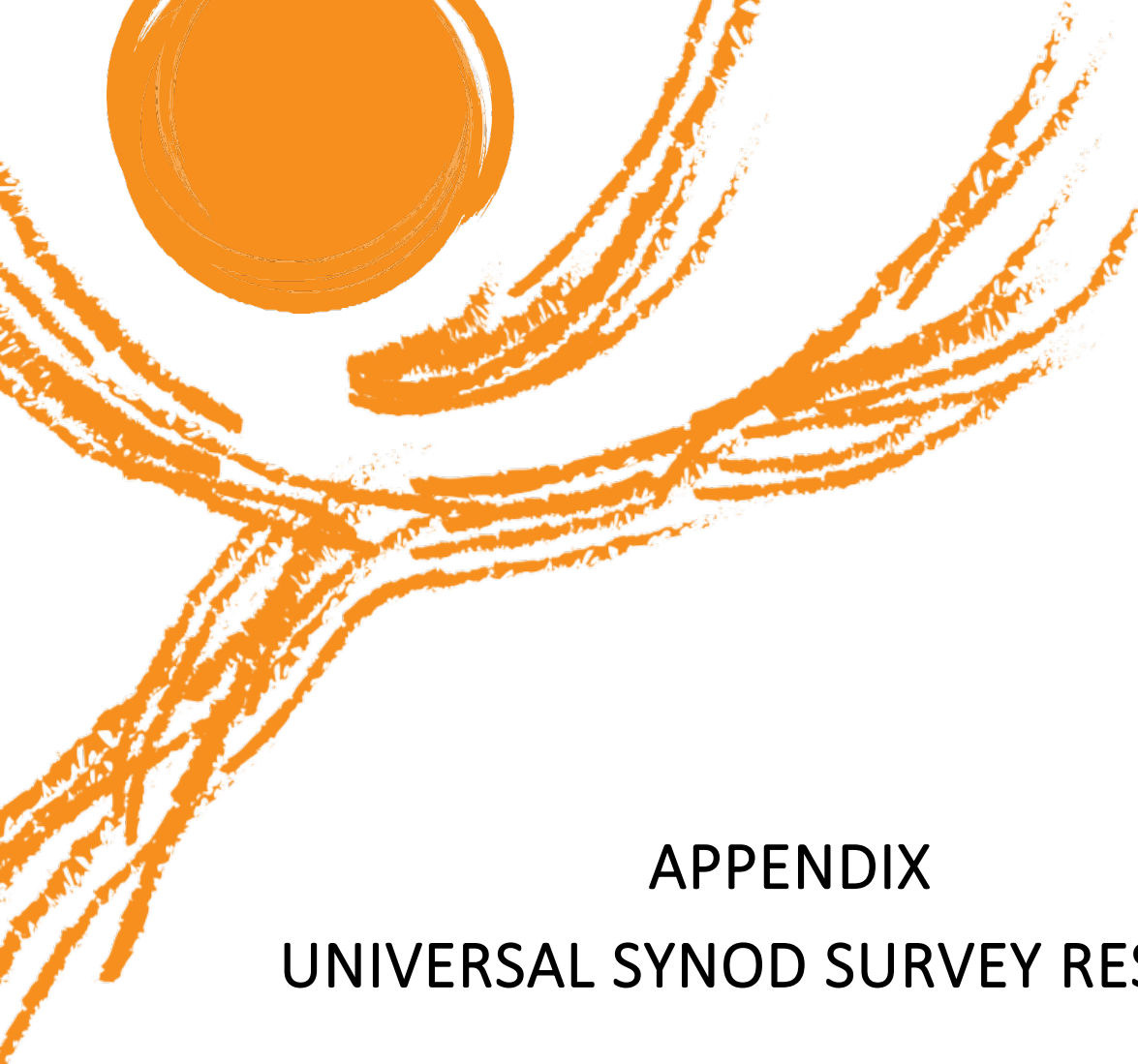
While acknowledging many sources of joy in their experience of belonging to the Catholic Church, participants were also not shy about pointing out its shortcomings. This is especially noteworthy because most participants in the listening sessions were highly educated and very engaged in their parish. There is a deep yearning for Catholic Church leadership to address these shortcomings in meaningful ways. Some expressed skepticism that their concerns would be taken seriously.

Participants expressed a deep love for their parish, the Catholic Church, and a desire to be part of its efforts to engage others more effectively, especially the younger generations. But they are unsure how to do this and want Church leadership to help them figure out how to do it.

On the more negative side, given the size of the diocese, which includes the 10th largest city in the United States, participation was very uneven. If responses to the survey done with the listening sessions are any indicator, 8 to 10 parishes (out of 54) had about 50% of all participants in listening sessions. A third of the parishes appeared not to have had any listening sessions, and others were less successful in attracting significant numbers of participants. Persons of color, members of the LGBTQ+ community, those with a high school education or less and low-income people were significantly underrepresented among those who participated.

Finally, it should be noted that the Diocese of San José has begun the program for holding a diocesan synod next year that will discern the direction of the mission and ministry of the local church in Santa Clara County for years to come. The results of its participation in the universal synod on synodality, along with what we have learned about the process of creating a "listening Church," will be very helpful in planning and executing this diocesan synod.



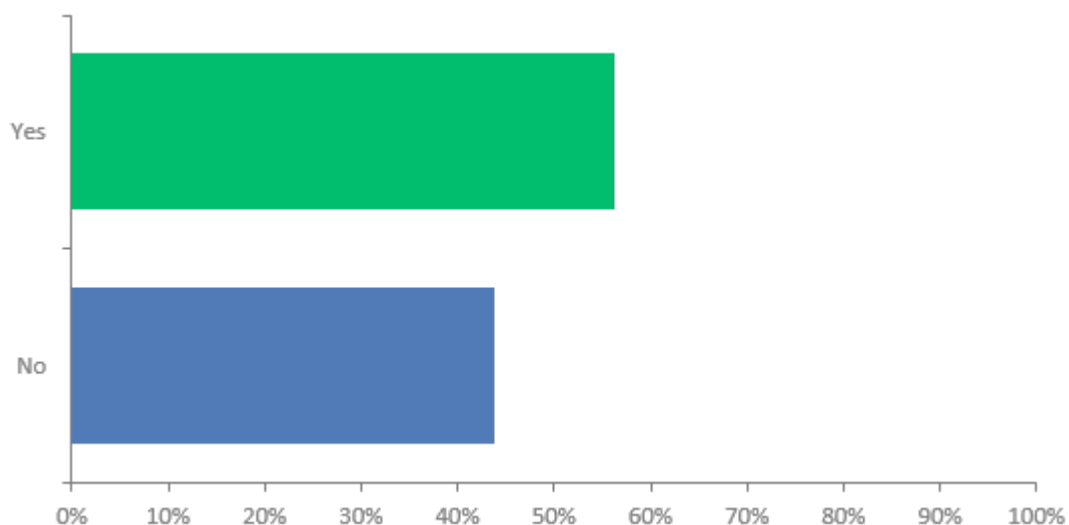


APPENDIX

UNIVERSAL SYNOD SURVEY RESULTS

DID YOU ATTEND A LISTENING SESSION PRIOR TO ANSWERING THIS SURVEY?

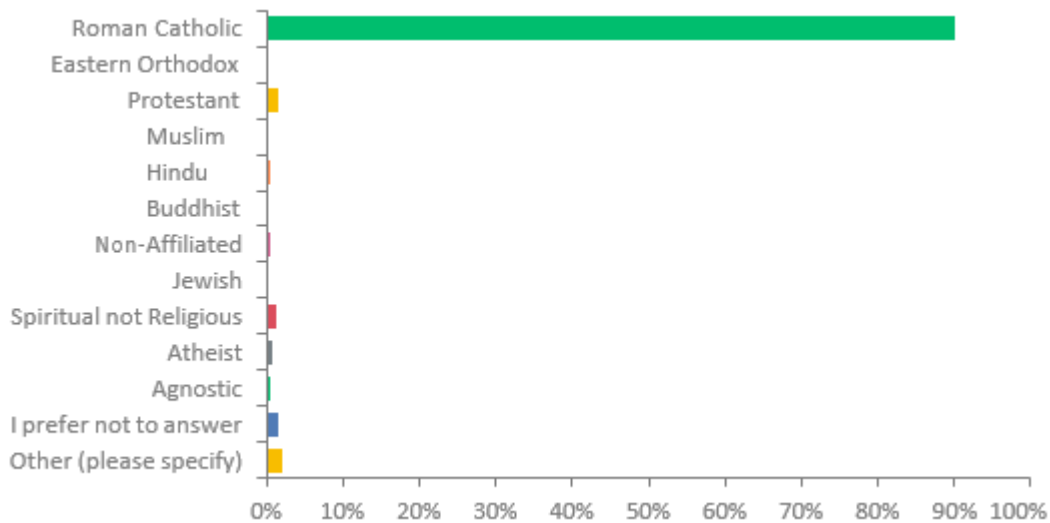
Answered: 1576 ; 4



ANSWER CHOICES	RESPONSES	
Yes	56.15%	885
No	43.85%	691
TOTAL		1576

WHAT IS YOUR RELIGION?

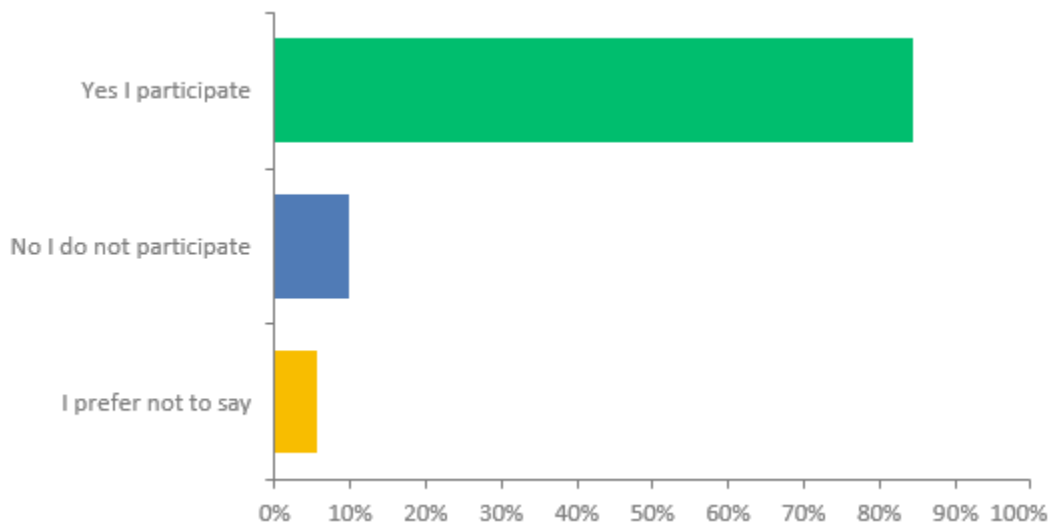
Answered: 1578 ; 2



ANSWER CHOICES	RESPONSES	
Roman Catholic	89.99%	1420
Eastern Orthodox	0.38%	6
Protestant	1.58%	25
Muslim	0.19%	3
Hindu	0.44%	7
Buddhist	0.06%	1
Non-Affiliated	0.63%	10
Jewish	0.38%	6
Spiritual not Religious	1.27%	20
Atheist	0.89%	14
Agnostic	0.51%	8
I prefer not to answer	1.58%	25
Other (please specify)	2.09%	33
TOTAL		1578

DO YOU PARTICIPATE IN PARISH LIFE?

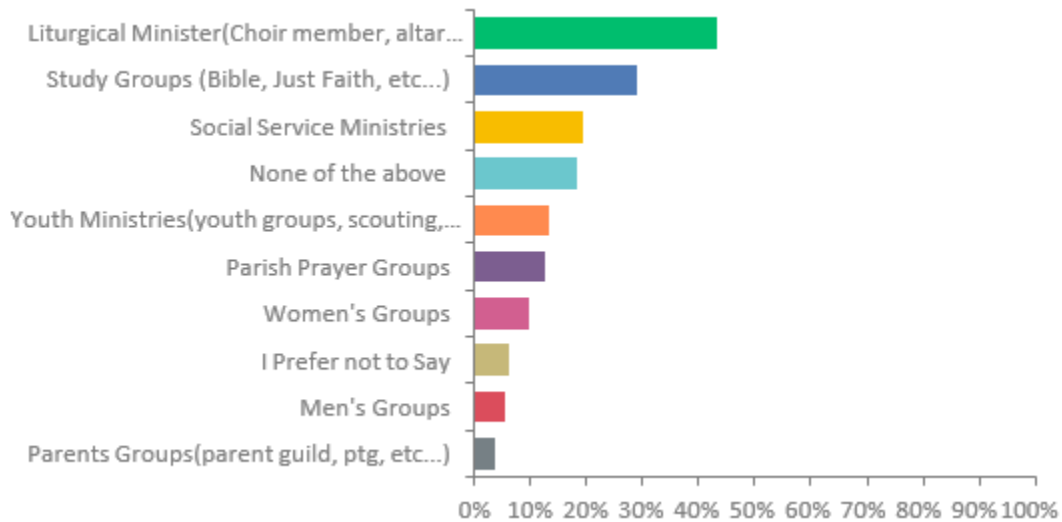
Answered: 1398 ; 182



ANSWER CHOICES	RESPONSES	
Yes I participate	84.33%	1179
No I do not participate	9.94%	139
I prefer not to say	5.72%	80
TOTAL		1398

HOW ARE YOU INVOLVED IN THE PARISH?

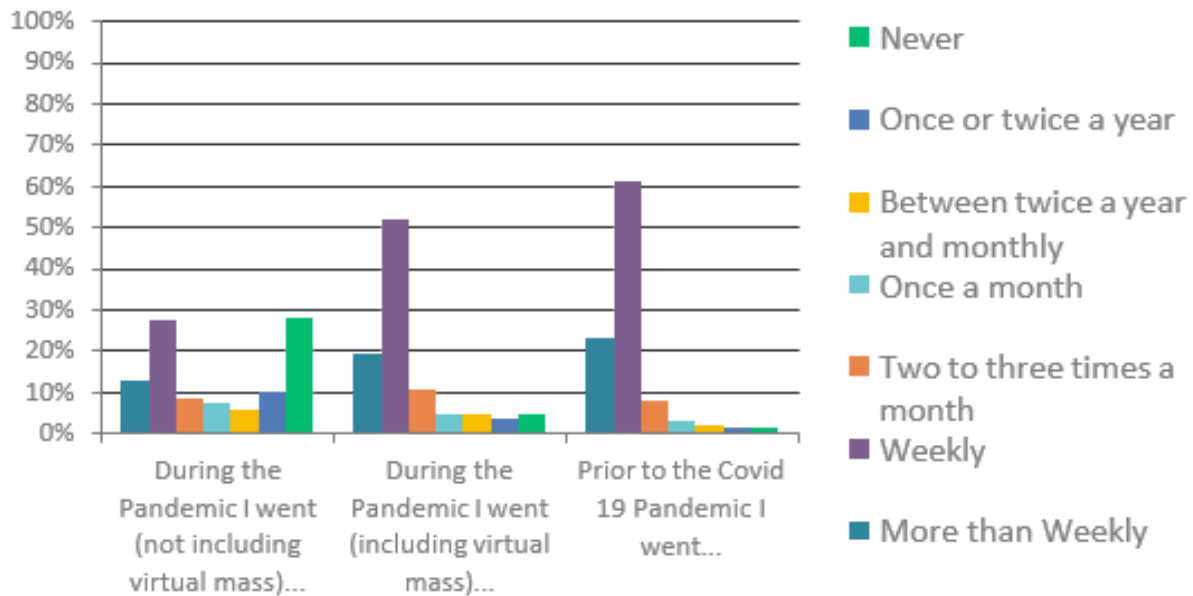
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ANSWER CHOICES	RESPONSES	
Liturgical Minister(Choir member, altar server, etc...)	43.32%	480
Study Groups (Bible, Just Faith, etc...)	29.15%	323
Social Service Ministries	19.22%	213
None of the above	18.23%	202
Youth Ministries(youth groups, scouting, eucharistic youth, etc...)	13.27%	147
Parish Prayer Groups	12.64%	140
Women's Groups	9.84%	109
I Prefer not to Say	6.05%	67
Men's Groups	5.42%	60
Parents Groups(parent guild, ptg, etc...)	3.79%	42
TOTAL		1783

HOW OFTEN DO YOU ATTEND MASS?

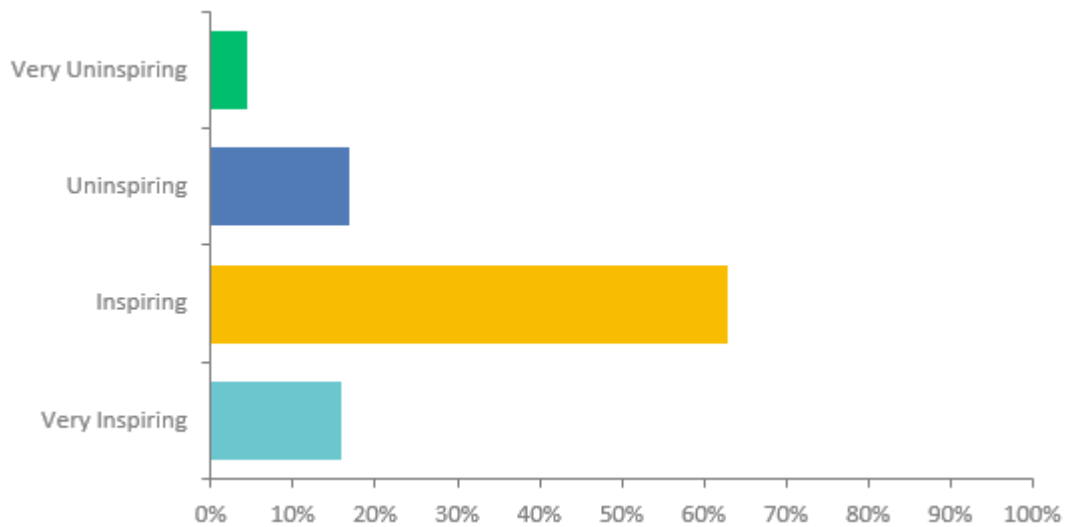
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	NEVER	ONCE OR TWICE A YEAR	BETWEEN TWICE A YEAR AND MONTHLY	ONCE A MONTH	TWO TO THREE TIMES A MONTH	WEEKLY	MORE THAN WEEKLY	TOTAL	WEIGHTED AVERAGE
Prior to the Covid 19 Pandemic I went...	1.28%	1.46%	1.92%	2.92%	8.12%	61.22%	23.08%	1096	4.00
	14	16	21	32	89	671	253		
During the Covid 19 Pandemic I went (including virtual mass)...	4.58%	3.55%	4.77%	4.86%	10.65%	52.15%	19.44%	1070	3.73
	49	38	51	52	114	558	208		
During the Covid 19 Pandemic I went (not including virtual mass)...	28.13%	9.83%	5.88%	7.42%	8.48%	27.36%	12.91%	1038	2.80
	292	102	61	77	88	284	134		

(ANSWER ONLY IF APPLICABLE) WHEN I HEAR A HOMILY I FIND IT...

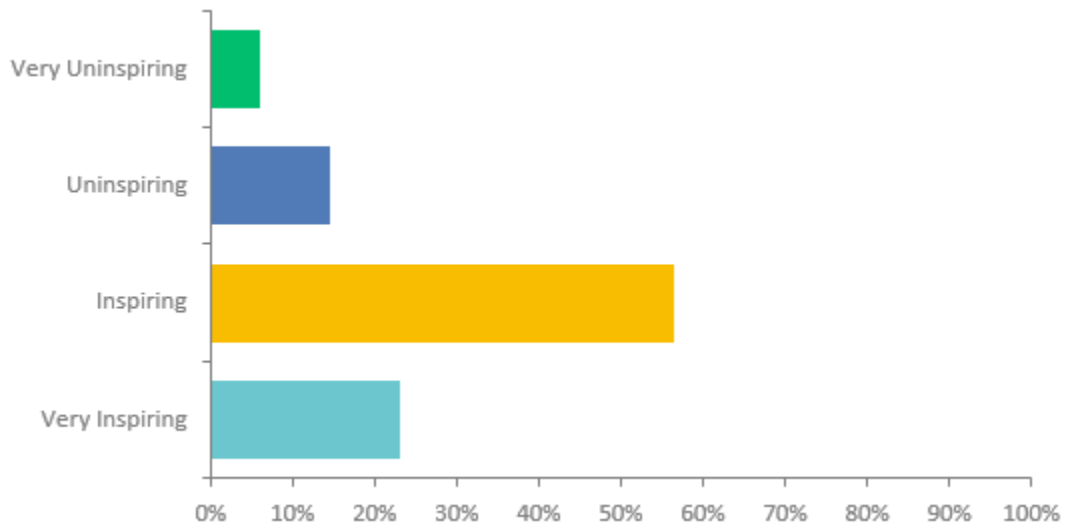
Answered: 1063 ; 517



ANSWER CHOICES	RESPONSES	
Very Uninspiring	4.42%	47
Uninspiring	16.84%	179
Inspiring	62.94%	669
Very Inspiring	15.80%	168
TOTAL		1063

(ANSWER ONLY IF APPLICABLE) WHEN I ATTEND MASS I FIND THE MUSIC...

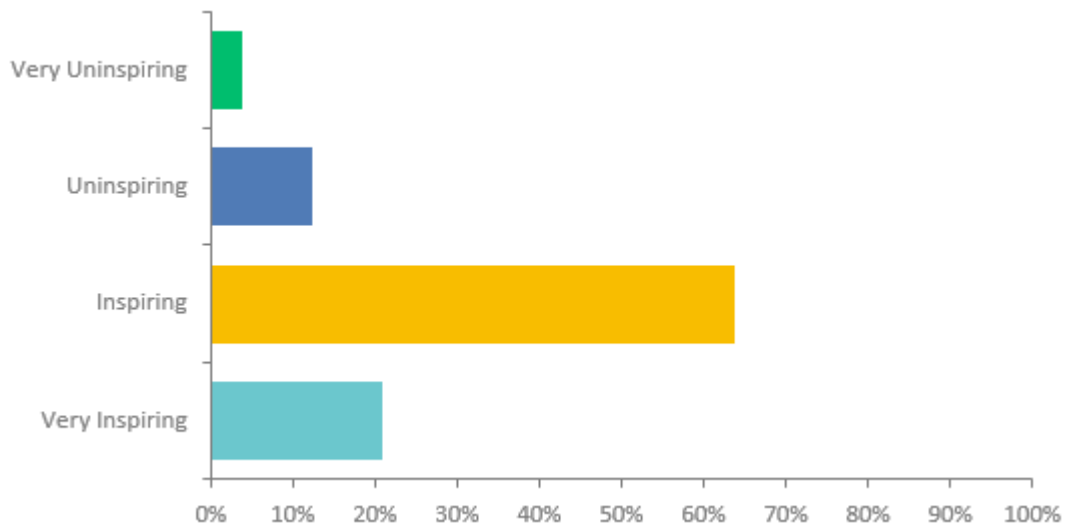
Answered: 1078 ,: 502



ANSWER CHOICES	RESPONSES	
Very Uninspiring	5.94%	64
Uninspiring	14.47%	156
Inspiring	56.49%	609
Very Inspiring	23.10%	249
TOTAL		1078

(ANSWER ONLY IF APPLICABLE) WHEN I AM AT CHURCH I FIND THE WORSHIP SPACE...

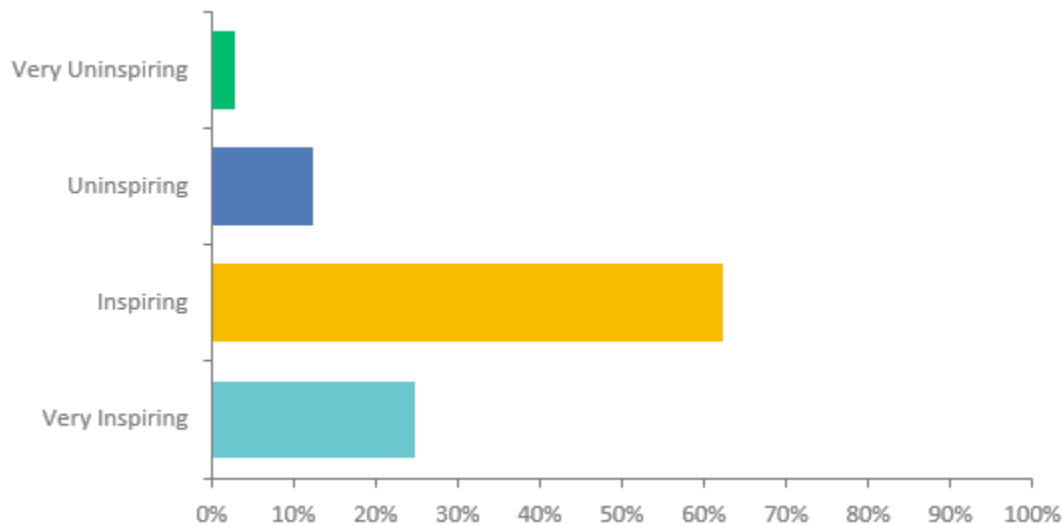
Answered: 1073 ,: 507



ANSWER CHOICES	RESPONSES	
Very Uninspiring	3.91%	42
Uninspiring	12.40%	133
Inspiring	63.84%	685
Very Inspiring	20.97%	225
TOTAL		1085

(ANSWER ONLY IF APPLICABLE) WHEN I INTERACT WITH THE PARISH COMMUNITY I FIND THE COMMUNITY...

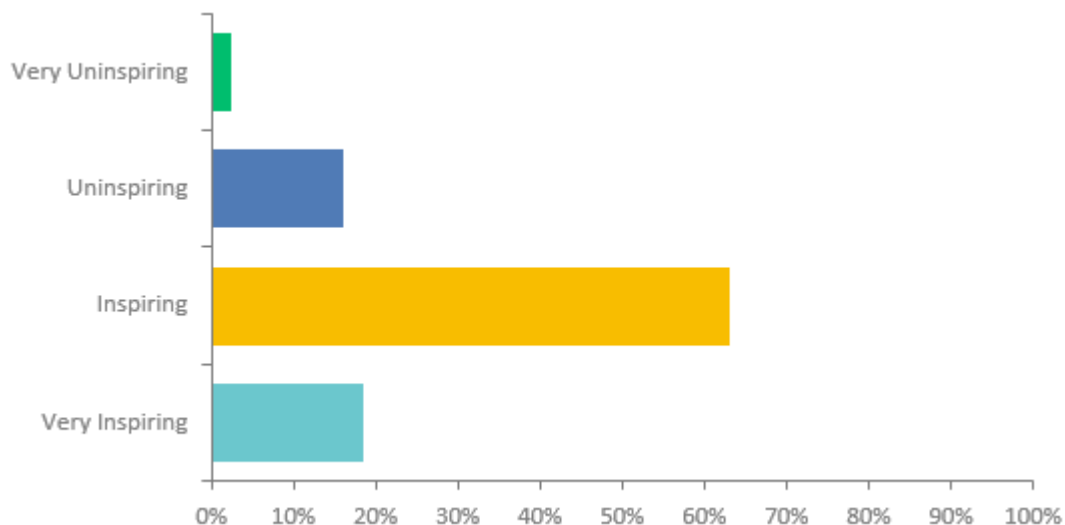
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ANSWER CHOICES	RESPONSES	
Very Uninspiring	2.74%	29
Uninspiring	12.39%	131
Inspiring	62.16%	657
Very Inspiring	24.69%	261
TOTAL		1078

(ANSWER ONLY IF APPLICABLE) WHEN I ATTEND PARISH SOCIAL EVENTS I FIND THE EVENTS...

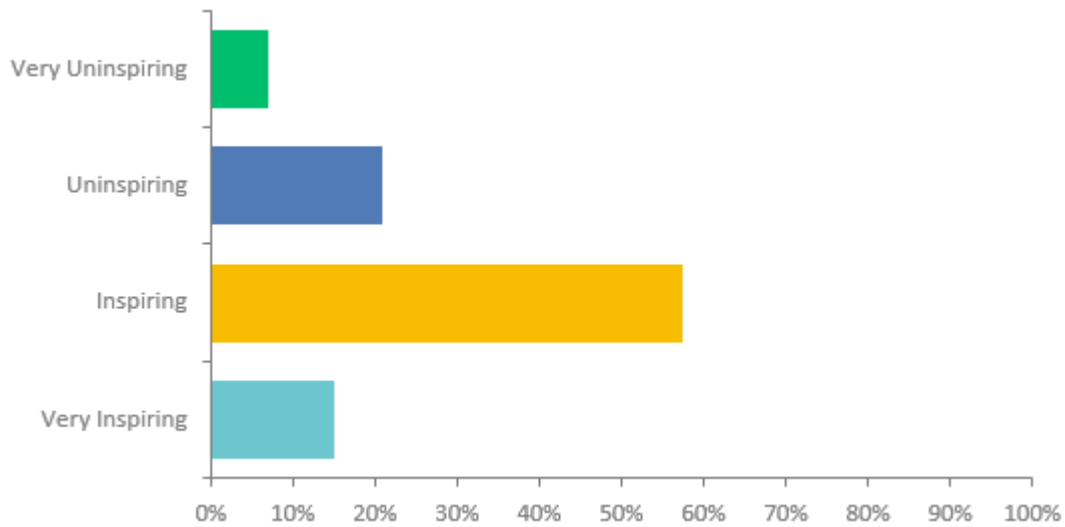
Answered: 948 Skipped: 632



ANSWER CHOICES	RESPONSES	
Very Uninspiring	2.53%	24
Uninspiring	15.93%	151
Inspiring	62.97%	597
Very Inspiring	18.57%	176
TOTAL		948

(ANSWER ONLY IF APPLICABLE) WHEN I GO TO ADULT FORMATION I FIND IT...

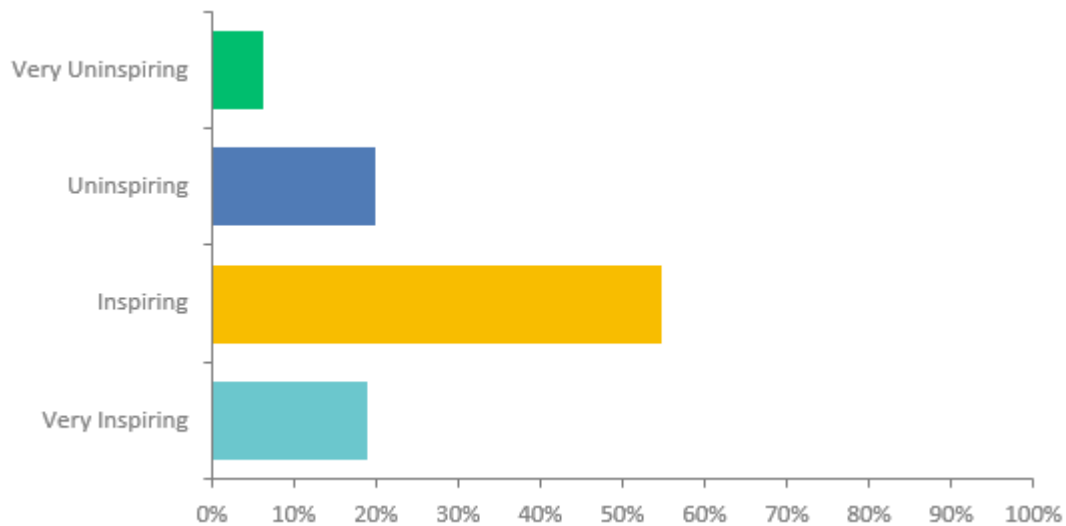
Answered: 553 Skipped: 1027



ANSWER CHOICES	RESPONSES	
Very Uninspiring	6.87%	38
Uninspiring	20.80%	115
Inspiring	57.32%	317
Very Inspiring	15.01%	83
TOTAL		553

Q13: (ANSWER ONLY IF APPLICABLE) WHEN I GO TO YOUTH FORMATION I FIND IT...

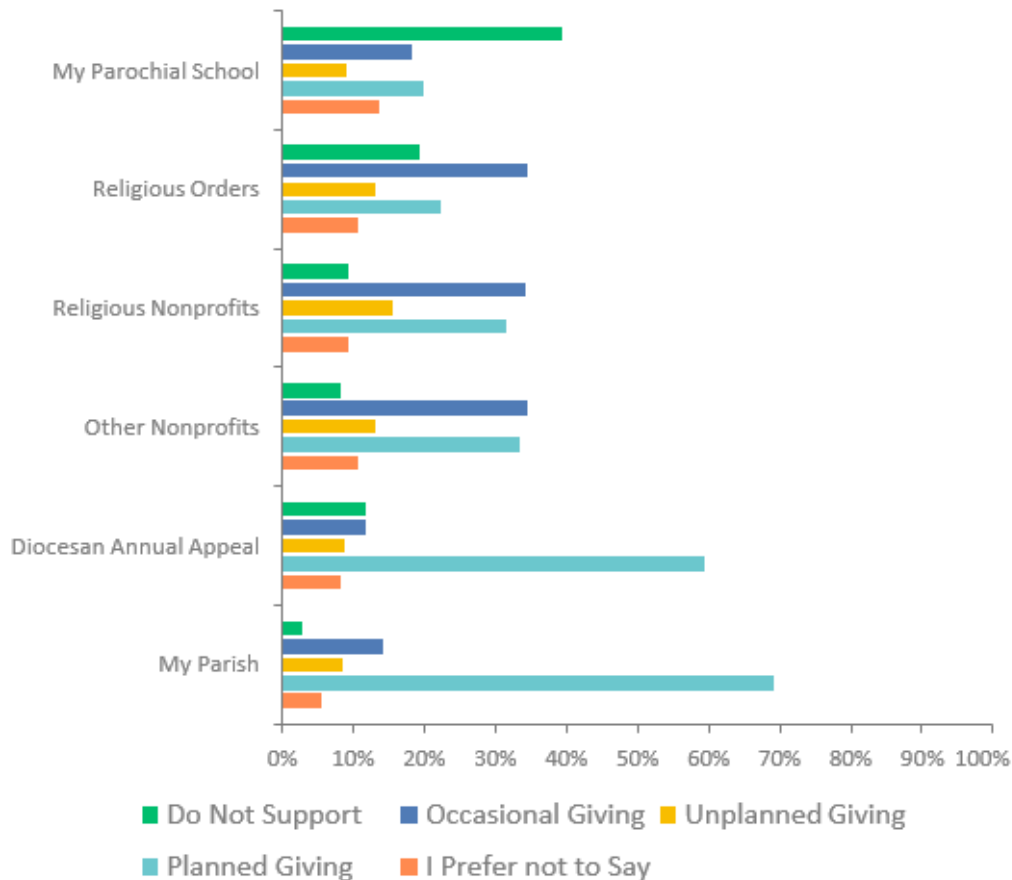
Answered: 385 Skipped: 1195



ANSWER CHOICES	RESPONSES	
Very Uninspiring	6.23%	24
Uninspiring	20.0%	77
Inspiring	54.81%	211
Very Inspiring	18.96%	73
TOTAL		385

I FINANCIALLY SUPPORT

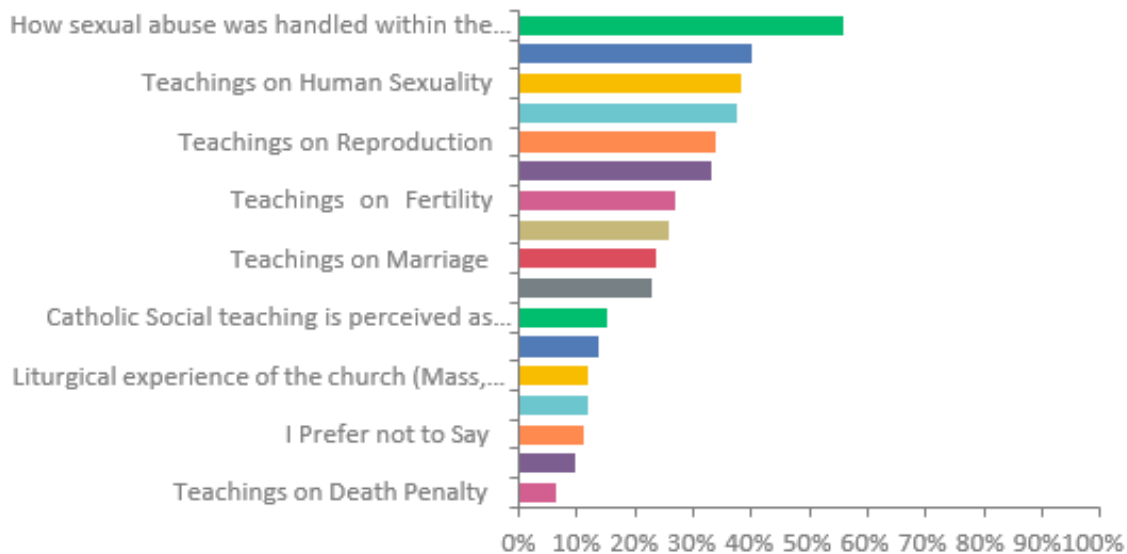
Answered: 1087 ; 493



	DO NOT SUPPORT	OCCASIONAL GIVING	UNPLANNED GIVING	PLANNED GIVING	I PREFER NOT TO SAY	TOTAL WEIGHTED AVERAGE
My Parochial School	39.48%	18.32%	8.90%	19.74%	13.55%	775 2.50
Religious Orders	19.44%	34.58%	13.22%	22.26%	10.51%	885 2.70
Religious Nonprofits	9.38%	34.12%	15.57%	31.56%	9.38%	938 2.97
Other Nonprofits	8.09%	34.57%	13.19%	33.40%	10.74%	940 3.04
Diocesan Annual Appeal	11.80%	11.80%	8.80%	59.48%	8.12%	1034 3.40
My Parish	2.72%	14.08%	8.45%	69.11%	5.63%	1065 3.61
	29	150	90	736	60	

WHICH ISSUES OR TEACHINGS WITHIN THE CHURCH ARE REASONS YOU MAY HAVE TURNED AWAY FROM OR FEEL DISTANT FROM THE CATHOLIC CHURCH?

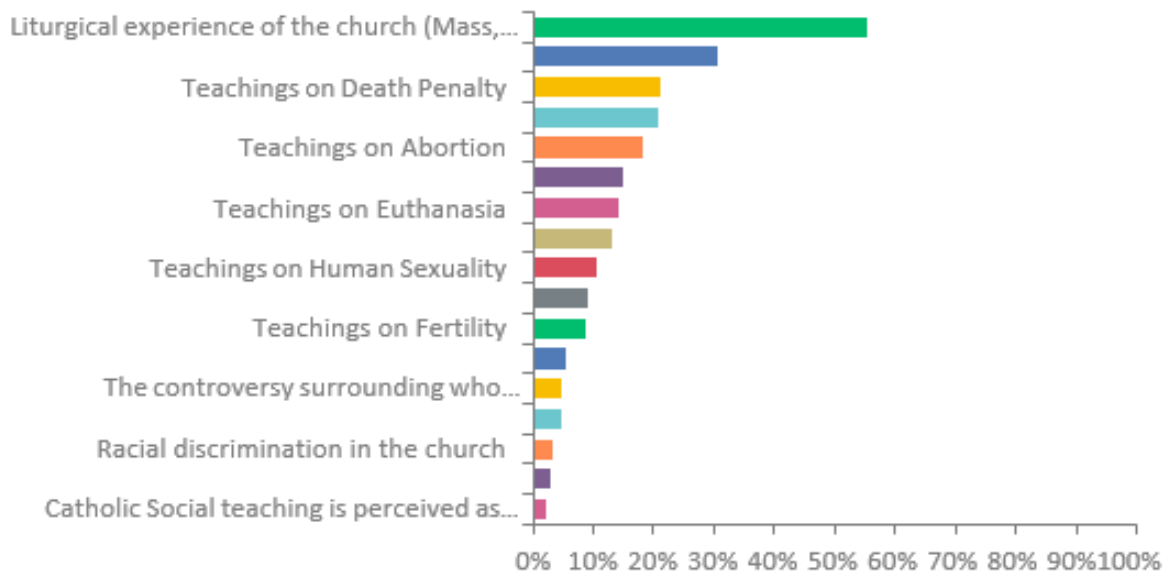
Answered: 1177 ,: 403



ANSWER CHOICES	RESPONSES	
How sexual abuse was handled within the church	55.73%	656
Prohibition of women's ordination	40.02%	471
Teachings on Human Sexuality	38.32%	451
The controversy surrounding who can/cannot receive Communion	37.72%	444
Teachings on Reproduction	34.07%	401
Teachings on Abortion	32.97%	388
Teachings on Fertility	27.02%	318
Other (please specify)	25.83%	304
Teachings on Marriage	23.53%	277
Racial discrimination in the church	23.11%	272
Catholic Social teaching is perceived as conservative	15.38%	181
Catholic Social teaching is perceived as partisan	13.85%	163
Liturgical experience of the church (Mass, Sacraments, etc)	11.98%	141
Teachings on Euthanasia	11.81%	139
I Prefer not to Say	11.21%	132
Catholic Social teaching is perceived as liberal	9.77%	115
Teachings on Death Penalty	6.63%	78
TOTAL		4931

WHICH ISSUES OR TEACHINGS IN THE CHURCH HAVE BROUGHT YOU JOY IN BELONGING TO THE CATHOLIC CHURCH

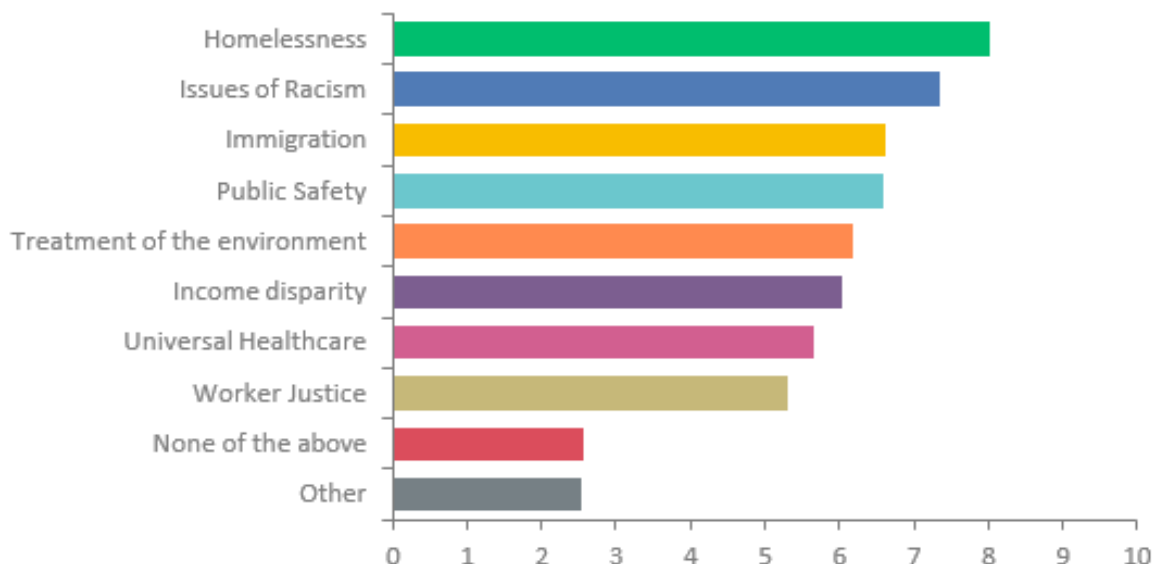
Answered: 1143 ,: 437



ANSWER CHOICES	RESPONSES	
Liturgical experience of the church (Mass, Sacraments, etc)	55.47%	634
Teachings on Marriage	30.45%	348
Teachings on Death Penalty	21.26%	243
Other (please specify)	20.73%	237
Teachings on Abortion	18.20%	208
I Prefer not to Say	14.79%	169
Teachings on Euthanasia	14.26%	163
Catholic Social teaching is perceived as liberal	12.95%	148
Teachings on Human Sexuality	10.59%	121
Teachings on Reproduction	9.27%	106
Teachings on Fertility	8.75%	100
Catholic Social teaching is perceived as conservative	5.60%	64
The controversy surrounding who can/cannot receive Communion	4.81%	55
Prohibition of women's ordination	4.72%	54
Racial discrimination in the church	3.32%	38
How sexual abuse was handled within the church	2.97%	34
Catholic Social teaching is perceived as partisan	2.10%	24
TOTAL		2746

RANK THESE ISSUES IN IMPORTANCE FOR YOU (1 BEING MOST IMPORTANT)

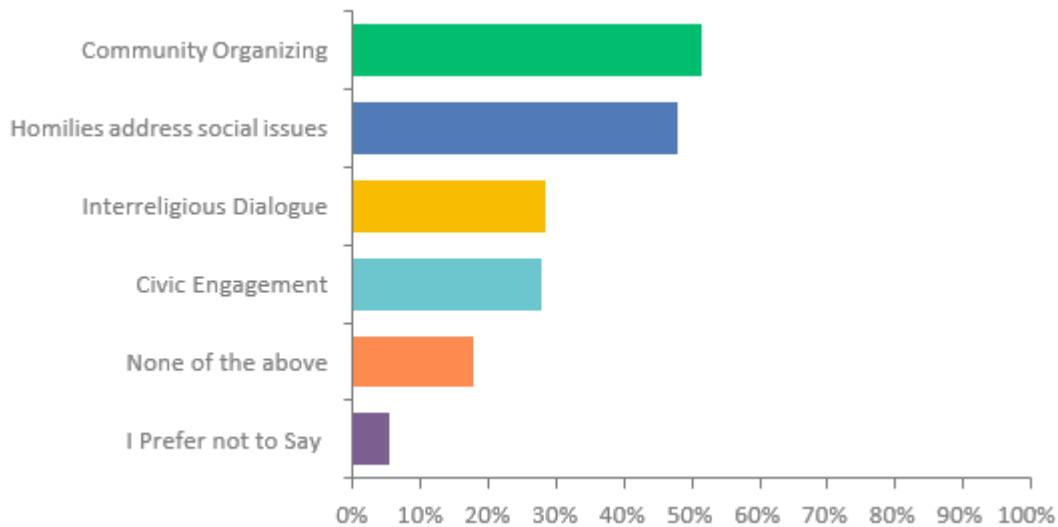
Answered: 1170 ; 410



	1 – Leas	2	3	4	5	6	7	8	9	10 – Most	TOTAL	AVERA GE
Homelessnes s	32.60% 355	20.5% 224	14.88% 162	10.19% 111	7.44% 81	5.23% 57	4.50% 49	3.03% 33	0.64% 7	0.92% 10	1089	8.02
Issues of Racism	15.85% 165	17.3% 181	22.29% 232	15.18% 158	9.99% 104	7.30% 76	5.38% 56	4.23% 44	1.25% 13	1.15% 12	1041	7.34
Immigration	6.83% 72	13.1% 139	14.52% 153	20.40% 215	17.27% 182	11.10% 117	8.06% 85	7.12% 75	1.23% 13	0.28% 3	1054	6.61
Public Safety	16.04% 163	17.8% 181	12.20% 124	8.66% 88	8.37% 85	7.78% 79	9.65% 98	15.85% 161	2.56% 26	1.08% 11	1016	6.60
Treatment of the environment	10.92% 114	9.87% 103	11.30% 118	10.06% 105	11.69% 122	20.02% 209	14.08% 147	9.00% 94	1.72% 18	1.34% 14	1044	6.17
Income disparity	7.15% 74	8.99% 93	9.66% 100	12.75% 132	18.84% 195	17.29% 179	13.33% 138	9.76% 101	2.13% 22	0.10% 1	1035	6.05
Universal Healthcare	8.19% 85	9.63% 100	10.60% 110	10.50% 109	10.40% 108	10.69% 111	11.46% 119	22.45% 233	4.34% 45	1.73% 18	1038	5.66
Worker Justice	3.14% 32	5.70% 58	7.17% 73	11.59% 118	14.24% 145	13.95% 142	25.44% 259	15.82% 161	2.55% 26	0.39% 4	1018	5.31
None of the above	5.98% 35	0.85% 5	1.03% 6	0.85% 5	0.68% 4	1.54% 9	2.56% 15	4.62% 27	56.41% 330	25.47% 149	585	2.56
Other	8.37% 52	3.22% 20	1.13% 7	0.97% 6	0.64% 4	1.77% 11	1.45% 9	2.90% 18	18.68% 116	60.87% 378	621	2.54

HOW DO YOU SEE THE CHURCH ENGAGING THE COMMUNITY

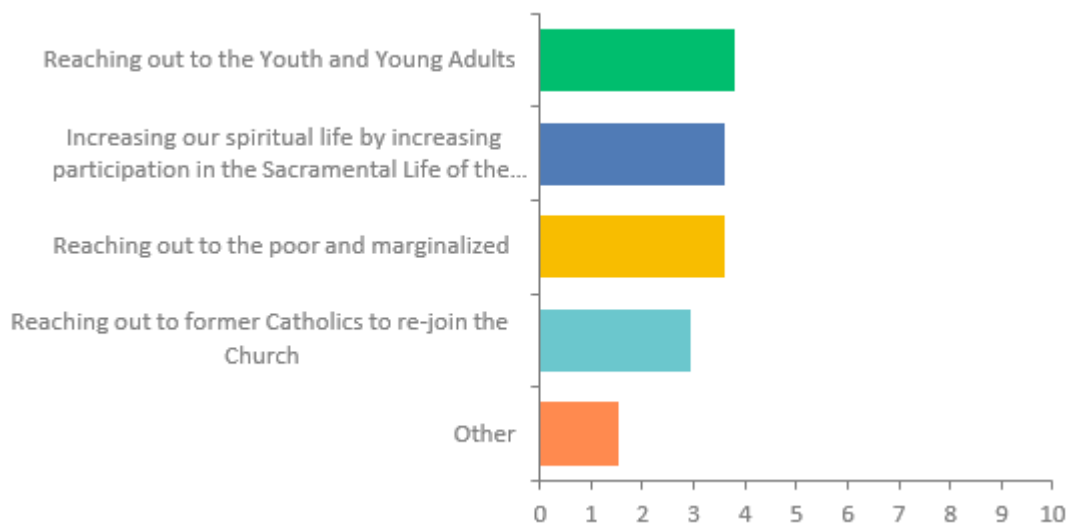
Answered: 1144 ,: 436



ANSWER CHOICES	RESPONSES	
Community Organizing	51.49%	589
Homilies address social issues	47.90%	548
Interreligious Dialogue	28.50%	326
Civic Engagement	27.88%	319
None of the above	17.92%	205
I Prefer not to Say	5.51%	63
TOTAL		2050

THE CHURCH IS MAKING EFFORTS TO DEEPEN THE PARTICIPATION IN THE LIFE OF THE CATHOLIC CHURCH BOTH THOSE WHO ARE NEAR AND FAR. IN YOUR OPINION, WHAT SHOULD THE PRIORITIES BE? (PLEASE RANK)

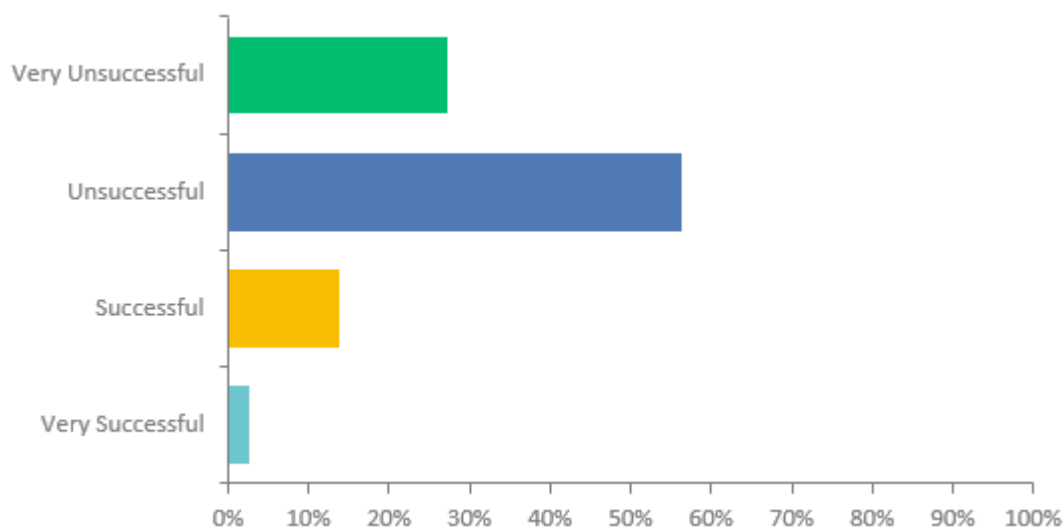
Answered: 1159 ; 421



	1 - lowest	2	3	4	5 - highest	TOTAL	AVERAGE
Reaching out to the Youth and Young Adults	34.19% 374	31.90% 349	18.37% 201	12.80% 140	2.74% 30	1094	3.82
Increasing our spiritual life by increasing participation in the Sacramental Life of the Church	34.12% 349	19.75% 202	21.60% 221	21.51% 220	3.03% 31	1023	3.60
Reaching out to the poor and marginalized	26.14% 280	29.88% 320	23.81% 255	18.39% 197	1.77% 19	1071	3.60
Reaching out to former Catholics to re-join the Church	8.54% 89	19.19% 200	32.34% 337	37.04% 386	2.88% 30	1042	2.93
Other	7.48% 45	2.99% 18	4.32% 26	6.81% 41	78.41% 472	602	1.54

IN YOUR PERCEPTION, HOW SUCCESSFUL IS THE CHURCH IN MAKING AN EFFORT TO RE-ENGAGE CATHOLICS WHO HAVE LEFT THE CHURCH?

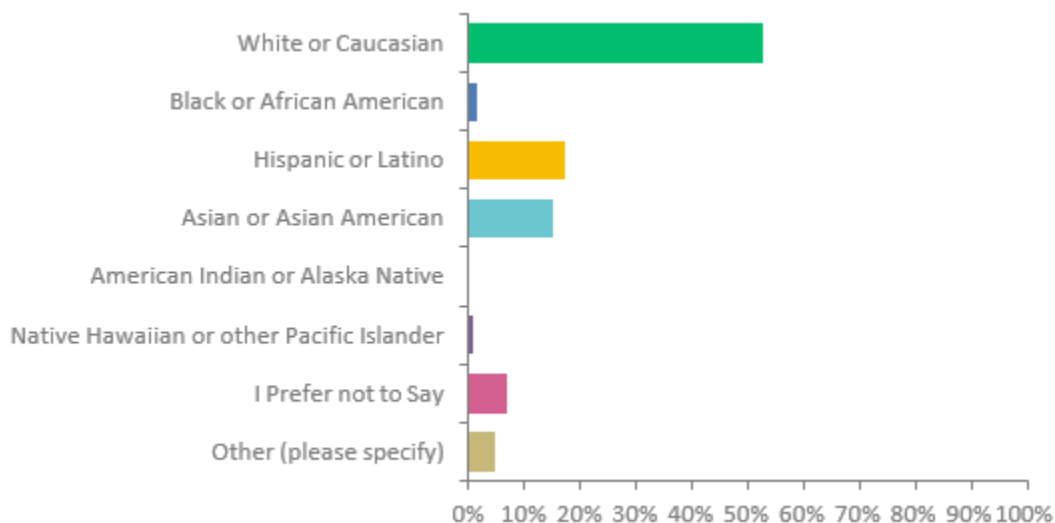
Answered: 1130 ,: 450



ANSWER CHOICES	RESPONSES	
Very Unsuccessful	27.17%	307
Unsuccessful	56.37%	637
Successful	13.72%	155
Very Successful	2.74%	31
TOTAL		1130

RACE

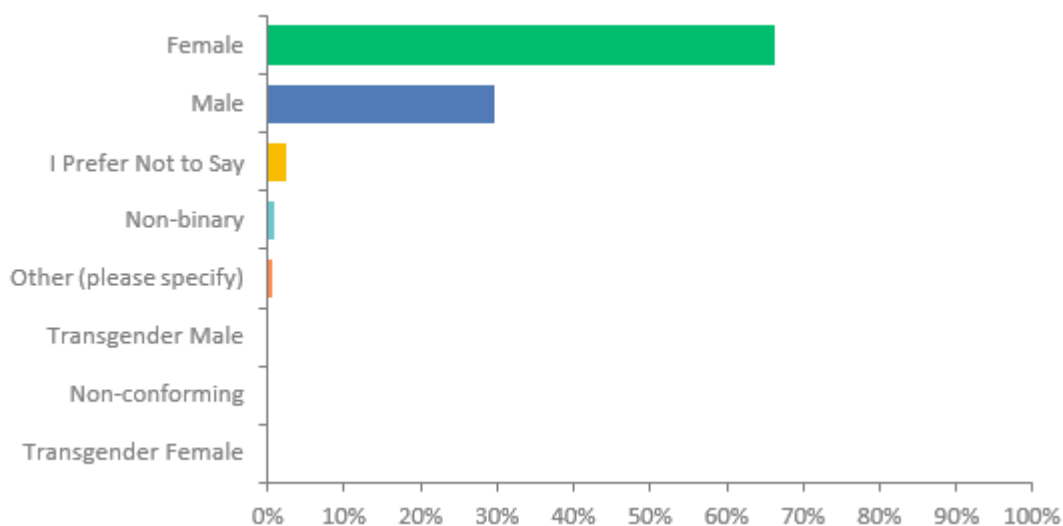
Answered: 1144 ,: 436



ANSWER CHOICES	RESPONSES	
White or Caucasian	52.62%	602
Black or African American	1.66%	19
Hispanic or Latino	17.40%	199
Asian or Asian American	15.21%	174
American Indian or Alaska Native	0.17%	2
Native Hawaiian or other Pacific Islander	0.96%	11
I Prefer not to Say	7.08%	81
Other (please specify)	4.90%	56
TOTAL		1144

I IDENTIFY AS...

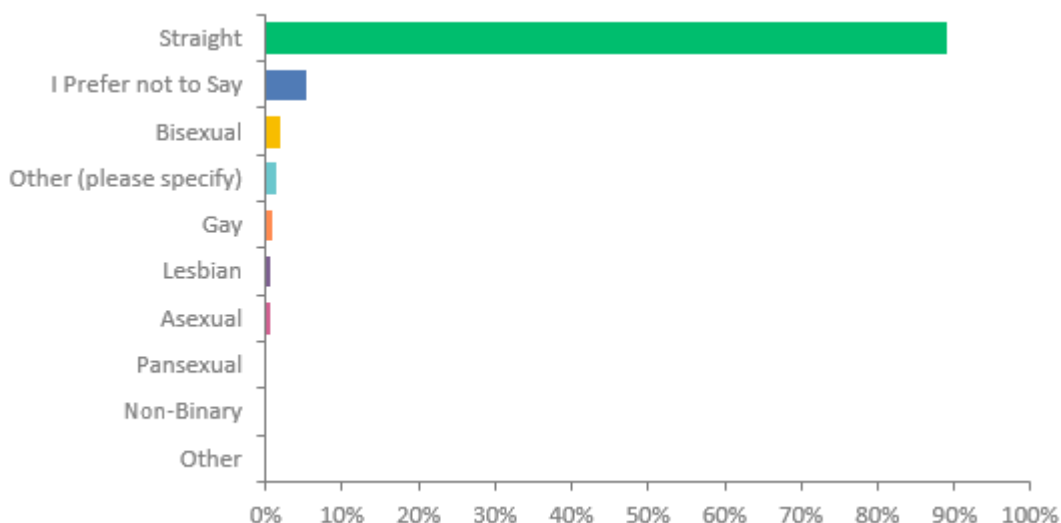
Answered: 1126 ; 454



ANSWER CHOICES	RESPONSES	
Female	66.34%	747
Male	29.66%	334
I Prefer Not to Say	2.31%	26
Non-binary	0.71%	8
Other (please specify)	0.62%	7
Transgender Male	0.18%	2
Non-conforming	0.18%	2
Transgender Female	0%	0
TOTAL		1126

MY SEXUAL ORIENTATION IS...

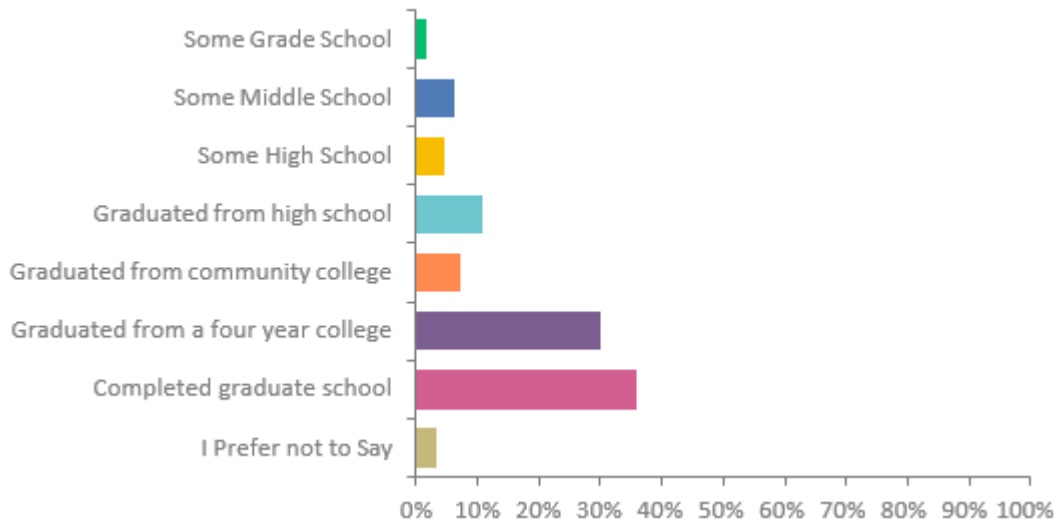
Answered: 1115 ; 465



ANSWER CHOICES	RESPONSES	
Straight	89.15%	994
I Prefer not to Say	5.38%	60
Bisexual	1.97%	22
Other (please specify)	1.35%	15
Gay	0.81%	9
Lesbian	0.54%	6
Asexual	0.54%	6
Pansexual	0.18%	2
Non-Binary	0.09%	1
Other	0%	0
TOTAL		1115

WHAT IS THE HIGHEST LEVEL OF EDUCATION YOU HAVE COMPLETED?

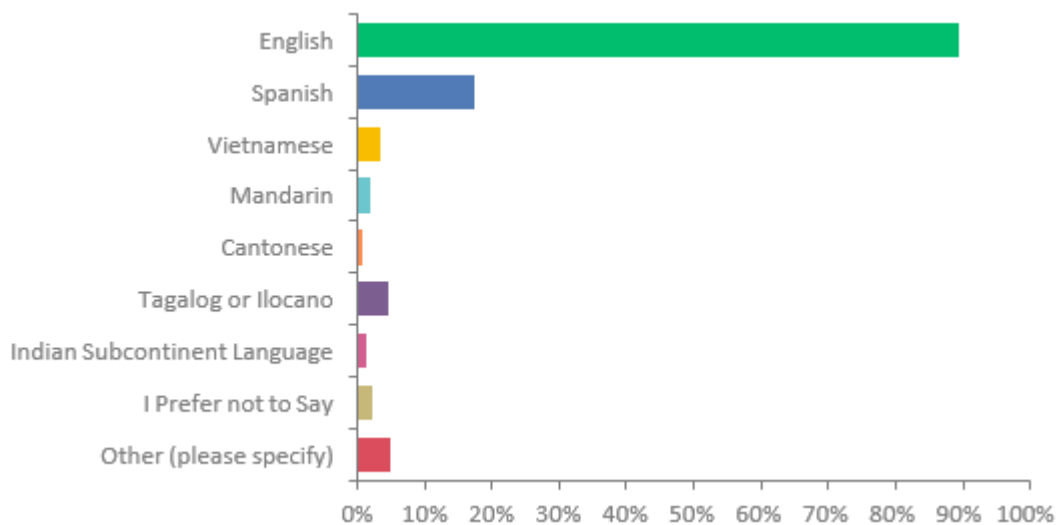
Answered: 1135 ; 445



ANSWER CHOICES	RESPONSES	
Some Grade School	1.76%	20
Some Middle School	6.17%	70
Some High School	4.49%	51
Graduated from high school	10.84%	123
Graduated from community college	7.40%	84
Graduated from a four year college	30.04%	341
Completed graduate school	35.86%	407
I Prefer not to Say	3.44%	39
TOTAL		1135

Q29: WHAT LANGUAGES ARE SPOKEN AT HOME?

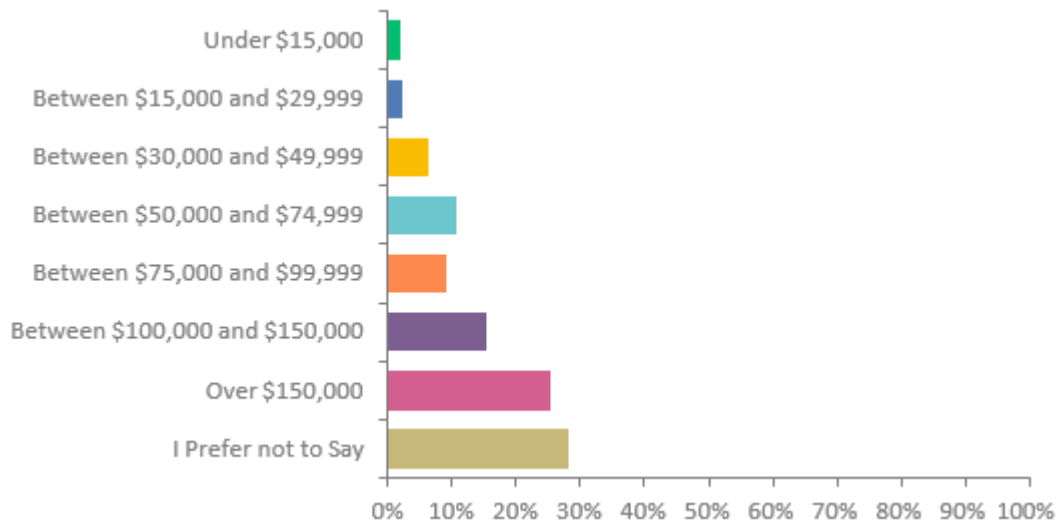
Answered: 1144 ; 436



ANSWER CHOICES	RESPONSES	
English	89.42%	1023
Spanish	17.48%	200
Vietnamese	3.58%	41
Mandarin	2.01%	23
Cantonese	0.87%	10
Tagalog or Ilocano	4.55%	52
Indian Subcontinent Language	1.31%	15
I Prefer not to Say	2.19%	25
Other (please specify)	5.07%	58
TOTAL		1447

Q30: WHAT IS YOUR HOUSEHOLD INCOME?

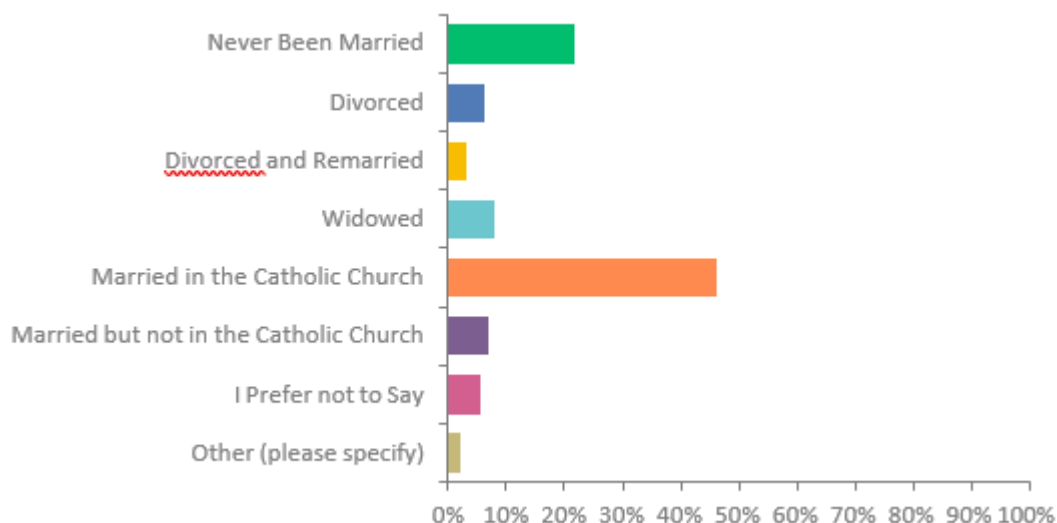
Answered: 1125 ,: 455



ANSWER CHOICES	RESPONSES	
Under \$15,000	2.22%	25
Between \$15,000 and \$29,999	2.49%	28
Between \$30,000 and \$49,999	6.31%	71
Between \$50,000 and \$74,999	10.76%	121
Between \$75,000 and \$99,999	9.07%	102
Between \$100,000 and \$150,000	15.47%	174
Over \$150,000	25.42%	286
I Prefer not to Say	28.27%	318
TOTAL		1125

Q31: WHAT IS YOUR MARITAL STATUS?

Answered: 1132 ,: 448



ANSWER CHOICES	RESPONSES	
Never Been Married	21.82%	247
Divorced	6.36%	72
Divorced and Remarried	3.18%	36
Widowed	7.86%	89
Married in the Catholic Church	46.11%	522
Married but not in the Catholic Church	7.16%	81
I Prefer not to Say	5.48%	62
Other (please specify)	2.03%	23
TOTAL		1132