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U.S. Catholics Open to Non-Traditional Families

*45% of Americans Are Catholic or
Connected to Catholicism*

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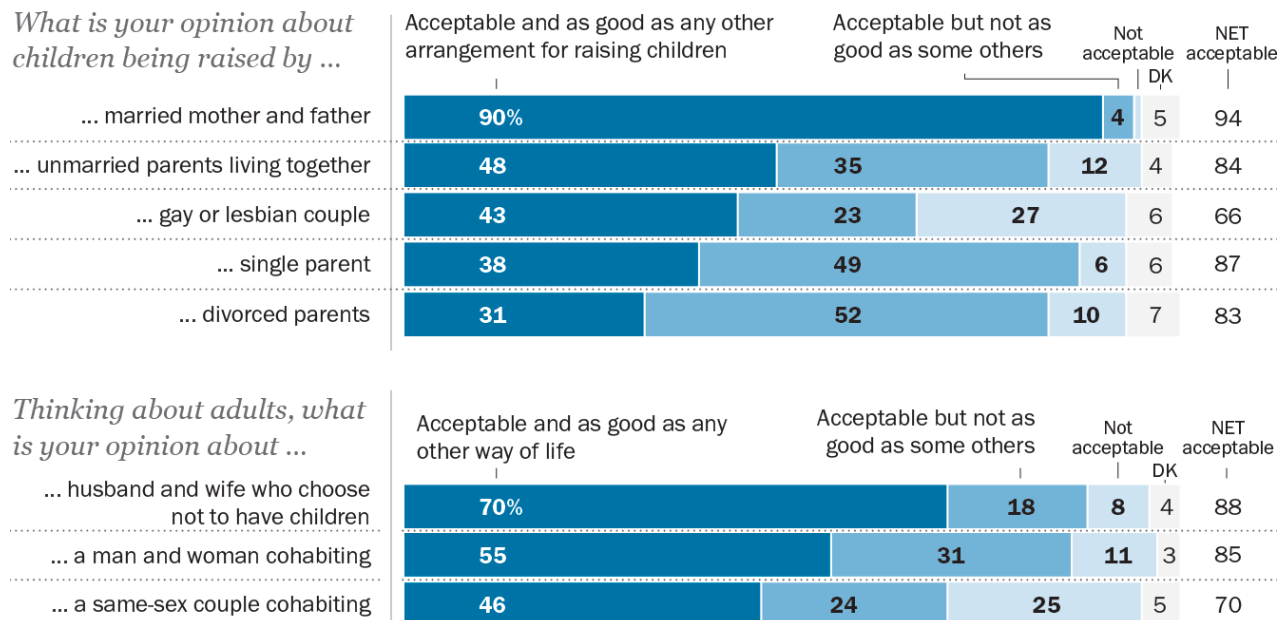
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Overview

When Pope Francis arrives in the U.S. for the World Meeting of Families later this month, he will find a Catholic public that is remarkably accepting of a variety of non-traditional families, according to a new Pew Research Center survey that provides an in-depth look at American Catholics' views on family life, sexuality and Catholic identity.

Nine-in-ten U.S. Catholics say a household headed by a married mother and father is an ideal situation for bringing up children. But the survey shows that large majorities think other kinds of families – those headed by parents who are single, divorced, unmarried or gay – are OK for raising children, too.

Catholics Say Traditional Families Ideal; Other Family Arrangements Acceptable



Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5–June 7, 2015. Figures may not sum to 100% or to subtotals indicated due to rounding. The “acceptable and as good as any other” category also includes those who volunteer this arrangement/way of life is “the best/better than others.” “DK” refers to those who say they “don’t know” as well as those who volunteer that it “depends.”

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This may be in part because Francis' American flock is experiencing life in all its modern complexity. According to the survey, one-in-four Catholics have gone through a divorce. One-in-ten have not only divorced but also remarried. One-in-ten are living with a romantic partner, sans wedding, and more than four-in-ten have done so at some point in their lives.

When it comes to matters of sexuality, there are a number of issues on which Catholics either mostly disagree with the church (e.g., on the question of whether Catholics should be permitted to use birth control) or are divided (e.g., on the question of whether the church should recognize the marriages of gay and lesbian couples).

But there also are numerous ways in which Catholics express their dedication to the church and its teachings. For example, seven-in-ten say they cannot ever imagine leaving the Catholic Church, no matter what. Nearly six-in-ten Catholics say abortion is a sin. And more than half say devotion to Mary and receiving the sacraments are “essential” to what being Catholic means to them personally. The survey shows, furthermore, that Catholics who say they attend Mass regularly (at least once a week) are consistently more in agreement with church teachings than are Catholics who attend Mass less frequently.

The survey also shows that the United States is a nation of people whose ties to Catholicism run both deep and broad. Fully 45% of Americans are connected to Catholicism in some way, including one-fifth who claim the faith as their current religion, one-tenth who were raised in the faith and have now fallen away, and a similar share who maintain a cultural connection to Catholicism.

The latter group – “cultural Catholics” – do not identify Catholicism as their religion; most are Protestants or say they have no religion. But they *do* identify as Catholic or partially Catholic in some other way. This attachment to Catholicism shows up in their lives in various ways: For example, one-third say they attend Mass at least occasionally. And among cultural Catholics who were raised in the church, roughly four-in-ten say they could imagine returning to the faith someday.

The new survey also suggests that Pope Francis may have a difficult time persuading Catholics in the U.S. to adopt his philosophy about excess and his focus on the environment. Though six-in-ten Catholics say working to help the poor and needy is essential to their Catholic identity, only about half as many say the same about working to address climate change. Catholics are divided on the question of whether it is sinful to spend money on luxuries without also giving to the poor, but large majorities say it is *not* a sin to live in a house larger than needed or to use energy without concern for the impact on the environment. The survey finds that Hispanic Catholics are much

more inclined than non-Hispanic whites to express concerns about the morality of excessive consumption.

These are among the key findings of Pew Research Center's 2015 Survey of U.S. Catholics and Family Life, conducted May 5-June 7, 2015, on landlines and cellphones among a national probability sample of 5,122 adults, including 1,016 self-identified Catholics, with a margin of sampling error of +/- 3.5 percentage points for Catholics and +/- 1.6 percentage points for the full sample. (For more information on the survey's methodology, see Appendix A.) The survey examines Catholics' views about a wide range of family issues that Francis and Catholics from around the world may discuss later this month at the World Meeting of Families in Philadelphia and that the church's hierarchy is expected to continue to discuss at an October Synod of Bishops in Rome.¹

The new survey also explores the nature and forms of Catholic identity and connections to the church, and it describes Catholics' own experiences with divorce, remarriage and cohabitation.

¹ The World Meeting of Families, as described in [Philadelphia Archbishop Charles J. Chaput's welcome letter](#), is designed to "explore the critical role the family plays in society and to give families opportunities to talk about the challenges and blessings that all families have." The theme of the upcoming synod is "the vocation and mission of the family in the church and in the contemporary world" (see <http://www.usccb.org/issues-and-action/marriage-and-family/2014-2015-synods-of-bishops-on-the-family.cfm>).

Catholics' Views on Family Life and Sexuality

Nine-in-ten U.S. Catholics say, when it comes to parenting, a married mother and father are ideal – as good as, or better than, any other arrangement for bringing up kids. But large majorities of Catholics think other family configurations generally are acceptable, too.

For example, 84% of Catholics say it is acceptable for unmarried parents who live together to bring up children, including 48% who call this as good as any other arrangement for raising children. And fully two-thirds of American Catholics think it is acceptable for same-sex couples to raise children, including 43% who say a gay or lesbian couple with children is just as good as any other kind of family.

Leaving children aside, Catholics also condone a variety of adult living arrangements that the church traditionally has frowned upon. A sizable majority (85%) think it is acceptable for a man and woman to live together as a couple outside of marriage, including more than half (55%) who say cohabitation is as good as any other living arrangement for adults. And seven-in-ten Catholics say married couples who opt not to have children have chosen a lifestyle that is as good as any other.

But the survey also shows that Catholics who attend Mass regularly are more inclined to hew to the traditional teachings of the church. For example, among Catholics who say they attend Mass weekly, six-in-ten think that a gay or lesbian couple raising children is either unacceptable (36%) or acceptable but *not* as good as some other arrangements for raising children (25%); just 34% say a same-sex couple raising children is as good as any other family configuration.

By comparison, roughly half of Catholics who attend Mass less than once a week (49%) say being raised by a same-sex couple is just as good an arrangement for children as any other, and an additional 22% say this is acceptable even if not as good as some other arrangements. Only about one-in-five Catholics who attend Mass less than once a week (22%) say being raised by a same-sex couple is not an acceptable arrangement for children.

(Roughly four-in-ten Catholics say they attend Mass at least once a week. For details, see page 40.)

Catholics Who Regularly Attend Mass Less Accepting of Non-Traditional Families

% saying children being raised by divorced parents is ...

	... acceptable, as good as any other arrangement	... acceptable, but not as good as some others	... not acceptable
Catholics who attend Mass weekly+	26	56	11
Catholics who attend Mass less often	34	50	10

% saying children being raised by a same-sex couple is ...

	... acceptable, as good as any other arrangement	... acceptable, but not as good as some others	... not acceptable
Catholics who attend Mass weekly+	34	25	36
Catholics who attend Mass less often	49	22	22

% saying children being raised by a cohabiting couple is ...

	... acceptable, as good as any other arrangement	... acceptable, but not as good as some others	... not acceptable
Catholics who attend Mass weekly+	38	41	16
Catholics who attend Mass less often	55	31	9

Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5–June 7, 2015. The “acceptable and as good as any other arrangement” category includes those who volunteer this arrangement is “the best/better than others.” Responses of “don’t know” and “depends” not shown.

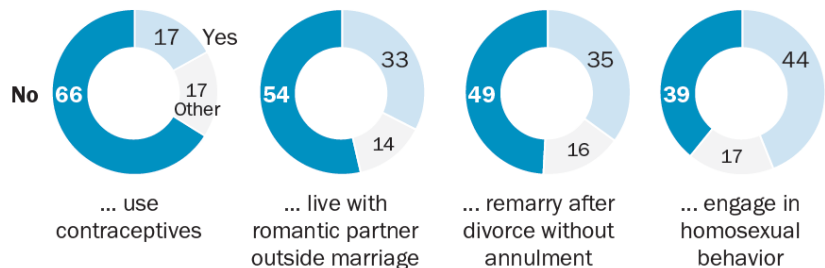
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Overall, Catholics are split on whether homosexual behavior is a sin. More than four-in-ten (44%, including 59% of weekly Mass attenders) say it is, but nearly as many (39%) say it is not. And the preponderance of lay Catholic opinion in the United States today is that living with a romantic partner outside of marriage is *not* a sin: 54% say it is not a sin, compared with 33% who say it is sinful. Similarly, more U.S. Catholics say getting remarried after a divorce without first obtaining an annulment is not a sin (49%) than say it is a sin (35%), and the same is true on the issue of using contraceptives (66% vs. 17%).

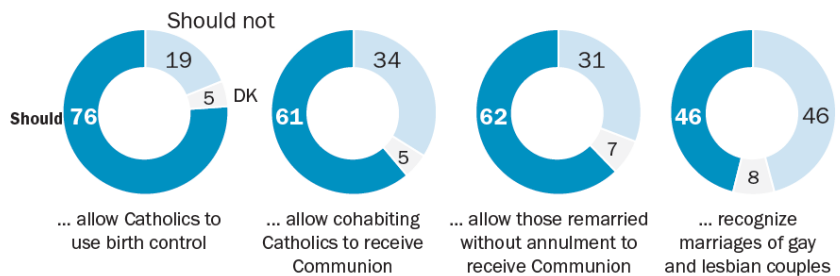
Moreover, many U.S. Catholics would like the Catholic Church, as an institution, to adopt a more flexible or accepting approach toward people who are divorced, cohabiting with a romantic partner outside marriage or in same-sex relationships. Fully six-in-ten say the church should start allowing Catholics who are cohabiting, as well as those who have divorced and remarried without obtaining an annulment, to receive Communion (61% and 62%, respectively). And nearly half of Catholics (46%) think the church should recognize same-sex marriages.

Fewer Than Half of Catholics Say Homosexual Behavior, Remarriage Without Annulment, Cohabitation, Contraception Are Sins

Do you personally think it is a sin to ...



The Catholic Church should/should not ...



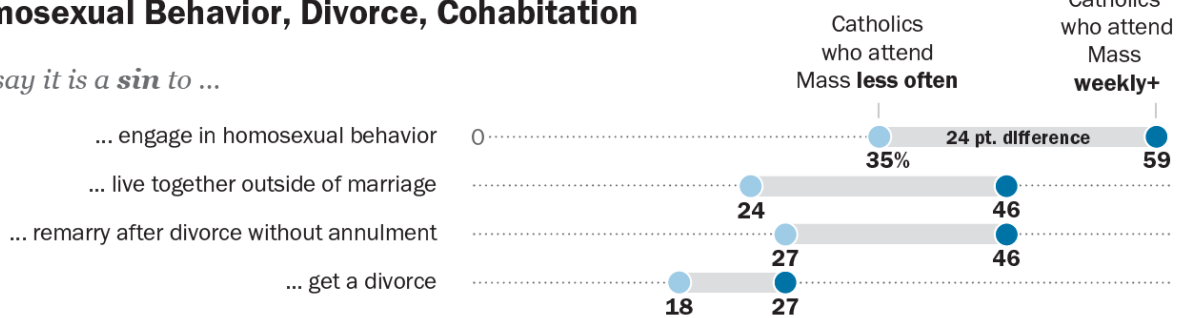
Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5–June 7, 2015. “Other” includes those saying “don’t know” and those who do not believe in sin.

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As with attitudes about family arrangements, Catholics who report attending Mass regularly are more likely than other Catholics to accept church teachings about the sinfulness of certain sexual behaviors and living arrangements. For example, most Catholics who attend Mass at least once a week say homosexual behavior is a sin, and nearly half say cohabitation and remarriage after a divorce without an annulment are sinful. Among Catholics who attend Mass less often, fewer view these behaviors and living arrangements as sinful. Regular Mass-attending Catholics are also more likely than other Catholics to say the church should *not* allow cohabiting Catholics or divorced Catholics who have remarried without obtaining an annulment to receive Communion.

Catholics Who Attend Mass Weekly Are Less Accepting of Homosexual Behavior, Divorce, Cohabitation

% who say it is a *sin* to ...



% who say Catholic Church *should not* ...



Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5–June 7, 2015.

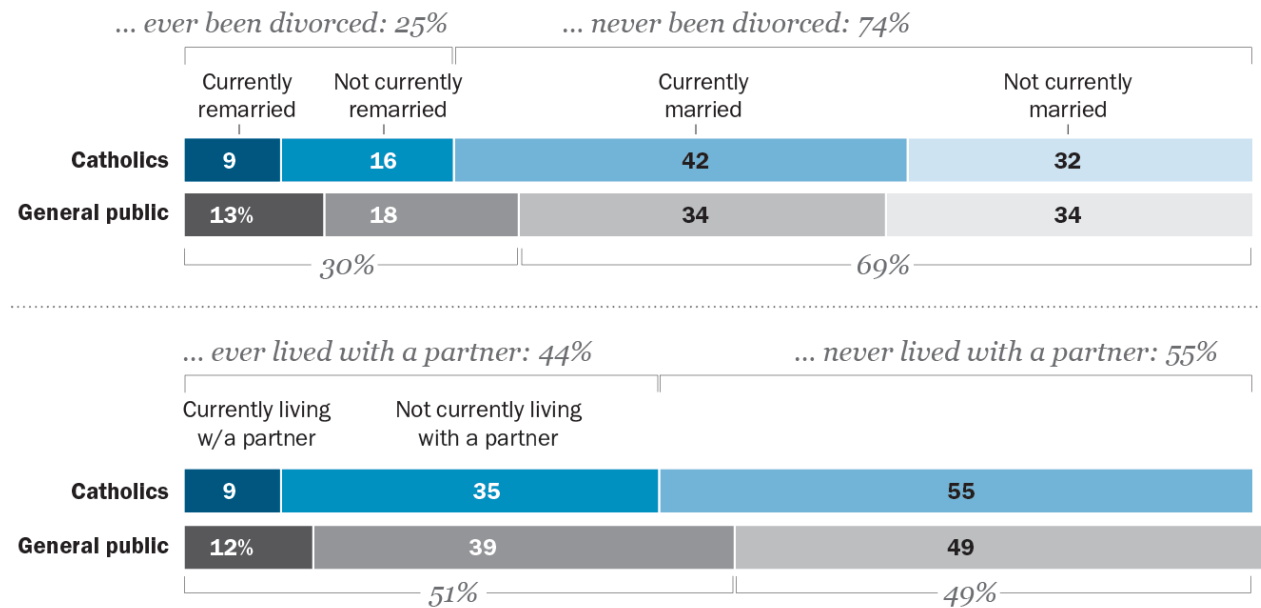
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Catholics' Own Experiences with Divorce, Remarriage and Cohabitation

The new survey finds that a quarter of U.S. Catholic adults have gone through a divorce, including about one-in-ten (9%) who are now remarried. About a quarter of divorced Catholics (26%, or 6% of all Catholic adults) report that they or their former spouse sought an annulment of their previous marriage.² In addition, 44% of Catholics say they have cohabited with a romantic partner at some point in their lives, including 9% who are currently doing so.

One-in-Four Catholics Have Gone Through a Divorce; More Than Four-in-Ten Have Lived With a Romantic Partner

% of each group who say they have ...



Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5-June 7, 2015. Figures may not add to 100% due to rounding. "Divorced" includes those who have ever been divorced and those who are separated. Married respondents are not considered to be "currently living with a partner." "Don't know/refused" responses not shown.

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² Because the annulment process can take years in the Roman Catholic legal system and can be initiated by one spouse and does not have to include the other, the survey asked divorced Catholics whether they or their former spouse have *sought* an annulment, not whether they obtained one.

In a separate survey, nearly half of Catholics (47%) [said they have a close friend or family member who is gay](#). And in Pew Research Center's [2014 U.S. Religious Landscape Study](#), about 4% of Catholics described their own sexual orientation as gay, lesbian or bisexual.

Catholic Identity and Catholic Connections

Pew Research Center's 2014 [Religious Landscape Study](#), which asked 35,000 Americans about their religious affiliation, beliefs and practices, found that about one-in-five U.S. adults (21%) identify their current religion as Catholic, down from 24% in a parallel study of the U.S. religious landscape conducted in 2007.

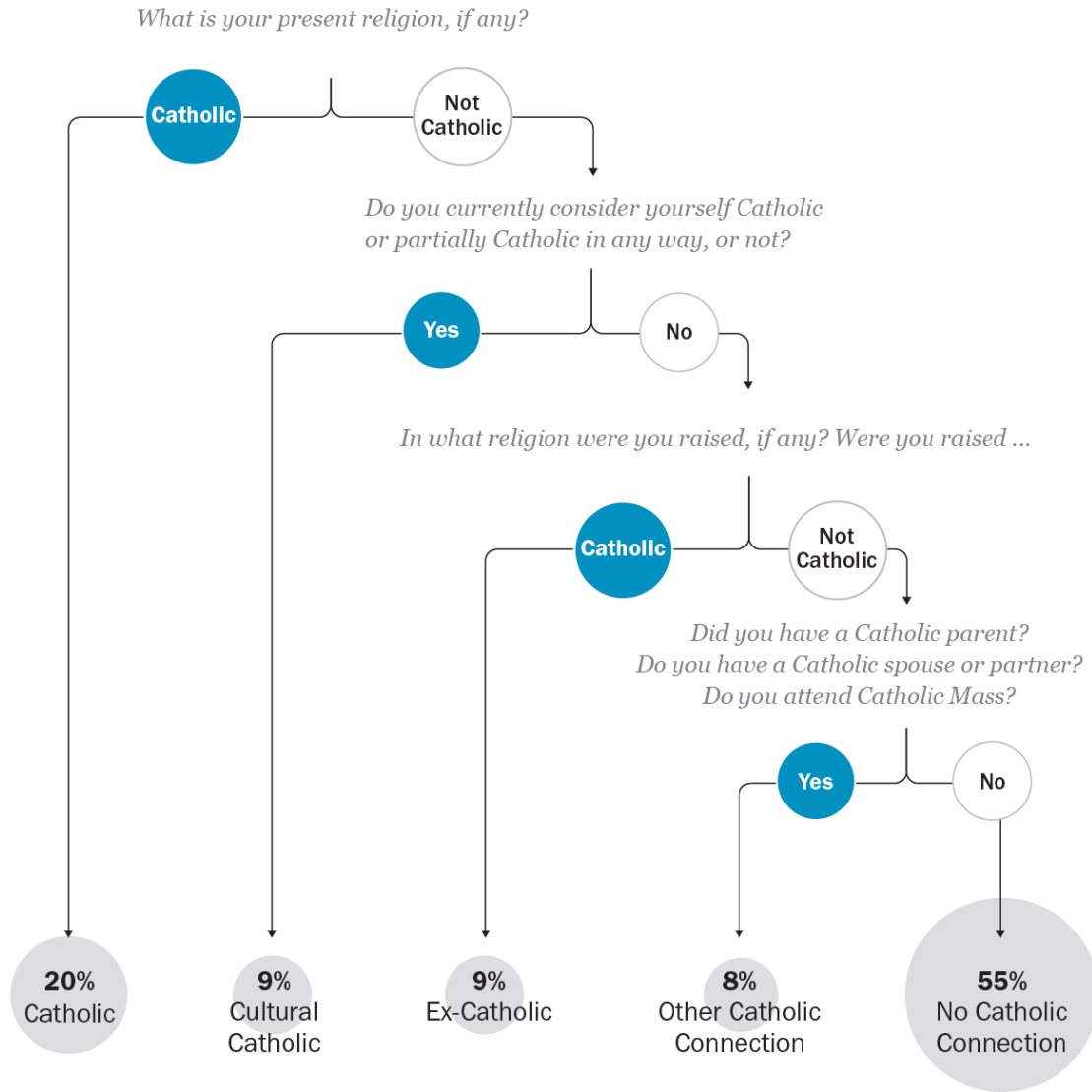
One of the goals of the new survey of U.S. Catholics is to explore a wider range of Catholic identities and connections to the church than previous polls have covered. Indeed, the new survey finds that fully 45% of Americans have some personal connection to Catholicism. For analytical purposes, this report divides them into four main groups:

- **Catholics:** When asked, “What is your present religion, if any?” one-in-five U.S. adults say they are Catholic. Within this group, there is a wide spectrum of beliefs and practices. Some say they attend Mass at least once a week (39%), while others say they rarely or never go to Mass (16%). But all respondents who say their current religion is Catholic are included as “Catholics” in this report. And, by and large, they are deeply loyal to the Catholic Church. Fully seven-in-ten say they could never imagine leaving Catholicism, no matter what.
- **Cultural Catholics:** Nearly one-in-ten Americans (9%) say they belong to a faith other than Catholicism (most often Protestantism) or are religiously unaffiliated (atheist, agnostic or “nothing in particular”) but nevertheless consider themselves Catholic or partially Catholic in some other way. The survey asked these respondents to explain, in their own words, why they consider themselves Catholic. They give a variety of reasons, including, most commonly, that they were raised in the Catholic faith and – even though they no longer consider Catholicism to be their religion – they still think of themselves as indelibly Catholic by culture, ancestry, ethnicity or family tradition (for more details, see page 30). Smaller numbers say they were not raised in the Catholic Church but have some other attachment, such as being married to a Catholic, and therefore think of themselves as partially Catholic even though Catholicism is not their own faith. Cultural Catholics generally express an affinity for the church, including high approval ratings of Pope Francis. But they rate much lower than Catholics on measures of Catholic observance (such as attending Mass).
- **Ex-Catholics:** An additional 9% of Americans say they were raised in the Catholic Church but no longer consider themselves Catholic in any way, either by religion or aside from religion. Not all ex-Catholics appear to be deeply alienated from the church. More than half

(59%) give Pope Francis positive ratings, and a few say they go to Mass at least once or twice a year (10%) and would choose to have the sacrament of anointing of the sick – sometimes performed as part of last rites – if they were seriously ill (9%).

- ***Other connections:*** About 8% of Americans were not raised Catholic and do not consider themselves Catholic, but nonetheless say they have some familial or institutional connection to the Catholic Church. This group includes people who had a Catholic parent but were not brought up in the faith. It includes some non-Catholics who say they attend Mass at a Catholic church at least a few times a year. It also includes people who have a Catholic spouse or partner but who say they don't think of themselves, personally, as Catholic or even partially Catholic in any way. (If they did, they would be in the cultural Catholic category.)

Nearly Half of U.S. Adults Have Close Connection to Catholicism



Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5–June 7, 2015. See questionnaire for exact question wording and question order. RELIG, QJ1, QH3, QJ9, QH6, QJ5

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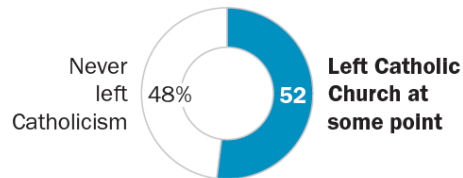
While any attempt to divide nearly half of the U.S. population into a handful of categories is bound to blur some important distinctions, one benefit of this novel categorization is that it highlights the broad reach Catholicism has in American life, extending well beyond the population that currently self-identifies as Catholic by religion. Connections to Catholicism are particularly widespread among Latinos: 84% of Latinos in the current survey are either Catholics (45%), cultural Catholics (13%), ex-Catholics (18%) or otherwise connected to the church (8%).

The categories also make it possible to compare the views and experiences of Catholics not just with the general public, but also with non-Catholics who have varying degrees of exposure to and affinity for Catholicism. With this in mind, many of the charts and tables throughout this report show figures for Catholics as well as for cultural Catholics and ex-Catholics, as appropriate. Respondents with other kinds of connections to Catholicism are discussed less frequently, both because the nature of their connections to Catholicism are quite disparate (some have a Catholic spouse, others a Catholic parent, still others are Catholic-connected in the sense that they attend Mass at least occasionally) and because they were not raised Catholic and do not identify as Catholic today (either by religion or aside from religion).

Leaving, Joining and Staying in the Catholic Church

Another feature of the new survey is that Catholics were asked whether there was ever a period in their lives when they left the church. This allows a fuller picture of switching into and out of Catholicism, which turns out to be even more common than previously known.³ The new analysis shows that among all U.S. adults who were raised Catholic, fully half (52%) have left the church at some point in their lives. Of these, about one-in-five (11% of all adults who were raised Catholic) are “reverts” – people who left the church for a while and have since returned. The remainder (41% of everyone who was raised Catholic) have not returned to the faith.

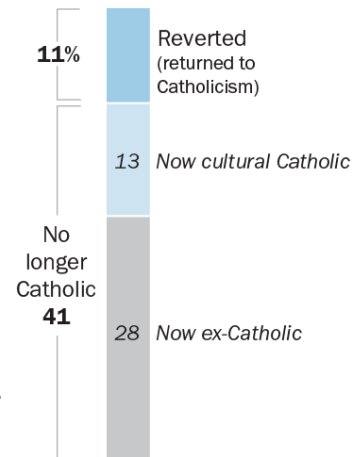
About Half of Those Raised Catholic Leave the Church – Sometimes Temporarily, Sometimes Permanently



Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5–June 7, 2015. “Never left Catholicism” includes those who did not answer QN14.

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The 52% who left the Catholic Church include ...



Since Pope Francis’ election in 2013, there has been much discussion of a potential “Francis effect,” with some commentators speculating that the popular pope, and the winds of change he has brought to the church, might draw more former Catholics back into the fold. The survey suggests that the most likely candidates to be drawn back by a Francis effect are in the cultural Catholic category.

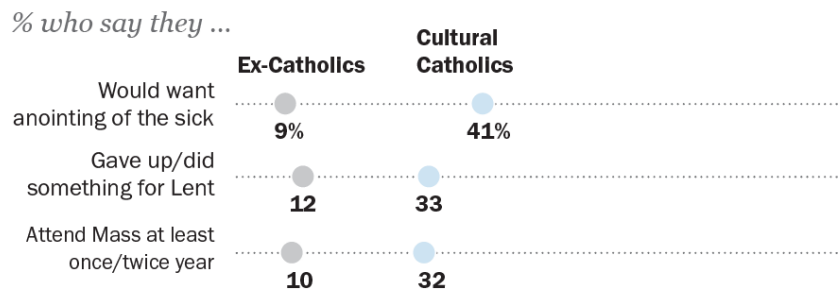
³ Pew Research Center’s [2014 Religious Landscape Study](#) includes an extensive discussion of religious switching. It shows that Catholicism loses more adherents through religious switching than any other group, mainly because there are far fewer people who convert to Catholicism than there are people who leave Catholicism. Overall, 32% of American adults were raised Catholic; about six-in-ten of them (19% of all U.S. adults) continue to identify with Catholicism as adults, while four-in-ten (13% of all U.S. adults) no longer identify as Catholics on the basis of religion. Meanwhile, about 2% of American adults are converts to Catholicism – people who say they are now Catholic after having been raised in another religion or no religion. This means that there are about six former Catholics (the 13% of adults who were raised Catholic and are no longer Catholic) for every convert to Catholicism (2% of all U.S. adults); no other religious group analyzed experiences such a lopsided ratio of losses to gains through religious switching.

Most cultural Catholics (73%) express a favorable view of Pope Francis, with large majorities describing him as humble, compassionate and open-minded. Moreover, a third or more of cultural Catholics say they observe Lent, go to Mass at least occasionally and would want the sacrament of the anointing of the sick if they were very ill.⁴ And among cultural Catholics who were raised in the faith, fully 43% say they can see themselves possibly returning to the church someday.

The situation is quite different among ex-Catholics. Although they, too, generally hold the pope in high regard, an overwhelming majority of ex-Catholics (89%) say they cannot imagine themselves ever returning to the church.

(For full results on views toward Pope Francis, see the first release based on this survey, [“Catholics Divided Over Global Warming.”](#))

Ex-Catholics Have Favorable View of the Pope, But Otherwise Are Firmly Disconnected From the Church



Can see self returning to Catholicism?

	Yes	No	Don't know
Ex-Catholics	8%	89%	3%
Cultural Catholics	43%	52%	4%

Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5-June 7, 2015. Figures may not add to 100% due to rounding. The share of cultural Catholics who could see themselves returning to the church is based only on those who were raised Catholic. Those who were not raised Catholic were not asked this question.

⁴ Roughly half of cultural Catholics are Protestants. Because Protestant groups also observe Lent, cultural Catholics' participation in Lent might reflect their Protestant faith as much as any connection to Catholicism.

Care for the Environment and Concern for the Poor

The new survey was conducted shortly before the Vatican released “Laudato Si’,” the pope’s encyclical addressing environmental issues and highlighting the disproportionate impact of climate change on the world’s poor. The survey’s results, therefore, may not reflect the full impact of the encyclical on public opinion. But even before the pope’s highly anticipated message, concern for the poor was very much on the minds of many Catholics. A solid majority (62%) said working to help the poor and needy is essential to what being Catholic means to them, and four-in-ten (41%) said they consider it sinful to buy luxuries without also donating to the poor.

It is less clear whether this concern for the poor affects Catholics’ thinking about the environment in general or climate change in particular. Prior to the publication of the encyclical, just a quarter of U.S. Catholics (23%) said it is a sin to use electricity, gasoline and other forms of energy without concern for their impact on the environment. And three-in-ten Catholics (29%) said that working to address climate change is an essential part of what being Catholic means to them, far fewer than the share who said the same about working to help the poor and needy.

Six-in-Ten Catholics Say Working to Help Poor Is Essential Part of Catholicism; Fewer Say This About Working to Address Climate Change

	Among Catholics
<i>% of Catholics who say it is a sin to ...</i>	%
Buy luxuries without contributing to the poor	41
Use energy without considering the environment	23
Live in a house larger than needed	12
<i>% who say ___ is <u>essential</u> to what being Catholic means to them</i>	
Working to help the poor and needy	62
Working to address climate change	29

Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5–June 7, 2015.

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Other Key Findings

Additional highlights in this report include:

- Catholics are divided on the question of whether their Catholic identity is more a matter of religion or ancestry/culture. While 45% say that for them personally, being Catholic is mainly a matter of religion (or of religion *and* ancestry/culture), 49% say that their Catholic identity is mainly a matter of ancestry or culture (or both). And among those in the “cultural Catholics” category, fully six-in-ten (62%) say that for them, being Catholic is mainly a matter of ancestry and/or culture.
- In terms of what being Catholic means to them, both Catholics by religion and cultural Catholics emphasize the importance of a personal relationship with Jesus, belief in the Resurrection and working to help the poor and needy. But cultural Catholics are less likely than Catholics by religion to place importance on devotion to Mary, receiving the sacraments or being part of a Catholic parish.
- More than half of Catholics (56%) say they sometimes participate in Catholic activities, even if they don’t believe in them, because it is important to their family or friends. Roughly six-in-ten cultural Catholics (63%) and nearly half of ex-Catholics (46%) say this as well.
- Many Catholics, cultural Catholics and ex-Catholics think the Catholic Church should change its position on a variety of issues, including allowing priests to marry and women to be priests, although fewer believe these changes will actually take place in the next few decades.
- Younger Catholics are much more likely than older Catholics to say they could imagine leaving the Catholic Church someday. Four-in-ten (41%) Catholic adults under age 30 say they could see themselves leaving the church, compared with about a quarter (26%) of those ages 30-64 and just 14% of those ages 65 and older.
- A plurality of Catholics say they receive Holy Communion every time they go to Mass (43%), and an additional 13% say they take Communion most of the time. White Catholics are much more likely to say they receive Communion regularly than are Hispanic Catholics. Fully 56% of white Catholics say they take Communion each time they attend Mass, compared with just 21% of Hispanic Catholics. Most Hispanics say they take Communion only some of the time (35%) or that they never receive the sacrament (27%).

- About four-in-ten Catholics (43%) say they go to confession at least once a year, including 7% who report going monthly and 14% who say they go several times a year. Those who attend Mass at least once a week are far more likely than less-frequent church attenders to say they go to confession once a year or more (68% vs. 27%). But, on the whole, there are only modest differences on this question among women and men, younger and older Catholics, whites and Hispanics, and college graduates and those with less education.
- When they pray, about half of Catholics say they rely on memorized prayers such as the Hail Mary (21%) or a combination of memorized prayers and “personal conversations” with God (31%). By comparison, eight-in-ten Protestants (82%), including nine-in-ten white evangelical Protestants (89%), say they rely primarily on personal conversations with God.
- Catholics are as likely as Protestants to believe in the concept of sin, with roughly nine-in-ten in each group professing such a belief. About half of religiously unaffiliated Americans – including 47% of ex-Catholics who now say they are religious “nones” – believe that some actions are offensive to God.

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Roadmap to the Report

The remainder of this report explores in greater depth many of the key findings summarized in this overview. Chapter 1 offers a detailed look at Catholic identity, including the ways in which cultural Catholics consider themselves Catholic, and documenting the beliefs and practices that Catholics say are essential to what being Catholic means to them. Chapter 2 examines participation in Catholic rites and practices. Chapter 3 explores family matters, describing Catholics’ own living arrangements and marital histories and detailing their attitudes about a number of non-traditional family arrangements. Chapter 4 examines changes Catholics say they would like to see in the church. And Chapter 5 analyzes Catholics’ attitudes about sin.

Chapter 1: Exploring Catholic Identity

Connections to Catholicism run broad and deep in American society. One-in-five U.S. adults identify Catholicism as their religion. In addition, about one-in-ten are cultural Catholics – people who have a religion other than Catholicism, or no religion, but nevertheless think of themselves as Catholic or partially Catholic in other ways. A similar share of U.S. adults are ex-Catholics – people who were raised in the faith but no longer identify with it in any way. Still others are connected to Catholicism by virtue of having a Catholic spouse, a Catholic parent or through their attendance at Catholic Mass. All told, the new Pew Research Center survey finds, more than four-in-ten American adults are connected to Catholicism in one of these ways.

This chapter explores these different types of connections to Catholicism. It also describes what being Catholic means to those who identify with Catholicism by virtue of their religion, their culture or their ancestry.

Catholic Connections

One-in-five Americans identify Catholicism as their religion. But many more Americans have connections to Catholicism even though it is not their primary religious affiliation.

Nearly one-in-ten adults (9%) qualify as “cultural Catholics.” When asked about their religion, they identify with a faith other than Catholicism (mainly Protestantism) or say they have no religious affiliation. But on a separate question, they say “yes” when asked if they currently consider themselves “Catholic or partially Catholic” in any way. Most people in the cultural Catholic category (6% of all U.S. adults) were raised Catholic or had a Catholic parent, but some people in this group (3% of all U.S. adults) identify with Catholicism even though they are not Catholic by religion and were not raised Catholic.

Another 9% of U.S. adults are ex-Catholics – people who say they were raised Catholic but no longer identify as Catholic either by religion or in other ways. This group is evenly divided between those who say they are now Protestant and those who say they are religiously unaffiliated.

An additional 8% of U.S. adults are connected to Catholicism in other ways. This group includes people who say they had a Catholic parent (but that they were not raised Catholic) or have a Catholic spouse or partner. It also includes people who say they attend Mass at least a few times a year despite having no familial or personal ties to Catholicism.

All told, fully 45% of American adults are connected to Catholicism in one of these four ways.

More Than Four-in-Ten U.S. Adults Are Catholics, Cultural Catholics, Ex-Catholics or Connected to Catholicism in Other Ways

	% of U.S. population
	%
Catholics (by religion)	20
Cultural Catholics (not Catholic by religion, but identify as Catholic aside from religion)	9
Raised Catholic by religion/had Catholic parent	6
<i>Now Protestant</i>	3
<i>Now religiously unaffiliated</i>	2
<i>Now other religion</i>	1
Not raised Catholic by religion, did not have Catholic parent	3
Ex-Catholics (raised Catholic, but no longer identify as Catholic by religion or otherwise)	9
Now Protestant	4
Now religiously unaffiliated	4
Now other religion	1
Connected to Catholicism in other ways	8
Had Catholic parent	4
Have Catholic spouse	2
Attend Mass at least a few times a year	2
No Catholic connection	<u>55</u>
	100

Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5–June 7, 2015. Categories in the table are mutually exclusive, and respondents are placed in the highest category possible. For example, respondents are placed in the “have Catholic spouse” category only if they have not already been placed in one of the categories above this. Figures may not add to 100% or to subtotals indicated due to rounding.

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Catholic connections run especially deep among U.S. Latinos. In the current survey, 45% of Latinos identify Catholicism as their religion.⁵ An additional 13% of Latinos are cultural Catholics, including 11% who were raised Catholic or had a Catholic parent. Nearly one-in-five Latinos in the U.S. are ex-Catholics, raised in the faith but no longer identifying with it (either by religion or otherwise). And an additional 8% of Latinos are connected to Catholicism in other ways, including non-Catholics who have a Catholic parent or spouse or say they attend Mass at least occasionally. Just 16% of Latinos in the U.S. have no connection to Catholicism as measured in the survey.

⁵ The current survey's finding that 45% of Latinos identify as Catholic when asked about their religion is similar to results from the 2014 [U.S. Religious Landscape Study](#), in which 48% of Latinos identified as Catholic. Both the current survey and the Landscape Study employed bilingual interviewers to call phone numbers in areas with large numbers of Latinos; in other areas, Spanish-speaking respondents who were originally reached by an English-speaking interviewer were called back by a Spanish speaker to complete the interview. By comparison with both the current survey and the 2014 Landscape Study, surveys conducted entirely by bilingual interviewers, like Pew Research Center's [2013 Survey of Latinos and Religion](#), tend to produce higher estimates of the Catholic share of the Latino population because they reach a higher share of Spanish-speaking Latinos. But both the 2014 Landscape Study and the 2013 Survey of Latinos and Religion find that the Catholic share of the Latino population has declined rapidly in recent years. For more details, see the May 2015 Pew Research Center report, "[America's Changing Religious Landscape](#)."

More Than Eight-in-Ten Latinos Have Direct Catholic Connections

	White, non- Hispanic %	Black, non- Hispanic %	Hispanic %
Catholics (by religion)	18	4	45
Cultural Catholics (not Catholic by religion, but identify as Catholic aside from religion)	8	7	13
Raised Catholic by religion/had Catholic parent	5	3	11
<i>Now Protestant</i>	2	2	4
<i>Now religiously unaffiliated</i>	2	1	5
<i>Now other religion</i>	1	0	2
Not raised Catholic by religion, did not have Catholic parent	3	4	2
Ex-Catholics (raised Catholic, but no longer identify as Catholic by religion or otherwise)	8	3	18
Now Protestant	3	2	9
Now religiously unaffiliated	4	1	7
Now other religion	1	*	1
Connected to Catholicism in other ways	9	6	8
Had Catholic parent	4	2	7
Have Catholic spouse	3	1	1
Attend Mass at least a few times a year	2	3	1
No Catholic connection	<u>57</u>	<u>80</u>	<u>16</u>
	100	100	100

Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5–June 7, 2015. Categories in the table are mutually exclusive, and respondents are placed in the highest category possible. For example, respondents are placed in the “have Catholic spouse” category only if they have not already been placed in one of the categories above this. Figures may not add to 100% or to subtotals indicated due to rounding. Whites and blacks include only non-Hispanics; Hispanics can be of any race.

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There are fewer Catholics among younger adults than among older generational cohorts. But substantial shares in every generational cohort have at least some identifiable connection to the Catholic Church.

Among those in the Silent generation, nearly a quarter (24%) identify as Catholic. Only 3% of people in the Silent generation are ex-Catholics, compared with roughly one-in-ten Baby Boomers, Generation Xers and Millennials. Millennials are less likely than members of older generational cohorts to identify as Catholic by religion (15%). But nearly three-in-ten Millennials are cultural Catholics (10%), ex-Catholics (9%) or people with other kinds of Catholic connections (9%), comparable to the shares of Generation Xers and Baby Boomers in these categories.

At Least Four-in-Ten in Every Generational Cohort Have Catholic Connections

	Millennial (born 1981- 1997)	Gen X (born 1965- 1980)	Baby Boomer (born 1946- 1964)	Silent (born 1928- 1945)
	%	%	%	%
Catholics (by religion)	15	20	21	24
Cultural Catholics (not Catholic by religion, but identify as Catholic aside from religion)	10	10	8	5
Raised Catholic by religion/had Catholic parent	7	7	5	2
<i>Now Protestant</i>	3	4	2	1
<i>Now religiously unaffiliated</i>	3	3	2	1
<i>Now other religion</i>	1	*	1	0
Not raised Catholic by religion, did not have Catholic parent	3	3	3	3
Ex-Catholics (raised Catholic, but no longer identify as Catholic by religion or otherwise)	9	10	9	3
Now Protestant	2	5	5	1
Now religiously unaffiliated	6	4	3	2
Now other religion	1	1	1	0
Connected to Catholicism in other ways	9	9	8	6
Had Catholic parent	6	5	3	2
Have Catholic spouse	1	2	3	2
Attend Mass at least a few times a year	2	2	2	2
No Catholic connection	<u>56</u>	<u>52</u>	<u>54</u>	<u>61</u>
	100	100	100	100

Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5–June 7, 2015. Categories in the table are mutually exclusive, and respondents are placed in the highest category possible. For example, respondents are placed in the “have Catholic spouse” category only if they have not already been placed in one of the categories above this. Figures may not add to 100% or to subtotals indicated due to rounding.

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Catholic connections are especially common in the Northeast region, where more than half of adults are either Catholics (30%), cultural Catholics (7%), ex-Catholics (11%) or people with some other kind of connection to Catholicism (9%). About half of Westerners also have some form of connection to Catholicism, as do 45% of Americans in the Midwest. Catholic connectedness is least common in the South, where roughly a third of adults are Catholics (14%), cultural Catholics (9%), ex-Catholics (7%) or people connected to Catholicism in other ways (7%).

Catholic Identity by Region

	Northeast	Midwest	South	West
	%	%	%	%
Catholics (by religion)	30	20	14	21
Cultural Catholics (not Catholic by religion, but identify as Catholic <i>aside</i> from religion)	7	9	9	9
Raised Catholic by religion/had Catholic parent	5	5	6	7
<i>Now Protestant</i>	2	3	3	3
<i>Now religiously unaffiliated</i>	3	2	2	3
<i>Now other religion</i>	1	*	1	1
Not raised Catholic by religion, did not have Catholic parent	2	4	3	3
Ex-Catholics (raised Catholic, but no longer identify as Catholic by religion or otherwise)	11	7	7	11
Now Protestant	5	3	3	5
Now religiously unaffiliated	6	4	3	5
Now other religion	*	*	1	1
Connected to Catholicism in other ways	9	10	7	8
Had Catholic parent	4	4	4	5
Have Catholic spouse	2	3	2	2
Attend Mass at least a few times a year	2	2	2	1
No Catholic connection	43	55	64	50
	100	100	100	100

Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5–June 7, 2015. Categories in the table are mutually exclusive, and respondents are placed in the highest category possible. For example, respondents are placed in the “have Catholic spouse” category only if they have not already been placed in one of the categories above this. Figures may not add to 100% or to subtotals indicated due to rounding.

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In What Sense Are Cultural Catholics Catholic?

Adults who are cultural Catholics – those whose primary religious identity is something other than Catholic but who nonetheless say they consider themselves Catholic or partially Catholic in some way – report a variety of reasons for their Catholic identity, including having a Catholic family background (43%), having an affinity for Catholicism (24%) and holding certain Catholic beliefs or participating in various Catholic rituals (12%). But there are important differences between cultural Catholics who were raised Catholic or had a Catholic parent and those without this family connection.

Among cultural Catholics who were raised Catholic or had a Catholic parent, a majority (62%) say they consider themselves Catholic today because of their Catholic background. By comparison, relatively few cultural Catholics (8%) who were *not* raised in the faith or did not have a Catholic parent cite having a Catholic background as the reason they consider themselves Catholic or partially Catholic.

When asked why they consider themselves Catholic today, cultural Catholics who were not raised in the faith most often express a general affinity for Catholicism (36%). This includes 15% who see similarities or connections between their own faith and Catholicism, 10% who say their own values and morals align with those of the church and 9% who see themselves as Catholic by virtue of their Christian beliefs or practices (e.g., belief in God).

One-in-five cultural Catholics who were not raised Catholic and do not have a Catholic parent say they consider themselves Catholic or partially Catholic because of their ties to Catholic friends or family members. This includes 15% who consider themselves Catholic because their spouse is Catholic and 5% who have Catholic friends or family members aside from parents, grandparents and spouses.

About one-in-eight cultural Catholics who were not raised in the faith (13%) name participation in specific kinds of Catholic activities as the basis for their Catholic identity. This includes 6% who say the sacraments are important in their lives and 5% who say they attend or attended a Catholic church.

Cultural Catholics Give Variety of Reasons for Considering Themselves Catholic

	NET Cultural Catholics %	Among cultural Catholics...	
		Raised Catholic/ Catholic parent %	Not raised Catholic/no Catholic parent %
NET Catholic background	43	62	8
Raised Catholic/have or had Catholic parents	38	59	0
Have or had Catholic grandparents	4	4	5
Was Catholic at some point/converted in past	1	*	3
Other Catholic background	*	0	1
NET Catholic affinity	24	18	36
General Christian beliefs or practices	8	8	9
Beliefs, views, morals, values aligned with Catholic Church	8	6	10
Catholicism as part of Christianity/similar to other religions/respondent's religion rooted in Catholicism	7	3	15
Likes/admires/respects church or pope	1	1	1
Likes liturgy/worship/aspects of service	*	*	1
NET Catholic-specific beliefs or practices	12	11	13
Importance of sacraments	5	5	6
Attends/attended Catholic church	4	3	5
Believes in/prays to saints, Mary, Trinity	2	2	3
Celebrations/holidays with Catholic elements; occasional Catholic practices	1	2	*
NET Connections to Catholic institutions	9	11	7
Attended Catholic schools/education	9	10	7
Works for Catholic organization	*	1	0
NET Catholic friends, family (aside from parents, grandparents)	9	3	20
Has/had Catholic spouse	6	2	15
Other relatives, friends are Catholic	3	1	5
NET Other responses	8	5	13
Catholic Church/God helps people	1	*	3
In process of converting to Catholicism	1	1	2
Likes some elements of Catholicism, dislikes others	1	1	1
Other responses (including unclear)	4	3	7
Don't know/refused	5	2	10

Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5–June 7, 2015. Figures do not add to 100% and may not add to subtotals indicated because multiple responses were permitted. Ex-Catholics and those with other kinds of Catholic connections were not asked this question because they do not consider themselves Catholic or partially Catholic.

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Is Being Catholic Mainly a Matter of Religion, Culture or Ancestry?

Roughly four-in-ten Catholics (38%) say they see being Catholic mainly as a matter of religion. An additional 8% say being Catholic is both a matter of religion and a matter of ancestry or culture; this includes those who volunteer that it is a matter of religion, ancestry *and* culture.

But half of all Catholics (49%) appear to view the affiliation in a less spiritual manner, saying that being Catholic is mainly a matter of ancestry (28%), culture (21%) or both (1%).

Those in the “cultural Catholics” category are more likely than Catholics by religion to say their Catholic identity is mainly a matter of ancestry or culture. But there are important differences on this question among cultural Catholics. Those who were raised Catholic or had a Catholic parent are twice as likely as those without this family background to say being Catholic is mainly a matter of ancestry (44% vs. 22%). “Cultural Catholics” not raised in the faith look much more like Catholics by religion on this question, with 38% saying that being Catholic is mainly a matter of religion.

Being Catholic Mainly Matter of Religion, Ancestry or Culture?

% who say for them personally, being Catholic is mainly a matter of ...

	NET Religion	Religion & ancestry/culture	NET Ancestry or culture (not religion)	Ancestry	Culture	Ancestry & culture	Other/ none/ don't know	
	%	%	%	%	%	%	%	
Catholics	45	38	8	49	28	21	1	5=100
Cultural Catholics	32	27	5	62	37	25	1	6
<i>Raised Catholic/had Catholic parent</i>	27	21	5	68	44	23	1	5
<i>Not raised Catholic</i>	42	38	4	51	22	28	*	7

Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5–June 7, 2015. Figures may not add to 100% or to subtotals indicated due to rounding. Ex-Catholics and those with other kinds of Catholic connections were not asked this question because they do not consider themselves Catholic or partially Catholic. “Religion & ancestry/culture” category includes respondents who volunteered religion and ancestry, religion and culture or all three of these.

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Essentials of Catholic Identity

Two-thirds of Catholics say having a personal relationship with Jesus Christ (68%) and believing in his actual resurrection from the dead (67%) are essential to what being Catholic means to them personally. And nearly as many (62%) say working to help the poor and needy is an essential part of their Catholic identity. Smaller majorities of Catholics say devotion to Mary as the mother of God and receiving the sacraments are essential to what being Catholic means to them (54% each).

Two-Thirds of Catholics Say Personal Relationship With Jesus, Belief in Resurrection Are Essential to What Being Catholic Means to Them

% of Catholics who say _____ is essential, important but not essential or not an important part of what being Catholic means to them personally

	Essential	Important, not essential	Not important	Don't know
	%	%	%	%
Having a personal relationship with Jesus Christ	68	26	4	2=100
Belief in Jesus' actual resurrection from the dead	67	26	5	2
Working to help the poor and needy	62	35	2	1
Devotion to Mary as the virgin mother of God	54	34	10	2
Receiving the sacraments	54	35	9	2
Being part of a Catholic parish	42	39	17	2
Being open to having children	41	41	16	2
Celebrating feast days or festivals that are part of your national or ethnic heritage	34	46	18	2
Opposing abortion	33	34	28	6
Working to address climate change	29	38	29	4

Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5–June 7, 2015. Figures may not add to 100% due to rounding.

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About four-in-ten Catholics say being part of a Catholic parish (42%) and being open to having children (41%) are essential to their Catholicism, while roughly a third mention celebrating feast days and festivals that are part of their national or ethnic heritage (34%). A third or fewer say opposing abortion (33%) and working to address climate change (29%) are essential to what being Catholic means to them.

In general, cultural Catholics are less likely than Catholics by religion to describe various beliefs and practices as “essential” to what being Catholic means to them. But the elements of Catholicism that are most essential to Catholics – having a personal relationship with Jesus, belief in the Resurrection and working to help the poor and needy – also are those most commonly cited by cultural Catholics.

Like Catholics, Most Cultural Catholics Name Personal Relationship With Jesus, Belief in Resurrection, Working to Help Poor as Essential to Catholic Identity

% saying each is “essential” to what being Catholic means to them

	Catholics	Cultural Catholics
	%	%
Having a personal relationship with Jesus Christ	68	60
Belief in Jesus’ actual resurrection from the dead	67	57
Working to help the poor and needy	62	59
Devotion to Mary as the virgin mother of God	54	33
Receiving the sacraments	54	32
Being part of a Catholic parish	42	15
Being open to having children	41	30
Feast days/festivals as part of national/ethnic heritage	34	25
Opposing abortion	33	24
Working to address climate change	29	31

Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5–June 7, 2015. Ex-Catholics and those with other kinds of Catholic connections were not asked this question because they do not consider themselves Catholic or partially Catholic.

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Analysis of the survey findings shows that partisan leanings affect some elements of Catholic identity. For example, Catholic Democrats and political independents are more likely than Catholic Republicans to say that working to help the poor is essential to their Catholic identity; two-thirds of Catholic Democrats and independents say this, compared with 56% of Catholic Republicans. And working to address climate change is seen as an essential part of Catholicism by far more Catholic Democrats (40%) and independents (32%) than Republicans (13%).

By contrast, opposition to abortion factors more prominently in Catholic Republicans' sense of Catholic identity than it does for Catholic Democrats and independents. Four-in-ten Catholic Republicans (42%) say opposition to abortion is essential to what being Catholic means to them, compared with 30% of both Catholic Democrats and independents. Partisan differences are smaller on other questions about the things that are essential to people's Catholic identity.

Partisan Differences Among Catholics on Whether Abortion, Climate Change, Helping Poor Are Key to Catholic Identity

% of Catholic Republicans, Democrats and political independents who say _____ is essential to what being Catholic means to them personally

	Rep %	Dem %	Ind %
Having a personal relationship with Jesus Christ	68	67	71
Belief in Jesus' actual resurrection from the dead	70	68	67
Working to help the poor and needy	56	65	66
Devotion to Mary as the virgin mother of God	58	55	54
Receiving the sacraments	59	53	53
Being part of a Catholic parish	46	43	40
Being open to having children	43	44	40
Feast days/festivals as part of national/ethnic heritage	34	38	31
Opposing abortion	42	30	30
Working to address climate change	13	40	32

Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5–June 7, 2015.

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Connections to the Church: Lifelong Commitments and Lasting Departures

Most Catholics are very loyal to the church. Fully seven-in-ten say they could never imagine leaving the church, no matter what, compared with 26% who say they could imagine doing so.

More Catholic women than men say they could never leave Catholicism (75% vs. 64%). And older Catholics express more loyalty to the church than younger Catholics; 80% of Catholics ages 65 and older say they could never leave the church, compared with 70% of those between the ages of 30 and 64 and 56% of Catholic adults under age 30. But across most of these groups, more Catholics say they cannot envision leaving the church than say they could see themselves doing this someday.

Seven-in-Ten Catholics Say They Could Not Imagine Leaving the Church

% of U.S. Catholics who say that ...

	No matter what, they could never leave the Catholic Church	They could imagine leaving the Catholic Church someday	Don't know
	%	%	%
All Catholics	70	26	4=100
Men	64	31	5
Women	75	22	4
Ages 18-29	56	41	3
30-49	70	26	4
50-64	70	26	4
65+	80	14	5
White	66	30	4
Hispanic	79	16	4
College grad+	63	32	5
Some college	68	29	3
H.S. or less	76	20	4
<i>Mass attendance</i>			
Weekly or more	81	16	3
Less than weekly	63	32	5
<i>Monthly/yearly</i>	66	29	4
<i>Seldom/never</i>	53	40	7

Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5–June 7, 2015. Figures may not add to 100% due to rounding. Whites include only non-Hispanics; Hispanics can be of any race.

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Despite this high degree of loyalty to the church among Catholic adults, other research has shown that many people who were raised Catholic ultimately do leave Catholicism behind. Pew Research Center's [2014 Religious Landscape Study](#) looked at the large pool of Americans who were raised Catholic, who represent approximately a third of the U.S. adult population, and found that fully 41% of adults who were raised Catholic no longer identify as such.

The new study provides an opportunity to assess how many people who leave Catholicism ultimately wind up returning to the fold. The survey asked Catholics whether there ever was a time in their lives when they did not consider themselves Catholic. Among people who currently are Catholic, nearly one-in-five (17%) were raised Catholic and once left the faith before ultimately returning to it. Nearly three-quarters of Catholics are lifelong Catholics – cradle Catholics who never left the church. And about one-in-ten Catholics (9%) are converts to the faith.

Nearly Three-Quarters of Current Catholics Are Lifelong Catholics; Nearly One-Fifth Left Church but Returned

	NET Raised Catholic	Lifelong Catholic	Once left Catholic Church	Don't know	Not raised Catholic (i.e., converted to Catholicism)
	%	%	%	%	%
All Catholics	91	73	17	1	9=100
Men	90	71	18	1	10
Women	91	74	17	*	9
Ages 18-29	93	67	26	0	7
30-49	94	74	18	1	6
50-64	89	73	15	1	11
65+	87	75	12	0	13
White	88	72	15	*	12
Hispanic	97	76	20	1	3
College grad+	88	72	16	1	12
Some college	90	73	17	*	10
H.S. or less	92	75	17	*	8
<i>Mass attendance</i>					
Weekly or more	91	76	14	1	9
Less than weekly	90	71	19	*	10
Monthly/yearly	91	70	20	*	9
Seldom/never	89	72	15	1	11

Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5–June 7, 2015. Figures may not add to 100% or to subtotals indicated due to rounding. Whites include only non-Hispanics; Hispanics can be of any race.

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The survey also asked those who were raised Catholic but who are no longer Catholic whether they could see themselves returning to the church. Most (77%) say they do not envision doing this, while 19% say they could imagine returning to the faith one day. But there are big differences on this question between cultural Catholics and ex-Catholics. Among cultural Catholics who were raised in the faith, fully 43% say they could see themselves returning to the Catholic Church someday. By comparison, just 8% of ex-Catholics say they could imagine themselves returning to Catholicism. Roughly nine-in-ten ex-Catholics say they have left the church for good.

Most Who Have Left Catholic Church Say They Will Not Return

Among those who were raised Catholic, % of each group who say they ...

	Could see themselves returning to the Catholic Church	Will not return to Catholic Church	Don't know
	%	%	%
Raised Catholic, no longer Catholic	19	77	4=100
<i>Now cultural Catholic</i>	43	52	4
<i>Now ex-Catholic</i>	8	89	3

Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5–June 7, 2015. Figures may not add to 100% due to rounding. The cultural Catholics included in this table are a subset of the full group of cultural Catholics, since some cultural Catholics were not raised Catholic and thus were not asked whether they could see themselves returning to the church.

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Chapter 2: Participation in Catholic Rites and Observances

About four-in-ten U.S. Catholics say they attend Mass weekly. Few cultural Catholics (4%) say the same, but nearly half report attending Mass at least occasionally. Meanwhile, a strong majority of ex-Catholics (82%) say they never attend Mass at a Catholic church.

A similar pattern is seen on some other measures of observance of Catholic rituals, such as saying it would be important to receive the anointing of the sick if they were seriously ill. Many cultural Catholics place importance on this ritual, but relatively few ex-Catholics do the same.

This chapter looks at the participation of Catholics, cultural Catholics and ex-Catholics in a variety of Catholic rites and observances. It also examines differences among Catholic demographic groups on these measures and others, including style of prayer and whether a sense of familial obligation ever compels them to partake in Catholic activities.

Most questions in this chapter were asked only of Catholics and those with a connection to Catholicism; for these questions, comparisons to other religious groups and the U.S. general public are not available.

Mass Attendance and Receiving Communion

About four-in-ten U.S. Catholics (39%) say they attend religious services at least once a week, and an additional 45% say they do so once or twice a month or a few times a year. Roughly one-in-eight Catholics say they attend religious services less than once a year, and 5% say they never attend Mass.⁶

About half of cultural Catholics say they attend Mass at least once in a while, including 4% who say they attend weekly, 28% who attend once or twice a month or a few times a year and 15% who say they attend less often.

In contrast with cultural Catholics, the vast majority of ex-Catholics (82%) say they never attend Mass.

Nearly Half of Cultural Catholics Say They Attend Mass at Least Occasionally

% who attend Mass ...

	Catholics %	Cultural Catholics %	Ex- Catholics %
Attend Mass	95	47	17
At least once a week	39	4	1
Monthly/yearly	45	28	10
Less than yearly	12	15	6
Don't know	N/A	1	1
Never attend Mass	5	52	82
Don't know	*	1	1
	100	100	100

Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5–June 7, 2015. Figures may not add to 100% or to subtotals indicated due to rounding. Data for Catholics are based on Catholics' responses to a standard question asked of all respondents about religious attendance (ATTEND); data for cultural Catholics and ex-Catholics are based on a separate set of questions that specifically asked non-Catholics how often they attend Mass at a Catholic church (Q.J5-Q.J6).

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⁶ Recent research shows that surveys that ask respondents directly about how often they attend religious services obtain higher estimates of rates of weekly attendance as compared with other, more indirect methods of data collection (such as asking respondents to keep a diary of how they spend their days, without specific reference to attendance at worship services). When prompted directly by a survey question to report how often they attend religious services, respondents who indicate they attend every week seem to be indicating that they are the kind of person who attends religious services regularly, not necessarily that they literally never miss a week of church. See, for example, Brenner, Philip S. 2011. "Exceptional Behavior or Exceptional Identity? Overreporting of Church Attendance in the U.S." *Public Opinion Quarterly*. In addition to the over-reporting of church attendance arising from asking respondents directly about how often they attend religious services, readers should bear in mind that telephone opinion surveys can produce overestimates of religious attendance due to high rates of nonresponse. See, for example, Pew Research Center's 2012 report "[Assessing the Representativeness of Public Opinion Surveys](#)." See also Pew Research Center's July 21, 2015, Fact Tank post "[The Challenges of Polling When Fewer People Are Available to be Polled](#)."

Among Catholics, a somewhat larger share of women than men report attending Mass on a weekly basis (43% vs 35%). And Catholics ages 65 and older are much more likely to say they attend weekly (49%) than Catholics under the age of 30 (30%).

Marital status also is associated with frequency of Mass attendance. Among married Catholics, 44% say they attend weekly or more, compared with 34% of Catholics who are not currently married. And Catholics who report that they are currently living with a partner outside of marriage or who have been divorced and remarried without having sought an annulment from the Catholic Church are less likely than other Catholics to say they attend Mass on a weekly basis (25%, compared with 41% of all other Catholics).

Mass Attendance Among Catholics

	Weekly or more	Monthly/ yearly	Less than yearly	Not at all	Don't know
	%	%	%	%	%
All Catholics	39	45	12	5	*=100
Men	35	46	15	4	*
Women	43	44	9	5	0
Ages 18-29	30	56	11	4	0
30-49	37	47	12	4	0
50-64	37	46	12	5	*
65+	49	34	11	6	0
White	40	40	14	5	*
Hispanic	37	50	8	4	0
College grad+	43	47	8	2	0
Some college	35	44	15	5	0
H.S. or less	38	44	12	6	*
Married	44	43	10	4	0
<i>Has kids at home</i>	45	45	8	2	0
<i>No kids at home</i>	43	41	11	5	0
Not married	34	47	13	6	*
Cohabiting or remarried without annulment	25	53	17	5	0
All other Catholics	41	43	11	5	*

Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5–June 7, 2015. Figures may not add to 100% due to rounding. Whites include only non-Hispanics; Hispanics can be of any race.

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Most Catholics say they receive Holy Communion every time (43%) or most times (13%) they attend Mass. About one-in-five cultural Catholics say they receive Communion on most (3%) or all (15%) occasions they attend Mass.⁷

Most Catholics Regularly Receive Communion When They Attend Mass

	Cultural Catholics	Cultural Catholics	Ex-Catholics
	%	%	%
Ever attend Mass	95	47	17
<i>Receive Communion ...</i>			
Every time	43	15	4
Most of the time	13	3	1
Some of the time	21	9	3
Never	17	21	8
Don't know/refused	1	*	*
Do not attend Mass	5	53	83
	100	100	100

Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5–June 7, 2015. Figures may not add to 100% or to subtotals indicated due to rounding. “Do not attend Mass” includes respondents who did not answer the question about worship service attendance.

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⁷ The survey did not ask respondents why they do not receive Communion.

Among Catholics, regular taking of Communion is more common among whites than Hispanics. Fully 56% of white Catholics say they receive the Eucharist every time they attend Mass, and an additional 16% say they receive the sacrament most of the time. By contrast, among Hispanic Catholics (who attend weekly Mass at about the same rate as white non-Hispanic Catholics), most say they take Communion only some of the time they attend Mass (35%) or that they never receive the sacrament (27%).

White Catholics More Likely Than Hispanics to Regularly Receive Communion

Based on Catholics

Among Catholics who are...	NET Ever attend Mass	Receive Communion...					Do not attend Mass
		Every time	Most of the time	Some of the time	Never	Don't know	
	%	%	%	%	%	%	%
White	95	56	16	12	11	*	5=100
Hispanic	96	21	10	35	27	3	4
Cohabiting or remarried w/out annulment	95	34	7	23	29	2	5
All other Catholics	95	45	14	20	15	1	5
College grad	98	65	11	10	11	1	2
Some college or less	95	35	14	25	19	1	5

Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5–June 7, 2015. Figures may not add to 100% or to subtotals indicated due to rounding. Whites include only non-Hispanics; Hispanics can be of any race. “Do not attend Mass” includes respondents who did not answer the question about worship service attendance.

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The survey also shows that Catholics who are ineligible for Communion in the eyes of the church because they are currently cohabiting or have gotten divorced and remarried without having sought an annulment do, in fact, receive Communion less often than other Catholics.⁸ Still, most Catholics in these situations say they *do* receive Communion at least some of the time they attend

⁸ The survey’s questions cannot provide a definitive account of who is eligible or ineligible for Communion. For example, a romantic couple living together outside of marriage may be living “as brother and sister” and abstaining from sexual activity, which would not preclude them from receiving Communion. And someone who is divorced and remarried would not need to seek an annulment in order to be eligible for Communion if their former spouse has died. Still, the survey’s estimate of the share of Catholics who are cohabiting or remarried without an annulment provides a rough sense of how many Catholics may be ineligible for Communion for one of these reasons. For more information on the share of Catholics who are ineligible for Communion because they are cohabiting or have gotten remarried without an annulment, see discussion on page 60.

church, including 34% who say they receive Communion every time they go to Mass, 7% who say they accept the sacrament most of the time and 23% who take Communion some of the time.⁹

Two-thirds of Catholic college graduates say they receive Communion every time they attend Mass. By contrast, among Catholics with less education, only about one-third receive the Eucharist every time they are at Mass (35%).

⁹ Hispanic Catholics are more likely than white Catholics to be ineligible for Communion in the eyes of the church because of their current living arrangements; about one-in-five Hispanic Catholics (22%) are currently cohabiting or have gotten divorced and remarried without an annulment, compared with 11% of white Catholics. However, even among Catholics who are *not* cohabiting or remarried without an annulment, Hispanics are far less likely than whites to say they regularly receive Communion when they attend Mass.

Confession, Lenten Observances and Anointing of the Sick

About four-in-ten Catholics (43%) say they go to confession at least once a year, including 7% who report going monthly, 14% who say they go several times a year and 21% who say they go once a year. By comparison, relatively few cultural Catholics and ex-Catholics receive the sacrament of reconciliation with any regularity.

Four-in-Ten Catholics Say They Go to Confession at Least Once a Year

	Catholics	Cultural Catholics	Ex-Catholics
	%	%	%
NET Once a year or more	43	6	2
At least once a month	7	1	0
Several times a year	14	1	1
Once a year	21	4	1
Less than once a year	23	9	1
NET Never/not asked	33	86	97
Never	28	33	14
Not asked*	5	53	83
Don't know/refused	2	0	*
	100	100	100

Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5–June 7, 2015. Figures may not add to 100% or to subtotals indicated due to rounding.

*Respondents who said that they never attend Mass were not asked whether they go to confession.

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However, many cultural Catholics do observe Lent (the period from Ash Wednesday through Holy Saturday, the day before Easter). Fully one-third of cultural Catholics say they gave something up or did something extra in observance of Lent this year.¹⁰ And about four-in-ten cultural Catholics say it would be important to them to receive the sacrament of the anointing of the sick from a Catholic priest if they were seriously ill.

To be sure, those who identify as Catholics by religion are far more likely than cultural Catholics to observe Lent and to say they would want receive the sacrament of the anointing of the sick. But the differences between cultural Catholics and ex-Catholics on these questions are particularly striking. Whereas sizable numbers of cultural Catholics have retained these connections to the church, relatively few ex-Catholics have done the same.

Lenten Observance, Anointing of the Sick

	Catholics	Cultural Catholics	Ex-Catholics
<i>Did you give something up or do something extra for Lent this year?</i>	%	%	%
Yes	47	33	12
No	52	64	86
Don't know/refused	<u>2</u>	<u>2</u>	<u>2</u>
	100	100	100
<i>If you were seriously ill, would it be important to you to receive sacrament of anointing of the sick?</i>			
Yes	84	41	9
No	15	57	89
Don't know/refused	<u>1</u>	<u>2</u>	<u>2</u>
	100	100	100

Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5–June 7, 2015. Figures may not add to 100% due to rounding.

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¹⁰ As noted in footnote 4, roughly half of cultural Catholics are Protestants. Because Protestant groups also observe Lent, cultural Catholics' participation in Lent might reflect their Protestant faith as much as any connection to Catholicism.

The survey shows that among Catholics, there are some differences between demographic groups on these measures of participation and observance. Catholic women are somewhat more likely than Catholic men to say they would want the anointing of the sick, while younger Catholics are less likely than their elders to say the same. More whites than Latinos say they gave something up or did something extra in observance of Lent this year.

On the whole, the differences between demographic subgroups of Catholics are relatively modest on these questions. But Catholics who attend Mass regularly are, not surprisingly, far more likely than less-frequent attenders to say they go to confession at least once a year, participate in Lenten observances and would want to receive the anointing of the sick.

Confession, Anointing of the Sick, Lenten Observance Among Catholics

Among U.S. Catholics

	Go to confession at least yearly	Give something up or do something for Lent	Important to receive anointing of the sick
	%	%	%
All Catholics	43	47	84
Men	40	45	81
Women	45	48	87
Ages 18-29	42	44	71
30-49	41	46	87
50-64	43	49	85
65+	46	45	87
White	41	54	85
Hispanic	45	32	85
College grad+	43	62	84
Some college	40	46	83
H.S. or less	45	37	85
<i>Mass attendance</i>			
Weekly or more	68	62	96
Less than weekly	27	37	76
Married	43	50	86
<i>Has kids at home</i>	41	51	87
<i>No kids at home</i>	44	49	85
Not married	43	44	82

Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5–June 7, 2015. Whites include only non-Hispanics; Hispanics can be of any race.

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Prayers of the Faithful

Nearly all Catholics (97%) say they pray at least occasionally. When asked how they pray, about half of Catholics say they use mainly memorized prayers like the Hail Mary and Our Father (21%) or a combination of memorized prayers and personal conversations with God (31%). More than four-in-ten Catholics (44%) say their prayers consist mainly of personal conversations with God.

By comparison, cultural Catholics and ex-Catholics rely more heavily on informal prayers. About two-thirds of cultural Catholics (65%) say

their prayers consist mainly of personal conversations with God, and 62% of ex-Catholics say the same. Still, a sizable minority of cultural Catholics say they rely mainly (11%) or partly (14%) on memorized prayers when they pray. Roughly one-in-ten ex-Catholics (9%), by contrast, say they rely on memorized prayers at all; about a quarter of ex-Catholics (27%) say they never pray.

The data also show that Catholics are far more likely than people from other religious traditions to use memorized prayers. About eight-in-ten Protestants (82%) say they rely mainly on personal conversations with God, while most religiously unaffiliated people either use mainly personal conversations with the deity (47%) or do not pray at all (42%).

Prayer: Memorized Devotions or Personal Conversations?

When you pray, do you mainly say prayers you have memorized, or mainly have a personal conversation with God?

	Memorized prayers	BOTH memorized prayers and personal conversation	Personal conversation w/God	Other/ neither/ don't know	Never pray
	%	%	%	%	%
Catholics	21	31	44	1	3=100
Cultural Catholics	11	14	65	2	9
Ex-Catholics	4	5	62	2	27
U.S. general public	9	12	64	2	13
Protestants	5	9	82	1	3
White evangelical	2	8	89	*	1
White mainline	7	9	78	1	5
Black Protestant	7	15	75	*	3
Unaffiliated	5	3	47	2	42

Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5–June 7, 2015. Figures may not add to 100% due to rounding.

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Among Catholics, more men than women rely mainly on memorized prayers, while more women than men rely on a combination of memorized prayers and personal conversations with God. Compared with older Catholics, more young Catholic adults mainly pray via personal conversations with the divine. Hispanic Catholics are more likely than white Catholics to say they mainly pray through memorized devotions, while more whites than Hispanics say they mainly pray through personal conversations with God.

Style of Prayer Among Catholics

When you pray, do you mainly say prayers you have memorized, or mainly have a personal conversation with God?

	Memorized prayers %	BOTH memorized prayers and personal conversation %	Personal conversation w/God %	Other/ neither/ don't know %	Never pray %
All Catholics	21	31	44	1	3=100
Men	26	23	46	2	4
Women	17	37	43	1	2
Ages 18-29	17	24	53	0	5
30-49	25	28	44	2	2
50-64	19	33	45	1	1
65+	20	35	39	2	4
White	15	32	49	1	3
Hispanic	33	29	34	2	3
College grad+	14	31	51	1	2
Some college	14	33	48	1	3
H.S. or less	29	28	38	2	3
<i>Mass attendance</i>					
Weekly or more	20	40	37	1	2
Less than weekly	21	24	49	1	4
Married	24	31	41	2	3
<i>Has kids at home</i>	29	31	36	2	3
<i>No kids at home</i>	20	31	45	2	3
Not married	18	30	48	1	3

Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5–June 7, 2015. Figures may not add to 100% due to rounding. Whites include only non-Hispanics; Hispanics can be of any race.

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Participating in Catholic Activities Out of a Sense of Familial Obligation

More than half of Catholics (56%) say they sometimes participate in Catholic activities, even if they do not personally believe in the efficacy of those activities, because it is important to their family or close friends. An even higher share of cultural Catholics (63%) say they sometimes feel they have to do this.

Fewer ex-Catholics say they sometimes participate in Catholic activities out of a sense of obligation to family or friends. But even among this group, 46% say they sometimes feel obligated to do so.

The survey did not specify which kinds of Catholic activities respondents may participate in out of a sense of obligation to friends or family. Such activities could include going to Mass or attending baptisms, weddings, funerals, holiday observances or other events.

Familial Obligations to Participate in Catholic Activities

Do you ever participate in Catholic activities because it is important to your family/close friends even if you don't personally believe in them?

	Yes %	No %	Don't know %
Catholics	56	42	3=100
Cultural Catholics	63	36	1
<i>Raised Catholic/had Catholic parent</i>	62	37	1
<i>Not raised Catholic</i>	64	36	1
Ex-Catholics	46	54	*

Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5–June 7, 2015. Figures may not add to 100% due to rounding.

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The survey shows that among Catholics, participating in religious activities to please family or friends is common across a variety of demographic groups. More than half of Catholic men and women say they do this, as do majorities in most age groups. About half or more of white Catholics and Hispanic Catholics say they sometimes participate in Catholic activities out of a sense of obligation to others. Even among Catholics who attend Mass most often, who are presumably among those most likely to believe in the efficacy of participating in Catholic activities, 56% say they sometimes do this out of a sense of obligation to others.

Many Catholics Say They Sometimes Participate in Catholic Activities to Please Family or Friends

Do you ever participate in Catholic activities because it is important to your family/close friends even if you don't personally believe in them?

	Yes %	No %	Don't know %
All Catholics	56	42	3=100
Men	57	42	2
Women	55	42	3
Ages 18-29	56	43	2
30-49	58	40	2
50-64	60	38	2
65+	47	48	5
White	57	40	3
Hispanic	53	44	3
College grad+	58	39	4
Some college	55	44	1
H.S. or less	55	42	3
<i>Mass attendance</i>			
Weekly or more	56	40	4
Less often	55	43	2
Married	55	43	2
<i>Has kids at home</i>	53	45	1
<i>No kids at home</i>	56	42	2
Not married	56	40	3

Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5–June 7, 2015. Figures may not add to 100% due to rounding. Whites include only non-Hispanics; Hispanics can be of any race.

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Chapter 3: Family Matters

Pope Francis' upcoming visit to the United States will include his participation in the triennial [World Meeting of Families](#) in Philadelphia. This year's meeting is expected to generate discussion on how the Catholic Church responds to new trends in marriage and family arrangements. [Previous polling and analysis on the composition and structure of families](#) has shown a marked shift away from the so-called traditional dynamic of a married man and woman raising children. Adults are waiting longer to get married, and some are forgoing marriage while living with their romantic partners and raising children. Additionally, a [growing number of adults have remarried](#), and acceptance of same-sex couples has [greatly increased](#).

Many U.S. Catholics have experiences with divorce and remarriage, as well as cohabitation. And as a whole, Catholics are accepting of various kinds of family arrangements, including cohabitation and same-sex relationships.

This chapter looks at Catholics' views on marriage, divorce and family life.

Marriage, Divorce and Cohabitation

Two-thirds of Catholics (68%) who are currently married were wed in the Catholic Church, and an additional 6% later had their marriages blessed by the church. By contrast, much smaller shares of cultural Catholics and ex-Catholics who currently are married say their weddings took place in the church or that their marriages were later recognized by the church.

Fully 86% of married Catholics who attend Mass on a weekly basis report that their marriages are recognized by the Catholic Church, compared with 65% of married Catholics who attend Mass less often.

Two-Thirds of Married Catholics Were Married in the Church

Based on those who are currently married

	Catholics %	Cultural Catholics %	Ex-Catholics %
Yes, married in the church	68	26	15
No, not married in the church	32	74	85
Marriage officially blessed	6	4	3
Marriage not officially blessed	25	68	82
Don't know/refused	<u>1</u>	<u>2</u>	<u>*</u>
	100	100	100

Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5–June 7, 2015. Figures may not sum to 100% due to rounding. The “no, not married in the church” row includes those who did not respond or responded “don’t know” when asked if they were married in the Catholic Church.

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A quarter of Catholic adults have experienced a divorce, including 9% who are currently remarried. Somewhat larger shares of cultural Catholics (32%) and ex-Catholics (31%) have been divorced, and among these groups, remarriage is more common than among Catholics.

Marital History Among Catholics and Catholic-Connected Groups

	Catholics	Cultural Catholics	Ex-Catholics	General public
	%	%	%	%
Ever been divorced	25	32	33	30
Currently remarried	9	14	17	13
Not currently remarried	16	19	16	18
Never been divorced	74	66	67	69
Currently married	42	32	35	34
Not married	32	34	32	34
Don't know/refused	*	1	*	1
	100	100	100	100

Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5–June 7, 2015. Figures may not sum to 100% or to subtotals indicated due to rounding. In this table, “divorced” includes those who have ever been divorced as well as those who are *currently* separated, even though some in this latter group may not ultimately obtain a divorce. “Don’t know” category includes those who responded “don’t know” or refused to answer the initial question on marital status, as well as any follow-up questions.

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Among Catholics who have ever been married, roughly one-third (34%) have experienced a divorce. This is lower than among other major religious groups in the U.S. For example, nearly half of religiously unaffiliated Americans who have ever been married also have been divorced (49%), as have 55% of black Protestants and 45% of both white evangelical Protestants and white mainline Protestants.

Catholics who report attending Mass on a weekly basis are less likely than those who attend less often to have experienced a divorce. Among Catholics who attend Mass weekly and who have ever been married, 28% have been divorced, compared with 38% who report attending Mass less often.

Compared With Other Groups, Catholics Who Have Been Married Are Less Likely to Have Obtained a Divorce

Among those who have ever been married, % who have ever been divorced

	%	N
Catholics	34	795
White Catholics	32	552
Hispanic Catholics	39	194
Protestants	46	2,017
White evangelical	45	864
White mainline	45	609
Black Protestant	55	274
Unaffiliated	49	670

Among Catholics who...

Attend Mass at least once a week	28	355
Attend Mass less than once a week	38	440

Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5–June 7, 2015. Figures include those who have ever been divorced as well as those who are *currently* separated, even though some in this latter group may not ultimately obtain a divorce. Whites and blacks include only non-Hispanics; Hispanics can be of any race.

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Among Catholics who have gone through a divorce, about a quarter (26%) say they or their former spouse sought to have their marriage annulled by the church. Three-quarters did not seek an annulment, and they give a variety of reasons for not having done so.

A Quarter of Divorced Catholics Have Sought an Annulment From the Catholic Church

Did you or your former spouse seek to have your marriage annulled by the Catholic Church, or not?

	%
Yes	26
No	74
Don't know	<u>1</u>
	100
Sample size	247

Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5–June 7, 2015. Figures may not sum to 100% due to rounding. Based on Catholics who have ever been divorced.

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About four-in-ten (43%) divorced Catholics who did not seek an annulment say they did not see an annulment as necessary or did not want to annul their marriage. This includes some who say they have no plans to remarry (5%) and others who prefer not to invalidate the marriage they had (4%).

Nearly three-in-ten (27%) divorced Catholics who did not seek an annulment say they or their spouse were not Catholic at the time of their marriage or the time of their divorce, or they had not been married in the church. An additional 10% say the process is too expensive or too complicated, and 5% say they did not think the annulment would be granted.

Reasons for Not Seeking an Annulment

Based on U.S. Catholics who have ever been divorced and have not sought an annulment

	%
NET Did not see annulment as necessary/did not want to	43
Did not believe annulment was necessary	28
No plan to remarry	5
Did not want to end marriage/deny it existed	4
No particular reason	3
Ex-spouse died after divorce	2
None of Catholic Church's business	1
Did not know they were supposed to	1
NET Not Catholic/not married in Catholic Church	27
Not married in the church, marriage not recognized by the church	21
Not Catholic/not practicing at the time	6
NET Process is too expensive/too complicated	10
Process is too expensive, shouldn't have to pay	7
Process is too complicated/takes too long	4
NET Other reasons	12
Did not think an annulment would be granted	5
Other	7
Don't know/refused	9
Sample size	170

Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5–June 7, 2015. Figures do not sum to 100%, and nested figures may not sum to subtotals indicated, because multiple responses were allowed.

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Despite the church's censure of cohabitation outside of marriage, 44% of Catholics say they have at one time lived with a romantic partner, including about one-in-ten who currently live with a partner (9%).

The decision to live with a partner before marriage, or as an alternative to marriage, is even more widespread among cultural Catholics and ex-Catholics. About six-in-ten members of both groups say they have, at some point, lived with a partner, and 13% say this is their current living arrangement.

Cohabitation History Among Catholics, Cultural Catholics and Ex-Catholics

	Catholics	Cultural Catholics	Ex-Catholics	General public
	%	%	%	%
Ever lived with a partner	44	62	64	51
Currently living with a partner	9	13	13	12
Currently not living with a partner	35	50	51	39
Don't know/refused	*	*	*	*
Never lived with a partner	55	37	35	49
Don't know/refused	<u>*</u>	<u>1</u>	<u>1</u>	<u>*</u>
	100	100	100	100

Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5–June 7, 2015. Figures may not sum to 100% due to rounding. Married respondents are not considered to be “currently living with a partner,” but may have lived with a partner at some point.

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Catholics who report attending Mass on a weekly basis are less likely than those who attend less often to report that they have ever lived with a romantic partner without being married. One-third of Catholics who say they attend Mass weekly report that they have ever cohabited (34%), compared with about half of Catholics who attend Mass less frequently (51%).

Catholics Who Attend Mass Weekly Are Less Likely to Have Lived With Partner Outside of Marriage

	<i>Among Catholics who...</i>	
	Attend Mass weekly+	Attend less often
	%	%
Ever lived with a partner	34	51
Currently living with a partner	5	12
Currently not living with a partner	29	38
Don't know/refused	*	*
Never lived with a partner	65	49
Don't know/refused	<u>1</u>	<u>*</u>
	100	100

Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5–June 7, 2015. Figures may not sum to 100% due to rounding. Married respondents are not considered to be “currently living with a partner,” but may have lived with a partner at some point.

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The survey's questions about marital history and current living arrangements can be combined to provide a rough estimate of the share of Catholics who are ineligible to receive Communion, in the eyes of the church, either because they are cohabiting or have gotten remarried without an annulment. Among Catholics, 15% are cohabiting or have gotten remarried without an annulment.¹¹ The figures are even higher among cultural Catholics and ex-Catholics, among whom 24% and 28%, respectively, would currently be ineligible for Communion even if they returned to the church because they are cohabiting or remarried without an annulment.

The data also show that Hispanic Catholics are much more likely than white Catholics to be living with a romantic partner.

Among married Catholics, 11% are ineligible to receive the Eucharist because they have been remarried without an annulment. And one-in-five unmarried Catholics are ineligible to receive the sacrament because they are currently living with a romantic partner.

One-in-five Catholics who attend Mass less than once a week are ineligible for Communion for one of these reasons, including 12% who are cohabiting and 6% who are remarried without an annulment. Among Catholics who say they attend Mass at least once a week, 5% are currently cohabiting and 5% are remarried without an annulment.

¹¹ The survey's questions cannot provide a definitive account of who is eligible or ineligible for Communion. For example, a romantic couple living together outside of marriage may be living "as brother and sister" and abstaining from sexual activity, which would not preclude them from receiving Communion. And someone who is divorced and remarried would not need to seek an annulment in order to be eligible for Communion if their former spouse has died. Still, the survey's estimate of the share of Catholics who are cohabiting or remarried without an annulment provides a rough sense of how many Catholics may be ineligible for Communion for one of these reasons.

Cohabitation, Remarriage and Eligibility for Communion

	NET Cohabiting or Remarried w/out annulment	Cohabiting	Remarried w/out annulment	NEITHER cohabiting nor remarried w/out annulment	Unclear
	%	%	%	%	%
Catholics	15	9	6	84	1=100
Cultural Catholics	24	13	11	75	1
Ex-Catholics	28	13	15	71	1
<i>Among Catholics...</i>					
Men	15	9	6	84	1
Women	15	10	6	84	*
Ages 18-29	15	14	1	85	0
30-49	18	11	6	82	*
50-64	18	10	8	82	1
65+	10	3	6	90	1
White	12	6	6	88	1
Hispanic	23	17	6	77	1
College grad+	12	8	5	87	1
Some college	13	9	4	87	0
H.S. or less	19	11	8	81	1
Married	11	0	11	88	*
Not married	20	20	0	80	*
<i>Mass attendance</i>					
Weekly or more	10	5	5	90	*
Less than weekly	19	12	6	81	1

Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5–June 7, 2015. Figures may not add to 100% or to subtotals indicated due to rounding. Whites include only non-Hispanics; Hispanics can be of any race.

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Views on Different Lifestyles for Adults

Seven-in-ten Catholics believe a way of life in which a husband and wife choose not to have children is acceptable and as good as any other way of life. This is only slightly smaller than the share of the general public overall that holds this view (76%). An additional 18% of Catholics believe a husband and wife choosing not to have children is acceptable, though not as good as some other ways of life. Only 8% say this family arrangement is not acceptable.

A majority of Catholics also believe it is acceptable for a man and woman in a romantic relationship to live together without being married, including 55% who say this is

as good as any other way of life. Most Catholics also say it is acceptable for a same-sex couple in a romantic relationship to live together, including 46% who say this is as good as any other way of life.

Broad Acceptance of Various Living Arrangements for Adults

	Acceptable, as good as any other way of life	Acceptable, not as good as some others	Not an acceptable way of life	(VOL) Depends/don't know
<i>Among U.S. Catholics</i>				
A husband and wife who choose not to have children	70	18	8	4=100
A man and woman in a romantic relationship living together without being married	55	31	11	3
A same-sex couple in a romantic relationship living together	46	24	25	5
<i>Among U.S. general public</i>				
A husband and wife who choose not to have children	76	15	5	5
A man and woman in a romantic relationship living together without being married	55	26	17	3
A same-sex couple in a romantic relationship living together	47	18	30	5

Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5–June 7, 2015. Figures may not sum to 100% due to rounding. See QB15a-c in topline for full question wording. The “acceptable and as good as any other” category also includes those who volunteer this way of life is “the best/better than others.”

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Compared with Catholics, similar shares of cultural Catholics and ex-Catholics find cohabitation acceptable. However, cultural Catholics and ex-Catholics are more inclined to say cohabitation is as good as any other way of life, while Catholics are more apt to say this kind of arrangement is acceptable but not as good as some others. Similarly, Catholics, cultural Catholics and ex-Catholics find it generally acceptable for same-sex couples to live together outside of marriage and for husbands and wives to choose not to have children. But Catholics are somewhat less inclined than cultural Catholics or ex-Catholics to say such lifestyles are as good as any other.

The survey also posed these questions to members of other major U.S. religious groups. Black Protestants and white evangelical Protestants are somewhat less likely than Catholics to believe it is acceptable for a man and woman in a romantic relationship to live together without being married. And when asked about couples living together in same-sex relationships, only half of black Protestants say this is acceptable (30% acceptable and as good as any other way of life, 19% acceptable but not as good as some other ways of life). Acceptance of same-sex relationships is lower still among white evangelicals, among whom 21% say such arrangements are as good as any other and 20% say they are acceptable but not as good as some others.

White mainline Protestants and the religiously unaffiliated are more likely than those in other religious groups, including Catholics, to say that these living arrangements are just as good as any other.

Multiple Ways of Life Deemed Acceptable for Adults

	% who say a husband and wife who choose not to have children is ___ for adults			% who say a man and woman in a romantic relationship living together without being married is ___ for adults			% who say a same-sex couple in a romantic relationship living together is ___ for adults		
	Acceptable and as good as any other way of life	Acceptable but not as good	Not acceptable	Acceptable and as good as any other way of life	Acceptable but not as good	Not acceptable	Acceptable and as good as any other way of life	Acceptable but not as good	Not acceptable
	%	%	%	%	%	%	%	%	%
Catholics	70	18	8	55	31	11	46	24	25
Cultural Catholics	79	13	5	63	23	10	58	17	21
Ex-Catholics	81	11	3	65	19	14	55	15	26
U.S. general public	76	15	5	55	26	17	47	18	30
Protestants	74	16	4	41	31	25	33	20	41
<i>White evangelical</i>	75	18	2	27	35	36	21	20	53
<i>White mainline</i>	85	9	2	61	27	9	55	21	18
<i>Black Protestant</i>	69	16	8	42	27	28	30	19	46
Unaffiliated	88	7	2	81	13	4	74	9	14

Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5–June 7, 2015. See QB15a-c in topline for full question wording. The “acceptable and as good as any other” category also includes those who volunteer this way of life is “the best/better than others.” Whites and blacks include only non-Hispanics; Hispanics can be of any race.

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Compared with those who do not attend Mass regularly, weekly Mass-attending Catholics are far less accepting of cohabitation (whether between heterosexual or homosexual adults) and the choice not to have children, though majorities – about six-in-ten or more – say each of these arrangements is acceptable at some level.

While majorities of Catholics in all age groups say it is at least somewhat acceptable for a husband and wife to choose not to have children and for a man and a woman to live together outside of marriage, Catholics ages 65 and older are somewhat less accepting of these lifestyles than are younger Catholics. And only about half of Catholics ages 65 and older say it is acceptable for a same-sex couple to cohabit, compared with seven-in-ten or more Catholics in younger age groups.

Hispanic Catholics are somewhat less likely than white, non-Hispanic Catholics to say it is acceptable for a married couple to choose a life without children or for a same-sex couple to live together, though roughly equal shares in each group find it acceptable for a man and a woman to cohabit.

Catholics Views on Adults' Lifestyles

Based on Catholics

	% who say a husband and wife who choose not to have children is ___ for adults			% who say a man and woman in a romantic relationship living together without being married is ___ for adults			% who say a same-sex couple in a romantic relationship living together is ___ for adults		
	Acceptable and as good as any other way of life	Acceptable but not as good	Not acceptable	Acceptable and as good as any other way of life	Acceptable but not as good	Not acceptable	Acceptable and as good as any other way of life	Acceptable but not as good	Not acceptable
	%	%	%	%	%	%	%	%	%
Total Catholics	70	18	8	55	31	11	46	24	25
Men	69	19	7	56	32	9	42	25	28
Women	70	17	9	54	30	13	50	23	23
Ages 18-29	76	15	6	67	23	9	63	18	16
30-49	69	20	6	61	28	8	52	23	22
50-64	73	14	10	54	35	9	45	27	24
65+	60	22	10	39	33	21	27	25	38
White	78	14	4	54	31	13	51	22	23
Hispanic	56	25	15	57	30	8	37	27	29
College grad+	78	13	4	53	31	13	56	21	19
Some college	72	20	4	59	28	11	52	22	22
H.S. or less	63	19	13	54	32	11	37	27	31
<i>Current marital status</i>									
Married	69	19	8	50	36	11	42	24	28
Not married	71	17	9	60	25	11	51	24	22
<i>Marital history</i>									
Has been divorced	73	16	8	61	27	9	46	29	21
Has lived with a partner	73	17	6	70	22	6	55	23	18
<i>Mass attendance</i>									
At least once a week	58	22	13	37	40	19	33	27	34
Less than weekly	77	15	5	66	24	7	55	21	19

Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5–June 7, 2015. See QB15a-c in topline for full question wording. The “acceptable and as good as any other” category also includes those who volunteer this way of life is “the best/better than others.” “Has lived with a partner” includes those who have, at any point, lived with a romantic partner without being married. “Don’t know” and “depends” responses not shown. Whites include only non-Hispanics; Hispanics can be of any race.

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Views on Arrangements for Raising Children

When it comes to various family arrangements for children, most Catholics (90%) and most U.S. adults overall (92%) see the traditional arrangement of a married mother and father raising children as the ideal, saying this arrangement is acceptable and as good as – or better than – any other arrangement.

Still, large majorities see other arrangements as acceptable as well, including many Catholics who see alternate arrangements as acceptable and just as good as any other. About half of Catholics (48%) say children being raised by parents who are living together but *not* married is acceptable and just as good as any other arrangement, and roughly four-in-ten (43%) say the same about children being raised by a gay or lesbian couple. Four-in-ten (38%) also see single parenting as acceptable and just as good as any other arrangement, and three-in-ten say the same about divorced parents raising children.

Very few Catholics, or American adults in general, say most of these arrangements are *not* acceptable. The exception is children being raised by a gay or lesbian couple: Roughly a quarter of Catholics (27%) and one-in-three U.S. adults overall (31%) see this as an unacceptable arrangement for raising children.

Nuclear Family Seen as Ideal for Child Rearing, but Other Arrangements Also Seen as Acceptable

What is your opinion about children being raised by ...

	Acceptable, as good as any other arrangement	Acceptable, not as good as some others	Not an acceptable arrangement	(VOL) Depends/ don't know
	%	%	%	%
<i>Among U.S. Catholics</i>				
A mother and father who are married to each other	90	4	1	5=100
Parents who are living together but not married	48	35	12	4
A gay or lesbian couple	43	23	27	6
A single parent	38	49	6	6
Divorced parents	31	52	10	7
<i>Among U.S. general public</i>				
A mother and father who are married to each other	92	3	1	4
Parents who are living together but not married	49	33	14	4
A gay or lesbian couple	43	21	31	6
A single parent	38	50	7	5
Divorced parents	33	51	9	6

Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5–June 7, 2015. Figures may not sum to 100% due to rounding. See QB12a-e in topline for full question wording. The “acceptable and as good as any other” category also includes those who volunteer this arrangement is “the best/better than others.”

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Catholics, cultural Catholics and ex-Catholics express similar views about the acceptability of children being raised by single parents and divorced parents, although Catholics are somewhat less inclined than cultural Catholics and ex-Catholics to say it is as good as any other arrangement for children to be raised by cohabiting parents.

While roughly eight-in-ten or more members of all major religious groups say a married mother and father, a single parent and divorced parents raising children are all acceptable, at least to some degree, views are somewhat more varied by religion when it comes to children being raised by cohabiting parents. Roughly nine-in-ten white mainline Protestants and religiously unaffiliated Americans find it acceptable for children to be raised by cohabiting parents, compared with about eight-in-ten black Protestants and seven-in-ten white evangelical Protestants.

Wide Range of Acceptable Child-Rearing Arrangements

	<i>Being raised by a single parent is ___ for children</i>			<i>Being raised by cohabiting parents is ___ for children</i>			<i>Being raised by divorced parents is ___ for children</i>		
	Acceptable and as good as any other arrangement	Acceptable but not as good	Not acceptable	Acceptable and as good as any other arrangement	Acceptable but not as good	Not acceptable	Acceptable and as good as any other arrangement	Acceptable but not as good	Not acceptable
	%	%	%	%	%	%	%	%	%
Catholics	38	49	6	48	35	12	31	52	10
Cultural Catholics	39	49	7	57	32	8	32	53	12
Ex-Catholics	40	50	5	54	32	12	32	51	11
U.S. general public	38	50	7	49	33	14	33	51	9
Protestants	33	54	7	39	39	19	30	53	10
<i>White evangelical</i>	24	63	8	26	43	28	20	62	10
<i>White mainline</i>	41	51	4	52	36	7	36	52	6
<i>Black Protestant</i>	42	41	10	44	35	17	43	40	11
Unaffiliated	46	44	5	71	20	6	41	47	6

Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5–June 7, 2015. See QB12a,c,d in topline for full question wording. The “acceptable and as good as any other” category also includes those who volunteer this arrangement is “the best/better than others.” “Don’t know” and “depends” responses not shown. Whites and blacks include only non-Hispanics; Hispanics can be of any race.

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Catholic women and men are about equally accepting of arrangements for raising children that involve two married parents or cohabiting parents. But Catholic women are more likely than Catholic men to say it is acceptable, and as good as any other arrangement, for children to be raised by divorced or single parents.

Catholics who say they attend Mass at least once a week are somewhat less inclined than those who attend Mass less often to say that being raised by a single parent, by cohabiting parents or by divorced parents are arrangements that are as good as any other for raising children.

Catholics' Views on Child-Rearing Arrangements

	<i>Being raised by a single parent is ___ for children</i>			<i>Being raised by cohabiting parents is ___ for children</i>			<i>Being raised by divorced parents is ___ for children</i>		
	Acceptable and as good as any other arrangement	Acceptable but not as good	Not acceptable	Acceptable and as good as any other arrangement	Acceptable but not as good	Not acceptable	Acceptable and as good as any other arrangement	Acceptable but not as good	Not acceptable
<i>Among Catholics</i>	%	%	%	%	%	%	%	%	%
Total Catholic	38	49	6	48	35	12	31	52	10
Men	27	57	8	45	39	12	26	55	12
Women	48	42	4	51	32	12	35	50	9
Ages 18-29	38	54	4	61	30	8	24	61	10
30-49	41	48	6	58	30	8	32	52	11
50-64	41	48	6	45	42	10	34	50	8
65+	32	48	9	29	38	25	29	51	12
White	36	53	5	43	40	14	32	56	6
Hispanic	43	40	9	59	29	9	30	46	19
College grad+	32	57	5	43	38	13	27	58	5
Some college	38	53	3	52	32	13	30	59	7
H.S. or less	43	41	9	49	36	11	35	44	15
<i>Current marital status</i>									
Married	33	54	6	45	38	13	29	54	10
Not married	44	43	6	51	33	11	33	50	10
<i>Marital history</i>									
Has been divorced	43	45	7	52	34	12	39	48	8
Has lived with partner	40	48	5	59	30	7	37	49	8
<i>Parent of minor child?</i>									
Yes	38	50	7	55	33	9	28	52	12
No	38	48	6	45	36	14	32	53	9
<i>Mass attendance</i>									
At least once a week	31	53	7	38	41	16	26	56	11
Less than weekly	43	46	6	55	31	9	34	50	10

Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5–June 7, 2015. See QB12a,c-d in topline for full question wording. The “acceptable and as good as any other” category also includes those who volunteer this arrangement is “the best/better than others.” “Don’t know” and “depends” responses not shown. Whites include only non-Hispanics; Hispanics can be of any race.

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Americans express more reservations about children being raised by same-sex couples than they do about other child-rearing arrangements. Catholics' views on this question closely match those of the public as a whole. White evangelicals express the greatest reticence about same-sex couples raising children, followed by black Protestants.

Among Catholics, women are somewhat more comfortable than men with children being raised by same-sex couples, and younger Catholics are much more comfortable than older Catholics with such arrangements.

Roughly half of Catholics who attend Mass less than once a week (49%) say children being raised by same-sex couples are in an arrangement as good as any other. Far fewer Catholics who attend Mass at least weekly express this view (34%).

More Reticence About Same-Sex Child-Rearing Than Other Arrangements

% who say being raised by a gay or lesbian couple is ____ for raising children

	Acceptable and as good as any other arrangement	Acceptable but not as good	Not acceptable
	%	%	%
Catholics	43	23	27
Cultural Catholics	54	21	21
Ex-Catholics	48	20	27
U.S. general public	43	21	31
Protestants	30	23	41
White evangelical	19	22	54
White mainline	49	23	20
Black Protestant	28	22	44
Unaffiliated	65	15	15
<i>Among Catholics...</i>			
Men	36	23	35
Women	49	23	21
Ages 18-29	60	20	16
30-49	45	25	24
50-64	42	21	31
65+	29	27	36
White	46	25	24
Hispanic	38	21	34
College grad+	49	24	20
Some college	49	21	25
H.S. or less	36	24	33
<i>Mass attendance</i>			
At least once a week	34	25	36
Less than weekly	49	22	22

Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5–June 7, 2015. See QB12b in topline for full question wording. The “acceptable and as good as any other” category includes those who volunteer this arrangement is “the best/better than others.” “Don’t know” and “depends” responses not shown. Whites and blacks include only non-Hispanics; Hispanics can be of any race.

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Chapter 4: Expectations of the Church

Many Catholics say the church should change its stance on key issues. In particular, they would like to see it expand eligibility for the priesthood, relax restrictions on the reception of Holy Communion and drop its ban on artificial birth control for family-planning purposes.

There is less consensus on whether these changes will happen within the next 35 years. While most Catholics say they think the church will change its teaching on the use of contraceptives by 2050, fewer than half believe that the Catholic Church will allow priests to marry or women to be ordained.

This chapter looks at Catholics' support for changes in church teachings and policies, and their expectations for change.

Catholic Desires for Change

Among Catholics, the strongest aspiration for change in church teaching involves the ban on the use of contraceptives.

About three-quarters (76%) of Catholics say the church should allow its adherents to use birth control.

Roughly six-in-ten Catholics say the church should allow priests to get married (62%) and women to become priests (59%). Similar shares say reception of Holy Communion should be approved for

divorced Catholics who remarry without having their first marriage annulled (62%) and for Catholics living with a romantic partner without being married (61%).

When it comes to recognizing the marriages of gay and lesbian couples, Catholics are more divided. Currently, 46% of U.S. Catholics say the Catholic Church should recognize the marriages of gay and lesbian couples.

Cultural Catholics are more supportive of changes to Catholic Church teachings than are Catholics by religion. For example, 84% of cultural Catholics say the church should modify its ban on the use of artificial birth control compared with 76% of Catholics.

Ex-Catholics are more supportive than Catholics of allowing priests to get married (79% vs. 62%) and women to become priests (66% vs. 59%), but they are no more likely than Catholics to support other changes to church teachings and policies.

Most Catholics Support Changes in Key Church Teachings and Policies

	Catholics	Cultural Catholics	Ex-Catholics
<i>The Catholic Church should...</i>	%	%	%
Allow Catholics to use birth control	76	84	81
Allow priests to get married	62	83	79
Allow divorced Catholics who remarry without getting an annulment to receive Communion	62	74	67
Allow cohabiting Catholics to receive Communion	61	73	61
Allow women to become priests	59	77	66
Recognize the marriages of gay/lesbian couples	46	62	51

Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5–June 7, 2015.

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There is less support for these changes among Catholics who attend Mass regularly than among those who do not. But even among Catholics who say they attend Mass on a weekly basis, there is considerable support for certain changes. For instance, about two-thirds of Catholics (65%) who attend Mass weekly say the church should relax its restrictions on contraception. And more than four-in-ten say the Catholic Church should allow divorced and remarried Catholics to receive Communion (50%), permit priests to get married (48%) and allow cohabiting Catholics to receive Communion (46%). However, when it comes to recognition of gay and lesbian marriages, more Catholics who attend Mass weekly say this change should not occur than say it should (54% vs. 37%).

White Catholics are more likely than Hispanic Catholics to support various changes in church teachings and policies, especially with regard to who should be able to receive Holy Communion. Roughly three-quarters of white Catholics (74%) say divorced Catholics who remarry without getting an annulment should be permitted to receive Communion, compared with 44% of Hispanic Catholics. And about seven-in-ten white Catholics (69%) say unwed Catholics living with a romantic partner should be able to receive Communion. By comparison, 49% of Hispanic Catholics hold this opinion.

The study also shows that Catholics ages 65 and older tend to be less supportive of changes in church teachings than are younger Catholics. And Catholics under 50 express more support for having the Catholic Church recognize the marriages of gay and lesbian couples than do older adults.

Catholics with the highest levels of educational attainment are more supportive of changes in church teachings and policies than are those with less education. There is little difference between men and women in support for these changes, even when it comes to ordaining women as priests.

Support for allowing divorced and remarried Catholics to receive Communion, even without an annulment, is not significantly higher among Catholics who have been divorced themselves (67%) than among Catholics as a whole (62%). However, Catholics who have lived with a romantic partner outside of marriage are somewhat more likely than Catholics overall to think cohabiting couples should be permitted to receive Communion (70% vs. 61%).

Support for Change Lower but Still Substantial Among Catholics Who Attend Mass Weekly

Among Catholics, % who say the Catholic Church should ...

	Allow Catholics to use birth control	Allow priests to get married	Allow divorced Catholics who remarry without an annulment to receive Communion	Allow Catholics who are living with a romantic partner to receive Communion	Allow women to become priests	Recognize the marriages of gay and lesbian couples
	%	%	%	%	%	%
All Catholics	76	62	62	61	59	46
Men	73	61	62	64	60	42
Women	79	63	63	58	58	50
Ages 18-29	74	56	56	66	63	58
30-49	79	59	60	59	58	48
50-64	80	69	72	69	65	45
65+	69	63	58	50	51	36
White	80	67	74	69	61	50
Hispanic	70	56	44	49	55	39
College grad+	81	66	72	70	64	54
Some college	80	67	66	68	60	44
H.S. or less	72	57	55	51	55	43
<i>Current marital status</i>						
Married	79	65	64	62	59	42
Not married	73	59	60	60	58	51
<i>Marital history</i>						
Has been divorced	76	70	67	59	63	46
<i>Currently remarried</i>	82	72	71	64	62	45
<i>Currently not married</i>	73	69	64	57	63	46
Has lived with a partner	82	71	68	70	66	52
<i>Mass attendance</i>						
At least once a week	65	48	50	46	45	37
Less than once a week	83	71	70	71	68	52
<i>Monthly/yearly</i>	84	71	70	69	68	50
<i>Seldom/never</i>	83	72	70	74	68	56

Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5–June 7, 2015. “Has lived with partner” includes those who have, at any point, lived with a romantic partner without being married. Whites include only non-Hispanics; Hispanics can be of any race.

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Catholics' Expectations for Change in the Church

Nearly six-in-ten Catholics believe the church's ban on artificial contraception will definitely or probably be overturned by 2050. Half or more of U.S. Catholics also say that, by 2050, the Catholic Church will expand eligibility for receiving Holy Communion to include unwed Catholics living with a romantic partner (56%) and divorced Catholics who have remarried without getting an annulment (54%).

Most Catholics Expect Church to Change on Contraception, Communion for Cohabiting Couples

	Catholics	Cultural Catholics	Ex-Catholics
<i>By 2050, the Catholic Church will definitely/probably ...</i>	%	%	%
Allow birth control	59	67	63
Allow cohabiting Catholics to receive Communion	56	63	60
Allow divorced Catholics who have remarried w/out an annulment to receive Communion	54	65	60
Allow priests to marry	46	54	43
Allow women to be ordained as priests	41	53	40
Recognize the marriages of gay/lesbian couples	36	41	39

Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5–June 7, 2015.

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But Catholics are less convinced that the church will allow priests to marry (46%), ordain women as priests (41%) or recognize same-sex marriages (36%).

Overall, cultural Catholics are more likely than Catholics by religion to expect big changes from the church.

Compared with weekly Mass-attending Catholics, those who attend Mass more sporadically are somewhat more likely to expect changes in church teaching. The differences in expectations, however, are much smaller than the differences in desire for these changes.

Beyond these differences between Catholics who attend Mass regularly and other Catholics, there are relatively few clear, consistent differences among Catholic subgroups in their expectations for change. For example, Catholics ages 65 and older are more likely than younger Catholics to expect the church to allow priests to marry, but no more likely to expect other changes. And men are more likely than women to expect to see the church ordain women, but otherwise the differences between Catholic men and women are modest.

Few Differences Among Catholics in Expectations for Change

Among Catholics, % who say by 2050 the Catholic Church will definitely/probably ...

	Allow birth control	Allow Catholics who are living with a partner to receive Communion	Allow divorced Catholics who have remarried without getting an annulment to receive Communion	Allow priests to marry	Allow women to be ordained as priests	Recognize the marriages of gay and lesbian couples
	%	%	%	%	%	%
All Catholics	59	56	54	46	41	36
Men	58	57	54	48	46	36
Women	60	55	54	44	37	36
Ages 18-29	60	55	48	34	35	42
30-49	56	60	50	40	40	34
50-64	60	52	57	50	45	31
65+	61	57	61	57	45	40
White	58	57	59	44	38	33
Hispanic	63	55	46	50	48	40
College grad+	58	58	61	39	35	29
Some college	58	51	52	45	35	33
H.S. or less	60	57	51	51	49	41
<i>Current marital status</i>						
Married	62	57	56	47	42	33
Not married	56	54	52	44	40	39
<i>Marital history</i>						
Has been divorced	59	56	56	51	51	35
<i>Currently remarried</i>	56	52	48	50	51	30
<i>Currently not married</i>	61	58	60	52	51	38
Has lived with a partner	62	61	56	45	43	36
<i>Mass attendance</i>						
At least once a week	55	46	49	40	36	33
Less than once a week	61	63	58	49	45	37
<i>Monthly/yearly</i>	61	63	58	50	45	37
<i>Seldom/never</i>	62	61	57	45	44	40

Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5–June 7, 2015. “Has lived with partner” includes those who have, at any point, lived with a romantic partner without being married. Whites include only non-Hispanics; Hispanics can be of any race.

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Chapter 5: Beliefs About Sin

Roughly nine-in-ten U.S. Catholics say they believe in the concept of sin – that there are actions or deeds that can be offensive to God. But there is less unanimity among Catholics about which specific actions or behaviors constitute a sin. For example, while most Catholics say abortion is sinful, they are divided as to whether homosexual behavior is a sin. They also are divided on the question of whether buying luxury goods without giving to the poor constitutes a sin.

And when asked about some behaviors that have long been condemned by the Catholic Church as sinful, Catholics do not always agree with the church. For example, there are more Catholics who say it is *not* sinful to get remarried after a divorce without first obtaining an annulment (49%) than say it is sinful (35%). In addition, more than half of Catholics say living with a romantic partner outside of marriage is not sinful. And fully two-thirds of Catholics say it is not a sin to use contraceptives.

This chapter explores attitudes about sin in more detail, focusing on beliefs about the very concept of sin as well as on the sinfulness of specific sexual and reproductive behaviors, the sinfulness of various marital and living arrangements and what might be thought of as sins of excess.

Belief in the Concept of Sin

Roughly nine-in-ten Catholics (and more than three-quarters of U.S. adults overall) say they believe in the concept of sin.

Compared with Catholics, smaller majorities of cultural Catholics (81%) and ex-Catholics (68%) believe in sin, with opinions depending in large part on the current religious identity of respondents. Cultural Catholics and ex-Catholics who now identify with Protestantism overwhelmingly believe in the concept of sin at rates similar to Catholics and U.S. Protestants overall. But cultural Catholics and ex-Catholics who now say they are religiously unaffiliated are considerably less likely than those who are now Protestant to believe in the concept of sin.

Looking at the public as a whole, the survey shows that belief in sin is somewhat less common among adults under the age of 30 than among older adults. Whites are somewhat less likely to express belief in sin than blacks and Hispanics, though large majorities in all three racial and ethnic groups believe some actions are offensive to God.

Roughly Nine-in-Ten Catholics Believe in Sin

Do you believe in the concept of sin, that some actions are offensive to God?

	Yes %	No/DK %
Catholics	89	11=100
Cultural Catholics	81	19
<i>Now Protestant</i>	91	9
<i>Now unaffiliated</i>	72	28
Ex-Catholics	68	32
<i>Now Protestant</i>	91	9
<i>Now unaffiliated</i>	47	53
U.S. general public	78	22
Protestants	91	9
<i>White evangelical</i>	94	6
<i>White mainline</i>	87	13
<i>Black Protestant</i>	90	10
Unaffiliated	49	51
Ages 18-29	71	29
30-49	80	20
50-64	83	17
65+	77	23
White	77	23
Black	85	15
Hispanic	84	16

Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5–June 7, 2015. Figures may not add to 100% due to rounding. Whites and blacks include only non-Hispanics; Hispanics can be of any race.

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Among Catholics, there are only a few modest differences between subgroups when it comes to belief in the concept of sin. Catholics who attend Mass on a weekly basis are somewhat more likely to believe in sin than are Catholics who attend Mass less often. And Catholic Republicans believe in sin at slightly higher rates than Catholic Democrats and independents. Still, large majorities of Catholics in all of these subgroups say they believe in the concept of sin.

Among Catholics, Only Modest Differences Between Subgroups in Belief in Sin

Do you believe in the concept of sin, that some actions are offensive to God?

	Yes %	No/DK %
All Catholics	89	11=100
Men	88	12
Women	89	11
White	89	11
Hispanic	88	12
Ages 18-29	92	8
30-49	89	11
50-64	88	12
65+	86	14
College grad	90	10
Some college	91	9
H.S. or less	86	14
Married	88	12
Not married	89	11
Republican	94	6
Democrat	86	14
Independent	88	12
<i>Mass attendance</i>		
Weekly or more	94	6
Less often	85	15
<i>Monthly/yearly</i>	87	13
<i>Seldom/never</i>	79	21

Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5–June 7, 2015. Figures may not add to 100% due to rounding. Whites include only non-Hispanics; Hispanics can be of any race.

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Views on Which Behaviors Qualify as Sins

Nearly six-in-ten Catholics say having an abortion is a sin. Among the U.S. public as a whole, by comparison, about half (48%) say abortion is sinful.

Catholics are more divided on whether it is a sin to engage in homosexual behavior; 44% say it is, while 39% say it is not. Catholics also are divided on whether it is a sin to buy luxury goods without also giving to the poor; 41% consider this behavior sinful, while 42% do not.

Only about a fifth of Catholics say it is a sin to get a divorce (21%), about the same as the public as a whole (19%). And roughly half of Catholics say it is *not* a sin to remarry after a divorce without first obtaining an annulment.

A majority of Catholics (54%) also say living with a romantic partner outside of marriage is not sinful. On this question, Catholics are even more accepting of cohabitation than the general public. And Catholics are as likely as the public as a whole to say using contraceptives is not a sin, with fully two-thirds of Catholics expressing this opinion.

Which Behaviors Are Sinful?

	Among Catholics		Among U.S. general public	
	Yes %	No %	Yes %	No %
<i>Do you think it is sinful to ...</i>				
Have an abortion	57	23	48	22
Engage in homosexual behavior	44	39	45	29
Buy luxuries without giving to poor	41	42	35	38
Remarry after divorce without annulment	35	49	n/a	n/a
Live with romantic partner outside marriage	33	54	36	40
Use energy w/out considering environment	23	61	19	56
Get a divorce	21	61	19	51
Use contraceptives	17	66	10	63
Drink alcohol	12	71	15	58
Live in house larger than needed	12	73	11	64

Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5–June 7, 2015. Figures do not add to 100%; those who say they don't believe in the concept of sin and those saying they don't know whether each behavior is sinful are not shown.

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Sinfulness of Abortion, Homosexuality, Contraception

Compared with Catholics, cultural Catholics and ex-Catholics are less likely to say it is a sin to have an abortion or use contraceptives.

Catholics are about as likely as Protestants to say having an abortion is a sin (57% vs. 60%), but they are less likely than Protestants to say engaging in homosexual behavior is sinful (44% vs. 62%). And while relatively few Catholics or Protestants say using artificial means of birth control is a sin, Catholics are more inclined than Protestants to express this view (17% vs. 10%).

Compared with Catholics and Protestants, the religiously unaffiliated are much less likely to believe in the concept of sin. Nevertheless, roughly a fifth of the unaffiliated say having an abortion and engaging in homosexual behavior are sinful (22% and 18%, respectively), and only 7% find the use of contraceptives sinful.

Religious and Demographic Differences on Sinfulness of Abortion, Homosexual Behavior and Contraception

Based on *all respondents*

	Sinful to have an abortion?		Sinful to engage in homosexual behavior?		Sinful to use contraceptives?	
	Yes %	No %	Yes %	No %	Yes %	No %
Catholics	57	23	44	39	17	66
Cultural Catholics	39	33	37	40	11	67
Ex-Catholics	43	19	38	27	7	56
U.S. general public	48	22	45	29	10	63
Protestants	60	20	62	24	10	74
White evangelical	72	13	76	15	9	78
White mainline	39	35	35	45	5	78
Black Protestant	59	20	71	13	15	65
Unaffiliated	22	21	18	29	7	39
Ages 18-29	43	22	35	33	12	49
30-49	54	19	47	29	10	67
50-64	48	25	50	28	9	71
65+	42	21	49	23	11	60
White	44	23	42	32	7	65
Black	53	22	62	18	15	61
Hispanic	65	14	56	24	20	59
Republican	61	19	61	23	11	72
Democrat	38	26	37	33	10	59
Independent	47	21	43	30	10	63

Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5–June 7, 2015. Figures do not add to 100%; those who say they don't believe in the concept of sin and those saying they don't know whether each behavior is sinful are not shown. Whites and blacks include only non-Hispanics; Hispanics can be of any race.

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Looking at the public as a whole, the study finds that young people are less likely than older adults to say that homosexual behavior is sinful. Roughly a third of Americans under age 30 (35%) say engaging in homosexual behavior is sinful, compared with about half of those ages 30 and older.

The age differences in views toward homosexual behavior also are seen among Catholics. About half of Catholic adults under age 30 (51%) say engaging in homosexual behavior is not sinful. By comparison, roughly four-in-ten or fewer Catholics in the older age categories say homosexuality is not sinful.

These age differences are not seen, however, in Catholics' attitudes about abortion. In fact, Catholics under age 50 are slightly more likely than older Catholics to say that having an abortion is a sin.

As is the case among the public as a whole, Catholic Republicans are much more inclined than Catholic Democrats to say abortion (66% vs. 48%) and homosexual behavior (51% vs. 34%) are sinful. There is little partisan division, however, in views toward contraception; about two-thirds of Catholic Republicans, Democrats and independents say using contraceptives is not a sin.

Even Among Regular Mass-Attending Catholics, Most Say Contraception Is Not a Sin

Based on *Catholics*

	<i>Sinful to have an abortion?</i>		<i>Sinful to engage in homosexual behavior?</i>		<i>Sinful to use contraceptives?</i>	
	Yes %	No %	Yes %	No %	Yes %	No %
All Catholics	57	23	44	39	17	66
Men	55	25	50	34	18	64
Women	59	21	39	43	17	67
Ages 18-29	60	26	39	51	19	65
30-49	61	20	44	38	16	69
50-64	54	25	45	39	18	67
65+	53	22	49	31	20	60
White	52	26	37	45	15	69
Hispanic	68	15	59	25	22	60
Married	58	22	44	38	18	67
Not married	57	23	44	40	17	64
Republican	66	21	51	35	21	68
Democrat	48	29	34	46	14	69
Independent	58	21	47	38	16	67
<i>Mass attendance</i>						
Weekly or more	73	14	59	30	31	57
Less often	47	28	35	45	9	71
<i>Monthly/yearly</i>	50	27	36	46	9	73
<i>Seldom/never</i>	40	30	31	41	9	66

Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5–June 7, 2015. Figures do not add to 100%; those who say they do not believe in the concept of sin and those saying they don't know whether each behavior is sinful are not shown. Whites include only non-Hispanics; Hispanics can be of any race.

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Catholics who attend Mass at least once a week are consistently more likely than those who attend Mass less often to agree with church teachings about the sinfulness of abortion, homosexuality and contraception. Nearly three-quarters of Catholics who attend Mass weekly (73%) say abortion is sinful, compared with 47% of those who attend less often. And about six-in-ten weekly Mass-

attending Catholics say that engaging in homosexual behavior is sinful (59%), compared with 35% of Catholics who attend Mass less regularly.

On the question of artificial means of contraception, however, even Catholics who regularly attend Mass disagree with church teaching. Nearly six-in-ten Catholics who attend Mass weekly (57%) say using contraceptives is *not* a sin, almost twice the share who say it is sinful (31%).

Sinfulness of Cohabitation and Divorce

A third of Catholics (and 36% of the public as a whole) say it is a sin to live with a romantic partner without getting married. But more than half of Catholics (54%) say this living arrangement is not sinful. By comparison, about half of Protestants (52%) say cohabitation is sinful, while more than a third (36%) say it is not.

Among the U.S. population as a whole, young adults are especially accepting of cohabitation. Only about a quarter of adults under age 30 (27%) say living with a partner outside of marriage is sinful, compared with roughly four-in-ten older adults.

Roughly a fifth of Catholics (21%) say getting a divorce is a sin, but a somewhat larger share express misgivings about getting remarried after divorce without first obtaining an annulment. Roughly a third of all Catholics (35%) say remarrying without an annulment is sinful. Ex-Catholics are less likely than Catholics to view remarriage without annulment as sinful, and they are somewhat less likely than Catholics to see divorce as a sin.

Religious and Demographic Differences on Sinfulness of Cohabitation, Divorce and Remarriage

Based on *all respondents*

	Sinful to live with a romantic partner without being married?		Sinful to get a divorce?		Sinful to get remarried after a divorce without first getting an annulment?	
	Yes	No	Yes	No	Yes	No
	%	%	%	%	%	%
Catholics	33	54	21	61	35	49
Cultural Catholics	27	53	17	60	23	55
Ex-Catholics	31	34	15	44	22	43
U.S. general public	36	40	19	51	-	-
Protestants	52	36	26	52	-	-
<i>White evangelical</i>	64	26	32	45	-	-
<i>White mainline</i>	26	58	12	67	-	-
<i>Black Protestant</i>	57	29	26	51	-	-
Unaffiliated	12	36	9	39	-	-
Ages 18-29	27	42	21	44	-	-
30-49	39	39	22	50	-	-
50-64	39	42	17	57	-	-
65+	38	35	15	51	-	-
White	33	42	16	53	-	-
Black	48	34	24	51	-	-
Hispanic	45	38	28	49	-	-
Republican	47	39	23	53	-	-
Democrat	28	44	16	52	-	-
Independent	35	40	19	51	-	-

Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5–June 7, 2015. Figures do not add to 100%; those who do not believe in the concept of sin and those saying they don't know whether each behavior is sinful are not shown. People without a connection to the Catholic Church were not asked the questions about the sinfulness of getting remarried after a divorce without first obtaining an annulment. Whites and blacks include only non-Hispanics; Hispanics can be of any race.

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Catholics who attend Mass at least weekly are more likely than those who attend less often to say divorce is a sin. But even among frequent Mass attenders, about six-in-ten do not think it is sinful to get a divorce.

Catholics who attend Mass at least once a week are divided over the sinfulness of cohabitation (46% say it is sinful, 45% say it is not) and remarrying without an annulment (46% vs. 42%). By contrast, among Catholics who attend Mass less than once a week, half or more say cohabitation and remarriage without an annulment are *not* sinful (59% and 54%, respectively).

Catholic adults under the age of 30 express somewhat greater reservations about divorce than do older Catholics. Roughly a third of those under age 30 (34%) say they believe getting a divorce is a sin, compared with 18% of those ages 50 and older.

The survey finds that Catholics' own marital history has only a minimal bearing on their attitudes about these issues. Among Catholics who have lived with a partner, 26% say cohabitation is sinful, only slightly lower than the share of Catholics overall who say this (33%). About one-in-five Catholics who have ever been divorced (19%) say divorce is

About a Third of Catholics Say Remarrying After a Divorce Without an Annulment Is Sinful

Based on *Catholics*

	<i>Sinful to live with a romantic partner without being married?</i>		<i>Sinful to get a divorce?</i>		<i>Sinful to get remarried after a divorce without first getting an annulment?</i>	
	Yes %	No %	Yes %	No %	Yes %	No %
All Catholics	33	54	21	61	35	49
Men	31	54	25	59	36	47
Women	34	53	19	63	34	51
Ages 18-29	28	62	34	56	44	46
30-49	35	53	21	61	39	45
50-64	29	58	18	66	27	57
65+	38	44	18	60	33	46
White	29	57	16	66	25	59
Hispanic	41	46	30	53	52	32
Married	33	53	20	63	32	53
Not married	32	54	23	59	38	46
<i>Marital history</i>						
Has been divorced	33	55	19	65	30	56
Now married	33	56	24	62	27	58
Now not married	34	54	17	67	32	55
Has lived w/partner	26	60	20	62	31	53
Republican	38	54	19	68	33	58
Democrat	28	56	20	60	30	51
Independent	30	55	23	62	38	47
<i>Mass attendance</i>						
Weekly or more	46	45	27	59	46	42
Less often	24	59	18	63	27	54
Monthly/yearly	26	60	18	64	30	54
Seldom/never	18	58	17	60	21	54

Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5–June 7, 2015. Figures do not add to 100%; those who do not believe in the concept of sin and those saying they don't know whether each behavior is sinful are not shown. "Has lived with partner" includes those who have, at any point, lived with a romantic partner without being married. Whites include only non-Hispanics; Hispanics can be of any race.

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sinful, very similar to the share of all Catholics who say this (21%). And among Catholics who have been divorced and are now remarried (including some who say they sought an annulment), 27% say remarrying without an annulment is a sin, which is not significantly lower than the share of all Catholics who say this (35%).

Sins of Excess

Since becoming pope, Francis has continually exhorted Catholics and others to be attentive to the impact their lifestyles have on the poor, the marginalized and the environment. The survey included several questions designed to gauge whether Catholics and those who feel connected to the faith believe that failing to live up to these standards constitutes sinful behavior.

Catholics are divided as to whether it is sinful to spend money on luxuries without also giving to the poor; 41% say this is a sin, while 42% say it is not. Catholics' views on this question closely mirror those of Protestants.

Fewer Catholics (23%) say it is sinful to use energy such as electricity and gasoline without considering their impact on the environment, while 61% say this is not a sin. An even smaller number of Catholics (12%) say it is sinful to live in a house that is much larger than needed, or that drinking alcohol is a sin (12%).

Fewer Than Half of Catholics, U.S. Adults Overall Say Buying Luxuries Without Giving to Poor, Using Energy Without Considering Environment Are Sinful

Based on *all respondents*

	Sinful to use electricity, gasoline and other forms of energy without concern for your impact on the environment?		Sinful to drink alcohol?		Sinful to live in a house that is much larger than your family needs?		Sinful to spend money on luxuries without also giving to the poor?	
	Yes	No	Yes	No	Yes	No	Yes	No
	%	%	%	%	%	%	%	%
Catholics	23	61	12	71	12	73	41	42
Cultural Catholics	27	53	14	63	16	63	42	35
Ex-Catholics	19	46	17	46	13	51	35	29
U.S. general public	19	56	15	58	11	64	35	38
Protestants	19	66	19	65	13	73	41	43
<i>White evangelical</i>	18	71	19	67	13	77	44	42
<i>White mainline</i>	19	64	9	74	11	73	32	48
<i>Black Protestant</i>	17	66	23	58	13	72	36	48
Unaffiliated	13	34	8	38	8	40	19	27
Ages 18-29	20	48	14	53	10	57	31	36
30-49	22	55	17	59	13	63	39	37
50-64	17	62	14	63	11	69	35	43
65+	13	57	15	56	9	64	32	37
White	16	57	11	62	9	65	32	40
Black	16	63	22	57	12	68	35	46
Hispanic	31	49	31	48	18	62	53	28
Republican	15	71	15	69	10	75	33	49
Democrat	20	49	13	56	11	59	34	35
Independent	21	53	15	57	13	61	37	36

Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5–June 7, 2015. Figures do not add to 100%; those who do not believe in the concept of sin and those saying they don't know whether each behavior is sinful are not shown. Whites and blacks include only non-Hispanics; Hispanics can be of any race.

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Hispanic Catholics express much more concern about these “sins of excess” than do white Catholics. Nearly one-in-five Hispanic Catholics (18%) say it is a sin to live in a house much larger than needed, about twice the rate seen among white Catholics (8%). Roughly a third of Hispanic Catholics say it is a sin to use energy without considering the environment, compared with 18% of white Catholics. And about half of Hispanic Catholics (55%) say it is sinful to spend money on luxuries without also giving to the poor, compared with 34% of white Catholics.

Hispanic Catholics Express Greater Concerns About Sins of Excess

Based on *Catholics*

	Sinful to use electricity, gasoline and other forms of energy without concern for your impact on the environment?		Sinful to drink alcohol?		Sinful to live in a house that is much larger than your family needs?		Sinful to spend money on luxuries without also giving to the poor?	
	Yes	No	Yes	No	Yes	No	Yes	No
	%	%	%	%	%	%	%	%
All Catholics	23	61	12	71	12	73	41	42
Men	23	61	13	70	12	73	36	47
Women	23	62	11	72	12	72	46	39
Ages 18-29	26	62	15	75	15	73	42	45
30-49	31	55	15	67	15	68	48	37
50-64	18	68	10	74	10	76	38	46
65+	17	62	10	71	9	75	36	44
White	18	67	4	80	8	76	34	49
Hispanic	32	52	27	55	18	66	55	30
Married	21	64	9	74	10	75	39	46
Not married	26	58	16	68	14	71	44	39
Republican	18	74	6	82	7	82	34	54
Democrat	25	56	12	70	14	66	47	34
Independent	24	61	13	70	12	75	41	44
<i>Mass attendance</i>								
Weekly or more	24	65	13	74	13	76	52	39
Less often	23	59	12	70	11	71	35	45
Monthly/yearly	23	61	12	72	11	73	36	47
Seldom/never	21	55	10	63	10	65	33	39

Source: Pew Research Center Survey of U.S. Catholics and Family Life, May 5–June 7, 2015. Figures do not add to 100%; those who do not believe in the concept of sin and those saying they don't know whether the behavior is sinful are not shown. Whites include only non-Hispanics; Hispanics can be of any race.

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Appendix A: Methodology

The analysis in this report is based on telephone interviews conducted May 5-June 7, 2015, among a national sample of 5,122 adults, 18 years of age or older, living in all 50 U.S. states and the District of Columbia (1,800 respondents were interviewed on a landline telephone, and 3,322 were interviewed on a cellphone, including 1,945 who had no landline telephone). The survey was conducted by interviewers at Princeton Data Source under the direction of Princeton Survey Research Associates International. A combination of landline and cellphone random digit dial samples were used; both samples were provided by Survey Sampling International. Interviews were conducted in English and Spanish. Respondents in the landline sample were selected by randomly asking for the youngest adult male or female who is now at home. Interviews in the cell sample were conducted with the person who answered the phone, if that person was an adult 18 years of age or older. For detailed information about our survey methodology, see <http://www.pewresearch.org/methodology/u-s-survey-research/>.

The combined landline and cellphone sample is weighted using an iterative technique that matches gender, age, education, race, Hispanic origin and nativity and region to parameters from the 2013 Census Bureau's American Community Survey and population density to parameters from the decennial census. The sample also is weighted to match current patterns of telephone status (landline only, cellphone only or both landline and cellphone), based on extrapolations from the 2014 National Health Interview Survey. The weighting procedure also accounts for the fact that respondents with both a landline and a cellphone have a greater probability of being included in the combined sample and adjusts for household size among respondents with a landline phone. The margins of error reported and statistical tests of significance are adjusted to account for the survey's design effect, a measure of how much efficiency is lost from the weighting procedures.

The following table shows the unweighted sample sizes and the error attributable to sampling that would be expected at the 95% level of confidence for different groups in the survey:

Group	General public		Catholics	
	Unweighted sample size	Plus or minus ...	Unweighted sample size	Plus or minus ...
Total sample	5,122	1.6 percentage points	1,016	3.5 percentage points
Cultural Catholics	425	5.5 percentage points	-	-
Ex-Catholics	413	5.5 percentage points	-	-
Protestants	2,475	2.3 percentage points	-	-
White evangelical	974	3.6 percentage points	-	-
White mainline	724	4.2 percentage points	-	-
Black Protestant	421	5.5 percentage points	-	-
Unaffiliated	1,107	3.4 percentage points	-	-
Men	2,665	2.2 percentage points	489	5.1 percentage points
Women	2,457	2.3 percentage points	527	4.9 percentage points
White, non-Hispanic	3,463	1.9 percentage points	662	4.4 percentage points
Black, non-Hispanic	566	4.7 percentage points	20	<i>Not reported on</i>
Hispanic	621	4.5 percentage points	277	6.8 percentage points
Ages 18-29	813	3.9 percentage points	120	10.3 percentage points
30-49	1,466	2.9 percentage points	278	6.7 percentage points
50-64	1,437	3.0 percentage points	299	6.5 percentage points
65+	1,329	3.1 percentage points	305	6.4 percentage points
<i>Attend religious services ...</i>				
Weekly or more	1,916	2.6 percentage points	431	5.4 percentage points
Monthly/yearly	1,624	2.8 percentage points	433	5.4 percentage points
Seldom/never	1,551	2.9 percentage points	151	9.1 percentage points
Republican	1,265	3.2 percentage points	280	6.7 percentage points
Democrat	1,612	2.8 percentage points	331	6.2 percentage points
Independent	1,757	2.7 percentage points	308	6.4 percentage points
Conservative	1,898	2.6 percentage points	389	5.7 percentage points
Moderate	1,615	2.8 percentage points	351	6.0 percentage points
Liberal	1,282	3.1 percentage points	226	7.5 percentage points
College grad+	2,108	2.4 percentage points	409	5.6 percentage points
Some college	1,378	3.0 percentage points	242	7.2 percentage points
High school or less	1,602	2.8 percentage points	356	6.0 percentage points

Group	General Public		Catholics	
	Unweighted sample size	Plus or minus...	Unweighted sample size	Plus or minus...
Less than \$30,000	1,366	3.0 percentage points	278	6.7 percentage points
\$30,000-\$74,999	1,480	2.9 percentage points	255	7.0 percentage points
\$75,000+	1,652	2.8 percentage points	349	6.0 percentage points
Married	2,579	2.2 percentage points	546	4.8 percentage points
<i>Has kids at home</i>	909	3.7 percentage points	210	7.8 percentage points
<i>No kids at home</i>	1,666	2.8 percentage points	335	6.1 percentage points
NET Unmarried	2,510	2.2 percentage points	466	5.2 percentage points

Sample sizes and sampling errors for other subgroups are available upon request.

In addition to sampling error, one should bear in mind that question wording and practical difficulties in conducting surveys can introduce error or bias into the findings of opinion polls.

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Appendix B: Glossary

Note: All terms are defined as they relate to Catholicism and the Catholic Church.

Annulment

A ruling by an ecclesiastical tribunal that a marriage once thought to be valid by the Catholic Church fell short of at least one of the essential elements required for marriage, and therefore was never valid.

Communion

The act through which one receives the Eucharist. See **Sacrament**.

Convalidation

A ceremony through which a marriage that did not occur in the Catholic Church is recognized by the church.

Mass

The central act of worship in the Catholic Church. Mass consists of two main parts: liturgy of the word, which includes readings from the Bible and a homily or sermon, and liturgy of the Eucharist.

Lent

A period of 40 days before Easter, beginning on Ash Wednesday, during which Catholics are encouraged to give money to the poor, fast (limit consumption of certain foods) and spend time in prayer. Many Catholics choose to abstain from a chosen item or custom as an act of penance or self-denial. This is commonly referred to as “giving something up for Lent.”

Liturgy

The ritual order in which Mass and all the sacraments are enacted.

Priest

Ordained priests are responsible for administering the church’s sacraments, including baptism, Communion and reconciliation. Priests also serve in a variety of other capacities, including running parishes and counseling lay Catholics. All priests must be male and most are required to be unmarried and celibate.

“Revert”

One who left the Catholic Church at some point but later returned.

Sacrament

A rite believed to be instituted by Jesus as a means for grace. The Catholic Church recognizes seven sacraments, some of which can only be received once (for instance, baptism) while others are intended to be received frequently (for example, the Eucharist).¹²

- **Baptism** – The sacrament through which one joins the Catholic Church; in baptism, culpability for original sin is washed away and all previous personal sins are forgiven. Baptism is often received by infants, but it also can be received by older children and adults who convert to Catholicism.
- **Confirmation** – The sacrament through which one becomes a full member of the Catholic Church. In contrast with baptism, which is often received by infants, confirmation is received by baptized individuals who have decided for themselves to become members of the church. In the United States, confirmation is generally received by adolescents, but it is also received by adults who convert to Catholicism.
- **Eucharist** – Bread and wine that are consecrated as the body and blood of Jesus Christ and distributed through the act of Holy Communion.
- **Reconciliation** (also known as penance or penance and reconciliation) – The act through which one seeks forgiveness by confessing sins.
- **Anointing of the Sick** (formerly known as Extreme Unction) – A ritual of healing. Anointing of the Sick is distinct from Last Rites, which, when possible, are performed shortly before death and may include Anointing of the Sick.
- **Holy Orders** (also known as ordination) – The sacrament through which one becomes a priest, bishop or deacon.
- **Matrimony** – The sacrament of marriage.

Sin

An action that is offensive to God.

¹² For more detailed information on the sacraments, see "[Catechism of the Catholic Church](#)."

Detailed Tables: Acceptable Family Arrangements for Raising Children, Among All U.S. Adults

Based on all U.S. adults: % saying each family arrangement is...

	-----Divorced parents-----					-----A gay or lesbian couple-----					-----A single parent-----				
	Acceptable and as good as any other arrangement	Acceptable but not as good as some other arrangements	Not an acceptable arrangement	Depends	Don't know/refused	Acceptable and as good as any other arrangement	Acceptable but not as good as some other arrangements	Not an acceptable arrangement	Depends	Don't know/refused	Acceptable and as good as any other arrangement	Acceptable but not as good as some other arrangements	Not an acceptable arrangement	Depends	Don't know/refused
	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%
U.S. Adults	33	51	9	4	2=100	43	21	31	2	4=100	38	50	7	4	2=100
Catholics	31	52	10	4	2=100	43	23	27	2	4=100	38	49	6	4	2=100
Cultural Catholics	32	53	12	3	1=100	54	21	21	2	3=100	39	49	7	3	1=100
Ex-Catholics	32	51	11	3	3=100	48	20	27	2	2=100	40	50	5	4	1=100
Protestants	30	53	10	4	3=100	30	23	41	2	4=100	33	54	7	4	2=100
White evangelical	20	62	10	3	3=100	19	22	54	1	3=100	24	63	8	3	2=100
White mainline	36	52	6	4	2=100	49	23	20	3	4=100	41	51	4	3	1=100
Black Protestant	43	40	11	4	2=100	28	22	44	2	4=100	42	41	10	5	1=100
Unaffiliated	41	47	6	4	2=100	65	15	15	2	4=100	46	44	5	4	1=100
Men	28	55	11	4	3=100	38	22	34	2	4=100	31	55	8	4	2=100
Women	38	48	8	4	2=100	47	19	27	2	4=100	45	45	5	3	1=100
White	32	55	7	4	2=100	45	21	29	2	3=100	35	55	5	3	1=100
Black	43	41	11	3	2=100	32	21	40	2	5=100	43	41	10	4	2=100
Hispanic	32	45	17	3	3=100	39	20	34	2	4=100	45	40	8	4	2=100
Ages 18-29	36	53	8	3	1=100	62	16	18	2	3=100	45	46	5	3	1=100
30-49	33	53	9	3	1=100	44	22	29	2	4=100	37	52	6	3	1=100
50-64	35	50	8	4	3=100	37	21	37	2	3=100	37	52	6	4	2=100
65+	28	49	13	6	5=100	27	23	41	2	6=100	33	49	9	6	3=100
Attend religious services...															
Weekly or more	25	55	12	4	3=100	24	22	48	2	4=100	29	56	8	5	2=100
NET Less than weekly	37	50	8	4	2=100	53	20	21	2	4=100	43	47	5	3	1=100
Monthly/yearly	36	52	7	3	2=100	47	21	25	2	5=100	42	48	6	3	1=100
Seldom/never	39	47	8	4	2=100	60	18	17	2	3=100	44	46	5	4	1=100
Republican	21	62	10	4	3=100	24	26	45	2	3=100	27	60	8	3	2=100
Democrat	43	44	8	3	2=100	56	17	23	1	3=100	45	45	5	4	1=100
Independent	32	53	9	4	2=100	45	22	28	2	4=100	37	52	7	3	1=100
Conservative	23	59	12	4	3=100	22	24	48	2	4=100	28	58	9	3	2=100
Moderate	34	53	7	3	2=100	47	25	22	2	4=100	38	51	5	4	1=100
Liberal	44	43	7	4	2=100	68	12	16	2	2=100	49	43	4	3	1=100
College grad+	32	56	5	4	2=100	52	20	23	2	3=100	32	59	4	3	1=100
Some college	32	56	8	3	2=100	42	23	30	2	4=100	36	54	6	4	1=100
High school or less	35	45	13	4	3=100	37	19	37	2	5=100	44	41	9	4	2=100
Less than \$30,000	39	43	12	3	2=100	41	19	33	2	4=100	47	39	8	4	1=100
\$30,000-\$74,999	32	54	8	3	2=100	42	21	32	2	3=100	36	53	6	4	1=100
\$75,000+	29	60	6	4	2=100	49	22	24	2	3=100	30	60	5	3	2=100

Source: Pew Research Center survey, May 5-June 7, 2015. Figures may not sum to 100% due to rounding. The "acceptable and as good as any other arrangement" category also includes those who volunteer this arrangement is "the best/better than others." Whites and blacks include only non-Hispanics; Hispanics can be of any race. QB12a,b,c. See topline for full question wording. See methodology for sample sizes and margins of error.

Detailed Tables: Acceptable Family Arrangements for Raising Children, Among All U.S. Adults (continued)

Based on all U.S. adults: % saying each family arrangement is...

	-----Parents who are living together but not married-----					-----A mother and father who are married to each other-----				
	Acceptable and as good as any other arrangement	Acceptable but not as good as some other arrangements	Not an acceptable arrangement	Depends	Don't know/refused	Acceptable and as good as any other arrangement	Acceptable but not as good as some other arrangements	Not an acceptable arrangement	Depends	Don't know/refused
	%	%	%	%	%	%	%	%	%	%
U.S. Adults	49	33	14	2	2=100	92	3	1	2	2=100
Catholics	48	35	12	2	2=100	90	4	1	2	2=100
Cultural Catholics	57	32	8	2	1=100	93	4	1	2	1=100
Ex-Catholics	54	32	12	1	1=100	92	3	1	2	1=100
Protestants	39	39	19	2	2=100	93	3	1	2	2=100
White evangelical	26	43	28	2	1=100	95	2	1	1	2=100
White mainline	52	36	7	2	2=100	95	2	*	2	1=100
Black Protestant	44	35	17	3	1=100	87	6	2	3	2=100
Unaffiliated	71	20	6	2	1=100	92	3	1	2	1=100
Men	48	35	13	2	2=100	92	3	1	2	2=100
Women	51	31	15	2	2=100	92	3	1	2	2=100
White	47	35	14	2	2=100	94	2	*	2	1=100
Black	50	32	15	2	1=100	88	5	2	2	2=100
Hispanic	57	29	11	1	2=100	87	6	2	2	3=100
Ages 18-29	62	29	7	1	1=100	95	2	1	1	*=100
30-49	55	31	11	2	1=100	91	4	1	2	2=100
50-64	44	37	15	2	1=100	92	3	1	2	2=100
65+	32	35	26	3	4=100	90	4	1	2	3=100
Attend religious services...										
Weekly or more	31	41	25	2	2=100	92	3	1	2	2=100
NET Less than weekly	60	29	8	2	2=100	92	3	1	2	2=100
Monthly/yearly	54	33	9	2	2=100	93	3	1	2	1=100
Seldom/never	66	24	7	2	1=100	92	4	1	2	2=100
Republican	33	43	21	2	2=100	94	2	1	1	2=100
Democrat	59	27	10	2	1=100	91	4	1	2	2=100
Independent	51	34	12	2	1=100	92	3	1	2	1=100
Conservative	32	42	22	2	1=100	94	3	1	1	1=100
Moderate	51	35	10	2	2=100	92	4	1	2	1=100
Liberal	70	20	7	2	1=100	90	4	2	2	2=100
College grad+	50	34	12	2	2=100	93	2	1	2	1=100
Some college	48	34	14	2	1=100	93	3	1	2	1=100
High school or less	50	31	15	2	2=100	90	4	2	2	2=100
Less than \$30,000	54	29	14	2	2=100	89	4	2	2	2=100
\$30,000-\$74,999	47	35	14	2	1=100	93	4	1	2	1=100
\$75,000+	49	36	11	2	1=100	95	2	1	1	1=100

Source: Pew Research Center survey, May 5-June 7, 2015. Figures may not sum to 100% due to rounding. The "acceptable and as good as any other arrangement" category also includes those who volunteer this arrangement is "the best/better than others." Whites and blacks include only non-Hispanics; Hispanics can be of any race. QB12d,e. See topline for full question wording. See methodology for sample sizes and margins of error.

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Detailed Tables: Acceptable Family Arrangements for Raising Children, Among Catholics

Based on Catholics: % saying each family arrangement is...

	-----Divorced parents-----					-----A gay or lesbian couple-----					-----A single parent-----				
	Acceptable and as good as any other arrangement	Acceptable but not as good as some other arrangements	Not an acceptable arrangement	Depends	Don't know/refused	Acceptable and as good as any other arrangement	Acceptable but not as good as some other arrangements	Not an acceptable arrangement	Depends	Don't know/refused	Acceptable and as good as any other arrangement	Acceptable but not as good as some other arrangements	Not an acceptable arrangement	Depends	Don't know/refused
Among U.S. Catholics	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%
Total	31	52	10	4	2=100	43	23	27	2	4=100	38	49	6	4	2=100
Men	26	55	12	4	3=100	36	23	35	3	4=100	27	57	8	4	3=100
Women	35	50	9	4	2=100	49	23	21	2	4=100	48	42	4	4	2=100
White	32	56	6	4	2=100	46	25	24	2	3=100	36	53	5	4	1=100
Hispanic	30	46	19	3	3=100	38	21	34	2	5=100	43	40	9	4	4=100
Ages 18-29	24	61	10	3	2=100	60	20	16	1	3=100	38	54	4	1	3=100
30-49	32	52	11	5	1=100	45	25	24	3	3=100	41	48	6	4	1=100
50-64	34	50	8	3	4=100	42	21	31	3	3=100	41	48	6	4	2=100
65+	29	51	12	7	2=100	29	27	36	2	6=100	32	48	9	6	4=100
Attend religious services...															
Weekly or more	26	56	11	4	3=100	34	25	36	2	3=100	31	53	7	6	3=100
NET Less than weekly	34	50	10	4	2=100	49	22	22	2	5=100	43	46	6	3	2=100
Monthly/yearly	33	52	10	4	1=100	48	22	23	2	5=100	43	46	5	3	3=100
Seldom/never	38	45	10	5	3=100	51	23	18	3	5=100	45	44	7	3	1=100
Republican	20	65	8	4	3=100	27	31	37	2	2=100	26	60	8	3	3=100
Democrat	37	47	9	4	2=100	56	19	20	2	4=100	48	43	4	4	1=100
Independent	33	49	11	4	2=100	43	23	29	2	3=100	37	49	7	4	3=100
Conservative	24	56	12	4	3=100	28	28	39	2	3=100	31	52	11	3	3=100
Moderate	33	54	8	5	1=100	49	26	20	2	3=100	40	51	3	5	1=100
Liberal	38	49	9	2	2=100	60	15	19	4	2=100	45	44	4	4	2=100
College grad+	27	58	5	8	2=100	49	24	20	4	3=100	32	57	5	5	1=100
Some college	30	59	7	2	2=100	49	21	25	1	4=100	38	53	3	4	1=100
High school or less	35	44	15	3	3=100	36	24	33	2	5=100	43	41	9	3	3=100
Less than \$30,000	33	48	14	3	2=100	39	26	29	2	4=100	47	42	7	2	2=100
\$30,000-\$74,999	31	54	7	4	4=100	42	21	31	2	4=100	36	49	8	6	2=100
\$75,000+	29	59	6	5	2=100	49	27	20	2	2=100	32	59	4	3	2=100

Source: Pew Research Center survey, May 5-June 7, 2015. Figures may not sum to 100% due to rounding. The "acceptable and as good as any other arrangement" category also includes those who volunteer this arrangement is "the best/better than others." Whites include only non-Hispanics; Hispanics can be of any race. Q812a,b,c. See [topline](#) for full question wording. See [methodology](#) for sample sizes and margins of error.

Detailed Tables: Acceptable Family Arrangements for Raising Children, Among Catholics (continued)

Based on Catholics: % saying each family arrangement is...

	-----Parents who are living together but not married-----					-----A mother and father who are married to each other-----				
	Acceptable and as good as any other arrangement	Acceptable but not as good as some other arrangements	Not an acceptable arrangement	Depends	Don't know/refused	Acceptable and as good as any other arrangement	Acceptable but not as good as some other arrangements	Not an acceptable arrangement	Depends	Don't know/refused
Among U.S. Catholics	%	%	%	%	%	%	%	%	%	%
Total	48	35	12	2	2=100	90	4	1	2	2=100
Men	45	39	12	3	1=100	92	3	1	1	3=100
Women	51	32	12	1	3=100	89	5	1	3	2=100
White	43	40	14	2	2=100	94	2	*	2	1=100
Hispanic	59	29	9	1	2=100	85	7	2	3	4=100
Ages 18-29	61	30	8	0	1=100	96	1	1	1	1=100
30-49	58	30	8	3	1=100	89	6	1	2	1=100
50-64	45	42	10	2	1=100	90	4	1	2	3=100
65+	29	38	25	3	6=100	88	3	1	3	5=100
Attend religious services...										
Weekly or more	38	41	16	2	3=100	90	3	1	2	3=100
NET Less than weekly	55	31	9	2	2=100	91	5	1	2	2=100
Monthly/yearly	54	30	10	2	3=100	91	4	*	2	2=100
Seldom/never	56	35	7	2	0=100	89	5	2	2	2=100
Republican	34	43	18	2	2=100	94	2	1	1	2=100
Democrat	55	32	10	2	2=100	89	4	1	2	3=100
Independent	51	34	11	2	2=100	90	5	1	2	2=100
Conservative	38	40	18	2	3=100	92	4	1	1	2=100
Moderate	48	39	11	1	1=100	92	4	1	2	1=100
Liberal	63	27	5	3	2=100	87	5	2	2	4=100
College grad+	43	38	13	4	2=100	91	3	*	4	2=100
Some college	52	32	13	1	2=100	95	2	0	1	1=100
High school or less	49	36	11	1	3=100	87	6	2	2	4=100
Less than \$30,000	55	31	10	1	3=100	86	6	2	3	3=100
\$30,000-\$74,999	48	38	11	3	1=100	91	5	*	2	2=100
\$75,000+	46	40	11	2	1=100	95	2	1	1	1=100

Source: Pew Research Center survey, May 5-June 7, 2015. Figures may not sum to 100% due to rounding. The "acceptable and as good as any other arrangement" category also includes those who volunteer this arrangement is "the best/better than others." Whites include only non-Hispanics; Hispanics can be of any race. QB12d,e. See topline for full question wording. See methodology for sample sizes and margins of error.

Detailed Tables: Acceptable Living Arrangements for Adults, Among All U.S. Adults

Based on all U.S. adults: % saying each arrangement is...

	A man and woman in a romantic relationship living together without being married					—A same-sex couple in a romantic relationship living together—					—A husband and wife who choose not to have children—				
	Acceptable and as good as any other way of life	Acceptable but not as good as some other ways of life	Not an acceptable way of life	Depends	Don't know/refused	Acceptable and as good as any other way of life	Acceptable but not as good as some other ways of life	Not an acceptable way of life	Depends	Don't know/refused	Acceptable and as good as any other way of life	Acceptable but not as good as some other ways of life	Not an acceptable way of life	Depends	Don't know/refused
	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%
U.S. Adults	55	26	17	1	2=100	47	18	30	1	4=100	76	15	5	2	3=100
Catholics	55	31	11	1	2=100	46	24	25	1	4=100	70	18	8	2	3=100
Cultural Catholics	63	23	10	2	2=100	58	17	21	2	3=100	79	13	5	1	2=100
Ex-Catholics	65	19	14	*	1=100	55	15	26	1	3=100	81	11	3	3	2=100
Protestants	41	31	25	1	2=100	33	20	41	1	5=100	74	16	4	2	4=100
White evangelical	27	35	36	*	1=100	21	20	53	*	4=100	75	18	2	2	3=100
White mainline	61	27	9	2	2=100	55	21	18	2	4=100	85	9	2	1	4=100
Black Protestant	42	27	28	1	2=100	30	19	46	1	4=100	69	16	8	2	5=100
Unaffiliated	81	13	4	1	1=100	74	9	14	1	3=100	88	7	2	1	1=100
Men	57	26	14	1	1=100	45	19	30	1	4=100	75	16	5	2	3=100
Women	53	25	19	1	2=100	50	16	29	1	4=100	78	13	4	2	3=100
White	55	26	17	1	1=100	50	17	28	1	4=100	82	12	2	2	2=100
Black	47	28	22	2	2=100	36	17	41	1	4=100	70	15	8	2	4=100
Hispanic	58	26	13	1	2=100	41	21	33	1	4=100	60	24	11	3	3=100
Ages 18-29	72	16	10	1	1=100	68	12	16	1	3=100	82	12	4	1	1=100
30-49	58	26	14	1	1=100	50	18	27	1	4=100	77	15	5	2	2=100
50-64	49	31	17	1	1=100	40	20	35	1	4=100	78	13	4	2	2=100
65+	37	29	30	2	2=100	29	20	43	1	6=100	66	19	6	3	6=100
Attend religious services...															
Weekly or more	29	34	34	1	2=100	25	21	49	1	4=100	65	21	7	3	4=100
NET Less than weekly	69	21	7	1	1=100	60	16	19	1	4=100	82	11	3	1	2=100
Monthly/yearly	64	26	8	1	1=100	53	19	22	1	5=100	79	13	4	2	2=100
Seldom/never	75	16	6	1	1=100	68	13	15	1	3=100	86	9	2	1	2=100
Republican	39	31	28	1	1=100	30	22	43	1	4=100	73	16	5	2	3=100
Democrat	65	22	11	1	1=100	58	15	23	1	3=100	79	12	5	1	2=100
Independent	58	27	13	1	2=100	52	18	25	1	4=100	77	15	4	2	2=100
Conservative	35	34	28	1	1=100	27	21	47	1	4=100	68	22	5	2	3=100
Moderate	59	27	12	1	2=100	53	20	21	1	4=100	80	12	4	2	2=100
Liberal	77	15	6	1	1=100	70	12	15	1	3=100	85	8	4	1	1=100
College grad+	57	25	16	1	1=100	56	18	22	1	3=100	82	12	3	1	2=100
Some college	54	26	17	1	2=100	48	18	28	1	5=100	78	15	3	1	3=100
High school or less	54	26	18	1	2=100	41	18	36	1	4=100	71	16	7	3	3=100
Less than \$30,000	57	24	17	1	1=100	45	17	34	1	3=100	72	17	7	2	3=100
\$30,000-\$74,999	52	29	17	1	1=100	45	19	31	1	4=100	76	16	4	2	2=100
\$75,000+	59	25	14	1	1=100	55	19	22	1	3=100	83	11	2	1	2=100

Source: Pew Research Center survey, May 5-June 7, 2015. Figures may not sum to 100% due to rounding. The "acceptable and as good as any other way of life" category also includes those who volunteer this way of life is "the best/better than others." Whites and blacks include only non-Hispanics; Hispanics can be of any race. QB15a.b.c. See topline for full question wording. See methodology for sample sizes and margins of error.

Detailed Tables: Acceptable Living Arrangements for Adults, Among Catholics

Based on Catholics: % saying each arrangement is...

	A man and woman in a romantic relationship living together without being married					—A same-sex couple in a romantic relationship living together—					—A husband and wife who choose not to have children—				
	Acceptable and as good as any other way of life	Acceptable but not as good as some other ways of life	Not an acceptable way of life	Depends	Don't know/refused	Acceptable and as good as any other way of life	Acceptable but not as good as some other ways of life	Not an acceptable way of life	Depends	Don't know/refused	Acceptable and as good as any other way of life	Acceptable but not as good as some other ways of life	Not an acceptable way of life	Depends	Don't know/refused
<i>Among U.S. Catholics</i>	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%
Total	55	31	11	1	2=100	46	24	25	1	4=100	70	18	8	2	3=100
Men	56	32	9	2	1=100	42	25	28	1	4=100	69	19	7	2	3=100
Women	54	30	13	1	2=100	50	23	23	*	5=100	70	17	9	1	3=100
White	54	31	13	1	1=100	51	22	23	1	4=100	78	14	4	2	2=100
Hispanic	57	30	8	2	3=100	37	27	29	1	5=100	56	25	15	1	2=100
Ages 18-29	67	23	9	0	2=100	63	18	16	0	4=100	76	15	6	0	3=100
30-49	61	28	8	2	1=100	52	23	22	*	2=100	69	20	6	2	2=100
50-64	54	35	9	*	2=100	45	27	24	1	3=100	73	14	10	1	2=100
65+	39	33	21	3	4=100	27	25	38	1	8=100	60	22	10	3	4=100
<i>Attend religious services...</i>															
Weekly or more	37	40	19	2	2=100	33	27	34	*	5=100	58	22	13	2	5=100
NET Less than weekly	66	24	7	1	2=100	55	21	19	1	4=100	77	15	5	1	1=100
Monthly/yearly	65	26	7	1	2=100	53	24	19	1	3=100	76	16	6	1	1=100
Seldom/never	70	21	5	1	3=100	59	14	20	*	6=100	81	13	4	1	2=100
Republican	43	35	20	2	1=100	35	29	32	1	3=100	68	18	10	1	3=100
Democrat	62	27	9	1	2=100	55	20	20	1	5=100	74	15	7	1	2=100
Independent	58	29	9	1	3=100	51	21	23	1	3=100	70	18	9	2	1=100
Conservative	42	37	18	1	1=100	32	27	36	*	4=100	61	21	12	2	4=100
Moderate	57	32	8	2	2=100	52	23	19	1	4=100	75	17	4	2	2=100
Liberal	71	22	5	1	2=100	64	19	14	1	3=100	79	11	8	1	*=100
College grad+	53	31	13	2	2=100	56	21	19	1	4=100	78	13	4	2	3=100
Some college	59	28	11	1	1=100	52	22	22	1	4=100	72	20	4	2	2=100
High school or less	54	32	11	1	3=100	37	27	31	1	5=100	63	19	13	1	3=100
Less than \$30,000	57	30	11	1	2=100	39	28	29	1	3=100	61	23	11	2	2=100
\$30,000-\$74,999	53	31	12	2	3=100	44	23	29	*	4=100	68	19	8	2	3=100
\$75,000+	57	33	8	*	1=100	56	22	18	1	2=100	81	13	4	*	2=100

Source: Pew Research Center survey, May 5-June 7, 2015. Figures may not sum to 100% due to rounding. The "acceptable and as good as any other way of life" category also includes those who volunteer this way of life is "the best/better than others." Whites include only non-Hispanics; Hispanics can be of any race. QB15a,b,c. See topline for full question wording. See methodology for sample sizes and margins of error.

Detailed Tables: Desire for Changes in the Catholic Church, Among Catholics

Based on Catholics: % saying the Catholic Church should or should not...

	-----Allow priests to get married-----			----Allow women to become priests----			----Allow Catholics to use birth control----		
	Yes, should %	No, should not %	Don't know/refused %	Yes, should %	No, should not %	Don't know/refused %	Yes, should %	No, should not %	Don't know/refused %
<i>Among U.S. Catholics</i>									
Total	62	33	5=100	59	35	6=100	76	19	5=100
Men	61	35	4=100	60	33	6=100	73	22	6=100
Women	63	32	5=100	58	36	6=100	79	17	4=100
White	67	28	5=100	61	34	5=100	80	15	5=100
Hispanic	56	40	5=100	55	36	9=100	70	25	5=100
Ages 18-29	56	40	5=100	63	29	8=100	74	23	3=100
30-49	59	37	4=100	58	36	6=100	79	18	3=100
50-64	69	28	2=100	65	31	4=100	80	15	5=100
65+	63	29	8=100	51	40	9=100	69	24	7=100
<i>Attend religious services...</i>									
Weekly or more	48	45	7=100	45	49	6=100	65	27	7=100
NET Less than weekly	71	25	3=100	68	26	6=100	83	14	3=100
Monthly/yearly	71	26	3=100	68	25	7=100	84	13	3=100
Seldom/never	72	24	3=100	68	28	4=100	83	15	3=100
Republican	58	37	5=100	53	43	4=100	73	25	2=100
Democrat	69	27	4=100	61	31	8=100	80	15	5=100
Independent	63	34	2=100	66	29	4=100	78	17	6=100
Conservative	54	40	6=100	50	46	4=100	70	25	5=100
Moderate	67	32	1=100	66	28	6=100	84	13	3=100
Liberal	66	28	6=100	67	26	7=100	78	19	3=100
College grad+	66	29	5=100	64	32	4=100	81	15	4=100
Some college	67	29	3=100	60	34	5=100	80	17	3=100
High school or less	57	38	5=100	55	37	8=100	72	23	6=100
Less than \$30,000	56	41	3=100	53	40	7=100	74	20	5=100
\$30,000-\$74,999	61	37	2=100	58	37	5=100	78	18	4=100
\$75,000+	72	25	4=100	68	28	4=100	81	16	2=100

Source: Pew Research Center survey, May 5-June 7, 2015. Figures may not sum to 100% due to rounding. Whites include only non-Hispanics; Hispanics can be of any race. QJ31a,b,c. See topline for full question wording. See methodology for sample sizes and margins of error.

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Detailed Tables: Desire for Changes in the Catholic Church, Among Catholics (continued)

Based on Catholics: % saying the Catholic Church should or should not...

	Recognize the marriages of gay and lesbian couples			Allow divorced Catholics who remarry without getting an annulment to receive Communion			Allow Catholics who are living with a romantic partner without being married to receive Communion		
	Yes, should	No, should not	Don't know/refused	Yes, should	No, should not	Don't know/refused	Yes, should	No, should not	Don't know/refused
<i>Among U.S. Catholics</i>	%	%	%	%	%	%	%	%	%
Total	46	46	8=100	62	31	7=100	61	34	5=100
Men	42	51	7=100	62	30	8=100	64	32	4=100
Women	50	42	8=100	63	31	6=100	58	36	5=100
White	50	42	8=100	74	23	4=100	69	27	4=100
Hispanic	39	53	9=100	44	46	10=100	49	45	6=100
Ages 18-29	58	35	6=100	56	34	10=100	66	29	5=100
30-49	48	43	9=100	60	36	4=100	59	38	3=100
50-64	45	48	6=100	72	23	5=100	69	28	3=100
65+	36	55	9=100	58	32	9=100	50	40	9=100
<i>Attend religious services...</i>									
Weekly or more	37	54	9=100	50	42	8=100	46	48	6=100
NET Less than weekly	52	41	7=100	70	24	5=100	71	26	4=100
Monthly/yearly	50	44	6=100	70	25	4=100	69	27	4=100
Seldom/never	56	33	11=100	70	20	9=100	74	22	3=100
Republican	31	62	7=100	62	35	3=100	59	38	4=100
Democrat	57	37	6=100	67	26	7=100	65	30	5=100
Independent	50	43	7=100	64	30	6=100	64	33	3=100
Conservative	31	59	10=100	56	38	6=100	53	43	4=100
Moderate	52	41	7=100	68	27	5=100	65	31	4=100
Liberal	64	34	2=100	70	25	5=100	70	27	3=100
College grad+	54	35	12=100	72	24	4=100	70	25	5=100
Some college	44	51	5=100	66	27	6=100	68	28	3=100
High school or less	43	50	8=100	55	37	8=100	51	43	5=100
Less than \$30,000	43	50	7=100	53	40	7=100	52	44	4=100
\$30,000-\$74,999	46	50	5=100	61	33	6=100	61	35	4=100
\$75,000+	52	41	7=100	76	22	2=100	70	28	3=100

Source: Pew Research Center survey, May 5-June 7, 2015. Figures may not sum to 100% due to rounding. Whites include only non-Hispanics; Hispanics can be of any race. QJ31d,e,f. See topline for full question wording. See methodology for sample sizes and margins of error.

Detailed Tables: Expectations of the Catholic Church, Among Catholics

Based on Catholics: In the next 35 years or so, how likely do you think it is that the Church will _____?

	-----Allow priests to marry-----							-----Ordain women as priests-----						-----Change position on family planning to allow birth control-----							
	NET Will happen	Will definitely happen	Will probably happen	NET Will NOT happen	Will probably NOT happen	Will definitely NOT happen	Don't know/refused	NET Will happen	Will definitely happen	Will probably happen	NET Will NOT happen	Will probably NOT happen	Will definitely NOT happen	Don't know/refused	NET Will happen	Will definitely happen	Will probably happen	NET Will NOT happen	Will probably NOT happen	Will definitely NOT happen	Don't know/refused
Among U.S. Catholics	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%
Total	46	8	38	52	36	16	3=100	41	6	35	56	40	16	3=100	59	8	51	37	27	10	4=100
Men	48	9	39	50	34	16	2=100	46	8	38	51	36	15	2=100	58	8	50	38	26	12	5=100
Women	44	6	38	53	38	15	3=100	37	4	33	60	44	16	3=100	60	9	51	37	28	9	3=100
White	44	9	35	55	40	15	1=100	38	6	32	60	44	16	1=100	58	10	48	40	30	11	2=100
Hispanic	50	6	44	45	30	16	5=100	48	7	40	47	34	13	6=100	63	7	57	29	20	10	7=100
Ages 18-29	34	3	30	65	45	21	1=100	35	6	29	62	47	14	3=100	60	8	52	35	28	8	4=100
30-49	40	5	34	58	42	16	2=100	40	5	35	58	43	15	2=100	56	7	49	41	30	11	3=100
50-64	50	11	39	48	32	16	2=100	45	6	39	54	37	17	1=100	60	10	50	38	27	11	3=100
65+	57	9	48	38	27	11	4=100	45	7	37	50	34	16	6=100	61	10	51	32	22	10	8=100
Attend religious services...																					
Weekly or more	40	9	31	56	37	19	3=100	36	4	32	61	38	23	3=100	55	10	46	40	27	14	4=100
NET Less than weekly	49	6	42	49	36	13	2=100	45	7	38	52	41	11	3=100	61	8	54	35	27	8	4=100
Monthly/yearly	50	7	44	47	35	13	2=100	45	6	39	52	42	11	2=100	61	8	53	35	28	7	4=100
Seldom/never	45	6	39	53	38	15	3=100	44	9	35	52	40	12	3=100	62	7	56	34	25	9	4=100
Republican	43	8	35	55	38	18	2=100	37	4	33	61	39	22	2=100	54	8	46	43	27	16	3=100
Democrat	50	6	44	49	35	13	1=100	43	7	36	56	42	14	1=100	63	9	54	34	26	7	3=100
Independent	44	9	36	53	37	16	3=100	46	8	39	52	38	14	2=100	60	10	50	37	28	9	4=100
Conservative	49	8	42	48	30	18	2=100	45	7	39	52	32	21	2=100	58	9	48	40	26	13	3=100
Moderate	43	8	35	56	43	13	1=100	40	6	33	59	45	14	1=100	65	8	57	33	28	5	2=100
Liberal	45	7	37	54	40	14	2=100	40	4	36	59	46	13	1=100	58	8	50	39	26	13	3=100
College grad+	39	7	32	60	46	14	1=100	35	5	30	64	46	18	1=100	58	10	48	41	29	12	1=100
Some college	45	5	39	54	39	15	1=100	35	4	31	64	46	18	1=100	58	9	49	40	32	8	2=100
High school or less	51	9	41	45	28	17	4=100	49	8	41	46	33	13	5=100	60	7	53	33	23	10	7=100
Less than \$30,000	51	6	45	47	32	15	2=100	46	5	40	51	36	14	4=100	62	8	54	34	25	9	4=100
\$30,000-\$74,999	43	8	34	56	41	14	1=100	42	6	37	57	39	18	1=100	56	8	48	40	28	12	4=100
\$75,000+	42	7	34	57	40	17	1=100	35	4	31	65	49	16	*=100	61	8	53	39	29	10	*=100

Source: Pew Research Center survey, May 5-June 7, 2015. Figures may not sum to 100% or subtotals indicated due to rounding. Whites include only non-Hispanics; Hispanics can be of any race. Q132a,b,c. See topline for full question wording. See methodology for sample sizes and margins of error.

Detailed Tables: Expectations of the Catholic Church, Among Catholics (continued)

Based on Catholics: In the next 35 years or so, how likely do you think it is that the Church will _____?

	-----Recognize the marriages of gay and lesbian couples-----							Allow divorced Catholics who have remarried without getting an annulment to receive Communion							Allow Catholics who are living together with a romantic partner without being married to receive Communion							
	NET Will happen	Will definitely happen	Will probably happen	NET Will NOT happen	Will probably NOT happen	Will definitely NOT happen	Don't know/refused	NET Will happen	Will definitely happen	Will probably happen	NET Will NOT happen	Will probably NOT happen	Will definitely NOT happen	Don't know/refused	NET Will happen	Will definitely happen	Will probably happen	NET Will NOT happen	Will probably NOT happen	Will definitely NOT happen	Don't know/refused	
Among U.S. Catholics	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%
Total	36	6	30	62	41	21	3=100	54	9	46	42	31	11	4=100	56	11	45	41	31	10	3=100	
Men	36	6	30	62	41	21	2=100	54	9	45	41	31	10	4=100	57	12	45	40	31	10	2=100	
Women	36	6	29	61	40	21	3=100	54	8	46	42	31	11	4=100	55	10	45	42	32	11	3=100	
White	33	6	27	66	45	21	1=100	59	11	48	38	30	8	2=100	57	13	43	42	32	10	2=100	
Hispanic	40	6	34	55	35	20	5=100	46	5	42	48	32	16	6=100	55	7	49	41	31	11	3=100	
Ages 18-29	42	12	30	55	40	16	3=100	48	7	41	49	38	11	3=100	55	7	48	43	34	9	2=100	
30-49	34	5	29	64	45	19	2=100	50	6	44	46	32	13	4=100	60	10	50	39	28	10	1=100	
50-64	31	6	25	67	42	26	2=100	57	9	48	41	32	9	2=100	52	11	41	46	37	9	2=100	
65+	40	4	36	57	35	22	3=100	61	12	49	32	21	10	7=100	57	13	44	39	27	11	5=100	
Attend religious services...																						
Weekly or more	33	5	28	64	40	24	3=100	49	9	39	47	34	13	5=100	46	12	34	50	35	15	4=100	
NET Less than weekly	37	7	31	60	41	19	2=100	58	8	50	39	29	9	4=100	63	10	53	36	29	7	2=100	
Monthly/yearly	37	6	31	62	41	21	2=100	58	7	51	38	30	8	3=100	63	8	55	35	29	6	2=100	
Seldom/never	40	9	31	56	42	15	4=100	57	11	46	39	26	13	5=100	61	14	47	37	26	11	2=100	
Republican	24	2	22	74	44	30	1=100	55	10	46	43	33	10	2=100	54	9	45	44	28	16	1=100	
Democrat	38	7	31	59	42	17	2=100	59	8	51	39	29	11	2=100	56	12	43	43	34	8	2=100	
Independent	41	9	32	57	38	19	2=100	53	10	42	42	32	10	5=100	60	12	47	39	31	8	2=100	
Conservative	33	6	27	64	37	27	3=100	51	10	41	46	30	16	3=100	52	10	42	45	29	17	2=100	
Moderate	36	5	31	63	47	16	1=100	58	10	49	40	33	7	2=100	58	11	47	40	35	5	2=100	
Liberal	41	9	32	57	37	19	3=100	56	7	49	42	33	9	2=100	60	11	49	39	31	8	1=100	
College grad+	29	4	25	70	46	24	1=100	61	12	49	36	28	7	3=100	58	13	45	40	31	9	1=100	
Some college	33	6	27	65	42	22	2=100	52	7	45	46	34	12	2=100	51	10	41	47	35	11	2=100	
High school or less	41	8	34	55	37	18	4=100	51	7	44	43	31	12	5=100	57	10	48	39	29	10	3=100	
Less than \$30,000	40	6	34	58	41	16	2=100	51	5	45	46	32	14	4=100	54	10	44	43	33	10	3=100	
\$30,000-\$74,999	33	7	26	65	39	26	2=100	56	10	46	40	29	11	3=100	56	11	45	42	31	10	2=100	
\$75,000+	32	5	27	67	46	22	1=100	58	9	49	41	33	8	2=100	57	9	48	43	34	9	0=100	

Source: Pew Research Center survey, May 5-June 7, 2015. Figures may not sum to 100% or to subtotals indicated due to rounding. Whites include only non-Hispanics; Hispanics can be of any race. Q132d.e.f. See topline for full question wording. See methodology for sample sizes and margins of error.

Detailed Tables: Belief in Sin

% saying...

	U.S. adults			Catholics		
	Yes, believe in sin %	No, do not believe in sin %	Don't know/refused %	Yes, believe in sin %	No, do not believe in sin %	Don't know/refused %
Total	78	19	3=100	89	9	2=100
Cultural Catholics	81	17	2=100	-	-	-
Ex-Catholics	68	30	2=100	-	-	-
Protestants	91	7	2=100	-	-	-
White evangelical	94	4	2=100	-	-	-
White mainline	87	11	2=100	-	-	-
Black Protestant	90	9	1=100	-	-	-
Unaffiliated	49	47	4=100	-	-	-
Men	76	21	3=100	88	10	2=100
Women	81	17	2=100	89	8	3=100
White	77	20	3=100	89	9	2=100
Black	85	13	1=100	-	-	-
Hispanic	84	14	2=100	88	9	3=100
Ages 18-29	71	28	1=100	92	8	0=100
30-49	80	18	2=100	89	10	1=100
50-64	83	14	2=100	88	9	3=100
65+	77	17	5=100	86	8	5=100
<i>Attend religious services...</i>						
Weekly or more	92	6	2=100	94	4	2=100
NET Less than weekly	71	26	3=100	85	12	3=100
Monthly/yearly	84	13	3=100	87	10	3=100
Seldom/never	57	40	3=100	79	20	2=100
Republican	88	10	2=100	94	4	2=100
Democrat	74	24	2=100	86	12	2=100
Independent	77	20	2=100	88	10	2=100
Conservative	90	9	1=100	92	7	1=100
Moderate	81	16	2=100	90	8	2=100
Liberal	62	35	3=100	83	13	3=100
College grad+	73	25	2=100	90	8	2=100
Some college	81	17	1=100	91	8	*=100
High school or less	80	17	3=100	86	10	4=100
Less than \$30,000	79	18	3=100	88	9	3=100
\$30,000-\$74,999	81	17	2=100	90	9	1=100
\$75,000+	76	22	2=100	89	9	1=100

Source: Pew Research Center survey, May 5-June 7, 2015. Figures may not sum to 100% due to rounding. Whites and blacks include only non-Hispanics; Hispanics can be of any race. QP25. See topline for full question wording. See methodology for sample sizes and margins of error.

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Detailed Tables: Personal Beliefs About Sin, Among All U.S. Adults

Based on all U.S. adults: % saying it is sinful to...

	Engage in homosexual behavior				Live with a romantic partner without being married				Use contraceptives			
	Yes, is a sin	No, is not a sin	Doesn't believe in sin	Depends/don't know/refused	Yes, is a sin	No, is not a sin	Doesn't believe in sin	Depends/don't know/refused	Yes, is a sin	No, is not a sin	Doesn't believe in sin	Depends/don't know/refused
	%	%	%	%	%	%	%	%	%	%	%	%
U.S. Adults	45	29	22	5=100	36	40	22	3=100	10	63	22	6=100
Catholics	44	39	11	6=100	33	54	11	2=100	17	66	11	5=100
Cultural Catholics	37	40	19	5=100	27	53	19	1=100	11	67	19	3=100
Ex-Catholics	38	27	32	3=100	31	34	32	2=100	7	56	32	4=100
Protestants	62	24	9	5=100	52	36	9	4=100	10	74	9	7=100
White evangelical	76	15	6	3=100	64	26	6	4=100	9	78	6	7=100
White mainline	35	45	13	7=100	26	58	13	3=100	5	78	13	4=100
Black Protestant	71	13	10	6=100	57	29	10	4=100	15	65	10	10=100
Unaffiliated	18	29	51	3=100	12	36	51	1=100	7	39	51	3=100
Men	47	25	24	4=100	33	41	24	2=100	11	59	24	7=100
Women	44	32	19	5=100	39	39	19	3=100	10	66	19	4=100
White	42	32	23	4=100	33	42	23	3=100	7	65	23	5=100
Black	62	18	15	5=100	48	34	15	3=100	15	61	15	9=100
Hispanic	56	24	16	4=100	45	38	16	1=100	20	59	16	6=100
Ages 18-29	35	33	29	3=100	27	42	29	2=100	12	49	29	9=100
30-49	47	29	20	4=100	39	39	20	2=100	10	67	20	4=100
50-64	50	28	17	5=100	39	42	17	3=100	9	71	17	4=100
65+	49	23	23	6=100	38	35	23	5=100	11	60	23	6=100
Attend religious services...												
Weekly or more	69	19	8	4=100	61	28	8	4=100	16	69	8	7=100
NET Less than weekly	32	34	29	5=100	22	47	29	2=100	7	59	29	4=100
Monthly/yearly	40	38	16	5=100	30	51	16	2=100	9	70	16	5=100
Seldom/never	24	30	43	4=100	14	41	43	2=100	5	47	43	4=100
Republican	61	23	12	4=100	47	39	12	3=100	11	72	12	6=100
Democrat	37	33	26	4=100	28	44	26	2=100	10	59	26	5=100
Independent	43	30	23	4=100	35	40	23	2=100	10	63	23	5=100
Conservative	67	19	10	4=100	53	34	10	3=100	14	70	10	6=100
Moderate	41	35	19	5=100	32	46	19	3=100	8	69	19	4=100
Liberal	23	36	38	2=100	18	42	38	1=100	8	51	38	3=100
College grad+	36	33	27	4=100	30	40	27	2=100	6	65	27	3=100
Some college	47	29	19	5=100	38	41	19	3=100	8	67	19	6=100
High school or less	51	25	20	4=100	39	39	20	3=100	15	58	20	8=100
Less than \$30,000	50	25	21	4=100	40	37	21	2=100	15	57	21	7=100
\$30,000-\$74,999	48	29	19	3=100	39	40	19	2=100	11	67	19	3=100
\$75,000+	37	35	24	4=100	28	45	24	3=100	5	68	24	3=100

Source: Pew Research Center survey, May 5-June 7, 2015. Figures may not sum to 100% due to rounding. The "doesn't believe in sin" category also includes those who said "don't know" when asked, "Do you believe in the concept of sin, that is that there are actions or deeds that can be offensive to God, or not?" Whites and blacks include only non-Hispanics; Hispanics can be of any race. QP27a,b,c. See topline for full question wording. See methodology for sample sizes and margins of error.

Detailed Tables: Personal Beliefs About Sin, Among All U.S. Adults (continued)

Based on all U.S. adults: % saying it is sinful to...

	Get a divorce				Have an abortion				Use electricity, gasoline, and other forms of energy without concern for your impact on the environment			
	Yes, is a sin	No, is not a sin	Doesn't believe in sin	Depends/don't know/refused	Yes, is a sin	No, is not a sin	Doesn't believe in sin	Depends/don't know/refused	Yes, is a sin	No, is not a sin	Doesn't believe in sin	Depends/don't know/refused
	%	%	%	%	%	%	%	%	%	%	%	%
U.S. Adults	19	51	22	9=100	48	22	22	9=100	19	56	22	4=100
Catholics	21	61	11	6=100	57	23	11	9=100	23	61	11	4=100
Cultural Catholics	17	60	19	5=100	39	33	19	9=100	27	53	19	2=100
Ex-Catholics	15	44	32	8=100	43	19	32	6=100	19	46	32	2=100
Protestants	26	52	9	14=100	60	20	9	10=100	19	66	9	6=100
White evangelical	32	45	6	18=100	72	13	6	9=100	18	71	6	5=100
White mainline	12	67	13	8=100	39	35	13	14=100	19	64	13	4=100
Black Protestant	26	51	10	12=100	59	20	10	11=100	17	66	10	7=100
Unaffiliated	9	39	51	2=100	22	21	51	5=100	13	34	51	2=100
Men	21	48	24	8=100	46	21	24	9=100	18	54	24	4=100
Women	18	54	19	9=100	50	22	19	9=100	19	57	19	4=100
White	16	53	23	8=100	44	23	23	10=100	16	57	23	4=100
Black	24	51	15	10=100	53	22	15	10=100	16	63	15	6=100
Hispanic	28	49	16	7=100	65	14	16	5=100	31	49	16	4=100
Ages 18-29	21	44	29	5=100	43	22	29	5=100	20	48	29	2=100
30-49	22	50	20	8=100	54	19	20	8=100	22	55	20	3=100
50-64	17	57	17	10=100	48	25	17	10=100	17	62	17	4=100
65+	15	51	23	11=100	42	21	23	15=100	13	57	23	7=100
Attend religious services...												
Weekly or more	29	48	8	15=100	69	15	8	9=100	21	65	8	7=100
NET Less than weekly	14	52	29	5=100	36	25	29	9=100	17	51	29	2=100
Monthly/yearly	19	59	16	7=100	46	28	16	10=100	21	60	16	3=100
Seldom/never	9	45	43	3=100	27	23	43	8=100	14	41	43	2=100
Republican	23	53	12	12=100	61	19	12	8=100	15	71	12	3=100
Democrat	16	52	26	6=100	38	26	26	10=100	20	49	26	4=100
Independent	19	51	23	7=100	47	21	23	9=100	21	53	23	3=100
Conservative	27	50	10	12=100	66	15	10	9=100	17	68	10	5=100
Moderate	16	58	19	8=100	44	27	19	11=100	20	57	19	4=100
Liberal	13	46	38	3=100	28	27	38	7=100	20	40	38	2=100
College grad+	12	54	27	7=100	39	25	27	9=100	18	52	27	3=100
Some college	20	51	19	10=100	50	22	19	10=100	17	60	19	4=100
High school or less	23	49	20	8=100	52	19	20	8=100	20	55	20	5=100
Less than \$30,000	23	49	21	8=100	52	19	21	9=100	20	54	21	5=100
\$30,000-\$74,999	20	51	19	9=100	51	21	19	9=100	20	58	19	3=100
\$75,000+	15	55	24	7=100	40	28	24	8=100	17	55	24	3=100

Source: Pew Research Center survey, May 5-June 7, 2015. Figures may not sum to 100% due to rounding. The "doesn't believe in sin" category also includes those who said "don't know" when asked, "Do you believe in the concept of sin, that is that there are actions or deeds that can be offensive to God, or not?" Whites and blacks include only non-Hispanics; Hispanics can be of any race. QP27d,e,g. See topline for full question wording. See methodology for sample sizes and margins of error.

Detailed Tables: Personal Beliefs About Sin, Among All U.S. Adults (continued)

Based on all U.S. adults: % saying it is sinful to...

	-----Drink alcohol-----				----Live in a house that is much larger than your family needs----				-----Spend money on luxuries without also giving to the poor-----			
	Yes, is a sin	No, is not a sin	Doesn't believe in sin	Depends/don't know/refused	Yes, is a sin	No, is not a sin	Doesn't believe in sin	Depends/don't know/refused	Yes, is a sin	No, is not a sin	Doesn't believe in sin	Depends/don't know/refused
	%	%	%	%	%	%	%	%	%	%	%	%
U.S. Adults	15	58	22	5=100	11	64	22	4=100	35	38	22	5=100
Catholics	12	71	11	5=100	12	73	11	4=100	41	42	11	5=100
Cultural Catholics	14	63	19	5=100	16	63	19	3=100	42	35	19	4=100
Ex-Catholics	17	46	32	4=100	13	51	32	3=100	35	29	32	3=100
Protestants	19	65	9	7=100	13	73	9	5=100	41	43	9	7=100
White evangelical	19	67	6	8=100	13	77	6	4=100	44	42	6	8=100
White mainline	9	74	13	4=100	11	73	13	4=100	32	48	13	7=100
Black Protestant	23	58	10	9=100	13	72	10	5=100	36	48	10	6=100
Unaffiliated	8	38	51	2=100	8	40	51	2=100	19	27	51	2=100
Men	14	57	24	5=100	11	62	24	4=100	32	40	24	5=100
Women	16	59	19	6=100	12	65	19	4=100	38	37	19	5=100
White	11	62	23	5=100	9	65	23	3=100	32	40	23	6=100
Black	22	57	15	7=100	12	68	15	5=100	35	46	15	5=100
Hispanic	31	48	16	5=100	18	62	16	4=100	53	28	16	3=100
Ages 18-29	14	53	29	3=100	10	57	29	3=100	31	36	29	3=100
30-49	17	59	20	5=100	13	63	20	4=100	39	37	20	4=100
50-64	14	63	17	6=100	11	69	17	3=100	35	43	17	6=100
65+	15	56	23	7=100	9	64	23	4=100	32	37	23	7=100
Attend religious services...												
Weekly or more	22	62	8	8=100	13	74	8	5=100	47	39	8	7=100
NET Less than weekly	11	56	29	3=100	10	58	29	3=100	28	38	29	4=100
Monthly/yearly	14	66	16	4=100	12	69	16	4=100	35	44	16	5=100
Seldom/never	9	46	43	3=100	8	46	43	2=100	21	32	43	4=100
Republican	15	69	12	5=100	10	75	12	3=100	33	49	12	6=100
Democrat	13	56	26	4=100	11	59	26	3=100	34	35	26	4=100
Independent	15	57	23	5=100	13	61	23	3=100	37	36	23	4=100
Conservative	20	63	10	6=100	12	74	10	4=100	40	43	10	7=100
Moderate	12	64	19	5=100	10	68	19	3=100	36	42	19	4=100
Liberal	11	48	38	2=100	13	47	38	2=100	29	30	38	3=100
College grad+	7	63	27	3=100	9	61	27	3=100	31	38	27	3=100
Some college	13	62	19	6=100	11	67	19	3=100	34	41	19	6=100
High school or less	23	51	20	6=100	14	63	20	4=100	38	37	20	6=100
Less than \$30,000	24	49	21	6=100	15	61	21	3=100	38	35	21	5=100
\$30,000-\$74,999	14	62	19	5=100	12	65	19	3=100	37	39	19	5=100
\$75,000+	6	67	24	4=100	8	65	24	3=100	30	42	24	4=100

Source: Pew Research Center survey, May 5-June 7, 2015. Figures may not sum to 100% due to rounding. The "doesn't believe in sin" category also includes those who said "don't know" when asked, "Do you believe in the concept of sin, that is that there are actions or deeds that can be offensive to God, or not?" Whites and blacks include only non-Hispanics; Hispanics can be of any race. QP27h,j,j. See topline for full question wording. See methodology for sample sizes and margins of error.

Detailed Tables: Personal Beliefs About Sin, Among Catholics

Based on Catholics: % saying it is sinful to...

	Engage in homosexual behavior				Live with a romantic partner without being married				Use contraceptives			
	Yes, is a sin %	No, is not a sin %	Doesn't believe in sin %	Depends/don't know/refused %	Yes, is a sin %	No, is not a sin %	Doesn't believe in sin %	Depends/don't know/refused %	Yes, is a sin %	No, is not a sin %	Doesn't believe in sin %	Depends/don't know/refused %
<i>Among U.S. Catholics</i>												
Total	44	39	11	6=100	33	54	11	2=100	17	66	11	5=100
Men	50	34	12	5=100	31	54	12	3=100	18	64	12	6=100
Women	39	43	11	7=100	34	53	11	2=100	17	67	11	5=100
White	37	45	11	7=100	29	57	11	4=100	15	69	11	6=100
Hispanic	59	25	12	4=100	41	46	12	1=100	22	60	12	6=100
Ages 18-29	39	51	8	2=100	28	62	8	1=100	19	65	8	8=100
30-49	44	38	11	7=100	35	53	11	1=100	16	69	11	4=100
50-64	45	39	12	5=100	29	58	12	2=100	18	67	12	4=100
65+	49	31	14	7=100	38	44	14	5=100	20	60	14	6=100
<i>Attend religious services...</i>												
Weekly or more	59	30	6	6=100	46	45	6	3=100	31	57	6	6=100
NET Less than weekly	35	45	15	5=100	24	59	15	2=100	9	71	15	5=100
Monthly/yearly	36	46	13	5=100	26	60	13	2=100	9	73	13	5=100
Seldom/never	31	41	21	7=100	18	58	21	2=100	9	66	21	4=100
Republican	51	35	6	8=100	38	54	6	2=100	21	68	6	4=100
Democrat	34	46	14	5=100	28	56	14	2=100	14	69	14	3=100
Independent	47	38	12	3=100	30	55	12	3=100	16	67	12	5=100
Conservative	59	28	8	5=100	40	49	8	3=100	23	63	8	5=100
Moderate	36	46	10	8=100	28	59	10	3=100	13	74	10	4=100
Liberal	33	49	17	1=100	27	55	17	1=100	15	64	17	4=100
College grad+	33	50	10	7=100	27	59	10	4=100	15	72	10	3=100
Some college	41	43	9	7=100	28	62	9	2=100	15	72	9	5=100
High school or less	53	29	14	4=100	39	46	14	2=100	20	59	14	7=100
Less than \$30,000	53	30	12	5=100	39	46	12	2=100	20	62	12	6=100
\$30,000-\$74,999	46	40	10	5=100	34	55	10	2=100	22	67	10	1=100
\$75,000+	33	51	11	5=100	23	64	11	2=100	11	75	11	3=100

Source: Pew Research Center survey, May 5-June 7, 2015. Figures may not sum to 100% due to rounding. The "doesn't believe in sin" category also includes those who said "don't know" when asked, "Do you believe in the concept of sin, that is that there are actions or deeds that can be offensive to God, or not?" Whites include only non-Hispanics; Hispanics can be of any race. QP27a,b,c. See topline for full question wording. See methodology for sample sizes and margins of error.

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Detailed Tables: Personal Beliefs About Sin, Among Catholics (continued)

Based on Catholics: % saying it is sinful to...

	Get a divorce				Have an abortion				Use electricity, gasoline, and other forms of energy without concern for your impact on the environment			
	Yes, is a sin	No, is not a sin	Doesn't believe in sin	Depends/don't know/refused	Yes, is a sin	No, is not a sin	Doesn't believe in sin	Depends/don't know/refused	Yes, is a sin	No, is not a sin	Doesn't believe in sin	Depends/don't know/refused
Among U.S. Catholics	%	%	%	%	%	%	%	%	%	%	%	%
Total	21	61	11	6=100	57	23	11	9=100	23	61	11	4=100
Men	25	59	12	5=100	55	25	12	8=100	23	61	12	4=100
Women	19	63	11	7=100	59	21	11	9=100	23	62	11	4=100
White	16	66	11	7=100	52	26	11	11=100	18	67	11	4=100
Hispanic	30	53	12	5=100	68	15	12	5=100	32	52	12	4=100
Ages 18-29	34	56	8	1=100	60	26	8	5=100	26	62	8	3=100
30-49	21	61	11	7=100	61	20	11	8=100	31	55	11	3=100
50-64	18	66	12	5=100	54	25	12	9=100	18	68	12	2=100
65+	18	60	14	8=100	53	22	14	11=100	17	62	14	8=100
Attend religious services...												
Weekly or more	27	59	6	9=100	73	14	6	8=100	24	65	6	6=100
NET Less than weekly	18	63	15	4=100	47	28	15	9=100	23	59	15	3=100
Monthly/yearly	18	64	13	5=100	50	27	13	10=100	23	61	13	3=100
Seldom/never	17	60	21	2=100	40	30	21	8=100	21	55	21	3=100
Republican	19	68	6	7=100	66	21	6	7=100	18	74	6	2=100
Democrat	20	60	14	5=100	48	29	14	9=100	25	56	14	5=100
Independent	23	62	12	3=100	58	21	12	9=100	24	61	12	3=100
Conservative	22	64	8	5=100	68	18	8	6=100	17	71	8	4=100
Moderate	16	68	10	6=100	55	23	10	12=100	25	62	10	3=100
Liberal	27	54	17	3=100	47	30	17	7=100	30	50	17	4=100
College grad+	14	70	10	6=100	52	26	10	13=100	23	63	10	3=100
Some college	20	64	9	7=100	59	24	9	9=100	21	67	9	3=100
High school or less	27	54	14	5=100	60	20	14	6=100	24	57	14	5=100
Less than \$30,000	28	54	12	5=100	60	18	12	9=100	27	56	12	4=100
\$30,000-\$74,999	25	62	10	3=100	62	23	10	6=100	24	63	10	3=100
\$75,000+	14	69	11	7=100	52	28	11	9=100	21	64	11	4=100

Source: Pew Research Center survey, May 5-June 7, 2015. Figures may not sum to 100% due to rounding. The "doesn't believe in sin" category also includes those who said "don't know" when asked, "Do you believe in the concept of sin, that is that there are actions or deeds that can be offensive to God, or not?" Whites include only non-Hispanics; Hispanics can be of any race. QP27d,e,g. See topline for full question wording. See methodology for sample sizes and margins of error.

Detailed Tables: Personal Beliefs About Sin, Among Catholics (continued)

Based on Catholics: % saying it is sinful to...

	-----Drink alcohol-----				-----Live in a house that is much larger than your family needs-----				-----Spend money on luxuries without also giving to the poor-----				-----Get remarried after a divorce without first getting an annulment-----			
	Yes, is a sin %	No, is not a sin %	Doesn't believe in sin %	Depends/don't know/refused %	Yes, is a sin %	No, is not a sin %	Doesn't believe in sin %	Depends/don't know/refused %	Yes, is a sin %	No, is not a sin %	Doesn't believe in sin %	Depends/don't know/refused %	Yes, is a sin %	No, is not a sin %	Doesn't believe in sin %	Depends/don't know/refused %
Among U.S. Catholics																
Total	12	71	11	5=100	12	73	11	4=100	41	42	11	5=100	35	49	11	5=100
Men	13	70	12	4=100	12	73	12	3=100	36	47	12	5=100	36	47	12	5=100
Women	11	72	11	6=100	12	72	11	5=100	46	39	11	5=100	34	51	11	4=100
White	4	80	11	5=100	8	76	11	5=100	34	49	11	6=100	25	59	11	5=100
Hispanic	27	55	12	6=100	18	66	12	3=100	55	30	12	3=100	52	32	12	4=100
Ages 18-29	15	75	8	2=100	15	73	8	3=100	42	45	8	5=100	44	46	8	2=100
30-49	15	67	11	7=100	15	68	11	6=100	48	37	11	4=100	39	45	11	4=100
50-64	10	74	12	4=100	10	76	12	3=100	38	46	12	4=100	27	57	12	4=100
65+	10	71	14	6=100	9	75	14	2=100	36	44	14	7=100	33	46	14	7=100
Attend religious services...																
Weekly or more	13	74	6	8=100	13	76	6	5=100	52	39	6	4=100	46	42	6	7=100
NET Less than weekly	12	70	15	3=100	11	71	15	3=100	35	45	15	5=100	27	54	15	3=100
Monthly/yearly	12	72	13	3=100	11	73	13	3=100	36	47	13	5=100	30	54	13	3=100
Seldom/never	10	63	21	6=100	10	65	21	4=100	33	39	21	7=100	21	54	21	4=100
Republican	6	82	6	6=100	7	82	6	4=100	34	54	6	6=100	33	58	6	3=100
Democrat	12	70	14	3=100	14	66	14	5=100	47	34	14	5=100	30	51	14	5=100
Independent	13	70	12	4=100	12	75	12	1=100	41	44	12	3=100	38	47	12	4=100
Conservative	13	74	8	5=100	12	75	8	5=100	41	45	8	6=100	39	48	8	4=100
Moderate	10	75	10	5=100	11	77	10	3=100	42	46	10	2=100	34	53	10	3=100
Liberal	14	67	17	3=100	15	66	17	3=100	43	36	17	4=100	29	50	17	5=100
College grad+	3	85	10	2=100	8	77	10	5=100	38	48	10	4=100	26	58	10	6=100
Some college	4	82	9	6=100	9	77	9	6=100	38	48	9	6=100	32	56	9	4=100
High school or less	24	56	14	6=100	17	67	14	2=100	46	36	14	4=100	42	40	14	5=100
Less than \$30,000	24	57	12	7=100	18	67	12	3=100	51	31	12	5=100	48	35	12	4=100
\$30,000-\$74,999	9	77	10	4=100	15	73	10	3=100	41	46	10	3=100	34	53	10	3=100
\$75,000+	3	84	11	2=100	6	77	11	5=100	34	52	11	4=100	23	62	11	4=100

Source: Pew Research Center survey, May 5-June 7, 2015. Figures may not sum to 100% due to rounding. The "doesn't believe in sin" category also includes those who said "don't know" when asked, "Do you believe in the concept of sin, that is that there are actions or deeds that can be offensive to God, or not?" Whites include only non-Hispanics; Hispanics can be of any race. QP27h,j,k. See topline for full question wording. See methodology for sample sizes and margins of error.

PEW RESEARCH CENTER

Detailed Tables: Essentials of Catholic Identity, Among Catholics

Based on Catholics: % saying _____ is essential, important but not essential or not an important part of what being Catholic means to them personally

	-----Receiving the sacraments-----				-Belief in Jesus' actual resurrection from the dead-				-----Working to help the poor and needy-----			
	Essential	Important but NOT essential	Not important	Don't know/refused	Essential	Important but NOT essential	Not important	Don't know/refused	Essential	Important but NOT essential	Not important	Don't know/refused
<i>Among U.S. Catholics</i>	%	%	%	%	%	%	%	%	%	%	%	%
Total	54	35	9	2=100	67	26	5	2=100	62	35	2	1=100
Men	53	35	10	2=100	65	27	5	2=100	59	37	3	1=100
Women	55	35	8	2=100	69	24	4	3=100	64	33	2	1=100
White	56	34	11	0=100	69	24	6	1=100	61	36	2	*=100
Hispanic	52	37	7	4=100	65	29	3	3=100	62	35	2	2=100
Ages 18-29	48	38	11	3=100	57	34	4	4=100	61	36	1	3=100
30-49	54	38	6	1=100	68	26	5	1=100	65	32	2	1=100
50-64	54	33	11	1=100	71	22	5	3=100	61	35	4	1=100
65+	59	31	8	2=100	69	24	4	3=100	59	39	2	1=100
Attend religious services...												
Weekly or more	73	23	2	1=100	79	18	2	1=100	70	28	1	1=100
NET Less than weekly	43	42	13	2=100	60	31	7	3=100	56	39	3	1=100
Monthly/yearly	46	44	9	1=100	62	31	5	2=100	57	39	3	2=100
Seldom/never	34	37	25	4=100	52	30	12	5=100	55	40	4	1=100
Republican	59	32	9	0=100	70	26	3	1=100	56	41	3	*=100
Democrat	53	38	7	2=100	68	27	3	3=100	65	33	1	1=100
Independent	53	35	12	0=100	67	25	7	1=100	66	30	3	1=100
Conservative	61	30	7	1=100	72	24	3	1=100	61	37	1	1=100
Moderate	57	33	9	1=100	70	25	3	2=100	65	32	2	1=100
Liberal	41	46	11	2=100	59	32	9	1=100	59	37	4	*=100
College grad+	58	34	8	1=100	72	19	7	1=100	66	31	3	1=100
Some college	56	35	9	*=100	71	25	4	*=100	60	36	3	1=100
High school or less	51	36	10	3=100	62	30	3	4=100	60	36	2	2=100
Less than \$30,000	53	37	8	2=100	69	24	5	2=100	63	32	3	1=100
\$30,000-\$74,999	56	35	8	2=100	66	29	2	3=100	64	31	3	2=100
\$75,000+	53	36	12	0=100	66	27	7	*=100	59	39	2	0=100

Source: Pew Research Center survey, May 5-June 7, 2015. Figures may not sum to 100% due to rounding. Whites include only non-Hispanics; Hispanics can be of any race. QN3a,b,c. See topline for full question wording. See methodology for sample sizes and margins of error.

Detailed Tables: Essentials of Catholic Identity, Among Catholics (continued)

Based on Catholics: % saying _____ is essential, important but not essential or not an important part of what being Catholic means to them personally

	-----Being a part of a Catholic parish-----				-----Opposing abortion-----				-----Being open to having children-----			
	Essential	Important but NOT essential	Not important	Don't know/refused	Essential	Important but NOT essential	Not important	Don't know/refused	Essential	Important but NOT essential	Not important	Don't know/refused
Among U.S. Catholics	%	%	%	%	%	%	%	%	%	%	%	%
Total	42	39	17	2=100	33	34	28	6=100	41	41	16	2=100
Men	37	43	19	2=100	31	37	28	5=100	39	43	16	1=100
Women	46	37	15	2=100	35	32	27	6=100	43	39	15	3=100
White	44	39	17	*=100	34	32	31	4=100	42	38	19	1=100
Hispanic	39	39	18	4=100	34	39	20	8=100	42	43	12	3=100
Ages 18-29	34	45	18	3=100	27	34	35	4=100	29	51	19	1=100
30-49	43	42	14	1=100	29	38	28	5=100	40	42	16	2=100
50-64	38	39	22	1=100	36	31	27	6=100	44	36	17	2=100
65+	50	33	15	3=100	37	32	23	7=100	48	36	12	4=100
Attend religious services...												
Weekly or more	60	34	5	2=100	46	33	16	6=100	50	36	10	3=100
NET Less than weekly	31	43	24	2=100	25	35	35	6=100	35	44	19	2=100
Monthly/yearly	34	46	19	1=100	25	36	33	6=100	36	45	17	2=100
Seldom/never	22	36	40	3=100	25	30	40	5=100	33	41	24	1=100
Republican	46	37	16	1=100	42	38	19	1=100	43	41	15	*=100
Democrat	43	39	17	1=100	30	30	32	8=100	44	36	17	3=100
Independent	40	43	17	1=100	30	34	31	5=100	40	43	16	1=100
Conservative	50	37	12	1=100	44	37	16	3=100	47	39	12	2=100
Moderate	42	41	17	0=100	33	33	28	6=100	40	43	15	2=100
Liberal	31	45	22	2=100	19	33	43	5=100	33	41	25	1=100
College grad+	46	38	16	1=100	35	28	32	5=100	41	40	17	1=100
Some college	38	45	15	2=100	32	33	31	4=100	37	41	21	1=100
High school or less	42	37	18	2=100	32	38	22	8=100	44	41	12	3=100
Less than \$30,000	45	36	17	2=100	32	37	26	5=100	47	37	14	3=100
\$30,000-\$74,999	39	43	15	3=100	38	29	27	6=100	38	45	15	2=100
\$75,000+	41	42	17	0=100	30	36	32	2=100	36	45	19	*=100

Source: Pew Research Center survey, May 5-June 7, 2015. Figures may not sum to 100% due to rounding. Whites include only non-Hispanics; Hispanics can be of any race. QN3d,e,f. See topline for full question wording. See methodology for sample sizes and margins of error.

PEW RESEARCH CENTER

Detailed Tables: Essentials of Catholic Identity, Among Catholics (continued)

Based on Catholics: % saying _____ is essential, important but not essential or not an important part of what being Catholic means to them personally

	-----Working to address climate change-----				---Devotion to Mary as the virgin mother of God---				--Having a personal relationship with Jesus Christ--				Celebrating feast days or festivals that are part of your national or ethnic heritage			
	Essential	Important but NOT essential	Not important	Don't know/refused	Essential	Important but NOT essential	Not important	Don't know/refused	Essential	Important but NOT essential	Not important	Don't know/refused	Essential	Important but NOT essential	Not important	Don't know/refused
<i>Among U.S. Catholics</i>	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%	%
Total	29	38	29	4=100	54	34	10	2=100	68	26	4	2=100	34	46	18	2=100
Men	28	37	33	1=100	53	37	9	1=100	63	29	6	2=100	31	48	19	2=100
Women	30	39	25	6=100	56	31	10	3=100	72	23	3	2=100	37	44	17	2=100
White	22	37	39	2=100	53	34	11	1=100	70	26	5	*=100	31	47	22	*=100
Hispanic	40	41	13	6=100	58	33	6	3=100	66	27	4	3=100	41	42	13	4=100
Ages 18-29	26	45	27	2=100	50	32	14	3=100	61	30	6	3=100	24	59	16	1=100
30-49	35	37	25	2=100	54	36	9	1=100	69	28	2	*=100	36	48	13	2=100
50-64	26	41	31	3=100	55	33	11	1=100	71	22	5	2=100	33	43	22	2=100
65+	29	31	33	7=100	59	31	6	4=100	68	26	4	2=100	40	37	21	2=100
<i>Attend religious services...</i>																
Weekly or more	27	38	30	5=100	65	29	4	2=100	78	19	1	1=100	41	47	11	2=100
NET Less than weekly	31	38	28	3=100	48	36	14	2=100	61	31	6	2=100	30	46	23	2=100
Monthly/yearly	32	40	25	3=100	51	34	14	1=100	64	30	5	2=100	32	48	18	2=100
Seldom/never	27	33	38	3=100	40	43	14	3=100	54	34	10	2=100	25	39	34	2=100
Republican	13	32	54	2=100	58	33	7	2=100	68	28	3	1=100	34	47	19	*=100
Democrat	40	41	15	3=100	55	34	10	2=100	67	27	4	1=100	38	43	18	*=100
Independent	32	39	26	3=100	54	34	12	1=100	71	23	5	1=100	31	49	17	2=100
Conservative	22	36	40	2=100	59	33	7	1=100	70	26	3	2=100	38	47	14	1=100
Moderate	30	39	28	2=100	57	33	9	1=100	74	23	4	*=100	34	47	18	1=100
Liberal	38	42	16	4=100	46	37	16	2=100	59	31	8	2=100	27	47	24	1=100
College grad+	25	34	40	1=100	55	29	14	2=100	71	23	5	1=100	30	49	20	1=100
Some college	23	43	32	2=100	53	36	10	1=100	71	25	5	0=100	32	49	17	2=100
High school or less	35	38	21	6=100	55	35	7	2=100	64	29	4	3=100	37	43	18	2=100
Less than \$30,000	40	38	17	5=100	62	28	8	2=100	70	26	2	1=100	46	36	16	2=100
\$30,000-\$74,999	28	44	25	3=100	54	35	8	3=100	68	25	5	2=100	30	49	19	2=100
\$75,000+	23	33	45	0=100	46	39	15	1=100	67	27	6	0=100	26	55	19	*=100

Source: Pew Research Center survey, May 5-June 7, 2015. Figures may not sum to 100% due to rounding. Whites include only non-Hispanics; Hispanics can be of any race. QN3g,h,i,j. See topline for full question wording. See methodology for sample sizes and margins of error.

PEW RESEARCH CENTER

**PEW RESEARCH CENTER
2015 SURVEY OF U.S. CATHOLICS AND FAMILY LIFE
FINAL TOPLINE
MAY 5-JUNE 7, 2015
N=5,122**

THIS TOPLINE DOES NOT INCLUDE RESULTS FOR ALL QUESTIONS IN THE SURVEY. SOME QUESTIONS WERE PREVIOUSLY RELEASED AND OTHERS ARE HELD FOR FUTURE RELEASE. FOR FULL DETAILS OR QUESTION WORDING AND ORDER, SEE THE SURVEY QUESTIONNAIRE.

ASK ALL:

Q.B12 Thinking about the circumstances that children grow up in these days... Overall, what is your opinion about children being raised by **[INSERT; RANDOMIZE]**? Is this acceptable and as good as any other arrangement for raising children, OR is it acceptable but NOT as good as some other arrangements, OR is it not an acceptable arrangement for raising children? How about children being raised by **[INSERT NEXT]**? Is this acceptable and as good as any other arrangement for raising children, OR is it acceptable but NOT as good as some other arrangements, OR is it not an acceptable arrangement for raising children? How about children being raised by **[INSERT NEXT]**? **[READ IF NECESSARY: Is this acceptable and as good as any other arrangement for raising children, OR is it acceptable but NOT as good as some other arrangements, OR is it not an acceptable arrangement for raising children?]**

	Acceptable and as good as any other <u>arrangement</u>	Acceptable but NOT as good as some other <u>arrangements</u>	Not an acceptable arrangement for raising <u>children</u>	(VOL.) <u>Depends</u>	(VOL.) This arrangement is the best/better <u>than others</u>	(VOL.) <u>DK/Ref</u>
May 5-Jun 7, 2015						
a. Divorced parents	33	51	9	4	*	2
b. A gay or lesbian couple	43	21	31	2	*	4
c. A single parent	38	50	7	4	*	2
d. Parents who are living together but not married	49	33	14	2	*	2
e. A mother and father who are married to each other	81	3	1	2	11	2

ASK ALL:

Q.B15 Next, thinking specifically just about adults... Overall, what is your opinion about **[INSERT; RANDOMIZE]**? Is this acceptable and as good as any other way of life, OR is it acceptable but NOT as good as some other ways of life, OR is it not an acceptable way of life? How about **[INSERT NEXT ITEM]**? **[READ IF NECESSARY: Is this acceptable and as good as any other way of life, OR is it acceptable but NOT as good as some other ways of life, OR is it not an acceptable way of life?]**

	Acceptable and as good as any other way <u>of life</u>	Acceptable but NOT as good as some other <u>ways of life</u>	Not an acceptable way of life	(VOL.) <u>Depends</u>	(VOL.) This way of life is the best/better <u>than others</u>	(VOL.) <u>DK/Ref</u>
May 5-Jun 7, 2015						
a. A man and a woman in a romantic relationship living together without being married	55	26	17	1	*	2
b. A same-sex couple in a romantic relationship living together	47	18	30	1	*	4
c. A husband and wife who choose not to have children	76	15	5	2	*	3

ASK ALL:

MARITAL Are you currently married, living with a partner, divorced, separated, widowed, or have you never been married? **[IF R SAYS "SINGLE," PROBE TO DETERMINE WHICH CATEGORY IS APPROPRIATE]**

ASK IF NOT MARRIED OR LIVING WITH A PARTNER (IN MARITAL):

LWP1 And are you currently living with a romantic partner, or not?

NOTE: REFER TO SUMMARY TABLES AT THE END OF TOPLINE FOR RESULTS OF MARITAL AND LWP1

ASK ALL:

HISP Are you of Hispanic, Latino, or Spanish origin, such as Mexican, Puerto Rican or Cuban?

ASK ALL:

RACE Which of the following describes your race? You can select as many as apply. White, Black or African American, Asian or Asian American or some other race. **[RECORD UP TO FOUR IN ORDER MENTIONED BUT DO NOT PROBE FOR ADDITIONAL] [IF R VOLS MIXED BIRACIAL, PROBE ONCE: What race or races is that?]**

May 5-Jun 7

2015

84	NET non-Hispanic
64	White, non-Hispanic
12	Black, non-Hispanic
8	Other, non-Hispanic
15	Hispanic
2	Don't know/Refused (VOL.)

ASK ALL:

RELIG What is your present religion, if any? Are you Protestant, Roman Catholic, Mormon, Orthodox such as Greek or Russian Orthodox, Jewish, Muslim, Buddhist, Hindu, atheist, agnostic, something else, or nothing in particular?

[INTERVIEWER: IF R VOLUNTEERS "nothing in particular, none, no religion, etc." BEFORE REACHING END OF LIST, PROMPT WITH: And would you say that's atheist, agnostic, or just nothing in particular?]

ASK IF "SOMETHING ELSE" OR NO ANSWER (IN RELIG):

CHR Do you think of yourself as a Christian or not? **[IF R NAMED A NON-CHRISTIAN RELIGION IN PREVIOUS QUESTION (e.g. Native American, Wiccan, Pagan, etc.), DO NOT READ (ENTER "NO" CODE 2)]**

May 5-Jun 7

2015

34	Protestant (Baptist, Methodist, Non-denominational, Lutheran, Presbyterian, Pentecostal, Episcopalian, Reformed, Church of Christ, etc.)
20	Roman Catholic (Catholic)
2	Mormon (Church of Jesus Christ of Latter-day Saints/LDS)
1	Orthodox (Greek, Russian, or some other orthodox church)
2	Jewish (Judaism)
1	Muslim (Islam)
1	Buddhist
1	Hindu
3	Atheist (do not believe in God)
4	Agnostic (not sure if there is a God)
2	Something else (SPECIFY: _____)
16	Nothing in particular
13	Christian (VOL.)
*	Unitarian (Universalist) (VOL.)
1	Jehovah's Witness (VOL.)
1	Don't know/Refused (VOL.)

ASK IF CHRISTIAN (IN RELIG) [N=3,619]:

BORN Would you describe yourself as a "born again" or evangelical Christian, or not?

May 5-Jun 7

2015

48	Yes, would
47	No, would not
4	Don't know/Refused (VOL.)
*	<i>Undesignated¹</i>

¹ For some questions asked of a subset of eligible respondents and filtered on previous questions subject to backcoding, the term "undesignated" is used to denote those respondents who did not receive the question even though they should have received it.

ASK ALL:

ATTEND Aside from weddings and funerals, how often do you attend religious services... more than once a week, once a week, once or twice a month, a few times a year, seldom, or never?

May 5-Jun 7

2015

13	More than once a week
22	Once a week
14	Once or twice a month
19	A few times a year
17	Seldom
14	Never
1	Don't know/Refused (VOL.)

ASK ALL:

Q.F2 How important is religion in your life – very important, somewhat important, not too important, or not at all important?

May 5-Jun 7

2015

55	Very important
22	Somewhat important
11	Not too important
12	Not at all important
1	Don't know/Refused (VOL.)

ASK ALL:

Q.F5 People practice their religion in different ways. Outside of attending religious services, do you pray several times a day, once a day, a few times a week, once a week, a few times a month, seldom, or never?

May 5-Jun 7

2015

37	Several times a day
20	Once a day
11	A few times a week
3	Once a week
5	A few times a month
11	Seldom
12	Never
1	Don't know/Refused (VOL.)

ASK IF PRAYS AT LEAST SELDOM (IN QF5):

Q.F6 When you pray, do you mainly say prayers that you have memorized, **[IF CHRISTIAN, ATHEIST, AGNOSTIC, "NOTHING IN PARTICULAR" OR "SOMETHING ELSE" (IN RELIG) READ: such as the Lord's Prayer or the Our Father,]** or do you mainly have a personal conversation with God?

BASED ON TOTAL

May 5-Jun 7

2015

87	NET Prays at least seldom
9	Mainly memorized prayers
64	Mainly personal conversation with God
2	Other/neither (VOL.)
12	Both (VOL.)
1	Don't know/Refused (VOL.)
13	Never prays/No answer in QF5

ASK ALL:

On another subject...

Q.H3 Thinking about when you were a child, in what religion were you raised, if any? Were you Protestant, Roman Catholic, Mormon, Orthodox such as Greek or Russian Orthodox, Jewish, Muslim, Buddhist, Hindu, atheist, agnostic, something else, or nothing in particular?

[INTERVIEWER: IF R VOLUNTEERS "nothing in particular, none, no religion, etc." BEFORE REACHING END OF LIST, PROMPT WITH: and would you say that was atheist, agnostic, or just nothing in particular?]

May 5-Jun 7

2015

42	Protestant (Baptist, Methodist, Non-denominational, Lutheran, Presbyterian, Pentecostal, Episcopalian, Reformed, Church of Christ, etc.)
30	Roman Catholic (Catholic)
2	Mormon (Church of Jesus Christ of Latter-day Saints/LDS)
1	Orthodox (Greek, Russian, or some other orthodox church)
2	Jewish (Judaism)
1	Muslim (Islam)
*	Buddhist
1	Hindu
*	Atheist (do not believe in God)
*	Agnostic (not sure if there is a God)
1	Something else (SPECIFY: _____)
9	Nothing in particular
9	Christian (VOL.)
*	Unitarian (Universalist) (VOL.)
1	Jehovah's Witness (VOL.)
1	Don't know/Refused (VOL.)

ASK IF MARRIED OR LIVING WITH A PARTNER (IN MARITAL OR LWP1) [N=3,079]:

Q.H6 And what is your **[IF MARRIED: spouse's; IF LIVING WITH A PARTNER: partner's]** present religion, if any? Are they Protestant, Roman Catholic, Mormon, Orthodox such as Greek or Russian Orthodox, Jewish, Muslim, Buddhist, Hindu, atheist, agnostic, something else, or nothing in particular?

[INTERVIEWER: IF R VOLUNTEERS "nothing in particular, none, no religion, etc." BEFORE REACHING END OF LIST, PROMPT WITH: and would you say they are atheist, agnostic, or just nothing in particular?]

May 5-Jun 7

2015

37	Protestant (Baptist, Methodist, Non-denominational, Lutheran, Presbyterian, Pentecostal, Episcopalian, Reformed, Church of Christ, etc.)
23	Roman Catholic (Catholic)
2	Mormon (Church of Jesus Christ of Latter-day Saints/LDS)
1	Orthodox (Greek, Russian, or some other orthodox church)
2	Jewish (Judaism)
1	Muslim (Islam)
1	Buddhist
1	Hindu
3	Atheist (do not believe in God)
3	Agnostic (not sure if there is a God)
1	Something else (SPECIFY: _____)
13	Nothing in particular
11	Christian (VOL.)
*	Unitarian (Universalist) (VOL.)
1	Jehovah's Witness (VOL.)
2	Don't know/Refused (VOL.)

READ IF NOT CURRENTLY CATHOLIC BY RELIGION (IN RELIG):

We are interested in people who might have a Catholic background or a connection to Catholicism, even if they do not currently consider Catholicism their religion. How about you...? **[GO TO Q.J1]**

ASK IF NOT CURRENTLY CATHOLIC BY RELIGION (IN RELIG):

Q.J1 Do you currently consider yourself Catholic or partially Catholic in any way, or not?

BASED ON TOTAL

May 5-Jun 7

2015

9	Yes
71	No
1	Don't know/Refused (VOL.)
20	<i>Currently Catholic by religion</i>

ASK IF R CONSIDERS SELF CATHOLIC BUT NOT BY RELIGION (IN QJ1) [N=425]:

Q.J2 In your own words, could you please tell me in what way you consider yourself Catholic?

NOTE: RESULTS DO NOT SUM TO 100% OR TO SUBTOTALS INDICATED BECAUSE MULTIPLE RESPONSES WERE PERMITTED.

May 5-Jun 7

2015

43	NET Catholic background
38	Raised Catholic/had Catholic parent(s)
4	Have/had Catholic grandparent(s)
1	Was Catholic at some point/converted in the past
*	Other Catholic background, not further specified
24	NET Catholic affinity
8	General Christian beliefs or practices (e.g. believes in God/Jesus, reads the Bible)
8	Beliefs, views, values, morals aligned with Catholic Church/Catholic teaching
7	Catholicism as part of Christianity/similar to other religions/respondent's religion rooted in Catholicism
1	Likes/admires/respects Catholic Church or pope
*	Likes liturgy/worship/other aspects of service
12	NET Catholic-specific beliefs or practices
5	Received/places importance on sacraments (e.g. received communion, married in Church)
4	Attends/attended Catholic church
2	Believes in/prays to saints, Mary, holy spirit, Trinity
1	Celebrations/holidays with Catholic elements; sometimes participate in Catholic practices
9	NET connections to Catholic institutions
9	Attended Catholic schools/received Catholic education
*	Works/worked for Catholic organization/institution
9	NET Catholic friends/family (aside from parents or grandparents)
6	Has/had Catholic spouse
3	Other relatives (aside from parents, grandparents)/friends are Catholic
8	NET Other
1	Catholic Church/God helps people; turns to Church in times of need
1	In the process of converting to Catholicism
1	Likes/agrees with/believes some elements of Catholicism but dislikes/disagrees with others
4	Other responses/unclear
5	Don't know/Refused

ASK IF ATTENDS WORSHIP SERVICES AT LEAST SELDOM (IN ATTEND) AND NOT CATHOLIC BY RELIGION (IN RELIG):

Q.J5 Aside from weddings and funerals, do you ever attend Mass at a CATHOLIC CHURCH, or not?
[INTERVIEWER NOTE: IF RESPONDENT SAYS THEY ATTENDED MASS AT A CATHOLIC CHURCH ONCE BEFORE OR THEY USED TO ATTEND, CLARIFY THAT WE ARE ASKING WHETHER THEY CURRENTLY EVER ATTEND]

ASK IF NOT CATHOLIC BY RELIGION (IN RELIG) BUT ATTENDS CATHOLIC CHURCH (IN QJ5):

Q.J6 And aside from weddings and funerals, about how often would you say you attend Mass at a Catholic church? More than once a week, once a week, once or twice a month, a few times a year, or less often?

BASED ON TOTAL²

May 5-Jun 7

2015

29	NET Ever attends Catholic Mass
2	More than once a week
6	Once a week
5	Once or twice a month
10	A few times a year
7	Less often
*	Don't know/Refused (VOL.)
70	NET Never attends Catholic Mass
1	Don't know/Refused (VOL.)

ASK IF NOT CATHOLIC BY RELIGION (IN RELIG) AND NOT RAISED CATHOLIC (IN QH3):

Q.J9 Growing up, did you have a Catholic parent, or not?

BASED ON TOTAL

May 5-Jun 7

2015

6	Yes
61	No
1	Don't know/Refused (VOL.)
32	<i>Not asked³</i>

² Results based on total. For Catholics, results are based on responses given in ATTEND. For all others, results are based on responses given in ATTEND, QJ5 and/or QJ6.

³ Respondents in the "Not asked" category did not receive QJ9 because they already established they have some connection to Catholicism. This includes respondents who identified their current religion as Catholic (in RELIG) or said they were raised Catholic (in QH3).

PROGRAMMING NOTE:

Many of the following questions were asked of “Catholic connected” respondents. This includes respondents who are currently Catholic by religion (in RELIG), those who consider themselves Catholic or partially Catholic in some way (in QJ1), those who were raised Catholic (in QH3), those who have a Catholic parent (in QJ9), those who have a Catholic spouse or partner (in QH6), and those who attend Catholic Mass at least occasionally (in QJ5).

Throughout the report and topline, results are presented for three key subgroups of the broader “Catholic connected” category:

- Catholics: When asked (in RELIG), “What is your present religion, if any” they respond that they are Catholic; 20% of respondents in the survey are Catholic.
- Cultural Catholics: These respondents say (in RELIG) that they belong to a faith other than Catholicism (such as Protestantism) or are religiously unaffiliated (atheist, agnostic or “nothing in particular”) but consider themselves Catholic or partially Catholic in some other way (in QJ1). Cultural Catholics account for 9% of U.S. adults.
- Ex-Catholics: Ex-Catholics are those who say they were raised in the Catholic Church (in QH3), but no longer consider themselves Catholic in any way, either by religion (in RELIG) or aside from religion (in QJ1). 9% of U.S. adults are Ex-Catholics.

	Sample <u>size</u>
Catholic	1,016
Cultural Catholic	425
Ex-Catholic	413

ASK IF CATHOLIC CONNECTED:

Q.J31 Do you think the Catholic Church should or should not **[INSERT FIRST ITEM; RANDOMIZE]**? And do you think the Catholic Church should or should not **[INSERT NEXT ITEM]**?

	<u>Yes, should</u>	No, should <u>not</u>	(VOL.) Don't know/ <u>Refused</u>
May 5-Jun 7, 2015			
a. Allow priests to get married			
Catholic	62	33	5
Cultural Catholic	83	12	5
Ex-Catholic	79	14	8
b. Allow women to become priests			
Catholic	59	35	6
Cultural Catholic	77	19	5
Ex-Catholic	66	24	10
c. Allow Catholics to use birth control			
Catholic	76	19	5
Cultural Catholic	84	10	5
Ex-Catholic	81	10	9
d. Recognize the marriages of gay and lesbian couples			
Catholic	46	46	8
Cultural Catholic	62	33	5
Ex-Catholic	51	40	8
e. Allow divorced Catholics who remarry without getting an annulment to receive communion			
Catholic	62	31	7
Cultural Catholic	74	19	7
Ex-Catholic	67	20	13
f. Allow Catholics who are living with a romantic partner without being married to receive communion			
Catholic	61	34	5
Cultural Catholic	73	20	7
Ex-Catholic	61	28	11

BASED ON CATHOLIC (IN RELIG):

Q.J31 Do you think the Catholic Church should or should not **[INSERT FIRST ITEM; RANDOMIZE]**? And do you think the Catholic Church should or should not **[INSERT NEXT ITEM]**?

TRENDS PRESENTED FOR CATHOLICS ONLY; PREVIOUS SURVEYS DID NOT ASK THESE QUESTIONS OF CULTURAL CATHOLICS OR EX-CATHOLICS

	Yes, <u>should</u>	No, should <u>not</u>	(VOL.) Don't know/ <u>Refused</u>
a. Allow priests to get married			
May 5-Jun 7, 2015	62	33	5
Feb 14-23, 2014	72	26	3
Mar 13-17, 2013	64	30	6
b. Allow women to become priests			
May 5-Jun 7, 2015	59	35	6
Feb 14-23, 2014	68	28	4
Mar 13-17, 2013	59	35	6
c. Allow Catholics to use birth control			
May 5-Jun 7, 2015	76	19	5
Feb 14-23, 2014	77	17	6
Mar 13-17, 2013	76	18	7
d. Recognize the marriages of gay and lesbian couples			
May 5-Jun 7, 2015	46	46	8
Feb 14-23, 2014	50	43	7
e. Allow divorced Catholics who remarry without getting an annulment to receive communion			
May 5-Jun 7, 2015	62	31	7
f. Allow Catholics who are living with a romantic partner without being married to receive communion			
May 5-Jun 7, 2015	61	34	5

ASK IF CATHOLIC CONNECTED:

Q.J32 Regardless of what you'd like to see, how likely do you think each of the following is to happen in the next 35 years or so, that is by the year 2050. (First,) How likely do you think it is that **[INSERT IN SAME ORDER AS Q.J31]**? Do you think this will definitely happen, will probably happen, will probably NOT happen, or will definitely not happen, in about the next 35 years or so? How about **[INSERT NEXT ITEM]**? **[READ AS NECESSARY:** Do you think this will definitely happen, will probably happen, will probably NOT happen, or will definitely not happen, in the next 35 years or so?]

	-----Will happen-----			-----Will not happen-----			(VOL.) DK/Ref
	<u>Total</u>	<u>Def- initely</u>	<u>Probably</u>	<u>Total</u>	<u>Def- initely</u>	<u>Probably</u>	
May 5-Jun 7, 2015							
a. the Catholic Church will allow priests to marry							
Catholic	46	8	38	52	16	36	3
Cultural Catholic	54	13	41	42	10	32	4
Ex-Catholic	43	9	34	50	10	40	7
b. the Catholic Church will ordain women as priests							
Catholic	41	6	35	56	16	40	3
Cultural Catholic	53	10	43	44	11	33	4
Ex-Catholic	40	10	30	54	13	41	6
c. the Catholic Church will change its position on family planning to allow birth control							
Catholic	59	8	51	37	10	27	4
Cultural Catholic	67	16	51	29	5	23	5
Ex-Catholic	63	13	50	30	2	27	7
d. the Catholic Church will recognize the marriages of gay and lesbian couples							
Catholic	36	6	30	62	21	41	3
Cultural Catholic	41	9	32	56	19	37	3
Ex-Catholic	39	10	29	57	17	40	4
e. the Catholic Church will allow divorced Catholics who have remarried without getting an annulment to receive communion							
Catholic	54	9	46	42	11	31	4
Cultural Catholic	65	11	53	30	7	24	5
Ex-Catholic	60	12	48	33	7	26	7
f. the Catholic Church will allow Catholics who are living with a romantic partner without being married to receive communion							
Catholic	56	11	45	41	10	31	3
Cultural Catholic	63	12	50	33	4	28	5
Ex-Catholic	60	10	51	33	7	26	6

BASED ON CATHOLIC (IN RELIG):

Q.J32 Regardless of what you'd like to see, how likely do you think each of the following is to happen in the next 35 years or so, that is by the year 2050. (First,) How likely do you think it is that **[INSERT IN SAME ORDER AS Q.J31]**? Do you think this will definitely happen, will probably happen, will probably NOT happen, or will definitely not happen, in about the next 35 years or so? How about **[INSERT NEXT ITEM]**? **[READ AS NECESSARY:** Do you think this will definitely happen, will probably happen, will probably NOT happen, or will definitely not happen, in the next 35 years or so?]

TRENDS PRESENTED FOR CATHOLICS ONLY; PREVIOUS SURVEYS DID NOT ASK THESE QUESTIONS OF CULTURAL CATHOLICS OR EX-CATHOLICS

	-----Will happen-----			-----Will not happen-----			(VOL.) DK/Ref
	Total	<i>Def- initely</i>	<i>Probably</i>	Total	<i>Def- initely</i>	<i>Probably</i>	
a. the Catholic Church will allow priests to marry							
May 5-Jun 7, 2015	46	8	38	52	16	36	3
Feb 14-23, 2014	51	8	43	47	13	35	2
Mar 13-17, 2013 ⁴	39	7	32	57	18	39	4
TREND FOR COMPARISON:							
May, 1999 ⁵	43	6	36	54	22	33	3
b. the Catholic Church will ordain women as priests							
May 5-Jun 7, 2015	41	6	35	56	16	40	3
Feb 14-23, 2014	42	6	36	56	16	40	3
Mar 13-17, 2013	37	6	31	60	17	44	3
TREND FOR COMPARISON:							
May, 1999	45	6	39	54	15	39	1
c. the Catholic Church will change its position on family planning to allow birth control							
May 5-Jun 7, 2015	59	8	51	37	10	27	4
Feb 14-23, 2014	56	10	46	40	8	32	4
Mar 13-17, 2013	53	8	46	44	10	34	3
d. the Catholic Church will recognize the marriages of gay and lesbian couples							
May 5-Jun 7, 2015	36	6	30	62	21	41	3
Feb 14-23, 2014	36	6	30	63	23	39	1
e. the Catholic Church will allow divorced Catholics who have remarried without getting an annulment to receive communion							
May 5-Jun 7, 2015	54	9	46	42	11	31	4
f. the Catholic Church will allow Catholics who are living with a romantic partner without being married to receive communion							
May 5-Jun 7, 2015	56	11	45	41	10	31	3

⁴ In March 2013, question asked whether this would happen in "the next 40 years."

⁵ In May 1999 survey, the question began, "Now I'm going to read you a list of things that may or may not happen in the next 50 years. Please tell me how likely you think it is that each will happen."

ASK IF CATHOLIC OR CULTURAL CATHOLIC:

On another subject...

Q.K1 To you personally, is being Catholic **[INSERT; RANDOMIZE: mainly a matter of religion [OR] mainly a matter of ancestry [OR] mainly a matter of culture]**?

TO BE COMPLETED BY INTERVIEWER IF R VOLUNTEERS TWO RESPONSES IN Q.K1:

Q.K1a **[DO NOT READ TO RESPONDENT; INDICATE WHICH TWO RESPONSES THE RESPONDENT NAMED]**

May 5-Jun 7 2015	<u>Catholic</u>	<u>Cultural Catholic</u>
Mainly a matter of religion [OR]	38	27
Mainly a matter of ancestry [OR]	28	37
Mainly a matter of culture [OR]	21	25
All of these (VOL.)	6	3
Two of these (VOL.)	3	3
Religion and ancestry (VOL.)	1	*
Religion and culture (VOL.)	1	2
Ancestry and culture (VOL.)	1	1
Other/none of these (VOL.)	3	2
Do not think of myself as Catholic (VOL.)	0	2
Don't know/refused (VOL.)	2	2

ASK IF CATHOLIC BY RELIGION (IN RELIG) AND ATTENDS SERVICES AT LEAST SELDOM (IN ATTEND), OR NOT CATHOLIC BY RELIGION (IN RELIG) BUT ATTENDS CATHOLIC MASS (IN QJ5):

Q.K5 About how often do you go to confession with a Catholic priest, if at all? Would you say at least once a month, several times a year, once a year, less than once a year, or never?

May 5-Jun 7, 2015	<u>Catholic</u>	<u>Cultural Catholic</u>	<u>Ex-Catholic</u>
Attends Catholic Mass at least occasionally	95	47	17
<i>Goes to confession...</i>			
At least once a month	7	1	0
Several times a year	14	1	1
Once a year	21	4	1
Less than once a year	23	9	1
Never	28	33	14
Don't know/Refused (VOL.)	2	0	*
<i>Undesignated</i>	*	0	0
Does not attend Catholic Mass/not asked ⁶	5	53	83

⁶ Respondents in the "not asked" category did not receive this question because they already established that they do not attend Catholic Mass (in ATTEND or in QJ5).

ASK IF CATHOLIC BY RELIGION (IN RELIG) AND ATTENDS SERVICES AT LEAST SELDOM (IN ATTEND), OR NOT CATHOLIC BY RELIGION (IN RELIG) BUT ATTENDS CATHOLIC MASS (IN QJ5):

Q.K12 When you attend Catholic Mass, how often do you receive communion? Every time, most of the time, some of the time, or never?

May 5-Jun 7, 2015	<u>Catholic</u>	<u>Cultural Catholic</u>	<u>Ex-Catholic</u>
Attends Catholic Mass at least occasionally	95	47	17
<i>Receives communion...</i>			
Every time	43	15	4
Most of the time	13	3	1
Some of the time, or	21	9	3
Never	17	21	8
Don't know/Refused (VOL.)	1	*	*
<i>Undesignated</i>	*	0	0
Does not attend Catholic Mass/not asked ⁷	5	53	83

ASK IF CATHOLIC CONNECTED:

Q.K15 This year, did you happen to give something up or do something extra for Lent, or not?

May 5-Jun 7 2015	<u>Catholic</u>	<u>Cultural Catholic</u>	<u>Ex-Catholic</u>
Yes	47	33	12
No	52	64	86
Don't know/Refused (VOL.)	2	2	2

ASK IF CATHOLIC CONNECTED:

Q.K30 If you were seriously ill, would it be important to you to receive the sacrament of the Anointing of the Sick from a Catholic priest, or not?

May 5-Jun 7 2015	<u>Catholic</u>	<u>Cultural Catholic</u>	<u>Ex-Catholic</u>
Yes	84	41	9
No	15	57	89
Don't know/Refused (VOL.)	1	2	2

ASK IF CATHOLIC CONNECTED:

Q.K32 Do you ever participate in Catholic activities because it is important to your family or close friends, even if you don't personally believe in them, or not?

May 5-Jun 7 2015	<u>Catholic</u>	<u>Cultural Catholic</u>	<u>Ex-Catholic</u>
Yes	56	63	46
No	42	36	54
Don't know/Refused (VOL.)	3	1	*

⁷ Respondents in the "not asked" category did not receive this question because they already established that they do not attend Catholic Mass (in ATTEND or in QJ5).

ASK IF CATHOLIC OR CULTURAL CATHOLIC:

Q.N3 Please tell me how important each of the following is to what being Catholic means TO YOU PERSONALLY. First **[INSERT; RANDOMIZE]**. Is that essential, OR important but NOT essential, OR not an important part of what being Catholic means TO YOU PERSONALLY? Next, **[INSERT NEXT ITEM]**. **[READ FOR SECOND AND THIRD ITEMS, THEN AS NECESSARY: Is that essential, OR important but NOT essential, OR not an important part of what being Catholic means TO YOU PERSONALLY? [INTERVIEWER NOTES: IF RESPONDENT SAYS "important," PROBE TO CLARIFY WHETHER THAT'S ESSENTIAL, IMPORTANT BUT NOT ESSENTIAL, OR NOT IMPORTANT; NOTE ALSO THAT THE QUESTION IS ABOUT WHAT IT MEANS TO BE CATHOLIC, NOT JUST WHAT'S IMPORTANT TO THE RESPONDENT – EMPHASIZE AS NECESSARY THAT WE ARE INTERESTED IN "what being Catholic means TO YOU PERSONALLY."]**

	Essential part of what being Catholic means to you <u>personally</u>	Important but not <u>essential</u>	Not an important part of what being Catholic means to you <u>personally</u>	(VOL.) <u>DK/Ref.</u>
May 5-Jun 7, 2015				
a. Receiving the sacraments				
Catholic	54	35	9	2
Cultural Catholic	32	36	28	4
b. Belief in Jesus' actual resurrection from the dead				
Catholic	67	26	5	2
Cultural Catholic	57	25	15	3
c. Working to help the poor and needy				
Catholic	62	35	2	1
Cultural Catholic	59	31	7	2
d. Being part of a Catholic parish				
Catholic	42	39	17	2
Cultural Catholic	15	38	45	3
e. Opposing abortion				
Catholic	33	34	28	6
Cultural Catholic	24	23	47	6
f. Being open to having children				
Catholic	41	41	16	2
Cultural Catholic	30	36	31	4
g. Working to address climate change				
Catholic	29	38	29	4
Cultural Catholic	31	32	35	2
h. Devotion to Mary as the virgin mother of God				
Catholic	54	34	10	2
Cultural Catholic	33	31	31	4
i. Having a personal relationship with Jesus Christ				
Catholic	68	26	4	2
Cultural Catholic	60	26	12	3

QN3 continued

	Essential part of what being Catholic means to you <u>personally</u>	Important but not <u>essential</u>	Not an important part of what being Catholic means to you <u>personally</u>	(VOL.) <u>DK/Ref.</u>
j. Celebrating feast days or festivals that are part of your national or ethnic heritage				
Catholic	34	46	18	2
Cultural Catholic	25	42	30	3

ASK IF CATHOLIC OR CULTURAL CATHOLIC:

Q.N3w And just in your own words, is there anything I haven't mentioned that is an essential part of what being Catholic means TO YOU PERSONALLY? **[RECORD VERBATIM RESPONSE. IF RESPONDENT SAYS "no," DO NOT PROBE FURTHER; IF RESPONDENT SAYS "yes" AND DOES NOT ELABORATE, PROBE ONCE WITH "could you tell me what that is?"; IF MORE THAN ONE MENTION RECORD UP TO THREE RESPONSES IN ORDER OF MENTION, BUT DO NOT PROBE FOR ADDITIONAL MENTIONS]**

NOTE: RESULTS DO NOT SUM TO 100% OR TO SUBTOTALS INDICATED BECAUSE MULTIPLE RESPONSES WERE PERMITTED.

	<u>Catholic</u>	<u>Cultural Catholic</u>
NET General Christian beliefs (not specific to Catholicism)	7	3
Belief in Jesus/God	5	2
Having faith	1	0
Following the Bible	*	*
Believing in salvation or the afterlife	*	*
NET Lived religion/being a good person	7	6
Following the golden rule/kindness/empathy	3	4
Doing the right thing/being a good person/leaving the world a better place	2	2
Tolerance/understand/respecting others	2	1
Helping others in need/less fortunate	*	1
Be the best person you can be/be true to yourself	*	0
NET Traditionally Catholic beliefs/practices	2	1
Catholic beliefs/practices, e.g. believing in transubstantiation/Mary/liturgy	1	*
Receiving sacraments/importance of sacraments	1	*
Catholic Church is the original church/important to follow original/traditional Catholic doctrine	1	*
Following church leadership (e.g. priests, bishops, pope)	*	0
NET Following a Catholic lifestyle/promoting Catholic faith/doctrine/values within family/community	2	1
Participating in the Catholic community/feeling of community that comes with being Catholic	1	*
Importance of family/raising children in Catholic faith	1	*
Importance of Catholic education	*	*
NET Civic involvement/social justice/political issues	*	1
Social justice issues	*	1
Religious issues tied to politics	*	*
Civic involvement	*	0
NET Other	3	1
Following Catholic faith but not necessarily attending Mass/following church doctrine	1	*
Other	2	*
Unclear	3	3
Don't know/Refused	*	0
No	75	83
Don't know/Refused	1	2

ASK IF CATHOLIC BY RELIGION (IN RELIG):

Q.N12 Some people tell us **[INSERT; RANDOMIZE]**. Others say **[INSERT OTHER ITEM]**. Which of these comes closest to your view?

BASED ON CATHOLICS

May 5-Jun 7

2015

70	That no matter what, they could never leave the Catholic Church
26	That they could imagine leaving the Catholic Church someday
4	Don't know/Refused (VOL.)
*	<i>Undesignated</i>

ASK IF CATHOLIC BY RELIGION (IN RELIG) AND RAISED CATHOLIC (IN QH3):

Q.N14 Would you say there was ever a time in your life when you didn't consider yourself Catholic?

BASED ON CATHOLICS

May 5-Jun 7

2015

91	NET raised Catholic
73	Lifelong Catholic
17	Once left Catholic church
*	Don't know/Refused (VOL.)
*	<i>Undesignated</i>
9	Not raised Catholic

ASK IF RAISED CATHOLIC (IN QH3) AND NOT CURRENTLY CATHOLIC BY RELIGION (IN RELIG):
 Q.N20 You mentioned that you were raised Catholic, but do not currently identify your religion as Catholic.
 Just in your own words, what is the main reason that you are no longer Catholic?

	Cultural Catholic, raised Catholic	Ex- Catholic
NET Religious institutions/practices/people	45	41
Previous religion too strict/restrictive/too much guilt/fear/too many rules	8	2
Found religion they liked better; wanted/looking for something different/more welcoming	7	4
Unhappy in/with previous religion/church; didn't like it/disagreed with it/something missing	6	6
Because of priest sex abuse/how church handled sex abuse/scandals	5	3
Disagree over political or social issues; politics in general	5	3
Hypocrisy/corruption/deception/lies/contradictions	3	7
Saints worship/Mary/idolatry	3	2
Disagree with policies (i.e. women priests, priests marrying, divorce, baptism, etc.)	3	3
Previous religion boring/current religion more lively/exciting	3	*
Church was unwelcoming/judgmental/exclusionary	2	1
Don't need organized religion (in general/to be religious/to be a good person)	2	1
Didn't like practices/Mass/worship services, general	2	2
Dissatisfied with leadership/too bureaucratic	1	1
Church is too traditional/outdated/out of touch/close minded	1	2
Only care about money/misuse of money	1	2
Bad experience	*	2
Don't like organized religion; negative view of religion	*	2
Don't help people; don't help the poor	0	1
Don't like/need priests/mediators to talk to God; don't like/agree with concept of confession	0	2
Religious institutions/practices/people, other	*	1
NET Personal spirituality	18	27
Stopped believing/practicing/don't believe; started questioning/lost faith/don't/no longer believe in God	5	12
Religion doesn't make sense to me/is irrelevant to me/doesn't speak to me/interest me	4	2
Found Jesus/learned about Jesus/was born again/learned about or desired personal relationship with God/Jesus	2	4
Grew up/started thinking for oneself/only in religion b/c of parents/family/went to Catholic school	2	6
My personal preference/my own point of view/beliefs	2	1
Started reading/studying Bible	2	3
Don't really follow it; not committed	1	1
God called/spoke to them/touched them/experienced God/closer to God	1	0
Religion is man-made; don't believe in/have faith in men	*	*
Personal spirituality, other	1	*
NET Religious beliefs/teachings	7	6
More focus on Bible/word of God/truth in current religion	1	1
Other issues with beliefs/teachings/scriptural interpretation in general	7	5
NET Family/relationships	6	5
I was divorced/excommunicated/couldn't get an annulment/someone in family was divorced	3	1

QN20 continued

	Cultural Catholic, raised <u>Catholic</u>	Ex- Catholic <u>Catholic</u>
Because of family/family member	1	1
Because of a marriage/spouse/partner	1	2
Family/relationships, other	2	1
NET New circumstances	1	1
Moved/location/convenience	1	1
New circumstances, other	0	*
NET Other reasons	26	19
Just stopped going/practicing/don't attend anymore/drifted away/not religious	9	6
All/many religions have some value/truth/no single religion is right	4	2
No particular reason; just changed/things change; I am [religion]	3	1
No time/scheduling conflict	3	0
Because of education/science	2	2
Didn't leave/change/don't see it as a change	1	0
Never really practiced in the first place; didn't have religion	0	1
Other	3	7
Unclear	5	6
Don't know/Refused	4	2
Sample size	189	413

ASK IF RAISED CATHOLIC (IN QH3) AND NOT CURRENTLY CATHOLIC BY RELIGION (IN RELIG):

Q.N21 Would you say you could see yourself returning to the Catholic Church, or is this not something you see yourself doing?

	Cultural Catholic, raised <u>Catholic</u>	Ex- Catholic <u>Catholic</u>
May 5-Jun 7 2015		
Could see themselves returning to Catholic Church	43	8
Not something they see themselves doing	52	89
Don't know/Refused (VOL.)	4	3
Sample size	189	413

ASK ALL:

On another subject,

Q.P25 Do you believe in the concept of sin, that is that there are actions or deeds that can be offensive to God, or not?

May 5-Jun 7

2015

78	Yes, believe in sin
19	No, do not believe in sin
3	Don't know/Refused (VOL.)

ASK IF BELIEVES IN SIN:

Q.P27 Do you personally think it is a sin to **[INSERT; RANDOMIZE]**, or is this not a sin? And do you personally think it is a sin to **[INSERT NEXT ITEM]**, or is this not a sin? How about to **[INSERT NEXT]**? **[READ IF NECESSARY: Do you personally think it is a sin to [INSERT ITEM], or is this not a sin?]**

BASED ON TOTAL

	Yes, is a <u>sin</u>	No, is not a <u>sin</u>	(VOL.) <u>Depends</u>	(VOL.) <u>DK/Ref.</u>	Does not believe <u>in sin</u>
a. engage in homosexual behavior May 5-Jun 7, 2015	45	29	1	4	22
b. live with a romantic partner without being married May 5-Jun 7, 2015	36	40	1	1	22
c. use contraceptives May 5-Jun 7, 2015	10	63	2	4	22
d. get a divorce May 5-Jun 7, 2015	19	51	7	2	22
e. have an abortion May 5-Jun 7, 2015	48	22	6	3	22
NO ITEM f					
g. use electricity, gasoline, and other forms of energy without concern for your impact on the environment May 5-Jun 7, 2015	19	56	2	3	22
h. drink alcohol May 5-Jun 7, 2015	15	58	4	1	22
i. live in a house that is much larger than your family needs May 5-Jun 7, 2015	11	64	2	2	22
j. spend money on luxuries without also giving to the poor May 5-Jun 7, 2015	35	38	2	3	22
ASK ITEM k IF CATHOLIC CONNECTED					
k. get remarried after a divorce without first getting an annulment May 5-Jun 7, 2015					
Catholic	35	49	2	3	11
Cultural Catholic	23	55	1	3	19
Ex-Catholic	22	43	2	1	32

NOTE: QUESTIONS ON MARITAL STATUS, MARITAL HISTORY AND COHABITATION HISTORY ARE GROUPED TOGETHER HERE FOR CLARITY OF PRESENTATION. HOWEVER, DURING INTERVIEWS, THESE QUESTIONS WERE INTERSPERSED THROUGHOUT THE QUESTIONNAIRE AND WERE NOT ASKED IN THIS ORDER. SEE QUESTIONNAIRE FOR EXACT QUESTION PLACEMENT.

ASK ALL:

MARITAL Are you currently married, living with a partner, divorced, separated, widowed, or have you never been married? **[IF R SAYS "SINGLE," PROBE TO DETERMINE WHICH CATEGORY IS APPROPRIATE]**

ASK IF NOT MARRIED OR LIVING WITH A PARTNER (IN MARITAL):

LWP1 And are you currently living with a romantic partner, or not?

ASK IF LIVING WITH PARTNER (IN MARITAL):

Q.T2 Have you ever been married?

ASK IF EVER MARRIED (IN MARITAL OR QT2) AND NOT CURRENTLY DIVORCED (IN MARITAL):

Q.T4 Have you ever been divorced?

ASK ALL NOT LIVING WITH A PARTNER (IN MARITAL OR LWP1):

LWP2 Have you ever lived together with a romantic partner without being married, or not?

ASK IF EVER LIVED WITH A PARTNER & MARRIED (IN LWP2 AND MARITAL):

LWP3 And was that your current spouse or someone else?

SUMMARY TABLES, COHABITATION HISTORY: BASED ON TOTAL

May 5-Jun 7

2015

51	Ever lived with a partner
12	Currently living with a partner
39	Not currently living with a partner
*	Don't know if currently living with a partner
49	Never lived with a partner
*	Don't know/Refused (VOL.)

May 5-Jun 7

2015

47	NET Currently married
25	Never lived with a partner
22	Ever lived with a partner
15	Lived with current spouse before married
4	Lived with someone else
3	Both (VOL.)
*	Don't know/Refused (VOL.)
52	NET Not married
1	Don't know/Refused (VOL.)

SUMMARY TABLE, MARITAL HISTORY: BASED ON TOTAL

May 5-Jun 7	
<u>2015</u>	
30	Ever been divorced
13	Currently remarried
18	Not currently remarried
69	Never been divorced
34	Currently married
34	Not currently married
1	Don't know/Refused (VOL.)

ASK IF CATHOLIC CONNECTED AND DIVORCED OR PREVIOUSLY DIVORCED (IN MARITAL OR QT4):

Q.T6 Did you or your former spouse seek to have your marriage annulled by the Catholic Church, or not?
[INTERVIEWER NOTE: IF RESPONDENT SAYS THEY HAVE BEEN DIVORCED MORE THAN ONCE, CLARIFY THAT WE ARE INTERESTED IN WHETHER AN ANNULMENT WAS SOUGHT AT ANY TIME OR NOT]

BASED ON CATHOLICS WHO HAVE EVER DIVORCED [N=247]

May 5-Jun 7	
<u>2015</u>	
26	Yes, sought an annulment
74	No, did not seek an annulment
1	Don't know/Refused (VOL.)

ASK IF CATHOLIC CONNECTED AND DID NOT SEEK AN ANNULMENT (IN QT6):

Q.T7 Just in your own words, what is the main reason you did not seek an annulment from the Catholic Church?

BASED ON CATHOLICS WHO HAVE BEEN DIVORCED AND DID NOT SEEK AN ANNULMENT [N=170]

NOTE: RESULTS DO NOT SUM TO 100% OR TO SUBTOTALS INDICATED BECAUSE MULTIPLE RESPONSES WERE PERMITTED.

	<u>Catholic</u>
NET Didn't see it as necessary/didn't want to	43
Did not believe annulment was necessary; not important	28
No plan to remarry	5
Did not want to end marriage/deny it existed	4
No particular reason/just didn't/didn't want to	3
Ex-spouse died after divorce	2
None of the Catholic Church's business/didn't care what Church said	1
Did not know they were supposed to	1
NET Not Catholic/not married in Catholic Church	27
Not married in Catholic Church; marriage wasn't recognized by Church	21
Respondent/spouse not Catholic; not practicing at the time	6
NET Process is too expensive/complicated	10
Process is too expensive; shouldn't have to pay	7
Process is too complicated/takes too long	4
NET Other reasons	12
Did not think annulment would be granted	5
Other	7
Don't know/Refused	9

ASK IF MARRIED (IN MARITAL) AND CATHOLIC CONNECTED

Q.U2 Were you and your spouse married in the Catholic Church, or not? **[INTERVIEWER NOTE: IF RESPONDENT SAYS THEY HAVE BEEN MARRIED MORE THAN ONCE, CLARIFY THAT WE ARE ASKING ABOUT THEIR CURRENT MARRIAGE]**

ASK IF NO OR DON'T KNOW (IN QU2):

Q.U3 Was your marriage later blessed, or convalidated, by the Catholic Church, or not?

BASED ON MARRIED AND CATHOLIC CONNECTED:

May 5-Jun 7 2015	<u>Catholic</u>	Cultural <u>Catholic</u>	Ex- <u>Catholic</u>
Yes, married in Catholic Church	68	26	15
No, not married in Catholic Church ⁸	32	74	85
Yes, marriage later convalidated	6	4	3
No, marriage not later convalidated	25	68	82
Don't know Refused (VOL.)	1	2	*
Sample size	546	215	226

⁸ Includes those who responded "don't know" or did not answer in QU2.