

# Pastoral Research Online

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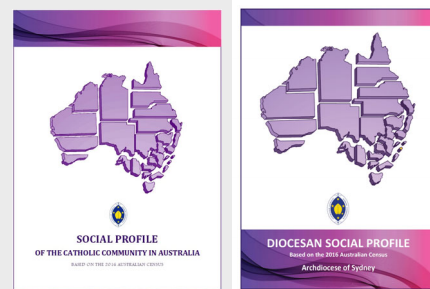


## 2016 Parish Social Profiles Released

On 2 June, the 2016 Census Parish Social Profiles were released on the NCPR website. These reports provide detailed demographic information about the Catholic community in 1,297 parishes around Australia. A printed copy of the profile has been sent to each parish priest or pastoral leader. The profiles can be viewed online or downloaded for printing at:

<https://ncpr.catholic.org.au/2016-parish-social-profiles/>

These reports complete the full set of social profiles based on the 2016 Census data. The accompanying reports, available on our website, include the social profiles for each geographical diocese and a national report of the 2016 Social Profile of the Catholic Community in Australia.



Dear Readers,

As we continue to be impacted by COVID-19, the NCPR team has made the most of this time of work-from-home to complete a much-needed resource—the 2016 Parish Social Profiles from the National Catholic Census Project. This newsletter is a 'Profile special', bringing you highlights ranging from Top Five parish stats and details of the complex process undertaken to create the profiles to some key features and reflective questions to help you unpack the resources that the profiles offer. We also offer our services of 'Extended Profiles' and other customised reports based on data from the 2016 Census. Also available are customised workshops (either in person or online) to help you and your parish understand your profile. Please contact our office to discuss your parish or diocesan needs.

Finally, our special thanks to two agencies who helped support this project—the Digital Technology Office of the Bishops Conference, for the creation of the reports, and The Print Place in Melbourne, for their help with printing and posting.

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# About the Social Profiles

## History

The National Catholic Census Project was established in the early 1990s for analysis of 1991 Census data. The project had its origins in the Census work of various agencies in the Archdiocese of Melbourne, particularly the Catholic Education Office (CEOM) and the Catholic Research Office for Pastoral Planning (CROPP). It began as a joint collaboration between the two offices, but in 1996, the newly established ACBC Pastoral Projects Office (now the National Centre for Pastoral Research, previously the Pastoral Research Office) was given responsibility for the project, where it has remained. However, both offices have continued to work collaboratively on the various aspects of the project.

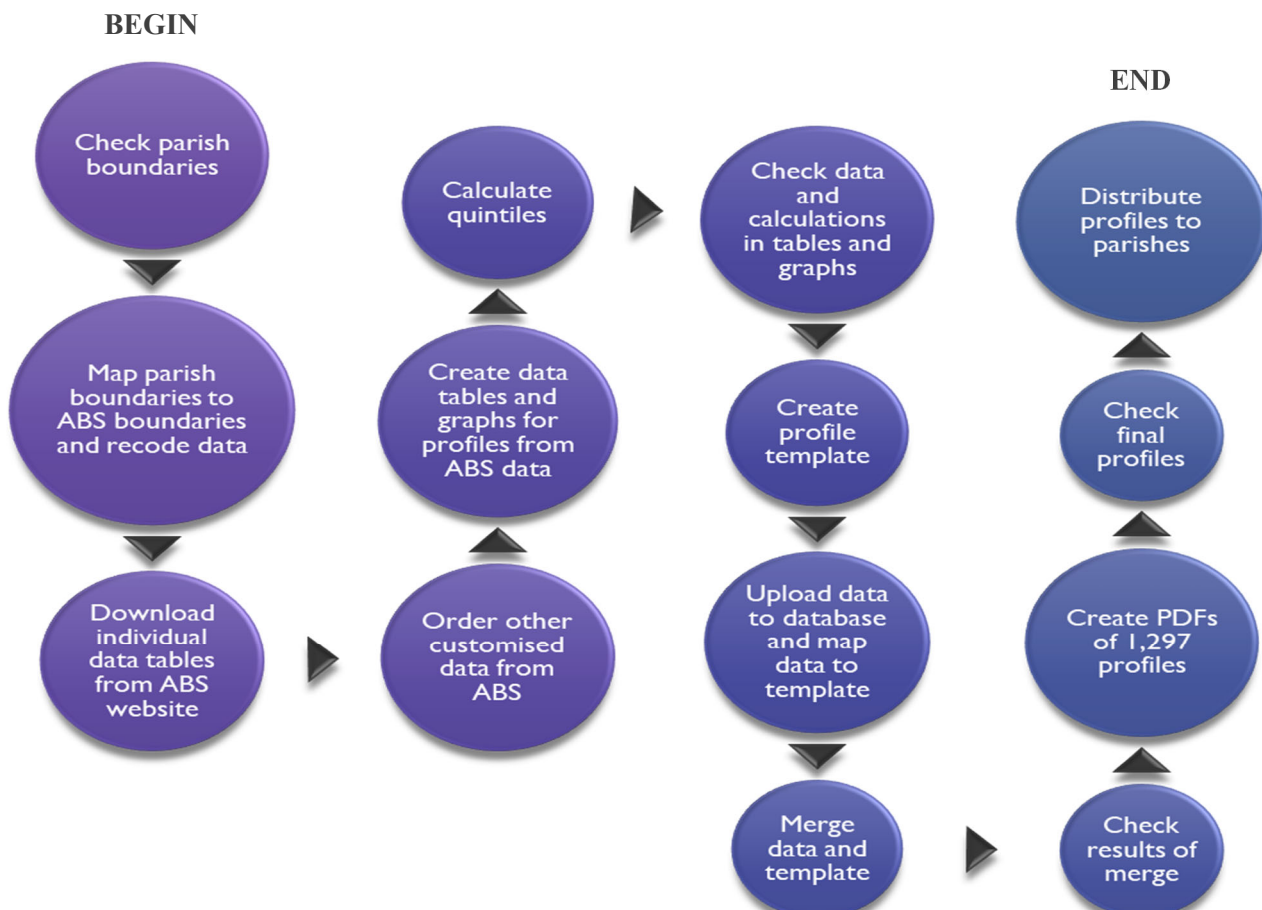


The information contained in the profiles are mostly for Catholics, that is, those who ticked the box 'Catholic' on the Census questionnaire. A key foundation of the project was – and continues to be – the analysis and dissemination of Census data for pastoral planning purposes for use by personnel in Catholic parishes, dioceses, education offices and other Catholic organisations. The data has always been distributed free of charge by the ACBC. The Australian Census is conducted every five years, meaning the 2016 Census was the sixth Census covered by the project, representing 25 years' worth of comprehensive Census data on the Catholic population in Australia.

## Geography

The Australian Bureau of Statistics (ABS) is responsible for the Australian Census, and much Census data, as well as other statistical information, is accessible freely from their website. However, as Catholic parishes and dioceses have

## STEPS IN CREATING THE 2016 PARISH SOCIAL PROFILES



# About the Social Profiles

## PARISH SOCIAL PROFILES BY NUMBERS

|                  |  |
|------------------|--|
| <b>8</b>         | Number of people directly involved in the production of the Parish Social Profiles |
| <b>13</b>        | Number of graphs in each Profile   |
| <b>30</b>        | Number of tables in each Profile   |
| <b>1,297</b>     | Number of Parish Social Profiles   |
| <b>2,342</b>     | Number of individual items of Census data in each Profile                          |
| <b>9,500</b>     | Approximate number of words in each Profile  |
| <b>41,504</b>    | Total number of A4 pages created   |
| <b>55,771</b>    | Total number of customised tables and graphs created                               |
| <b>3,037,574</b> | Total number of individual items of Census data in all 1,297 Profiles              |



their own unique geography, the NCPR utilises customised data based on parish boundaries. The process of checking and updating boundaries every five years involves the NCPR working with a key contact in every diocese to ensure any boundary changes are accounted for. While there are different practical definitions of what constitutes a parish, for 2016 Census purposes there were 1,297 parishes, not including around 37 military bases.

The key and time-consuming component of the boundary-checking process is ensuring all 57,523 Census statistical areas (called SA1s, which cover the entirety of Australia) are allocated correctly into the 1,297 parishes. The allocation is done on a 'best fit' scenario, and most often SA1s overlap two or sometimes even three or four parishes. Rarely will a parish's canonical boundaries fit precisely with the ABS's boundaries. The process itself is a bit like piecing together a huge jigsaw puzzle with two layers.

### Confidentiality

The ABS uses a number of different processes on Census data to carry out its statutory obligation to protect the confidentiality of Australians. A technique has been developed to randomly adjust cell values, which is considered to be the most satisfactory technique for avoiding the release of information that may be used to identify an individual, family, household, dwelling or business. The technique – also known as 'perturbation' – randomly adjusts cell values to prevent identifiable information. In summary, these 'introduced random error' adjustments may result in tables not adding up. Most ABS tables reporting basic statistics will not show significant discrepancies due to random perturbation, and the technique allows very large tables to be produced even though they contain numbers of very small cells.

During the production of the Social Profiles, part of the process in creating customised tables for individual parishes is similar to 'reversing' the perturbation process by ensuring that the cells in each table add to the totals. This means that occasionally different tables in the Profiles, where you would expect the same figures, will show different totals. However, through each of these processes the information value of the tables are not impaired, because Census data is intended to be an instrument that paints a broad picture rather than a precise measurement of a particular locality.

# 2016 Census - Top 5 Parishes

## Population

According to the 2016 Census, the parish of Mernda, in the north of the Melbourne archdiocese, had the largest numerical increase in the Catholic population between the years of 2011 and 2016 with an increase of 4,564 persons. As Table 1 shows, two other parishes (Petrie in Brisbane and Craigieburn in Melbourne) had increases of 4,536 and 4,119 respectively, to put them in the 'Top Five'. In Western Australia, the parish of Ellenbrook in the Archdiocese of Perth, which reported an increase of 3,264 Catholics, was ranked the fourth highest parish, with a total of 9,648 Catholics in 2016. On the other coast, in Canberra & Goulburn, Gungahlin parish increased by 2,949 persons to bring their total Catholic population to 15,663 in 2016, putting them in fifth place.

**Table 1: Top five parishes - Largest numerical increase in Catholic population 2011-2016**

| Rank | Catholics 2011 | Catholics 2016 | Change | Parish (diocese)                |
|------|----------------|----------------|--------|---------------------------------|
| 1.   | 8,450          | 13,014         | 4,564  | Mernda (Melbourne)              |
| 2.   | 9,578          | 14,114         | 4,536  | Petrie (Brisbane)               |
| 3.   | 19,696         | 23,815         | 4,119  | Craigieburn (Melbourne)         |
| 4.   | 6,417          | 9,684          | 3,267  | Ellenbrook (Perth)              |
| 5.   | 12,714         | 15,663         | 2,949  | Gungahlin (Canberra & Goulburn) |

*Note: Some parishes which had boundary changes between 2011 and 2016 that resulted in numerical increases in their population have not been included in the above list.*

Table 2 shows the Top Five parishes with the largest increase in the **proportion** of the Catholic population between 2011 and 2016. In first position, was Binalong parish in the Archdiocese of Canberra-Goulburn that showed the largest proportional change of a 103.7 per cent, although the numerical size of the Catholic population is still quite small. Crows Nest parish in Toowoomba had a similar change from 988 Catholics in 2011 to 1,990 in 2016. In Perth, the parish of Baldivis reported a change of 84.2 per cent, including it in the Top Five parishes. Two parishes in the Archdiocese of Melbourne, Mernda in the north and the more centrally-located Melbourne-Bourke Street parish, reported an increase of just over 50 per cent, locating them at the fourth and fifth places respectively.

**Table 2: Top five parishes - Largest percentage increase in Catholic population 2011-2016**

| Rank | Catholics 2011 | Catholics 2016 | % change | Parish (diocese)                |
|------|----------------|----------------|----------|---------------------------------|
| 1.   | 162            | 330            | 103.7    | Binalong (Canberra-Goulburn)    |
| 2.   | 988            | 1,990          | 101.4    | Crows Nest (Toowoomba)          |
| 3.   | 3,064          | 5,645          | 84.2     | Baldivis (Perth)                |
| 4.   | 8,450          | 13,014         | 54.0     | Mernda (Melbourne)              |
| 5.   | 1,442          | 2,179          | 51.1     | Melbourne-Bourke St (Melbourne) |

# 2016 Census - Top 5 Parishes

## Ethnicity and Birthplace

As many Catholic parishes continue to increase in ethnic diversity there are some for whom multiculturalism is the norm. Table 3 shows the Top Five parishes with the percentage of Catholics born in non-English speaking countries (NESC). NESC countries are defined by the Australian Bureau of Statistics as being all countries other than Australia, New Zealand, United Kingdom, Ireland, United States, Canada and South Africa. As Table 3 shows, Fairfield in Sydney has the highest proportion (65%) of NESC Catholics. Coming in a close second, is

**Table 3: Top five parishes - Percentage of Catholics born in non-English speaking countries (NESC)**

| Rank | Per cent born NESC | Parish (diocese)                |
|------|--------------------|---------------------------------|
| 1.   | 65.0               | Fairfield (Sydney)              |
| 2.   | 63.0               | Melbourne-Bourke St (Melbourne) |
| 3.   | 60.1               | Haymarket (Sydney)              |
| 4.   | 57.7               | Noble Park (Melbourne)          |
| 5.   | 57.1               | St Albans South (Melbourne)     |

the Melbourne-Bourke Street parish at 63 per cent. One other parish in Sydney (Haymarket) and two in Melbourne (Noble Park and St Albans South) reported figures between 57 to 60 per cent each placing them in the last three positions in the Top Five list.

Table 4 shows the Top Five list for recently arrived Catholics in Australia from NESC countries. These are Catholics who arrived in the three years prior to, and including, the Census year, between the start of 2013 to August 2016, when the Census was held. Craigieburn Parish, in the north of Melbourne, had the largest number of recent arrivals of Catholics from NESC countries (1,519)—including countries such as Iraq, Philippines, Italy and India, to name just a few. The parish of Fairfield, in western Sydney ranked second with 1,242 new arrivals. The centrally-located parish of Brisbane Cathedral (1,050) and the western Sydney parish of Smithfield, including Fairfield West, (1,046) recorded similar numbers of newly-arrived NESC immigrants, placing them in third and fourth place. Rounding out the Top Five was Surfers Paradise from the Archdiocese of Brisbane with 778 new arrivals in 2016. Surfers Paradise Catholics arrived from countries such as Brazil, Croatia and other Former Yugoslavia, Philippines and Italy.

**Table 4: Top five parishes - Catholics from non-English speaking countries who arrived 2013-2016**

| Rank | Number who arrived 2013-2016 | Parish (diocese)                              |
|------|------------------------------|---|
| 1.   | 1,519                        | Craigieburn (Melbourne)                       |
| 2.   | 1,242                        | Fairfield (Sydney)                            |
| 3.   | 1,050                        | Brisbane Cathedral (Brisbane)                 |
| 4.   | 1,046                        | Smithfield, including Fairfield West (Sydney) |
| 5.   | 778                          | Surfers Paradise (Brisbane)                   |

Table 5 shows the Top Five parishes for Catholics speaking a language other than English at home. The top four spots were all taken by parishes from the Diocese of Darwin that have the majority of their Catholic populations

**Table 5: Top five parishes - Percentage of Catholics speaking a Language other than English at home (LOTE)**

| Rank | Per cent speaking LOTE | Parish (diocese)         |
|------|------------------------|--------------------------|
| 1.   | 95.6                   | Bathurst Island (Darwin) |
| 2.   | 93.5                   | Santa Teresa (Darwin)    |
| 3.   | 93.4                   | Wadeye (Darwin)          |
| 4.   | 87.3                   | Melville Island (Darwin) |
| 5.   | 77.1                   | Fairfield (Sydney)       |

speaking Australian Indigenous languages. Among these, Bathurst Island parish ranked first, at 95.6 per cent. The fifth and final position was Fairfield parish in the west of Sydney. Fairfield parishioners spoke a number of languages other than English at home, including Assyrian and Chaldean, Arabic, Vietnamese and Spanish.

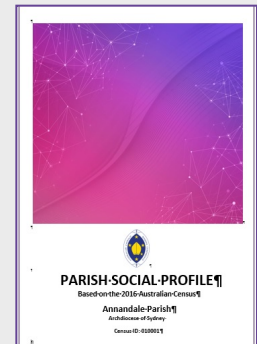
# Unpacking your 2016 Parish Social Profile

## What's included in your report?

Your Parish Social Profile has a number of resources to help your pastoral ministry. This article highlights some key features provided in your report. Download a copy of your parish profile from our website: <https://ncpr.catholic.org.au/2016-parish-social-profiles/>

## AT A GLANCE (pages 2 and 3)

These pages provide a brief sketch of some key demographic indicators for your parish. Some important features include *A Snapshot of your Parish in 2016* and table of changes occurring in your parish between 2011 and 2016.



## Your parish community in 2016

### A SNAPSHOT OF YOUR PARISH (2016)

Total Population: 33,292  
Catholic Population: 3,624  
Catholics make up 10.9 per cent of the total population  
Median age of Catholics is 44 years  
Total Catholic families: 1,618  
258 Catholics live alone  
625 Catholics were born overseas  
21 Catholics do not speak English well  
125 Catholics need assistance with core activities  
1,008 Catholics have changed address since 2011

## What has changed in your parish since 2011?

|   | Parish in 2011 | Parish in 2016 |
|---|----------------|----------------|
| Catholic population   | 3,995          | <b>3,624</b>   |
| Catholics aged 0-14 (%)                                       | 19.5           | <b>18.8</b>    |
| Catholics aged 65+ (%)  | 11.5           | <b>15.8</b>    |
| Catholics born in NES <sup>1</sup> (%)                        | 10.1           | <b>9.0</b>     |
| Catholics not proficient in English (%)                       | 0.6            | <b>0.6</b>     |
| Catholic families   | 1,809          | <b>1,618</b>   |
| Catholics living alone  | 267            | <b>258</b>     |
| Catholic students attending Catholic schools <sup>2</sup> (%) | 39.4           | <b>42.9</b>    |
| Catholics with university degree (%)                          | 23.8           | <b>26.9</b>    |
| Catholic males in labour force (%)                            | 75.2           | <b>74.7</b>    |

## PARISH OVERVIEW (pages 4-7)

The Parish Overview pages provide a broad summary of the Catholic community within your parish boundaries and how it is changing. Within these tables, comparisons are provided to 2011 parish data and to 2016 data for your diocese and Australia as whole. Parishes are also given a group ranking of 1 to 5 to help you assess how your parish compares with others in your diocese and nationally as well. Some examples of important tables in this section are:

Table 1: Population<sup>1</sup>

|   | Parish 2016   | Parish 2011 | Diocese 2016 | Australia 2016 | Diocesan Group <sup>2</sup> | Australian Group <sup>2</sup> |
|---|---------------|-------------|--------------|----------------|-----------------------------|-------------------------------|
| Total population <sup>3</sup>             | <b>33,292</b> | 33,243      | 1,511,576    | 23,401,892     | 2                           | 1                             |
| Catholic population                       | <b>3,624</b>  | 3,995       | 274,135      | 5,291,834      | 3                           | 3                             |
| Per cent Catholic                         | <b>10.9</b>   | 12.0        | 18.1         | 22.6           | 5                           | 5                             |
| At same address since previous Census (%) | <b>63.1</b>   | 63.0        | 62.8         | 57.3           | 3                           | 2                             |
| Median age <sup>4</sup> (years)           | <b>44</b>     | 41          | 43           | 40             | 3                           | 2                             |
| Aged 0-14 (%)                             | <b>18.8</b>   | 19.5        | 17.2         | 19.8           | 2                           | 3                             |
| Aged 65+ (%)                              | <b>15.8</b>   | 11.5        | 19.5         | 16.6           | 5                           | 4                             |
| Males per 100 females                     | <b>90.7</b>   | 92.0        | 88.5         | 90.6           | 2                           | 3                             |

**Table 1:** This table provides figures for the Catholic and total population living within parish boundaries. It also shows the proportion of usual residents and has key figures for age and sex.

**Table 4:** This table provides figures of the birthplace of Catholics, especially those born in non-English-speaking countries. Catholics of Australian Indigenous origin are also represented here along with important figures of those for whom English is not their primary language.

Table 4: Birthplace, Indigenous Status & Language

|  | Parish 2016 | Parish 2011 | Diocese 2016 | Australia 2016 | Diocesan Group | Australian Group |
|--|-------------|-------------|--------------|----------------|----------------|------------------|
| Born overseas in English-speaking country <sup>6</sup>                                     | <b>8.5</b>  | 9.3         | 5.9          | 5.6            | 1              | 1                |
| Born overseas in non-English-speaking country (%)  | <b>9.0</b>  | 10.1        | 20.9         | 19.1           | 5              | 4                |
| Immigrants from non-English-speaking countries arriving in Census year or previous 3 years | <b>33</b>   | 21          | 5,341        | 106,428        | 4              | 4                |
| Catholics of Australian Indigenous origin  | <b>27</b>   | 6           | 2,725        | 133,528        | 3              | 4                |
| Speak language other than English at home (%)  | <b>9.1</b>  | 8.7         | 23.0         | 20.4           | 4              | 3                |
| Not proficient in English <sup>7</sup> (%)   | <b>0.6</b>  | 0.6         | 3.1          | 2.6            | 5              | 4                |

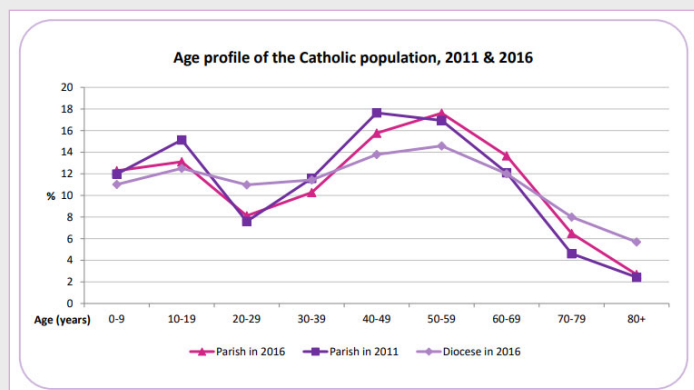
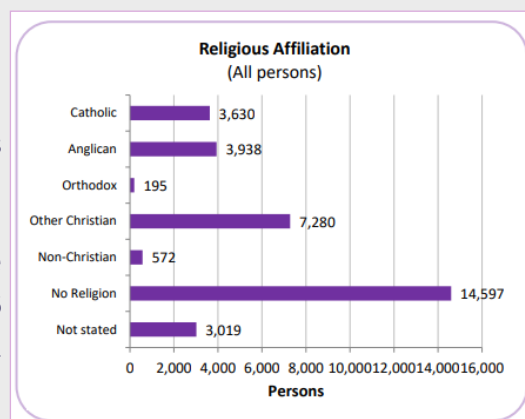
# Unpacking your 2016 Parish Social Profile

## PARISH DETAILS (pages 9-25)

A major section of the report consists of parish details—pages that explore the summary features provided in the earlier sections in greater depth. These tables and graphs allow for deeper analysis of the nature of your Catholic community as you plan particular areas of ministry. Some examples of important resources provided in these pages are:

**Religious Affiliation (Graph on Page 9) (shown right):** This graph provides figures for Catholics and those belonging to other religious groups living within the parish boundaries.

**Age Profile (Graph on Page 11) (shown below):** This graph is an age profile of Catholics, grouped in 10-year intervals. Along with the 2016 figures, comparisons are also made to Catholics in the parish in 2011 and to your diocese in 2016.



**Table 13 (shown below):** This table provides figures of the religious affiliation of couples in your parish by their social marital status. The table provides figures of both de facto and registered marriages for Catholic couples, those in mixed marriages and for Catholics who are married to a non-Christian person or someone whose religious affiliation is not known.

| Table 13: Religious affiliation of couple by social marital status | In a registered marriage | In a de facto marriage | Total couples | % couples in de facto marriages |
|--|--------------------------|------------------------|---------------|---------------------------------|
| Both persons Catholic  | 355                      | 43                     | 398           | 10.8                            |
| One person Catholic, the other non-Catholic Christian              | 483                      | 72                     | 555           | 13.0                            |
| One Catholic, the other not Christian or Not stated                | 363                      | 94                     | 457           | 20.6                            |
| <b>Total</b>   | <b>1,201</b>             | <b>209</b>             | <b>1,410</b>  | <b>14.8</b>                     |

**Table 17 (shown below):** This table provides figures of the household composition of individuals and families in your parish. A family is defined by the Australian Bureau of Statistics as two or more persons, one of whom is at least 15 years of age, who are related by blood, marriage (registered or de facto), adoption, step or fostering, and who are usually resident in the same household. Family members who live elsewhere are not included in the Census definition. The figures in this table show the number of households that are fully owned or being purchased, those that are rented and those that are of another status. The table also indicates how many people live alone, below and above age 35. The number of group households in the parish are also shown in this table.

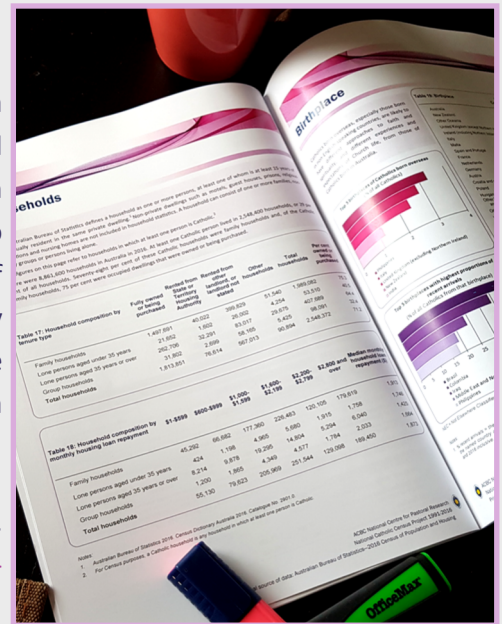
| Table 17: Household composition by tenure type | Fully owned or being purchased | Rented from State or Territory Housing Authority | Rented from other landlord, or landlord not stated | Other households | Total households | Per cent owned or being purchased |
|--|--------------------------------|--|--|------------------|------------------|-----------------------------------|
| Family households                              | 1,488                          | -  | 127  | 34               | 1,649            | 90.2                              |
| Lone person aged under 35 years                | 16                             | -  | 3  | 3                | 22               | 72.7                              |
| Lone person aged 35 years or over              | 187                            | -  | 38   | 16               | 241              | 77.6                              |
| Group households                               | 25                             | -  | 3  | 6                | 34               | 73.5                              |
| <b>Total households</b>                        | <b>1,716</b>                   | <b>-</b>   | <b>171</b>   | <b>59</b>        | <b>1,946</b>     | <b>88.2</b>                       |

# Reflecting on your 2016 Parish Social Profile

## Reflective Questions

Reflective questions encourage us to look deeper at the demographic data reported in various tables and graphs in the 2016 Census Parish Social Profile. Throughout your profile, you will find these questions included in the commentary on each page. These questions are offered as a guide to help pastoral leaders identify and respond to the challenges and needs of their parish communities. Below are further questions related to key variables of age, place of birth, families, educational qualifications, income and employment and occupations to help you ponder about the data provided in your profile.

You will need your parish profile to help you work through these questions. Download a copy here: <https://ncpr.catholic.org.au/2016-parish-social-profiles/>



**Age:** Refer to the Age profile chart on Page 11. How has the age profile of the parish population changed over the last five years?

Of the figures reported in Table 1: Population (Page 4), which do you think have been particularly significant for the life of the parish? How does the median age of your parish compare with those reported for your diocese and with Australia as a whole?

**Families:** Refer to Table 18 on page 16 (Household Composition by Monthly Housing Loan Repayment). Are there a significant number of families under stress to meet mortgage repayments? How might this have changed under the current COVID-19 economic situation? What impact will this have on the usual monetary contributions these families have made to your parish in the past?

Refer to Table 14 on page 14 (Family composition by weekly family income). Are there a significant number of one-parent families in your parish? What types of pastoral support does your parish provide for such families? Has the number of one-parent families in the lowest income bracket increased since 2011? (*You will need to look at the same table in your 2011 parish profile, available here: <https://ncpr.catholic.org.au/2011-parish-social-profiles/>*)

**Birthplace:** For Birthplace figures, refer to Table 19 on Page 17. How is the chart showing the top 5 birthplaces of recent arrivals reported in 2016 different from 2011 (*You will need to check your 2011 profile as well*)? What are some new pastoral strategies that might need to be put in place to respond to this change?

**Income:** Refer to Table 23 on page 21 (Type of educational institution attending by weekly income of student's family). For some families, sending their children to a Catholic school is a choice, while for other families their level of income restricts any choice they may have. Some parishes, particularly those in rural areas, don't have a Catholic school located within their boundaries, so Catholic parents have further limited choices. Which groups have the highest reported figures? How might the parish be able to support students at non-Catholic schools?

**Educational Qualifications:** Refer to Table 24 on page 22 (Highest Qualification attained by Age and Sex). Have the number of Catholic females with a university education increased since 2011 (*You will need to check your 2011 profile as well*)? What challenges and opportunities are presented to the parish as a result of this change? How would you compare this information with the profile of men and women involved in your parish ministries?

# Reflecting on your 2016 Parish Social Profile

**Occupation and Employment:** Refer to Table 3 on page 5 and Tables 25 to 27 on pages 23-25. How have the changes in the employment or occupation status of Catholics (by sex, age groups and family composition) over the last five years affected the life in your parish or your parishioners' involvement in pastoral activities?

Social changes such as a shift in the number of people with higher educational qualifications, a greater number of females entering the workforce or the increased pressure of financial obligations of families, forcing both partners into employment, can considerably affect the level of parishioner involvement and the ways in which people engage with their parish community. Keeping abreast of these shifting patterns in your community and the changing needs of individuals and families is an absolute must in order to ensure the ongoing effectiveness of pastoral programs and activities. These changes also present leaders with new opportunities to refine current pastoral initiatives or develop new ones to ensure that parish continues to remain vital well into the future.

## Journey to Plenary Council 2018-2020 Update

### Postponement of Plenary Council assemblies

Over the past few months, COVID-19 (Coronavirus) has caused significant disruptions to our family, spiritual and working lives. COVID-19 has forced leaders across all walks of life to make many difficult decisions. As you may be aware, the first assembly of the Plenary Council was scheduled to be held in October 2020. However, due to the COVID-19 Pandemic, both assemblies have now been postponed. The two Plenary Council assemblies have been rescheduled to October 3-10, 2021 for the first assembly to be held in Adelaide, and July 4-9, 2022 for the second assembly to be held in Sydney. The full media release relating to the rescheduling is available here:



<https://mediablog.catholic.org.au/dates-locked-in-for-plenary-council-assemblies/>

### Release of Working Group Discernment Papers

As a part of Phase 2 of the Plenary Council process, six Working Groups were constructed to formulate responses to each of the national themes. Early in June 2020, these Working Group Discernment Papers were released. They are available at the Plenary Council website and can be accessed here:

<https://plenarycouncil.catholic.org.au/continuing-the-journey-of-discernment/>

Each Discernment Paper tries to honour the pastoral concerns expressed in the National Report: *Listen To What The Spirit Is Saying: Final Report for the Plenary Council Phase 1: Listening and Dialogue*, compiled by the NCPR in 2019. Each Working Group Discernment Paper unpacks the key concepts and theological beliefs of the theme guided by Gospel passages, Encyclicals, Papal homilies and addresses, and theological writings. Pastoral realities of the themes are then presented, informed by participant responses to Phase 2's 'Listening and Discernment' process. The Discernment Papers conclude with a series of proposals, which will help inform the construction of Plenary Council session one agenda to be held in Adelaide in October 2021.

# Extended Profiles

This year, we continue to offer parishes the opportunity of obtaining an Extended Profile. The recently delivered Parish Social Profiles contain data specific to each parish, but the text in each report is generic. In an Extended Profile, the parish will receive a commentary that is written specifically for that parish and will take the local circumstances into account.

## What will an Extended Profile contain?

- Changes in demographic characteristics over time, for 25 years or more where possible
- Socio-Economic Indexes for Areas (SEIFA) for the parish, showing areas of disadvantage and advantage
- Mass attendance figures and changes over time
- Detailed tables of additional data
- If a parish participated in the 2016 National Church Life Survey (NCLS), survey data can also be incorporated into the Extended Profile (for additional cost)
- Pastoral strategies to suit the local situation

A member of the NCPR can also visit a parish to present the Extended Profile and discuss it with key leaders, the parish pastoral council, or to a meeting of the whole parish. Alternatively, parishes may prefer to make use of the services of their own diocesan consultants to help present the Extended Profile to the parish community.

## How much does it cost?

- A standard Extended Profile, with the above components, will cost \$500
- Incorporating NCLS results will add an extra \$250 to the above cost
- A visit by an NCPR staff member to a parish to present it will also cost \$500, plus any costs associated with travel
- An online presentation via video conferencing can also be arranged for a fee of \$250

## Want something a bit different?

If parishes have quite specific needs beyond those outlined in the above, the NCPR can also discuss even more customisation of reports. We have access to a wealth of data not publicly available, and can tailor any report to a parish's requested needs.

## How can I place my order?

Please have a chat to one of the NCPR staff (contact details on the last page of this newsletter), or send an email to: [ncpr@catholic.org.au](mailto:ncpr@catholic.org.au)



### COMING SOON 'TRAIN THE TRAINER' WORKSHOP

The NCPR plans to organise an online 'Train the Trainer' workshop for diocesan staff and other leaders to help assist parishes in understanding their social profiles. All dioceses and key Catholic agencies will be contacted regarding this in the coming month.

# Special Reports: 2016 Census

## New Reports from the 2016 Census

In addition to the Parish Social Profiles, the NCPR has now produced two new reports of 2016 Census data on the catholic population. These are:

| Diocese    | Catholic | Other   | Total   |
|------------|----------|---------|---------|
| Adelaide   | 10,000   | 10,000  | 20,000  |
| Brisbane   | 15,000   | 15,000  | 30,000  |
| Burke      | 5,000    | 5,000   | 10,000  |
| Canberra   | 8,000    | 8,000   | 16,000  |
| Geelong    | 12,000   | 12,000  | 24,000  |
| Gold Coast | 18,000   | 18,000  | 36,000  |
| Heidelberg | 20,000   | 20,000  | 40,000  |
| Melbourne  | 25,000   | 25,000  | 50,000  |
| Murray     | 7,000    | 7,000   | 14,000  |
| Newcastle  | 11,000   | 11,000  | 22,000  |
| Perth      | 9,000    | 9,000   | 18,000  |
| Sydney     | 22,000   | 22,000  | 44,000  |
| Tasmania   | 4,000    | 4,000   | 8,000   |
| Total      | 150,000  | 150,000 | 300,000 |

1. Australian Dioceses by Religious Affiliation and Per Cent Catholic, Census 2016
2. Australian Parishes by Religious Affiliation and Per Cent Catholic, Census 2016

These reports provide data for the whole of Australia grouped by diocese or parish. For each region, they provide figures of the Catholic population, along with data for other religious groups. The reports can be accessed from the NCPR webpage: <https://ncpr.catholic.org.au/national-catholic-census-project/> and keep watching—more will be added in the coming months. Catholic organisations can also obtain the Excel files on which these pdfs are based. Please contact our office to order these for a small fee.

**Customised national, diocesan or parish reports based on other variables used in the 2016 Census are also available to order. Please contact our office to discuss your needs with us.**

## Experiences of a Volunteer

*I began volunteering for the NCPR as a Research Assistant in the month of February 2020 and have been supporting Dr Trudy Dantis and her team in their research projects. Soon after induction, I was introduced to what was known to be a mammoth project—creating the parish and diocesan social profiles.*



*I (ignorantly) equated creating the social profiles to downloading ABS data and representing it in a more legible and visually-appealing format. But it took me less than two weeks of working with the team to realise how much more than that the process was, and why it was gargantuan.*

*First, as an outsider to the process, it was a revelation to me that ABS boundaries did not match parish boundaries. Which meant that, for the 1,297 profiles that were to be generated, parish boundaries had to be created and matched with 57,000+ statistical areas as defined by the ABS. This also led to the creation of a few ‘residuals’—statistical areas that are part of the diocesan/national areas, but not of any parish. These had to be dealt with separately, so that they represented the correct numbers.*

*Another element of the complexity was perturbation—the ABS practice of randomly adjusting data values to prevent the identification of an individual or a family. This meant there would be a deliberately introduced minor ‘error’, which caused the numbers in the tables to not add up. One humungous task that I was a part of was to neutralize that effect by checking the calculations and data for each table and graph for every parish (which were a little over 55,000 in all) to ensure that we reversed the change caused by randomization, resulting in cells adding up to totals.*

*This is well, just the tip of the iceberg. I am astounded at the amount of effort that goes into the process right from acquiring the ABS data to the distribution of social profiles—effort that spanned many months—in checking and rechecking the data to ensure its accuracy and its representation.*

*I thank the NCPR for an opportunity to gain an insight into a process I was hitherto oblivious to. I’m pleased to be part of the team that presents to Australian diocesan and parish leaders data and tools to help them effectively lead the Catholic community. I continue to help with the creation of specialised reports based on 2016 Census data.*

— Lavina Thomas

# NCPR Staff during Covid-19

During Covid-19 restrictions, the NCPR staff have continued to work from home. Staff meetings are being run online (*see right*), and other work is organised via email or phone. There will soon be a staged return to work in some locations and we hope to have more details in our next newsletter. For now, our best contact is via email.

We continue to work on a number of research projects and should have some interesting reports coming soon on 2016 Mass Attendance data and the 2018 Australian Survey of Social Attitudes (AuSSA) on Religion. More details in our next newsletter. In other news, Marilyn Chee, who previously joined us as a casual worker, will now continue her role as a part-time staff member. We are glad to have her on board.



*Above: NCPR staff at our recent online meeting*

Note: The previous Melbourne office phone number has been disconnected.

All Melbourne staff can be reached at their email addresses.

**Please direct all phone enquiries to our Canberra office at 02 6201 9812.**

## NCPR Staff

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