

AMERICA MAGAZINE NATIONAL SURVEY OF ADULT CATHOLICS

— JULY 2021 —

PART I

Mark M. Gray, Ph.D., Senior Research Associate
Thomas P. Gaunt, SJ, Ph.D., CARA Executive Director
Autumn Gray, Research Assistant



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A JESUIT MINISTRY

Research Method

CARA surveyed 1,050 self-identified Catholics from May 21 to June 4. The survey was taken online and was available in English and Spanish (82% responded in English and 18% in Spanish). CARA programmed and hosted the online survey. The sample was provided by Qualtrics from actively managed, double-opt-in survey research panels. Self-identified Catholics were sampled randomly from these panels. Quotas and weighting for generation and ethnicity are used to ensure representativeness of the sample to the adult Catholic population relative to the most recent estimates in the General Social Survey (GSS). The religion of selected respondents was verified with the first survey question. Respondents received incentives for their participation. Responses were screened and quality checked for those who did not complete the survey or who responded too quickly without considering questions. Because the survey did not use probability-based sampling a traditional margin of error cannot be calculated. When opt-in panels are used a credibility interval is used. For this survey this is 3.5 percentage points.

This report provides the frequency of response to all survey questions as well as statistically significant sub-group differences by gender, generation, ethnicity, and frequency of Mass attendance.

Demographics and Background

Fifty-seven percent of respondents are female and 43% are male.¹

<i>Are you...</i>	
Male	43%
Female	57%

The largest segment of the adult self-identified Catholic population in the United States is of the Post-Vatican II Generation (born between 1961 and 1981). In popular culture, this generation is known as Generation X. They represent 41% of adult Catholics. Millennials (born 1982 or later) represent 31%, and the Vatican II Generation (born 1943 to 1960) is 23% of Catholics. Five percent are of the Pre-Vatican II Generation (born before 1943).²

<i>Generation</i>	
Pre-Vatican II (born before 1943)	5%
Vatican II (born 1943 to 1960)	23%
Post-Vatican II (born 1961 to 1981)	41%
Millennial (born 1982 or later)	31%

Fifty-five percent of adult Catholics self-identify their ethnicity as non-Hispanic white and 35% as Hispanic or Latino. Three percent are Asian or Pacific Islander, 2% black or African American, and 1% American Indian or Native American. Four percent identified as some other race and/or ethnicity.

<i>Which of the following best represents how you self-identify your race and/or ethnicity? Check all that apply</i>	
African American, black, African, Afro-Caribbean	2%
American Indian, Native American, Native Alaskan	1%
Asian, Pacific Islander, Native Hawaiian	3%
Hispanic or Latino	35%
Non-Hispanic white, Caucasian, European descent	55%
Some other race or ethnicity	4%

¹ In the 2018 General Social Survey (GSS), 54% of Catholic respondents were female and 46% were male.

² The youngest adult respondents in 2021 were born in 2003. There is ongoing debate about what to call the next generation and in what year this generation begins. In popular culture they are referred to as Generation Z or iGen. Most generations span 20 or more years. With the oldest Millennials being born in 1982 this generation likely spans at least to those born in 2002. Some speculation is Generation Z begins with those born in 2005.

Six percent of adult Catholics have less than a high school diploma. One in five has graduated high school as their highest level of education. Thirty-one percent report attending some college, 24% have earned a four-year degree, and 19 have attended graduate or professional school.

<i>What best describes your highest level of education?</i>	
Less than high school graduate	6%
High school graduate	20%
Some college	31%
Four-year college degree (i.e., a Bachelor's degree)	24%
Graduate or professional school	19%

Fifty-four percent of adult Catholics are married and 21% have never been married. Eleven percent are divorced, 5% widowed, and 2% separated. Seven percent are living with a partner.

<i>What best describes your marital status?</i>	
Married	54%
Never married	21%
Divorced	11%
Living with a partner	7%
Widowed	5%
Separated	2%

In the wake of 2020 and the election of a Catholic president, 42% of Catholics self-identify as Democrats (7% are independents that lean toward the Democrat Party). Twenty-six percent identify as Republicans (7% are independents that lean toward the Republican Party). Fifteen percent are independents that do not lean toward either major party and 3% identify with some other political party.

Generally speaking, do you usually think of yourself as a Republican, a Democrat, an Independent, or what? Do you think of yourself as closer to the Republican or Democratic party?

Democrat	42%
Leans Democrat	7%
Independent	15%
Leans Republican	7%
Republican	26%
Other party	3%

Twenty-eight percent of adult Catholics reside in the South, 24% in the Northeast, 27% in the West, and 21% in the Midwest.

Region	
Northeast	24%
Midwest	21%
South	28%
West	27%

Religious Practice and Worship

Twenty-one percent of Catholics attend Mass at least once a week. This is consistent with pre-pandemic estimates representing a “return to normal” for many in June 2021 when it comes to attendance at religious services. At the same time, 7% report still watching Mass on television or online due to the pandemic. Twenty-one percent attends Mass at least once a month, and 26% a few times a year. Nearly a quarter rarely or never attend Mass. One percent report being unable to attend Mass due to their health or physical ability to attend.

<i>Aside from weddings and funerals, about how often do you attend Mass?</i>	
More than once a week	5%
Every week	16%
Almost every week	11%
Once or twice a month	10%
A few times a year	26%
Rarely or never	24%
Watch Mass online or television due to the pandemic	7%
Homebound, shut-in, sick, unable to get out	1%

Outside of attending Mass, 23% of adult Catholics report involvement in a group or community of people who meet to regularly practice their faith. Seventeen percent are members of a community that provides service to others, and 4% are in a group that seeks to evangelize and spread the faith to others. About six in ten are not members of groups who practice their faith outside of attending Mass.

<i>Besides attending Mass at your parish, do you currently participate in any Catholic group or community of people with whom you regularly meet to?</i>	
Check all that apply	
Practice your faith (e.g., Bible study, prayer, devotions, faith sharing)	23%
Provide service to others	17%
Evangelize and spread your faith to others	4%
None of the above	61%

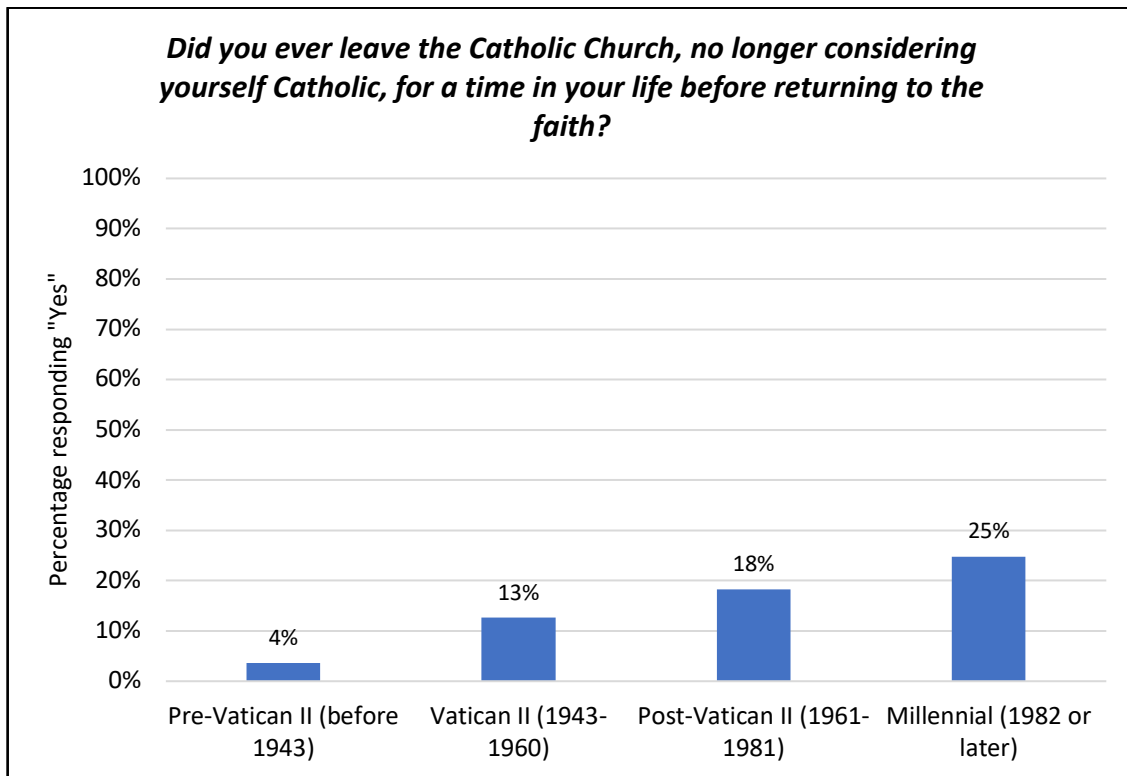
Sixteen percent of respondents have served as altar servers, 8% as lectors, 8% as catechists, and 8% as a youth minister. Seven percent have served as ministers of Holy Communion, 6% as ushers or ministers of hospitality, and 5% as young adult ministers. Three percent have served in music ministry, 3% have been an RCIA team member or sponsor, and 2% have been involved in high school campus ministry. Fifty-six percent of adult Catholics haven't served in any of these positions at some point in their life.

<i>Have you served in any of these ministries in a Catholic parish?</i>	
Altar server	16%
Lector	8%
Catechist	8%
Youth ministry	8%
Minister of Holy Communion	7%
Usher/minister of hospitality	6%
Young adult ministry	5%
Cantor or music ministry	3%
RCIA team member/sponsor	3%
High school campus ministry	2%
None of the above	56%

Eighteen percent of adult Catholics have left the Catholic Church for a time at some point in their lives before returning to the faith.

<i>Did you ever leave the Catholic Church, no longer considering yourself Catholic, for a time in your life before returning to the faith?</i>	
Yes	18%
No	82%

Younger Catholics are more likely than older Catholics to report that they left the Catholic Church for a time before returning to the Church. Only 4% of the Pre-Vatican II Generation report leaving at some point compared to 25% of Millennials.



The 18% of respondents who indicated they had left for a time before returning to the Catholic Church were asked why they left as an open-ended question.³ Among these respondents the most common causes were related to losing interest in the faith or other priorities becoming more important followed by disappointment in the Church, and a lack of belief in Church teachings and/or in God.

Briefly indicate why you left:
 Respondents who indicated leaving Catholicism for a time

Lost interest or importance/other priorities	21%
Distrust/disillusionment/disappointment with the Catholic Church	17%
Lost belief	12%
Traumatic life experience	10%
Switched religions, spouse/family of other faith or switched faiths	9%
Issue with specific priest, parish, or community	5%
Sex abuse crisis	4%
Other reason	27%

³ Spanish responses have been translated to English and grammar has been corrected for readability. Weighting is not used for the analysis of open-end, qualitative analysis.

The most common reason cited for leaving the Catholic faith for a time is a loss of interest or other priorities becoming more important (21%). Examples of these comments include:

- *Because I don't have time*
- *Because it wasn't my interest*
- *Being busy working*
- *Disinterest*
- *I didn't have time nor the energy for it*
- *I was young and in the Navy and didn't care*
- *Just didn't follow for years*
- *Just don't go to church*
- *Just drifted away*
- *Lost interest*
- *I got tired of attending*
- *There was nothing. Just stopped going*
- *Not interested*
- *Because I didn't have to go*
- *The Faith was not important to me. But later I realized how important it was*
- *Too busy to attend church*
- *Too much of disturbance*
- *While attending college, I fell into a world where my religion wasn't important*

The next most common reasons were related to distrust of the Church or disillusion or disappointment with the institution (17%). Examples include:

- *All they want is your money*
- *Disenchantment*
- *Disillusionment and betrayal*
- *Disillusion with the Church*
- *Felt the church cared more about donating money than other more important things*
- *Hypocrisy of other members*
- *I became disheartened by the hypocrisy that I was experiencing. Christians are supposed to be loving, caring and compassionate. When I can't get that from a priest, I feel abandoned and unappreciated*
- *I believed, and still do, that the Catholic Church is a hypocritical organization.*
- *I did not like what was going on in the Church*
- *I realized my religion is Catholic but that is just a set of rules. My faith believes in Christ, and that is why I have faith again*
- *I was disgusted with some people's attitude. They were hypocrites thinking they were better than everyone else*
- *I was not happy with the Church*

- *I was tired of hearing homilies about money and disillusioned by what was happening in the Church*
- *Fed up with all the man-made rules*
- *The Catholic Church is full of hypocrisy*
- *The Church seemed more concerned with unimportant internal matters than with the salvation of souls*
- *the Church was sexist*

Ten percent who left the faith for a time did so after a traumatic event in their lives. As these respondents describe in their own words:

- *Angry at God because my first child was stillborn*
- *Bad divorce*
- *Divorced and thought I was kicked out of the Catholic Church*
- *Had doubts when my Dad died*
- *I had an emotional crisis in my life*
- *I was depressed*
- *I was going through a difficult time of my life. I felt abandoned. I felt alone*
- *I was lost for a time in my life*
- *Lost faith as child when my pet died and I offered God the Beatles White Album and my new Rawlings baseball glove, my most valued possessions but there was no ascension of the guinea pig*
- *Mental health issues*
- *Military service/Vietnam*
- *Personal tragedy. Caused me to lose my way*

Nine percent of those who left the faith for a time cited switching their religious affiliation. Sometimes this was related to a change in their family. Examples include:

- *I got another place to worship*
- *I had married outside of my faith*
- *Someone I was working with helped me to reconnect to my faith but in an Episcopal Parish which had a bible study and meeting once a week studying the bible. he I started attending the Wednesday night service also at that parish. I really like the people and we all met at the leader's hours. It was great. Then it disbanded. I did return to my regular Church when I met another Faith Sharing Group, and we still meet today. There is nothing like sharing your faith with like people who don't judge.*
- *Joined Latter Day Saints church*
- *Marriage*
- *I met in another religion*
- *My mom didn't go as much anymore so me and my siblings never went*
- *My wife was Mormon and wouldn't marry me from another religion, so after divorce I went back to my Catholic church*

- *Needed to become a Lutheran*
- *Because I felt alone and Jehovah's Witnesses approached me, in very vulnerable moments, however I realized that it was the worst mistake of my life*
- *To join the Christian Science Faith*
- *When married. My new husband wasn't the same religion*

Five percent of those who had left for a time cited an issue with a specific priest, parish, or parish community as their reason for leaving. Examples include:

- *A priest was not helpful during a difficult time in my life*
- *Because of people who were in charge of the youth minister*
- *Because the church was closed*
- *I was harassed by members of the church about my sex life and being on contraceptives as well as my opinion in being pro-choice.*
- *I was offended by something a priest at my church told me*
- *Because people who attend the Catholic Church criticize your dress when you go to Mass on a Sunday*

Another 5% indicated they left the Church for a time because of the clergy sex abuse crisis. Examples include:

- *Because of all the priest scandals*
- *Church abuse cases*
- *The issue of priests having pedophile relationships with altar boys really upset me.*
- *I am continually disappointed by the mishandling of sexual abuse*
- *I lost faith when priest started being accused of sexual abuse. There were cases in my local church where I attended so I stopped being Catholic.*
- *My faith waivered and I was disappointed in the Catholic Church for its handling of the pedophile problem*
- *Sexual molestation*
- *When the scandals started I was not sure if this was the religion for me*

More than a quarter (27%) of respondents who had left for a time provided reason(s) that did not fit into any of the previously mentioned categories. These comments include:

- *After serving in US Army*
- *Alcoholism*
- *American Catholics are very different from the church I grew up in Germany*
- *Cannot say*
- *Don't know why I still believe in the Church and I pray at home*
- *Lack of transport*
- *I was forced to*
- *I was young!*

- *It's not easy to accept*
- *Personal reason*
- *moved to a different area and lived independently*
- *No comments*
- *I was not happy*
- *None*
- *Because of the COVID and because I was a bit far from where I lived*
- *For the pandemic*
- *For my change of life*
- *For personal reasons*
- *Events in my life forced me to change country residence and when I adapted I could not find a Catholic church*
- *This is way too personal to write down*
- *Too formal*
- *Too much stress*
- *Too much structure*

Reactions to Clergy Sexual Abuse Allegations

Thirty percent of adult Catholics say they pay “a great deal” of attention to national news and 29% say they pay “quite a bit” of attention to this. An additional 26% say they pay “some” attention.

<i>How much attention do you pay to national news on television news shows or in daily newspapers?</i>	
A great deal	30%
Quite a bit	29%
Some	26%
Very little	11%
No attention at all	4%

Attention to the issue of clergy sexually abusing minors mirrors attention to national news. Twenty-nine percent pay “a great deal” of attention to this and 25% pay “quite a bit” of attention to this. Twenty-seven percent say they pay “some” attention to this issue.

<i>How much attention would you say you have paid to the issue of clergy sexually abusing minors in the Catholic Church?</i>	
A great deal	29%
Quite a bit	28%
Some	27%
Very little	10%
No attention at all	6%

Weekly Mass attenders and those watching Mass online or television due to the pandemic are among the most likely to pay “a great deal” of attention to the issue of clergy sexual abuse of minors (39% and 35%, respectively). Those attending Mass a few times a year or less often are less likely to pay this level of attention to this issue (21%).

Post-Vatican II and Millennial Generation Catholics are among the most likely to pay “a great deal” of attention to the issue of clergy sexual abuse of minors (34% and 34%, respectively). Vatican II Generation Catholics are less likely to pay this level of attention to this issue (18%).

Democrats are more likely than Republicans to pay “a great deal” of attention to the issue of clergy sexual abuse of minors (35% compared to 25%).

Respondents were asked what they believe to be the main causes of the sexual abuse crisis. This was an open-ended question where answers were provided in each respondent's own words.

<i>What do you consider to be the main causes of the sexual abuse crisis in the Catholic Church?</i>	
Don't know	23%
Celibacy/abstinence/not allowed to marry	22%
Church leadership decisions/mistakes/covering up	18%
Bad priests	15%
Homosexual priests	3%
Trusting priests too much, leaving children alone with them	3%
Other	19%

The most common response to the question, by 23% of respondents, was "don't know." Examples include:

- *Can not speculate*
- *Do not know*
- *Do not know why anyone would abuse children*
- *Have no idea*
- *I am not certain*
- *I cannot answer that question. I don't know why*
- *I do not have a clue*
- *I have no idea*
- *I honestly don't know*
- *I'm not sure*
- *Really have no idea*
- *Uncertain*

The second most common response, including 22% of comments, referenced celibacy, sexual abstinence, and the inability of priests to marry as a cause of the crisis. Examples include:

- *Abstinence*
- *Because they are not married their feeling are stifled*
- *Being alone*
- *Celibacy*
- *I believe that the main cause of this is the fact that priests do not marry*
- *I think if priests were allowed to marry maybe this wouldn't happen*

- *Lack of allowing father to get married*
- *Lack of sexuality with women*
- *Marriage is the answer*
- *Might have something to do with priests not allowing to marry*
- *No sexual stimulation*
- *Priests cannot marry and therefore commit sexual abuse*
- *Priests not being able to marry or date*
- *The vow of celibacy is not for everyone*
- *Their vow of abstinence*
- *Their vow of celibacy*

Eighteen percent of comments found fault with the institutional Church and/or its leadership. A clear segment of these responses reference failures in screening candidates or faults seminaries. Another references the Church seeking to keep allegations secret. Examples include:

- *I believe that the Church protects these predator child abusers*
- *Letting deviants into the clergy*
- *There is no supervision of those who preside over our churches*
- *Pervert deviants drawn to that collection of predatory scum and protected at every level by their deviant superiors*
- *Authority looked the other way for years*
- *Bad management on the bishops' part. Should have been discovered sooner and shared with police and parishioners*
- *Bishops and cardinals did not do enough to stop it or excommunicate the priest immediately once they found out about it*
- *Cases of abuse within the church not being reported*
- *Cloak of secrecy*
- *Constantly covering up*
- *Covering up pedophiles sneaking into the church, allowing people who are sick to stay hidden and not get help*
- *Diocese not punishing priest and moving them to different parishes*
- *Hierarchy not punishing priests*
- *I consider that it is a lack of regulation*
- *Ineffective screening of new religious candidates*
- *Lack in background checks, testing*
- *Lack of control*
- *Lack of counseling for priest*
- *Lack of oversight from Bishops to Rome. Turn a blind eye attitude*
- *Leadership Listening to attorneys originally trying to cover up abuse and not learning from their original errors and complicating through stupidity*
- *No vetting good priests*

- *Poor evaluation of candidates*
- *Poor screening of seminary students*
- *The Catholic Church is very hush hush about sexuality and anything in the like. I believe this is what causes sexual abuse In the Catholic Church. Sexual feelings are bottled up and they spilled over and thus result in this issue*
- *The Church did nothing to stop it*
- *The closed nature of the church hierarchy combined with a belief that letting such events be known would hurt the institution as a whole*
- *The lack of leadership, accountability and morals*
- *The priests' supervisors did not make sufficient efforts to report, nor to alter the actions of the offending priests and their duties as to interactions with others*

Fifteen percent of comments places the blame on bad priests. Examples include:

- *A sick mind*
- *Bad apples*
- *Bad priests*
- *Deviants*
- *Flawed human beings*
- *Individual degenerates*
- *Issues with the abuser*
- *The abuser is out of his mind*
- *Depraved men*
- *Many priests are bad*
- *Lots of bad people*
- *Men taking advantage of younger innocent boys*
- *One bad person out of a million*
- *Pedophiles in hiding*
- *People of authority abusing their power*
- *People that are abusive*
- *Perverved people are in every church*
- *Perverts disguised as priests the church turning a blind eye*
- *Priest taking advantage of young kids not allowed to have sex and as a human they have urges*
- *Priest think they are above the law*
- *Priests losing their faith*
- *Priests that are child molesters*
- *Sick men*
- *Sick minds*
- *The actual pedophile priest!*
- *There are bad people in the Church as well as out of the Church*
- *They need psychological help*

- *Wrong men in service*

Three percent of responses reference homosexuality as a cause. Examples include:

- *These priests have urges to have sex with people. A lot of them are gay also*
- *Many priests are pedophiles and homosexuals. They gravitate toward situations that gratify their needs*
- *Admitting homosexuals into the priesthood*
- *Allowing homosexuals into seminaries*
- *Gay men becoming priests.*
- *Gay priests*
- *Gays infiltrating the faith*
- *Homosexual priests. Homosexuals are present in the Catholic priesthood at ten times, or more, than their presence in the general male population*
- *Homosexuality*
- *I believe it was a ploy for gay men to hide and prey on young kids*
- *Infiltration of gay and enabling clerics*
- *LGBT community*
- *Many become priests because their families do not accept homosexual people*
- *Some of the men were homosexual to begin with. Some are just lonely because of their profession*
- *Too many gay priests as well as immature*

Three percent believe the trust placed in priests and leaving children alone with them created a situation where abuse became possible. Examples include:

- *I consider that the cause is the trust that people give even a man because that is what a priest is a man we cannot entrust our children to any person*
- *Leaving children alone with strangers*
- *Leave children alone*
- *Too confident to leave your child to a complete stranger*
- *Too much trust*
- *The breach of trust*
- *Lack of communication with the children and a lot of confidence in the parents*
- *Having too much "faith" in the priests as being absolutely religious and law abiding.*
- *I personally think it's because of the lack of thinking everyone's good and putting in trust in people who don't deserve it.*
- *I think it's because people put so much trust into their priest and such they forget to have their hair up and unfortunately bad things happen but it's not the victims' fault*
- *I think the main cause would be that people trust them and they think they can get away from anything.*
- *The naivety of the people*

- *Parents trust everyone*
- *Most people trust these people and let their guard down*
- *Parents being too trusting with the clergy*
- *Take advantage*
- *Take advantage of trust*
- *taking advantage*
- *Taking advantage of trusting innocent boys who assume they are safe there*
- *Trust of men*

The remainder of comments did not fit within any of the thematic groups described above. These include the following examples:

- *Claims of abuse to get money*
- *Clericalism*
- *First of all, it occurs everywhere not just in the Catholic Church. The main causes anywhere are poor education and vigilance*
- *I prefer not to answer*
- *I think it's a crisis everywhere*
- *Intolerance and lack of policing*
- *It's a news media event to make money off the church. Most of these never took place*
- *It's normal every where*
- *It's very bad*
- *The distortion of the vocation of the priesthood*
- *Double standards*
- *The education of parents*
- *Victims' lack of knowledge of how to talk about the abuse*
- *Lack of principles and ethics*
- *Lack of respect and loss of trust*
- *Lack of observance*
- *Lack of prayer life and loss of faith in the Real Presence*
- *Generation types*
- *Values since childhood*
- *Low in faith*
- *Manipulation of the young*
- *Media*
- *Misconception*
- *Misunderstanding of each other*
- *Not taking good care of children and sometimes women dress provocatively*
- *Old boy network*
- *Priests have legal immunity*
- *Relaxation of laws*
- *Satan is trying to break the Church*

Thirty-six percent of adult Catholics have attended safe environment training at a Catholic school, parish, and/or ministry.

<i>Have you ever attended a safe environment training at a Catholic school, parish, and/or ministry?</i>	
Yes	36%
No	64%

Half of Millennial Generation Catholics have attended a safe environment training program compared to 34% of Post-Vatican, 21% of Vatican II, and 25% of Pre-Vatican II generation Catholics. Half or more of those who attend Mass at least once a month have attended a safe environment training program. Minorities of less frequent attenders have been to such a program.

Eighty-four percent of those who have attended safe environment training say that the training prepared them to help prevent or identify sexual abuse.

<i>Do you feel the training sufficiently prepared you to help prevent or identify sexual abuse?</i>	
Percent of all who attended safe environment training	
Yes	84%
No	17%

Ninety percent of those who have attended safe environment training say that the training helped make their school, parish, or ministry a safer place for children.

<i>Do you believe the safe environment training has helped to make your school/parish/ministry a safer place for children?</i>	
Percent of all who attended safe environment training	
Yes	90%
No	10%

Eighty-six percent of adult Catholics believe victim-survivors should receive monetary compensation for the trauma caused by their sexual assault

<i>Do you believe victim-survivors should receive monetary compensation for the trauma caused by their sexual assault?</i>	
Yes	86%
No	14%

About three in ten adult Catholics have heard the sex abuse crisis discussed in a homily at Mass.

<i>Have you heard the sex abuse crisis discussed in a homily at Mass?</i>	
Yes	29%
No	71%

Twenty-six percent of adult Catholics say their parish has formed a listening group in response to the sex abuse crisis.

<i>Has your parish formed a listening group in response to the sex abuse crisis?</i>	
Yes	26%
No	74%

Thirty-four percent of adult Catholics say the sex abuse crisis has affected their willingness to speak positively about faith and Catholicism outside of church circles.

<i>Has the sex abuse crisis affected your willingness to speak positively about faith and Catholicism outside of church circles?</i>	
Yes	34%
No	66%

Thirty-one percent of adult Catholics say the sex abuse crisis has made them embarrassed to bring up to other say that they are Catholic.

<i>Has the sex abuse crisis ever made you embarrassed to bring up to others that you are Catholic?</i>	
Yes	31%
No	69%

Fifty-one percent of adult Catholics say that they believe Pope Francis has at least sufficiently handled the abuse crisis (15% “more than sufficiently” and 36% “sufficiently”). Twenty-nine percent say Pope Francis has “insufficiently” handled the crisis and 20% don’t know how he has handled this.

<i>How do you feel Pope Francis has handled the abuse crisis?</i>	
More than sufficiently	15%
Sufficiently	36%
Insufficiently	29%
Don’t know	20%

Two-thirds of Catholics who attends Mass weekly or more often believe Pope Francis has handled the abuse crisis “sufficiently” or “more than sufficiently.” By comparison, 41% of those attending Mass a few times a year or less often believe this to be the case. Democrats are more likely than Republicans to believe Pope Francis has at least “sufficiently” handled the crisis (59% compared to 49%).

Thirty-three percent of adult Catholics say their parish community has helped them process the sex abuse crisis.

<i>Has your parish community helped you process the sex abuse crisis?</i>	
Yes	33%
No	67%

Those who indicated their parish had helped them process the crisis were asked about what their parish community had done as an open-ended question. The most common things done were discussions about the crisis outside Mass and acknowledgments about what has happened and being open about the issue.

Briefly explain what has been helpful:

Among those who said their parish community had helped them process the crisis

Discussions	32%
Acknowledgement of what happened/openness	18%
Talking about abuse in support groups or therapy sessions	15%
Classes, training, background checks, guidance	12%
Holding those responsible accountable	5%
Faith and prayer	4%
Explanations on what is being done	3%
Providing news and/or data	3%
Other	34%

Nearly a third reference community discussions about the crisis. Examples include:

- *Group discussion with classes*
- *Talk about how to help stop this from happening*
- *Our pastor had a sermon where he read a letter from the Bishop outlining the sex abuse policy for our diocese. He explained it all and said there would be a meeting to continue the discussion. I attended and was pleased at the outline of how our parish would handle any sexual abuse*
- *The speaking out and learning the warning signs*
- *Meetings with members for question and answers*
- *Talking about it and keeping priests accountable*
- *Talking and praying*
- *A lot of talk*
- *It was useful to speak on the subject*
- *By talking about it*
- *Did not hide the information but discussed it within the church*
- *discussed in Mass*
- *Discussed the issue of sick individuals openly and fully*
- *Discussing it*
- *Discussion in the parish between pastors and parishioners*
- *Discussion of issues of sexual abuse*
- *Everyone being to open about it, and being more aware*
- *Fully free airing of facts, feelings, and response by the Church to systemic child abuse by the priesthood from bottom to top*
- *Good discussions on the abuse*
- *Had a meeting with the whole parish. Discussing the problem*
- *Having an after-hours meet for open discussion in a safe environment*

- *Having priests talk candidly*
- *I think they are more careful listening to the parishioners now and parishioners are more aware of the issue.*
- *It has been openly discussed by our priest, and laid bare*
- *It is a difficult tragic problem and discussion is helpful to process it*
- *It was discussed and actions have been put in place to deal with this situation*
- *Just talking about it openly*
- *just talking about the problem*
- *Listening to the congregation*
- *Open dialogue*
- *Open discussion at the coffee hour after Mass*
- *Openly talking about it*
- *Opportunity to discuss the issue without fear*
- *Our local Pastor has held a couple of discussion groups on the subject*
- *Parishioner discussion groups and diocesan newspaper reports*
- *Talking to people better about it*
- *Talking about it helps somewhat*
- *Talking to parishioners*
- *The constant conversation driving the message home to make everyone understand*
- *The parish has addressed it by reaching out to parishioners*
- *They have talked about it to parishioners about abuse once at Mass. I know they were trying to form meetings to discuss it*
- *They talk about it at Mass.*
- *We discuss it openly*
- *We were communicating positively*

Eighteen percent of comments referenced acknowledging the crisis and being open about it. Examples include:

- *By having the priest talk about the abuse and how the Church is now being so open I get a sense that the church is now attacking this head on and encouraging those previously involved to get the help they deserve*
- *Openly discussing the problem, not sweeping it under the rug and assisting victims of abuse with counseling*
- *Priests and bishops acknowledging what has been done and speaking to and with the people*
- *Talking and explaining about the programs available*
- *Training and talks with our Pastor. And honesty from our Pastor*
- *Open discussion*
- *Having everything out in the open*
- *Just being open about the reality of the abuse and the need to be more transparent about how allegations are being addressed by the diocese*

- *Open discussions and informational meetings*
- *Open discussion of actions taken by the diocese*
- *Openness, caring and community understanding*
- *People openly talking about what should change, what's still good about the church, how we can help others*
- *Providing an open forum to discuss our worries about what happened with our pastor*
- *Speak out clearly about abuse*
- *Talking to them to understand why this is happening*
- *Talking about it with people from the church. Discussing why this happened and the clergy getting away with it. Truly horrific*
- *Talking about openly rather than pretending it isn't happened*
- *Talking and acknowledging that it happened. Reform is needed*
- *The church has monthly sessions to address past issues and try to formulate ways to correct them*
- *The idea that it is open to talk about*
- *The priests in my Parish have spoken openly about the ongoing issue of sexual abuse in the Catholic Church and have made strides to address the issue openly and honestly*
- *They are not hiding the facts. These priests have made grave mistakes*
- *They are open and discuss the matter very intelligently. They tried not to avoid the subject*
- *Transparency. Parish Unit Communication*

Fifteen percent of comments cited talking about the crisis in support groups and therapy sessions. Examples include:

- *Together, help the affected people, with a psychologist and helping their aggressor pay, likewise making the environment safer*
- *There are workshops and they try to listen to the victims*
- *Counseling*
- *They offer crisis management training and support for anyone who requests help*
- *Training and support*
- *Emotional support*
- *Conversations props*
- *Being able to talk in private or small groups without criticism*
- *Counseling and phone access*
- *Guidance and empathy*
- *Help me in support morally and spiritually. And lots of encouragement*
- *It paid for several to attend group support*
- *Offering any and all a safe space to openly talk about their trauma and feelings*
- *Guidance and support*
- *Provide assistance to the families of victims of sexual harassment*
- *They have an organization in the church to help people*

- *They have discussion groups*
- *They have given me all the assistance I needed to reach out to people in order to inform them on the awareness campaign on the issue*
- *They provide counseling groups and pamphlets*
- *We do not talk about it during Mass but our parish has a group that meets for victims, families and others who just want to understand this better*

Twelve percent of comments referred to classes and training. Examples include:

- *All adults who are working in any capacity for the church must receive training and testing to be certified. This is whether or not they are ever really working closely with youth. I was a lector and everything I did was right in front of everybody. I took part in training each year. They also check your background every year to see if you have been charged or convicted of anything*
- *All the classes that they offer*
- *Training*
- *Careful training sessions for all those in an active ministry in the parish*
- *Comprehensive follow up, background investigations, security insuring that minors are not alone with one individual. Training updates and requiring for anyone who is with minors to continually update their training*
- *Teaching about sexual abuse has been useful*
- *He brought in security measures*
- *Have attended preventive abuse training and still have ongoing lessons every month. It makes me aware of the situation*
- *Information about child and sexual abuse*
- *Signs of abuse victims and how to prepare our children at home to help you know when they are in danger*
- *Advice on how to handle sexual abusers*
- *They had many classes to help us understand that those men were sick*
- *Training and monitoring*

No other single response category among the 301 comments provided represents more than 10% of responses. Additionally, a third of all responses do not fit together in any category. Collectively, these include the following types of responses:

- *All of it. Hold them accountable*
- *Just because some individuals disgraced themselves ... doesn't mean all Catholics are bad. There needs to be personal responsibility. It begins with the Pope!!!*
- *Placing blame on miscreants*
- *Putting these bastard priests in jail*
- *Faith*
- *A book written by Bishop Barron*
- *Can't say*

- *Data on accusations*
- *Don't care to discuss the issue*
- *Hearing different ideas*
- *I don't know*
- *My parish hasn't had any bad stuff like this we are a good and strong Catholic parish*
- *No comment*
- *Not sure*
- *Praying for the victims of abuse and their families. Praying for peace*
- *Prefer not to answer*
- *Sex abuse isn't a problem in the Church. It had happened in boys and girl Scouts. It also has happened in schools, at doctor's and dentist's offices, in stores etc.*
- *The Bishop mailing before it makes the news*
- *The fact that all parishioners are aware of the past problems and the potential for future problems and the fact that the Church authorities as well as public authorities are now more energetically pursuing courses of immediate corrective actions*
- *The priests have explained that they are very sorry about these situations and are trying to help people that were affected. Most of these incidences happened years ago and many of these priests are now deceased*
- *They are always willing to help out in a crisis*
- *Understanding that it is not every priest and that all priests are not gay*
- *Unknown*
- *Very informative*
- *Victims not at fault*
- *Willingness to admit to past errors*

Respondents were provided with the following text:

In August 2018, a Pennsylvania Grand Jury released a report detailing allegations that 301 clergy sexually abused more than 1,000 minors in six of the eight Catholic dioceses in the state over many decades.

After reading this they were asked if they recalled hearing about this and 47% indicated they had heard about this.

<i>Do you recall hearing about this?</i>	
Yes	47%
No	53%

Men are more likely to recall of the report compared to women (53% compared to 43%). Millennials are among the most likely to recall the report (54%). Non-Hispanic Catholics are more likely than Hispanic Catholics to recall the Grand Jury findings (51% compared to 39%). Those who attend Mass at least once a month and Democrats are especially likely to have heard (57% and 54%, respectively).

Forty-six percent of those who had heard about the grand jury report were able to correctly respond that the instances of sexual abuse described there were more common before 2000.⁴ Thirty-two percent incorrectly responded that the incidence of abuse before 2000 is about the same as it has been since 2000. Twenty-two percent incorrectly believe the incidence of abuse is more common since 2000.

<i>To the best of your knowledge, when were instances of sexual abuse of minors by Catholic priests in Pennsylvania more common?</i>	
If they weren't sure, they gave their best guess	
Percentage of people who recalled hearing about this	
More common before 2000	46%
About the same before and after 2000	32%
More common since 2000	22%

⁴ The Grand Jury report states, "We know that the bulk of the discussion in this report concerns events that occurred before the early 2000's" (p. 6). There are a couple of more recent allegations detailed in their findings. As they note, "Many of the priests who we profile here are dead" (p. 12). Dates for birth, year of ordination, and death are not available for all the accused in the report (some are seminarians or brothers and were never ordained). Forty-four percent of the accused in the report are known to be dead (five were born in the 19th century). Their average age at death was 73. Among the accused who were still alive or presumed alive, the average age at the time of the report was 71. Priests accused of abuse in the Pennsylvania Grand Jury report, on average, were born in 1933 and ordained as priests in 1961.

Among those who recalled the Pennsylvania cases, 44% said their perceptions about the progress the Church has made in preventing abuse had changed.

<i>Did hearing of the Grand Jury report change your perceptions about the progress that the Catholic Church has made in preventing sex abuse?</i>	
Percentage of people who recalled hearing about this	
Yes	44%
No	56%

Among those who had their perceptions changed by the Pennsylvania cases, 41% said their perceptions became more negative and 59% more positive. Note again that the trends in the report show a large decline in the incidence of cases over time—especially after 2000. Thus, respondents aware of the details of the cases may have been reassured that the incidence in abuse had dropped off dramatically in more recent decades.

<i>Did your perceptions about the progress the Catholic Church has made on preventing sex abuse become?</i>	
Percentage of people who recalled hearing about this and whose perception of the Catholic Church progress changed after hearing the Grand Jury report	
More negative (i.e., the Church is not making the progress you thought)	41%
More positive (i.e., the Church is making more progress than you thought)	59%

Thirty-eight percent of respondents have heard of former Cardinal Theodore McCarrick.

<i>Have you heard of Cardinal Theodore McCarrick?</i>	
Yes	38%
No	62%

Men are more likely than women to have heard of Cardinal McCarrick (48% compared to 31%). Those who attend Mass weekly and Democrats are especially likely to have heard (52% and 45%, respectively).

All respondents were then provided with the following text:

In June 2017, the Archdiocese of New York learned of an allegation that Cardinal Theodore McCarrick had sexually abused a minor in the early 1970s. After the accusation was deemed credible, Pope Francis requested McCarrick's resignation. As the announcement was made of a credible accusation more victims came forward accusing McCarrick of sexual abuse.

After reading this they were asked if they recalled hearing about allegations of abuse committed by Cardinal McCarrick. Forty-four percent of respondents indicated they did recall these allegations.

<i>Do you recall hearing about allegations that former Cardinal Theodore McCarrick committed acts of abuse?</i>	
Yes	44%
No	56%

Of those who had heard of allegations, 50% say these changed their perceptions about the progress the Catholic Church has made in preventing abuse.

<i>Do the allegations of abuse made against Cardinal change your perceptions about the progress that the Catholic Church has made in preventing sex abuse?</i>	
Percentage of people who can recall hearing about the allegations of the former Cardinal Theodore McCarrick	
Yes	50%
No	50%

Among those who had their perceptions changed by the allegations made against McCarrick, 48% said their perceptions became more negative and 52% more positive.

<i>Did your perceptions about the progress the Catholic Church has made in preventing sex abuse become?</i>	
Percentage of people who can recall hearing about the allegation of the former Cardinal Theodore McCarrick	
More negative (i.e., the Church is not making the progress you thought)	48%
More positive (i.e., the Church is making more progress than you thought)	52%

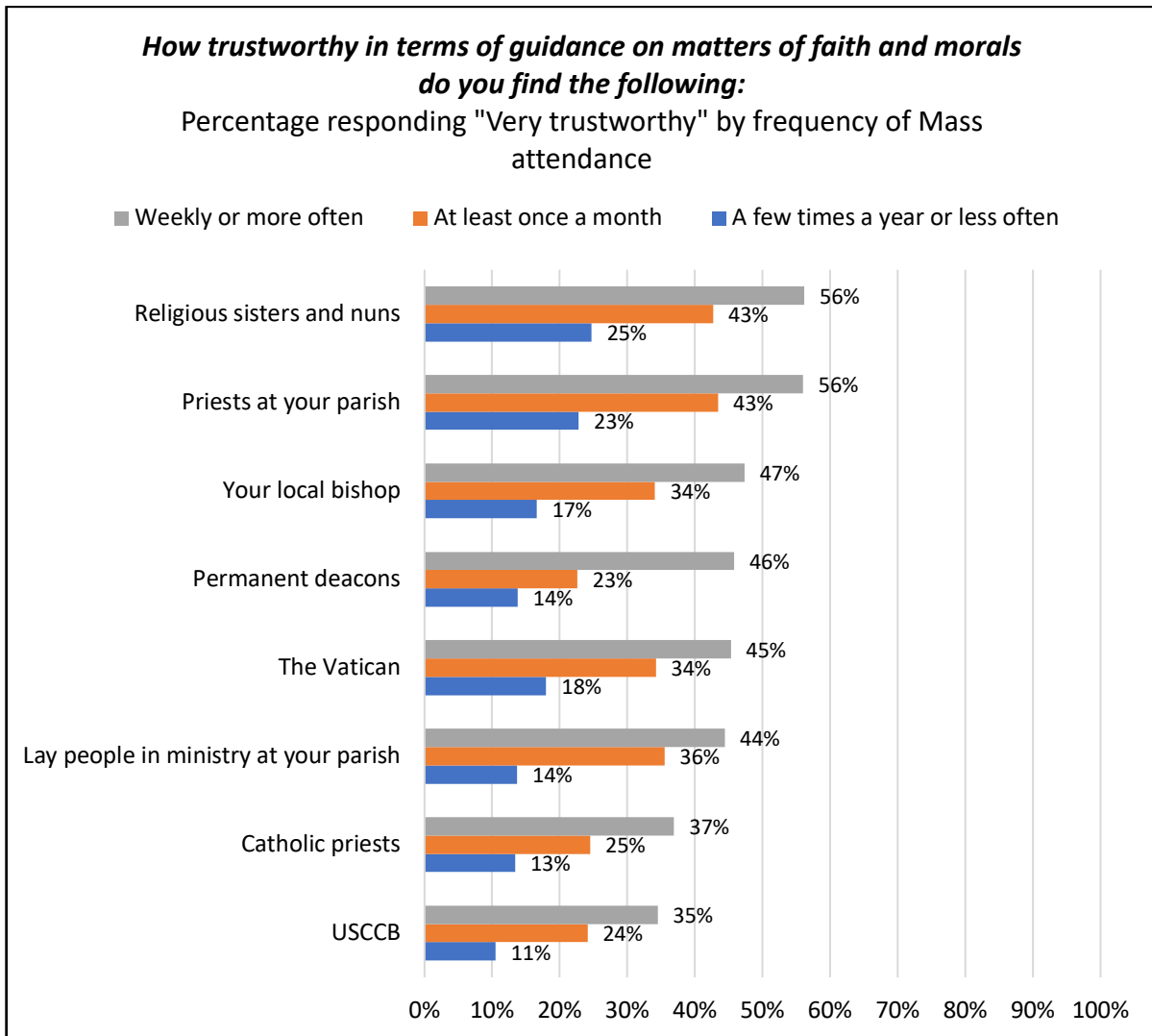
Respondents were asked to evaluate the trustworthiness regarding matters of faith and morals of different types of people working in the Church. Those considered most trustworthy on these matters by adult Catholics are religious sisters and nuns (75% at least somewhat trustworthy), priests at respondents’ parishes (73%), respondents’ local bishops (68%), and lay people in ministry at respondents’ parishes (68%). Catholic priests in general are considered at least somewhat trustworthy by 63% of respondents and 58% find the U.S. Conference of Catholic Bishops (USCCB) to be this trustworthy. Two-thirds find the Vatican to be at least somewhat trustworthy.

How trustworthy in terms of guidance on matters of faith and morals do you find the following?

Percentages responding as such

	“Very trustworthy” only	“Somewhat trustworthy” or “very trustworthy” combined
Religious sisters and nuns	37%	75%
Priest(s) at <u>your</u> parish	36%	73%
<u>Your</u> local bishop	29%	68%
The Vatican	29%	66%
Lay people in ministry at <u>your</u> parish (i.e., religious education teachers, choir, ushers)	28%	68%
Permanent deacons	24%	63%
Lay people in ministry in parishes (i.e., religious education teachers, choir, ushers)	23%	67%
Catholic priests	22%	63%
The U.S. Conference of Catholic Bishops (USCCB)	20%	58%

The more frequently respondents attend Mass, the more trustworthy they are likely to evaluate those working in the Church in terms of guidance on matters of faith and morals.



In the wake of abuse allegations, adult Catholics are most likely to believe religious sisters and nuns need more influence. Forty-one percent feel that bishops and cardinals need more influence and 40% believe lay women need more influence in the Church. Respondents are least likely to believe priests and religious brother need more influence. Twenty six percent believe bishops and cardinal need less influence and 23% believe priests and religious brothers need less influence.

In the wake of allegations of Catholic clergy sexually abusing minors, do you think the Catholic Church needs to change the influence of the following people in leadership roles?
 Percentages responding as such

	Need to have more influence	Need to have same amount of influence as in the past	Need to have less influence
Religious sisters and nuns	44%	43%	13%
Bishops and Cardinals	41%	33%	26%
Lay women	40%	43%	17%
Permanent deacons	38%	44%	18%
Lay men	38%	43%	19%
Priests and religious brothers	37%	40%	23%

Respondents were then provided with the following text:

Pope Francis has described clericalism as when “clerics feel superior; clerics distance themselves from the people.”

The respondents were then asked if they believe clericalism has played a role in the Church’s sexual abuse crisis. Twenty-one percent say this played a “major” role and 40% a “moderate” role. Twenty-eight percent believe clericalism has played a “minor” role and 11% say it had a “non-existent” role.

Would you say this clericalism has played a ___ role in the Catholic Church’s sexual abuse crisis?

Major	21%
Moderate	40%
Minor	28%
Non-existent	11%

Thirty-one percent of respondents believe that Catholic priests are more likely than men in other professions that work with children to commit acts of sexual abuse. Twenty-four percent believe priests are less likely to do so and 45% believe both groups are equally likely to do so.

Some people say that Catholic priests are more likely to commit acts of sexual abuse than men in other professions that work with children, such as teachers or social workers. What about you? Do you think sexual abuse of minors is probably?

More likely among priests	31%
About the same	45%
Most likely among men in other professions that work with children	24%

The older respondents are the less likely they are to believe abuse is more likely among priests. One in five Pre-Vatican II Catholics believe this compared to 24% of Vatican II, 31% of Post-Vatican II, and 37% of Millennials.

Thirty-four percent of respondents correctly identify that fewer than 5% of priests since 1950 have had credible accusations of sexual abuse made against the. Thirty-seven percent incorrectly believe this has been 6 to 10 percent and 29% incorrectly believe this exceeds 10 percent.

To the best of your knowledge, what percentage of Catholic priests since 1950 have had credible accusations of sexual abuse of a minor against them?

If they aren't sure, they gave their best guess.

Fewer than 5 percent of priests	34%
6 to 10 percent of priests	37%
More than 10 percent of priests	29%

Men are more likely than women to know that fewer than 5% of priests have had credible accusations (41% compared to 29%). Also, among the most likely to know this are weekly Mass attenders (42%), Pre-Vatican II Generation Catholics (58%), and Republicans (44%).

Thirty-three percent of respondents correctly believe that instances of sexual abuse of minors by Catholic priests was more common before 1985 than after. Thirty-six percent incorrectly believe that instances are about the same before and after 1985 and 30% incorrectly believe abuse has been more common since 1985.

<i>To the best of your knowledge, when were instances of sexual abuse of minors by Catholic priests more common?</i>	
If they aren't sure, they gave their best guess.	
More common before 1985	33%
About the same before and after 1985	36%
More common since 1985	30%

Men are more likely than women to correctly know that abuse was more common before 1985 (40% compared to 29%).

Nineteen percent of respondents believe sexual abuse of young people by Catholic priests happens “often” these days.⁵ Forty-four percent believe this happens “occasionally” and 33% “rarely.” Four percent believe this “never” happens.

<i>How often do you think sexual abuse of young people by Catholic priests happens these days?</i>	
Often	19%
Occasionally	44%
Rarely	33%
Never	4%

Millennial respondents are more likely than older Catholics to believe abuse happens “often” these days. Twenty-three percent of these young Catholics responded as such compared to 12% of Vatican II and 9% of Pre-Vatican II Catholics. Post-Vatican II Generation Catholics share a similar opinion to Millennials (22%). Hispanic Catholics and Democrats are also more likely than average to believe abuse happens “often” (26% and 24%, respectively).

⁵ There were 59 cases of clergy sexual abuse of minors reported nationally occurring from 2015 to 2019 (approximately 12 accusations per year).

Sixty-nine percent believe priests are sometimes falsely accused of abuse.

<i>Do you think some priests have been falsely accused of sexual abuse or not?</i>	
Yes (some falsely accused)	69%
No (none falsely accused)	31%

Men are more likely than women to believe priests have sometimes been falsely accused (78% compared to 61%). This is also a more common belief among weekly Mass attenders (75%) and non-Hispanic Catholics (75%).

Among those who believe priests are falsely accused sometime, 14% believe “many” are falsely accused and 53% believe “some” are falsely accused. A third believes “only a few” are falsely accused.

<i>How many priests do you think have been falsely accused?</i>	
Among those who believe priests are sometimes falsely accused	
Many	14%
Some	53%
Only a few	33%

Fifteen percent of adult Catholics know someone who has been sexually abused by a priest.

<i>Have you known someone who has been sexually abused by a priest?</i>	
Yes	15%
No	85%

Among the most likely to have known someone abused are weekly Mass attenders (21%), Millennials (23%), and Democrats (20%).

Twenty-four percent have heard of a priest at their parish being accused of sexual abuse.

<i>Have you heard of any Catholic priests at your local parish ever being accused of sexual abuse?</i>	
Yes	24%
No	76%

Among the most likely to have heard a priest at their parish has ever been accused of abuse are weekly Mass attenders (30%), monthly Mass attenders (29%), Millennials (31%), and Democrats (30%).

Of those who had heard of a priest at their parish accused, 47% say they believe this accusation was handled appropriately. Thirty-two percent say this was not handled appropriately and 22% don't know how well it was handled.

<i>Do you think the accusation was handled appropriately?</i>	
Percentage of people who have heard of any Catholic priests at their local parish that had been accused of sexual abuse	
Yes	47%
No	32%
Don't know	22%

Among those who heard of a priest accused at their parish, 51% received this news from a local newspaper or television station compared to 39% hearing about this at their parish, 24% on their diocesan website, and 18% in their diocesan newspaper. Nine percent heard by some other means.

Did you hear about a local accusation or accusations of sexual abuse of a minor from any of the following sources? (Check all that apply)

Percentage of people who have heard of any Catholic priests at their local parish that had been accused of sexual abuse

Local newspaper or TV station	51%
At my parish	39%
My diocesan website	24%
My diocesan newspaper	18%
None of the above	9%

Twenty percent of respondents indicated that Catholic priests had been removed from ministry at their parish following a credible allegation of abuse.

Have any Catholic priests at your local parish ever been removed from ministry following credible accusations of sexual abuse?

Yes	20%
No	80%

Among the most likely to report priests removed from ministry at their parish are weekly Mass attenders (24%), monthly Mass attenders (25%), Millennials (29%), and Democrats (27%).

Twenty-one percent of adult Catholics believe the news media’s coverage of accusations of clergy sexual abuse of minors has been “excessive.” A majority, 57%, believe the coverage has been “about right.” Twenty-two percent consider it to be “insufficient.”

We are interested in what you think about mainstream news media coverage of the sexual abuse scandal in the Catholic Church. In your opinion, has the coverage been excessive, has it been insufficient, or has it been about right?

Excessive	21%
About right	57%
Insufficient	22%

Among the most likely to believe media coverage has been “excessive” are men (29%), weekly Mass attenders (37%), and Pre-Vatican II Catholics (40%).

Forty-five percent of adult Catholics believe the issue of sexual abuse has hurt the overall reputation of the Church “a great deal.” Thirty-one percent believe it has damaged this reputation “somewhat.” Twelve percent believe it has “only a little” hurt the reputation of the Church. Five percent believe it has hurt this “not at all.” Six percent “don’t know.”

How much, if at all, has the issue of sexual abuse of young people by priests hurt the overall reputation of the Catholic Church in your eyes?

A great deal	45%
Somewhat	31%
Only a little	12%
Not at all	5%
Don’t know	6%

Among those most likely to believe that sexual abuse has hurt the overall reputation of the Church are Post-Vatican II Generation Catholics (51%) and Democrats (50%). Those among the least likely to believe this are Weekly Mass attenders (40%) and Millennials (36%).

Sixty-four percent of adult Catholics have at least “some confidence” that Pope Francis is addressing the problem of sexual abuse of minors. Sixty-one percent have this same level of confidence in their parish priest. Fewer are this confident, 56%, that their local cardinal or bishop is addressing the problem of sexual abuse of minors. Fifty five percent have at least “some confidence” that the Catholic bishops as a whole are addressing the problem of sexual abuse of minors.

How much confidence do you have that the following Church leaders are addressing the problem of sexual abuse of minors?
Percentages responding as such

	“A great deal of confidence” only	“A great deal of confidence” or “some confidence” combined
Pope Francis	35%	64%
Your parish priest	28%	61%
Your local bishop or cardinal	25%	56%
Catholic bishops as a whole	22%	55%

Among those most likely to have a “great deal” of confidence in Pope Francis to be addressing the problem of abuse are men (41%), weekly Mass attenders (45%) and monthly Mass attenders (43%). Among those least likely to believe this are those who attend Mass a few times a year or less often (25%) and Millennials (29%). Generally speaking, confidence in other Church leaders among sub-groups mirrors the attitudes about Pope Francis.

Forty-nine percent of respondents say they or someone in their household contributed to the collection at their local parish in 2020.

<i>Last year (2020), did you or your household regularly contribute to the collection at your local parish?</i>	
Yes	49%
No	51%

More than seven in ten who attends Mass at least monthly currently, gave to their parish in 2020 (79% of weekly attenders and 74% of monthly attenders). Only about a quarter of those who attended Mass less often now gave in 2020. Six in ten Pre-Vatican II Catholics gave to their parish in 2020 compared to 49% of younger Catholics. Non-Hispanic Catholics are more likely than Hispanic Catholics to have given to their parish in 2020 (54% compared to 39%).

Four in ten gave \$250 or less over the year. At \$250, this would equate to \$4.81 per week. Past CARA research indicates, Catholics give \$10 per week, on average (prior to the pandemic). Another four in ten gave \$251 to \$1,000 per year. At \$1,000, this would equate to \$19.23 per week. One in five gave \$1,001 or more per year to their parish in 2020.

<i>During the 12 months, approximately how much money did you and other family members in your household contribute to your local parish?</i>	
Among those who gave	
\$100 or less	23%
\$101 to \$250	17%
\$251 to \$500	23%
\$501 to \$1,000	17%
\$1,001 to \$2,000	12%
More than \$2,000	8%

Just more than a quarter gave to the financial appeal of their diocese in 2020.

<i>Last year (2020), did you or your household contribute to an annual financial appeal of your diocese, for example, a bishops or cardinals appeal?</i>	
Yes	26%
No	74%

Half of weekly Mass attenders gave to their diocesan appeal in 2020 compared to 36% of those attending monthly, and 10% of those attending a few times a year or less often.

More, 33% of Catholics, gave to their diocesan financial appeal in 2019, prior to the pandemic.

<i>The year before that (2019), did you or your household contribute to an annual financial appeal of your diocese?</i>	
Yes	33%
No	67%

Respondents were asked about the most recent time they contributed to their diocesan appeal and if they changed the amount they usually give. Eleven percent indicated their most recent contribution was an increased amount, 24% decreased amount, and 64% say this stayed the same.

<i>From time to time, people change the amount of financial contributions they make to the Church. The most recent time your household contributed to the annual appeal of your diocese, did the amount you gave increase, decrease, or stay the same?</i>	
Increased	11%
Decreased	24%
Stayed the same	64%

Among those who reported a change in giving to their diocesan appeal, 46% say this change was a result of a change in their household’s income or ability to give. A quarter said the change was related to their reaction to the sexual abuse scandal and 22% about their feelings for the state of the national economy. Ten percent said the change was a result of financial loss related to the pandemic. Eight percent cited another reason.

Below are several reasons people may have changed their financial contributions to their diocese. Please select any that were a reason your household contribution to the diocesan appeal changed
 Among those who reported a change

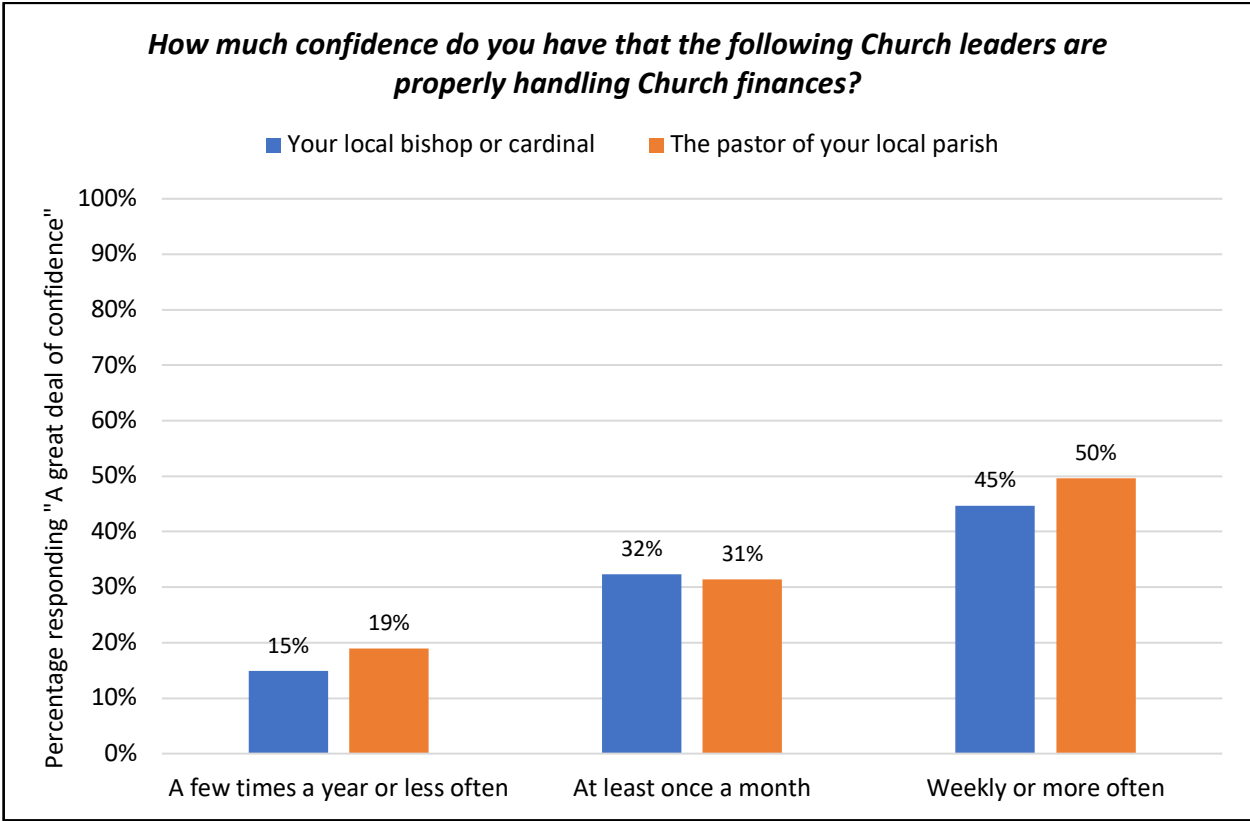
A change in your household's income or ability to give	46%
Reaction to the sexual abuse scandal	25%
Feelings about the national economy	22%
Financial loss related to the pandemic	10%
Other reason	8%

Sixty-six percent of respondents have at least “some confidence” that the pastor of their local parish is properly handling Church finances. Sixty-one percent have this same level of confidence in their bishop’s or cardinal’s handling of Church finances.

How much confidence do you have that the following Church leaders are properly handling Church finances?

	<i>“A great deal of confidence” only</i>	<i>“A great deal of confidence” or “some confidence” combined</i>
The pastor of your local parish	30%	66%
Your bishop or cardinal	26%	61%

Confidence in Church leaders properly handling Church finances is higher among those who attend Mass more frequently.



Respondents were provided with this text: *Below are several statements why some people might not be interested in a story about sexual abuse in the Catholic Church.* They were then asked about their agreement or disagreement with the statements. Respondents were most likely to agree that the sexual abuse crisis in the Church is a global issue (73% agree at least “somewhat”), that they think what they currently know about sexual abuse in the Catholic Church is just a fraction of what really occurred (55%), they do not trust the media will report fairly and accurately about the issue of sexual abuse and the Catholic Church (53%), and they do not want to hear more bad news about the Catholic Church (50%).

For each, please tell me if you agree strongly, agree somewhat, are uncertain, disagree somewhat or disagree strongly?
 Percentages responding as such

	“Agree strongly” only	“Agree strongly” or “agree somewhat” combined
The sexual abuse crisis in the Church is a global issue	40%	73%
I do not trust the media will report fairly and accurately about the issue of sexual abuse and the Catholic Church	25%	53%
I think what I currently know about sexual abuse in the Catholic Church is just a fraction of what really occurred	24%	55%
I do not want to hear more bad news about the Catholic Church	23%	50%
I already know the details I need about the issue of sexual abuse and the Catholic Church	17%	47%
I have lost trust in what the Catholic Church reports about the issue of sexual abuse	17%	45%
I believe the Catholic Church has dealt with the issue of sexual abuse and it is time to move on	17%	41%
I look to victims’ groups for the most accurate information about sexual abuse in the Catholic Church	16%	45%

Among those most likely to “strongly agree” that they do not want to hear more bad news about the Catholic Church are weekly Mass attenders (29%), Post-Vatican II Generation Catholics (27%), Democrats (27%) and Republicans (26%).

Among those most likely to “strongly agree” that they have lost trust in what the Catholic Church reports about the issue of sexual abuse are Millennials (23%) and Democrats (22%).

Among those most likely to “strongly agree” that they already know the details I need about the issue of sexual abuse and the Catholic Church are weekly and monthly Mass attenders (22% and 24%, respectively).

Among those most likely to “strongly agree” that the sexual abuse crisis in the Church is a global issue are those who attend Mass monthly (46%), Post-Vatican II Generation Catholics (44%), Hispanics (50%), and Democrats (48%).

Among those most likely to “strongly agree” that they do not trust the media will report fairly and accurately about the issue of sexual abuse and the Catholic Church are weekly Mass attenders (30%), Pre-Vatican II Catholics (33%), and Republicans (31%).

Among those most likely to “strongly agree” that they look to victims’ groups for the most accurate information about sexual abuse in the Catholic Church are Democrats (20%).

Among those most likely to “strongly agree” that the Catholic Church has dealt with the issue of sexual abuse and it is time to move on are Post-Vatican II Generation Catholics (20%), Hispanics (21%), Democrats (23%).

Among those most likely to “strongly agree” that they think what I currently know about sexual abuse in the Catholic Church is just a fraction of what really occurred are women (28%), Post-Vatican II and Millennial generation Catholics (27% and 26%, respectively), Hispanics (30%), and Democrats (31%).

Seven in ten Catholics agree “somewhat” or “strongly” that they are proud to be Catholic. Twenty-two percent neither agree nor disagree with this. Five percent disagree “somewhat” that there are proud to be Catholic and 3% disagree “strongly” with this.

<i>How much do you agree with the following statement: I am proud to be Catholic?</i>	
Agree strongly	47%
Agree somewhat	23%
Neither agree nor disagree	22%
Disagree somewhat	5%
Disagree strongly	3%

Those most likely to “agree strongly” that they are proud to be Catholic include men (54%), weekly attenders (67%), monthly attenders (56%), and Pre-Vatican II Catholics (57%).

Seven in ten respondents are a parent.⁶

<i>Are you a parent?</i>	
Yes	70%
No	30%

Twenty-two percent of parents have children involved in activities or ministries at their parish.

<i>Are your children involved in any activities or ministries at your parish?</i>	
Percentage of those who are a parent	
Yes	22%
No	78%

Eighteen percent of parents say their child has asked them about the sexual abuse crisis.

<i>Has your child asked you about the sexual abuse crisis?</i>	
Percentage of those who are a parent	
Yes	18%
No	82%

A third have initiated a conversation with their child or children about the sexual abuse crisis in the Church.

<i>Have you initiated a conversation with your children about the sexual abuse crisis in the Church?</i>	
Percentage of those who are a parent	
Yes	33%
No	67%

⁶ This question did not specify if they were a parent of a minor child under the age of 18. Thus, some who indicated they are a parent may have children who are now adults. This should be taken into consideration in the questions that followed about parenting.

Forty-seven percent have warned their child or children to be aware of the possibility that they or other could become a victim of abuse in the parish setting.

<i>Have you warned your children to be aware of the possibility of sexual abuse of themselves or others in church/parish settings?</i>	
Percentage of those who are a parent	
Yes	47%
No	53%

Twenty-two percent say staff at their parish have warned their child or children of the possibility of abuse.

<i>Have any staff at your parish warned your children to of the possibility of sexual abuse in parish/church settings?</i>	
Percentage of those who are a parent	
Yes	22%
No	78%

Catholic parents are most likely to say the abuse crisis has affected their willingness to allow their children to: continue to be raised Catholic (36%), to attend church-sponsored events (30%), to become altar servers (30%), to consider a vocation to priesthood or religious life (29%), and to attend religious education (29%). Note that most Catholic parents are not less willing to allow their children to be involved in the Church.

<i>Has the sex abuse crisis impacted your willingness to allow your children...?</i>		
Percentage of those who are a parent		
	Yes	No
To continue being raised in the Catholic faith	36%	64%
To attend church-sponsored retreats	30%	70%
To become altar servers	30%	70%
To consider a vocation to priesthood or religious life	29%	71%
To attend religious education	29%	71%
To attend church-sponsored youth groups	28%	72%
To attend Catholic Schools	27%	73%

Nine in ten parents have had their children baptized.

Are your children baptized?	
Percentage of people who are a parent	
Yes	90%
No	10%

Among those who have their children baptized, 10% indicated they faced barriers to their children receiving this sacrament.

Did you face any barriers to having your children baptized?	
Percentage of those who are a parent and have children who were baptized	
Yes	10%
No	90%

Seventy-six respondents provided descriptions, in their own words, of barriers they faced. The most common types of descriptions included requirements made by the Church or the pastor (14 comments), the pandemic (5 comments), issues with the godparents (5 comments), and problems with the Church. Examples of their descriptions of the barriers they faced are provided below:

- *Choosing godparents ... sometimes they go over and ask for so many unnecessary documents*
- *Barrier is the Catholic Church is not honest with the people*
- *Being mocked*
- *Church required "good Catholics" to attend training sessions before being allowed to be God-parents. Wasn't like that in the past*
- *Covid-19*
- *When my children were small, I lived in Cuba and the Catholic Church was not welcomed or approved, so I had to look at which church I could achieve it until I finally could*
- *Money*
- *Pandemic*
- *Finding a person from the Catholic faith*
- *I faced extreme racism*
- *The identifications and requirements*
- *Talks and process*
- *Godparents are not of the Church*
- *Many barriers like corona*

- *Mother wasn't Catholic*
- *Many requirements and little time*
- *Very difficult to find where to help you in Spanish for religious events*
- *My husband disagreed*
- *My son is from my wife's side which is Mormon but told me that doesn't believe in Mormonism.*
- *Needed appointment months in advance*
- *Not registered in a Catholic church*
- *I didn't have a car to put them in*
- *Not having godparents married to the Catholic Church*
- *Not going to their church weekly*
- *Not having a home church for a long time, not always belonging to the church*
- *Not married to the father and father wasn't Catholic*
- *Pastor was more concerned about us joining parish than having our child baptized by a friend who was a priest*
- *Prices. Before they asked us for cooperation, now they already have rates*
- *Priest wanted a man and woman to be there, and we wanted two women*
- *Rejection*
- *Reluctance of spouse to allow children to get baptized until they were older*
- *School regulations*
- *Sexual questions*
- *Wife and my children are now adults*