



For a synodal Church
communion | participation | mission

DIOCESAN SYNTHESIS



ROMAN CATHOLIC
DIOCESE OF ROCHESTER
ROCHESTER, NEW YORK



In October 2021, the Diocese of Rochester joined Pope Francis and the universal Catholic Church in the diocesan phase of the XVI Ordinary General Assembly of the Synod of Bishops, on the theme “For a Synodal Church: Communion, Participation and Mission.” The invitation came at a challenging time for the Diocese of Rochester as we were facing the Covid-19 pandemic and the bankruptcy process under Chapter 11 of the United States Bankruptcy Code entered into on September 12, 2019, and still in process. With the pandemic restrictions and mandated lockdown, we experienced significant decreases in staff, a decline in Mass attendance and the difficulty to gather in person in a way that was safe, especially for older members of the community. The importance of participating in the Synod, however, inspired the faithful to work to overcome those challenges and engage in multiple, creative ways. There was also the recognition that the synodal process could assist communities that were trying to reengage those who had stopped practicing their faith, or participated less frequently, during the height of the pandemic.

To both accomplish the goals of the Synod and recognize the challenges present in the Diocese, it was determined that a decentralized, multifaceted approach was necessary. Some counties and parishes were harder hit by the pandemic than others, and some special groups were more difficult for individual parishes to engage. For the parish level, diocesan resources were created to support gatherings of any size, in person or virtual, and an online input form was created which was also available for individuals to offer responses if they were uncomfortable meeting in person with others. As the hope was that people would journey together, it was strongly encouraged by the diocesan team that people engaged with at least one or two other people as a part of their synodal experience. Groups could choose to discuss any number of the themes given in the Preparatory Document, depending on the interest of those gathered. Additionally, 16 facilitators were identified to reach out to special groups and ensure sufficient input from across the Diocese.

Participation in the Synod was encouraged through the opening Mass with the Diocesan Bishop, The Most Reverend Salvatore R. Matano, deanery meetings, articles in the diocesan newspaper the



Catholic Courier, social media posts, bulletin inserts, and the creation of a Synod webpage. Bishop Matano recorded a video extending the invitation to participate that was shared with parish councils and parishes in general and was available on the diocesan synodal webpage throughout the input period. The response was impressive, especially considering the challenges facing the communities which included another significant uptick in Covid cases through the month of January. Over 300 groups of various sizes met across all seven deaneries representing the twelve counties of the Diocese. Not all groups submitted detailed participant demographics, but conservatively over 2,500 people were involved in gatherings. Additionally, 57 individual responses were received through the online input form or letters sent directly to Bishop Matano. While this is a significant number and every reasonable means was offered to engage people, the complexity of the Synod Preparatory Document discouraged many from participating. Also, people were encouraged to simply respond as they wished. The number participating represents a rather small percentage of approximately 310,000 Catholics. Despite efforts to reach out to non-Catholics and non-practicing Catholics, the majority of participants were practicing Catholics who gathered as a part of their parish. Included in those groups were members of parish councils, ministry committees, faith formation participants and parents, confirmation classes, parish staff members, and parish social clubs. Special outreach was also made to hold gatherings for those in Catholic schools, members of religious orders who lived within the diocesan boundaries, deacons in formation, prisoners, young adults, homeschool families, ecumenical groups, those identifying as LGBTQ individuals, college students, faculty and students at St. Bernard's School of Theology and Ministry, and members of the Vietnamese, Filipino, Black, Hispanic, and migrant communities.

In terms of the overall experience of the Synod, it was evident that the concept of a synod is a foreign, unfamiliar concept to the mindset of most people in the United States. The most common comparisons in the Diocese of Rochester were those of a survey or a "vote," with the sense that if the majority of people believe something should be done or changed, particularly regarding doctrine, then that should be the result. Any other result meant that input was rejected. Even with regular conversations and formation around the concept of a synod, listening together to all those involved, and journeying



with people, it was a struggle for many participants to see beyond their initial expectations. The exception to this were those members of our Hispanic and migrant communities, who already had significant experience through the National *Encuentros*, which followed a similar method.

In addition to the lack of understanding of a synod, the sheer number of themes and questions was a source of anxiety for many upon first seeing the list. Even with the encouragement to choose only those themes that were of interest, and with the creation of diocesan resources trying to simplify the information sent from the Synod of Bishops, there was considerable feedback that people were overwhelmed and sometimes confused by the content. While appreciation was expressed for the opportunity, as were hopes for future opportunities, there were suggestions of using a more simplified approach.

After reviewing almost 500 pages of summaries from the synodal gatherings and individual responses, several overarching themes were evident. Key to all the responses was a wide array of comments indicating a lack of clarity regarding the very basic question of Catholic identity, and what it means to be Catholic. The tensions and commonalities on the question of Catholic identity wove through the other overarching themes of polarization, the impact of Covid, the need for evangelization, and challenges in decision making. Each will be detailed below, followed by hopes for moving forward.

Polarization

Polarization in the Church and in society was both explicitly identified and implicitly expressed through the responses. The fractured political landscape in the United States caused deep divides in our communities. Unfortunately, instead of providing a unifying foundation to counter those divisions, the experience in the Church reflects the polarization of society. Issues around racism, immigration, the role of women, same-sex attraction, gender identity and abortion were the most cited. There was recognition that a synodal Church must be one that is deeply in dialogue both within the Church and with the world, but that it must also come from a place of understanding who we are and what we believe. One summary that represented an intergenerational gathering reported:



“A synodal Church is not an isolated Church; it is an engaged and collaborative Church. Participants commented on the characteristics of dialogue and pointed to areas where dialogue is essential and urgent. Dialogue presumes openness, willingness to listen respectfully, communicate honestly, and readiness to learn from the others. Dialogue also presumes clarity and ground-ness in one’s own position, in this instance in one’s faith, as well as search for common ground.”

The issue of polarization also extended to liturgical celebrations, ranging from wanting more opportunities and support of the Latin Mass to calls to allow women to become deacons or priests and preach at Mass. Even though the Synod was not meant to change doctrine, some looked to Pope Francis as an agent of change in both liturgical practice and Church teaching. Depending on the view, that led to either criticism of Church leaders who were seen as unorthodox to criticism of Pope Francis and bishops, particularly bishops in the United States, who are not perceived as going far enough to change the Church or strong enough in upholding Church teachings and supporting pro-life issues. Homilies with political undertones were particularly criticized. The secular polarization and inability to be in relationship with those from a different perspective has infected the Church nationally and seems poised to fracture it if unity cannot be embraced. Locally, there was appreciation expressed by some participants for “Bishop Matano’s strong emphasis on unity of faith (and) refusal to get caught up in the ‘battling bishops’ phenomenon.”

In addition to unity, the development of quality relationships within the community was described as providing an antidote to polarization. Synodal gatherings in vibrant communities, while still impacted by polarization, were better able to acknowledge the value in struggling with such important issues. A path to unity was more clearly seen when members of the community understood the critical underlying unity in Christ. This vibrancy was especially seen in our culturally diverse communities. Over 225 members of the migrant community in the Diocese participated in synodal gatherings, and their strength as a community rested on and in their faith in Christ expressed together in the celebration of the Eucharist. The Vietnamese community, which gathered 65 people, also reflected that vibrancy and deep relationship with each other and Christ. These groups were not immune to the realities of



realities of polarization, isolation from the wider society, racism, and concerns about the younger generations, but the strength of their relationships carried them through those concerns and serves as a witness to the rest of the Diocese.

The Impact of the Pandemic

The experience of Covid-19 had a profound impact on our communities of faith. There were positive aspects, such as the use of technology to reach those who could not meet in person, the intentional outreach to those who were homebound, and the advocacy for those disproportionately impacted by the pandemic. Many older members of the parish communities learned and grew more comfortable with technology in ways that will be of benefit after the pandemic is over, such as participating in committee meetings during inclement weather. The appreciation of social disparity during the pandemic meant that people who were not personally touched by such disparity in the past had a better understanding of the marginalized members of the community. The process also showed a greater need for ecumenical dialogue and more interfaith initiatives. As one group reported, “The Church may be significantly changed after the pandemic, and we should consider the implications.”

Unfortunately, those implications also included an amplification of divisions, particularly in how the pandemic impacted the ability to gather for Mass or funerals and the expectations of following state and local mandates regarding masks, the limited occupancy restrictions and the debate over vaccines. The general loss of a sense of community, in terms of the ability to attend Mass, to gather for meals, to visit with homebound parishioners, and those in hospitals or healthcare facilities, or to engage in parish outreach programs in person, was deeply felt, and continues to be a struggle. The technical support that made livestreaming and virtual meetings possible was often appreciated, and referred to as a “blessing,” but insufficient when it was the sole means of “gathering.” Many have not yet returned to Mass or to Faith Formation, particularly young families. The loss of community and the lockdown also limited the financial ability of parishes to keep staff. This impacted some parishes more than others, but many experienced staff members were laid off during the height of the pandemic, and as churches opened up



the staff were not all brought back. This added extra stress to the pastors, parochial and pastoral administrators and left significant gaps in ministries. Ongoing concerns about finances has meant a shift towards needing more volunteers, but the slow return to Mass has made it difficult to identify them.

The Need for Evangelization

Prior to the pandemic there had already been a decades long decrease in participation in the Sacraments in the Diocese of Rochester, at a similar pace as in other dioceses in the Northeast region of the United States. The struggle for effective evangelization, amplified by both the polarization in the Church and the impact of the pandemic, was clearly on the minds of those participating in synodal gatherings. Reaching out to non-practicing Catholics to participate in the synodal gatherings was a challenge. Many respondents spoke of family members and friends who left the Catholic Church for other denominations, particularly in cases of formerly practicing Catholics who are divorced and remarried without an annulment; parents of children who identify as LGBTQ who “spoke of the pain of having to choose between the Church and the children they love.” The priest sex scandal, the role of women in leadership in the Catholic Church, and the inability of priests to marry in the Catholic Church also were listed as reasons Catholics have stopped practicing. Since the Synod emphasized listening, the opportunity to speak to their issues and offer an understanding of the Church’s Gospel message did not present itself. At the same time, these comments underlined the need for catechesis and evangelization at all levels within the Church and Diocese.

Most noticeable in those who have not returned to Mass are youth and young families. Even within vibrant migrant and Hispanic communities, youth and young adults expressed some feelings of disconnect with the larger community. The hope to reengage and reconnect with young people was reported in gatherings across the Diocese, particularly at a time when young people and families are even more stressed due to educational and economic uncertainty. Young people themselves expressed hope that they would be welcomed, and heard, but also challenged. One young respondent said “Meet us young people where we are. But don’t leave us there. Young people are really seeking direction from the



Church.” Social justice advocacy and charity were identified as potential ways to help reconnecting with young people while also witnessing to the Catholic faith. The synodal gatherings themselves were described as opportunities to hear the dreams of young people, so as to better be able to connect those dreams to a life of faith.

While there was clearly an articulated need for evangelization, tensions existed within the participants as to what it meant to invite people back, particularly those in relationships or taking positions that are at odds with the teachings of the Catholic Church. Some participants questioned whether people should be kept from the Eucharist because of their relationships or beliefs, while others questioned what it meant to speak of Catholic teaching if everyone can receive Communion. Across all perspectives, though, was a recognition that faith formation, both for young people and adults, was critically needed in our parishes. Regular, ongoing opportunities for formation, using all methods of conversation and communication available, are necessary, especially for adults. Deepening our knowledge and expression of our faith was described as the foundation for being able to share it with others. Participants also expressed that knowing how to evangelize is a challenge. Sharing faith, and inviting others to do so, was not expressed as a common experience for many Catholics. The synodal gatherings were a positive experience of sharing faith, and participants hoped for more opportunities to come together to “practicing” sharing their faith.

Evangelization in the context of liturgies was highlighted as well. Homilies that were inviting, applicable to daily life, and simple were recommended. A gathering of permanent deacons expressed their hopes for more formation and education to improve their ability to offer theologically sound and engaging homilies. In addition to homilies, more intentional hospitality, welcome, and follow up with parishioners and new members was described as important, especially as parishes try to invite people back. It was recognized that this must be done by all members of the parish, especially with the decrease in the staff and the burdens already placed on pastors and parochial and parish administrators. Relationship building happens one person at a time, and therefore requires all parishioners to participate.



There was hope expressed for equipping all parishioners with opportunities for formation and practice in evangelizing.

Challenges to Decision Making

The final overarching theme regarded responses that questioned decision making in the Church, at all levels. Suspicion was articulated about the Synod itself, and how responses would be used, if at all. Some participants felt that the most regularly practicing, faithful parishioners were the ones treated as if their voices do not “count.” These respondents felt they are the members who are providing for the financial stability of the parish, yet do not feel heard as decisions are being made. Criticism was made about the relationship between the Diocese and parishes, particularly around changes in parish closures or clustering. Longstanding feelings of loss at parishes and schools which closed over the past few decades were still deeply felt. In addition, frustration was expressed at how women were not seen as a part of decision making, and that while women hold significant leadership roles in the Diocese, parishes, institutions and schools, their potential gifts are not fully incorporated into the general leadership of the Church on all levels. The decisions around the sex abuse crisis were included in these comments, and ongoing anger was expressed about moving offending priests in past decades and an historic lack of transparency. The bankruptcy process added to that anger, as that has continued for more than two and a half years with no resolution.

Clericalism, with many varying definitions, in the Catholic Church was also discussed, and included as an issue in leadership, as well as the shortage of priests, the sex abuse scandal, and lack of lay leadership that is more than consultative. Concern for the younger priests was expressed as well, both in terms of the formation offered to them and the demands placed on them due to the limited number of priests available. Parishioners in rural areas were particularly concerned about the distance that priests must drive when they are responsible for multiple parishes or parishes with multiple sites. Hope for lay and priest mentors was expressed for those who must become pastors earlier in their vocation due to parochial needs as well as for lay persons needed in pastoral ministry.



Throughout the comments on leadership and decision making, it was clear that the experience of decision making in the secular world impacted the understanding of decision making in the Church, particularly regarding a “voting” mentality. This was specifically described in the role of parish pastoral councils, which are consultative to the pastor, parochial and pastoral administrators, but also in terms of the Synod as a whole. Voting as a means of democratic decision making in the United States is culturally pervasive. Discernment as a concept or an experience was not commonly known, but the gatherings did inspire some to ask for more opportunities to experience discernment. Some gatherings and committees saw this formation in discernment as a potential focus in the coming months.

Moving Forward

The pace of this consultation was compressed and left many participants with the hope that these types of conversations would continue, which was strongly encouraged by the Diocese throughout the diocesan phase. The migrant community already had its first follow up conversation. In their initial synodal gatherings they identified three pastoral priorities moving forward: strengthening and building up their community, co-responsibility in engaging in ministry as volunteers, and more fully integrating youth and young people into the community. The first follow up gathering focused on action steps for co-responsibility in engaging in ministry as volunteers.

Parishes are also planning to continue these conversations, including using them to guide pastoral council meetings through the coming year. The diocesan staff encouraged all parishes to keep their local summaries and share them with their communities, as they contain invaluable insights into the needs of their parish. Some parishes have used the conversations to set priorities for the coming year and have aligned their budget accordingly. It was suggested to the Presbyteral Council that the Diocese consider doing the same. Diocesan gatherings have already begun to incorporate the synodal experiences, including the presentation at the annual Ministerium, held on May 24, 2022. The topic of *Parish Life as Gift and Mission*, presented by Dr. Leonard DeLorenzo, Professor of Theology at the



University of Notre Dame, Indiana, was very well received, and provided an opportunity for professional formation and reflection.

Clearly the areas of formation, catechesis and evangelization are critical in the coming years. To be effective will require ways to engage people that can break through the polarization and promote unity. This is no easy task and extends beyond the diocesan boundaries. Finding ways to speak well with one another as we strive to be united in our common love of our Lord will be imperative as we invite others into the conversation. This will require time and space to discuss our common Catholic identity, and what it means to walk with people who are at a different place on the path towards Christ. Concrete training in and development of the skills of listening and discernment would greatly benefit those conversations.

On June 19, 2022, the Diocese of Rochester will soon begin the National Eucharistic Revival. This Revival offers the opportunity to build upon the conversations held over the past months and focus our communities of faith on the source and summit of our life in Christ. Over the months that the synodal gatherings occurred, there was a 13% increase in Mass attendance diocesan wide. We would hope to believe that this is not a mere coincidence. The synodal gatherings have provided the groundwork for the revival to be successful, and to engage more of the faithful in the task of evangelization and welcoming home those Catholics who have stopped practicing the faith. Diocesan organizations such as St. Bernard's School of Theology and Ministry are preparing educational series to support the Revival, and the Diocesan Department of Evangelization and Catechesis has created a website to house information on events and resources available across the region.

The more we as active members in the Church engage in this type of synodal experience, the more we will be formed by it. To that end, the hope is for more opportunities beyond the diocesan level as well, so that we are formed in action. This ongoing, regular process of discernment and conversation to understand more deeply the gift of our Catholic faith rooted in Christ, at the parish, diocesan, national, and global levels, offer a path to deepen our bonds to Christ and one another.



ministry area profile 2022

Diocese Of Rochester
1150 Buffalo Road
Rochester, NY 14624

Study Area Definition: Diocesan Boundary



ID# 39645:58032

ministry area profile 2022

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Date: 10/13/2021

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Diocesan Boundary

1 **Q** **How many people live in the defined study area?**
A Currently, there are 1,547,472 persons residing in the defined study area. This represents an increase of 56,971 or 3.8% since 2000. During the same period of time, the U.S. as a whole grew by 18.8%. (see page 4)

2 **Q** **Is the population in this area projected to grow?**
A Yes, between 2022 and 2027, the population is projected to increase by 4.7% or 72,633 additional persons. During the same period, the U.S. population is projected to grow by 3.2%. (see page 4)

3 **Q** **How much lifestyle diversity is represented?**
A The lifestyle diversity in the area is *extremely high* with a considerable 49 of the 50 U.S. Lifestyles segments represented. The top individual segment is *Established Country Families* representing 16.5% of all households. (see pages 13 and 14)

4 **Q** **How do racial or ethnic groups contribute to diversity in this area?**
A Based upon the total number of different groups present, the racial/ethnic diversity in the area is *very high*. Among individual groups, *Anglos* represent 78.4% of the population and all other racial/ethnic groups make up just 21.6% which is well below the national average of 41%. The largest of these groups, *African-Americans*, accounts for 8.8% of the total population. *Hispanics/Latinos* are projected to be the fastest growing group increasing by 17.8% between 2022 and 2027. (see pages 4 and 7)

5 **Q** **What are the major generational groups represented?**
A The largest age group in terms of numbers is *Survivors* (age 41 to 61) comprised of 398,784 persons or 25.8% of the total population in the area. *Builders* (age 98 and up) make up 0.1% of the population which compared to a national average of 0.1% makes them the most over-represented group in the area. (see page 4)

6 **Q** **Overall, how traditional are the family structures?**
A The area can be described as *somewhat non-traditional* due to the below average presence of married persons and two-parent families. (see page 6)

7 **Q** **How educated are the adults?**
A Based upon the number of years completed and college enrollment, the overall education level in the area is *somewhat high*. While 90.8% of the population aged 25 and over have graduated from high school as compared to the national average of 88.5%, college graduates account for 35.0% of those over 25 in the area versus 32.9% in the U.S. (see page 8)

8 **Q** **Which household concerns are unusually high in the area?**
A Concerns which are likely to exceed the national average include: *Adequate Food, Day-to-Day Financial Worries, Health Insurance, Dealing with Stress, Finding Life Direction* and *Better Quality Healthcare*. (see page 16)

9 **Q** **What is the likely faith receptivity?**
A Overall, the likely faith involvement level and preference for historic Christian religious affiliations is *somewhat low* when compared to national averages. (see page 15)

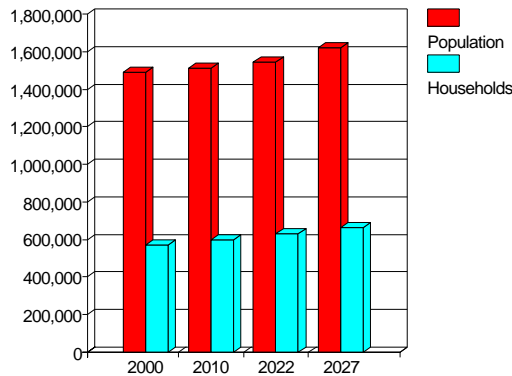
10 **Q** **What is the likely giving potential in the area?**
A Based upon the average household income of \$90,558 per year and the likely contribution behavior in the area, the overall religious giving potential can be described as *somewhat low*. (see page 4 and 17)

Date: 10/13/2021

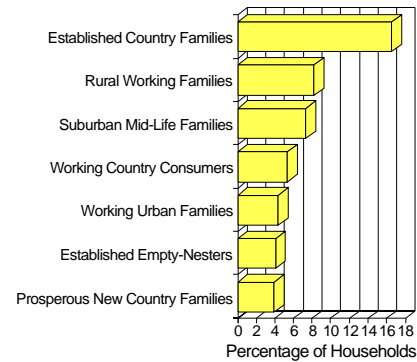
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Population and Households

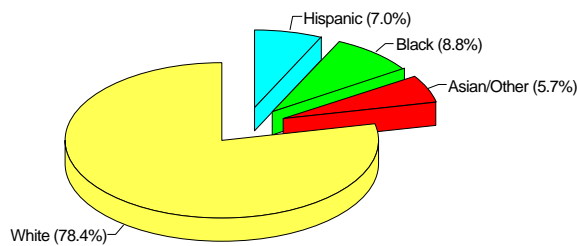


Primary U.S. Lifestyles Segments-2022

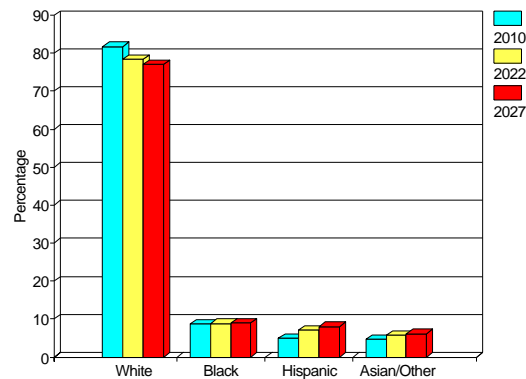


The population in the study area has increased by 36714 persons, or 2.4% since 2010 and is projected to increase by 72633 persons, or 4.7% between 2022 and 2027. The number of households has increased by 29742, or 4.9% since 2010 and is projected to increase by 34685, or 5.5% between 2022 and 2027.

Population By Race/Ethnicity-2022

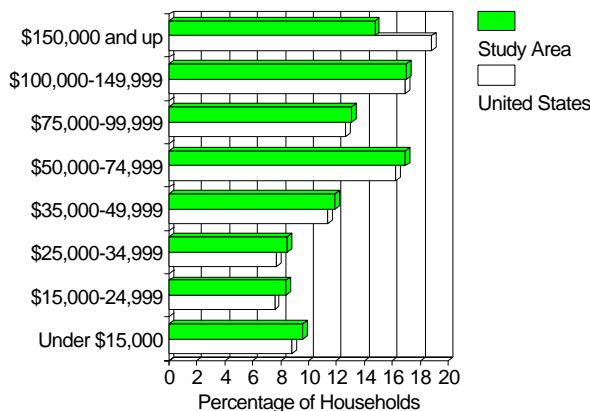


Population By Race/Ethnicity Trend

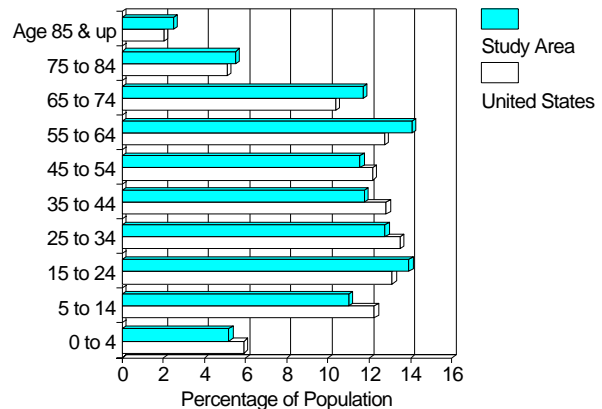


Between 2022 and 2027, the White population is projected to increase by 34332 persons and to decrease from 78.4% to 77.0% of the total population. The Black population is projected to increase by 7565 persons and to remain stable at 8.9% of the total. The Hispanic/Latino population is projected to increase by 19341 persons and to increase from 7.0% to 7.9% of the total. The Asian/Other population is projected to increase by 11396 persons and to increase from 5.7% to 6.2% of the total population.

Households By Income-2022



Population by Age-2022



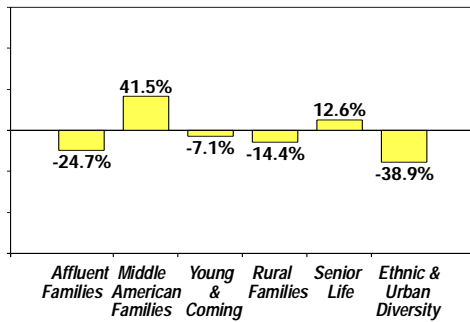
The average household income in the study area is \$90558 a year as compared to the U.S. average of \$103625. The average age in the study area is 41.6 and is projected to increase to 42.3 by 2027. The average age in the U.S. is 40.0 and is projected to increase to 40.8 by 2027.

Date: 10/13/2021

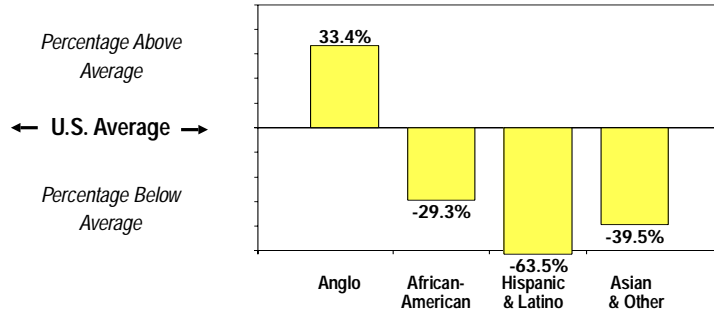
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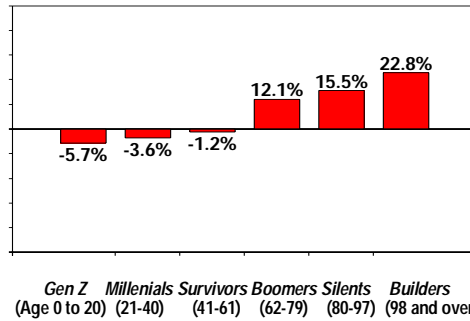
U.S. Lifestyles Group



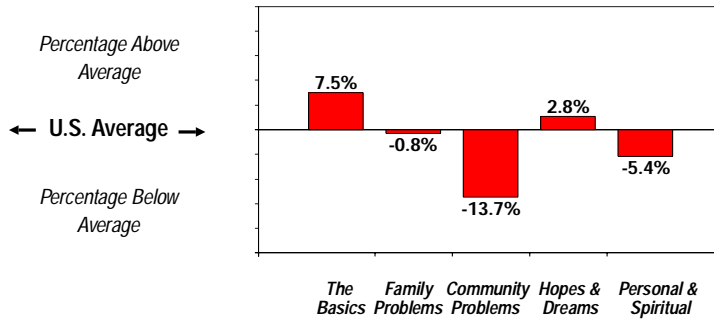
Race/Ethnicity



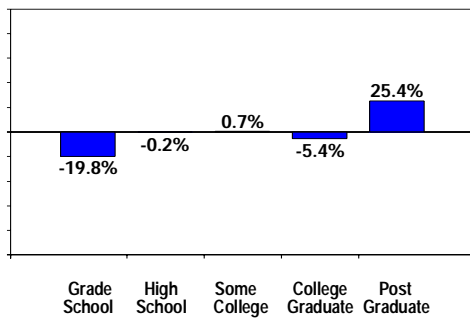
Generations



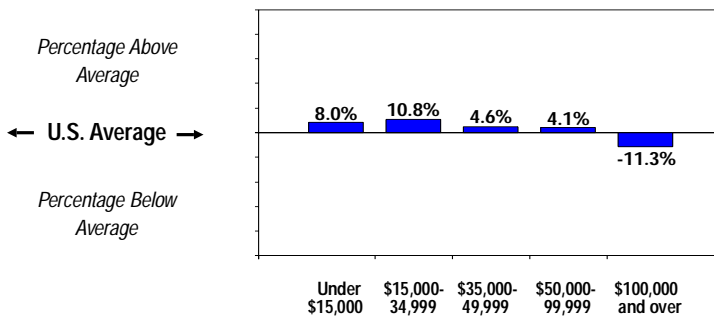
Primary Concern Groups



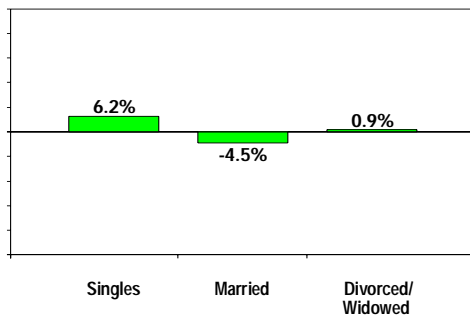
Education Completed by Adults



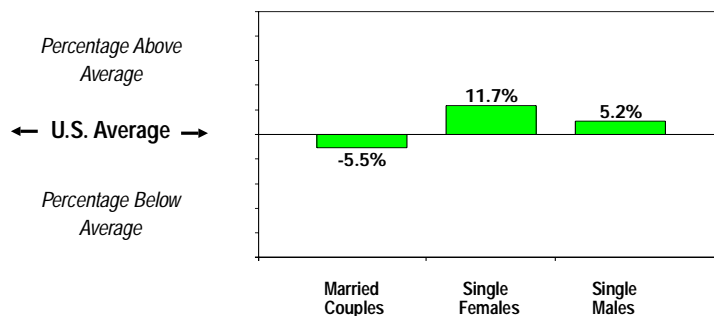
Household Income



Marital Status



Households with Children



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POPULATION						
	2000 Census	2010 Census	2022 Update	2027 Projection		
▲ Indicates a consistent upward trend						
↓ Indicates a consistent downward trend						
▲ Population	1,490,501	1,510,758	1,547,472	1,620,105		
Population Change		20,257	36,714	72,633		
Percentage Change		1.4%	2.4%	4.7%		
▲ Average Annual Growth Rate		0.1%	0.2%	0.9%		
▲ Density (Pop. per square mile)	192	194	199	208		
HOUSEHOLDS						
▲ Households	571,632	601,373	631,115	665,800		
Household Change		29,741	29,742	34,685		
Percentage Change		5.2%	4.9%	5.5%		
Average Annual Growth Rate		0.5%	0.4%	1.1%		
↓ Persons Per Household	2.50	2.41	2.35	2.33		
POPULATION BY RACE/ETHNICITY						
	2010 Census		2022 Update		2027 Projection	
	Number	Percent	Number	Percent	Number	Percent
↓ White (Non-Hispanic)	1,235,445	81.8%	1,213,835	78.4%	1,248,167	77.0%
▲ African-American (Non-Hisp)	129,904	8.6%	136,201	8.8%	143,766	8.9%
▲ Hispanic/Latino	75,032	5.0%	108,819	7.0%	128,160	7.9%
▲ Asian/Other (Non-Hisp)	70,377	4.7%	88,617	5.7%	100,013	6.2%
POPULATION BY GENDER						
Female	770,288	51.0%	789,411	51.0%	826,148	51.0%
Male	740,470	49.0%	758,061	49.0%	793,957	49.0%
POPULATION BY GENERATION						
▲ Generation Z (Born 2002 and later)	156,628	10.4%	380,833	24.6%	494,264	30.5%
Millennials (Born 1982 to 2001)	423,286	28.0%	394,302	25.5%	415,080	25.6%
↓ Survivors (Born 1961 to 1981)	404,220	26.8%	398,831	25.8%	399,337	24.6%
↓ Boomers (Born 1943 to 1960)	348,987	23.1%	300,571	19.4%	269,259	16.6%
↓ Silents (Born 1925 to 1942)	147,027	9.7%	71,388	4.6%	41,743	2.6%
↓ Builders (Born 1924 and earlier)	30,605	2.0%	1,547	0.1%	422	0.0%
AGE						
▲ Average Age		39.2		41.6		42.3
▲ Median Age		39.7		42.1		42.8
INCOME						
▲ Average Household Income		\$63,170		\$90,558		\$101,198
▲ Median Household Income		\$53,126		\$70,863		\$78,458
▲ Per Capita Income		\$25,145		\$36,933		\$41,588

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HOUSEHOLDS BY INCOME						
▲ Indicates a consistent upward trend ↓ Indicates a consistent downward trend	2010 Census		2022 Update		2027 Projection	
	Number	Percent	Number	Percent	Number	Percent
▲ \$150,000 or more	35,711	5.9%	92,903	14.7%	123,721	18.6%
▲ \$100,000 to \$149,999	70,912	11.8%	107,250	17.0%	119,286	17.9%
\$75,000 to \$99,999	75,475	12.6%	82,425	13.1%	85,148	12.8%
↓ \$50,000 to \$74,999	119,856	19.9%	106,738	16.9%	106,238	16.0%
↓ \$35,000 to \$49,999	87,308	14.5%	74,968	11.9%	73,405	11.0%
↓ \$25,000 to \$34,999	67,406	11.2%	53,698	8.5%	51,587	7.7%
↓ \$15,000 to \$24,999	68,361	11.4%	53,019	8.4%	49,834	7.5%
↓ Under \$15,000	76,345	12.7%	60,114	9.5%	56,582	8.5%
POPULATION BY PHASE OF LIFE						
↓ Before Formal Schooling (Age 0-4)	84,846	5.6%	80,604	5.2%	83,665	5.2%
↓ Required Formal Schooling (5-17)	250,266	16.6%	226,404	14.6%	228,932	14.1%
↓ College Years, Career Starts (18-24)	170,422	11.3%	159,435	10.3%	163,049	10.1%
Singles and Young Families (25-34)	176,054	11.7%	197,404	12.8%	196,091	12.1%
Families, Empty Nesters (35-54)	419,566	27.8%	360,566	23.3%	377,637	23.3%
Enrichment Years Singles/Couples (55-64)	193,411	12.8%	217,598	14.1%	213,433	13.2%
▲ Retirement Opportunities (65+)	216,189	14.3%	305,461	19.7%	357,298	22.1%
POPULATION BY AGE (DETAIL)						
↓ Under 5 years	84,846	5.6%	80,604	5.2%	83,665	5.2%
↓ 5 to 9 years	89,728	5.9%	83,074	5.4%	83,939	5.2%
↓ 10 to 14 years	96,368	6.4%	87,297	5.6%	86,949	5.4%
↓ 15 to 17 years	64,170	4.2%	56,033	3.6%	58,044	3.6%
↓ 18 to 20 years	81,435	5.4%	73,825	4.8%	75,357	4.7%
↓ 21 to 24 years	88,987	5.9%	85,610	5.5%	87,692	5.4%
25 to 29 years	92,976	6.2%	101,483	6.6%	93,089	5.7%
▲ 30 to 34 years	83,078	5.5%	95,921	6.2%	103,002	6.4%
▲ 35 to 39 years	85,935	5.7%	93,643	6.1%	102,535	6.3%
40 to 44 years	100,799	6.7%	88,227	5.7%	98,557	6.1%
45 to 49 years	115,813	7.7%	80,018	5.2%	91,288	5.6%
↓ 50 to 54 years	117,019	7.7%	98,678	6.4%	85,257	5.3%
↓ 55 to 59 years	104,429	6.9%	104,190	6.7%	100,050	6.2%
60 to 64 years	88,982	5.9%	113,408	7.3%	113,383	7.0%
▲ 65 to 69 years	64,261	4.3%	96,568	6.2%	114,685	7.1%
▲ 70 to 74 years	46,900	3.1%	84,563	5.5%	106,816	6.6%
▲ 75 to 84 years	71,022	4.7%	85,659	5.5%	93,632	5.8%
▲ 85 or more years	34,006	2.3%	38,671	2.5%	42,165	2.6%

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Description ▲ Indicates the study area percentage is more than 1.2 times the U.S. average ↓ Indicates the study area percentage is less than 0.8 times the U.S. average	Study Area		U.S. Average	U.S. Comparative Index
	Number	Percent		
MARITAL STATUS				
Marital Status All Persons 15 and Older (2022)	1,296,497			
Single (Never Married)	465,923	35.9%	33.8%	106
Married	613,001	47.3%	49.5%	95
Divorced/Widowed	217,573	16.8%	16.6%	101
Marital Status Females 15 and Older (2022)	666,517			
Single (Never Married)	219,670	33.0%	30.8%	107
Married	307,966	46.2%	48.4%	95
Divorced/Widowed	138,881	20.8%	20.8%	100
Marital Status Males 15 and Older (2022)	629,980			
Single (Never Married)	246,253	39.1%	37.0%	106
Married	305,035	48.4%	50.7%	95
Divorced/Widowed	78,692	12.5%	12.2%	102
FAMILY STRUCTURE				
Households By Type (2022)	631,115			
Married Couple	289,912	45.9%	48.8%	94
Other Family - Male Head of Household	28,120	4.5%	4.9%	91
Other Family - Female Head of Household	77,463	12.3%	12.9%	95
Non Family - Male Head of Household	110,379	17.5%	15.8%	111
Non Family - Female Head of Household	125,241	19.8%	17.7%	112
Households With Children 0 to 18 (2022)	188,658			
Married Couple Family	116,880	62.0%	65.6%	94
Other Family - Male Head of Household	16,706	8.9%	8.4%	105
Other Family - Female Head of Household	52,812	28.0%	25.1%	112
▲ Non Family	2,260	1.2%	1.0%	124
Population By Household Type (2022)	1,547,472			
▲ Group Quarters	62,607	4.0%	2.4%	167

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GROUP QUARTERS				
Population In Group Quarters By Type (2022)	62,607			
↓ Correctional Facilities	12,148	19.4%	29.5%	66
▲ College Dorms	32,888	52.5%	32.0%	164
↓ Military	0	0.0%	4.5%	0
Nursing Homes	9,167	14.6%	18.7%	78
Other	8,405	13.4%	15.3%	87
RACE/ETHNICITY				
Population By Race/Ethnicity (2022)	1,547,472			
▲ White (Non-Hispanic)	1,213,835	78.4%	58.8%	133
↓ African-American (Non-Hisp)	136,201	8.8%	12.5%	71
↓ Hispanic/Latino	108,820	7.0%	19.3%	37
↓ Native American (Non-Hisp)	3,844	0.2%	0.7%	34
↓ Asian (Non-Hisp)	47,072	3.0%	5.9%	51
↓ Hawaiian & Pacific Islander (Non-Hisp)	476	0.0%	0.2%	17
Other Races & Multiple Races (Non-Hisp)	37,226	2.4%	2.7%	91
Asian Population By Race (2022)	47,624			
▲ Chinese	15,157	31.8%	22.7%	140
↓ Japanese	1,159	2.4%	4.0%	60
Indian	10,499	22.0%	22.9%	96
Korean	3,448	7.2%	7.9%	91
↓ Vietnamese	3,333	7.0%	10.1%	69
Other Asian Races	14,028	29.5%	32.4%	91
Hispanic/Latino Population By Race (2022)	108,820			
White	52,667	48.4%	53.1%	91
▲ African-American	10,231	9.4%	2.5%	370
Native American	1,268	1.2%	1.4%	85
▲ Asian	552	0.5%	0.4%	122
Other Races & Multiple Races	44,102	40.5%	42.6%	95
Hispanic/Latino Population By Origin (2022)	108,820			
↓ Mexican	12,814	11.8%	61.6%	19
▲ Puerto Rican	68,723	63.2%	10.0%	633
▲ Cuban	5,362	4.9%	3.6%	136
Other Hispanic Origin	21,920	20.1%	24.9%	81

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EDUCATION				
Population By School Enrollment (Age 3 & over) (2013)	404,767			
Pre-Primary (Public)	11,781	2.9%	3.4%	85
↓ Pre-Primary (Private)	8,416	2.1%	2.6%	79
Elementary/High School (Public)	225,039	55.6%	58.9%	94
↓ Elementary/High School (Private)	21,339	5.3%	6.6%	79
▲ Enrolled in College	138,192	34.1%	28.4%	120
Population By Education Completed (Age 25 and over) (2022)	1,081,029			
↓ Elementary (Less than 9 years)	33,453	3.1%	4.9%	63
Some High School (9 to 11 years)	66,504	6.2%	6.6%	93
High School Graduate (12 years)	290,532	26.9%	26.9%	100
Some College (13 to 15 years)	181,395	16.8%	20.1%	84
▲ Associate Degree	130,790	12.1%	8.6%	141
Bachelor's Degree	206,430	19.1%	20.2%	95
▲ Graduate Degree	171,926	15.9%	12.7%	125
OCCUPATION				
Population By Occupation Type (Age 15 and over) (2022)	753,709			
TOTAL WHITE COLLAR	479,575	63.6%	61.7%	103
Executive and Managerial	77,205	10.2%	10.5%	98
▲ Professional Specialty	157,060	20.8%	17.3%	120
Technical Support	66,685	8.8%	9.6%	92
Sales	68,631	9.1%	10.0%	91
Administrative Support & Clerical	109,994	14.6%	14.3%	102
TOTAL BLUE COLLAR	274,134	36.4%	38.3%	95
Service: Private Households	21,515	2.9%	2.8%	102
Service: Protective	16,947	2.2%	2.2%	104
Service: Other	64,338	8.5%	7.5%	114
Farming, Forestry & Fishing	4,151	0.6%	0.7%	85
Precision Production and Craft	73,794	9.8%	10.8%	91
Operators and Assemblers	21,634	2.9%	3.1%	93
Transportation and Material Moving	46,864	6.2%	7.6%	82
Laborers	24,891	3.3%	3.8%	88

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	Number	Percent		
EMPLOYMENT				
Population By Employment Status (Age 15 and over) (2022)	1,278,177			
Employed	759,383	59.4%	60.5%	98
Unemployed	34,879	2.7%	3.0%	92
Not in Labor Force	483,915	37.9%	36.5%	104
Total Female Pop. By Work Status (Age 20 to 64) (2013)	446,248			
TOTAL WORKING	313,147	70.2%	66.8%	105
With No Own Children	201,449	45.1%	42.2%	107
With Own Children Age 0 to 5 only	24,162	5.4%	5.5%	99
With Own Children Age 6 to 17 only	69,217	15.5%	14.8%	105
With Own Children Both Age 0 to 5 and 6 to 17	18,319	4.1%	4.3%	95
↓ TOTAL NOT WORKING (UNEMPLOYED)	21,809	4.9%	6.2%	79
↓ With No Own Children	13,001	2.9%	3.8%	78
With Own Children Age 0 to 5 only	2,562	0.6%	0.7%	87
With Own Children Age 6 to 17 only	4,707	1.1%	1.3%	84
↓ With Own Children Both Age 0 to 5 and 6 to 17	1,539	0.3%	0.5%	63
TOTAL NOT IN THE LABOR FORCE	111,291	24.9%	27.0%	92
With No Own Children	75,537	16.9%	17.1%	99
With Own Children Age 0 to 5 only	9,424	2.1%	2.6%	81
With Own Children Age 6 to 17 only	17,727	4.0%	4.6%	85
↓ With Own Children Both Age 0 to 5 and 6 to 17	8,603	1.9%	2.6%	73
POVERTY AND RETIREMENT INCOME				
Households By Poverty Status (\$26,500 for family of 4) (2022)	631,115			
Above Poverty Line (Households with Children)	361,930	64.0%	62.3%	103
Above Poverty Line (Households without Children)	143,885	25.5%	27.0%	94
Below Poverty Line (Households with Children)	33,536	5.9%	6.2%	96
Below Poverty Line (Households without Children)	25,881	4.6%	4.6%	101
Households By Presence of Retirement Income (2013)	601,373			
▲ With Retirement Income	130,692	21.7%	17.6%	124
Without Retirement Income	468,327	77.9%	81.5%	96

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HOUSING				
Occupied Units By Type (2022)	631,115			
Owner Occupied	425,643	67.4%	65.2%	103
Renter Occupied	205,472	32.6%	34.8%	94
Median Rent (2013)	\$753		\$904	83
Structures By Number of Units (2022)	696,125			
Single Unit	481,971	69.2%	67.4%	103
▲ 3 to 4 Units	83,060	11.9%	7.9%	152
5 to 19 Units	53,739	7.7%	9.2%	84
↓ 20 to 49 Units	14,732	2.1%	3.7%	58
↓ 50 or more Units	24,952	3.6%	5.6%	64
Mobile Home	37,420	5.4%	6.2%	87
↓ Other	253	0.0%	0.1%	38
Single To Multiple Unit Ratio	2.73		2.56	107
Owner-Occupied Property Values (2022)	425,643			
Under \$40,000	17,715	4.2%	4.2%	99
▲ \$40,000 to \$59,999	11,063	2.6%	2.1%	123
▲ \$60,000 to \$79,999	19,497	4.6%	2.9%	161
▲ \$80,000 to \$99,999	28,337	6.7%	3.6%	183
▲ \$100,000 to 149,999	90,299	21.2%	9.9%	214
▲ \$150,000 to \$199,999	87,630	20.6%	10.6%	194
\$200,000 to \$299,999	91,983	21.6%	19.1%	113
↓ \$300,000 to \$499,999	56,071	13.2%	24.2%	54
↓ \$500,000 to \$999,999	18,237	4.3%	17.2%	25
↓ \$1,000,000 and over	4,810	1.1%	6.1%	18
↓ Median Property Value	\$184,487		\$287,035	64

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	Number	Percent		
HOUSING (CONTINUED)				
Housing Units By Year Built (2022)	696,125			
↓ 2010 and later	49,741	7.1%	11.0%	65
↓ 2000 to 2009	48,305	6.9%	13.5%	51
↓ 1990 to 1999	66,905	9.6%	13.2%	73
1980 to 1989	71,704	10.3%	12.6%	82
1970 to 1979	85,049	12.2%	14.2%	86
1960 to 1969	77,797	11.2%	9.8%	114
1950 to 1959	71,702	10.3%	9.5%	108
▲ 1949 or earlier	224,922	32.3%	16.2%	200
Households By Number of Persons (2022)	631,115			
1 Person Household	194,333	30.8%	27.3%	113
2 Person Household	215,471	34.1%	32.4%	105
3 Person Household	99,065	15.7%	16.3%	96
4 Person Household	74,982	11.9%	13.0%	91
↓ 5 Person Household	30,897	4.9%	6.4%	76
↓ 6 Person Household	10,959	1.7%	2.8%	63
↓ 7 or more Person Household	5,407	0.9%	1.9%	45
Average Persons Per Household	2.4		2.6	93
Households By Heating Type (2013)	599,018			
▲ Utility and Other Gas	434,537	72.5%	54.0%	134
↓ Electric	77,319	12.9%	36.1%	36
▲ Oil	47,911	8.0%	6.1%	130
▲ Coal and Wood	32,310	5.4%	2.2%	242
▲ Solar/Other Fuel	5,225	0.9%	0.5%	176
↓ No Fuel Used	1,715	0.3%	0.9%	30

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	Number	Percent		
TRANSPORTATION				
Households By Number of Vehicles (2022)	631,115			
▲ No Vehicles	64,780	10.3%	8.5%	121
1 Vehicle	223,578	35.4%	32.2%	110
2 Vehicle	236,299	37.4%	37.1%	101
↓ 3 or more Vehicles	106,458	16.9%	22.2%	76
Workers By Travel Time to Work (2022)	703,961			
▲ Less than 15 minutes	226,824	32.2%	25.0%	129
15 to 29 minutes	299,595	42.6%	35.8%	119
↓ 30 to 44 minutes	116,413	16.5%	21.1%	78
↓ 45 to 59 minutes	33,507	4.8%	8.5%	56
↓ 60 or more minutes	27,622	3.9%	9.7%	41
↓ Average Travel Time to Work (minutes)	23.6		29.8	79
Workers By Type of Transportation to Work (2022)	732,817			
Drive Alone	587,381	80.2%	76.5%	105
Car Pool	59,250	8.1%	9.0%	90
↓ Public Transportation	16,405	2.2%	5.0%	45
▲ Walk to Work	28,705	3.9%	2.7%	147
↓ Other Means	6,876	0.9%	1.3%	70
Work at Home	34,199	4.7%	5.5%	85

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SEGMENT GROUPS					
No.	Group Name <small>Please see accompanying guide for a complete description of each segment Groups are sorted by number of households in study area</small>	Study Area		U.S. Average	U.S. Comparative Index
		Households	Percent.		
2	Middle American Families (9, 10, 11, 16, 17, 18, 23, 25 and 28)	280,696	44.5%	31.4%	142
3	Young And Coming (8, 12, 13, 15, 19, 34, 37, 39 and 47)	85,916	13.6%	14.7%	93
1	Affluent Families (segments 1, 2, 3, 4, 5, 6 and 14)	71,861	11.4%	15.1%	75
6	Ethnic And Urban Diversity (24, 32, 36, 40, 41, 42, 43, 44, 45, 46 and 48)	70,867	11.2%	18.4%	61
4	Rural Families (27, 26, 29, 33, 35 and 38)	70,540	11.2%	13.1%	86
5	Senior Life (7, 20, 21, 22, 30 and 31)	49,056	7.8%	6.9%	113

INDIVIDUAL SEGMENTS					
No.	Segment Name <small>Segments are sorted by number of households in the study area.</small>	Study Area		U.S. Average	U.S. Comparative Index
		Households	Percent.		
16	Established Country Families	104,394	16.5%	6.4%	258
38	Rural Working Families	51,709	8.2%	8.8%	94
10	Suburban Mid-Life Families	46,448	7.4%	5.5%	133
25	Working Country Consumers	33,585	5.3%	4.1%	129
18	Working Urban Families	27,432	4.3%	4.0%	110
23	Established Empty-Nesters	25,973	4.1%	3.4%	122
6	Prosperous New Country Families	24,968	4.0%	2.1%	185
40	Surviving Urban Diversity	23,613	3.7%	4.0%	93
39	New Beginning Urbanites	23,432	3.7%	2.8%	134
20	Cautious and Mature	22,286	3.5%	2.6%	134
8	Rising Potential Professionals	22,084	3.5%	2.3%	150
11	Young Suburban Families	21,731	3.4%	3.0%	116
28	Building Country Families	19,845	3.1%	2.8%	112
3	Mid-Life Prosperity	17,466	2.8%	1.5%	182
46	Struggling Black Households	15,812	2.5%	2.5%	100
22	Mature and Established	13,098	2.1%	1.8%	116
1	Traditional Affluent Families	13,053	2.1%	3.5%	59
15	Reliable Young Starters	10,283	1.6%	4.3%	38
35	Laboring Country Families	9,935	1.6%	2.7%	57
12	Educated New Starters	9,893	1.6%	2.9%	53

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No.	Individual Segment Name <small>Segments are sorted by number of households in the study area.</small>	Study Area		U.S. Average	U.S. Comparative Index
		Households	Percent.		
47	University Life	9,634	1.5%	0.8%	203
48	Struggling Urban Life	9,489	1.5%	0.8%	185
34	College and Career Starters	9,066	1.4%	0.6%	250
24	Metro Multi-Ethnic Diversity	8,987	1.4%	2.7%	52
4	Educated Mid-Life Families	6,651	1.1%	3.4%	31
29	Working Country Families	5,890	0.9%	1.0%	97
45	Struggling Urban Diversity	5,582	0.9%	2.5%	36
2	Professional Affluent Families	5,034	0.8%	0.8%	99
7	Prosperous and Mature	4,373	0.7%	0.5%	128
5	Prosperous Diversity	3,921	0.6%	3.1%	20
21	Mature and Stable	3,895	0.6%	0.6%	109
32	Working Urban Life	3,638	0.6%	1.7%	35
31	Mature Country Families	2,886	0.5%	0.5%	85
30	Urban Senior Life	2,518	0.4%	0.8%	48
43	Laboring Urban Diversity	1,825	0.3%	0.5%	57
27	Country Family Diversity	1,484	0.2%	0.3%	69
42	Laboring Rural Diversity	1,252	0.2%	1.5%	13
49	Exception Households	1,172	0.2%	0.2%	74
33	Laboring Rural Families	1,074	0.2%	0.1%	125
19	Educated and Promising	865	0.1%	0.1%	175
14	Secure Mid-Life Families	768	0.1%	0.7%	19
50	Unclassified Households	725	0.1%	0.2%	53
17	Large Young Families	659	0.1%	2.2%	5
37	Rising Multi-Ethnic Urbanites	659	0.1%	0.6%	19
9	Educated Working Families	629	0.1%	0.1%	119
44	Laboring Urban Life	502	0.1%	0.1%	106
26	Working Suburban Families	448	0.1%	0.1%	59
41	Struggling Hispanic Households	153	0.0%	1.6%	1
36	Working Diverse Urbanites	14	0.0%	0.4%	1
13	Affluent Educated Urbanites	0	0.0%	0.4%	0
	TOTALS	630,833	100.0%	100.0%	100

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FAITH INVOLVEMENT INDICATOR

Estimated 2022 Households Likely to Be:

↓ Strongly Involved with Their Faith	29.6%	35.4%	84
Somewhat Involved with Their Faith	32.9%	29.9%	110
Not Involved with Their Faith	36.9%	34.7%	106

Estimated 2022 Households Likely to Have:

↓ Increased Their Involvement with Their Faith in the Last 10 Years	19.8%	22.1%	89
Decreased Their Involvement with Their Faith in the Last 10 Years	24.8%	23.7%	105

RELIGIOUS PREFERENCE INDICATOR

Estimated 2022 Households Likely to Prefer:

↓ Adventist	0.2%	0.5%	31
↓ Baptist	7.1%	16.1%	44
▲ Catholic	37.2%	23.7%	157
▲ Congregational	4.7%	2.0%	243
↓ Eastern Religions (Buddhist/Hindu/Shinto/Islam)	0.4%	0.4%	89
▲ Episcopal	4.5%	2.9%	157
↓ Holiness	0.4%	0.8%	51
Jehovah's Witnesses	1.0%	1.1%	92
▲ Judaism	8.3%	3.2%	262
↓ Lutheran	4.0%	7.2%	56
↓ Methodist	6.9%	10.1%	68
↓ Mormon	0.5%	1.8%	31
↓ New Age	0.4%	0.6%	72
↓ Non-Denominational / Independent	3.0%	6.9%	43
▲ Orthodox	0.6%	0.3%	190
↓ Pentecostal	1.8%	2.4%	75
↓ Presbyterian / Reformed	3.0%	4.6%	67
▲ Unitarian / Universalist	1.3%	0.7%	183
↓ Interested but No Preference	2.6%	3.9%	67
Not Interested and No Preference	11.1%	11.1%	100

↓ Likely to Have Changed Their Preference in the Last 10 Years

13.5% 16.8% 80

LEADERSHIP PREFERENCE INDICATOR

Estimated 2022 Households Likely to Prefer A Leader Who:

Tells them what to do	3.8%	4.0%	95
Lets them do what they want and is supportive	11.4%	11.7%	97
Lets them do what they want and stays out of the way	4.9%	4.8%	102
Works with them on deciding what to do and helps them do it	79.9%	79.6%	100

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PRIMARY CONCERN INDICATOR			
Estimated 2022 Households Likely to Be Primarily Concerned With:			
THE BASICS:			
Maintaining Personal Health	45.0%	43.5%	104
Finding/Providing Health Insurance	32.0%	29.0%	110
▲ Day-to-Day Financial Worries	35.2%	31.6%	112
Finding Employment Opportunities	15.3%	14.4%	106
Finding Affordable Housing	11.3%	11.3%	100
▲ Providing Adequate Food	10.3%	8.6%	120
Finding Child Care	6.4%	6.3%	103
FAMILY PROBLEMS:			
Dealing With Alcohol/Drug Abuse	17.2%	16.7%	103
Dealing With Teen / Child Problems	19.4%	20.7%	94
Finding/Providing Aging Parent Care	16.0%	15.5%	103
Dealing With Abusive Relationships	11.4%	11.4%	101
Dealing With Divorce	4.2%	4.5%	95
COMMUNITY PROBLEMS:			
↓ Neighborhood Crime and Safety	21.7%	27.0%	81
Finding/Providing Good Schools	22.6%	23.5%	96
Dealing with Problems in Schools	13.0%	13.6%	96
↓ Dealing With Racial / Ethnic Prejudice	11.5%	13.1%	88
↓ Dealing With Neighborhood Gangs	4.1%	8.5%	48
Dealing with Social Injustice	10.7%	11.3%	94
HOPES AND DREAMS:			
Achieving Long-term Financial Security	51.8%	50.6%	102
Finding Time for Recreation / Leisure	26.9%	25.3%	107
Finding Better Quality Healthcare	25.8%	23.9%	108
Finding A Satisfying Job / Career	19.7%	19.3%	102
Finding Retirement Opportunities	20.3%	18.9%	107
Achieving A Fulfilling Marriage	21.4%	22.3%	96
Developing Parenting Skills	14.4%	14.7%	98
Achieving Educational Objectives	7.4%	7.5%	99
SPIRITUAL / PERSONAL:			
Dealing With Stress	32.6%	29.8%	109
Finding Companionship	18.0%	17.3%	104
↓ Finding A Good Church	10.1%	15.2%	67
↓ Finding Spiritual Teaching	8.6%	12.9%	66
Finding Life Direction	15.1%	14.0%	108

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KEY VALUES INDICATOR

Estimated 2022 Households Likely to Agree With the Following Statements:

GOD:

“I believe there is a God”	85.1%	84.5%	101
“God is actively involved in the world including nations and their governments”	64.6%	63.8%	101

SOCIETY:

“It is important to preserve the traditional American family structure”	92.0%	91.5%	101
“A healthy environment has become a national crisis”	82.5%	82.8%	100
“Public education is essential to the future of American society”	93.9%	94.0%	100

INSTITUTIONAL ROLES:

“Government should be the primary provider of human welfare services”	49.4%	50.1%	99
“The role of Churches / Synagogues is to help form and support moral values”	81.3%	81.1%	100
“Churches and religious organizations should provide more human services”	61.5%	62.6%	98

RACIAL / ETHNIC CHANGE:

“The United States must open its doors to all people groups”	35.2%	36.3%	97
“The changing racial / ethnic face of America is a threat to our national heritage”	36.6%	36.3%	101

HOUSEHOLD CONTRIBUTION INDICATOR

Estimated 2022 Households Likely to Contribute:

TO CHURCHES AND RELIGIOUS ORGANIZATIONS:

More than \$100 per year	59.5%	59.8%	99
More than \$500 per year	31.2%	31.2%	100
More than \$1,000 per year	17.6%	17.4%	101

TO CHARITIES:

More than \$100 per year	32.7%	33.7%	97
↓ More than \$500 per year	6.1%	6.8%	90
↓ More than \$1,000 per year	1.9%	2.3%	83

TO COLLEGES AND UNIVERSITIES:

More than \$100 per year	14.7%	16.1%	91
↓ More than \$500 per year	3.7%	4.3%	86
↓ More than \$1,000 per year	1.7%	2.2%	77

Ministry Area Profile 2022
Compass
REPORT

Diocese Of Rochester
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ID# 39645:58032

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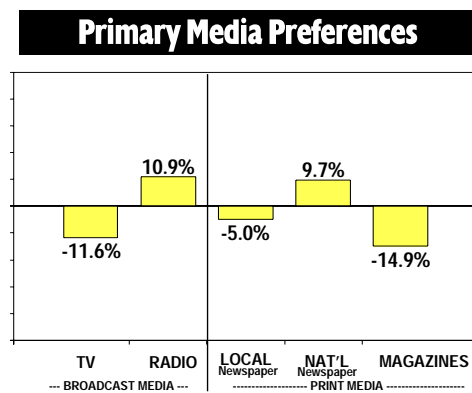
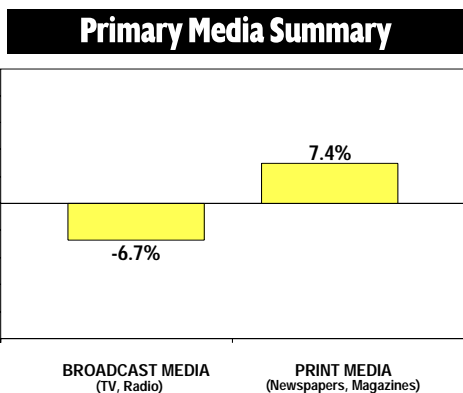
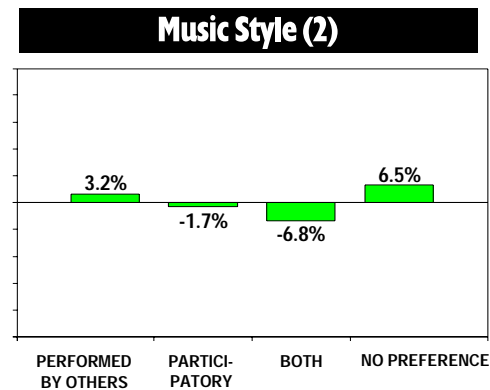
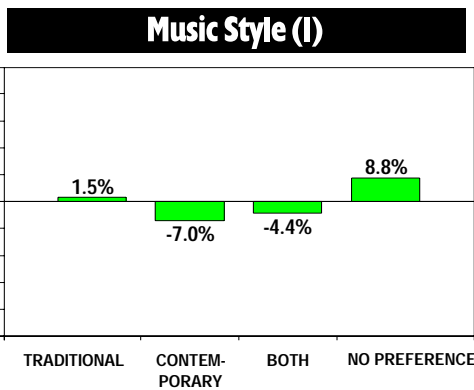
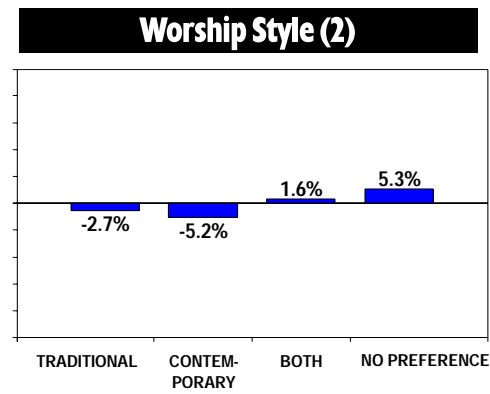
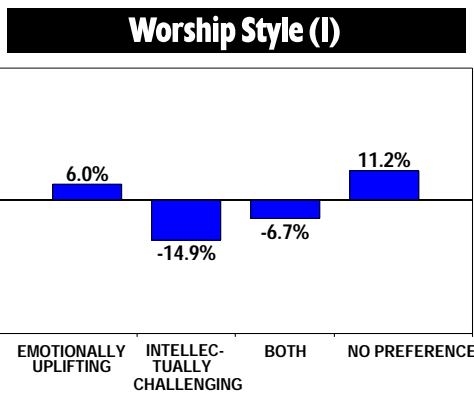
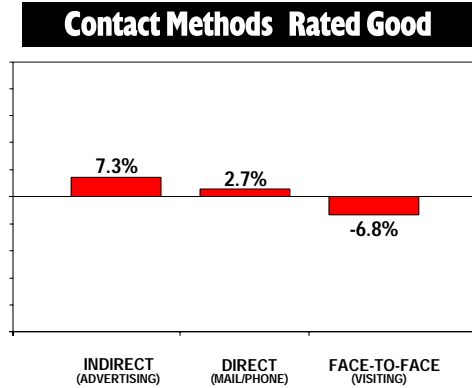
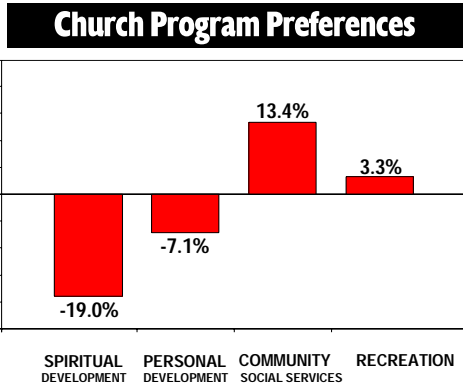
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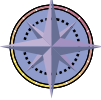


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Ministry Area Profile 2022 Compass REPORT

Program

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CHURCH PROGRAM PREFERENCE INDICATOR

Estimated 2022 Households If Looking for a New Church Likely to Express as Most Important:

SPIRITUAL DEVELOPMENT:			
↓ Bible Study Discussion and Prayer Groups	27.9%	41.1%	68
Adult Theological Discussion Groups	21.7%	22.5%	96
Spiritual Retreats	11.4%	11.6%	98
PERSONAL DEVELOPMENT:			
↓ Marriage Enrichment Opportunities	13.6%	15.2%	89
Parent Training Programs	7.1%	7.8%	91
Twelve Step Programs	3.7%	3.5%	106
Divorce Recovery	2.5%	2.4%	103
COMMUNITY/SOCIAL SERVICES:			
Personal or Family Counseling	23.7%	22.5%	106
▲ Care for the Terminally Ill	18.8%	15.7%	120
▲ Food and Clothing Resources	15.5%	11.1%	140
Day Care Services	6.6%	6.1%	108
↓ Church Sponsored Day-School	4.6%	5.7%	80
RECREATION:			
Youth Social Programs	29.4%	29.7%	99
Family Activities and Outings	33.3%	32.8%	102
▲ Active Retirement Programs	30.2%	26.8%	113
Cultural Programs (Music, Drama, Art)	19.3%	18.9%	102
Sports or Camping	6.1%	6.3%	96

SUMMARY

↓ Spiritual Development Index	81
Personal Development Index	93
▲ Community/Social Services Index	113
Recreation Index	103



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WORSHIP STYLE INDICATOR

Estimated 2022 Households Likely to Prefer Church Worship which is:

PART 1:

A. Emotionally Uplifting	27.9%	26.4%	106
↓ B. Intellectually Challenging	9.5%	11.1%	85
C. Both A and B	36.5%	39.2%	93
▲ D. No Preference or Not Interested	26.0%	23.4%	111

PART 2:

A. Traditional/Formal/Ceremonial	19.7%	20.2%	97
B. Contemporary/Informal	25.0%	26.3%	95
C. Both A and B	26.9%	26.5%	102
D. No Preference or Not Interested	28.4%	26.9%	105

MUSIC STYLE INDICATOR

Estimated 2022 Households Likely to Prefer Church Music which is:

PART 1:

A. Traditional	24.8%	24.4%	102
B. Contemporary	18.3%	19.7%	93
C. Both A and B	29.7%	31.1%	96
D. No Preference or Not Interested	26.9%	24.8%	109

PART 2:

A. Performed by Others	19.3%	18.7%	103
B. Participatory	22.6%	22.9%	98
C. Both A and B	30.0%	32.2%	93
D. No Preference or Not Interested	27.9%	26.2%	106



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MISSION EMPHASIS INDICATOR

Estimated 2022 Households Likely to Prefer Church Involvement and Mission Emphasis Focused On:

PART 1:

A. Community	24.0%	22.0%	109
↓ B. Personal Spiritual Development	11.7%	14.3%	82
C. Both A and B	35.3%	37.4%	94
D. No Preference or Not Interested	28.6%	26.3%	109

PART 2:

↓ A. Global Mission	5.2%	6.2%	83
B. Local Mission	33.4%	33.3%	100
C. Both A and B	28.1%	30.1%	93
D. No Preference or Not Interested	33.0%	30.4%	109

CHURCH ARCHITECTURE INDICATOR

Estimated 2022 Households Likely to Prefer Church Architecture which is:

PART 1:

A. Traditional	28.8%	26.6%	108
B. Contemporary	14.4%	15.9%	90
C. Both A and B	29.5%	32.3%	91
D. No Preference or Not Interested	27.1%	25.1%	108

PART 2:

A. Somber/Serious	8.9%	9.4%	94
B. Light and Airy	35.0%	34.7%	101
C. Both A and B	25.5%	27.7%	92
D. No Preference or Not Interested	30.6%	28.2%	108



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PRIMARY MEDIA PREFERENCE

Estimated 2022 Households Likely to Describe Their Primary Media Information Source As:

BROADCAST MEDIA:			
↓ Television	41.8%	47.3%	88
▲ Radio	14.8%	13.3%	111
PRINT MEDIA:			
Local Newspaper	38.8%	36.1%	107
National Newspaper	4.8%	4.3%	110
Magazines	2.5%	2.4%	103

SECONDARY MEDIA PREFERENCE

Estimated 2022 Households Likely to Describe Their Secondary Media Information Source As:

BROADCAST MEDIA:			
Television	33.9%	31.9%	106
Radio	23.5%	23.8%	99
PRINT MEDIA:			
Local Newspaper	31.1%	32.7%	95
National Newspaper	5.8%	5.8%	101
↓ Magazines	6.0%	7.0%	85

SUMMARY

Overall Broadcast Media Index (100 = Average)	98
Overall Print Media Index	101



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CHURCH CONTACT METHODS RATED GOOD

Estimated 2022 Households Likely to Rate As Good the Following Methods of Contact from a Church:

INDIRECT METHODS (LEAST PERSONAL):

Local Radio Announcements or Advertisements	36.9%	36.2%	102
▲ Putting Ad in Local Newspaper	39.0%	33.8%	115
Local Cable Channels	31.9%	30.4%	105

DIRECT METHODS (MORE PERSONAL):

Sending Information By Mail	55.8%	53.7%	104
Calling and Offering to Send Information By Mail	31.2%	29.5%	106
Calling and Discussing on the Phone	10.8%	12.0%	90

FACE-TO-FACE METHODS (VERY PERSONAL):

Calling and Offering to Visit When Convenient	19.6%	20.1%	97
↓ Going Door to Door	12.2%	14.0%	87

CHURCH CONTACT METHODS RATED POOR

Estimated 2022 Households Likely to Rate As Poor the Following Methods of Contact from a Church:

INDIRECT METHODS (LEAST PERSONAL):

Local Radio Announcements or Advertisements	20.7%	19.6%	106
↓ Putting Ad in Local Newspaper	18.1%	21.5%	84
Local Cable Channels	30.6%	30.7%	100

DIRECT METHODS (MORE PERSONAL):

↓ Sending Information By Mail	11.8%	13.3%	88
Calling and Offering to Send Information By Mail	33.3%	34.0%	98
Calling and Discussing on the Phone	60.4%	60.6%	100

FACE-TO-FACE METHODS (VERY PERSONAL):

Calling and Offering to Visit When Convenient	50.5%	49.6%	102
Going Door to Door	66.2%	64.0%	104

SUMMARY OF METHODS RATED GOOD	
Indirect Methods Index (100 = Average)	107
Direct Methods Index	103
Face-to-Face Methods Index	93

SUMMARY OF METHODS RATED POOR	
Indirect Methods Index	97
Direct Methods Index	98
Face-to-Face Methods Index	103