

# CATHOLIC WOMEN IN THE UNITED STATES

Beliefs, Practices, Experiences, and Attitudes

By Mark M. Gray and Mary L. Gautier  
The Center for Applied Research in the Apostolate



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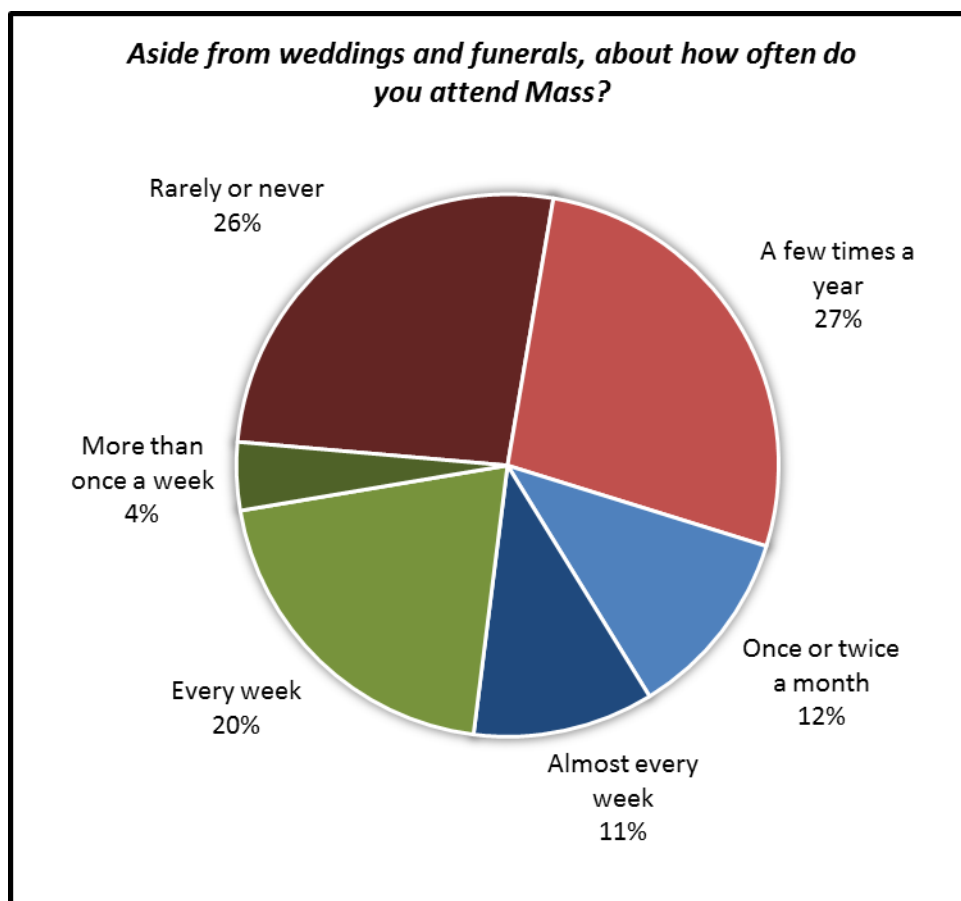


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The survey of Catholic Women was conducted by the Center for Applied Research in the Apostolate (CARA) with The GfK Group (GfK, formerly Knowledge Networks) for *America Magazine*. GfK has recruited the first online research panel that is representative of the entire United States population. Panel members are randomly recruited through probability-based sampling, and households are provided with access to the Internet and hardware if needed. For this study, GfK sampled households from its KnowledgePanel to conduct a survey between August 3, 2017 and August 24, 2017. A total of 1,508 women self-identifying as Catholic in the United States completed the survey (in English or Spanish). The margin of sampling error for the overall sample is  $\pm 2.5$  percentage points. Using survey and Census data, CARA estimates that there are 37.3 million Catholic females in the United States at the time of the survey. Of this population, 28.8 million are adults.

### Religious Belief, Religious Practice, and Parish Life

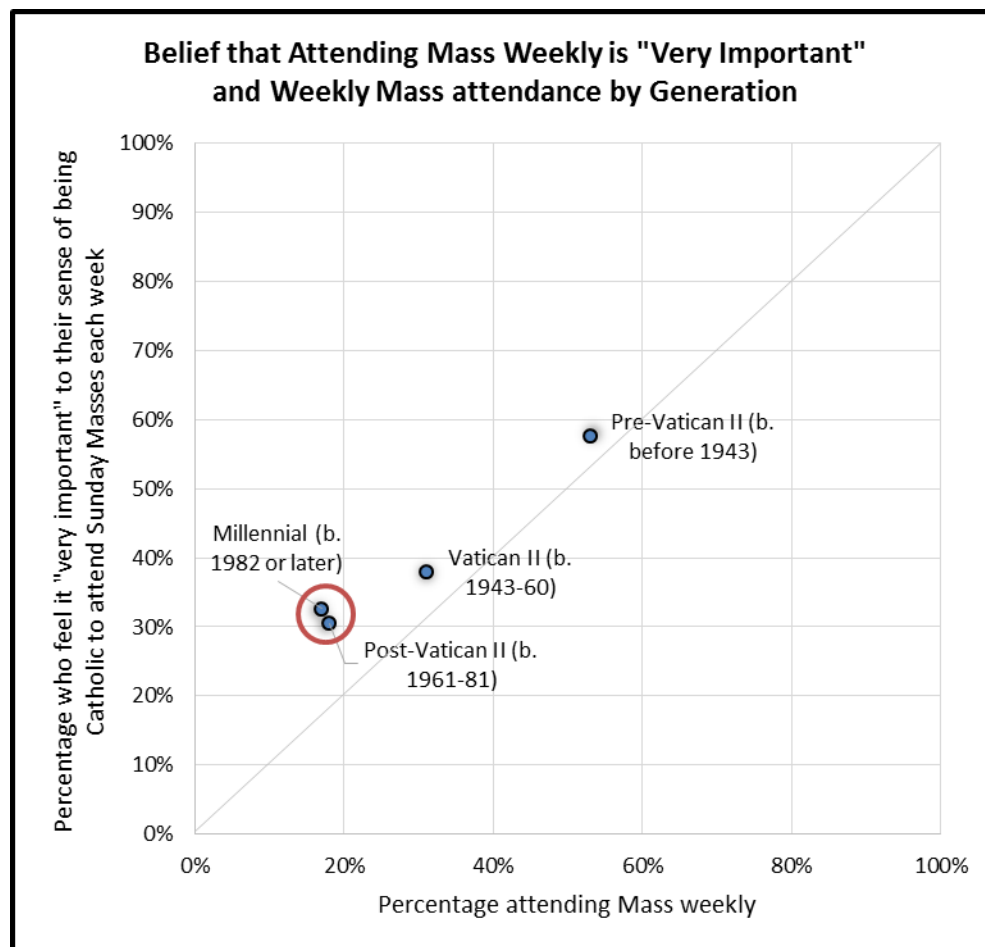
About a quarter of Catholic women in the United States attends Mass once a week or more often (24%). Nearly the same share, 23%, attends Mass less than weekly, but at least once a month. Twenty-seven percent attends a few times a year and 26% attends rarely or never.



Millennial (born 1982 or later) and Post-Vatican II Generation (born 1961-81) are less likely than older Catholic women to attend Mass at least once a week. Seventeen percent of Millennials and 18% of Post-Vatican II respondents indicated they attend Mass at least once a week compared to 31% of Vatican II respondents (born 1943-60) and 53% of Pre-Vatican II respondents (born before 1943). There are no

statistically significant differences for frequency of Mass attendance by education or race and ethnicity. However, married Catholic women are significantly more likely to attend Mass weekly (29%) than those who are divorced or separated (19%), never married (16%), or who are living with a partner (6%).

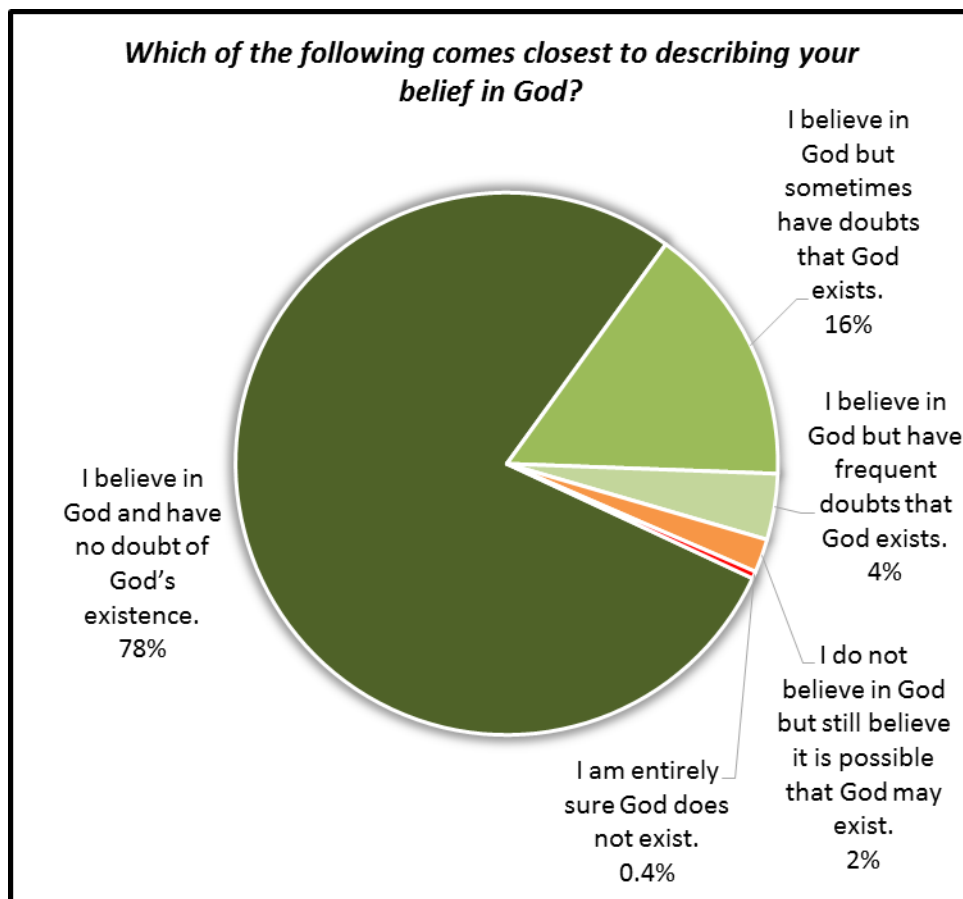
Among older Catholic women, the share holding the belief that attending Mass weekly is “very important” to their sense of “being Catholic” is similar to the share who attends weekly. Among Catholic women of the Post-Vatican II and Millennial generations, more feel attending Mass weekly is this important to their sense of “being Catholic” than the proportion who actually goes to Mass weekly. Thus, the perceived importance of weekly attendance is greater than the actual level attendance among Catholics who are 56 or younger.<sup>1</sup>



Seventy-eight percent of Catholic women believe in God and have no doubts about this. Sixteen percent believe and sometimes have doubts and 4% believe but have frequent doubts. Taken together, 98% believe in God, although some with doubts. Two percent say they do not believe in God but believe it is

<sup>1</sup> More than three in ten of these Catholic women believe it is “very important” to their sense of being Catholic to attend Mass weekly, however fewer than two in ten of Catholic women of these generations attends Mass this often. Among those women who feel it is “very important” to attend weekly, 84% of Pre-Vatican II Generation attends weekly as do 72% of the Vatican II Generation. Fewer than half of Catholic women of the Post-Vatican II and Millennial generations who believe attending Mass weekly is “very important” attends this often (48% and 47%, respectively).

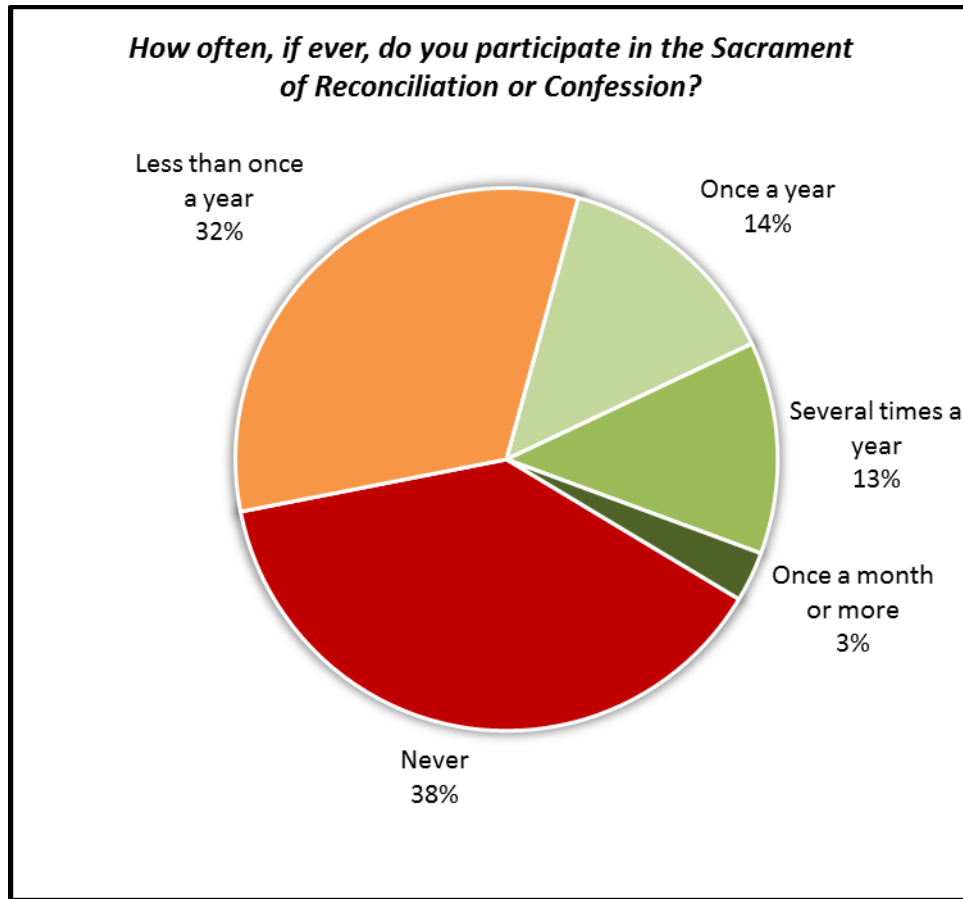
possible that God may exist (i.e., agnostic). A small share, 0.4%, are atheists and do not believe in God — although they self-identify as Catholic.<sup>2</sup>



The small share of Catholic women who do not believe in God are more likely than believers to be non-Hispanic white, born after 1960, to be unmarried or living with a partner, and to attend Mass a few times a year or less often.

Three in ten Catholic women go to confession at least once a year. Only 3% goes to confession monthly or more often. About a third, 32%, goes to confession less than once a year. Nearly four in ten, 38%, say they “never” go to confession. This is distinct from never having gone to confession. This is unlikely as most would have done so before receiving First Communion. The “never” response to this question is best understood to reflect that this is something they no longer do and do not anticipate doing in the future.

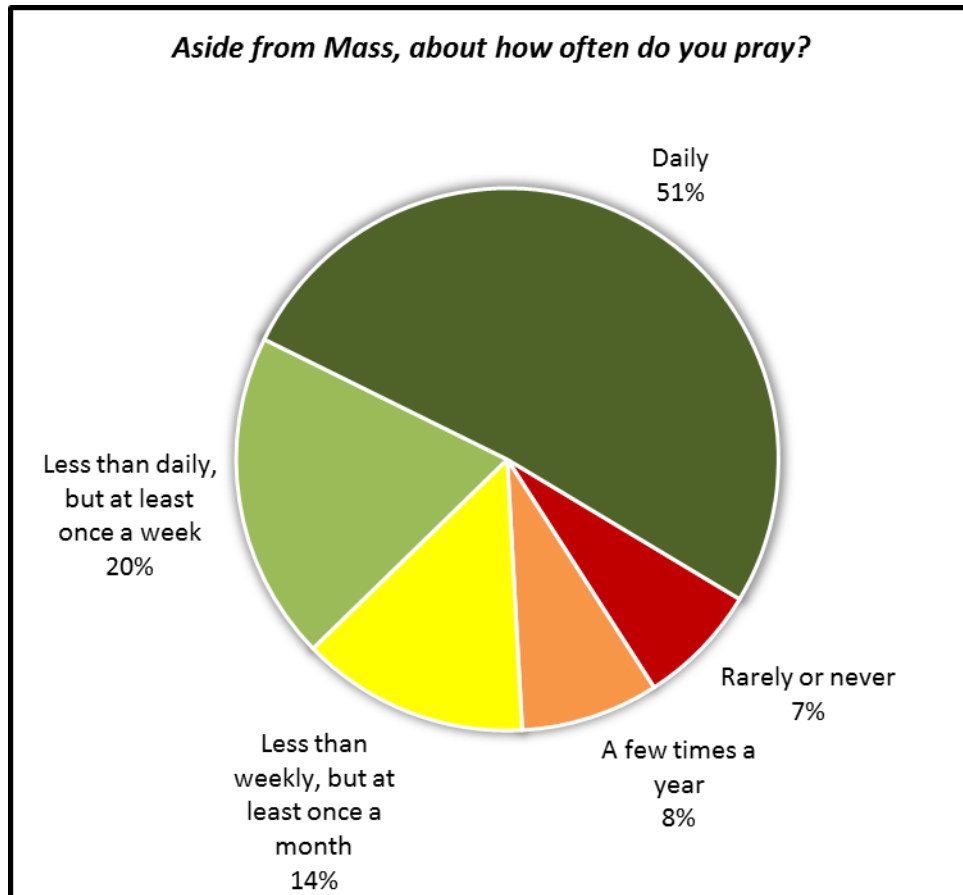
<sup>2</sup> In national surveys, nearly all religions with sufficient observations have members who say they do not believe in God. Also, some who self-identify as atheists say they believe in God. People who self-identify as Catholic but who do not believe in God are sometimes called Cultural Catholics.



Two-thirds of weekly Mass attenders go to confession at least once a year (66%). About one in ten who go to Mass a few times a year or less often goes to confession at least once a year (9%). Also, Hispanic or Latino women are much more likely than non-Hispanic white women to go to confession at least once a year (41% compared to 22%). Overall, 45% of respondents who think of themselves as practicing Catholics go to confession at least annually.

As shown in the figure on the following page, a majority of Catholic women pray daily (51%). One in five prays less than daily, but at least once a week (20%). Fourteen percent pray less than weekly, but at least once a month. Fewer than one in ten pray only a few times a year. Seven percent pray rarely or never. Overall, seven in ten Catholic women agree “somewhat” or “strongly” that “prayer is essential to my faith.”

Older Catholic women are more likely to pray daily than younger women. Seventy-two percent of Pre-Vatican II Generation Catholic women pray daily compared to 36% of Millennial Generation Catholic women. More than eight in ten weekly Mass attenders pray daily (81%). More than two-thirds of those who consider themselves to be practicing Catholics pray daily (68%).



Respondents who reported they pray at least a few times a year were asked when they were likely to pray. The most common response was during times of crisis (80% “most of the time” or “always”) followed by when they feel blessed (70%). Two-thirds pray this often when they feel anxious or depressed (66%). Majorities pray this often before bed (58%) and during Lent (53%). Respondents were least likely to indicate they pray “most of the time” or “always” before meals (30%).

**How often are you likely to pray during these times?**

Those responding “most of the time” or “always” among those who pray at least a few times a year

During times of crisis	80%
When I feel blessed	70%
When I feel anxious or depressed	66%
Before bed	58%
During Lent	53%
During Advent	45%
When I wake up	37%
At family gatherings	37%
Before meals	30%

Respondents who report they pray at least a few times a year were also asked about what they do while they pray. Most often, Catholic women are praying for the wellbeing of their family (84% “most of the time” or “always”). They also are likely to pray this frequently for the wellbeing of other non-family members they know (69%) or they are simply talking with God (69%). Sixty-three percent pray most of the time or more often by saying a specific Catholic prayer. Six in ten pray this frequently for their own wellbeing (60%). They are less likely to be participating in religious devotions this frequently (21%).

***When you pray how often are you...?***

Those responding “most of the time” or “always” among those who pray at least a few times a year

Praying for the wellbeing of your family	84%
Praying for the wellbeing of other you know (non-family)	69%
Simply talking to God	69%
Saying a specific Catholic prayer (e.g., Our Father, Hail Mary)	63%
Praying for your own wellbeing	60%
Reflecting on something	56%
Praying for world issues (e.g., for peace, to relieve human suffering)	50%
Participating in other religious devotions	21%

Respondents were asked about specific group devotional practices. Thirteen percent of Catholic women say they participate in Eucharistic Adoration on a regular basis. Twelve percent participate in prayer groups. The same share say they regularly participate in religious retreats. Twelve percent also say they participate in Bible study or Lectio Divina. Fewer than one in ten regularly participate in pilgrimages (8%). Seventy-one percent of Catholic women say they do not participate in any form of group prayer (i.e., outside of attending Mass).

Fifteen percent of Catholic women have served as a catechist or religious education teacher in a parish. Fewer than one in ten have served in other roles.

***Have you served in any of these ministries in a Catholic parish?***

Check all that apply

Catechist/religious education teacher	15%
Lector	9%
Minister of Holy Communion	9%
Cantor or music ministry	6%
Youth minister	6%
Altar server	5%
Usher/minister of hospitality	4%
RCIA team member/sponsor	4%
Young adult ministry	4%

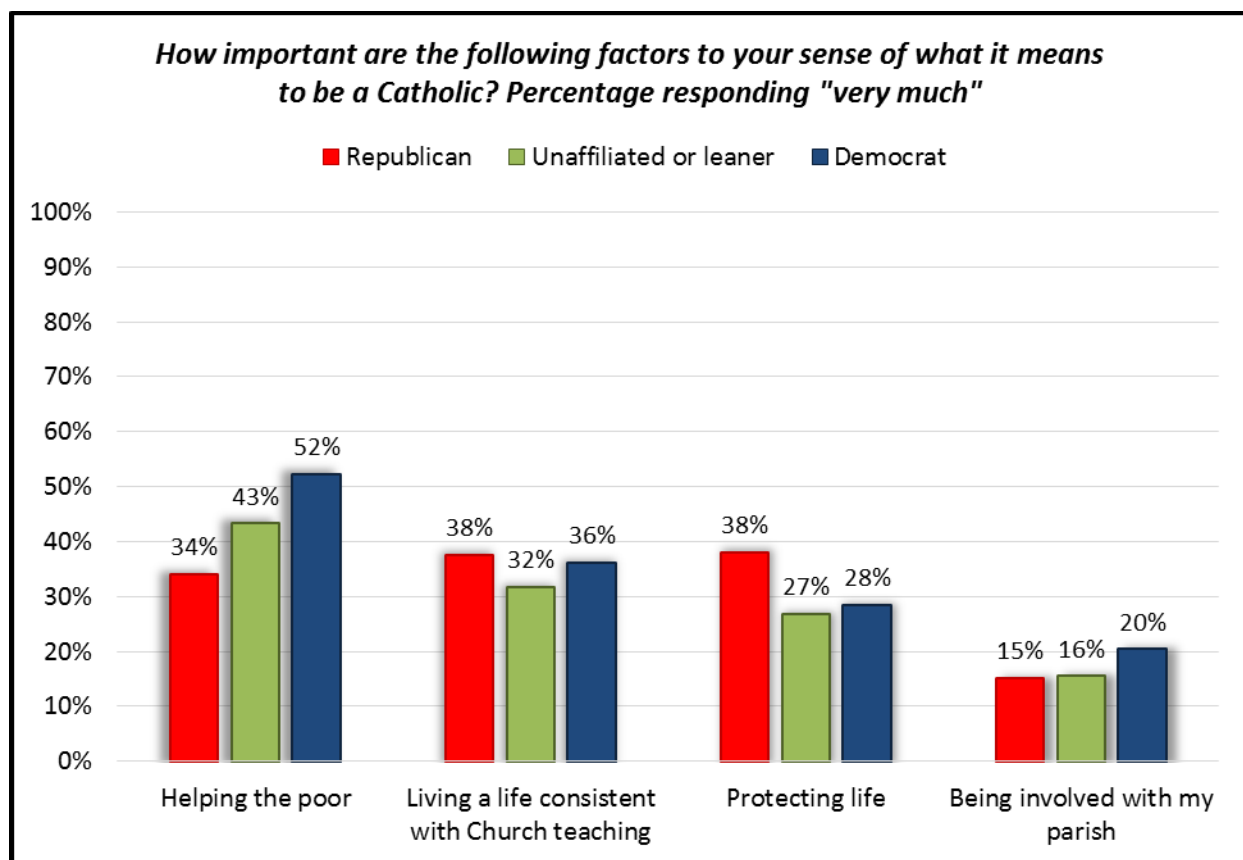


Overall, 67% of Catholic women have *not* served a parish in any of the ministry roles they were asked about. Respondents are least likely to be involved in young adult ministry (4%), as an RCIA team member or sponsor (4%), or as an usher or minister of hospitality (4%). One in 20 have been an altar server (5%).

Helping the poor and receiving Communion are the most important to respondents' "sense of what it means to be Catholic" (45% "very much"). Less important are being involved with their parish (18%) or going to confession regularly (20%).

<b><i>How important are the following factors to your sense of what it means to be a Catholic?</i></b>		
	Percentage responding as such	
	<b>"Very much" only</b>	<b>"Somewhat" or "very much" combined</b>
Helping the poor	45%	79%
Receiving the Eucharist/Holy Communion	45%	69%
Living my life consistent with Church teaching	35%	68%
Attending Sunday Mass each week	35%	58%
Protecting life (e.g., opposing abortion, euthanasia, death penalty)	30%	57%
Going to reconciliation or confession regularly	20%	41%
Being involved with my parish (e.g., youth ministry, music groups, visiting prisoners, care of the sick)	18%	48%

As shown in the figure on the next page, Catholic women who self-identify as Democrats are more likely than others to say helping the poor is "very much" important to their sense of what it means to be Catholic. Catholic women who self-identify as Republicans are more likely than others to say protecting life is "very much" important to their sense of what it means to be Catholic. Partisan differences for other questions are very minimal or not statistically significant.



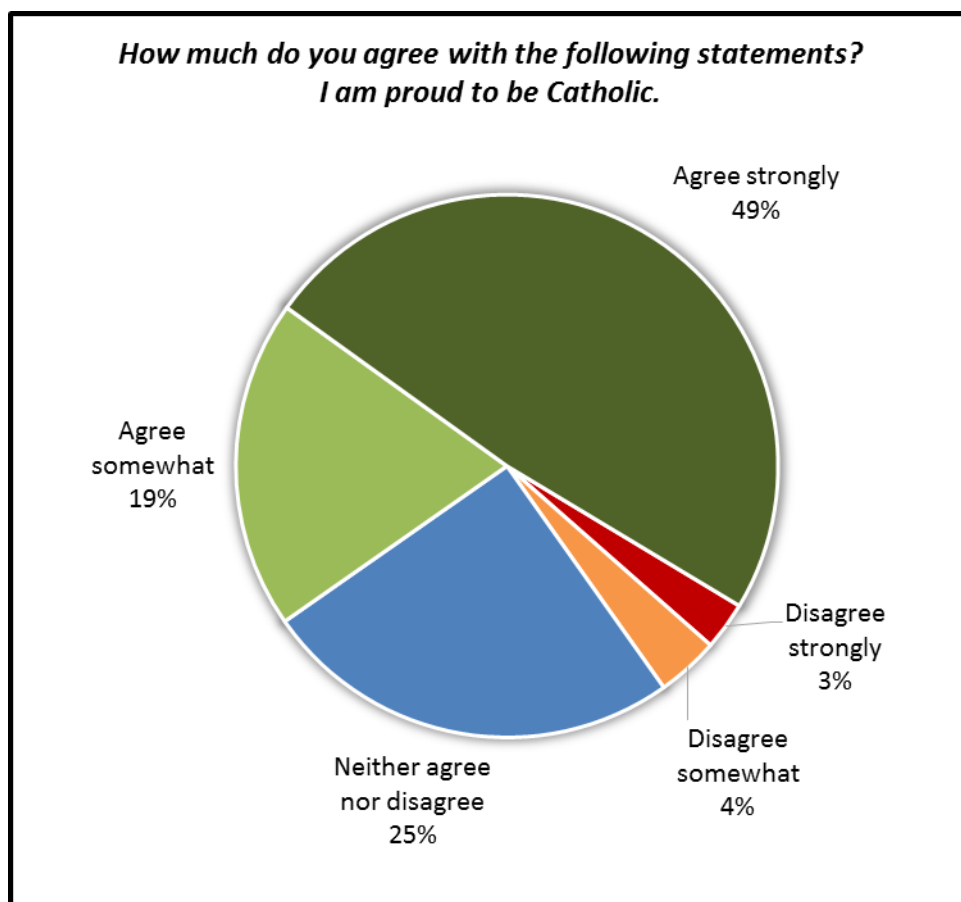
Catholic women are more likely to agree "very much" that divorced and remarried Catholics (25%) and non-heterosexual Catholics (25%) are welcome in their parish than unwed Catholic parents (16%). Fewer than a quarter agree "very much" that their parish has ministries to help widows deal with the loss of a spouse (22%) or that their parish provides support for new mothers (19%). Only 18% agree "very much" that women are involved in the decision-making of their parish (a majority, 53%, agrees "somewhat" or "very much" with this statement).

**How much do you agree with the following statements?**  
Percentage responding as such

	<b>"Very much" only</b>	<b>"Somewhat" or "very much" combined</b>
Divorced and remarried Catholics feel welcome in my parish	25%	59%
Non-heterosexual Catholics feel welcome in my parish	25%	58%
My parish has ministries to help widows deal with the loss of a spouse	22%	56%
My parish provides support for new mothers	19%	48%
Women are involved in the decision-making of my parish	18%	53%
Unwed Catholic parents feel welcome in my parish	16%	45%

The more frequently Catholic women attend Mass, the more likely they are to agree “very much” that women are involved in the decision-making of their parish (11% among those attending a few times a year or less often compared to 32% attending weekly or more often). Hispanic women are slightly more likely than non-Hispanic women to agree “very much” with the statement (23% compared to 15%). There are no statistically significant differences by generation.

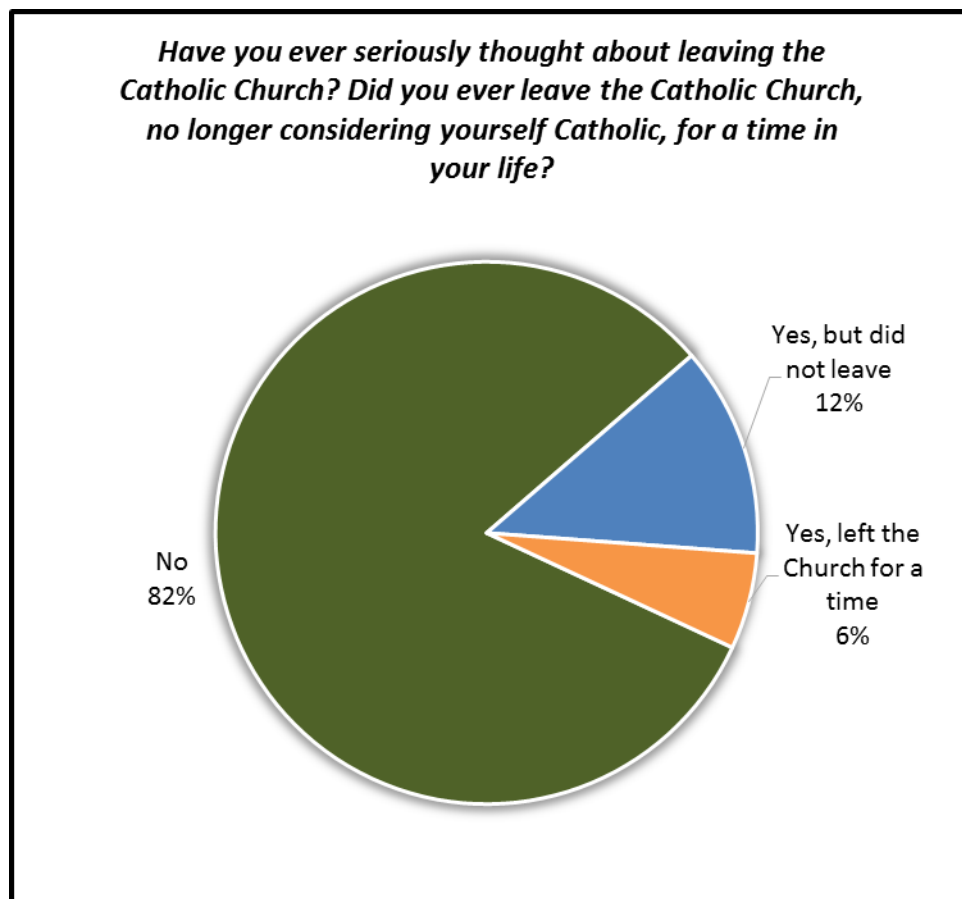
About half of Catholic women, 49%, “agree strongly” with the statement “I am proud to be Catholic.” One in five “agree somewhat” (19%). Thus, collectively, 68% of Catholic women agree that they are proud to be Catholic. A quarter neither agrees nor disagrees. Seven percent disagree with the statement (4% “somewhat” and 3% “strongly”).



The Catholic women most likely to “agree strongly” that they are proud to be Catholic include: weekly Mass attenders (84%), the Pre-Vatican II Generation (75%), and those who agree strongly that they think of themselves as practicing Catholics (75%). Those least likely to “agree strongly” include: those attending Mass a few times a year or less often (30%) and those who disagree that they think of themselves as a practicing Catholic (11%).

Respondents were asked if they ever considered leaving Catholicism. Overall, 82% of Catholic women had *not* considered this. Twelve percent had considered it, but never left. Six percent considered this and, for a time, no longer considered themselves Catholic. Note that all respondents to the survey self-

identified as Catholic in the first question.<sup>3</sup> Thus, all consider themselves as Catholics today. However, an open-ended question about the reasons why they had left revealed that some have only made a partial return—considering themselves Catholic but not feeling that they have “come back to the Church.”



When asked “***briefly indicate why you left,***” respondents who had considered leaving were able to describe, in their own words, their reasons. These responses were categorized, coded, and counted. The most common reasons were related to some disagreement with the Catholic Church’s stance on a particular issue (39%) followed by being attracted to another faith or religion (23%). Fifteen percent cited an issue with their local parish, 9% cited “hypocrisy” of the Church or its members, and 7% cited the clergy sex abuse scandal. One in five (21%) provided a reason that did not fit these categories or that could be combined with other similar responses.<sup>4</sup> Some representative examples of these reasons are provided below:

#### **Disagreement with the Church**

- *Because of their stance on many social issues.*
- *Church's teaching. I didn't leave the Church—the Church left me.*
- *Didn't agree with the preaching from the priests.*
- *Disagree with beliefs. I believe in women's rights, same sex marriage, abortion.*

<sup>3</sup> Nine in ten Catholic women were baptized as an infant. One in ten became Catholic later in life.

<sup>4</sup> Note that a single response can include multiple reasons.

- *Disbelief and questioning many teachings while trying to understand there are many views.*
- *Felt the religion was too restrictive. I disagree with their stances on abortion and gay marriage.*
- *I am gay.*
- *I didn't believe in all of the Catholic teachings.*
- *I didn't believe the teaching in regarding various social issues and that was a barrier.*
- *I'm a lesbian and do not feel welcomed.*
- *Issues like birth control, issues like science, but I love the new Pope and could return because of him.*
- *Married someone who had been married before.*
- *Shaming done to children who question the "science" behind the Church's teachings/Bible.*

#### **Attracted to another faith or religion**

- *Attended a non denominational church.*
- *Did not attend church at all for 4 years and when I decided to return to church, I attended a Methodist church for 8 years.*
- *I was a practicing Quaker for several years.*
- *I followed my young daughter's path to her Christian Church where she was going to Bible Study classes.*
- *I had a hard time after a parent passed away and was angry and decided to look into other beliefs.*
- *I liked the lively Assembly of God Church and felt warmth and caring from the people there.*
- *Spouse another religion.*
- *Was going to a non-denominational church and liked their teachings directly from the Bible.*
- *Was not sure if I believed in God and wanted to explore different religions.*
- *Well I was a teenager when my mom decide to convert to Christianity and she dragged my siblings and me to her new church.*

#### **Issues with the local parish**

- *Did not like the pastor.*
- *Lacked sense of community.*
- *Family problems and little emotional support from the church.*
- *No moral support when I needed it the most.*
- *Parish was so unwelcoming. Very disappointed in church.*
- *The pastor at my church was very degrading and rude. In addition, his homily was just a "recap" of the Gospel. I just heard the readings. I want to hear something that may relate to the readings but that I can take with me when I leave Mass and use it in my daily life to be a better person. I felt worse when I left Mass. It shouldn't be that way.*

#### **Hypocrisy**

- *As a teenager, I thought it was all crap because of the contradictions between what people said they believed and how they acted.*
- *Church seemed to be hypocritical in their teachings.*
- *I believe people that attending any church judge you according to their beliefs and feel superior. Not many practice what is taught in the church.*
- *I feel that many people believe they are "religious" because they attend church but don't follow the teachings of the church in their day to day lives. This hypocrisy is discouraging to me.*

- *I am also appalled that many priests take the vow of poverty, obedience and chastity but many of them have purchased summer homes and fathered children. Again, this is hypocritical in my view. How can you expect your parishioners to follow what you say when you yourself do not practice what you preach or the vow taken? And....why can't priests marry? It is almost a proven fact that Jesus did and the Jews have had rabbis who have served both God and family for thousands of years. If the Jews can do it successfully, why can't the Catholics try it? So very frustrating!*
- *Much hypocrisy, little tolerance!*

#### **Clergy sex abuse scandal**

- *Because of what the priests were doing to young boys.*
- *Because of the pedophile priests and the fetuses found in convents.*
- *For all the pedophilia.*
- *I think the Catholic Church is hypocritical with its handling of the pedophile priests in many regions. They espoused one teaching but turned a blind eye to what its own clergy was doing.*
- *Too much abuse going on.*

#### **Other reasons**

- *A deep feeling of emptiness.*
- *Death of my husband.*
- *Felt God had abandoned me.*
- *I felt like church is business.*
- *I got a divorce and didn't feel like I deserved God.*
- *I grew up confused. My father was an atheist. My mom was Catholic, but stopped going to church regularly when she married my dad. After leaving Catholic school when moving from Chicago to California, nobody took me to church. At age 14, I returned to go alone...no family members went with me. Then in college, I dropped out again. I married a man who wouldn't sign papers saying our kids would be raised Catholic which you had to do so to be married in the Church at that time. At this point, I was doubting the Church again, so didn't marry in the Church or go to church for the next 14 years of my marriage to him. Nor did I raise my kids Catholic.*
- *It was a personal thing that happened to me.*
- *Just stopped going to church or having interest in the Church.*
- *Never really went to church anyways.*
- *Was in a bad way at that time in my life.*

Following the open-ended question about reasons for considering leaving, a series of closed-ended questions asked about the importance of some specific reasons. Respondents who had considered leaving were most likely to cite disagreement with Church teachings (38%) and the status of women in the Church (23%) as being “very much” important to their thinking. They were least likely to be attracted to another religion (9%).

***How important were any of the following in your thinking about leaving the Catholic Church?***

	<b>“Very much” only</b>	<b>“Somewhat” or “very much” combined</b>
Disagreed with Church teaching(s)	38%	69%
Status of women in the Church	23%	48%
Did not feel welcome or part of the community at my parish	16%	39%
Was less interested in any form of religion	15%	39%
Belief that Catholic Church teachings conflict with science	15%	36%
Was attracted to another religion	9%	32%

As noted previously, all respondents self-identify their religion as Catholic. Those who had noted that they left for a time were asked, ***“Briefly indicate why you returned.”*** Thirty-five percent indicated they had not returned to the Church—even though they self-identify as Catholic.<sup>5</sup> Seventeen percent indicate they felt a call or sought to return to the faith they were raised in. Sixteen percent note their return was related to family. Thirteen percent cited a need for spiritual fulfillment. Nine percent indicated they had come to feel more positive about Catholicism. Seven percent cited a change in their local parish community as bringing them back. One in ten cited some other reason that could not be classified with other responses. Some representative examples of these reasons are provided below:

**Did not fully return yet**

- *Did not return.*
- *Didn't really return per say, just believe a bit more.*
- *Had not returned, yet.*
- *Haven't fully returned and don't know if I will any time soon.*
- *I don't know that I have returned.*
- *I have not returned completely; I just haven't found anything I like better.*
- *I have regained my faith completely and can focus on the positive qualities of the Church and leave the negative to the side.*
- *I haven't and I can't.*
- *I haven't returned and I have to say I don't miss it. We live in a conservative diocese and I'm just done.*
- *I identify as Catholic but do not participate.*
- *I never really returned but a part of me sometimes longs for the tradition.*
- *I only go on holidays with my parents, I will never return.*
- *I am simply Catholic and I have God with me always. I do not need to go and listen to a priest.*
- *To go to weddings and funerals.*

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<sup>5</sup> This result represents the gap between self-identifying with a religion and feeling that one is a member of that religion (i.e., in the broader Church or in a parish). Nearly all of these self-identifying only respondents report attending Mass a few times a year or less often.

### **Called back**

- *After participating in a Catholic wedding, I decided to return.*
- *Because I truly am Catholic in many ways!*
- *Came back as an adult having a relationship with God.*
- *Grew up Catholic. Went back to roots.*
- *Habit.*
- *I felt like a part of my identity was missing.*
- *I have regained my faith completely and can focus on the positive qualities of the Church and leave the negative to the side.*
- *I miss Mass and what I was brought up believing.*
- *I was raised with that religion.*
- *It is what I know and how my family chose to raise me and closest to what I believe.*
- *When I grew up I returned to the Catholic Church.*

### **Family**

- *Family.*
- *Family pressure.*
- *Feel part of a family group!*
- *It is what I know and how my family chose to raise me and closest to what I believe.*
- *My husband and that the other beliefs I was researching all connected back to the Church.*
- *My husband got me to go back and try it again.*
- *My husband was raised Catholic.*
- *Because it is unfortunately the family tradition.*
- *The birth of my daughter*
- *Wanted children to have a religion.*

### **Spiritual needs or fulfillment**

- *Decided it was important to have a kind of anchor in my life.*
- *I found an urge to return to God in a profound way.*
- *I miss the reverence.*
- *Life and death slammed me right to my heart. I needed Him and His help to get me through it.*
- *Something was missing in my life and I realized it was God and the Church.*

### **More positive about Catholicism**

- *I did not like what I saw in the Christian church. The way they expect women to behave is a lot more traditional than the Catholic Church. I guess in some aspects the Catholic Church is less oppressive to women than the Christian church.*
- *My brother [name] died suddenly and I felt unsupported at the Christian church while I was working through my grief and helping to support my brother's family. Thus I left this nondenominational Christian church and was welcomed back into the fold of the Catholic Church.*
- *There is a certain peace I find being inside a Catholic Church that I could not find in other churches - I didn't feel that I had a personal relationship with my God or that He actually existed!*

### **Local parish community**

- *Changed pastor.*



- *Different priest. He considered the circumstances and my side of things.*
- *I got a divorce and when I remarried, it was to a Catholic. We married in the Church and started going to Mass again.*
- *I was drawn to belief in God and sought out a spiritual community. I was in [place] and found a warm, welcoming, progressive parish.*
- *I'm remarried and even though don't believe in all the Church's teachings, I enjoy the sense of community.*

#### **Other reasons**

- *Didn't find an alternative.*
- *I am in a trial period.*
- *I wanted to.*
- *Just because situations in my life.*
- *Need to listen to doctrine.*
- *No comment.*

## Women in the Church

Respondents were asked, “**Where do you get your ideas/models of being a woman in the Catholic Church from?**” They could respond in their own words. The most common role models were family, parents, or friends (38%) followed by religious education in the Church (33%) and by the Bible, saints, God, scripture, and other readings (19%). Fewer note the influence of women religious (9%), no one in particular (9%), their own religious beliefs (8%), or simply being raised Catholic (5%). Seven percent noted some “other” influence that could not be combined with other categories. Some representative examples of these ideas or models are provided below:

### Family, parents, or friends

- *Ancestors.*
- *Aunt, mother in law.*
- *Beliefs from my parents.*
- *Brought up in a strict Catholic family who was a dedicated member of our church. It was in the 50's and 60's and that's how it was.*
- *Catholic school and family upbringing.*
- *Close family friends and grandmothers.*
- *Family, and people that I have known.*
- *Friends.*
- *From other women that attend church; my grandmother goes to church weekly.*
- *From the beliefs of my family.*
- *Godmother and confirmation sponsor.*
- *Grandmother.*
- *I had five aunts in the convent who were influences. Primarily though my mother.*
- *I blame my parents.*
- *Mom and sisters.*
- *My parents.*
- *My second cousin.*
- *Women in my family and parish.*

### Religious education in the Church

- *12 years of Catholic school.*
- *Attending an all woman Catholic university.*
- *As a teenager who never knew a Catholic, I was sent to a convent girl's school and learned about the Church, about life in general, God, etc. and received caring and love from the nuns who were my teachers, etc. After a year, I decided to become a Catholic and after graduating from high school, did so and have been ever since and always will be.*
- *By going to church every week as I was taught to do and taking Communion.*
- *Catechism.*
- *Catholic doctrine.*
- *Catholic high school.*
- *Church and childhood catechism classes and parents and going to Catholic School.*
- *Church sermons.*
- *Education and examples.*
- *From grandparents and parents teaching.*

- *From my childhood catechism classes*
- *From professors at [university], women religious that I am friendly with.*
- *Going to church weekly.*
- *Growing up in the Catholic church/parents.*
- *Growing up in the church.*
- *I attended CCD as a child.*
- *I had a strict Catholic upbringing and many teachings from school and church are ingrained in me.*
- *I was raised Catholic and attended elementary school (1-8) Catholic education, and I read books about my faith and occasionally attend seminars about my faith.*
- *Mass and literature.*
- *Religion classes.*
- *Religious magazines and my priest.*

#### **Bible, saints, God, scripture, and other readings**

- *Bible and Church homily.*
- *Blessed Mother.*
- *Books.*
- *By reading articles to get information.*
- *Catholic teaching.*
- *Church teachings, Mary, the Mother of Jesus, Pope Francis.*
- *Dorothy Day and several Ursuline sisters I know.*
- *Family, Catechism, attending Mass, Bible.*
- *Female saints.*
- *From books, religious articles.*
- *From reading about women saints, the Blessed Virgin.*
- *From saints, other women I know, spiritual advisors.*
- *From the early teachings of the Church, the first 300 years where women had more of a role as deacons and founders of the Church. Also, today from examples of others in the Catholic Church; spiritual directors; readings from people who disagree with the Catholic Church.*
- *From the teachings and sermons.*
- *From the Ten Commandments.*
- *Jesus' first disciple, His mother and our spiritual mother, Mary.*
- *Literature about various saints and Mother Mary.*
- *Love God and neighbor.*
- *Mary, obviously, but also Joan of Arc, Elizabeth of Hungary, and Mother Teresa of Calcutta.*
- *Mary Magdalene.*
- *Mother Teresa.*
- *Reading and caring for my soul.*
- *Reading Catholic newspaper, the Bible.*
- *Religious magazines.*
- *St. Clare*
- *The female saints.*
- *Through the teachings of the Catholic Bible.*
- *Women in the Gospel.*
- *Writings of St. John Paul II on the Dignity of Women*

### **Women religious**

- *9 years in the convent.*
- *Actually my aunt who when I was young was a nun.*
- *All women in the Catholic Church (either as mothers or a nun).*
- *Catholic news letter talking about the Sisters of Hawthorn NY and the care they give to the terminally sick patients.*
- *Have a relative through marriage that is a nun*
- *I could see myself as a nun.*
- *My aunt who was a nun.*
- *My sister who is a nun.*
- *Nuns.*
- *Observing the sisters or volunteers.*
- *Seeing nuns. Being around them sometimes when I was younger.*
- *Strong women who chose to be nuns.*
- *Women religious that I am friendly with.*

### **No one in particular**

- *?*
- *Don't have a model.*
- *Don't have any.*
- *Don't know.*
- *Hard to say. I don't feel we have much for role models for women in the Catholic Church.*
- *I do not have any special model.*
- *I only became Catholic a few years ago, so I never got models about women from the church when I was younger.*
- *NA*
- *Never thought about it.*
- *No.*
- *None.*
- *Not sure.*
- *Nowhere.*

### **Own religious beliefs**

- *A personal opinion between my Creator and myself.*
- *After all the years I am my own person and believe in God and feel I can talk to him at any time right here.*
- *Belief in God that that a women is equal in the church.*
- *Church teachings, own conscience.*
- *From my own ideas and feelings*
- *From my own self.*
- *Of the teaching of the Church and own ideas.*
- *Of my knowledge.*
- *My experiences.*
- *My own personal feelings.*
- *My thoughts.*

- *Well I take them from my ancestors and beliefs in the supreme being.*
- *Within my heart and soul.*

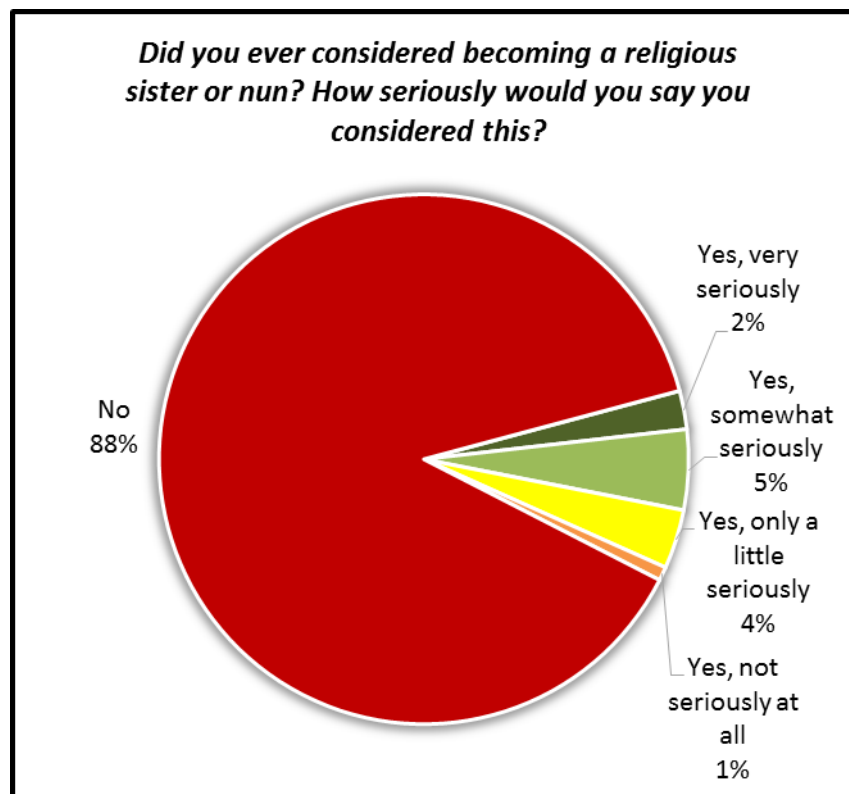
#### **Being raised Catholic**

- *Born and raised Catholic.*
- *Brought up Catholic.*
- *From my faith and upbringing.*
- *Growing up Catholic.*
- *Was raised Catholic!*

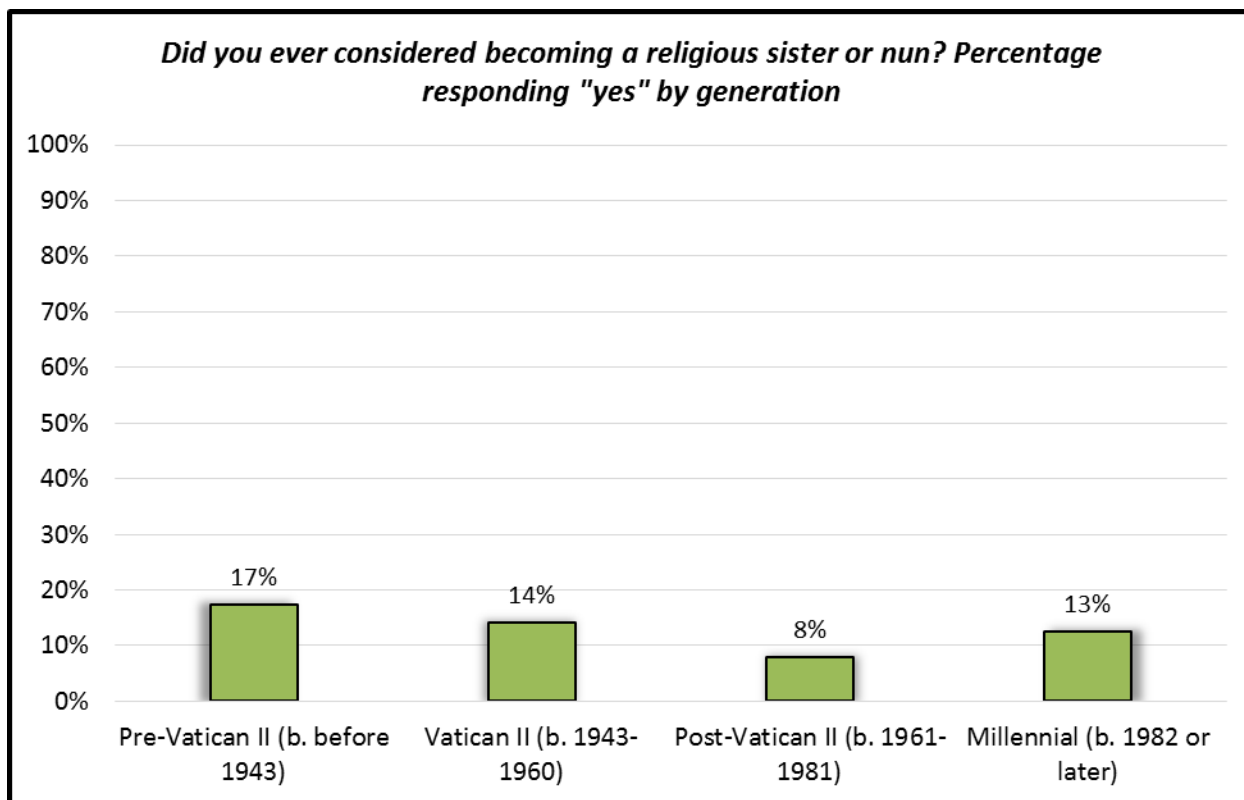
#### **Other**

- *Admiring the charity works of others.*
- *Bloggers.*
- *By living my life and seeing everyone around me.*
- *Catholic radio, volunteering with women in the Church.*
- *From being out in the working world. From women I admire.*
- *From contemporary role models.*
- *History.*
- *Mainly TV and movies.*
- *My generation.*
- *Sister Act.*

Twelve percent of respondents indicate that they have considered becoming a religious sister or nun. This is equivalent to 3.5 million adult women who self-identify as Catholic in the United States today.



The survey indicates some evidence of an increase in interest in religious life among the youngest Catholic women. Thirteen percent of those of the Millennial Generation considered being a religious sister or nun compared to 8% of the previous Post-Vatican II Generation.



Women who attend Mass weekly are more likely than those attending Mass a few times a year or less often to have considered becoming a religious sister or nun (19% compared to 8%). Women with college degrees are more likely than those with only a high school education to have considered becoming a religious sister or nun (15% compared to 8%).

Overall, 2% of Catholic women have considered becoming a religious sister or nun “very seriously.” An additional 5% considered this “somewhat seriously.” Seven percent of respondents either “somewhat” or “very” seriously considering a vocation is equivalent to 2.1 million women.<sup>6</sup>

The 88% of respondents who said they had not ever considered being a religious sister or nun were asked about why they had never considered this. The most common reasons cited as being “very much” related to their decision not to consider religious life include: wanting to be a mother (56%), that they could do God’s will without becoming a sister (39%), that God was not calling them to a religious vocation (36%), and that they just never really thought about it (36%). They are less likely to say not being invited by the Church to consider a vocation (14%), the vow of poverty (10%), or that their family would not approve (3%) were “very much” related to their lack of consideration.

<sup>6</sup> There are currently 47,170 religious sisters in the United States. There were 179,954 sisters in the country in 1965.

***Previously you indicated that you never considered becoming a religious sister or nun.  
How much, if at all, were the reasons listed below related to this?***

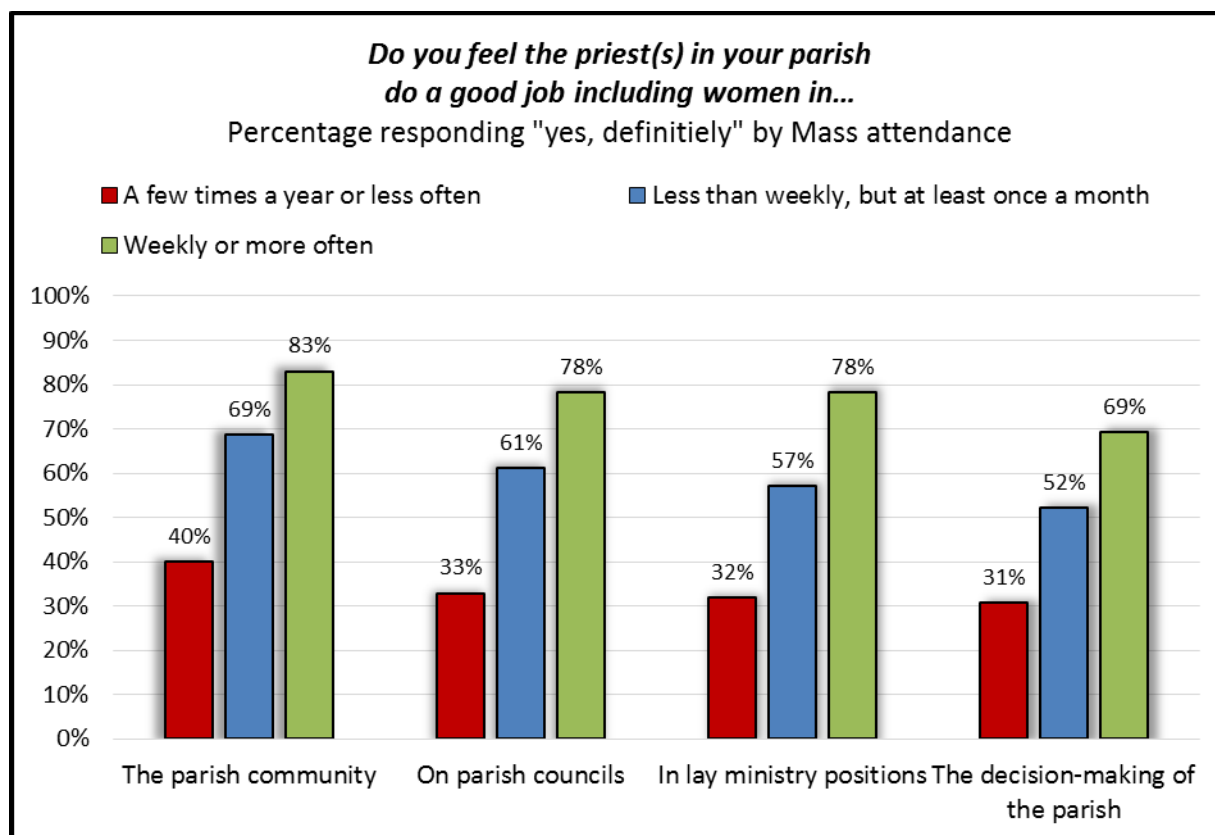
	<b>“Very much” only</b>	<b>“Somewhat” or “very much” combined</b>
I wanted to be a mother	56%	71%
I could do God’s will without becoming a religious sister	39%	67%
God is not calling me to a religious vocation	36%	52%
I’ve just never really thought about it	36%	51%
The celibacy requirement (i.e., vow of chastity)	22%	38%
I am not very religious	15%	38%
Vow of obedience	15%	32%
Never felt invited by the Catholic Church to consider a religious vocation	14%	25%
Vow of poverty	10%	25%
My family would not approve	3%	10%
Other	9%	15%

Around half of Catholic women say the priests in their parish “do a good job” of including women in various aspects of parish life. Respondents were most likely to say “yes, definitely” that priests in their parish do a good job of including women in the parish community (57%). Thirty-five percent “somewhat” felt like priests do a good job at this. Only 8% said priests don’t do a good job of this. Fewer said “yes, definitely” that priests do a good job of including women on parish councils (50%), in lay ministry positions (49%), and in the decision-making of the parish (45%).

***Do you feel the priest(s) in your parish do a good job including women in...***

	<b>“Yes, definitely”</b>	<b>“Somewhat”</b>	<b>No</b>
The parish community	57%	35%	8%
On parish councils	50%	38%	12%
In lay ministry positions	49%	36%	15%
The decision-making of the parish	45%	39%	16%

As shown in the figure on the next page, the more frequently respondents attend Mass, the more likely they are to say the priest in their parish are definitely doing a good job including women in aspects of parish life.



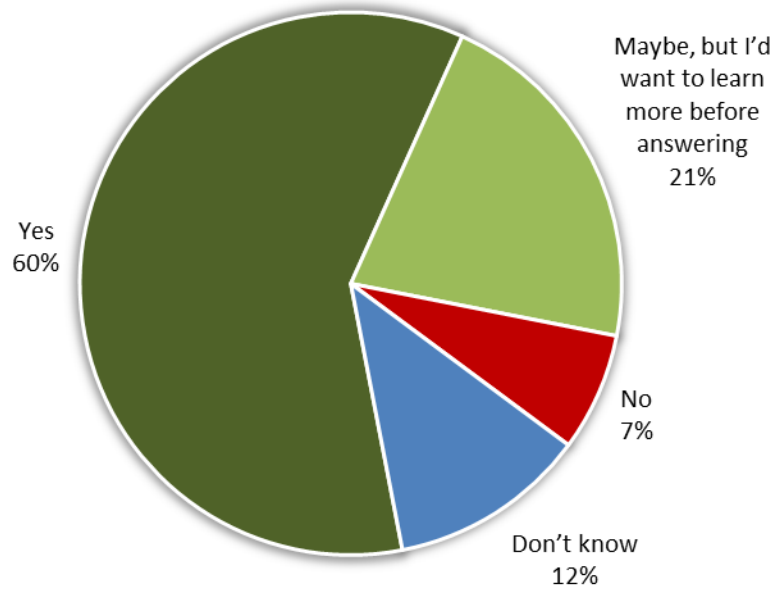
There are also some partisan differences. Women who self-identify as Republicans are more likely than others (those unaffiliated with a party and Democrats) to say the priests at their parish are definitely doing a good job including women in the parish community (67% compared to 53% of the politically unaffiliated and 55% of Democrats, respectively), on parish councils (60% compared to 48% and 47%, respectively), in lay ministry positions (58% compared to 46% and 46%, respectively), and in the decision-making of the parish (51% compared to 45% and 42% respectively).

Respondents were presented with the following text and question: ***A permanent deacon is an ordained man, at least 35 years old who is either married or single, who may proclaim the Gospel, preach, and teach in the name of the Catholic Church, baptize, lead the faithful in prayer, witness marriages, and conduct wake and funeral services. Deacons are also leaders in identifying the needs of others, then marshalling the Church's resources to meet those needs. In 2016 Pope Francis announced a commission to study the possibility of women serving as permanent deacons. Do you feel the Catholic Church should allow women, ages 35 and older, to be ordained as permanent deacons?***

Six in ten Catholic women, after reading the description provided, responded "yes" that they supported the possibility for women, ages 35 and older, being ordained as permanent deacons (60%). One in five indicated that they may support this but want to learn more before answering (21%). Twelve percent said they "didn't know." Only 7% said "no" that they would not support women being ordained as deacons.

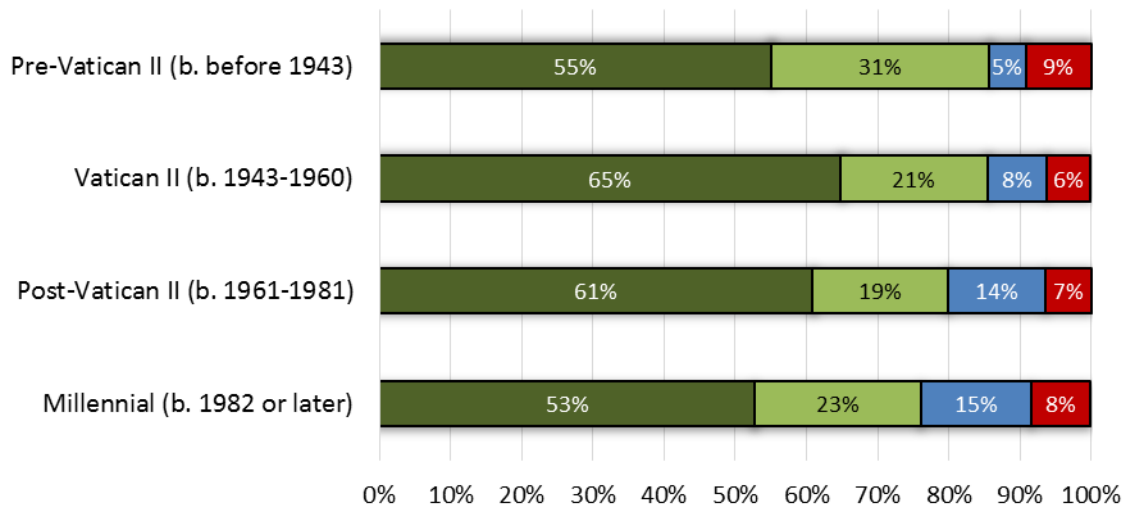


***Do you feel the Catholic Church should allow women, ages 35 and older, to be ordained as permanent deacons?***



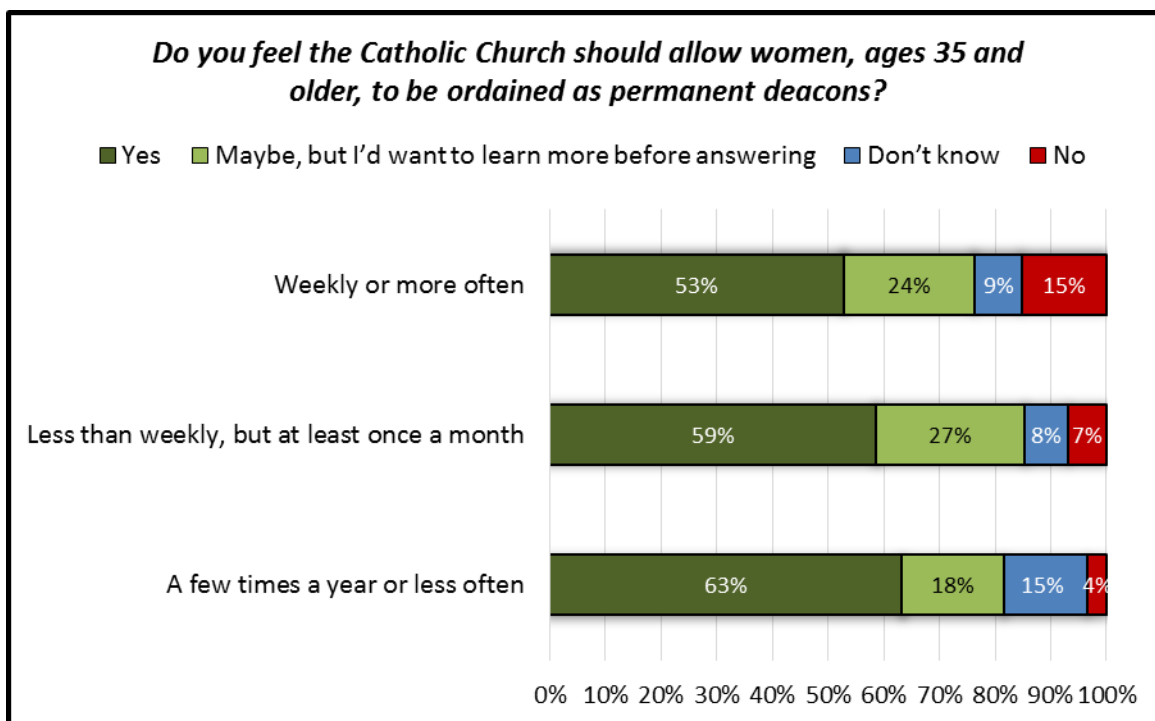
***Do you feel the Catholic Church should allow women, ages 35 and older, to be ordained as permanent deacons?***

■ Yes ■ Maybe, but I'd want to learn more before answering ■ Don't know ■ No



The oldest and the youngest Catholic women are less likely than those of the Vatican II and Post-Vatican II generations to respond, “yes” to the question about female deacons. There is not much difference in the proportions responding “no” across generations.<sup>7</sup> However, there is an increase in “don’t know” responses among younger Catholic women.

Weekly Mass attenders are less likely than those attending Mass less often to respond, “yes” and more likely to respond “no” to the idea of female deacons.



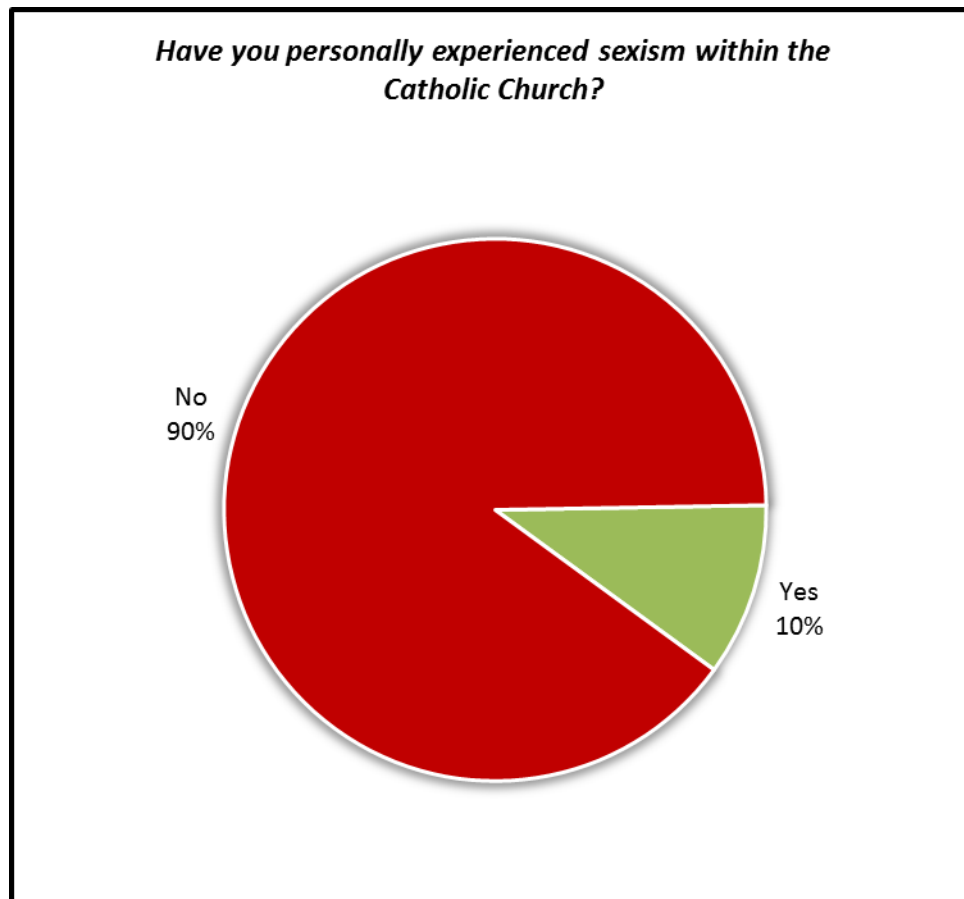
Women who self-identify as Democrats are more likely than Republicans or the politically unaffiliated to say, “yes” they support female deacons (65% compared to 57% of the unaffiliated and 55% of Republicans). Non-Hispanic white women are more likely than those self-identifying as Hispanic or Latino to support women being able to be ordained as deacons (66% compared to 50%).

Catholic women with more education are more likely than those with less education to support women being able to become deacons. Seventy percent of those with a college degree responded “yes” they support female deacons compared to 63% of those with some college, 57% of those with a high school degree, and 39% of those with less than a high school degree.

Respondents were asked if they had ever *personally* experienced sexism within the Catholic Church. One in ten said “yes” they had and nine in ten responded “no” to this question. Among sub-groups, the following are more likely than all Catholic women to say they have personally experienced sexism in the Church: those who attended a Catholic college or university (25%), those who considered becoming a religious sister or nun (23%), those who attended a Catholic high school (16%), and those who have

<sup>7</sup> Vatican II Generation women would have been coming of age in the Church when the permanent diaconate was restored. They may be more familiar with the role of deacons than women of other generations.

served in a parish ministry role (15%). Among those who say they have personally experienced sexism within the Church, 44% say they have seriously thought about leaving the Church at some point.



Those who responded “yes” were instructed, ***“If you wish to do so, please describe your experience.”*** The most common responses relate to women feeling like they were perceived as inferior in the Church and not being allowed to serve in ministry—especially as altar servers. Some representative examples of these experiences are provided below:

- *Active involvement in the church restricted to teaching Sunday school, choir, sodality, raising funds for church and school. Never allowed to be an altar server.*
- *All of the translations of the Bible, and the texts of the Liturgy of the Mass are not inclusive of women! We are supposed to believe that when the priest says "men" that includes me. I wonder if Father would then not mind my using the "men's room"? Technically, women are not welcome in the sanctuary of the Church—except to clean it, of course! So there are parishes that do not allow girls as altar servers or readers.*
- *As a girl, I could not be an altar server.*
- *Dress code for girls at Catholic school.*
- *Every Catholic woman who attends church is viewed as “less than” simply because they have been denied participation in the sacrament of ordination.*
- *Everything about the Catholic Church is sexist. How can a woman not be exposed to sexism as a member of the Church? Just pick up the Bible and start reading. Ugh.*

- *Felt inferior when priest said husband is in charge.*
- *Growing up girls were not permitted to assist during Mass*
- *I went to Catholic school and actually started altar girls in my parish in 1978—the nuns did not like this at all! It was our deacon at the time that helped bring girls to serve on the altar. Truly a neat time for me and three other girls in my seventh grade class. The nuns acted differently towards me after this event—they bullied me a bit. It is so strange to look back at now—I was only 12 or 13 at the time.*
- *In my youth, priests were waited upon by nuns or other women in the parish. Women were treated as sweet dears but not as equals. Men met and ruled and did not include women in making policy or consider family needs. Homilies do not include same sex partners' life problems, as if this doesn't exist. Homilies do not include a single person's needs, as if there is only one life track.*
- *In religion classes in Catholic school, motherhood was always presented as a superior vocation when compared to professional pursuits. The teachings regarding birth control and abortion were very regressive*
- *Just considered to do menial jobs around the church such as washing dishes at a Church supper.*
- *Just their outlook and attitude about women has affected me—it feels sometimes like they are still in the "dark ages."*
- *Many priests, not all, have a fear of single women, or women religious or women period. Many priests have big egos and are more concerned about how they look or work less than actually minister to the people of the parish.*
- *My input was disregarded by priests.*
- *My priest was belittling to me in discussing career aspirations. This was over 30 years ago and had a big effect on me. Again at the Catholic college that I worked at over 25 years ago. Experienced by this behavior had me question my affiliation and experience with religion.*
- *Not allowing women to become deacons.*
- *One example is that I know that male youth ministers in our Diocese being paid much more than the women in the same positions. Also, a male admin assistant in our church was paid more than the female predecessor and it was said that "he has a lot of expenses going to college."*
- *Only male priests.*
- *Pastor preferred men to women and children who attended the Catholic school to the children who went to public school and hence had religious education classes.*
- *Priests deferentially speaking to my husband instead of me, bishops being surprised that I was in an executive position at a young age and looking younger, my work with the church attorney to get my first marriage annulled, and women can't be priests or deacons. Disgust with the male hierarchy of the Church covering up child abuse for decades. Priests who participated in abusing children moved into my Diocese and quietly sheltered for decades, being given administrative roles with no public contact, and then found out later.*
- *Routinely as a child, I would ask questions about why I was not permitted to do things classmates and peers were invited to do, and the simple answer was "You're a girl. Girls don't do that." Further inquiry as to why girls "couldn't" do something as basic as taking up the collection, even, was met with "girls don't."*
- *The Church is a patriarchy, after all.*
- *The Church's official teachings on matter of choice, birth control and ordination are sexist and affect all Catholic women.*
- *Usually from the men in the church who feel women should stay in the kitchen and run fundraisers.*

- *We have had priests that refused to do the washing of feet. When the Pope included women, he would not wash a woman's feet.*
- *When a priest treated me like my opinion didn't count mainly because I am a woman.*
- *When I joined my current church, the priest wouldn't talk to me, even though my husband is not Catholic. And, at the baptism class for one of my children, he indicated that the father was the most important person in a child's life. "That's just the way it is" he said.*
- *When I was in Catholic elementary school, I was always taught that females should not have a voice in their marriage, politics, or decision-making. I clashed with the nuns all the time because I tried to voice my opinions and was always put down. I couldn't wait until my parents allowed me to go to public school to get away from the wrath of the nuns and the Church's doctrines.*
- *You experience it in every occasion. Men are the hierarchy of the Church and women are just there to assist the men and are told to listen to the man's ideas. It is a world of suppression.*

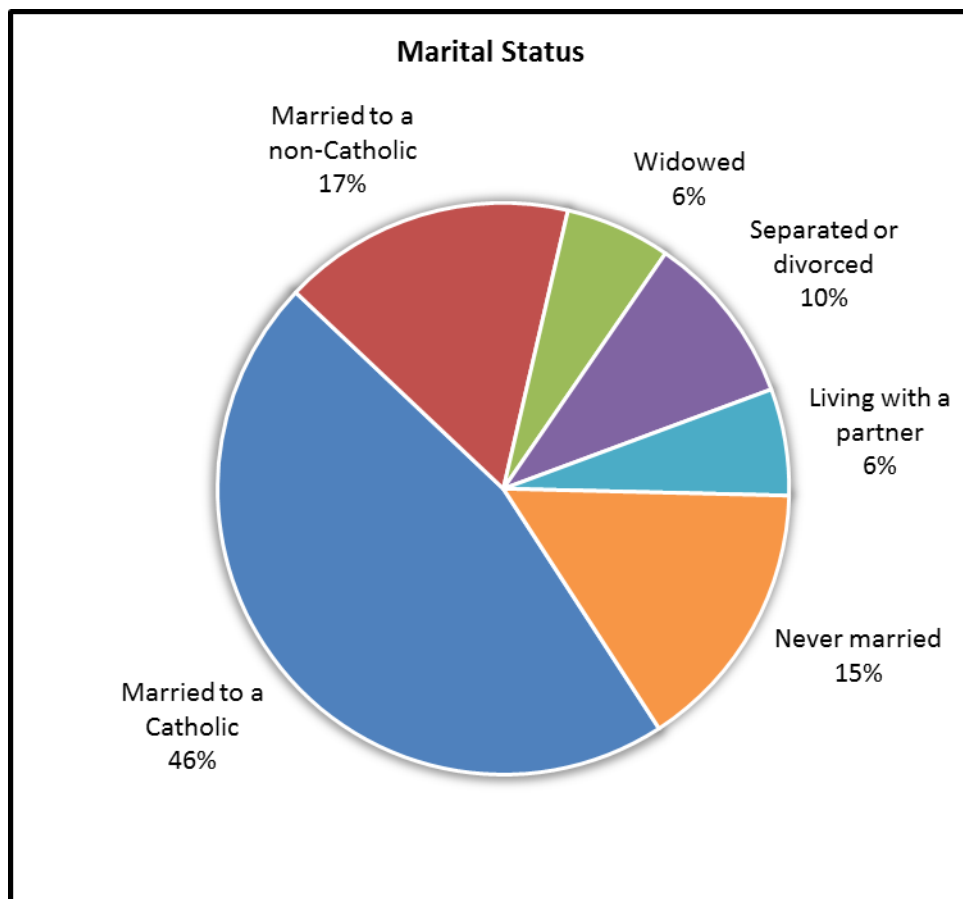
Five responses, representing 0.3% of women surveyed, referenced accusations of inappropriate behavior.<sup>8</sup>

- *A priest in confession, years ago, asked improper questions.*
- *Accused of being promiscuous as a teenager during confession, even though I was not interested in boys at all. Just because I was a teenage girl. That is when I quit going to confession.*
- *As a little girl, we had some pervert priests, but at the time, we didn't know that. They would hug you close, too close I thought. We would hear stories, but again, I was little, didn't hardly know what they meant back then.*
- *Had a priest kiss me on the mouth, which was a shock. He hugged me and I turned my head, he grabbed my face and forcibly kissed me. He also insisted I confess all my sexual experiences to him, he wanted all the details, when I told him I was a virgin he did not believe me.*
- *There was a priest that was troubled and he tried to be friendly with us grade school girls. He was an alcoholic. He did not succeed.*

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<sup>8</sup> CARA does not know the identity of respondents nor did any respondents name individuals in the comments made.

Sixty-three percent of Catholic women are married (46% are married to a Catholic spouse and 17% to a non-Catholic spouse). Six percent are widowed. One in ten are separated or divorced. Six percent live with a partner. Fifteen percent have never married.



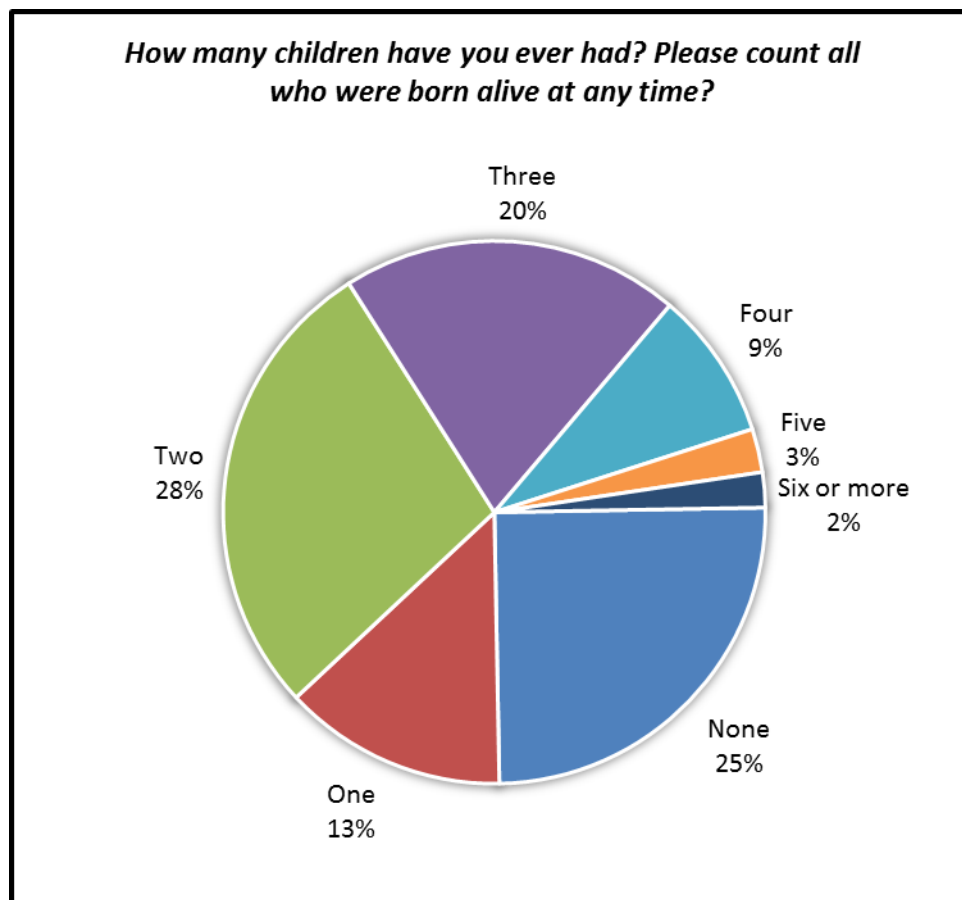
Never-married Catholic women were asked if it is important for them to marry a Catholic and how important it is to them to be married in the Catholic Church.

Marriage Questions for the Never-married			
	"Very much" only	"Somewhat" or "very much" combined	Do not plan to marry
How important is it to you that you marry a Catholic?	18%	38%	12%
How important is it to you to be married in the Catholic Church?	32%	56%	1%

Only 18% of never-married Catholic women say it is "very much" important to them to marry someone who is Catholic. Twelve percent said they don't plan to marry (2% of all adult Catholic women). About a

third, 32%, of those who plan to marry in the future, said it is “very much” important to them to marry in the Catholic Church. A majority of these respondents said it is at least “somewhat” important to them (56%).<sup>9</sup>

The typical Catholic woman in the United States has had two children and both of those children are Catholic.<sup>10</sup> Most often, they grew up in households where they had three brothers or sisters. Thus, their parents often had twice as many children as they have had.<sup>11</sup> For the typical Catholic woman, two of their three siblings remains Catholic as an adult. Today, only one in ten Catholic women has four children (9%) and 20% have three. Twenty-eight percent have two children, 13% have one, and 25% have none.



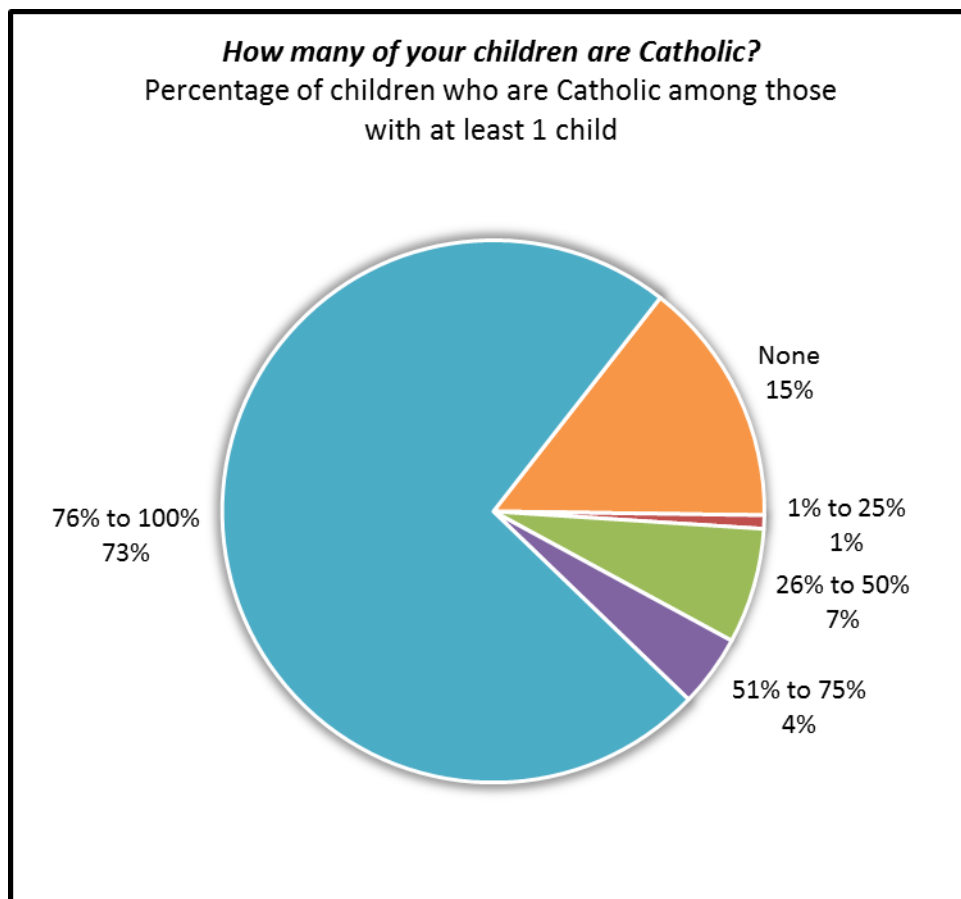
The median number of children for married and for separated or divorced Catholics is two. The median number of children for widows is three. The median number for never married Catholics is zero (80% have no children). For those living with a partner, the median number of children is one (47% have no children).

<sup>9</sup> An additional 1% of the respondents for this second question said they did not plan to marry.

<sup>10</sup> “Typical” refers to the median observation.

<sup>11</sup> Among those with brothers and sisters, 59% indicate all of their siblings are Catholic today. Fifteen percent indicate none of their siblings are Catholic now. Twenty-six percent indicate some of their siblings are Catholic now and some are not.

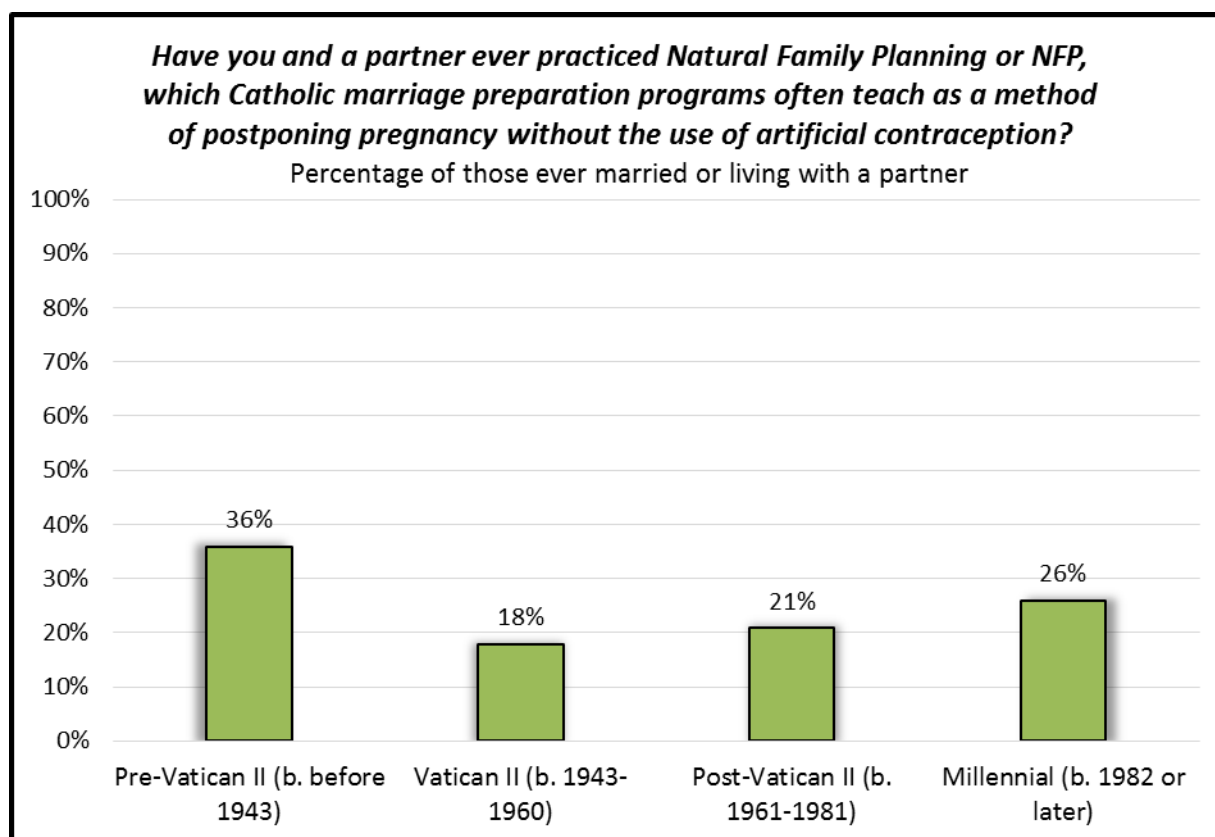
Of those who have had children, 73% report that all of their children are Catholic now. Fifteen percent say none of their children are Catholic. Twelve percent indicate some of their children remain Catholic and some are not.



Respondents who had ever married or who are living with a partner were asked, ***“Have you and a partner ever practiced Natural Family Planning or NFP, which Catholic marriage preparation programs often teach as a method of postponing pregnancy without the use of artificial contraception?”*** Overall, 22% said “yes” and 78% said “no.”

About a third of ever-married Catholic women (including those living with a partner) who attend Mass weekly have used NFP compared to 12% of those attending Mass a few times a year or less often. Hispanic respondents are more likely than non-Hispanic respondents to say they have used NFP (27% compared to 19%). Generationally, the oldest and youngest generations of Catholic women are the most likely to indicate that they had used NFP. Thirty-six percent of those of the Pre-Vatican II Generation have used NFP, as have 26% of those of the Millennial Generation. Vatican II Catholics, those born from 1943 to 1960, are the least likely to have used NFP (18%).





If respondents had used NFP, they were asked about their reasons for deciding to do so. The most common reasons cited were related to finances (38% “very important”), not wanting to have more children (34%), and their relationship with their husband (33%). Fewer indicated the following to be important: medical concerns (26%), time concerns (23%), or space concerns (20%).

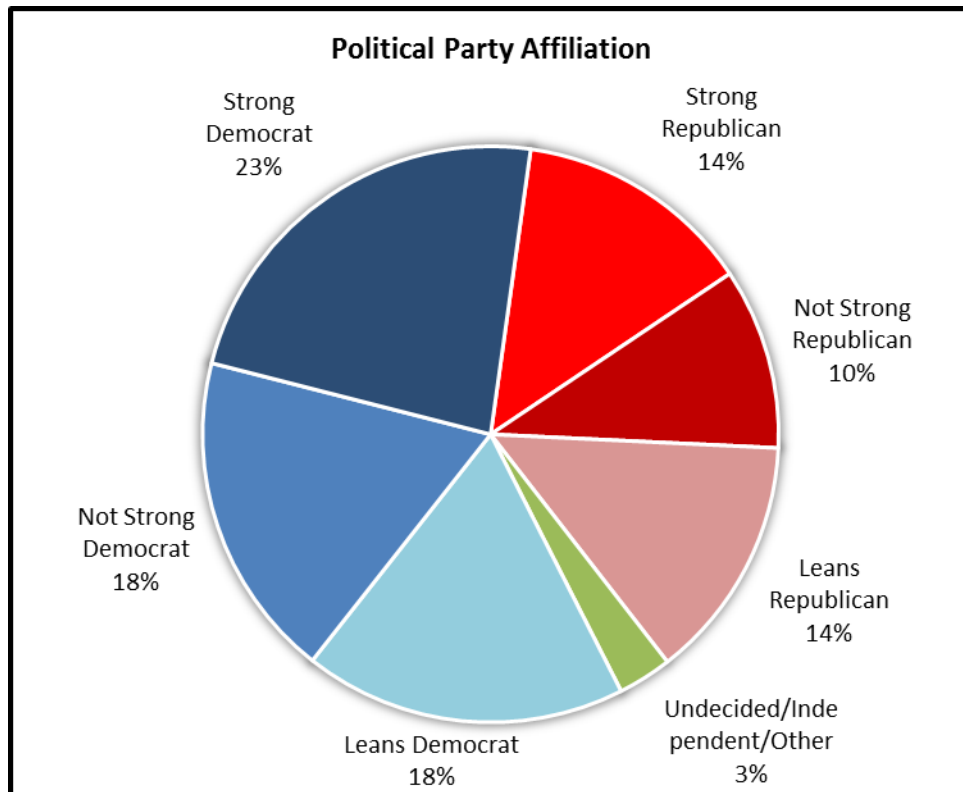
***How important to you, when using NFP, were the following in deciding whether to seek to postpone pregnancy?***

Of those who have used NFP

	<b>“Very”</b>	<b>“Somewhat” or “very” combined</b>
Financial concerns	38%	66%
Not wanting to have more children	34%	54%
Relationship with husband	33%	54%
Medical concerns	26%	52%
Time concerns	23%	48%
Space concerns	20%	46%
Other	23%	32%

## Political and Social Issues

GfK collects information on respondents' political party affiliation as part of its demographic and background profile for the panel.<sup>12</sup> Forty-one percent of adult Catholic women in the United States are Democrats (excluding "leaners," 59% including leaners). Twenty-four percent of adult Catholic women in the United States are Republicans (excluding "leaners," 38% including leaners). Thirty-five percent are undecided or party leaners (3% are unaffiliated if "leaners" are excluded).



As shown in the table on the next page, Republicans are more likely than Democrats to say they intend to vote in November 2018 (87% compared to 79%). However, given the larger number of Democrats, this segment would still outnumber Republicans at the polls if vote intentions reflect actual turnout. Only 59% of the undecided or party leaners say they intend to vote in 2018. Overall, the poll estimates 74% of Catholic women intend to vote in next year's election.

There are an estimated 25.3 million Catholic female adults who are eligible to vote.<sup>13</sup> If 74% of this population were to turnout to vote at the midterms this would be equivalent to an 18.7 million voters. Vote intentions do not always translate into voter turnout. Since 2002, between 36% and 41% of the voting eligible population has voted in midterm elections. If 40% of eligible Catholic women were to vote in November 2018 this would be equivalent to a voting bloc of 10.1 million. In 2014, a total of 83.3 million votes were cast in the midterm elections.

<sup>12</sup> The survey did not include a question about partisanship.

<sup>13</sup> Those who are at least 18 years old and U.S. citizens.

***Do you intend to vote in Congressional elections in November 2018?***

	<b>Yes</b>	<b>No</b>
Republican	87%	13%
Democrat	79%	21%
<b>All Catholic women</b>	<b>74%</b>	<b>26%</b>
Unaffiliated or leaner	59%	41%

Among those with an intention to vote in 2018, Democrats are most inclined to vote for Democrat candidates (94%) and Republicans are most inclined to vote for Republicans (91%). The unaffiliated lean toward voting Democrat (41%) instead of Republican (34%). Overall, more Catholic women intend to vote for Democrats (55%) than Republicans (37%).

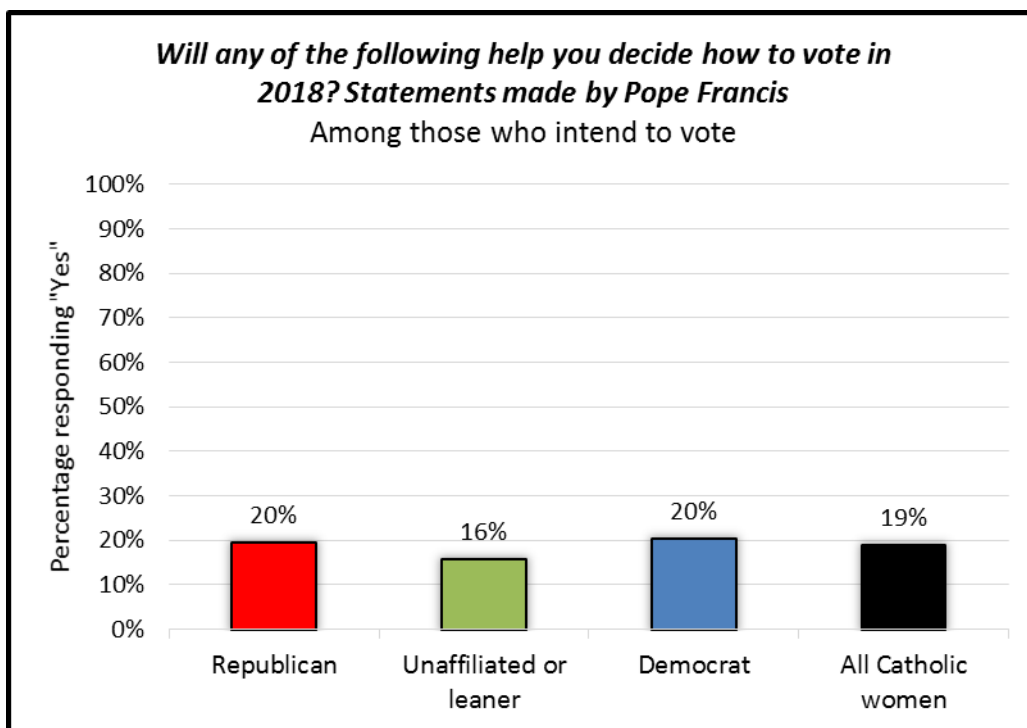
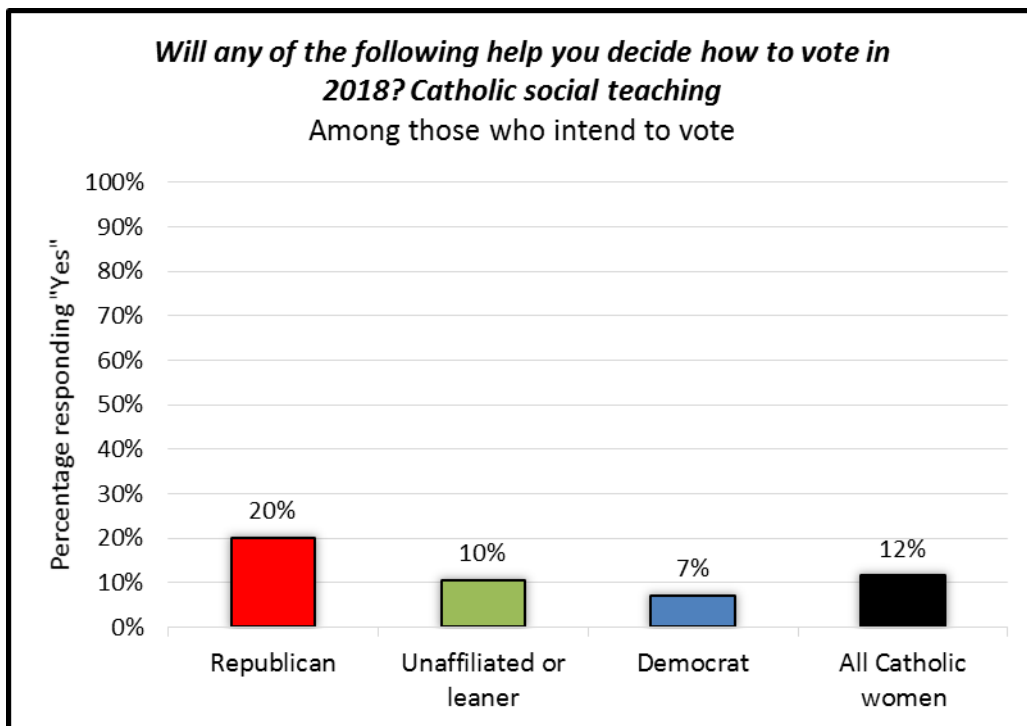
***Currently, which party are you more inclined to vote for in Congressional elections in November 2018?***

Among those respondents who intend to vote

	<b>Democratic Party</b>	<b>Republican Party</b>	<b>Green Party</b>	<b>Libertarian Party</b>	<b>Some other party, specify:</b>
Democrat	94%	4%	<1%	<1%	1%
<b>All Catholic women</b>	<b>55%</b>	<b>37%</b>	<b>&lt;1%</b>	<b>3%</b>	<b>5%</b>
Unaffiliated or leaner	41%	34%	1%	8%	16%
Republican	7%	91%	0%	<1%	2%

As shown in the figure on the following page, few Catholic women who intend to vote say that Catholic social teaching will help them decide how to vote. Twenty percent of Republican respondents indicate they will use this, compared to 10% of the unaffiliated, and 7% of Democrats. Overall, 12% of Catholic women who intend to vote in 2018 say they will use Catholic social teaching to help them decide how to vote.

Also shown on the next page, respondents who intend to vote are slightly more likely to say that statements made by Pope Francis will help them to decide how to vote in 2018 than Catholic social teaching (19% compared to 12%). Significantly more Democrat women say Pope Francis statements will be helpful to them rather than the social teachings of the Church (20% compared to 7%).



Only about 7% of respondents who intend to vote say the statements of the U.S. bishops or their pastor/parish priest will be helpful to them in deciding how to vote. In both cases, Republicans are more likely than Democrats to say the statements of the bishops (12% compared to 4%) and their pastor/parish priest (9% compared to 5%) will be helpful to them.

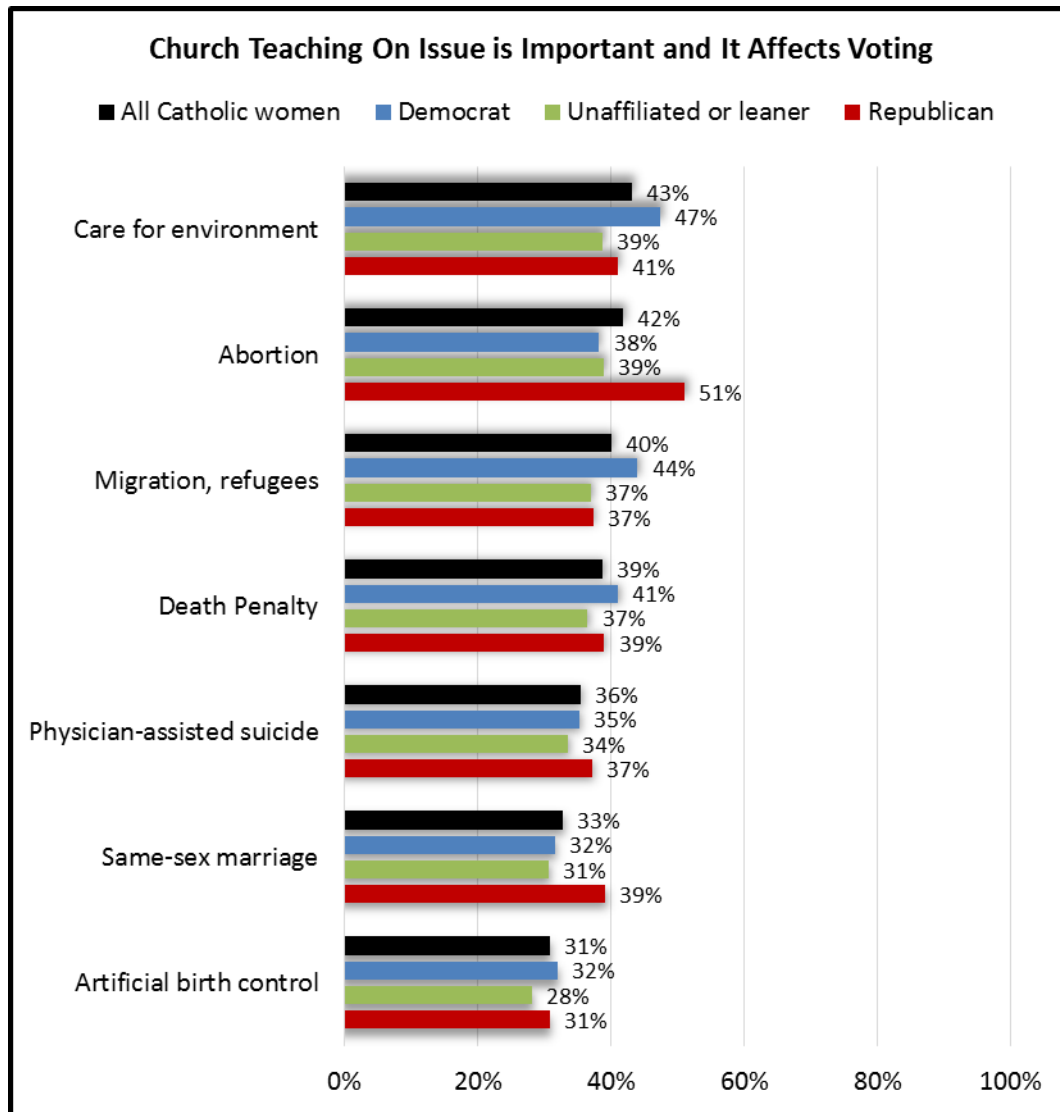
Overall, 73% of Catholic women who intend to vote say that the social teachings of the Church as well as statements by Pope Francis, the U.S. bishops, and their pastor will *not* be helpful to them in deciding how to vote in 2018 elections.

The table below shows results for questions about the importance of Church teachings and their potential use by respondents in deciding how to vote in elections. First, the share who say any of these teachings are at least “a little” important to them is shown. Next, shown is the share who said the teaching affects how they vote “somewhat” or “very much” (i.e., among those who said these teachings were at least “a little” important to them).

<p><b><i>How important to you are the Catholic Church’s teachings on the following issues? How much do the Catholic Church’s teachings on these issues affect how you vote in elections?</i></b></p> <p>Percentages saying the teaching is “a little,” “somewhat,” or “very much” important to them and among these respondents, the percentage saying these are “somewhat” or “very much” likely to affect how they vote in elections</p>				
	<b>All Catholic women</b>	<b>Democrat</b>	<b>Unaffiliated or leaner</b>	<b>Republican</b>
<b>Care for environment</b>				
At least “a little” important	83%	86%	79%	82%
Affects voting “somewhat”/“very much”	52%	55%	49%	50%
<b>Abortion</b>				
At least “a little” important	76%	75%	72%	81%
Affects voting “somewhat”/“very much”	55%	51%	54%	63%
<b>Migration, refugees</b>				
At least “a little” important	77%	83%	74%	72%
Affects voting “somewhat”/“very much”	52%	53%	50%	52%
<b>Death Penalty</b>				
At least “a little” important	76%	79%	73%	75%
Affects voting “somewhat”/“very much”	51%	52%	50%	52%
<b>Physician-assisted suicide</b>				
At least “a little” important	71%	72%	67%	76%
Affects voting “somewhat”/“very much”	50%	49%	50%	49%
<b>Same-sex marriage</b>				
At least “a little” important	63%	62%	59%	71%
Affects voting “somewhat”/“very much”	52%	51%	52%	55%
<b>Artificial birth control</b>				
At least “a little” important	63%	64%	60%	63%
Affects voting “somewhat”/“very much”	49%	50%	47%	49%

Thus, respondents were asked to rate the importance of Church teachings and to report how much these teachings might impact their voting. Among these seven issues, each share of importance is multiplied by the share saying the teachings affect their voting. The items in the table are listed in rank order of their effective impact on voting by Catholic women.

Two issues lead the others. Overall 43% of Catholic women said that the Church’s teachings on the environment were at least “a little” important to them *and* that these teachings affect how they vote at least “somewhat.” This is most evident among Democrats (47%). Overall 42% of Catholic women said that the Church’s teachings on abortion were at least “a little” important to them *and* that these teachings affect how they vote at least “somewhat.” This is most evident among Republicans (51%). Leaners and the unaffiliated gave equal shares of importance and effect on voting (39% for both the environment and abortion).



After the environment and abortion, the next most important issues (personally and in voting) for Church teachings are related to migration and refugees (40%), the death penalty (39%), physician-assisted suicide (36%), same-sex marriage (33%), and artificial birth control (31%).

## Sub-Group Comparisons

This final section of the report shows differences and similarities among respondents for some of the key questions by ethnicity, generation, Mass attendance, and marital status. It also provides comparisons to the male Catholics in the United States, where existing parallel data exist in CARA's other national surveys (CARA Catholic Polls, CCP). Finally, typologies of the "average" Catholic women by generation are shown.

Sub-Group Comparisons I: By Ethnicity and Generation							
Note: Read down the columns (e.g., of all Hispanic women, 24% attends Mass weekly or more often)							
	<u><b>Ethnicity</b></u>			<u><b>Generation</b></u>			
	Hispanic	Non-Hispanic, white	Non-Hispanic, other	Pre-Vatican II	Vatican II	Post-Vatican II	Millennial
<b>Mass attendance</b>							
-Weekly or more often	24%	24%	31%	53%	31%	18%	17%
-At least once a month	26	20	20	11	21	27	20
-A few times a year or less often	50	56	49	36	48	55	63
<b>Prayer</b>							
-Daily	51%	50%	59%	72%	62%	49%	35%
-At least once a week	20	20	15	15	18	19	24
-At least once a month	15	13	10	5	9	15	20
-A few times a year or less often	14	16	16	8	11	17	21
<b>Vocations and parish ministries</b>							
Considered becoming a sister or nun	11%	12%	17%	17%	14%	8%	13%
Has served in parish ministry	27	35	30	46	31	26	37
Church should allow female deacons	50	66	60	55	65	61	53
<b>Identity</b>							
Thinks of self as practicing Catholic	47%	53%	61%	71%	58%	48%	43%
Proud to be Catholic	68	67	80	84	72	64	67
Has ever seriously considered leaving faith	14	22	13	7	19	20	17

### Sub-Group Comparisons II: By Ethnicity and Generation

Note: Read down the columns (e.g., of all Hispanic women, 47% say teachings on abortion are “very important” to them)

	<u><b>Ethnicity</b></u>			<u><b>Generation</b></u>			
	Hispanic	Non-Hispanic, white	Non-Hispanic, other	Pre-Vatican II	Vatican II	Post-Vatican II	Millennial
<b>Church teachings “very important” to R</b>							
Abortion	47%	34%	34%	56%	37%	39%	34%
Care for the environment	47	18	33	46	37	40	32
Migration and refugees	47	18	33	28	27	35	26
Physician-assisted suicide	42	21	17	37	28	29	23
Death penalty	40	21	26	40	26	30	25
Divorce and remarriage	38	21	29	26	26	28	28
Same-sex marriage	32	21	29	38	28	25	21
Artificial birth control	30	14	18	21	18	22	20
Women’s ordination	26	18	28	22	23	22	19
<b>Party identification</b>							
-Republican	8%	35%	10%	38%	27%	23%	16%
-Unaffiliated, 3 <sup>rd</sup> party, or “leaner”	34	35	36	30	32	36	38
-Democrat	58	30	54	32	41	41	46
<b>2018 Election</b>							
Intends to vote	60%	84%	66%	95%	90%	66%	60%
Use for voting: Catholic social teaching	7	14	8	21	12	6	15
Use for voting: Pope Francis statements	19	18	25	20	18	16	25
Use for voting: Pastor/priest advice	6	7	7	10	5	6	9



### Sub-Group Comparisons III: By Ethnicity and Generation

Note: Read down the columns (e.g., of all Hispanic women, 65% are married or widowed)

	<u><b>Ethnicity</b></u>			<u><b>Generation</b></u>			
	Hispanic	Non-Hispanic, white	Non-Hispanic, other	Pre-Vatican II	Vatican II	Post-Vatican II	Millennial
<b>Marital status</b>							
-Married or widowed	65%	72%	63%	83%	80%	74%	43%
-Divorced or separated	11	10	6	13	12	12	2
-Never married	16	13	27	4	7	8	41
-Living with a partner	8	5	4	0	1	6	14
<b>If ever married or living with partner:</b>							
Has used NFP	27%	19%	22%	36%	18%	21%	26%
<b>Highest education</b>							
-High school or less	63%	35%	23%	63%	48%	42%	34%
-Some college	21	31	24	21	28	25	32
-Bachelor's degree or more	16	34	53	16	24	33	34
<b>Employment status</b>							
-Currently working	53%	59%	71%	8%	40%	74%	71%
-Not working, layoff or looking for work	13	3	5	2	2	7	13
-Not working, retired or disability	17	31	18	88	51	6	2
-Not working, other	17	7	6	2	7	13	14
<b>Number of children</b>							
-None	19%	28%	27%	10%	16%	14%	58%
-One or two	34	45	48	24	52	48	22
-Three or more	47	27	25	66	32	38	20

### Sub-Group Comparisons IV: By Mass Attendance and Marital Status

Note: Read down the columns (e.g., of all weekly attenders, 34% are Hispanic)

	<u>Mass Attendance</u>			<u>Marital Status</u>			
	Weekly or more often	At least once a month	A few times a year or less	Married or widowed	Divorced or separated	Never married	Living with a partner
<b>Ethnicity</b>							
-Hispanic	34%	41%	32%	32%	39%	37%	47%
-Non-Hispanic, white	56	52	60	60	56	48	47
-Non-Hispanic, other race/ethnicity	10	8	8	8	5	15	6
<b>Prayer</b>							
-Daily	81%	57%	35%	55%	56%	41%	35%
-At least once a week	12	26	21	21	14	20	12
-At least once a month	6	12	18	12	12	17	21
-A few times a year or less often	1	5	26	12	18	22	32
<b>Vocations and parish ministries</b>							
Considered becoming a sister or nun	19%	14%	8%	12%	12%	11%	12%
Has served in parish ministry	61	34	18	34	22	27	31
Church should allow female deacons	53	59	63	61	60	55	53
<b>Identity</b>							
Thinks of self as practicing Catholic	91%	75%	24%	56%	43%	41%	45%
Proud to be Catholic	93	79	53	70	63	65	70
Has ever seriously considered leaving faith	9	15	24	18	19	19	24

**Sub-Group Comparisons V: By Mass Attendance and Marital Status**

Note: Read down the columns (e.g., of all weekly attenders, 62% say teachings on abortion are “very important” to them)

	<u><b>Mass Attendance</b></u>			<u><b>Marital Status</b></u>			
	<b>Weekly or more often</b>	<b>At least once a month</b>	<b>A few times a year or less</b>	<b>Married or widowed</b>	<b>Divorced or separated</b>	<b>Never married</b>	<b>Living with a partner</b>
<b>Church teachings “very important” to R</b>							
Abortion	62%	46%	25%	42%	34%	26%	38%
Care for the environment	54	40	28	39	31	35	33
Migration and refugees	45	35	20	32	25	21	29
Physician-assisted suicide	48	31	17	30	30	18	24
Death penalty	47	32	18	30	26	23	23
Divorce and remarriage	43	30	19	28	28	21	31
Same-sex marriage	48	27	15	29	22	18	18
Artificial birth control	33	20	14	22	19	14	19
Women’s ordination	41	19	14	23	19	17	21
<b>Party identification</b>							
-Republican	29%	22%	22%	27%	17%	16%	14%
-Unaffiliated, 3 <sup>rd</sup> party, or “leaner”	29	35	38	34	34	37	41
-Democrat	42	43	40	39	49	47	45
<b>2018 Election</b>							
Intends to vote	83%	73%	70%	76%	77%	72%	56%
Use for voting: Catholic social teaching	27	13	3	12	12	13	6
Use for voting: Pope Francis statements	27	22	13	18	15	26	24
Use for voting: Pastor/priest advice	15	7	2	6	3	9	10

### Sub-Group Comparisons VI: By Mass Attendance and Marital Status

Note: Read down the columns (e.g., of all weekly attenders, 14% are of the Pre-Vatican II Generation)

	<u>Mass Attendance</u>			<u>Marital Status</u>			
	Weekly or more often	At least once a month	A few times a year or less	Married or widowed	Divorced or separated	Never married	Living with a partner
<b>Generation</b>							
-Pre-Vatican II	14%	3%	4%	8%	9%	2%	0%
-Vatican II	40	30	29	37	39	14	7
-Post-Vatican II	28	45	38	40	46	20	34
-Millennial	18	22	29	15	6	64	59
<b>If ever married or living with partner:</b>							
Has used NFP	34%	30%	12%	23%	17%	--	14%
<b>Highest education</b>							
-High school or less	47%	41%	43%	45%	53%	30%	44%
-Some college	23	26	30	25	34	36	25
-Bachelor's degree or more	30	33	27	30	13	34	31
<b>Employment status</b>							
-Currently working	46%	61%	63%	54%	61%	71%	72%
-Not working, layoff or looking for work	6	10	5	5	7	12	7
-Not working, retired or disability	39	16	22	29	31	10	10
-Not working, other	9	13	10	12	1	7	11
<b>Number of children</b>							
-None	19%	15%	32%	13%	9%	80%	48%
-One or two	38	48	40	46	57	15	33
-Three or more	43	37	28	60	34	5	19

The table below compares responses from the poll of Catholic women to responses from Catholic men in recent CARA Catholic Polls (CCP) where a parallel question was asked. Catholic women are more likely than Catholic men to attend Mass weekly (24% compared to 19%), pray daily (55% compared to 33%), and to self-identify as Democrats (41% compared to 32%). There is less variation by gender in the strength of belief in God or in the frequency of going to confession.

<b>Sub-Group Comparisons VII: By Gender, Using Other CARA Surveys</b>		
Note: Read down the columns (e.g., Of women, 24% are weekly Mass attenders)		
	<b>Women</b>	<b>Men</b>
<b>Mass attendance</b>		
-Weekly or more often	24%	19%
-At least once a month	23	27
-A few times a year or less often	53	54
<b>Prayer</b>		
-Daily	51%	33%
-Weekly	20	17
-Less often	29	50
<b>Belief in God</b>		
-Believes without doubt	78%	73%
-Believes with some doubt at times	20	21
-Does not believe, but still believe it is possible God may exist	2	5
-Does not believe in God and is entirely sure God does not exist	<1	1
<b>Sacrament of Reconciliation</b>		
-Once a month or more often	3%	3%
-At least once a year	27	24
-Less often	70	73
<b>Party Identification</b>		
-Republican	24%	27%
-Unaffiliated, 3 <sup>rd</sup> party, or “leaner”	35	41
-Democrat	41	32

### **The “Average” Catholic Woman, by Generation**

Below, we provide narratives for an “average” Catholic woman in the United States, by generation, as gleaned from the survey data. These are grounded in the statistical analysis but are meant to reflect an individual.

#### ***Pre-Vatican II: Mary***

The “average” Pre-Vatican II Catholic woman is 79 today (born in 1938) and lives in Western Pennsylvania.<sup>14</sup> The most common name for female children born at this time was Mary. She is non-Hispanic white, a Republican, and is married (her husband is Catholic). She had three children in her lifetime and likely has about six grandchildren. She never considered becoming a sister or nun because she wanted to be a mother. She went to Catholic elementary and middle school but then attended a

<sup>14</sup> Twenty-eight percent of Pre-Vatican II women reside in the Midwest. The same share live in the Northeast.

public high school. She attends Mass at least once a week, every week, and prays daily. When praying she is often saying a specific Catholic prayer and praying for the wellbeing of family and friends. At some point in her life she has served in parish ministry. She thinks of herself as a practicing Catholic and is proud to be a member of her faith. She never seriously considered leaving it at any point in her life. The Church's teachings on abortion are very important to her. She did not attend college and is currently retired.

#### ***Vatican II: Patricia***

The "average" Vatican II Catholic woman is 64 today (born in 1953) and lives in the state of New York. She was also born during a time when her name was still most likely to be Mary but her parents, like some others, may have preferred another popular option for this period—like Patricia. She is non-Hispanic white, a Democrat, and is married (her husband is Catholic). She had two children in her lifetime and likely has about four grandchildren. She never considered becoming a sister or nun because she wanted to be a mother and also felt she could do God's will without pursuing a religious vocation. She went to Catholic elementary and middle school but attended a public high school. She attends Mass a few times a year and prays daily. When praying, she is often praying for the wellbeing of family and friends and isn't likely to be saying a specific Catholic prayer. She thinks of herself as a practicing Catholic and is proud of her religion. She never seriously considered leaving it at any point in her life. The Church's teachings on abortion and care for the environment are more important to her than other teachings. She has attended college and is either in her last years of work or currently retired.

#### ***Post-Vatican II: Michelle***

The "average" Post-Vatican II Catholic woman is 46 today (born in 1971) and lives in California. She was born during a time when the name Mary was much less common and her parents might have selected Michelle, one of the most popular names at the time. She is non-Hispanic white, a Democrat, and is married (her husband is Catholic). She has had two children. She never considered becoming a sister or nun because she just never really thought about it. If she had, the desire to be a mother would have also been a factor making her unlikely to seek a vocation. She never attended a Catholic school. She attends Mass a few times a year. When she prays a few times a week she is often doing so for the wellbeing of family and isn't likely to be saying a specific Catholic prayer. Sometimes when she prays she is simply "talking to God." She is conflicted about thinking of herself as a practicing Catholic—sometimes she feels that she is and at other times not. At the same time she is proud to be Catholic. She never seriously considered leaving at any point in her life but some of her childhood Catholic friends did and now have different religious affiliations. The Church's teachings on care for the environment are more important to her than most other teachings. She has attended college, has a degree, and is working.

#### ***Millennial: Alicia***

The "average" Millennial Catholic woman is 27 today (born in 1990) and lives in Texas. She is Hispanic and her parents named her Alicia, a popular choice at the time of her birth. She is engaged to be married.<sup>15</sup> Her fiancé is Catholic. They have one child together. She is a Democrat but does not consider herself to be very involved in politics. She is more likely than older Catholic Hispanic women and other non-Hispanic white Catholic women her age to have considered becoming a sister or nun. She never attended a Catholic school. She tries to attend Mass at least once a month but doesn't always make it that often. When she prays a few times a week she is often doing so for the wellbeing of family. She also

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<sup>15</sup> Ethnicity has such a strong impact on many of the responses to the survey that this profile specifically takes into account the responses of Millennial Catholic women who self-identify as Hispanic. Millennials who are non-Hispanic white, as noted above, have a different profile.

says specific Catholic prayers. She is much more likely than non-Hispanic white Catholic women her age to have participated in Eucharistic Adoration, prayer groups, retreats, and Bible study. One of the biggest differences between Catholic Hispanic women and Catholic non-Hispanic white women of this generation is in their beliefs about the importance of receiving Holy Communion for their sense of being Catholic. A majority of Hispanic women surveyed said this was “very important” to them (54%) when only about a quarter of non-Hispanic white women indicated this (27%). She is also conflicted about thinking of herself as a practicing Catholic—sometimes she feels that she is and at other times not. She is proud to be Catholic—more so than non-Hispanic white Catholic women her age. She has never seriously considered leaving Catholicism. Living a life consistent with Church teachings is much more important to her sense of being Catholic than among non-Hispanic white Catholic women her age. At the same time, Church teachings are most likely to be only “somewhat” important to her on a variety of issues rather than “very important.” She has attended some college but does not have a degree at this time. She is currently working.

## Appendix: Questions and Topline Responses

### Survey Language

	N	Percent
English version	1213	80.4
Spanish version	295	19.6
Total	1508	100.0

### Primary Language

	N	Percent
English Proficient	90	6.0
Bilingual	272	18.1
Spanish Proficient	160	10.6
Non-Hispanics, not asked	986	65.4
Total	1508	100.0

### What is your religious preference? Is it...

	N	Percent
Catholic (Roman Catholic)	1508	100.0

### [Death Penalty] Next, how important to you are the Catholic Church's teachings on the following issues?

	N	Percent
Not at all	356	23.9
A little	276	18.5
Somewhat	441	29.6
Very much	418	28.0
Total	1492	100.0
Missing    Refused	16	
Total	1508	

### [Migration/refugees] Next, how important to you are the Catholic Church's teachings on the following issues?

	N	Percent
Not at all	337	22.7
A little	282	19.0
Somewhat	427	28.8
Very much	438	29.5
Total	1484	100.0
Missing    Refused	24	
Total	1508	



**[Care for the environment] Next, how important to you are the Catholic Church's teachings on the following issues?**

	N	Percent
Not at all	252	17.0
A little	244	16.4
Somewhat	440	29.6
Very much	552	37.1
Total	1488	100.0
Missing    Refused	20	
Total	1508	

**[Physician-assisted suicide] Next, how important to you are the Catholic Church's teachings on the following issues?**

	N	Percent
Not at all	426	28.5
A little	287	19.2
Somewhat	366	24.5
Very much	414	27.8
Total	1492	100.0
Missing    Refused	16	
Total	1508	

**[Abortion] Next, how important to you are the Catholic Church's teachings on the following issues?**

	N	Percent
Not at all	366	24.5
A little	230	15.4
Somewhat	324	21.7
Very much	574	38.4
Total	1492	100.0
Missing    Refused	16	
Total	1508	

**[Same-sex marriage] Next, how important to you are the Catholic Church's teachings on the following issues?**

	N	Percent
Not at all	553	37.0
A little	241	16.1
Somewhat	315	21.1
Very much	385	25.8
Total	1494	100.0
Missing    Refused	14	

Total	1508	
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**[Women's ordination] Next, how important to you are the Catholic Church's teachings on the following issues?**

	N	Percent
Not at all	462	31.2
A little	291	19.6
Somewhat	412	27.8
Very much	317	21.4
Total	1482	100.0
Missing    Refused	26	
Total	1508	

**[Artificial birth control (i.e., the pill, IUD, condoms, sterilization)] Next, how important to you are the Catholic Church's teachings on the following issues?**

	N	Percent
Not at all	557	37.3
A little	289	19.4
Somewhat	346	23.2
Very much	300	20.1
Total	1493	100.0
Missing    Refused	15	
Total	1508	

**[Divorce and remarriage] Next, how important to you are the Catholic Church's teachings on the following issues?**

	N	Percent
Not at all	407	27.2
A little	293	19.6
Somewhat	387	25.9
Very much	408	27.3
Total	1495	100.0
Missing    Refused	13	
Total	1508	

**[Death Penalty] How much do the Catholic Church's teachings on these issues affect how you vote in elections?**

	N	Percent
Not at all	329	30.1
A little	205	18.7
Somewhat	282	25.8
Very much	279	25.4
Total	1096	100.0

Missing	Refused	40	
	System	372	
	Total	412	
Total		1508	

**[Migration/refugees] How much do the Catholic Church's teachings on these issues affect how you vote in elections?**

		N	Percent
	Not at all	313	28.3
	A little	217	19.6
	Somewhat	291	26.3
	Very much	287	25.9
	Total	1107	100.0
Missing	Refused	40	
	System	361	
	Total	401	
Total		1508	

**[Care for the environment] How much do the Catholic Church's teachings on these issues affect how you vote in elections?**

		N	Percent
	Not at all	356	29.9
	A little	219	18.4
	Somewhat	308	25.9
	Very much	307	25.7
	Total	1190	100.0
Missing	Refused	45	
	System	272	
	Total	318	
Total		1508	

**[Physician-assisted suicide] How much do the Catholic Church's teachings on these issues affect how you vote in elections?**

		N	Percent
	Not at all	324	31.4
	A little	196	19.0
	Somewhat	242	23.4
	Very much	269	26.1
	Total	1031	100.0
Missing	Refused	35	
	System	442	
	Total	477	
Total		1508	

**[Abortion] How much do the Catholic Church's teachings on these issues affect how you vote in elections?**

		N	Percent
	Not at all	313	28.7
	A little	179	16.4
	Somewhat	224	20.6
	Very much	374	34.3
	Total	1090	100.0
Missing	Refused	37	
	System	381	
	Total	418	
Total		1508	

**[Same-sex marriage] How much do the Catholic Church's teachings on these issues affect how you vote in elections?**

		N	Percent
	Not at all	274	30.2
	A little	161	17.7
	Somewhat	240	26.4
	Very much	234	25.8
	Total	909	100.0
Missing	Refused	32	
	System	567	
	Total	599	
Total		1508	

**[Artificial birth control (i.e., the pill, IUD, condoms, sterilization)] How much do the Catholic Church's teachings on these issues affect how you vote in elections?**

		N	Percent
	Not at all	282	31.1
	A little	185	20.4
	Somewhat	257	28.3
	Very much	184	20.3
	Total	907	100.0
Missing	Refused	28	
	System	572	
	Total	601	
Total		1508	

**Aside from weddings and funerals, about how often do you attend Mass?**

		N	Percent
	Rarely or never	396	26.3

	A few times a year	408	27.1
	Once or twice a month	172	11.4
	Almost every week	162	10.8
	Every week	306	20.3
	More than once a week	61	4.1
	Total	1505	100.0
Missing	Refused	3	
Total		1508	

**Which of the following comes closest to describing your belief in God?**

	N	Percent
I believe in God and have no doubt of God's existence.	1171	78.0
I believe in God but sometimes have doubts that God exists.	234	15.6
I believe in God but have frequent doubts that God exists.	59	3.9
I do not believe in God but still believe it is possible that God may exist.	30	2.0
I am entirely sure God does not exist.	6	0.4
Total	1500	100.0
Missing	Refused	8
Total	1508	

**How often, if ever, do you participate in the Sacrament of Reconciliation or Confession?**

	N	Percent
Never	574	38.3
Less than once a year	485	32.4
Once a year	206	13.7
Several times a year	190	12.6
Once a month or more	45	3.0
Total	1499	100.0
Missing	Refused	9
Total	1508	

**Have you ever seriously thought about leaving the Catholic Church?**

	N	Percent
Yes	275	18.3
No	1230	81.7
Total	1505	100.0
Missing	Refused	3
Total	1508	

**[Status of women in the church] How important were any of the following in your thinking about leaving the Catholic Church?**

		N	Percent
	Not at all	98	35.7
	A little	44	16.2
	Somewhat	70	25.6
	Very much	62	22.5
	Total	274	100.0
Missing	Refused	1	
	System	1233	
	Total	1234	
Total		1508	

**[Was attracted to another religion] How important were any of the following in your thinking about leaving the Catholic Church?**

		N	Percent
	Not at all	132	48.0
	A little	56	20.3
	Somewhat	63	23.1
	Very much	23	8.5
	Total	274	100.0
Missing	Refused	1	
	System	1233	
	Total	1234	
Total		1508	

**[Was less interested in any form of religion] How important were any of the following in your thinking about leaving the Catholic Church?**

		N	Percent
	Not at all	96	35.1
	A little	72	26.3
	Somewhat	66	24.2
	Very much	40	14.5
	Total	273	100.0
Missing	Refused	1	
	System	1233	
	Total	1235	
Total		1508	

**[Disagreed with church teaching(s)] How important were any of the following in your thinking about leaving the Catholic Church?**

		N	Percent
	Not at all	35	12.7
	A little	51	18.4
	Somewhat	86	31.1

	Very much	104	37.8
	Total	275	100.0
Missing	System	1233	
Total		1508	

**[Belief that Catholic Church teachings conflict with science] How important were any of the following in your thinking about leaving the Catholic Church?**

		N	Percent
	Not at all	119	43.7
	A little	55	20.1
	Somewhat	58	21.1
	Very much	41	15.1
	Total	273	100.0
Missing	Refused	2	
	System	1233	
	Total	1235	
Total		1508	

**[Did not feel welcome or part of the community at my parish] How important were any of the following in your thinking about leaving the Catholic Church?**

		N	Percent
	Not at all	123	44.9
	A little	43	15.8
	Somewhat	65	23.8
	Very much	42	15.5
	Total	274	100.0
Missing	Refused	1	
	System	1233	
	Total	1234	
Total		1508	

**Did you ever leave the Catholic Church, no longer considering yourself Catholic, for a time in your life?**

		N	Percent
	Yes	86	31.4
	No	188	68.6
	Total	274	100.0
Missing	Refused	1	
	System	1233	
	Total	1234	
Total		1508	

**[Text] Briefly indicate why you left:**

**[Text] Briefly indicate why you returned:**

**Did you ever considered becoming a religious sister or nun?**

	N	Percent
Yes	175	11.7
No	1321	88.3
Total	1496	100.0
Missing Refused	12	
Total	1508	

**How seriously would you say you considered this?**

	N	Percent
Very seriously	35	20.1
Somewhat seriously	73	41.9
Only a little seriously	54	30.9
Not seriously at all	13	7.2
Total	175	100.0
Missing System	1333	
Total	1508	

**[The celibacy requirement (i.e., vow of chastity)] How much, if at all, were the reasons listed below related to this?**

	N	Percent
Not at all	676	51.9
Only a little	138	10.6
Somewhat	200	15.3
Very much	289	22.2
Total	1303	100.0
Missing Refused	18	
System	187	
Total	205	
Total	1508	

**[Never felt invited by the Catholic Church to consider a religious vocation] How much, if at all, were the reasons listed below related to this?**

	N	Percent
Not at all	820	62.9
Only a little	156	12.0
Somewhat	145	11.1
Very much	182	14.0
Total	1303	100.0



Missing	Refused	18	
	System	187	
	Total	205	
Total		1508	

**[I am not very religious] How much, if at all, were the reasons listed below related to this?**

		N	Percent
	Not at all	543	41.7
	Only a little	262	20.1
	Somewhat	297	22.8
	Very much	200	15.3
	Total	1301	100.0
Missing	Refused	20	
	System	187	
	Total	207	
Total		1508	

**[I've just never really thought about it] How much, if at all, were the reasons listed below related to this?**

		N	Percent
	Not at all	480	36.7
	Only a little	157	12.0
	Somewhat	203	15.6
	Very much	466	35.7
	Total	1306	100.0
Missing	Refused	15	
	System	187	
	Total	202	
Total		1508	

**[Vow of poverty] How much, if at all, were the reasons listed below related to this?**

		N	Percent
	Not at all	781	60.1
	Only a little	189	14.5
	Somewhat	205	15.8
	Very much	124	9.5
	Total	1299	100.0
Missing	Refused	22	
	System	187	
	Total	209	
Total		1508	

**[Vow of obedience] How much, if at all, were the reasons listed below related to this?**

		N	Percent
	Not at all	710	54.8
	Only a little	177	13.7
	Somewhat	219	16.9
	Very much	189	14.6
	Total	1296	100.0
Missing	Refused	26	
	System	187	
	Total	212	
Total		1508	

**[My family would not approve] How much, if at all, were the reasons listed below related to this?**

		N	Percent
	Not at all	1051	80.5
	Only a little	121	9.2
	Somewhat	93	7.1
	Very much	41	3.2
	Total	1306	100.0
Missing	Refused	15	
	System	187	
	Total	202	
Total		1508	

**[God is not calling me to a religious vocation] How much, if at all, were the reasons listed below related to this?**

		N	Percent
	Not at all	529	40.5
	Only a little	103	7.9
	Somewhat	203	15.5
	Very much	471	36.1
	Total	1306	100.0
Missing	Refused	16	
	System	187	
	Total	202	
Total		1508	

**[I could do God's will without becoming a religious sister] How much, if at all, were the reasons listed below related to this?**

		N	Percent
	Not at all	296	22.7

	Only a little	132	10.1
	Somewhat	365	28.0
	Very much	510	39.1
	Total	1303	100.0
Missing	Refused	18	
	System	187	
	Total	205	
Total		1508	

**[I wanted to be a mother] How much, if at all, were the reasons listed below related to this?**

		N	Percent
	Not at all	290	22.2
	Only a little	88	6.7
	Somewhat	203	15.5
	Very much	726	55.6
	Total	1306	100.0
Missing	Refused	15	
	System	187	
	Total	202	
Total		1508	

**[Other, specify] How much, if at all, were the reasons listed below related to this?**

		N	Percent
	Not at all	401	80.5
	Only a little	20	4.0
	Somewhat	33	6.7
	Very much	44	8.7
	Total	498	100.0
Missing	Refused	824	
	System	187	
	Total	1010	
Total		1508	

**[Text] How much, if at all, were the reasons listed below related to this?**

**[Text] Where do you get your ideas/models of being a woman in the Catholic Church from?**

**[The parish community] Do you feel the priest(s) in your parish do a good job including women in...**

	N	Percent
No	120	8.1

	Somewhat	512	34.7
	Yes, definitely	843	57.2
	Total	1475	100.0
Missing	Refused	33	
Total		1508	

**[On parish councils] Do you feel the priest(s) in your parish do a good job including women in...**

	N	Percent
No	170	11.6
Somewhat	557	37.9
Yes, definitely	742	50.5
Total	1470	100.0
Missing	Refused	38
Total	1508	

**[In lay ministry positions] Do you feel the priest(s) in your parish do a good job including women in...**

	N	Percent
No	212	14.4
Somewhat	534	36.4
Yes, definitely	722	49.2
Total	1468	100.0
Missing	Refused	40
Total	1508	

**[The decision-making of the parish] Do you feel the priest(s) in your parish do a good job including women in...**

	N	Percent
No	234	15.9
Somewhat	575	39.1
Yes, definitely	662	45.0
Total	1470	100.0
Missing	Refused	38
Total	1508	

**Do you feel the Catholic Church should allow women, ages 35 and older, to be ordained as permanent deacons?**

	N	Percent
Yes	894	59.8
Maybe, but I'd want to learn more before answering	319	21.3
No	105	7.1
Don't know	176	11.8

Total	1495	100.0
Missing Refused	13	
Total	1508	

**Have you personally experienced sexism within the Catholic Church?**

	N	Percent
Yes	155	10.3
No	1344	89.7
Total	1499	100.0
Missing Refused	9	
Total	1508	

**[Text] If you wish to do so, please describe your experience:**

**In your opinion, how much has the Catholic Church done to address sexism within the Church?**

	N	Percent
Nothing	309	20.9
A little	564	38.2
Some	464	31.5
A lot	138	9.4
Total	1475	100.0
Missing Refused	33	
Total	1508	

**How many children have you ever had? Please count all who were born alive at any time?**

	N	Percent
0	372	25.0
1	199	13.3
2	416	27.9
3	301	20.2
4	132	8.8
5	39	2.6
6	18	1.2
7	2	0.2
8	5	0.3
9	1	0.0
10	3	0.2
11	1	0.0
19	2	0.1
Total	1488	100.0

Missing	Refused	20	
Total		1508	

**How many of your children are Catholic?**

	N	Percent
0	163	14.7
1	222	20.1
2	336	30.5
3	249	22.6
4	97	8.8
5	21	1.9
6	6	0.6
7	2	0.2
8	2	0.2
9	1	0.1
10	3	0.3
19	2	0.1
Total	1104	100.0
Missing	Refused	4
	System	400
	Total	404
Total	1508	

**[My pastor or parish priest] How likely would you be to turn to any of the following people for spiritual guidance or in times of hardship?**

	N	Percent
Not at all	377	25.9
A little	320	22.0
Somewhat	360	24.8
Very much	397	27.3
Total	1454	100.0
Missing	Refused	54
Total	1508	

**[A religious sister or nun] How likely would you be to turn to any of the following people for spiritual guidance or in times of hardship?**

	N	Percent
Not at all	471	32.6
A little	359	24.9
Somewhat	355	24.6
Very much	259	18.0
Total	1444	100.0

Missing	Refused	64	
Total		1508	

**[A lay minister at my parish] How likely would you be to turn to any of the following people for spiritual guidance or in times of hardship?**

	N	Percent
Not at all	497	34.6
A little	370	25.8
Somewhat	363	25.3
Very much	207	14.4
Total	1438	100.0
Missing	Refused	70
Total	1508	

**[A counselor my parish refers me to] How likely would you be to turn to any of the following people for spiritual guidance or in times of hardship?**

	N	Percent
Not at all	476	32.9
A little	375	26.0
Somewhat	364	25.2
Very much	231	16.0
Total	1446	100.0
Missing	Refused	62
Total	1508	

**[A fellow parishioner] How likely would you be to turn to any of the following people for spiritual guidance or in times of hardship?**

	N	Percent
Not at all	533	37.1
A little	400	27.8
Somewhat	318	22.1
Very much	187	13.0
Total	1438	100.0
Missing	Refused	70
Total	1508	

**[A family member] How likely would you be to turn to any of the following people for spiritual guidance or in times of hardship?**

	N	Percent
Not at all	194	13.2
A little	171	11.7
Somewhat	389	26.6
Very much	711	48.5

Total		1466	100.0
Missing	Refused	42	
Total		1508	

**[A Catholic friend] How likely would you be to turn to any of the following people for spiritual guidance or in times of hardship?**

	N	Percent
Not at all	278	19.2
A little	327	22.6
Somewhat	446	30.9
Very much	395	27.3
Total	1447	100.0
Missing	Refused	61
Total	1508	

**[Someone else, specify:] How likely would you be to turn to any of the following people for spiritual guidance or in times of hardship?**

	N	Percent
Not at all	416	53.6
A little	84	10.8
Somewhat	108	13.9
Very much	169	21.8
Total	777	100.0
Missing	Refused	731
Total	1508	

**[Text] How likely would you be to turn to any of the following people for spiritual guidance or in times of hardship?**

**Aside from Mass, about how often do you pray?**

	N	Percent
Rarely or never	109	7.3
A few times a year	123	8.2
Once or twice a month	105	7.0
Almost every week	99	6.6
Once a week	54	3.6
More than once a week	240	16.0
Daily or more often	770	51.3
Total	1502	100.0
Missing	Refused	6
Total	1508	

**[Before bed] How often are you likely to pray during these times?**



	N	Percent
Never	64	4.6
Not often	172	12.5
Some of the time	338	24.5
Most of the time	304	22.0
Always	500	36.3
Total	1378	100.0
Missing		
Refused	14	
System	116	
Total	130	
Total	1508	

**[When I wake up] How often are you likely to pray during these times?**

	N	Percent
Never	171	12.4
Not often	313	22.7
Some of the time	389	28.2
Most of the time	194	14.1
Always	312	22.6
Total	1379	100.0
Missing		
Refused	13	
System	116	
Total	129	
Total	1508	

**[Before meals] How often are you likely to pray during these times?**

	N	Percent
Never	201	14.6
Not often	394	28.6
Some of the time	367	26.6
Most of the time	197	14.3
Always	219	15.9
Total	1378	100.0
Missing		
Refused	15	
System	116	
Total	130	
Total	1508	

**[At family gatherings] How often are you likely to pray during these times?**

	N	Percent
Never	141	10.2
Not often	285	20.8

	Some of the time	443	32.3
	Most of the time	262	19.1
	Always	241	17.5
	Total	1372	100.0
Missing	Refused	20	
	System	116	
	Total	136	
Total		1508	

**[When I feel blessed] How often are you likely to pray during these times?**

		N	Percent
	Never	35	2.5
	Not often	56	4.1
	Some of the time	329	23.9
	Most of the time	401	29.1
	Always	558	40.5
	Total	1379	100.0
Missing	Refused	13	
	System	116	
	Total	129	
Total		1508	

**[During Advent] How often are you likely to pray during these times?**

		N	Percent
	Never	148	10.7
	Not often	222	16.1
	Some of the time	391	28.3
	Most of the time	268	19.4
	Always	353	25.5
	Total	1381	100.0
Missing	Refused	11	
	System	116	
	Total	127	
Total		1508	

**[During Lent] How often are you likely to pray during these times?**

		N	Percent
	Never	118	8.6
	Not often	161	11.7
	Some of the time	376	27.3
	Most of the time	316	22.9
	Always	408	29.6

	Total	1379	100.0
Missing	Refused	14	
	System	116	
	Total	129	
Total		1508	

**[When I feel anxious or depressed] How often are you likely to pray during these times?**

	N	Percent
Never	41	3.0
Not often	88	6.4
Some of the time	319	23.0
Most of the time	366	26.4
Always	571	41.2
Total	1385	100.0
Missing	Refused	7
	System	116
	Total	123
Total		1508

**[During times of crisis] How often are you likely to pray during these times?**

	N	Percent
Never	9	0.7
Not often	26	1.9
Some of the time	235	17.0
Most of the time	385	27.9
Always	724	52.5
Total	1379	100.0
Missing	Refused	13
	System	116
	Total	129
Total		1508

**[I am proud to be Catholic.] How much do you agree with the following statements?**

	N	Percent
Disagree strongly	43	2.9
Disagree somewhat	55	3.7
Neither agree nor disagree	376	25.1
Agree somewhat	294	19.6
Agree strongly	729	48.7
Total	1497	100.0
Missing	Refused	11

Total	1508	
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**[I think of myself as a practicing Catholic.] How much do you agree with the following statements?**

	N	Percent
Disagree strongly	188	12.5
Disagree somewhat	167	11.1
Neither agree nor disagree	370	24.7
Agree somewhat	328	21.8
Agree strongly	448	29.9
Total	1500	100.0
Missing Refused	8	
Total	1508	

**[Prayer is essential to my faith.] How much do you agree with the following statements?**

	N	Percent
Disagree strongly	79	5.3
Disagree somewhat	88	5.8
Neither agree nor disagree	286	19.1
Agree somewhat	293	19.5
Agree strongly	756	50.3
Total	1502	100.0
Missing Refused	6	
Total	1508	

**[Praying for your own wellbeing] When you pray how often are you...?**

	N	Percent
Never	17	1.2
Not often	124	9.0
Some of the time	415	30.1
Most of the time	373	27.1
Always	451	32.7
Total	1380	100.0
Missing Refused	12	
System	116	
Total	128	
Total	1508	

**[Praying for the wellbeing of your family] When you pray how often are you...?**

	N	Percent
Never	6	0.4

	Not often	16	1.2
	Some of the time	203	14.7
	Most of the time	403	29.2
	Always	753	54.5
	Total	1381	100.0
Missing	Refused	11	
	System	116	
	Total	127	
Total		1508	

**[Praying for the wellbeing of others you know (non-family)] When you pray how often are you...?**

	N	Percent
Never	17	1.2
Not often	53	3.9
Some of the time	359	26.1
Most of the time	437	31.7
Always	511	37.1
Total	1377	100.0
Missing	Refused	15
	System	116
	Total	131
Total	1508	

**[Praying for world issues (e.g. for peace, to relieve human suffering)] When you pray how often are you...?**

	N	Percent
Never	62	4.5
Not often	181	13.1
Some of the time	454	32.9
Most of the time	324	23.4
Always	359	26.0
Total	1380	100.0
Missing	Refused	12
	System	116
	Total	128
Total	1508	

**[Saying a specific Catholic prayer (e.g., Our Father, Hail Mary)] When you pray how often are you...?**

	N	Percent
Never	66	4.8
Not often	151	10.9

	Some of the time	298	21.6
	Most of the time	313	22.7
	Always	551	39.9
	Total	1380	100.0
Missing	Refused	12	
	System	116	
	Total	128	
Total		1508	

**[Reflecting on something] When you pray how often are you...?**

		N	Percent
	Never	42	3.0
	Not often	118	8.6
	Some of the time	453	32.8
	Most of the time	443	32.1
	Always	323	23.4
	Total	1379	100.0
Missing	Refused	13	
	System	116	
	Total	129	
Total		1508	

**[Simply talking with God] When you pray how often are you...?**

		N	Percent
	Never	26	1.9
	Not often	95	6.9
	Some of the time	313	22.6
	Most of the time	396	28.6
	Always	552	40.0
	Total	1382	100.0
Missing	Refused	10	
	System	116	
	Total	126	
Total		1508	

**[Participating in other religious devotions] When you pray how often are you...?**

		N	Percent
	Never	292	21.3
	Not often	379	27.6
	Some of the time	409	29.8
	Most of the time	177	12.9
	Always	114	8.3

	Total	1371	100.0
Missing	Refused	21	
	System	116	
	Total	137	
Total		1508	

**[Eucharistic Adoration] Do you ever participate in any of these prayer practices or groups on a regular basis?**

	N	Percent
No	1310	86.9
Yes	198	13.1
Total	1508	100.0

**[Prayer group] Do you ever participate in any of these prayer practices or groups on a regular basis?**

	N	Percent
No	1324	87.8
Yes	184	12.2
Total	1508	100.0

**[Religious retreats] Do you ever participate in any of these prayer practices or groups on a regular basis?**

	N	Percent
No	1322	87.6
Yes	186	12.4
Total	1508	100.0

**[Bible study/Lectio Divina] Do you ever participate in any of these prayer practices or groups on a regular basis?**

	N	Percent
No	1335	88.5
Yes	173	11.5
Total	1508	100.0

**[Pilgrimage] Do you ever participate in any of these prayer practices or groups on a regular basis?**

	N	Percent
No	1384	91.8
Yes	124	8.2
Total	1508	100.0

**[None of these] Do you ever participate in any of these prayer practices or groups on a regular basis?**

	N	Percent
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No	435	28.8
Yes	1073	71.2
Total	1508	100.0

**[Altar server] Have you served in any of these ministries in a Catholic parish?**

	N	Percent
No	1436	95.3
Yes	72	4.7
Total	1508	100.0

**[Lector] Have you served in any of these ministries in a Catholic parish?**

	N	Percent
No	1368	90.7
Yes	140	9.3
Total	1508	100.0

**[Minister of Holy Communion] Have you served in any of these ministries in a Catholic parish?**

	N	Percent
No	1368	90.7
Yes	140	9.3
Total	1508	100.0

**[Cantor or music ministry] Have you served in any of these ministries in a Catholic parish?**

	N	Percent
No	1421	94.2
Yes	87	5.8
Total	1508	100.0

**[Usher/minister of hospitality] Have you served in any of these ministries in a Catholic parish?**

	N	Percent
No	1444	95.7
Yes	64	4.3
Total	1508	100.0

**[Catechist/religious education teacher] Have you served in any of these ministries in a Catholic parish?**

	N	Percent
No	1289	85.5
Yes	219	14.5
Total	1508	100.0



**[RCIA team member/sponsor] Have you served in any of these ministries in a Catholic parish?**

	N	Percent
No	1445	95.8
Yes	63	4.2
Total	1508	100.0

**[Youth ministry] Have you served in any of these ministries in a Catholic parish?**

	N	Percent
No	1417	94.0
Yes	91	6.0
Total	1508	100.0

**[Young adult ministry] Have you served in any of these ministries in a Catholic parish?**

	N	Percent
No	1442	95.6
Yes	66	4.4
Total	1508	100.0

**[None of above] Have you served in any of these ministries in a Catholic parish?**

	N	Percent
No	496	32.9
Yes	1012	67.1
Total	1508	100.0

**Would you be interested in serving in any one of these ministries in the future?**

	N	Percent
Yes	195	19.3
No	817	80.7
Total	1012	100.0
Missing System	496	
Total	1508	

**[Receiving the Eucharist/Holy Communion] How important are the following factors to your sense of what it means to be a Catholic?**

	N	Percent
Very important	669	45.0
Somewhat important	351	23.6
A little important	236	15.9
Not important at all	230	15.5
Total	1487	100.0

Missing	Refused	21	
Total		1508	

**[Attending Sunday Mass each week] How important are the following factors to your sense of what it means to be a Catholic?**

	N	Percent
Very important	522	35.1
Somewhat important	343	23.1
A little important	289	19.4
Not important at all	332	22.4
Total	1486	100.0
Missing	Refused	22
Total	1508	

**[Helping the poor] How important are the following factors to your sense of what it means to be a Catholic?**

	N	Percent
Very important	665	44.9
Somewhat important	504	34.0
A little important	209	14.1
Not important at all	104	7.0
Total	1482	100.0
Missing	Refused	26
Total	1508	

**[Protecting life (e.g., opposing abortion, euthanasia, the death penalty)] How important are the following factors to your sense of what it means to be a Catholic?**

	N	Percent
Very important	446	30.2
Somewhat important	394	26.7
A little important	325	22.0
Not important at all	313	21.2
Total	1479	100.0
Missing	Refused	29
Total	1508	

**[Going to Reconciliation or Confession regularly] How important are the following factors to your sense of what it means to be a Catholic?**

	N	Percent
Very important	289	19.5
Somewhat important	321	21.7
A little important	407	27.5
Not important at all	464	31.3

Total	1481	100.0
Missing    Refused	27	
Total	1508	

**[Living my life consistent with Church teaching] How important are the following factors to your sense of what it means to be a Catholic?**

	N	Percent
Very important	518	34.9
Somewhat important	489	32.9
A little important	286	19.3
Not important at all	192	12.9
Total	1484	100.0
Missing    Refused	24	
Total	1508	

**[Being involved with my parish (e.g., youth ministry, music groups, visiting prisoners, care of the sick)] How important are the following factors to your sense of what it means to be a Catholic?**

	N	Percent
Very important	260	17.5
Somewhat important	445	30.0
A little important	419	28.2
Not important at all	361	24.3
Total	1485	100.0
Missing    Refused	23	
Total	1508	

**[Facebook] Do you have a profile on any of the following social networking sites:**

	N	Percent
Yes	1112	74.6
No	378	25.4
Total	1490	100.0
Missing    Refused	18	
Total	1508	

**[Twitter] Do you have a profile on any of the following social networking sites:**

	N	Percent
Yes	333	24.9
No	1004	75.1
Total	1338	100.0
Missing    Refused	170	
Total	1508	

**[LinkedIn] Do you have a profile on any of the following social networking sites:**

	N	Percent
Yes	352	26.7
No	970	73.3
Total	1322	100.0
Missing Refused	186	
Total	1508	

**[Instagram] Do you have a profile on any of the following social networking sites:**

	N	Percent
Yes	463	34.1
No	894	65.9
Total	1356	100.0
Missing Refused	152	
Total	1508	

**[Other; specify:] Do you have a profile on any of the following social networking sites:**

	N	Percent
Yes	33	4.9
No	644	95.1
Total	677	100.0
Missing Refused	831	
Total	1508	

**[Text] Do you have a profile on any of the following social networking sites:**

**Do you specify your religion as 'Catholic' on any of these profiles?**

	N	Percent
Yes	528	45.2
No	639	54.8
Total	1167	100.0
Missing Refused	6	
System	335	
Total	341	
Total	1508	

**What would you say is your primary source for news?**

	N	Percent
Nightly news television programs (local or national)	595	39.8
Cable news channels	251	16.8
Print publications (i.e., newspapers, magazines)	100	6.7

Internet sites with news	273	18.3
Radio (broadcast or satellite)	87	5.8
Posts on social networks (Twitter, Facebook)	153	10.3
Word of mouth	37	2.5
Total	1496	100.0
Missing    Refused	12	
Total	1508	

**[America] Do you frequently read any of the following Catholic publications, either in print or online:**

	N	Percent
No	1490	98.8
Yes	18	1.2
Total	1508	100.0

**[Commonweal] Do you frequently read any of the following Catholic publications, either in print or online:**

	N	Percent
No	1503	99.7
Yes	5	0.3
Total	1508	100.0

**[St. Anthony Messenger (americancatholic.org)] Do you frequently read any of the following Catholic publications, either in print or online:**

	N	Percent
No	1482	98.3
Yes	26	1.7
Total	1508	100.0

**[U.S. Catholic] Do you frequently read any of the following Catholic publications, either in print or online:**

	N	Percent
No	1474	97.8
Yes	34	2.2
Total	1508	100.0

**[National Catholic Register] Do you frequently read any of the following Catholic publications, either in print or online:**

	N	Percent
No	1488	98.7
Yes	20	1.3
Total	1508	100.0

**[National Catholic Reporter] Do you frequently read any of the following Catholic publications, either in print or online:**

	N	Percent
No	1487	98.6
Yes	21	1.4
Total	1508	100.0

**[Our Sunday Visitor] Do you frequently read any of the following Catholic publications, either in print or online:**

	N	Percent
No	1452	96.3
Yes	56	3.7
Total	1508	100.0

**[Catholic Digest] Do you frequently read any of the following Catholic publications, either in print or online:**

	N	Percent
No	1451	96.2
Yes	57	3.8
Total	1508	100.0

**[A diocesan newspaper or website] Do you frequently read any of the following Catholic publications, either in print or online:**

	N	Percent
No	1345	89.2
Yes	163	10.8
Total	1508	100.0

**[Other:] Do you frequently read any of the following Catholic publications, either in print or online:**

	N	Percent
No	1454	96.4
Yes	54	3.6
Total	1508	100.0

**[None of the above] Do you frequently read any of the following Catholic publications, either in print or online:**

	N	Percent
No	348	23.1
Yes	1160	76.9
Total	1508	100.0

**[Text] Do you frequently read any of the following Catholic publications, either in print or online:**

**[Women are involved in the decision-making of my parish.] How much do you agree with the following statements?**

	N	Percent
Not at all	304	22.1
A little	338	24.6
Somewhat	484	35.2
Very much	248	18.1
Total	1374	100.0
Missing    Refused	134	
Total	1508	

**[My parish has ministries to help widows deal with the loss of a spouse.] How much do you agree with the following statements?**

	N	Percent
Not at all	287	20.9
A little	315	22.9
Somewhat	464	33.8
Very much	308	22.4
Total	1374	100.0
Missing    Refused	134	
Total	1508	

**[My parish provides support for new mothers.] How much do you agree with the following statements?**

	N	Percent
Not at all	325	23.6
A little	391	28.3
Somewhat	408	29.5
Very much	257	18.6
Total	1380	100.0
Missing    Refused	128	
Total	1508	

**[My parish helps our community with childcare.] How much do you agree with the following statements?**

	N	Percent
Not at all	382	27.7
A little	377	27.3
Somewhat	399	28.9
Very much	222	16.1
Total	1380	100.0
Missing    Refused	128	

Total	1508	
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**[Unwed Catholic parents feel welcome in my parish.] How much do you agree with the following statements?**

	N	Percent
Not at all	247	17.9
A little	321	23.3
Somewhat	467	33.9
Very much	343	24.9
Total	1379	100.0
Missing    Refused	129	
Total	1508	

**[Divorced and remarried Catholics feel welcome in my parish.] How much do you agree with the following statements?**

	N	Percent
Not at all	246	17.8
A little	337	24.3
Somewhat	453	32.7
Very much	348	25.2
Total	1383	100.0
Missing    Refused	125	
Total	1508	

**[Non-heterosexual Catholics feel welcome in my parish.] How much do you agree with the following statements?**

	N	Percent
Not at all	297	21.6
A little	381	27.7
Somewhat	422	30.6
Very much	277	20.1
Total	1377	100.0
Missing    Refused	131	
Total	1508	

**How important is it to you that you marry a Catholic?**

	N	Percent
Not important	83	36.3
A little important	31	13.3
Somewhat important	47	20.4
Very important	41	17.9
I do not plan to marry	28	12.2
Total	230	100.0



Missing	Refused	3	
	System	1275	
	Total	1278	
Total		1508	

**How important is it to you to be married in the Catholic Church?**

		N	Percent
	Not important	48	24.1
	A little important	37	18.5
	Somewhat important	49	24.2
	Very important	64	32.0
	I do not plan to marry	3	1.3
	Total	201	100.0
Missing	Refused	1	
	System	1306	
	Total	1307	
Total		1508	

**Have you and a partner ever practiced Natural Family Planning or NFP, which Catholic marriage preparation programs often teach as a method of postponing pregnancy without the use of artificial contraception?**

		N	Percent
	Yes	273	21.7
	No	987	78.3
	Total	1260	100.0
Missing	Refused	15	
	System	233	
	Total	248	
Total		1508	

**[Financial concerns] How important to you, when using NFP, were the following in deciding whether to seek to postpone pregnancy?**

		N	Percent
	Not important	64	23.7
	A little important	27	10.0
	Somewhat important	76	28.3
	Very important	102	38.0
	Total	268	100.0
Missing	Refused	6	
	System	1235	
	Total	1240	
Total		1508	

**[Space concerns] How important to you, when using NFP, were the following in deciding whether to seek to postpone pregnancy?**

		N	Percent
	Not important	100	37.6
	A little important	44	16.6
	Somewhat important	67	25.4
	Very important	54	20.4
	Total	266	100.0
Missing	Refused	7	
	System	1235	
	Total	1242	
Total		1508	

**[Time concerns] How important to you, when using NFP, were the following in deciding whether to seek to postpone pregnancy?**

		N	Percent
	Not important	88	33.0
	A little important	50	18.7
	Somewhat important	68	25.4
	Very important	61	23.0
	Total	266	100.0
Missing	Refused	7	
	System	1235	
	Total	1242	
Total		1508	

**[Medical concerns] How important to you, when using NFP, were the following in deciding whether to seek to postpone pregnancy?**

		N	Percent
	Not important	97	36.4
	A little important	30	11.3
	Somewhat important	69	26.0
	Very important	70	26.3
	Total	266	100.0
Missing	Refused	7	
	System	1235	
	Total	1242	
Total		1508	

**[Relationship with husband] How important to you, when using NFP, were the following in deciding whether to seek to postpone pregnancy?**

		N	Percent
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	Not important	84	31.6
	A little important	36	13.8
	Somewhat important	57	21.5
	Very important	88	33.1
	Total	265	100.0
Missing	Refused	8	
	System	1235	
	Total	1243	
Total		1508	

**[Not wanting to have more children] How important to you, when using NFP, were the following in deciding whether to seek to postpone pregnancy?**

	N	Percent
Not important	95	36.0
A little important	25	9.6
Somewhat important	54	20.4
Very important	90	34.0
Total	264	100.0
Missing	Refused	9
	System	1235
	Total	1244
Total	1508	

**[Other, specify:] How important to you, when using NFP, were the following in deciding whether to seek to postpone pregnancy?**

	N	Percent
Not important	72	65.9
A little important	2	1.8
Somewhat important	10	9.6
Very important	25	22.7
Total	109	100.0
Missing	Refused	165
	System	1235
	Total	1399
Total	1508	

**[Text] How important to you, when using NFP, were the following in deciding whether to seek to postpone pregnancy?**

**Were you baptized Catholic as an infant or did you become Catholic later in your life?**

	N	Percent
Baptized Catholic as an infant	1355	90.3
Became Catholic later in life	146	9.7

Total	1501	100.0
Missing    Refused	7	
Total	1508	

### How many brothers and sisters do you have?

	N	Percent
0	90	6.1
1	271	18.2
2	317	21.3
3	244	16.4
4	176	11.8
5	112	7.6
6	76	5.1
7	67	4.5
8	48	3.3
9	26	1.8
10	20	1.3
11	15	1.0
12	15	1.0
13	2	0.1
14	3	0.2
15	2	0.1
19	2	0.1
37	3	0.2
Total	1489	100.0
Missing    Refused	19	
Total	1508	

### How many of your siblings are Catholic today?

	N	Percent
0	202	14.5
1	340	24.6
2	287	20.7
3	189	13.7
4	125	9.0
5	74	5.4
6	46	3.3
7	41	3.0
8	28	2.0
9	21	1.5
10	11	0.8

	11	9	0.6
	12	9	0.6
	13	2	0.1
	14	1	0.1
	19	2	0.1
	Total	1386	100.0
Missing	Refused	13	
	System	109	
	Total	122	
Total		1508	

**Do you participate in any form of continuing catechesis for adults (after college)?**

	N	Percent
Yes, currently	72	4.8
Yes, previously	189	12.7
No, never	1232	82.5
Total	1493	100.0
Missing	Refused	15
Total	1508	

**[Catholic elementary, middle, or junior high school?] Did you ever attend a...**

	N	Percent
Yes	618	41.3
No	879	58.7
Total	1497	100.0
Missing	Refused	11
Total	1508	

**[Catholic high school?] Did you ever attend a...**

	N	Percent
Yes	343	23.1
No	1147	76.9
Total	1490	100.0
Missing	Refused	18
Total	1508	

**[Catholic college or university?] Did you ever attend a...**

	N	Percent
Yes	122	8.3
No	1357	91.7
Total	1479	100.0
Missing	Refused	29

Total	1508	
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### Is your spouse Catholic?

	N	Percent
Yes	713	72.9
No	265	27.1
Total	978	100.0
Missing		
Refused	3	
System	527	
Total	530	
Total	1508	

### Do you intend to vote in Congressional elections in November 2018?

	N	Percent
Yes	1105	74.0
No	389	26.0
Total	1495	100.0
Missing		
Refused	13	
Total	1508	

### Political Party Affiliation

	N	Percent
Strong Republican	201	13.4
Not Strong Republican	153	10.2
Leans Republican	207	13.7
Undecided/Independent/Other	46	3.0
Leans Democrat	273	18.1
Not Strong Democrat	277	18.4
Strong Democrat	350	23.2
Total	1508	100.0

### Currently, which party are you more inclined to vote for in Congressional elections in November 2018?

	N	Percent
Democratic Party	594	54.7
Republican Party	400	36.8
Green Party	5	0.4
Libertarian Party	29	2.7
Some other party, specify:	57	5.3
Total	1085	100.0
Missing		
Refused	20	
System	403	

Total	423	
Total	1508	

**[Text] Currently, which party are you more inclined to vote for in Congressional elections in November 2018?**

**[Catholic social teaching] Will any of the following help you decide how to vote in 2018?**

	N	Percent
No	977	88.4
Yes	129	11.6
Total	1105	100.0
Missing System	403	
Total	1508	

**[Statements made by Pope Francis] Will any of the following help you decide how to vote in 2018?**

	N	Percent
No	897	81.1
Yes	209	18.9
Total	1105	100.0
Missing System	403	
Total	1508	

**[Statements made by the U.S. bishops] Will any of the following help you decide how to vote in 2018?**

	N	Percent
No	1034	93.5
Yes	72	6.5
Total	1105	100.0
Missing System	403	
Total	1508	

**[Advice from a pastor or parish priest] Will any of the following help you decide how to vote in 2018?**

	N	Percent
No	1035	93.6
Yes	71	6.4
Total	1105	100.0
Missing System	403	
Total	1508	

**[None of these] Will any of the following help you decide how to vote in 2018?**

		N	Percent
	No	302	27.3
	Yes	804	72.7
	Total	1105	100.0
Missing	System	403	
Total		1508	

## Age

	N	Percent
18	7	0.5
19	9	0.6
20	6	0.4
21	17	1.1
22	13	0.9
23	18	1.2
24	19	1.2
25	22	1.4
26	31	2.1
27	37	2.4
28	37	2.4
29	34	2.3
30	23	1.6
31	9	0.6
32	21	1.4
33	24	1.6
34	19	1.3
35	25	1.7
36	23	1.5
37	24	1.6
38	45	3.0
39	21	1.4
40	31	2.1
41	30	2.0
42	24	1.6
43	12	0.8
44	30	2.0
45	22	1.4
46	23	1.5
47	25	1.6
48	20	1.3
49	30	2.0



50	17	1.1
51	23	1.5
52	26	1.7
53	38	2.5
54	26	1.7
55	35	2.3
56	32	2.1
57	43	2.9
58	35	2.3
59	35	2.3
60	37	2.4
61	26	1.7
62	35	2.3
63	18	1.2
64	25	1.7
65	27	1.8
66	25	1.7
67	19	1.2
68	27	1.8
69	27	1.8
70	29	1.9
71	21	1.4
72	15	1.0
73	19	1.3
74	17	1.1
75	19	1.3
76	13	0.9
77	13	0.9
78	9	0.6
79	9	0.6
80	7	0.5
81	6	0.4
82	5	0.3
83	3	0.2
84	5	0.3
85	3	0.2
87	1	0.0
88	1	0.0
90	3	0.2
91	3	0.2
Total	1508	100.0

**Age - 7 Categories**

	N	Percent
18-24	90	6.0
25-34	257	17.1
35-44	266	17.6
45-54	250	16.6
55-64	321	21.3
65-74	225	14.9
75+	99	6.5
Total	1508	100.0

**Age - 4 Categories**

	N	Percent
18-29	250	16.6
30-44	363	24.1
45-59	431	28.6
60+	464	30.8
Total	1508	100.0

**Education (Highest Degree Received)**

	N	Percent
No formal education	15	1.0
1st, 2nd, 3rd, or 4th grade	10	0.7
5th or 6th grade	21	1.4
7th or 8th grade	35	2.4
9th grade	43	2.8
10th grade	27	1.8
11th grade	39	2.6
12th grade NO DIPLOMA	26	1.7
HIGH SCHOOL GRADUATE - high school DIPLOMA or the equivalent (GED)	441	29.2
Some college, no degree	263	17.5
Associate degree	149	9.9
Bachelors degree	251	16.6
Masters degree	126	8.4
Professional or Doctorate degree	62	4.1
Total	1508	100.0

**Education (Categorical)**

	N	Percent
Less than high school	216	14.3

High school	441	29.2
Some college	412	27.3
Bachelor's degree or higher	439	29.1
Total	1508	100.0

### Race / Ethnicity

	N	Percent
White, Non-Hispanic	858	56.9
Black, Non-Hispanic	38	2.5
Other, Non-Hispanic	77	5.1
Hispanic	522	34.6
2+ Races, Non-Hispanic	12	0.8
Total	1508	100.0

### Gender

	N	Percent
Female	1508	100.0

### Household Head

	N	Percent
No	336	22.2
Yes	1172	77.8
Total	1508	100.0

### Household Size

	N	Percent
1	253	16.8
2	487	32.3
3	253	16.8
4	258	17.1
5	151	10.0
6	66	4.4
7	28	1.9
8	4	0.3
9	1	0.1
10	5	0.4
Total	1508	100.0

### Housing Type

	N	Percent
A one-family house detached from any other house	1055	70.0

A one-family house attached to one or more houses	165	11.0
A building with 2 or more apartments	252	16.7
A mobile home	33	2.2
Boat, RV, van, etc.	2	0.1
Total	1508	100.0

### Household Income

	N	Percent
Less than \$5,000	41	2.7
\$5,000 to \$7,499	13	0.8
\$7,500 to \$9,999	6	0.4
\$10,000 to \$12,499	30	2.0
\$12,500 to \$14,999	47	3.1
\$15,000 to \$19,999	55	3.7
\$20,000 to \$24,999	77	5.1
\$25,000 to \$29,999	80	5.3
\$30,000 to \$34,999	74	4.9
\$35,000 to \$39,999	70	4.6
\$40,000 to \$49,999	94	6.2
\$50,000 to \$59,999	103	6.9
\$60,000 to \$74,999	136	9.0
\$75,000 to \$84,999	89	5.9
\$85,000 to \$99,999	107	7.1
\$100,000 to \$124,999	154	10.2
\$125,000 to \$149,999	102	6.8
\$150,000 to \$174,999	105	7.0
\$175,000 to \$199,999	50	3.3
\$200,000 to \$249,999	40	2.6
\$250,000 or more	33	2.2
Total	1508	100.0

### Marital Status

	N	Percent
Married	948	62.8
Widowed	90	5.9
Divorced	114	7.6
Separated	33	2.2
Never married	233	15.4
Living with partner	91	6.0
Total	1508	100.0

### MSA Status

	N	Percent
Non-Metro	136	9.0
Metro	1372	91.0
Total	1508	100.0

#### Region 4 - Based on State of Residence

	N	Percent
Northeast	388	25.7
Midwest	294	19.5
South	432	28.6
West	395	26.2
Total	1508	100.0

#### Region 9 - Based on State of Residence

	N	Percent
New England	107	7.1
Mid-Atlantic	281	18.6
East-North Central	218	14.5
West-North Central	76	5.0
South Atlantic	204	13.5
East-South Central	27	1.8
West-South Central	201	13.3
Mountain	73	4.9
Pacific	321	21.3
Total	1508	100.0

#### Ownership Status of Living Quarters

	N	Percent
Owned or being bought by you or someone in your household	1078	71.5
Rented for cash	400	26.6
Occupied without payment of cash rent	30	2.0
Total	1508	100.0

#### State

	N	Percent
ME	5	0.3
NH	10	0.7
VT	4	0.3
MA	45	3.0
RI	14	0.9
CT	28	1.9
NY	123	8.1

NJ	72	4.8
PA	86	5.7
OH	46	3.1
IN	16	1.1
IL	64	4.3
MI	48	3.2
WI	44	2.9
MN	30	2.0
IA	8	0.6
MO	17	1.1
ND	6	0.4
SD	1	0.1
NE	8	0.5
KS	6	0.4
DE	1	0.1
MD	21	1.4
DC	3	0.2
VA	20	1.3
WV	1	0.0
NC	24	1.6
SC	5	0.4
GA	8	0.6
FL	120	8.0
KY	11	0.7
TN	6	0.4
AL	8	0.6
MS	2	0.1
AR	7	0.4
LA	20	1.3
OK	11	0.8
TX	163	10.8
MT	6	0.4
WY	5	0.3
CO	13	0.8
NM	7	0.5
AZ	26	1.7
UT	3	0.2
NV	14	0.9
WA	21	1.4
OR	17	1.1
CA	279	18.5

AK	1	0.0
HI	3	0.2
Total	1508	100.0

#### **Presence of Household Members - Children 0-1**

	N	Percent
0	1432	95.0
1	74	4.9
2	2	0.1
Total	1508	100.0

#### **Presence of Household Members - Children 2-5**

	N	Percent
0	1328	88.0
1	144	9.6
2	34	2.3
3	2	0.1
Total	1508	100.0

#### **Presence of Household Members - Children 6-12**

	N	Percent
0	1220	80.9
1	190	12.6
2	79	5.2
3	16	1.1
4	3	0.2
Total	1508	100.0

#### **Presence of Household Members - Children 13-17**

	N	Percent
0	1254	83.2
1	198	13.1
2	51	3.4
3	5	0.4
Total	1508	100.0

#### **Presence of Household Members - Adults 18+**

	N	Percent
1	288	19.1
2	759	50.3
3	278	18.4
4	135	8.9

5	33	2.2
6	12	0.8
7	3	0.2
10	1	0.1
Total	1508	100.0

### Current Employment Status

	N	Percent
Working - as a paid employee	773	51.2
Working - self-employed	103	6.8
Not working - on temporary layoff from a job	8	0.6
Not working - looking for work	90	6.0
Not working - retired	328	21.8
Not working - disabled	46	3.1
Not working - other	159	10.5
Total	1508	100.0