

Newman Strategic Planning Study – Questionnaire Results (Part 3)

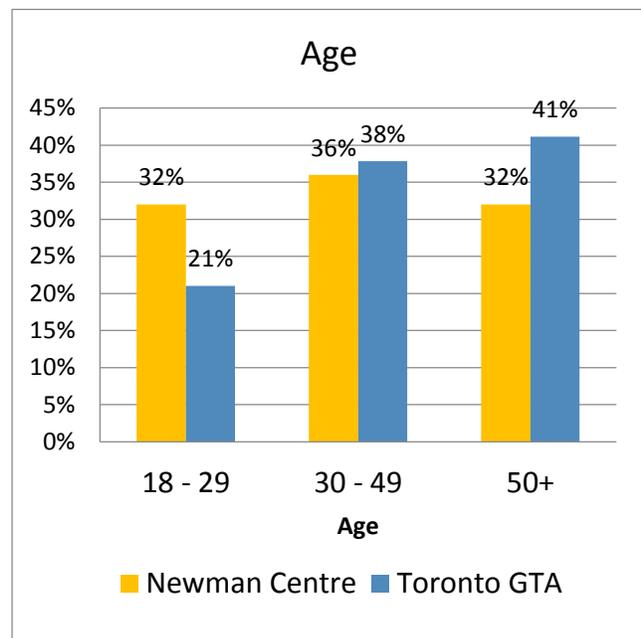
The following is a continuation of the reports on the Newman Questionnaire conducted last November. In this third of four installments we present the unique dynamics and diversity of our community. The key findings in this installment are as follows:

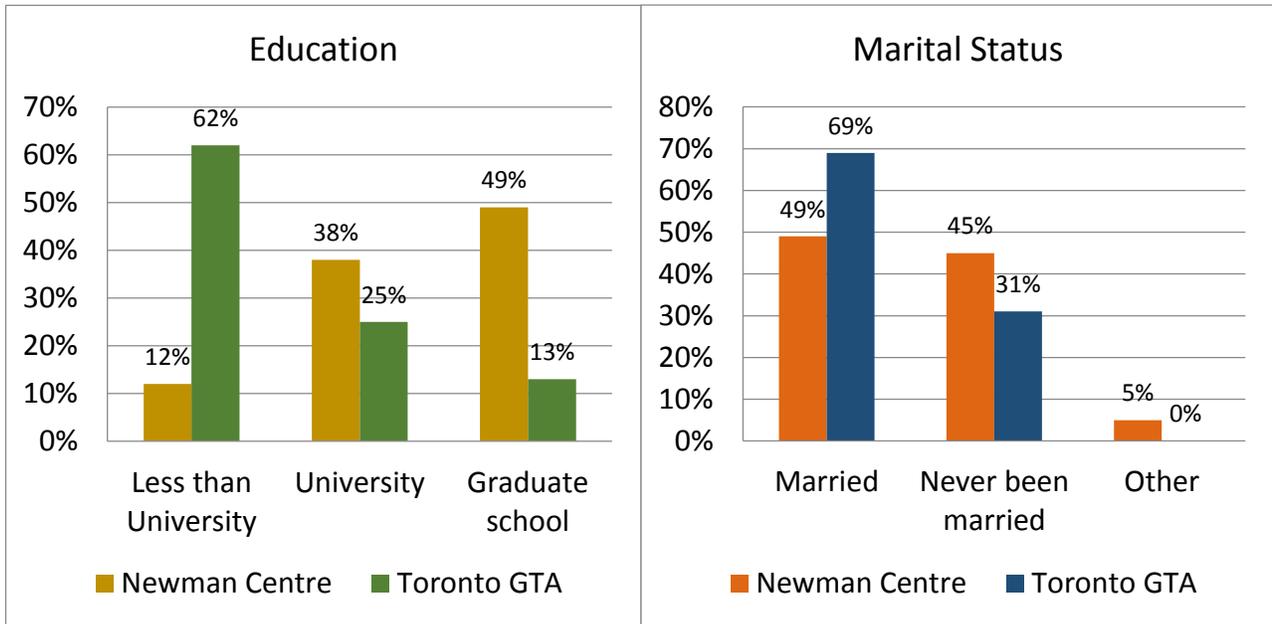
- The age distribution of the three primary study cohorts— current students, current non-students, and former members—was radically different. Current students were primarily below 30 years of age (81%); current non-students were primarily 30 or older (87%); former members since they included students and non-students were mostly from the 30-49 group (59%).
- Mass attendance was also significantly correlated with age. Among those below 30, 51% said they most often attend the Sunday 7 PM Mass. Only 11% said they attend the 11 AM Mass.
- Among those 50 and older, 61% indicated they most often attend the 11 AM Mass, while only 11% said they most often attend the 7 PM Mass.
- The net effect is mass attendance at 11 AM was mostly non-students while attendance at 7 PM was evenly split between students and non-students.

The Demographics of Newman Centre Participants

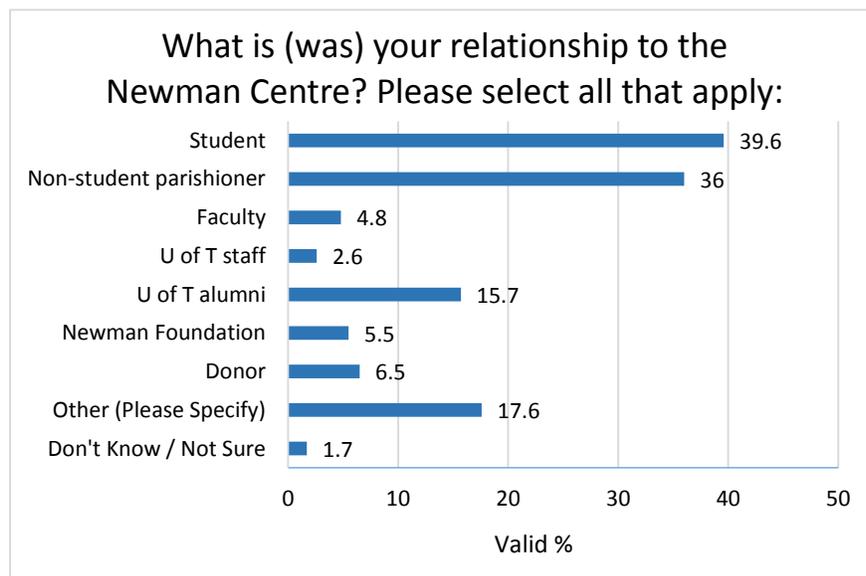
The total sample distributions for age, education, and marital status are shown in the charts below accompanied by comparisons with the Toronto GTA population. Data on Number of Children and Gender were also collected in the questionnaire. The data show that Newman Centre attendees are, on average :

- much younger than the surrounding GTA population
- very highly educated when compared to the GTA
- many are married while many are not
- few have children, and
- the gender balance is fairly evenly split.



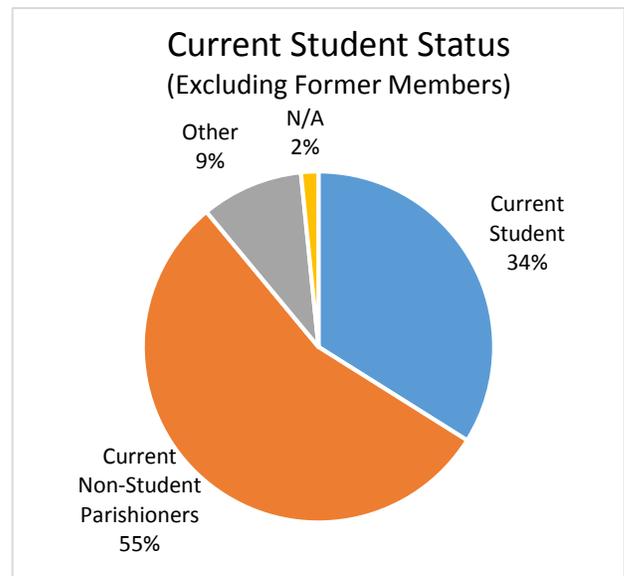


Relationships with the Newman Centre Community



In order to analyze the internal dynamics at Newman Centre, the questionnaire targeted three broad groups: students, non-student parishioners, and former members. For many respondents, the relationship to Newman changed over time. They may have started as students at U of T, they may have come back to do graduate work; they might have got a job teaching or working there; they might have settled in the general community and continued coming to Newman Centre. The table above identifies these relationships.

More specifically, we wanted to draw a comparison with those who currently are students i.e. not including those who earlier in their lives were students. This would identify the many in this group who demographers term as millennials i.e., below 30 years of age. Based on the responses to the above question and other data in the survey, we were able to extrapolate who were current students or not. This reclassification also includes a third category ("Other") in which respondents are difficult to classify in that they are not current students but do have a transient aspect to them e.g., visitors, friends of students. The table to the right shows the percentage distribution of current students versus current non-student parishioners after filtering out former members.



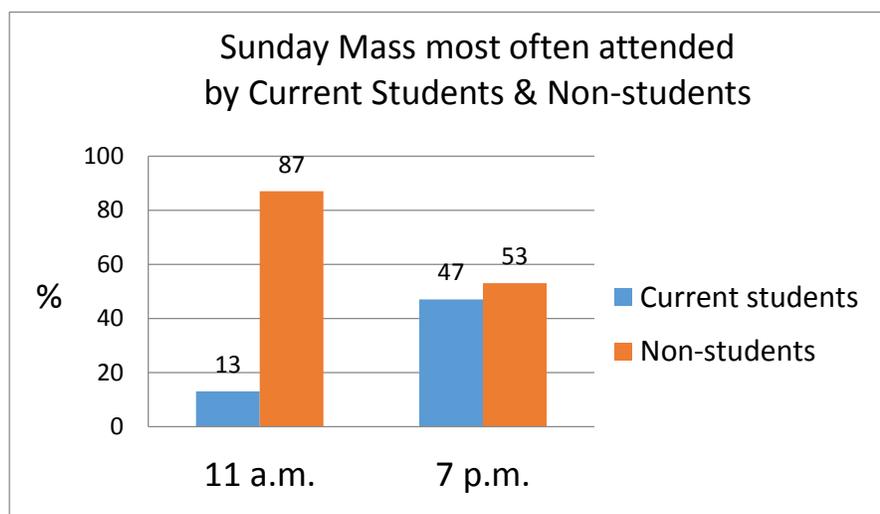
Belonging to Newman Centre

Interestingly, over half (55%) of respondents either don't know or are not sure whether they are registered parishioners of Newman Centre. Only 28% indicate that they are. Clearly, the idea of officially belonging to NC is not a big deal amongst most people. The questionnaire also identifies who are the current parishioners versus former parishioners. 17% of the sample consists of the latter.

In terms of the distribution of who officially registers at Newman Centre, 10% of current students are registered, while 70% say they are not registered. The rest are unsure. On the other hand, current non-students are more or less evenly split as to whether they are registered or not. While at first glance the reticence current students to register may seem odd, it is not inconsistent with the reserve of those under age 30 towards joining established social institutions. At the same time, the affiliation of younger people to Newman through social networking (965 likes on Facebook and 1005 followers on Twitter) and signing up to the chaplaincy's newsletter email list (899 subscribers) may define a new form of registration.

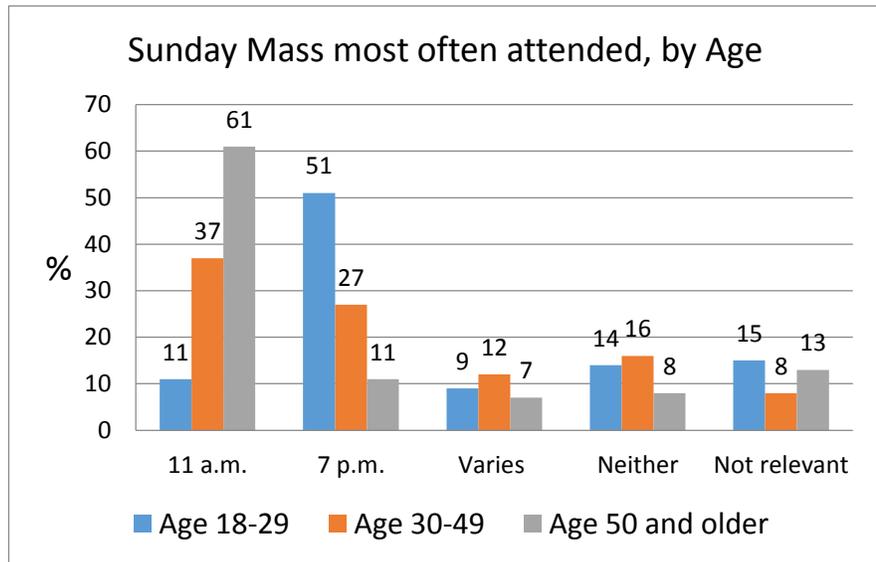
Attending Mass

While three quarters of all respondents indicate they attend Sunday Mass, students and non-students radically differ on which Mass they attend. 14% of current students say they attend the 11 AM Sunday Mass while 44% non-students reported their attendance for this Mass. For the 7 PM Sunday Mass, the figures are reversed (23% of non-students vs. 44% of current students). However, since non-students outnumber students by two to one, that 23% translates to 53%



of all those who say they most often attend at 7 PM -- a fairly even balance between students and nonstudents (see chart).

This complete reversal in attendance between 11 AM and 7 PM Masses is also reflected in the age distribution of the attendees (see chart to the right). Note that the Mass attended most often is not the same as the frequency with which Mass is attended. The latter could be frequent or infrequent.



These data clearly demonstrate that the 7 PM Sunday Mass appeals to a

wider cross-section of Newman Centre parishioners than the 11 AM Mass. That appeal is most evident amongst the millennials and is reflected in the higher turnout at 7 PM as measured by Archdiocese census data collected over the past two years (will be discussed further next month).

Those encompassed in the Neither or Not-Relevant categories in the above chart would include those who have a different Sunday Parish (primarily commuter students), but attend Newman on weekdays. As to the latter, the survey also shows that those attending the 7 PM Mass tend to show up during the weekday Mass proportionately more often than the 11 AM attendees (approx. 30% versus 20% respectively).

In the next edition of the bulletin, we will present the areas of growth and challenges in the community that our study has revealed, and in particular what defines and drives the millennial generation.