

SAINTS PETER & PAUL PARISHIONER SURVEY

**A Summary Report
On Research Conducted
With Parish Stewards**



June 1994

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PREFACE

Background

Saints Peter and Paul Orthodox Church faces a number of important decisions relating to parish finances and programs. How to meet the needs of a growing church community while remaining fiscally responsible is a considerable challenge.

In recognition of the need for guidance from the full church community, the Parish Council elected to construct a survey that is designed to assist them in setting priorities for the future.

In consultation with a number of parishioners, a questionnaire was developed and presented to the Parish Council for approval. Following that, Harris Research Associates was commissioned to implement the survey, thus assuring parishioners of complete anonymity as well as a professional and objective analysis of the results.

Objectives

The objectives of this research are three-fold:

- Evaluate current ministries and programs, seeking to improve and build upon them.
- Examine fiscal management and the current stewardship philosophy from the parishioners' points of view.
- Gain broad input from parishioners in terms of capital improvements and land development options.

Method

During the week of April 6th, questionnaires were mailed to all stewards of Saints Peter and Paul. Cover letters from Father Scoulas and the Parish Council as well as Harris Research Associates were included with instructions to return completed documents directly to Harris Research Associates no later than April 25th.

To assure anonymity, completed questionnaires were coded and tabulated by Harris Research. The data analysis and this report were completed by Kay Muller, a partner at Harris Research Associates.

Sample

Four hundred fifty-six questionnaires were returned with 443 documents actually being processed. The remaining 16 questionnaires arrived after all other documents had been tabulated (May 30th).

This sample represents approximately 31% of the parish stewards. Household representation is slightly higher, reaching 37% of all households surveyed.

**DETAILED
FINDINGS**

While not a probability sample in the strict sense, having surveyed 100% of the possible universe and achieving a return rate of 37% allows one to be fairly confident that the sample is representative of the Saints Peter & Paul community. It is interesting to note that 88% of all respondents are married and one-half are 50 years of age or older.

Table 1
Demographic Profile

Membership Profile	Total Sample
(Base)	(443)
<u>Sex</u>	
Female	59%
Male	41
<u>Age</u>	
21-34	14%
35-49	36
50-65	26
65+	24
<u>Family Status</u>	
Married	88%
Single	4
Widowed	5
Divorced	3
<u>Household Type</u>	
Married couple with children in the home	54%
Single parent with children in the home	3
Married couple with no children in the home	33
Single person household	9
Multiple adult household	1
<u>Household Size</u>	
1 person household *	20%
2 person household	25
3 person household	15
4 person household	25
5 person household	11
* Caution - includes anyone who did not answer question 7	

The vast majority of respondents (93%) consider themselves to be Orthodox with over four-fifths falling into the lifelong Orthodox category. Approximately one-quarter of all married respondents have a spouse who was not raised in the Orthodox church; however, close to ten percent of these spouses have adopted the Orthodox faith.

Table 2
Religious Background & Current Faith

Background & Faith	Total Sample
Raised Orthodox	85%
Not raised Orthodox	15
Currently Orthodox	93%
Currently Non Orthodox	7
Spouse raised Orthodox	74%
Spouse not raised Orthodox	26
Spouse currently Orthodox	83%
Spouse non Orthodox	17

Three-fourths of all married respondents are living in orthodox households, while the remaining respondents reside in religiously mixed households.

Table 3
Current Household Faith

Current Household Status	Married Households
Living in an Orthodox household	75%
Living in a mixed household	25

Table 4
Respondents Geographic Location

City	Total	Percentage
Glenview	85	20%
Northbrook	67	16
Wilmette	35	8
Lake Forest	24	6
Winnetka	20	5
Chicago	19	4
Lincolnwood	17	4
Evanston	17	4
Skokie	14	3
Bannockburn/Deerfield	13	3
Arlington Heights	12	3
Mt. Prospect	11	3
Park Ridge	10	2
Vernon Hills	8	2
Des Plaines	8	2
Lake Zurich	6	1% & under
Morton Grove	6	
Buffalo Grove	6	
Palatine	5	
Libertyville	5	
Lake Bluff	5	
Barrington	4	
Mundelein	4	
Wheeling	4	
Niles	4	
Prospect Heights	3	
Round Lake	2	
Elk Grove Village	1	
Crystal Lake	1	
McHenry	1	
Schaumburg	1	
Riverside	1	
Naperville	1	

A large proportion (70%) of respondents can be deemed regular attendees at Divine Liturgy Services.

A significantly higher percentage of females (75%) attend regularly than do males (62%).

Frequency of attendance is also affected by age. Close to three-fourths of those over 35 claim frequent attendance; however, only a slight majority of respondents under 35 achieve that degree of regularity.

Table 5
Frequency of Attendance

Attendance Frequency	Total Sample
<u>Regular</u>	
Weekly	35%
2-3 times per month	35
<u>Non-Regular</u>	
Monthly	12
Once every 2-3 months	10
Major holidays	6
Rarely/Never	2

Table 6
Attendance By Sex and Age

Attendance Frequency	Female	Male	Under 35	35+
(Base)	(262)	(181)	(62)	(380)
Regular Attendance	75%	62%	55%	73%
Non Regular Attendance	25	38	45	27

Approximately two-thirds of all respondents have attended Saints Peter & Paul for 10 or more years. Not surprisingly, longevity of attendance increases proportionally as respondent age bracket goes up. Only one-third of those under 35 years of age have attended for at least 10 years compared to 85% of those in the 65+ age bracket.

Table 7
Longevity of Attendance

Attended Saints Peter & Paul	Total Sample
(Base)	(440)
Less than 3 years	9%
3 to 10 years	25
10+ years	66

Stewardship emerges as the primary vehicle of support for Saints Peter & Paul with virtually all respondents (98%) participating. Fundraising events were supported by three-fourths of the sample and Philoptochos received financial contributions from over half of the respondents. With the exception of stewardship, financial participation levels by those under 35 years of age were significantly lower than respondents thirty-five and above.

Table 8
Areas of Financial Contributions To Saints Peter & Paul During Past Year

Areas of Contribution	Under 35	35+	Total Sample
(Base)	(62)	(380)	(437)
Stewardship	100%	97%	98%
Fundraising Events	61	77	75
Philoptochos	25	58	53
Missions	26	33	31
Land Fund	7	34	29
Youth Ministry	2	3	3
Candles/Flowers/Altar	0	3	2
Holidays/Holy Week	0	2	2
Weekly Trays/Basket	0	2	2

Distribution of financial support levels pooled toward the center as might be expected. While 23% of the respondents contributed less than \$500 in 1993, 15% gave at least \$2,500 to Saints Peter & Paul.

Table 9
1993 Dollar Level Of Family Financial Contribution

1993 Family Financial Contribution	Total Sample
(Base)	(430)
Less than \$200	5%
\$200 to \$499	18
\$500 to \$749	23
\$750 to \$999	14
\$1,000 to \$2,499	25
\$2,500 to \$4,999	12
\$5,000+	3

Thirty-eight percent of responding households contributed between \$500 and \$999 to the work of Saints Peter and Paul. Almost two-fifths (39%) of these families made a minimum financial contribution of \$1,000 with 14% exceeding \$2,500. Close to one-quarter offer under \$500 in support to the church or less than \$10 per week.

Table 10
1993 Household Contribution

1993 Contribution	Total Households
(Base)	(294)
\$499 and under	23%
\$500 - \$999	38
\$1,000 - \$2,499	25
\$2,500+	14

High levels of contributions are found in greater proportions among those who attend regularly, as well as long time members of Saints Peter & Paul. While 47% of those who attend regularly contributed \$1,000 or more, only 24% of the less than regular attendees made comparable contributions. Similarly, 47% of those who have been members for at least 10 years reach the \$1,000 support level with only 25% of newer parishioners contributing at that rate.

Table 11
1993 Level Of Family Financial Contribution
By Attendance And Longevity At Saints Peter & Paul

1993 Level Of Contribution	Attendance		Longevity	
	Regular	Non Regular	Under 10 Yrs.	10+ Years
(Base)	(305)	(132)	(149)	(291)
\$499 & under	16%	38%	30%	19%
\$500 - \$999	38	38	45	34
\$1,000 - \$2,499	29	18	20	28
\$2,500+	18	6	5	19

For the most part, a majority of participants in ministries or activities find them to be beneficial. Those programs failing to satisfy the majority are Men's Basketball and Seniors. It is important to note, however, the rather substantial number of programs that are considered to be of little value by over one-fourth of the participants and the fact that 3% of the respondents have not participated in any ministries or activities at all.

Table 12
Degree Of Benefit From Ministries/Activities

Ministries/Activities	(Base)	Percent Of Participation	Great Benefit (Ratings 5&4)	Little Benefit (Ratings 2&1)	Mean
Acolytes (altar boys)	(48)	15%	69%	17%	3.83
Agape Group	(46)	14	65	17	3.76
Choir	(46)	14	78	17	3.94
Church School	(158)	49	69	12	3.96
Epistle Reader	(46)	14	80	17	3.98
Food Pantry	(109)	34	67	13	3.94
Fundraising	(137)	43	66	12	3.80
Greek School	(34)	11	56	35	3.24
Hospitalized Persons	(31)	10	61	26	3.45
Married Couples	(47)	15	64	19	3.56
Men's Basketball	(31)	10	39	39	2.90
Missions	(46)	14	74	20	3.83
Parish Council	(42)	13	50	33	3.19
Philoptochos (Woman's Club)	(117)	36	60	15	3.68
Pre-School	(37)	12	60	27	3.54
Orthodox Studies/Bible	(105)	33	75	13	4.06
Seminars/Guest Speakers	(104)	32	83	8	4.08
Seniors	(28)	9	46	36	3.07
Ushering	(63)	20	60	18	3.62
Young Adults	(35)	11	54	37	3.23
Christmas Pageant *	(4)	1	100	-	5.00
YOUTH:					
Hope (ages 0-3)	(36)	11%	69%	28%	3.58%
Faith (ages 3-5)	(47)	15	68	28	3.62
Love (grades 1-3)	(46)	14	72	15	3.85
Joy (grades 4-6)	(49)	15	61	16	3.65
Foundations (grades 7-9)	(41)	13	62	24	3.56
Expressions (grades 9-12)	(50)	16	68	18	3.78
Athletics	(47)	15	72	21	3.81
None	(11)	3	-	-	-

5 = Great benefit

1 = No benefit

* Caution: write in with very small base

As is often the case with open ended questions, a relatively small number of individuals offered suggestions for improving ministries and activities. The issue areas receiving the most attention are related to the children of the parish community with over a third citing the need to improve the Sunday School and 18% wanting improvements in the youth ministries. Communication as it relates to programming also appears to be in need of attention.

Table 13
Suggestions For Improving Ministries/Activities

Ministry/Activity Improvements	Total
(Base)	(56)
Church/Sunday School Needs Improvement	34%
Provide more funds for church school to pay teachers/improve program	
Lessons are dull/make them more creative	
Emphasize teaching of the faith/need to do a better job of teaching faith	
Teach basic Bible knowledge and how it relates to every day life	
Consider offering Sunday School during service/have children in service for brief period	
Consider holding church school on another day/make it less dependent on church attendance	
Sunday School needs improvement/organization	
Improve communication with parents - what lessons are/whether treats are given	
Improve Youth Ministries	18
Foundation group needs improvement/better organization/management	
Children should be treated equally regardless of parental participation	
Bible Studies	13
More basic Bible studies/Bible studies don't study the Bible	
Books too theological/too difficult to read/need books for common parishioners	
Philoptochos	11
Needs to be more inclusive/less cliquish/political	
Fundraising	7
Improve communication relating to fundraising, i.e. goals, results, use, benefits	
Food Pantry	7
Improve communication relating to food pantry, i.e. contact those who volunteer/heighten awareness/results	
Want more personal involvement with people being helped	
Ushering	7
Ushering needs improvement, i.e. more structure/more control/more volunteers	
Improve Communication Relating To Ministries/Activities In Order To Increase Participation	18

Although close to one-third of the sample cite the need for additional religious education programs, there is no clear consensus as to what those programs should be. Studies in basic Orthodox teachings and the Bible are the most requested adult programs, while more general improvements in the overall religious education program are being sought for children. Scheduling of activities also appears to be an issue.

Table 14
Additional Religious Education Programs Desired

Programs Desired	Total
(Base)	(128)
Basic Orthodox studies, lectures/fundamental concepts and beliefs/more Orthodox faith/structured curriculum for basic orthodoxy	16%
More Bible study/strong Bible studies/structured curriculum for Bible study	14
History of Orthodoxy and Christianity	6
More programs/classes for mixed marriages/Orthodox teachings for the non Orthodox	6
Adult Greek language courses	4
More adult classes/seminars	10
Christian/Orthodoxy parenting classes/how to raise in the faith/classes, discussion groups on parenting	4
Guidance on customs/fasting/holy days	3
Satellite groups established in areas where members live/neighborhood groups	2
Some Monasticism/support Monasticism	2
More programs for moms/early childhood specialist to teach new moms	2
More visiting lecturers/guest speakers/guests from outside	7
More discussion opportunities/use of discussion format	6
Classes/lectures that address current issues, everyday life in a religious context	4
Retreats/women's retreats/family retreats	4
Family programs/family oriented programs	3
Instruction in values, i.e. kindness, equality not superiority, affirmation rather than request in prayer	2
Must educate children in the faith/more Orthodox studies for youth/Sunday School must concentrate on the faith, not busy work	2
More Orthodox education for pre-school/teach Orthodox religion to pre-school	2
Improve religious education for children/current religious education of children is unsatisfactory	10
Make liturgy more child friendly/have them participate in liturgy/have sermons youth can relate to/teach them how to act in liturgy	3
Improve Greek language opportunities for children/learn prayers in Greek and English/establish Greek immersion program	2
Better scheduling of programs/offer activities at better times/adult Bible studies on Sunday afternoon/during Sunday School	11
No need to expand programs/need to broaden participation/improve what's in place	9

Over one-fourth of all respondents seek additional philanthropic opportunities. A wide variety of suggestions emerge, although no one program appears dominant.

Table 15
Additional Philanthropic Work Saints Peter & Paul Should Sponsor

Philanthropic Work Desired	Total
(Base)	(119)
Care for the poor/help the needy/financial aid for needy families	12%
Care for the homeless/shelter for the homeless	10
Establish a soup kitchen/food kitchen/more food pantry/more food collection	8
Care for Greek senior citizens/expand programs for the elderly	7
Volunteer efforts at the home/nursing homes	4
Establish a senior center/Greek senior center/a senior center on our land as a joint venture with Hellenic Foundation	3
Provide more social services/community service	8
Support groups for various groups, i.e. divorced, bereaved, mothers	3
Educational assistance/scholarships	2
Hospitals/visit the sick/visit the ill at home	6
Direct efforts closer to home/more local work/less foreign missions	4
Establish stronger connections with the inner city/bond with a south side parish/reach out to inner city groups	3
Counseling center/family counseling center/peer, youth counseling	4
Programs for children/care for abused children/battered family shelter	9
Support Orthodox seminaries/monastery	4
Support missions/international Orthodox charities	4
Support outreach to the unchurched/non Orthodox/those Orthodox who don't attend	3
Support Hellenic Foundation/Hellenic House	2
Support Father Stephanou in prison ministry	2
Bring philanthropic groups together for common effort/coordinate groups to avoid duplication	3
Increase participation with change in attitude/pastoral leadership directed toward sharing and bringing all age groups together/drop the social clubs and teach sharing	8
Involve the children in philanthropic work/more programs families can participate in together.	8
Help our own/committee to help our own sick and elderly/philanthropy begins at home	8
Reduce our deficit/keep our finances in order and pay our bills	3
Work with other Orthodox churches/cooperate with other agencies	4

A solid majority of respondents believe the church is doing a good job overall. Although still quite acceptable, volunteer (3.35) and philanthropic (3.86) work received the lowest mean scores.

Table 16
Degree Of Agreement That Saints Peter & Paul
Does A Very Good Job

Saints Peter & Paul Does A Very Good Job:	Agree (Ratings 5&4)	Disagree (Ratings 2&1)	Mean Score
Serving my needs and those of my family	70%	10%	3.95
Providing religious education	71	9	3.96
Providing social activities	70	8	3.91
Doing philanthropic work	65	10	3.86
Utilizing my time and talents in volunteer work	57	14	3.35

5 = Strongly Agree
 1 = Strongly Disagree

While reasons for attending Saints Peter & Paul vary, the use of English in Divine Liturgy is the strongest attraction and, for many people, seems to override the lack of geographic proximity. The strength of the church youth program (69% agreement) is more clearly apparent among respondents with children in the home where the program is the dominant (78%) reason for attendance. In addition, respondents with no children in the home find the ministries and activities to be a less compelling reason to attend than do families with children. Although not presented as a satisfaction question, the relatively low level of agreement (60%) cited for "helpful ministries" and "friendliness" should be noted.

Table 17
Degree Of Agreement With Reasons For
Attending Saints Peter & Paul

I Attend Saints Peter & Paul Because:	Total Sample		Children Home	No Children Home
	Agree (Ratings 5&4)	Disagree (Ratings 2&1)	Agree (Ratings 5&4)	Agree (Ratings 5&4)
English is used in the Divine Liturgy	72%	13%	75%	70%
It provides helpful ministries and activities	60	11	66	53
The parish is friendly	60	16	59	59
It provides a variety of youth activities	69	9	78	56
It is closer to my home than other Orthodox churches	53	32	49	56

5 = Strongly Agree
 1 = Strongly Disagree

Although over half of these respondents believe Saints Peter & Paul does a better job of utilizing their money than other charities, it is obviously in relative terms. While most express a willingness to increase monetary contributions if finances permit it, support for the current stewardship program and confidence in the fiscal management is fairly low.

Over three-fourths of all respondents favor a combination of stewardship and fundraising activities.

Table 18
Level Of Agreement With Statements Relating To Stewardship

Stewardship Attitudes	Agree (Ratings 5&4)	Disagree (Ratings 2&1)	Mean Score
I would increase my monetary contribution if my finances permitted it	73%	13%	4.04
Our stewardship program, in which each family gives according to its means, is successful	42	23	3.29
Our budget should be met through a combination of stewardship and fundraising activities	76	14	4.05
Our budget should be met through stewardship alone, even if it means that each family must increase its stewardship pledge	22	62	2.31
The finances of the Parish are administered well	33	30	2.98
My monies are better utilized in charities outside of Saints Peter and Paul	17	53	2.38

5 = Strongly Agree
1 = Strongly Disagree

When it comes to stewardship, significant differences emerge among giving units. While over three-fourths of all those who contributed under \$2,500 in 1993 prefer a combined program of stewardship and fundraising, only 46% of those who give \$2,500 or more agree with that approach. In addition, a significantly higher percentage (49%) of those in the \$2,500+ category believe the parish finances are well administered.

Table 19
Level Of Agreement With Statements Relating To Stewardship By
1993 Household Contribution

Stewardship Attitudes	1993 Household Contribution			
	Under \$499	\$500-\$999	\$1,000-\$2,499	\$2,500 & Over
	Agree (Ratings 5&4)	Agree (Ratings 5&4)	Agree (Ratings 5&4)	Agree (Ratings 5&4)
I would increase my monetary contribution if my finances permitted it	83%	72%	73%	62%
Our stewardship program, in which each family gives according to its means, is successful	58	46	33	23
Our budget should be met through a combination of stewardship and fundraising activities	84	83	75	46
Our budget should be met through stewardship alone, even if it means that each family must increase its stewardship pledge	14	10	26	54
The finances of the Parish are administered well	28	26	38	49
My monies are better utilized in charities outside of Saints Peter and Paul	14	21	12	21

5 = Strongly Agree
1 = Strongly Disagree

The only improvement currently supported by the church community is to repair the parking lot. Close to two-thirds of the respondents feel it is a priority, while only 13% consider it to be unimportant.

Table 20
Degree Of Importance Of Church Improvements

Church Improvements	Important (Ratings 5&4)	Not Important (Ratings 2&1)	Mean Score
Replace carpeting in the nave	30%	36%	2.87
Improve lighting in parking lot	33	38	2.94
Repair or resurface pavement in parking lot	65	13	3.84
Add pews to replace chairs	41	35	3.06
Pantocrator (image of Christ on dome)	41	31	3.20
Renovate area under the gym (currently not in use)	33	41	2.83
Enlarge parking lot *	6	--	4.91
Heating & cooling improvements *	2	--	5.00
Handicap access & devices *	2	--	4.71
Children's/youth center under gym *	2	--	4.50

5 = Very Important

1 = Not Important

* Caution: write-ins with small sample

Although for most people (66%) selling the land is not an option, how it should be developed is less clear. At this time, the only use supported by a majority of the community (60%) appears to be a parking lot.

Table 21
Degree Of Importance Of Land Development Options

Land Development Options	Important (Ratings 5&4)	Not Important (Ratings 2&1)	Mean Score
Fellowship Center	22%	55%	2.39
Parking lot	60	22	3.63
Sell the land	23	66	2.19
Senior citizen's home	44	41	3.07
School/children's center	28	44	2.71
Counseling center	22	54	2.43
Youth facility	32	42	2.74
Outdoor playgrounds	20	60	2.27
Sunday School	20	58	2.34
Picnic grounds	18	64	2.14

5 = Very Important
1 = Not Important

When asked to comment on how Saints Peter & Paul might better serve their needs, parishioners tended to concentrate on financial matters, with approximately one-half of those who responded citing either stewardship or fundraising issues.

Other areas of concern revolve around the liturgy and community development.

Detail of these concerns can be found in the following tables and with the exception of stewardship, no further commentary is deemed necessary.

Table 22
Distribution Of Suggestions That Might Benefit Saints Peter & Paul As They
Seek To Better Serve The Parish Community

Areas of Concern	Total Sample
(Base)	(178) *
Stewardship Concerns	35%
Fundraising Concerns	15
Liturgy Concerns	29
Community Development Concerns	29
Clergy Concerns	22
Capital Improvement Concerns	12
Activity Concerns	11
Education Concerns	8

* Multiple responses accepted

Stewardship is a concern to over one-third of those who responded with suggestions for ways to better serve the needs of the parish community.

Issue areas center around the need for fiscal restraint and accountability, as well as who should control and administer parish finances.

Table 23
Suggestions For Better Serving The Needs
Of The Parish Community - Stewardship

Stewardship Suggestions	Total
(Base)	(178)
Stewardship	35%
Restrain budget/live within our means/only provide what budget permits	12
Freeze/reduce salaries	5
Organ too costly/irresponsible purchase of organ	5
Spent too much on land/will cost too much to develop land/land purchase takes money away from other needed service	5
Finances should be controlled by parish council/Too much authority vested in clergy/parish council lacks authority	7
Full parish should be involved in process/parish should be given accounting of money spent	6
Consider hiring a lay administrator/someone to administer finances	2
Too much emphasis on money/we need less materialism /too many requests for donations	7
Stewardship should be fully implemented/stewardship is the way to support the church	3

Table 24
Suggestions For Better Serving The Needs Of The Parish Community -
Fundraising

Fundraising Suggestions	Total
(Base)	(178)
Reinstate picnic/picnic brought parish together/brought in outside money	10%
We need more fundraisers/fundraisers bring in outside money/need community-wide fundraisers	6
Fundraisers need to be affordable/priced so everyone can attend	3
Hotel dinner dance too expensive/waste of money/ineffective fundraiser	3
Fundraising events need to be pleasant/fun	2

Table 25
Suggestions For Better Serving The Needs Of The Parish Community -
Liturgy

Liturgy Suggestions	Total
(Base)	(178)
Increase the use of the Greek language/be more respectful of Greek/clergy should speak more Greek/more songs in Greek	10 %
Increase the use of English in liturgy	5
Improve sermons, i.e. less reference to sex, more instruction, less scolding	2
Use of common spoon for communion deters participation/no longer acceptable	2
Increase parish participation during the liturgy	1
Earlier time not desirable for everyone/many arrive late/emphasize timely arrival	2
Sunday service too long	2
Have two masses to ease crowding/to accommodate people who want early or late masses	2
Children disruptive during liturgy/service too long for children/too much confusion when children go to Sunday School	8
Have children's classes participate on a rotational basis	2
Increase child/youth participation/need to include children/have a children's liturgy	2

Table 26
Suggestions For Better Serving The Needs Of The Parish Community -
Community Development

Community Development Suggestions	Total
(Base)	(178)
Foster unity/a sense of family/find ways for all to be together rather than separate group events/bring Greek and non Greek together	14%
Expand outreach to increase regular Sunday attendance/improve communications to increase participation in all activities/keep parish better informed	13
Find ways to better integrate new members/visitors into the community/be more welcoming/haven't felt welcome	4
Make an effort to retain the young/returning college students	2
Be more welcoming to the non-Orthodox/help them become involved	1

Table 27
Suggestions For Better Serving The Needs Of The Parish Community -
Clergy

Comments On The Clergy	Total
(Base)	(178)
Clergy does a wonderful job/provides good leadership	7%
Youth needs to have more contact with clergy	2
Need women clergy/less patriarchal environment	1
Need a second priest/assistant priest/young priest	11
Clergy needs to be more compassionate/less judgmental/create a warmer interactive relationship with parishioners	8

Table 28
Suggestions For Better Serving The Needs Of The Parish Community -
Capital Improvements

Capital Improvement Suggestions	Total
(Base)	(178)
Expand parking/severe lack of parking	4
Use land in multipurpose way in conjunction with parking	2
Expand parking for elderly/handicapped	1
Renovate area under gym for youth facility/lounge	2
Reserve land for future use/for the benefit of all generations	1

Table 29
Suggestions For Better Serving The Needs Of The Parish Community -
Activities

Suggested Activities	Total
(Base)	(178)
Create more family activities/schedule family activities with working parents in mind	4
Create more young adult opportunities/young singles groups/under 30 singles gatherings	3
Create activities for older singles	2
More adult social/athletic opportunities/golf outings/volleyball/softball	1

Table 30
Suggestions For Better Serving The Needs Of The Parish Community -
Education

Education Suggestions	Total
(Base)	(178)
Improve youth program/improve youth staff/make sure staff is appropriate and trained to be with youth	3%
Improve Sunday School, i.e. smaller class size, increase staff and equipment, pay teachers	2
Teach the faith to children/church not just parents must provide religious education	2
Have Greek Orthodox pre-school	1
Promote religious and ethnic heritage/teach traditional values/Christ's teachings	1

**CONCLUSIONS
&
IMPLICATIONS**

- The demographic profile of Saints Peter and Paul is quite revealing. The parish appears to be primarily comprised of married couples with over one-half of the sample having children living at home. In addition, it is important to note that the church appears to be aging with fully half of all respondents falling into the fifty-plus age category.
- Three-quarters of all Saints Peter & Paul households are fully Orthodox, while the remaining one-fourth is comprised of mixed marriages. As might be expected, respondents under the age of 50 are far more likely to live in religiously mixed households.
- Over two-thirds of all respondents have attended Saints Peter & Paul for at least 10 years. While this continuity has value, it may also indicate a need for rejuvenation.
- The use of English in the Divine Liturgy appears to be a major strength of Saints Peter & Paul, with seventy-two percent of the sample citing it as a reason for attending. Over two-thirds of all respondents are attracted by the youth activities provided by the church. The fact that only sixty percent of these respondents are drawn to Saints Peter & Paul because it has helpful ministries or provides a friendly environment may be cause for some concern.
- Although there is a concentration of parishioners living in Glenview, Northbrook and the North Shore, Saints Peter & Paul draws its members from a wide geographic area. In terms of attendance, proximity to home is thought to be of little importance to one-third of all respondents.
- It is evident that Saints Peter & Paul is doing a very good job in many respects. Close to three-fourths of the sample give high marks to the church for providing quality religious education, good social activities, and generally, meeting the needs of their families.
- Regular attendance at Divine Liturgy is relatively high with close to three-fourths of the respondents attending 2-3 times per month or more. Female attendance tends to be more regular than male and those 35 and older appear to attend more faithfully than do younger adults.
- Although a wide variety of ministries and programs are currently in place, participation levels are fairly low. It is important to keep in mind that respondents were asked to indicate any activity they or anyone in their family have participated in during the past year. Thus, when viewed from a household perspective, the actual percent of involvement is further diminished. For the most part, the majority of those who have participated in ministries or programs have found them to be beneficial.

- Finding ways to make existing programs more relevant and enjoyable to participants seems warranted, given the number of activities deemed less than beneficial by over one-fourth of the respondents. Reasons for this level of dissatisfaction need to be explored.
- Creating "user friendly" programs and ministries in order to broaden participation should be considered. Outreach to newcomers and young adults as an ongoing effort needs to provide comfortable entry into established groups as well as appropriate scheduling of both new and established programs.
- Vehicles of communication with members should be evaluated in terms of efficacy. Heightened awareness coupled with a genuine openness to new participants may go a long way towards bringing marginal parishioners into full church life.
- If the vitality of the church is to be maintained, clearly the younger adult (21-35) segment of the community must be activated. Given the fact that they represent the future, the data relating to this age group sends a warning signal that should be heeded. Those under 35 comprise just 14% of the sample which can be interpreted in terms of their actual representation in the community or their lack of interest in the survey. Either warrants concern. Additionally, those under 35 years of age tend to:
 - Attend services with less regularity than those 35 and older.
 - Be less committed to supporting the church financially, with over one-half contributing under \$500 in 1993.
 - Participate in fewer activities and ministries.

There is, however, some evidence to suggest this group does not lack in enthusiasm for Saints Peter & Paul but merely needs more and better points of entry into the church community.

- Those few programs that a significant number of young adults participate in appear to be quite beneficial, with satisfaction ratings consistently exceeding those expressed by the 35 and older segment. The programs cited as being particularly meritorious are the Church School, Food Pantry, Married Couples and Orthodox/Bible Studies.
- Although they are more likely to feel the church is meeting their overall needs than do their older counterparts, these adults under 35 are much less inclined to believe their time and talents are being well utilized at Saints Peter & Paul.

- Their desire for additional adult religious education programs is significantly greater than that of the other age groups. Interest in the Orthodox faith, its history and how to integrate religious beliefs into everyday life is surprisingly high among these young adults.
 - Support for retaining and developing the land adjacent to the church is significantly higher for this age group.
- With over half of these respondents unwilling to call the current stewardship program a success and only a third expressing confidence in the fiscal management of the parish, a complete financial review should be undertaken. Respondents cite the need for fiscal restraint, broader participation in financial planning, and finding ways to lessen the load being placed on individuals by returning to a combination of stewardship and fundraising activities (the picnic in particular).
 - With close to three-fourths of all respondents indicating they would increase their monetary contribution if finances permitted, in this economy future increases in the budget may have to be funded by broadening participation rather than seeking more from those who already give. An emphasis on community development may be the key to expanding this financial stewardship base.

This should include new members, non-Orthodox spouses, young adults returning from college as well as families who have drifted into irregular attendance patterns. In a parish where so many members have been attending for 10 or more years, it is easy to forget to be intentional in terms of community building. In addition, consideration should be given to creating more leadership opportunities for new and young members as a way of bonding them to the church. By fostering a stronger sense of community and belonging among fringe members, the church may increase its actual value to these families, thus earning their financial support.

- Clearly, the only land development or improvement option to be given any serious consideration at this time is to improve or expand the parking lot. Given the fact that almost a third of the respondents expressed some reservations relating to fiscal responsibility, any major project should be approached with caution. It should be noted, however, that support for retaining the land for future development is very strong among those under 50 years old.