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*Marriage in the Catholic Church:  
A Survey of U.S. Catholics*

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# ***Marriage in the Catholic Church: A Survey of U.S. Catholics***

## **Executive Summary**

In April 2007 the Committee on Marriage and Family Life of the United States Conference of Catholic Bishops (USCCB) commissioned the Center for Applied Research in the Apostolate (CARA) at Georgetown University to conduct a survey of U.S. adult Catholics on several issues regarding the sacrament of marriage. Survey topics included: (1) awareness of and understanding of Catholic Church teaching on marriage, (2) general attitudes about marriage, and (3) personal experiences of marriage preparation, the sacrament of marriage, and daily married life. The survey was designed to assist the Committee's implementation of the National Pastoral Initiative for Marriage. The results will assist the Committee in shaping messages for the Initiative. It will identify the best ways to reach Catholics, and identify potential knowledge gaps within the Catholic population regarding understandings of marriage in the Church as well as important sub-group differences within the Catholic population regarding different aspects of marriage. In June 2007 CARA completed the survey with 1,008 self-identified adult Catholics via Knowledge Networks, a leading Internet polling firm.<sup>1</sup> A survey with this number of respondents has a margin of sampling error of  $\pm 3.1$  percentage points. As a rule of thumb, every 1 percentage point of the adult Catholic population is approximately equivalent to 500,000 persons.<sup>2</sup>

### ***Sub-Group Differences: Generation, Mass Attendance, and Gender***

Throughout the report there are consistent differences noted in the responses to the survey made by sub-groups of respondents. The three most important of these subgroups are defined by generation, Mass attendance, and gender.

Various social scientific studies of contemporary Catholics have revealed important differences among generations. Older Catholics, especially those who came of age prior to Vatican II, are typically more involved in Church life and more frequently attend Mass than younger generations of Catholics. In general, they tend to score higher on most survey items that measure "commitment" to Catholicism. Knowledge about the Catholic faith also varies by generation and is frequently greatest among older Catholics. However, this depends on the topic. For example, knowledge of theology and Church rules is usually higher among older Catholics, but knowledge of the Bible may be greatest among younger generations. Agreement with Church teachings is, again, often relatively high among the oldest Catholics, the Pre-Vatican II Generation (born before 1943). To a lesser extent this is also true of the Millennial Generation, Catholics (born after 1981) currently in their mid-twenties and younger. Agreement with Church teaching is sometimes lowest among the generation of Catholics who came of age during the

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<sup>1</sup> The response rate for the survey was 74 percent. Thus, nearly three quarters of the Knowledge Networks panel members invited to take the survey completed it.

<sup>2</sup> CARA Catholic Polls (CCP) consistently estimate that between 22 and 23 percent of the adult population in the U.S. self identifies as Catholic. Taking this proportion of the most recent Census Bureau estimates for the size of the U.S. adult population we estimate that 1 percent of adult Catholic population is approximately equivalent to 500,000 persons.

changes associated with Vatican II (born between 1943 and 1960) and among Post-Vatican II Generation Catholics (born 1961 to 1981) though this too depends on the teaching in question.

To some extent, findings from this survey echo the general tendencies described above. When respondents are asked abstractly how familiar they are with Church teaching on marriage, differences among the generations are quite small, with the Pre-Vatican Generation just slightly more likely than others to describe themselves as “very” familiar. However when presented with specific teachings and statements about marriage, the likelihood that one has heard them represented as Catholic teachings increases sharply with age. The Pre-Vatican II Generation is most likely to agree with the statement that “marriage is a vocation.” They, along with the Millennial Generation, are also most likely to agree that marriage is a calling from God and that marriage is a lifelong commitment. Among Catholics who have ever been married, members of the Vatican II Generation are most likely to have ever divorced. (Though it should be noted that this could conceivably change as members of the younger generations move further into middle age). Members of the Vatican II and Post-Vatican II generations are most likely to view divorce as acceptable “in all cases.” Members of the Pre-Vatican II Generation are more likely than younger generations of Catholics to say that their views of marriage have been “very” formed by their Catholic faith. Members of the Millennial Generation are most likely to say that their views of marriage have been “very” informed by their own family experience and background.

Frequency of Mass attendance is a strong indicator of the general importance of Catholicism in a person’s life and of his or her level of commitment to living out the faith. Consequently, breaking down survey responses by frequency of attendance consistently reveals strong differences among Catholics. In general, the more frequently one attends Mass, the more frequently he or she participates in other Church or religious activities, the greater his or her knowledge about the Catholic faith, the greater his or her awareness of current events in the Church, and the greater his or her adherence to Church teachings.

Among respondents to the survey, those who attend Mass every week are six times as likely as those who rarely or never attend to report that their view of marriage has been “very” informed by their Catholic faith. They are also more than two and a half times as likely to describe themselves as “very” familiar with Church teaching on marriage. These two tendencies are manifest in the fact that frequent Mass attenders are considerably more likely than infrequent attenders to find their views of marriage consistent with a number of statements that align with the Catholic view of marriage: for example, that marriage is a vocation, that marriage is a lifelong commitment, that marriage contributes to the common good of society, that married love reveals God, and that the sacrament of marriage extends beyond the wedding day.

As with previous research, the survey finds a strong relationship between frequency of Mass attendance and various aspects of marital status. Among those who are currently married, the likelihood of having a spouse who is a fellow Catholic increases with frequency of Mass attendance. Among those who have ever been married, those who rarely or never attend Mass are most likely to have been divorced. Note, however, that it cannot automatically be concluded that commitment to or involvement in the Church produces stronger marriages. Because of the

Church's teachings about remarriage without an annulment, going through a divorce may cause some formerly active Catholics to become alienated from Church life.<sup>3</sup>

Compared to generation and frequency of Mass attendance, gender is less often a source of important distinctions among Catholics. Women are, on average, slightly more committed to their Catholic faith than men—a fact that reflects gender differences in religiosity among the society at large. However these and corresponding differences on knowledge of the faith and agreement with Church teaching tend to be relatively small. The same is generally true of gender differences among respondents to the present study. There are few differences between women's and men's familiarity with Church teaching on marriage, and those that exist tend to be small. However, women are slightly more likely than men to express interest in learning more about topics related to Church teaching on marriage. Women are slightly more likely than men to say their understanding of the sacrament of marriage is closely reflected in a few statements that reflect the Church's theology of marriage, including that married love reveals God, that married love brings the husband and wife closer together and therefore closer to God, that the sacrament of marriage extends beyond the wedding day, and that married love helps the couple care for others beyond their family. Women are more likely than men to say their Catholic faith has informed their view of marriage. However, they are also more likely than men to say that family experience and background, civil law, and popular culture have each informed their view of marriage.

Major findings from the study are summarized below.

### ***Marital Status and Family***

- Fifty-three percent of adult Catholics (age 18 and older) are currently married. Twenty-five percent have never been married. Thirteen percent are divorced or separated (12 percent divorced and 1 percent separated). Five percent are widowed and 4 percent are currently unmarried and living with a partner. These proportions are generally similar to those for the U.S. population as a whole.
- Two-thirds of currently married Catholics were married in the Church. One in 20 were not married in the Church but had their marriage convalidated by the Church.<sup>4</sup> The remaining three in ten married respondents indicate that they neither married in the Church nor had their marriage convalidated. Those in the Pre-Vatican II Generation are especially likely to say that they were married in the Church (84 percent, compared to 58 percent of Vatican II Generation respondents and 60 percent of Post-Vatican II and Millennial generation respondents).
- Twenty-three percent of adult Catholics have gone through a divorce. Eleven percent of adult Catholics have divorced and are currently either remarried, living with a partner, or

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<sup>3</sup> See Hout, (2000) "Angry and Alienated: Divorced and Remarried Catholics in the United States." *America*, December 16, pp. 10-12.

<sup>4</sup> Those married outside the Catholic Church (e.g., in a civil ceremony) may seek to have their marriage convalidated. Many refer to this as having their marriage "blessed." The convalidation process, which can vary by diocese and by circumstance, allows for the marriage to be recognized and validated by the Catholic Church.

widowed. These proportions are generally similar to those for the U.S. population as a whole.

- Seventy-two percent of married Catholics have a Catholic spouse. Unmarried Catholics who are living with a partner are significantly less likely to indicate that the person they are living with is Catholic (49 percent).
- Catholics who have divorced or who are currently separated are significantly less likely than currently married Catholics to have been married in the Church (45 percent compared to 65 percent).
- Only 15 percent of divorced Catholics have sought an annulment. Of those who have, 49 percent had the request granted.
- On average, adult Catholics have had two children. Thirty-two percent have not had any children. Excluding those who have never been married, more frequent Mass attenders have more children than less frequent Mass attenders. Among Catholics who have married at some point, the average number of children for Catholics who are attending Mass weekly is about three (2.9). In comparison, the average number of children for those who attend Mass once or twice a year or rarely or never is less than two (1.6 and 1.8, respectively).

### ***Catholic Teaching about Marriage***

- Seven in ten Catholics describe themselves as at least “somewhat familiar” with Catholic teaching on marriage, with about one-third saying they are “very familiar.” The more frequently Catholics attend Mass, the more likely they are to say they are familiar with Church teaching on marriage. This is consistent with previous research showing that frequent Mass attendees (weekly or more) tend to be more aware of and knowledgeable about many aspects of Church life and Church teaching.
- Perhaps because they are already relatively familiar with Church teaching on marriage, only a minority of Catholics (30 percent or fewer) describe themselves as being even “somewhat” interested in learning more about each of several specific aspects of Church teaching on marriage. Catholics are most likely to be at least “somewhat” interested in learning more about Church teachings regarding commitment, fidelity, and faithfulness (30 percent); divorce, annulment, and remarriage (26 percent); and interfaith marriage (25 percent).
- Most Catholics say they have heard each of the following accurate statements regarding Church teachings: that marriage between two baptized people is a sacrament (71 percent), that openness to children is essential to marriage (71 percent), and that the Church does not consider a civil marriage after divorce to be sacramentally valid (71 percent). Only a minority of Catholics have heard the following inaccurate statements: that marriage between a Catholic and a non-Christian is considered a sacrament by the Church (31

percent) and that Church teaching is accepting of divorce in cases of marital infidelity (26 percent).

- However, about six in ten Catholics have heard that a non-Catholic spouse must promise to have their children raised Catholic. Of these respondents, eight in ten believe this to be an accurate statement. Thus, overall 47 percent of Catholics have heard this inaccurate statement of Church teaching—that a non-Catholic spouse must make this promise—and believe it to be true.<sup>5</sup>

### *Respondents' Views about Marriage*

- Eighty-four percent of Catholics say that the statement, “the sacrament of marriage extends beyond the wedding day” at least “somewhat closely” reflects their understanding of the sacrament.
- Two-thirds of Catholics (67 percent) report that their views on marriage have been informed at least “somewhat” by their own family background or experience. More than half (55 percent) say their views have been at least “somewhat” informed by Church teaching. The more frequently Catholics attend Mass, the more likely they are to report that their views on marriage have been “very” informed by these two sources. A third or fewer Catholics cite representations of marriage in popular culture (33 percent), civil law traditions (29 percent), or other faiths (22 percent) as being as influential.
- Three-quarters of Catholics agree that a spouse should first and foremost be a soulmate. One-third agree that it is important for spouses to share the same faith. Only about one in ten agree that marriage is an outdated institution or that personal freedom is more important than the companionship of marriage.
- Eighty-seven percent say their views are at least “somewhat” consistent with the idea that marriage is a lifelong commitment. Fewer indicate that their views are at least “somewhat” consistent with the idea that marriage is a calling from God (54 percent) or that it is a vocation (54 percent).
- Respondents were asked the open-ended question, “In your opinion, how is marriage in the Catholic Church distinctive or different from the concepts of marriage in civil law, secular society, or other faith traditions?” Three-quarters of respondents provided a response. The most common themes for these responses regarded the sacramental nature of marriage; the presence of God at the wedding and in the marriage; a stronger, long-lasting commitment; limitations on divorce and remarriage; and more rules and regulations. Some of those responding (15 percent) indicated that they could not identify any distinctive characteristics.

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<sup>5</sup> This has not been the case since the 1983 revised Code of Canon Law.

### ***Preparation for Marriage***

- Among married Catholics who were married in the Church, 90 percent say they recall that they and their spouse met with a Catholic priest before getting married. The most common forms of marriage preparation include a pre-marriage assessment inventory, such as FOCCUS or Prepare (48 percent) or reading of books or brochures provided by the Church (47 percent). Among preparation classes, the most common format used by married Catholics is a class occurring over several nights (36 percent), followed by a weekend marriage preparation program (26 percent) and a one-day program (26 percent).
- Among those currently married Catholics who participated in each of these marriage preparation programs, those most likely to say they found the program to be “very helpful” to their marriage were those in a weekend program (28 percent), those meeting with a Catholic mentor couple (26 percent), and those in classes occurring over several nights (24 percent). Fewer of those who participated in one-day marriage preparation programs (16 percent) or who completed a pre-marriage assessment inventory (18 percent) found these to be “very helpful.” At least six in ten of those who participated in any of the programs listed found their program(s) to be at least “somewhat” helpful to their marriage.
- Eighty-eight percent of divorced or separated Catholics who were married in the Church recall that they met with a priest before marriage (nearly the same percentage as currently married Catholics). The proportions of divorced or separated Catholics who went through various marriage preparation programs and activities are similar to those of married Catholics. However, in some cases, divorced or separated Catholics are *more* likely than Catholics who are currently married to say some of these preparations were “very helpful” to their marriage. For example, 40 percent of divorced or separated Catholics who met with a Catholic mentor couple say this was “very helpful” to their marriage, compared to 26 percent of married Catholics. Divorced or separated Catholics were also more likely than married Catholics to indicate a one-day marriage preparation program was “very helpful” (31 percent compared to 16 percent).
- Two-thirds or more married Catholics discussed the following issues at least “somewhat” with their spouse prior to marriage: trust and commitment, openness to having children, intimacy or sexuality, and family backgrounds or history. Slightly less than half discussed parenting approaches. Divorced and separated Catholics are less likely to have discussed *each* of these topics prior to marriage.

### ***Values That Help Sustain Marriage***

- Five-hundred married respondents (94 percent) provided an answer to the open-ended question, “What three or four values have helped most in sustaining your marriage?” By far the most commonly cited value is trust (52 percent of married respondents answering the question). The second most frequently cited set of values is related to faith, belief, or

spirituality (27 percent), followed by communication (19 percent), and family, children, or parenting (18 percent).

- Many respondents cited the following values as being among the most important to their marriage: honesty (17 percent), commitment (16 percent), respect (13 percent), and fidelity and loyalty (11 percent). Fewer respondents cited the following as core values: working through problems (7 percent), patience (6 percent), compromise, forgiveness, acceptance (6 percent), being friends (5 percent), humor (4 percent), and spending time together (4 percent).

### ***Marital Challenges and Seeking Help***

- Married Catholics tend to report that the biggest challenges they face in their relationship with their spouse are finances (40 percent citing this as having been “somewhat” or “very” challenging), finding quality time as a couple (33 percent), and communication issues (32 percent). Divorced and separated Catholics tend to cite communication issues (58 percent), trust and commitment issues (51 percent), and finances (48 percent).
- Sixty-six percent of married Catholics say they would be at least “a little likely” to ask for help if they had marital troubles (35 percent said they would be “somewhat” or “very” likely to do so). Younger married Catholics are much more likely than older married Catholics to say they would be at least “a little likely” to seek this help if needed. Only 34 percent of divorced or separated Catholics say they *did* seek help for their marital troubles.
- Married Catholics who said they would be at least “a little” likely to seek help for marital troubles say they are most likely to seek this help from family members (51 percent) followed by God or prayer life (50 percent) and friends (48 percent). Twenty-seven percent say they would turn to a marital counselor referred to them by their parish, whereas 41 percent would seek out a therapist referred to them by some other means. Thirty-three percent say they would seek help from a priest or the pastor of their parish. Few married Catholics who would seek help say they would look for this from deacons (7 percent) or lay ministers (4 percent) at their parish.
- Among divorced or separated Catholics who said they sought help for marital troubles, most sought help from a marital counselor who was not referred to them by their parish (71 percent), followed by God or prayer life (49 percent), family members (47 percent), and friends (34 percent). Twenty-five percent of divorced or separated Catholics sought help from a priest or the pastor of their parish and 15 percent went to a marital counselor that they were referred to by their parish.
- Divorced and separated Catholics were most likely to cite Church-sponsored sessions on the following issues and themes as being something that would have helped them at least “somewhat” to avoid or better deal with marital troubles: effective communication (30 percent), balancing family and career (27 percent), and spiritual life (24 percent).

Married Catholics are more likely to say they are currently “somewhat” or “very” interested in Church-sponsored sessions about spiritual life (23 percent), effective communication (20 percent), and balancing family and career (17 percent).

### *Divorce*

- Seventy-six percent of adult Catholics believe divorce to be acceptable in “some cases.” Seventeen percent say divorce is acceptable in “all cases,” and seven percent say it is “not acceptable in any case.” With regard to specific circumstances, Catholics are most likely to believe that divorce is acceptable in instances of physical abuse (96 percent), emotional abuse (92 percent), and infidelity (85 percent). They are least likely to believe it acceptable in cases of disagreement about religion (32 percent) or financial troubles (23 percent).
- Many Catholics who said divorce is “not acceptable in any case” are nonetheless accepting of divorce in particular circumstances. Nearly half or more of those Catholics who said divorce was *not* acceptable “in any case” were accepting of divorce when specifically presented with the cases of physical abuse (68 percent), emotional abuse (58 percent), and infidelity (48 percent).
- Fewer than three in ten Catholics agree “somewhat” or “strongly” that divorce is usually the best solution when a couple can’t seem to work out their marriage problems (29 percent) or that living with a partner before marriage decreases the risk of divorce (27 percent). Seventy-one percent of Catholics agree at least “somewhat” that couples do not take marriage seriously enough when divorce is easily available.

### *Single Catholics*

- Among Catholics who have never married, three-quarters say it is at least “a little likely” that they will marry in the future (25 percent “somewhat likely” and 29 percent “very likely”). Never-married Catholics attending Mass weekly or more often are more likely than those attending a few times a year or less often to say they are “very likely” to be married at some point in their life (41 percent compared to 25 percent).
- The most common reason cited for not having married, among those at least “a little likely” to be married in the future, is “I haven’t met the right person” (62 percent) followed by “I am focused on other aspects of my life” (47 percent), and “I am personally not ready to marry” (37 percent).
- Only 31 percent of never-married Catholics who say they are at least “a little likely” to be married in the future say it is either “somewhat” or “very” important that their spouse be Catholic. Only 46 percent say it is either “somewhat” or “very” important that they be married in the Catholic Church.

- Fifty-four percent say it is “very important” to them that they and a future spouse agree on the number of children they will have. Twenty-one percent indicate this is “somewhat important.” About two thirds of single Catholics are aware if the Church’s teachings regarding openness to children as being essential to marriage (68 percent) and a similar percentage agrees “somewhat” or “strongly” that watching children grow up is life’s greatest joy (66 percent).

# *Marriage in the Catholic Church: A Survey of U.S. Catholics*

## **Introduction**

In April 2007 the Committee on Marriage and Family Life of the United States Conference of Catholic Bishops (USCCB) commissioned the Center for Applied Research in the Apostolate (CARA) at Georgetown University to conduct a survey of U.S. adult Catholics on several issues regarding the sacrament of marriage. Survey topics included: (1) awareness of and understanding of Catholic Church teaching on marriage, (2) general attitudes about marriage, and (3) personal experiences of marriage preparation, the sacrament of marriage, and daily married life. The survey was designed to assist the Committee's implementation of the National Pastoral Initiative for Marriage. The results will assist the Committee in shaping messages for the Initiative. It will identify the best ways to reach Catholics, and identify potential knowledge gaps within the Catholic population regarding understandings of marriage in the Church as well as important sub-group differences within the Catholic population regarding different aspects of marriage. Questions included the following topics:

- General familiarity and specific knowledge about Catholic teaching on marriage
- Interest in learning about Catholic Church teaching on specific aspects of marriage and preferred means of doing so
- Consistency of respondents' own views with various statements about marriage
- View of the acceptability of divorce, both generally and in specific circumstances
- General attitudes about marriage and divorce and influences on these attitudes
- Opinion of whether the Catholic view of marriage is distinctive in comparison to secular or other religious viewpoints
- Whether those who are married were married in the Catholic Church or had their marriage convalidated
- Experiences of Catholic marriage preparation and its perceived helpfulness among those who were married in the Church
- Marriage-related issues discussed with one's spouse prior to marriage
- Frequency of attending Mass and participating in other religious and service activities with one's spouse
- Types of challenges experienced in one's marital relationship

- Whether one has sought help for marital troubles—or whether one would do so should such troubles arise—and sources one has or would turn to for help
- Interest in Church-sponsored sessions for married couples on various topics
- Values that have helped sustain one’s marriage

In June 2007 CARA polled 1,367 adult self-identified Catholics via Knowledge Networks, a leading Internet polling firm. Responses were received from 1,008 of these individuals, providing a margin of sampling error of  $\pm 3.1$  percentage points.<sup>6</sup> Knowledge Networks has assembled a large national sample of households. Its panel (the set of participating households) has been assembled by regular random telephone survey methods and closely approximates the known demographic characteristics of the U.S. population.<sup>7</sup> The panel is updated on a quarterly basis. Those persons who are sampled and asked to join the Knowledge Networks panel receive subsidized Internet access and other incentives. For those who do not own computers, Knowledge Networks provides a television-based Internet system (MSN TV) for free. These services are supplied in exchange for an agreement that panel members will take part in a number of different Knowledge Networks surveys. These steps ensure that the Knowledge Networks panel is as reflective as possible of the national population and that it is not biased towards only those who have pre-existing access to the Internet.

For this survey, CARA requested 1,000 completed questionnaires from a sample of adult Catholics in the Knowledge Networks panel. Typically, Knowledge Networks polls that require a two-week turnaround time obtain a response rate of 70 percent. Panel members previously identified as Catholic were e-mailed the survey on June 13, 2007. The poll was closed on June 25, 2007. Responses were received from 1,008 individuals, an overall response rate of 74 percent.

All results presented in the body of this report have been calculated using statistical weights. The weights, calculated by Knowledge Networks, adjust for aspects of panel design and survey methodology that depart from true random sampling. More importantly for current purposes, the weights also adjust results to better reflect estimated demographic characteristics taken from the Census. Frequencies for all questions in the report are presented in the Appendix.

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<sup>6</sup> Following standard assumptions of statistical inference, a sample size of 1,008 provides a margin of sampling error of  $\pm 3.1$  percent. In other words, characteristics and attitudes of Catholics responding to this poll can be assumed to be within 3.1 percentage points of those of all Catholics, age 18 and over, in the United States. It should be kept in mind that margin of sampling error increases when examining a particular subset of respondents because the sample size of the subset is smaller than that of the overall sample. Moreover, sampling error is just one potential source of error in surveys.

<sup>7</sup> The Knowledge Networks panel has been shown to be representative to well within one percentage point to the U.S. Census Current Population Survey (CPS) demographics for gender, age, race and ethnicity, education, and region. See Baker et al. (2003), “Validity of the Survey of Health and Internet and Knowledge Networks Panel and Sampling,” Stanford University and Krosnick and Chiat Chang (2001), “A Comparison of Random Digit Dialing Telephone Survey Methodology with Internet Survey Methodology as Implemented by Knowledge Networks and Harris Interactive,” Ohio State University.

## **Organization of this Report**

The main body of this report consists of several sections. First, a preliminary section summarizes demographic and other background characteristics of the respondents to the survey. Particular attention is given to marital status and other characteristics related to marriage. Part I of the report presents results of questions about general attitudes regarding marriage and about awareness and knowledge of Catholic Church teachings about marriage. These are questions that were asked to all respondents. Parts II through IV examine the respondents' experiences in their own marriages and lives. Part II focuses on the experiences of those who are currently married and Part III on the experiences of those who are currently separated or divorced. Part IV of the report examines expectations about marriage among those who have never been married. Part V of the report provides results for an open-ended question that asked respondents about how marriage in the Catholic Church is distinctive. Part VI presents a summary of sub-group differences highlighting differences in responses throughout the survey by marital status, generation, and Mass attendance.

## Background Characteristics

This section summarizes background characteristics of respondents to the survey. Many of these characteristics will be used later in the report to draw comparisons among respondents (for example, to compare Catholics of different generations and Catholics of different marital statuses). Three subsections examine demographic characteristics, marital status and related characteristics, and religious background and participation.

It is important to note that even relatively small percentages reported in this report represent a large potential audience given the size of the adult Catholic population. As a rule of thumb, every 1 percentage point of the adult Catholic population is approximately equivalent to 500,000 persons.<sup>8</sup>

## Demographic Characteristics

This subsection summarizes basic demographic characteristics of respondents. This is information that has been previously collected by Knowledge Networks about its panel members. Characteristics described include: gender, generation, race and ethnicity, education, and geographic region. The tables show both unweighted frequencies (the raw percentage of respondents to the survey) as well as weighted frequencies (percentages that have been statistically adjusted to compensate for higher or lower rates of participation in the survey among various demographic groups in the panel. After this subsection, the remainder of the report presents only weighted frequencies).

### *Gender*

After weighting, 53 percent of the survey respondents are women and 47 percent are men. This greater proportion of women reflects higher mortality rates among men. The proportion of women is even greater prior to weighting because of the general tendency for women to be more likely than men to respond to surveys.

<b>Gender</b>		
	<b>Unweighted</b>	<b>Weighted</b>
Female	55%	53%
Male	45	47

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<sup>8</sup> CARA Catholic Polls (CCP) consistently estimate that between 22 and 23 percent of the adult population in the U.S. self identifies as Catholic. Taking this proportion of the most recent Census Bureau estimates for the size of the U.S. adult population we estimate that 1 percent of adult Catholic population is approximately equivalent to 500,000 persons.

## **Generation**

The age of respondents ranges from 18 to 97, with a median of 47. Important differences among respondents are often found along generational lines. CARA divides Catholics into the following four generations, reflecting categories used by other researchers.

- *The “Pre-Vatican II Generation,” ages 65 and over in 2007.* The Pre-Vatican II Generation was born in 1942 or earlier. Its members, age 65 and older in 2007, came of age before the Second Vatican Council. This generation paved a crucial role in creating many of the social and religious institutions of the twentieth century. After weighting, members of the Pre-Vatican II Generation make up 19 percent of respondents to the survey.
- *The “Vatican II Generation,” ages 47-64 in 2007.* These are the “baby boomers” who were born between 1943 and 1960, a time of great demographic and economic growth. They came of age during the time of the Second Vatican Council and their formative years likely spanned that time of profound changes in the Church. They are sometimes considered a “questioner” generation; in Church life they tend to share common memories of a Catholic childhood but now exhibit a wide variety of forms of religious practice and understanding. In general, members of this generation are more likely than the generations before them to emphasize concerns of individual self-actualization over institutional commitment. Vatican II Generation parishioners make up 31 percent of respondents.
- *The “Post-Vatican II Generation,” ages 26-46 in 2007.* Born between 1961 and 1981, this generation, sometimes called “Generation X” or “baby busters” by demographers, has no lived experience of the pre-Vatican II Church. For many of this generation, their religious training occurred during the 1970s and 1980s, a time when catechetical styles were very different from the methods used up to the late 1960s. They were children at a time when divorce rates rose rapidly (among the Vatican II Generation) and seemingly intractable socio-economic problems grew. Sometimes called a “survivor” generation, they are relatively less likely to make long-term commitments, are more pessimistic and pragmatic, and are relatively more interested in issues of identity and community. Forty percent of respondents are members of the Post-Vatican II Generation.
- *The “Millennial Generation,” ages 18-25 in 2007.* This generation, born between 1982 or later (up to 1989 in the adult sample), have come of age primarily under the Papacy of John Paul II. Because some still live with their parents, their religious practice is often closely related to that of their families of origin. Ten percent of respondents belong to the Millennial Generation.

<b>Generation</b>		
	<b>Unweighted</b>	<b>Weighted</b>
Pre-Vatican II	25%	19%
Vatican II	32	31
Post-Vatican II	35	40
Millennial	8	10

The percentages of adult Catholics within each generation are consistent with recent CARA polls of the adult Catholic population. In each of these polls, half or more of adult Catholics are either of the Post-Vatican II or Millennial generations.

### ***Race and Ethnicity***

Because people of Hispanic/Latino(a) origin can be of any race, respondents are divided into those who self-identify as being of Hispanic origin and those who say they are members of each of three racial groups (white, African American, and other) but answer “no” to the Hispanic origin question.

<b>Race and Ethnicity</b>		
	<b>Unweighted</b>	<b>Weighted</b>
Non-Hispanic white	69%	66%
Hispanic or Latino/a	24	27
African American	2	2
Other	4	5

After weighting, slightly less than two-thirds (66 percent) of respondents are non-Hispanic whites. Slightly more than one-quarter (27 percent) are Hispanic or Latino/a. Two percent are African American, and 5 percent are members of other racial groups.

Note that sub-group comparisons later in this report focus on two racial and ethnic groups: non-Hispanic whites and Hispanics and Latinos. There are too few respondents of other racial and ethnic identities for separate comparison.

## ***Education***

Slightly less than one-fifth of adult Catholics have not completed high school. Three-tenths have a high school degree. About one-quarter have some college education or an Associate's degree. Slightly less than one-fifth have a Bachelor's degree, and 8 percent have a post-graduate degree.

<b>Education</b>		
	<b>Unweighted</b>	<b>Weighted</b>
Less than a high school degree	15%	18%
High school degree	30	30
Some college or Associate's degree	30	26
Bachelor's degree	17	19
Post-graduate degree	8	7

The educational attainment of U.S. adult Catholics is similar to that of the adult population of the United States; although Catholics are slightly more likely to have a four-year college degree. According to the U.S. Census Bureau, of those age 18 or older, 20 percent have less than a high school degree, 29 percent are high school graduates, 29 percent have attended some college, and 22 percent have a Bachelor's degree or more.<sup>9</sup>

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<sup>9</sup> U.S. Census Bureau., QT-P20. Educational Attainment by Sex: 2000 Data Set: Census 2000 Summary File 3 (SF 3) - Sample Data.

## ***Geographic Region***

The table below summarizes geographic region using categories designated by the U.S. Census.<sup>10</sup> About three-tenths of Catholics reside in the Northeast. Slightly more than one-fifth reside in the Midwest. About one-quarter each reside in the South and West.

<b>Geographic Region</b>		
	<b>Unweighted</b>	<b>Weighted</b>
Northeast	29%	29%
Midwest	27	22
South	24	25
West	20	24

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<sup>10</sup> The *Northeast* region includes Connecticut, Maine, Massachusetts, New Hampshire, New Jersey, New York, Pennsylvania, Rhode Island, and Vermont.

The *Midwest* region includes Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Missouri, Nebraska, North Dakota, Ohio, South Dakota, and Wisconsin.

The *South* region includes Alabama, Arkansas, Delaware, the District of Columbia, Florida, Georgia, Kentucky, Louisiana, Maryland, Mississippi, North Carolina, Oklahoma, South Carolina, Tennessee, Texas, Virginia, and West Virginia.

The *West* region includes Alaska, Arizona, California, Colorado, Hawaii, Idaho, Montana, Nevada, New Mexico, Oregon, Utah, Washington, and Wyoming.

## Marital Status and Related Characteristics

This subsection summarizes the marital status of the survey respondents as well as several related characteristics, including years married, religious identification of spouses and partners, whether respondents have ever been divorced, number of children, and marital status of one's parents.

### *Marital Status*

One-quarter of respondents have never been married. Slightly over half are currently married. Twelve percent are divorced, and one percent are currently separated. Five percent are widowed and four percent are living with a partner.

Marital Status	
Never married	25%
Married	53
Separated	1
Divorced	12
Widowed	5
Living with a partner	4

### *Differences by Generation*

Not surprisingly, respondents from the Millennial Generation are more likely than others to be single (89 percent). Pre-Vatican II Generation respondents are more likely than others to be married or widowed (63 percent and 21 percent, respectively). Those from the Vatican II Generation are more likely than others to be divorced (18 percent).

### *Marital Status and Mass Attendance*

As previous research has shown, Mass attendance among Catholics varies by their marital status. Those who are currently married are more likely to attend at least once a month than those who have never been married as well as those who are divorced (47 percent, compared to 32 percent and 28 percent, respectively). Widowed Catholics are most likely to attend Mass every week (75 percent). This finding also reflects the reality that widowed Catholics are disproportionately members of the Pre-Vatican II Generation.

Compared to data on Americans nationally,<sup>11</sup> an equal percentage of respondents (53 percent) are married. Catholics are somewhat less likely to have never married (25 percent compared to 29 percent). However, the CARA survey included a response option that is not available in the Census Bureau data. Respondents to the CARA survey could indicate they are “living with a partner.” Three-quarters of those who responded as such, say they have never been divorced and would likely have responded never married if the living with a partner response item was not available. Adding those in the CARA survey who say they are never married to those who say they are living with a partner but who have never divorced equals 28 percent, nearly identical to the 29 percent of the U.S. adult population who say they have never been married. A comparable percentage of Catholics and Americans nationally are currently divorced (12 percent compared to 10 percent among Americans nationally), separated (1 percent compared to 2 percent), or widowed (5 percent compared to 6 percent).

<b>Marital Status Comparison: Adult Catholics and U.S. Adults</b>		
	<b>Adult Catholics</b>	<b>U.S. Adults</b>
Never married	25%	29%
Married	53	53
Separated	1	2
Divorced	12	10
Widowed	5	6
Living with a partner	4	--*

\*Living with a partner is not a category used by the U.S. Census Bureau.

Differences between Catholics and U.S. adults are well within survey margins of sampling error ( $\pm 3.1$  percentage points) indicating no discernable difference. Thus, although 12 percent of Catholic in the survey said they were divorced and only 10 percent of U.S. adults are divorced, one cannot conclude that Catholics are more likely than the general population to be divorced.

<sup>11</sup> U.S. Census Bureau, America’s Families and Living Arrangements, (issued by the U.S. Census Bureau in 2006).

### ***Years Married among Currently Married and Divorced Respondents***

The number of years respondents have been married ranges from less than one to 66. Among those who are currently married or separated, about three in ten have been married for 10 years or less, about one-quarter have been married for 11 to 20 years, another quarter have been married for 21 to 40 years, and one-fifth have been married for over 40 years.

Among those who are currently divorced, more than half were divorced within the first ten years of their marriage. About three-tenths were married for 11 to 20 years before their divorce, about one in eight were married for 21 to 40 years, and none were married longer than 40 years. Respondents were married an average of 12 years and median of ten years before their divorce. This is somewhat longer than the number of years prior to a divorce among Americans nationally, which has a median of eight years.<sup>12</sup>

<b>Years Married</b>		
[Respondents who are or have been married]		
	<b>Currently Married or Separated</b>	<b>Currently Divorced</b>
5 or fewer	16%	20%
6-10	15	38
11-20	24	29
21-30	12	12
31-40	12	1
41-50	12	0
Over 50	8	0

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<sup>12</sup> U.S. Census Bureau, Survey of Income and Program Participation (SIPP), 2001 Panel, Wave 2 Topical Module; *Number, Timing, and Duration of Marriages and Divorces: 2001* (issued by the U.S. Census Bureau in February 2005).

***Estimated Age at First Marriage among those Currently Married and Never Divorced***

Currently married Catholics were not asked about their age at first marriage. However, as noted on the previous page, they were asked how many years they have been married. An estimate for age at first marriage can be made using responses to this question in combination with the respondents age by excluding those who say they are currently married and have been divorced in the past or those who are currently separated from their spouse.<sup>13</sup>

The average estimated age at marriage for married Catholics is 25.9 (median of 24). About a third of Catholics (34 percent) were married between the ages of 21 and 24. few were married under the age of 18 (4 percent). Nearly one in five (19 percent) were married when they were 30 or older.

<b>Estimated Age at First Marriage</b> [Respondents who are currently married and have not previously been divorced]	
14-17	4%
18-20	17
21-24	34
25-29	25
30 or older	19
Mean age:	25.9
Median age:	24.0

Men report a median age at first marriage of 25 and women report a median age at first marriage of 23. This is slightly younger than the median ages estimated for Americans nationally (27 for men and 25 for women).<sup>14</sup> Note, however, that Census data refers to all married or previously-married respondents, not just those who are currently married.

<sup>13</sup> Thus this sub-group could theoretically include Catholics who are widowed and remarried. To the degree that this does occur, the estimated mean and median ages would be higher than they actually are.

<sup>14</sup> U.S. Census Bureau, *Number, Timing, and Duration of Marriages and Divorces: 2001* (issued by the U.S. Census Bureau in February 2005).

### ***Religious Identification of Spouses***

Among those who are currently married or separated, slightly less than three-quarters have a Catholic spouse. About one-fifth are married to a Protestant or other Christian, and 7 percent have a spouse that claims no religion.

<b><i>Is your spouse Catholic?</i></b>	
<b>[If not:] What is your spouse's religion?</b>	
[Respondents who are married or separated]	
Catholic	72%
Protestant or other*	21
No religion	7
Jewish	<1
Muslim	0

\*Most survey respondents who choose "other" as their religion are Christians who dislike the "Protestant" label.

### ***Differences by Generation***

Though not statistically significant, the younger respondents are, the more likely they are to say that their spouse is *not* Catholic (33 percent of Post-Vatican II and Millennial Catholics are married to a non-Catholic, compared to 28 percent of Vatican II Catholics and 21 percent of Pre-Vatican II Catholics).

### ***Differences by Frequency of Mass Attendance***

The more frequently that Catholics currently attend Mass, the more likely it is that their spouse is Catholic. Fifty-two percent of those who rarely or never attend Mass have a Catholic spouse. This compares to 72 percent of those who attend a few times a year, 80 percent of those who attend once or a few times a month, and 88 percent of those who attend weekly.

### ***Comparison to Other Denominations***

The likelihood that non-Catholics are married to someone who shares their faith varies by denomination. We examine this topic using data from recent editions of the General Social Survey (GSS), focusing on a few groups for which there are enough cases for meaningful analysis. During the period of 1984 to 2004, 78 percent of Jewish respondents to the GSS were married to other Jews. During the same time period, 79 percent of United Methodists and 73 percent of Episcopalians were married to fellow members of their denominations. From 1994 to 2004, 82 percent of Southern Baptists were married to Southern Baptists.

### ***Religious Identification of Partners***

Among those living with a partner, about half have a Catholic partner, and about one-quarter have a partner who is Protestant or other Christian. One-fifth have a partner that claims no religion. Six percent have a Muslim partner, and 2 percent have a Jewish partner.

<b><i>Is your partner Catholic?</i></b>	
<b>[If not:] <i>What is your partner's religion?</i></b>	
[Respondents who are living with a partner]	
Catholic	49%
Protestant or other*	24
No religion	19
Muslim	6
Jewish	2

\*Most survey respondents who choose "other" as their religion are Christians who dislike the "Protestant" label.

### ***Divorce***

As noted previously, 12 percent of adult Catholics are currently divorced. Additionally 11 percent of adult Catholics who are not currently divorced say they have been divorced at some point in their lives.<sup>15</sup> Thus, collectively 23 percent of adult Catholics have experienced divorce.

<b>Divorce</b>	
Currently divorced	12%
Not currently divorced, but has been divorced	11
All other respondents	77

The percentage of adult Catholics who have ever divorced is similar to the percentages of Americans who have ever divorced as estimated by the U.S. Census Bureau. Among U.S. residents age 15 and older in 2001, 21 percent of men and 23 percent of women had experienced

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<sup>15</sup> Respondents who said they were currently separated, married, or widowed were asked, "Have you ever been divorced?"

a divorce. The higher percentage of women relative to men is due to differences life expectancy among men and women.<sup>16</sup>

### *Differences by Generation*

Among those who have ever been married, respondents in the Vatican II Generation are more likely than others to say that they are currently divorced or have ever been divorced (38 percent compared to 16 percent in the Post-Vatican II Generation, and 25 percent in the Pre-Vatican II Generation).<sup>17</sup>

### *Differences by Frequency of Mass Attendance*

Among those who have ever been married, the more frequently Catholics attend Mass, the *less* likely it is that they have been divorced (either currently or previously). Thirty-three percent of those who rarely or never attend Mass are or have been divorced. This compares to 22 percent of those who attend a few times a year, and 16 percent of those who attend at least once a month.

### *Age at First Marriage among those Currently or Previously Divorced*

Fifteen percent of Catholics who have been divorced were 14 to 17 years old when they were first married. Slightly less than one-quarter were 18 to 20 years old, and just under two-fifths were 21 to 24 years old. One-quarter were 25 years or older when they were first married. The median reported age at first marriage among those currently or previously divorced is 21.

<b><i>How old were you when you were first married?</i></b>	
[Respondents who are currently divorced or have previously been divorced]	
14-17	15%
18-20	23
21-24	38
25-29	16
30 or older	9
Mean age:	22.1
Median age:	21.0

Men report a median age at first marriage of 23 and women report a median age at first marriage of 20. This is somewhat younger than the estimated median ages for currently married

<sup>16</sup> U.S. Census Bureau, *Number, Timing, and Duration of Marriages and Divorces: 2001* (issued by the U.S. Census Bureau in February 2005).

<sup>17</sup> Too few members of the Millennial Generation have been married for separate analysis of this group.

Catholics (25 for men and 23 for women) and for Americans nationally (27 for men and 25 for women).<sup>18</sup> Note, however, that Census data refers to all married or previously-married respondents, not just those who have experienced divorce.

### *Differences by Generation*

Among those who have experienced a divorce, the older respondents are, the more likely they are to have married at a younger age. Thirty-eight percent of Pre-Vatican II respondents married prior to age 20, compared to 32 percent of Vatican II respondents and 23 percent of Post-Vatican II and Millennial respondents (combined). Post-Vatican II respondents are more likely than others to have married after age 25.

### *Religious Identification of First Spouse among Those Currently or Previously Divorced*

Among those who are currently or previously divorced, about three-fifths were married to a fellow Catholic in the first marriage. About one-quarter were married to a Protestant or other Christian, and 12 percent were married to a spouse that claimed no religion.

<b>Religious Identification of First Spouse</b> [Respondents who have ever been divorced]	
Catholic	59%
Protestant or other*	26
No religion	12
Jewish	2
Muslim	1

\*Most survey respondents who choose “other” as their religion are Christians who dislike the “Protestant” label.

<sup>18</sup> U.S. Census Bureau, *Number, Timing, and Duration of Marriages and Divorces: 2001* (issued by the U.S. Census Bureau in February 2005).

***Spousal Consideration of Becoming Catholic***

Only 6 percent of currently married respondents whose spouses are not Catholic say their spouse is considering becoming Catholic.

<b><i>Is your spouse considering becoming Catholic?</i></b>	
[Married respondents whose spouses are not Catholic]	
Yes	6%
No	94

***Spouse's Feeling of Welcome at One's Parish***

Nine-tenths of married respondents whose spouses are not Catholic say their spouse feels welcome at their parish.

<b><i>Does your spouse feel welcome at the parish you regularly attend?</i></b>	
[Married respondents whose spouses are not Catholic and who attend Mass at least a few times a year]	
Yes	91%
No	9

## ***Children***

On average, adult Catholics have had two children and about a third of respondents have not had any. Twelve percent have had one child, 22 percent have had two, 15 percent of respondents have had three children and 19 percent have had four or more children.

<b><i>How many children do you have (including stepchildren)?</i></b>	
None	32%
One	12
Two	22
Three	15
Four	8
Five	4
Six	2
More than six	5
Mean:	2.0
Median:	2.0

It is important to note that many of these respondents' children are adults. On average, only 38 percent of respondents' children are under age 18 and 77 percent of those children under age 18 are Catholic.

### ***Differences by Frequency of Mass Attendance***

Excluding those who have never been married, more frequent Mass attenders tend to have had more children than less frequent attenders. For example, the mean number of children for those who attend Mass every week is nearly three (2.9). In comparison, the mean number of children for those who attend once or twice a year or rarely or never is less than two (1.6 and 1.8, respectively).

### ***Differences by Marital Status***

Divorced Catholics have had a higher mean number of children than those who are currently married (2.8 compared to 2.5). Widowed Catholics have had the highest mean number of children (4.3) and Catholics who are living with a partner or who have never married have had the fewest children (1.3 and 0.3, respectively).

### ***Marital Status of Parents***

Three-quarters of respondents have (or had) parents who are (or were) married to each other. Slightly less than one-fifth have divorced parents. Three percent have separated parents, and another 3 percent have parents who never married each other.

<b><i>Which of the following best describes your parents' current marital status, or if deceased, what was their marital status prior to death?</i></b>	
Married to each other	76%
Divorced from each other	18
Separated from each other	3
They never married each other	3

### ***Differences by Frequency of Mass Attendance***

Eighty-six percent of Catholics who attend Mass every week are most likely to say their parents are married to each other. This compares to 77 percent of those who attend at least a few times a year but not weekly and 68 percent of those who rarely or never attend Mass.

### ***Differences by Race or Ethnicity***

Hispanic Catholics are *less* likely than non-Hispanic whites to report that their parents are married to each other (64 percent compared to 82 percent). They are *more* likely to report that their parents never married (6 percent compared to 1 percent) or that their parents are divorced (27 percent compared to 13 percent).

### ***Differences by Marital Status***

Married Catholics are more likely than those who are separated or divorced and those living with a partner to say their parents are (or were) married to each other (80 percent compared to 67 percent of those separated or divorced and 51 percent of those living with a partner). Catholics who have never married are most likely to indicate their parents never married (5 percent).

## Religious Background and Participation

This subsection summarizes several characteristics related to religious background and religious participation. These include time of entering the Catholic Church, participation in RCIA among converts to Catholicism, previous religious identification of converts to Catholicism, frequency of Mass attendance, frequency of attendance at non-Catholic services, and enrollment in a Catholic school or college.

### *Time of Entering the Catholic Church*

More than eight in ten Catholics entered the Church as infants and about one in ten entered as children or teenagers. Seven percent converted to Catholicism as adults.

<i>When did you become Catholic? As an...</i>	
Infant (under age 1)	83%
Child (ages 1-12)	9
Adult (ages 18 or older)	7
Teenager (ages 13-17)	2

### *Participation in RCIA among Adult Converts to Catholicism*

Sixty-three percent of Catholics who joined the Church as adults went through RCIA.

<i>Did you go through the Rite of Christian Initiation of Adults (RCIA), the formal process that brings adult converts into the Catholic Church?</i> [Respondents who became Catholic as adults]	
Yes	63%
No	37

### ***Previous Religious Identification of Adult Converts to Catholicism***

Among adult converts to Catholicism, about four-fifths were previously Protestant or other Christian, and about one-fifth previously had no religion.

<b><i>What was your religion before becoming Catholic?</i></b> [Respondents who became Catholic as adults]	
Protestant or other*	81%
No religion	19
Jewish	0
Muslim	0

\*Most survey respondents who choose “other” as their religion are Christians who dislike the “Protestant” label.

### ***Frequency of Mass Attendance***

About one-third of Catholics report that they rarely or never attend Mass. About one-quarter attend a few times a year. One-fifth attend once or a few times a month, and about one-fifth attend every week.

<b><i>Aside from weddings and funerals, about how often do you attend Mass?</i></b>	
Rarely or never	34%
A few times a year	26
Once or twice a month	9
Almost every week	11
Every week	18
More than once a week	3

Sub-group comparisons in this report use a simplified set of four Mass attendance categories: rarely or never, a few times a year, once or several times a month, weekly or more often.

### ***Differences by Gender***

Female respondents are somewhat more likely than males to say that they attend Mass every week or more often (23 percent compared to 19 percent of males). Males are more likely to indicate that they never or rarely attend Mass (38 percent compared to 29 percent of females).

### *Differences by Generation*

Respondents who belong to the oldest generation (the Pre-Vatican II Generation) are particularly likely to say that they attend Mass at least once a week (45 percent compared to 20 percent of the Vatican II Generation, 13 percent of the Post-Vatican II Generation, and 10 percent of the Millennial Generation).

### *Differences by Marital Status*

Married respondents are more likely than divorced or separated respondents to say they attend Mass once a week or more (26 percent compared to 12 percent of divorced or separated).

### ***Comparing Estimates of Catholic Mass Attendance***

Differences between the results of Mass attendance questions from Knowledge Networks survey methods and telephone polls used in past CARA surveys for the USCCB are related to the effects of an interviewer.<sup>19</sup> CARA's surveys with Knowledge Networks consistently show lower levels of Mass attendance than what is exhibited typically in CARA's telephone polls. Telephone polls involve a personal interaction between respondent and interviewer. Survey researchers have long understood that this can create over-reports of certain activities (such as voting or giving to charity) that are considered socially desirable. Responses to questions regarding attendance at religious services are known to be biased toward estimates higher than actual attendance as measured by head counts.<sup>20</sup>

The Knowledge Networks survey uses methods that do not require a human interviewer—respondents are answering questions as they appear on-screen (either through a computer or television). Self-administered surveys, such as this, are known to reduce over-reports for questions that have socially desirable response sets, producing results that more closely reflect actual behavior than estimates derived from telephone polls.<sup>21</sup> The percentage of Catholic weekly Mass attenders estimated using the responses to the Knowledge Networks survey are consistent with what is found in estimates of the attendance of Catholics derived from other methods (such as sample-based head counts).<sup>22</sup>

As the figure below shows, including results of four other CARA-Knowledge networks surveys, there are no statistically significant changes in Mass attendance between 2000 and 2007 by either method of polling. All variations are within the sampling margin of error. The difference between the two methods of polling is consistently about 8 to 12 percentage points.

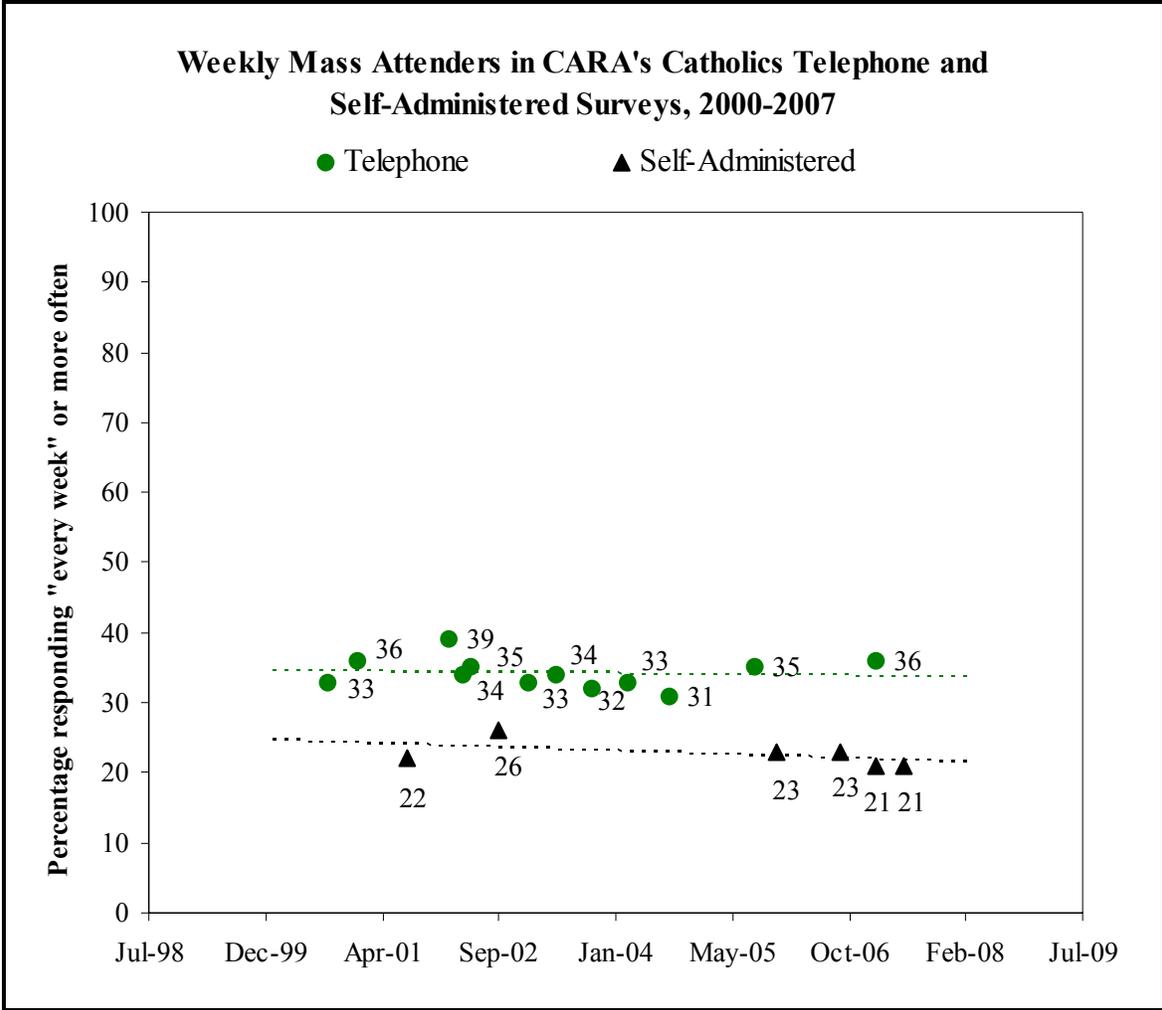
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<sup>19</sup> Differences are not limited to Mass attendance and generally are observable for any socially desirable activity from financial giving to frequency of prayer.

<sup>20</sup> Mark Chaves and James C. Cavendish. 1994. "More Evidence on U.S. Catholic Church Attendance." *Journal for the Scientific Study of Religion*. 33: pp. 376-381.

<sup>21</sup> Stanley Presser and Linda Stinson. 1998. "Data Collection Mode and Social Desirability Bias in Self-Reported Religious Attendance." *American Sociological Review*. 63: pp. 137-145.

<sup>22</sup> C. Kirk Hadaway and Penny Long Marler. 2005. "How Many Americans Attend Worship Each Week? An Alternative Approach to Measurement." *Journal for the Scientific Study of Religion*. 44: pp. 307-322.



***Attendance at Religious Services of Other Faiths***

More than three-quarters of Catholics say they rarely or never attend non-Catholic religious services. However, 22 percent say they do so a few times a year or more often.

***Aside from weddings and funerals, about how often, if ever, do you attend religious services for a faith other than Catholicism?***

Rarely or never	78%
A few times a year	16
Once or twice a month	2
Almost every week	2
Every week	2
More than once a week	<1

*Differences by Race and Ethnicity*

Hispanics are more likely than non-Hispanic whites to attend services of other faiths at least a few times a year (29 compared to 19 percent).

*Differences by Spouse or Partner's Religion*

Respondents married to non-Catholics are more likely than respondents with Catholic spouses to attend non-Catholic religious services at least a few times a year (30 percent compared to 22 percent of those with a Catholic spouse).

***Attendance at Catholic School***

Slightly less than one-half of respondents attended a Catholic elementary or middle school. About one-quarter attended a Catholic high school. Seven percent were enrolled at a Catholic college or university.

<b><i>Did you ever attend. . .</i></b>	
Percentage who have attended each	
A Catholic elementary or middle school	47%
A Catholic high school	26
A Catholic college or university	7
Attended Catholic primary and secondary school, and a Catholic college or university	4
Had not attended <i>any</i> Catholic educational institutions	52

Overall, 4 percent attended Catholic educational institutions at the primary, secondary, and college levels. Some 52 percent of Catholics have not attended Catholic educational institutions at any level.

*Differences by Race and Ethnicity*

Non-Hispanic whites are more likely than Hispanics to have attended a Catholic elementary or middle school (51 percent compared to 34 percent).

## Part I: Church Teaching on Marriage and General Attitudes about Marriage

Part I of this report summarizes responses to questions examining Catholics' awareness and knowledge of Church teaching on marriage and their general attitudes about marriage. For the most part, these questions were asked to all respondents to the survey.

### General Familiarity with Catholic Teaching on Marriage

About one-third of Catholics (34 percent) describe themselves as “very familiar” with Catholic teaching on marriage. A slightly larger proportion (37 percent) say they are “somewhat familiar.” Slightly less than one-quarter (23 percent) say they are “a little familiar” and just 6 percent describe themselves as “not familiar at all.”

<i>How familiar would you say you are with Catholic teaching on marriage?</i>	
Not at all familiar	6%
A little familiar	23
Somewhat familiar	37
Very familiar	34

#### *Differences by Generation*

Respondents who belong to the oldest generation (the Pre-Vatican II Generation) are most likely to say that they are “very” familiar with Catholic teaching on marriage (40 percent compared to 30 percent of the Vatican II Generation, 35 percent of the Post-Vatican II Generation, and 31 percent of the Millennial Generation).

#### *Differences by Frequency of Mass Attendance*

Fifty-nine percent of Catholics who attend Mass every week or more often describe themselves as “very familiar” with Catholic teaching on marriage. This compares to 41 percent of those who attend once or a few times a month, 24 percent of those who attend a few times a year, and 22 percent of those who rarely or never attend Mass.

#### *Differences by Education*

Catholics who have earned a four-year college degree are more likely than those with less education to say they are “very familiar” with Church teaching on marriage (48 percent compared to 29 percent).

## Interest in Learning about Church Teachings on Specific Aspects of Marriage

*Perhaps because most respondents already express some familiarity with Church teachings, only a minority of Catholics (30 percent or fewer) describe themselves as being even “somewhat” interested in learning more about each of several specific aspects of Church teaching on marriage. Three-tenths of Catholics say they are at least “somewhat” interested in learning more about Catholic Church teachings about commitment, fidelity, and faithfulness.*

### ***How interested would you be in learning more about Catholic Church teachings about the following aspects of marriage?***

	<b>“Somewhat” or “Very” Interested</b>	<b>“Very” Interested Only</b>
Commitment, fidelity, and faithfulness	30%	11%
Divorce, annulment, and remarriage	26	9
Interfaith marriage (a non-Catholic spouse)	25	9
Sexuality and intimacy	24	8
Openness to having children	23	9
Family planning (methods used to achieve and avoid pregnancies)	19	7

A lack of interest expressed in response to each item does *not* mean that the respondent has no interest in the information and instead may represent that the respondent feels that they already have sufficient information about Church teachings and that they do not need to “learn more” as the question asks. As noted on the previous page, 71 percent of Catholics say they are at least “somewhat familiar” with Catholic teaching on marriage. Thus, one might not expect responses about interest in learning more about any of the specific teachings listed above to generate more than approximately 30 percent “somewhat interested.”

- About one in ten Catholics say they are “very” interested in learning more about Catholic teachings about commitment, fidelity, and faithfulness.
- About one-quarter of Catholics say they are at least “somewhat” interested in learning more about the following four aspects of marriage: divorce, annulment, and remarriage; interfaith marriage; sexuality and intimacy; and openness to having children.
- About one-fifth of Catholics say they are at least “somewhat” interested in learning more about Church teachings on family planning, with 7 percent saying they are “very” interested in this.

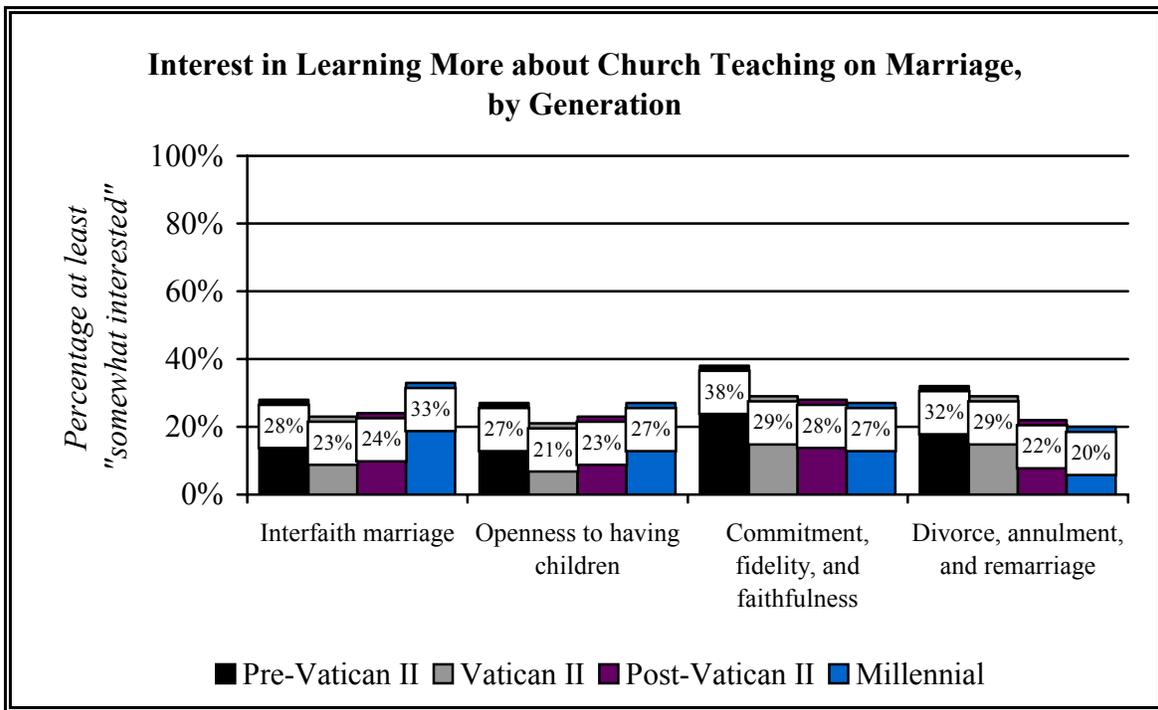
*Differences by Gender*

Female respondents are more likely than male respondents to indicate that they are “very” interested in learning more about Catholic teaching in at least one of these six areas (24 percent compared to 13 percent of males).

*Differences by Generation*

Those in the youngest generation are more likely than others to be “somewhat” interested in learning more about Church teachings on interfaith marriage. They, along with the oldest generation, are more likely to be “somewhat” interested in learning about openness to having children.

The oldest generation is especially likely to be “somewhat” or “very much” interested in learning about commitment, fidelity, and faithfulness, and the two older generations (Vatican II and Pre-Vatican II) are more likely than younger respondents to express at least “some” interest in learning more about Catholic teaching on divorce, annulment, and remarriage.



*Differences by Frequency of Mass Attendance*

The more frequently Catholics attend Mass, the more likely to say they are at least “somewhat” interested in learning more about each of the six aspects of Church teaching on marriage. Differences are greatest for the topic of commitment, fidelity, and faithfulness. Fifty percent of weekly Mass attenders are at least “somewhat” interested in learning more about this

topic. This compares to 38 percent of those who attend once or a few times a month, 30 percent of those who attend a few times a year, and 13 percent of those who rarely or never attend Mass.

*Differences by Race and Ethnicity*

Hispanics are more likely than non-Hispanic whites to say they are at least “somewhat” interested in learning more about teachings regarding commitment, fidelity, and faithfulness (37 percent compared to 25 percent) and about divorce, annulment, and remarriage (33 percent compared to 22 percent).

## Preferred Means of Learning More about Church Teachings on Marriage

*Among those interested in learning more about Church teachings on marriage, four-tenths would prefer to do so through printed materials available at their parish and through online resources.*

***Which of the following ways would you prefer for learning more about any of these Church teachings about marriage?***

[Respondents who say they are at least “somewhat” interested in learning about one or more aspects of Church teachings on marriage]

Percentage who checked each response

Printed materials available at my parish	41%
Online resources (e.g., websites, emails, or blogs)	39
Printed materials mailed to my home	33
A discussion with clergy or a lay minister at my parish	24
A videotape or DVD	21
Group programs (e.g., marriage support groups or workshops)	19
Retreats	16
Weekend homilies	15
Meeting with a married “mentor” couple at my parish (a couple that assists another couple in reflecting on Catholic married life)	13
Something else	2

Note: Percentages sum to more than 100 percent because multiple responses were allowed.

Respondents who said they were at least “somewhat” interested in learning more about a Church teachings on marriage were asked whether they prefer to do so in each of several ways. Respondents were invited to check all that applied.

- After printed materials available at one’s parish and online resources, the most preferred means of learning more about Church teaching is through printed materials mailed to one’s home. One-third prefer this means.
- About one-quarter of respondents say they would prefer a discussion with clergy or a lay minister at their parish.
- About one-fifth would prefer a videotape or DVD and a similar proportion would prefer group programs such as marriage support groups or workshops.
- Between one in seven and one in eight respondents would prefer retreats, weekend homilies, and meeting with a married “mentor” couple at their parish.

### *Differences by Generation*

- The most common preference expressed by the oldest (Pre-Vatican II) generation (48 percent) is for learning more about Church teachings through printed materials available at their parish. The least common preference (8 percent) is for learning from a mentor couple at their parish.
- The most common preference expressed by the Vatican II Generation (45 percent) is for learning more about Church teachings through printed materials available at their parish. The least common preference (11 percent) is for learning through weekend homilies.
- The most common preference expressed by the Post-Vatican II Generation (51 percent) is for learning more about Church teachings from online materials. The least common preferences (12 percent) are for learning through retreats and mentor couples.
- The most common preference expressed by the Millennial Generation (37 percent) is for learning more about Church teachings from online materials. The least common preference (12 percent) is for learning through homilies.

### *Differences by Frequency of Mass Attendance*

- Those who rarely or never attend Mass are *least* likely to express interest in learning about Church teachings through printed materials available at their parish (13 percent). This compares to 30 percent of those who attend a few times a year, 53 percent of those who attend once or a few times a month, and 60 percent of those who attend every week.
- In contrast, those who rarely attend Mass are *most* likely to express interest in online resources (50 percent compared to 40 percent of those who attend at least a few times a year but not weekly, and 29 percent of those who attend every week).
- Those who attend Mass every week are more likely than all other respondents to prefer learning about Church teachings on marriage through homilies (29 percent compared to 10 percent).

### *Differences by Marital Status*

Divorced or separated Catholics are *less* likely than others to prefer a discussion with a clergy or lay minister at their parish (25 percent compared to 38 percent of those who have never married and 45 percent of those who are currently married).

## Heard Various Statements Represented as Catholic Teachings on Marriage

*Most Catholics have heard the following three statements represented as Catholic Church teachings on marriage: that marriage between two baptized persons is a sacrament, that openness to children is essential to marriage, and that the Church does not consider a civil marriage after divorce to be valid.*

<b><i>Which of the following have you heard of as a teaching of the Catholic Church regarding marriage?</i></b>	
Percentage who say they have heard of each	
<i><u>Accurate statements</u></i>	
Marriage between two baptized persons is a sacrament.	71%
Openness to children is essential to marriage.	71
For Catholics who have divorced and remarried civilly, the Church does not consider the second marriage valid.	71
Marriage is considered to be good for the community as a whole rather than just for the individual married couple.	57
Use of pornography is a violation of marital fidelity.	38
Church teaching on the permanence of marriage doesn't require you to stay in an abusive relationship.	36
<i><u>Inaccurate statements</u></i>	
A non-Catholic spouse must promise to have their children raised Catholic.	59%
A marriage between a Catholic and a non-Christian is a sacrament.	31
Church teaching is accepting of divorce in cases of marital infidelity.	26

Slightly less than six-tenths say they have heard the following two statements as a Church teaching: that a non-Catholic spouse must promise to raise children as Catholic<sup>23</sup> and that marriage is considered good for the community and not just the couple.

- Fewer than half of Catholics but still more than three-tenths have heard of the following as Church teaching on marriage: that use of pornography is a violation of marital fidelity, that Catholics are not required to stay in abusive marital relationships, and that a marriage between a Catholic and a non-Christian is a sacrament.
- Only a quarter of Catholics have heard the idea that divorce is acceptable in case of infidelity represented as Church teaching.

<sup>23</sup> The Church requires the Catholic spouse in the marriage to “promise to do all in his or her power” to have their children baptized and raised in the Catholic faith. This addition of “all in his or her power” is new to the Church’s 1983 Code of Canon Law. Unlike the previous 1917 version of the Code of Canon Law, the new rule does not require the Catholic spouse make an absolute promise and the non-Catholic spouse does not make a promise and is instead “informed at an appropriate time of these promises which the Catholic party has to make, so that it is clear that the other party is truly aware of the promise and obligation of the Catholic party.”

### *Differences by Gender*

Female respondents are somewhat more likely than males to say that they have heard of each of the following regarding Catholic teaching on marriage:

Openness to children is essential to marriage (74 percent compared to 68 percent of males).

A non-Catholic spouse must promise to have their children raised Catholic (64 percent compared to 54 percent of males).

Church teaching is accepting of divorce in cases of marital infidelity (29 percent compared to 22 percent of males).

For Catholics who have divorced and remarried civilly, the Church does not consider the second marriage valid (74 percent compared to 68 percent of males).

### *Differences by Generation*

The older respondents are, the more likely they are to have heard of the following as a teaching of the Catholic Church regarding marriage:

- Marriage between two baptized persons is a sacrament.
- Openness to children is essential to marriage.
- A non-Catholic spouse must promise to have their children raised Catholic.
- A marriage between a Catholic and a non-Christian is a sacrament.
- Church teaching is accepting of divorce in cases of marital infidelity.
- For Catholics who have divorced and remarried civilly, the Church does not consider the second marriage valid.

Those in the Millennial Generation are especially *unlikely* to have heard that “for Catholics who have divorced and remarried civilly, the Church does not consider the second marriage valid.” Half of this generation reports having heard this, compared to 70 percent of the Post-Vatican II Generation, 72 percent of the Vatican II Generation, and 82 percent of the Pre-Vatican II Generation.

### *Differences by Frequency of Mass Attendance*

The more frequently Catholics attend Mass, the more likely they are to have heard all but two of the listed statements represented as Church teaching. (The two exceptions are infidelity being an acceptable basis for divorce and use of pornography being a violation of marital fidelity). Below are some examples of these differences.

- Eighty-nine percent of those who attend Mass weekly have heard of the teaching that openness to children is essential to marriage. This compares to 81 percent of those who attend once or a few times a month, 67 percent of those who attend a few times a year, and 56 percent of those who rarely or never attend Mass.
- Eighty-five percent of those who attend Mass weekly have heard of the teaching that marriage between two baptized persons is a sacrament. This compares to 77 percent of those who attend once or a few times a month, 70 percent of those who attend a few times a year, and 61 percent of those who rarely or never attend Mass.
- Fifty-four percent of those who attend Mass weekly have heard that Catholics are not required to stay in an abusive marriage. This compares to 46 percent of those who attend once or a few times a month, 29 percent of those who attend a few times a year, and 24 percent of those who rarely or never attend Mass.

### *Differences by Race and Ethnicity*

Hispanics are more likely than non-Hispanic whites to have heard that non-Catholic spouses must promise to raise their children Catholic (56 percent compared to 34 percent).

### *Differences by Education*

Catholics who have earned a four-year college degree are more likely than those who have not to have heard that openness to children is essential to marriage (81 percent compared to 67 percent) and that marriage is considered to be good for the community as a whole rather than just for the individual married couple (75 percent compared to 51 percent).

### *Differences by Familiarity with Catholic Teaching on Marriage*

The more familiar Catholics say they are with Church teaching on marriage, the more likely they are to have heard of *all* the statements, accurate or not.

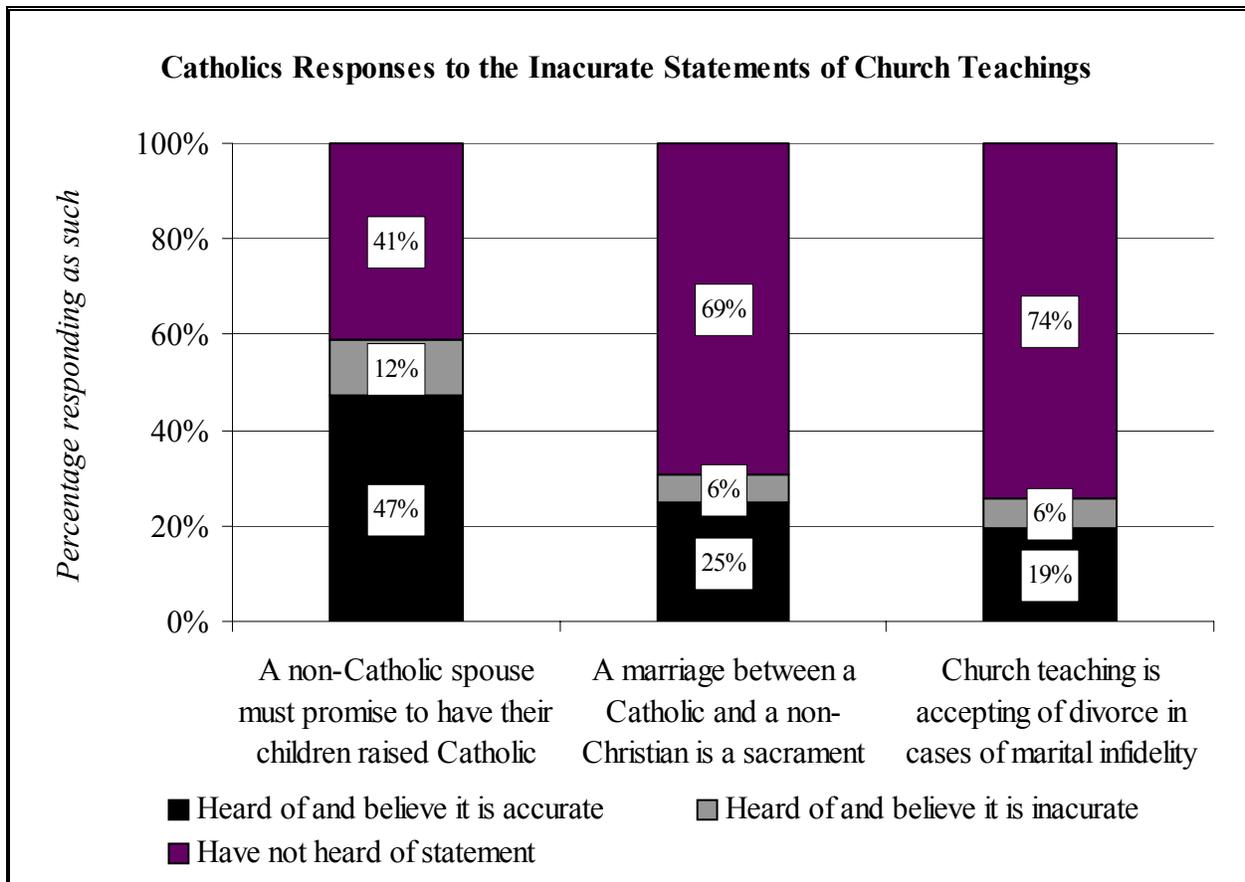
## Perceived Accuracy of Statements as a Reflection of Catholic Teaching on Marriage

*Eight in ten or more Catholics who had heard of the accurate statements of Church teachings regarding marriage believe these to be accurate themselves. In general, fewer of those who have heard of the inaccurate statements believe them to be accurate.*

<b><i>Indicate if you think [each] is an accurate or inaccurate statement of Church teachings.</i></b>	
[Respondents who have heard of each statement represented as a Church teaching]	
Percentage who say each is accurate	
<u><i>Accurate statements</i></u>	
Marriage between two baptized persons is a sacrament.	92%
Marriage is considered to be good for the community as a whole rather than just for the individual married couple.	90
Openness to children is essential to marriage.	89
For Catholics who have divorced and remarried civilly, the Church does not consider the second marriage valid.	85
Church teaching on the permanence of marriage doesn't require you to stay in an abusive relationship.	84
Use of pornography is a violation of marital fidelity.	82
<u><i>Inaccurate statements</i></u>	
A marriage between a Catholic and a non-Christian is a sacrament.	82%
A non-Catholic spouse must promise to have their children raised Catholic.	80
Church teaching is accepting of divorce in cases of marital infidelity.	76

- Among the three in ten Catholics who said they had heard that a marriage between a Catholic and a non-Christian is a sacrament 82 percent believe this statement to be true.
- Among the six in ten Catholics who said they had heard that a non-Catholic spouse must promise to have their children raised Catholic 80 percent believe this statement to be true.
- Among the one in four Catholics who said they had heard that Church teaching is accepting of divorce in cases of marital infidelity 76 percent believe this statement to be true.

The figure below shows the percentages of *all* adult Catholics who have not heard of a statement, heard of a statement and believe it is inaccurate, and heard of a statement and believe that it is accurate for the three inaccurate statements of Church teachings. Some 47 percent of all adult Catholics have heard that a non-Catholic spouse must promise to have their children raised Catholic and believe this to be true. Fewer Catholics have heard and believe to be true the statements regarding the sacramentality of a marriage between a Catholic and a non-Christian (25 percent) and that the Church is accepting of divorce in the case of marital infidelity (19 percent).



### *Differences by Generation*

- Among those who have heard it, members of the Post-Vatican II Generation are most likely to recognize the *inaccuracy* of the statement that a marriage between a Catholic and a non-Christian is a sacrament (26 percent). No more than 16 percent of any other generation recognize that this is an inaccurate representation of Church teaching.
- Members of the Post-Vatican II Generation are also most likely to correctly recognize the inaccuracy of the statement that the Church is accepting of divorce in cases of marital infidelity (42 percent, compared to no more than 18 percent of other generations).

### *Differences by Frequency of Mass Attendance*

Among those who have heard of the statements, those who attend Mass every week are most likely to say that several are accurate representations of Church teaching. Note however, that these differences by Mass attendance tend to be relatively small. Differences are largest for the following statements:

- That a non-Catholic spouse must promise that children be raised Catholic.
- That a marriage between a Catholic and a non-Christian is a sacrament.
- That use of pornography is a violation of marital fidelity.

Note that the first two of the statements above are not true representations of Church teaching. In other words, among those who have heard of the statements, those who attend Mass weekly are actually *least* likely to be correct about the accuracy of the statements.

### *Differences by Race and Ethnicity*

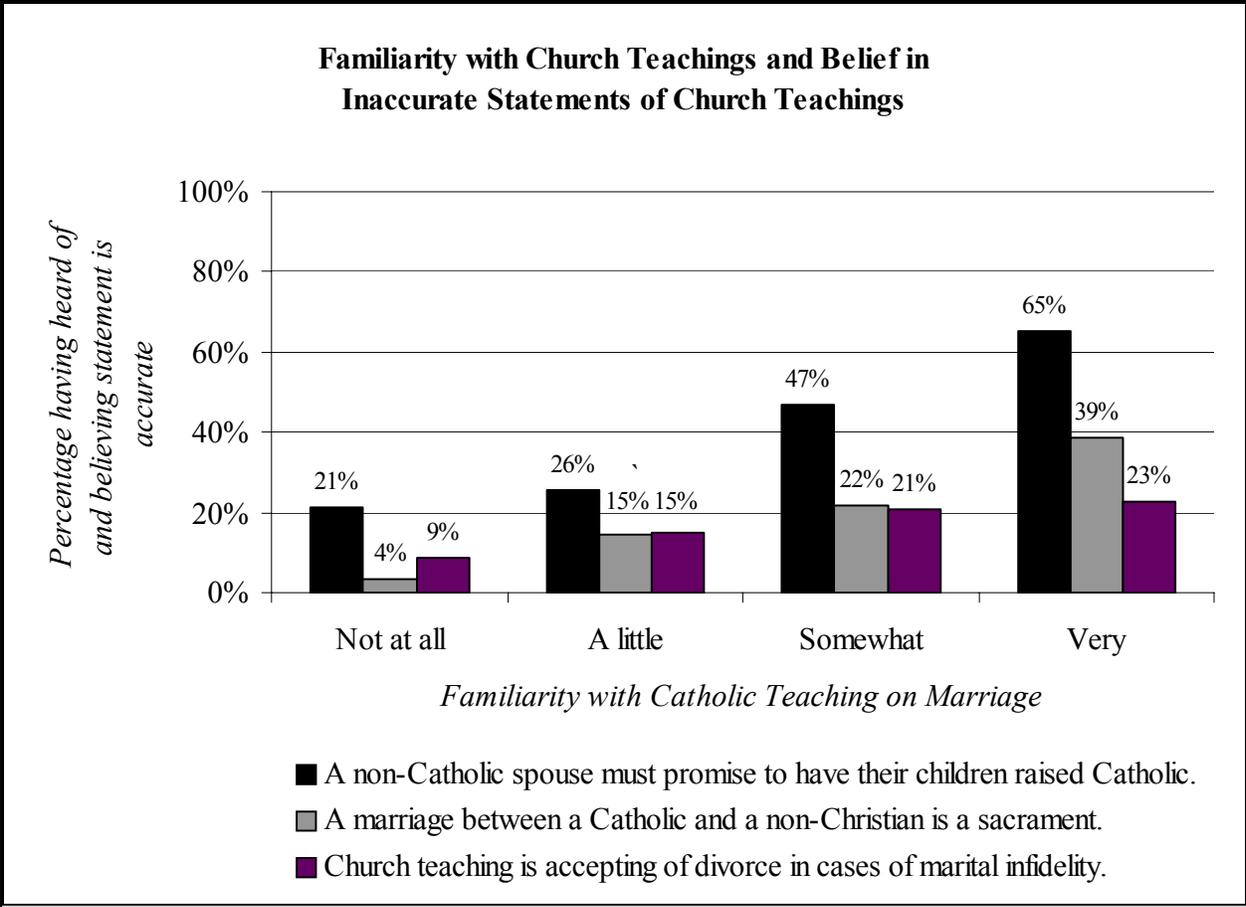
Hispanics are more likely than non-Hispanic whites to correctly recognize the *inaccuracy* of the following two statements:

- That non-Catholic spouses must promise that children will be raised Catholic (30 percent compared to 16 percent).
- That a marriage between a Catholic and a non-Christian is a sacrament (39 percent compared to 13 percent).

Non-Hispanic whites are more likely than Hispanics to say it is accurate that marriage is considered good for the entire community, not just the individual married couple (93 percent compared to 82 percent).

### *Differences by Familiarity with Catholic Teaching on Marriage*

Catholics who said they are more familiar with Church teaching on marriage are more likely than those expressing less familiarity to say they have heard of and believe the inaccurate statements of Church teachings to be true. Thus, those respondents who were most confident about their knowledge of Catholic teaching on marriage are most likely to be wrong regarding the three inaccurate statements.



For example, 65 percent of Catholics who say they are “very familiar” with Catholic teaching on marriage have heard the statement “a non-Catholic spouse must promise to have their children raised Catholic” and believe this to be an accurate reflection of Church teaching. By comparison, only 21 percent of Catholics who say they are “not at all familiar” with Catholic teaching on marriage have heard this and believe it to be true.<sup>24</sup>

At the same time, Catholics expressing more familiarity of Church teaching were also more likely than those expressing less familiarity to say they have heard of the six accurate statements of Church teachings and to correctly believe these are accurate statements.

<sup>24</sup> A difference remains when those in both groups who have *not* heard of the statement are excluded. Among those who have heard that a non-Catholic spouse must make this promise, 82 percent of those who say they are “very familiar” with Church teachings believe the statement to be accurate, compared to only 63 percent of those who are “not at all familiar” with Church teachings.

## Consistency of One’s Own Views with Various Statements about Marriage

*Nearly nine in ten Catholics say that the idea of marriage as a lifelong commitment is at least “somewhat” consistent with their own views.*

<i>How consistent are your views with the following statements about marriage?</i>	<b>“Somewhat” or “Very” Consistent</b>	<b>“Very” Consistent Only</b>
Marriage is a lifelong commitment.	87%	66%
Marriage contributes to the common good of society.	75	44
Marriage is shared with extended family members of the couple.	66	35
Marriage is a calling from God.	54	30
Marriage is a vocation.	54	27

Respondents were asked how consistent their own views of marriage are to several other statements.<sup>25</sup>

- Three-quarters of Catholics say that the idea that marriage contributes to the common good of society is at least “somewhat” consistent with their own views. Less than half say it is “very” consistent.
- About two-thirds of Catholics say their own views are at least “somewhat” consistent with the notion that marriage is shared with extended family members. About one-third say their views are “very” consistent with this.

Respondents are somewhat divided on whether marriage is a calling from God and whether it is a vocation. A little over half say each of these two statements is at least “somewhat” consistent with their own views. Three-tenths or slightly fewer say the statements are “very” consistent with their own views.

### *Differences by Gender*

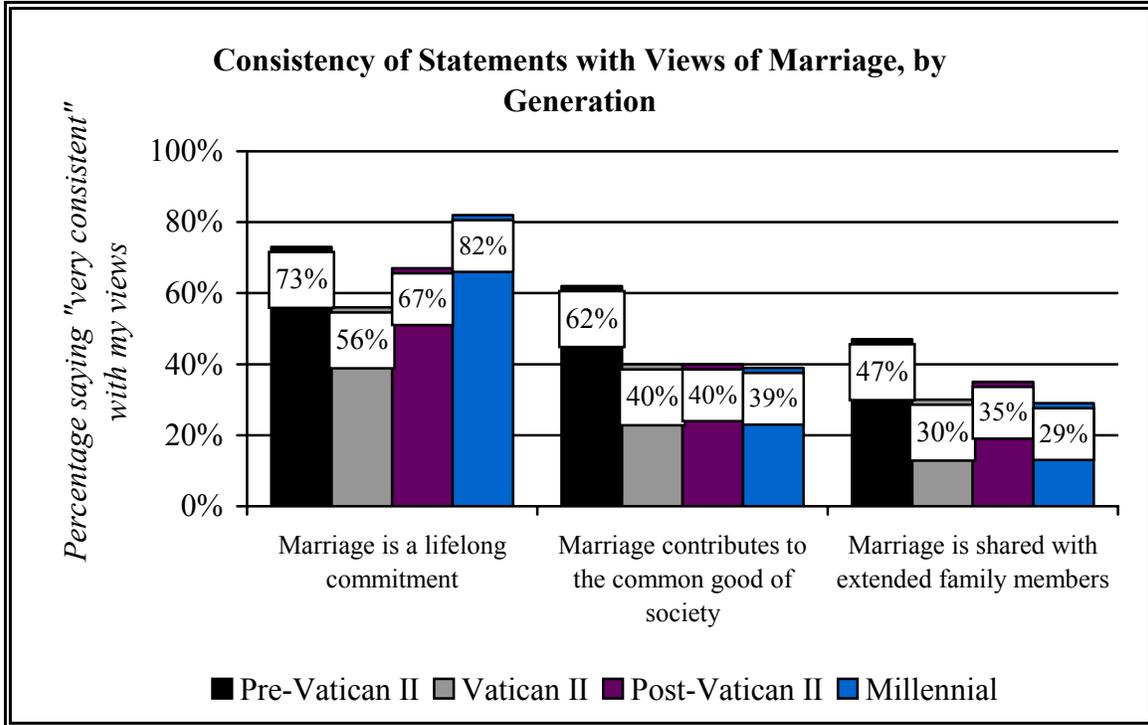
Female respondents are more likely than males to say that their views are “very” consistent with the statement that “marriage is a calling from God” (34 percent of females compared to 25 percent of males).

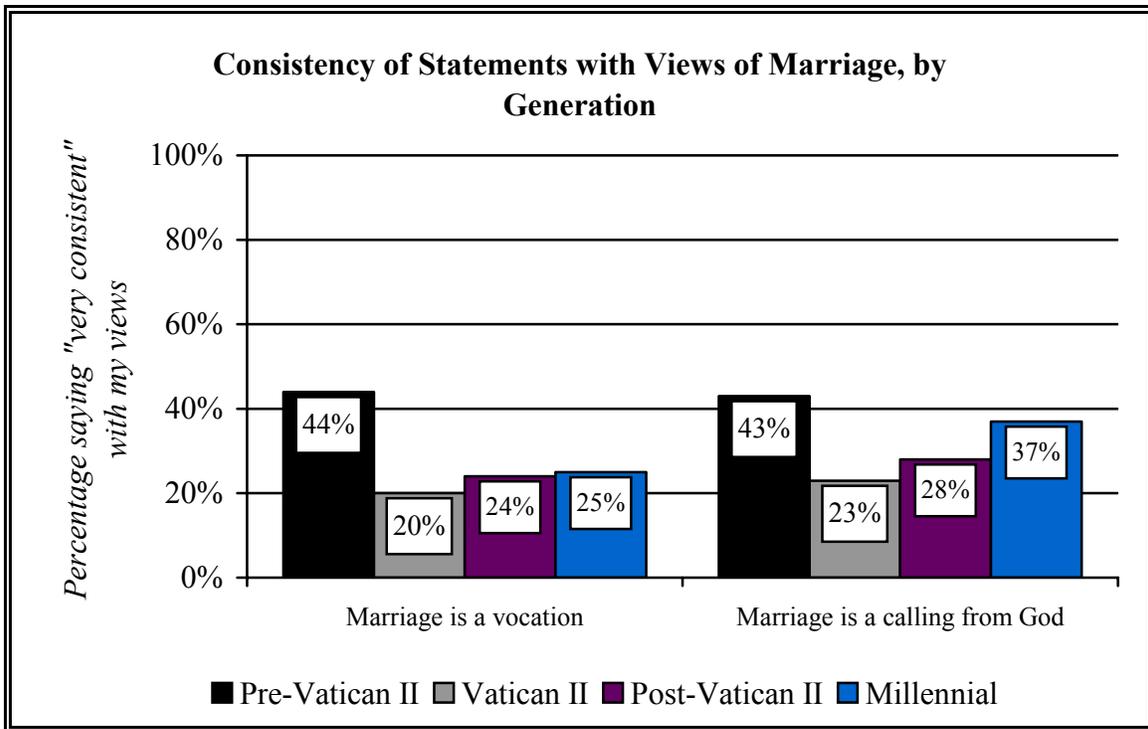
<sup>25</sup> One percent or fewer respondents did not provide a response for any of the statements, indicating that there was little, if any, confusion with each of the statements.

*Differences by Generation*

The youngest generation of respondents is most likely to say that their views are “very consistent” with the statement that marriage is a lifelong commitment.

The oldest generation is particularly likely to say that each of the following statements are “very” consistent with their views about marriage: marriage contributes to the common good of society, marriage is shared with extended family members of the couple, marriage is a vocation, and marriage is a calling from God.





*Differences by Frequency of Mass Attendance*

The more frequently Catholics attend Mass the more likely they are to say that each one of the statements is “very consistent” with their own views. For example:

Eighty-five percent of weekly attenders say the statement that marriage is a lifelong commitment is “very consistent” with their views. This compares to 73 percent of those who attend once or a few times a month, 65 percent of those who attend a few times a year, and 51 percent of those who rarely or never attend.

Fifty-eight percent of weekly attenders say the statement that marriage is a calling from God is “very consistent” with their views. This compares to 43 percent of those who attend once or a few times a month, 21 percent of those who attend a few times a year, and 11 percent of those who rarely or never attend.

Seventy-two percent of weekly attenders say the statement that marriage contributes to the common good of society is “very consistent” with their views. This compares to 53 percent of those who attend once or a few times a month, 41 percent of those who attend a few times a year, and 22 percent of those who rarely or never attend.

### *Differences by Marital Status*

Divorced and separated Catholics, as well as those living with a partner, are *less* likely than all others to say that the notion that marriage is a lifelong commitment is “very consistent” with their views (44 percent and 47 percent, respectively, compared to 70 percent of all other respondents).

Those who are living with a partner are *less* likely than others to say the idea that marriage is shared with extended family members is “very consistent” with their views (10 percent compared to 37 percent of all other respondents). They are also less likely to say the idea that marriage contributes to the common good of society is “very consistent” with their views (17 percent compared to 45 percent of all other respondents).

## Extent to which Various Statements Reflect One’s Own Understanding of the Catholic Sacrament of Marriage

*Eighty-four percent of Catholics say the idea that the marriage extends beyond the wedding day at least “somewhat” reflects their understanding of the Catholic sacrament of marriage.*

<i>How closely do you feel the following statements reflect your understanding of the Catholic sacrament of marriage?</i>	<b>“Somewhat” or “Very” Closely</b>	<b>“Very” Closely Only</b>
The sacrament of marriage extends beyond the wedding day.	84%	62%
Married love helps the couple care for others beyond their family.	74	40
Married love brings the husband and wife closer together and therefore closer to God.	67	36
Children bring the husband and wife closer together and therefore closer to God.	67	34
Married love reveals God.	64	31
Married love is imperfect yet holy.	63	30

Respondents were asked how closely several other statements about marriage reflect their understanding of the Catholic sacrament of marriage.

About three-quarters say the idea that married love helps the couple care for others beyond their family at least “somewhat” reflects their understanding of the sacrament.

Two-thirds say that two statements at least “somewhat” reflect their understanding of the sacrament: that married love brings a couple closer together and therefore closer to God and that children likewise bring a couple closer together and therefore closer to God.

Slightly less than two-thirds say the ideas that married love reveals God and that married love is imperfect yet holy at least “somewhat” reflect their understanding of the sacrament of marriage.

### *Differences by Gender*

Female respondents are more likely than males to say that each of the listed statements “very closely” reflects their understanding of the Catholic sacrament of marriage. Percentage differences are as follows:

Married love reveals God (37 percent of females compared to 25 percent of males)

Married love is imperfect yet holy (33 percent of females compared to 26 percent of males)

Married love brings the husband and wife closer together and therefore closer to God (41 percent of females compared to 30 percent of males)

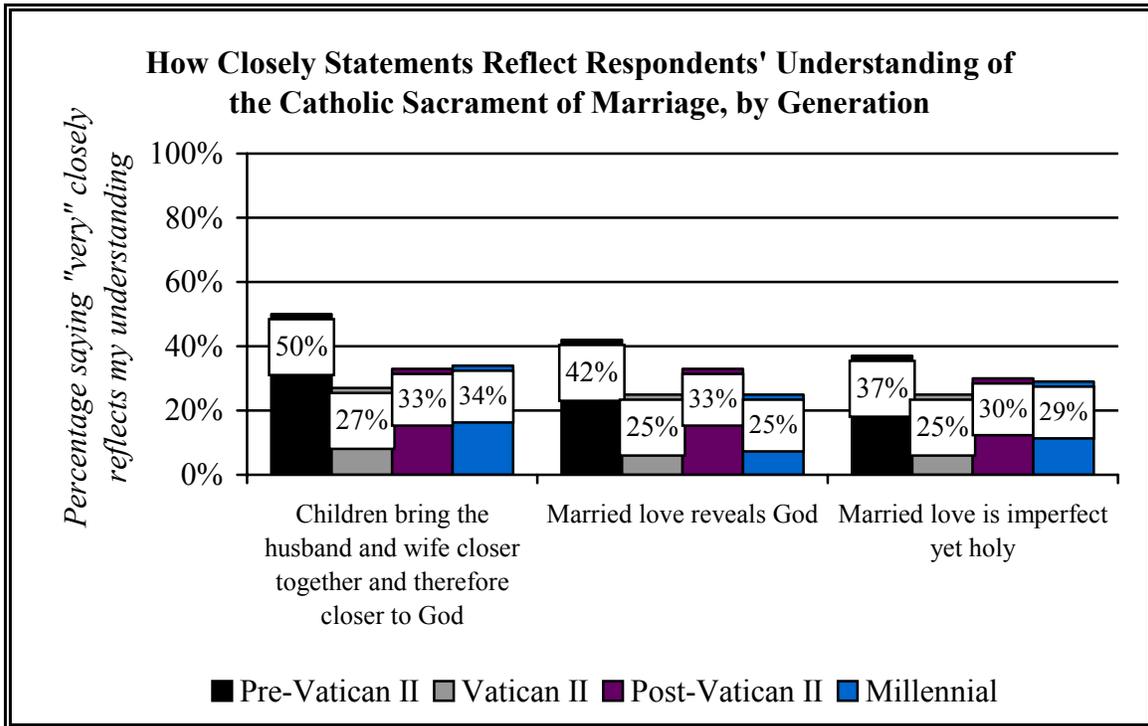
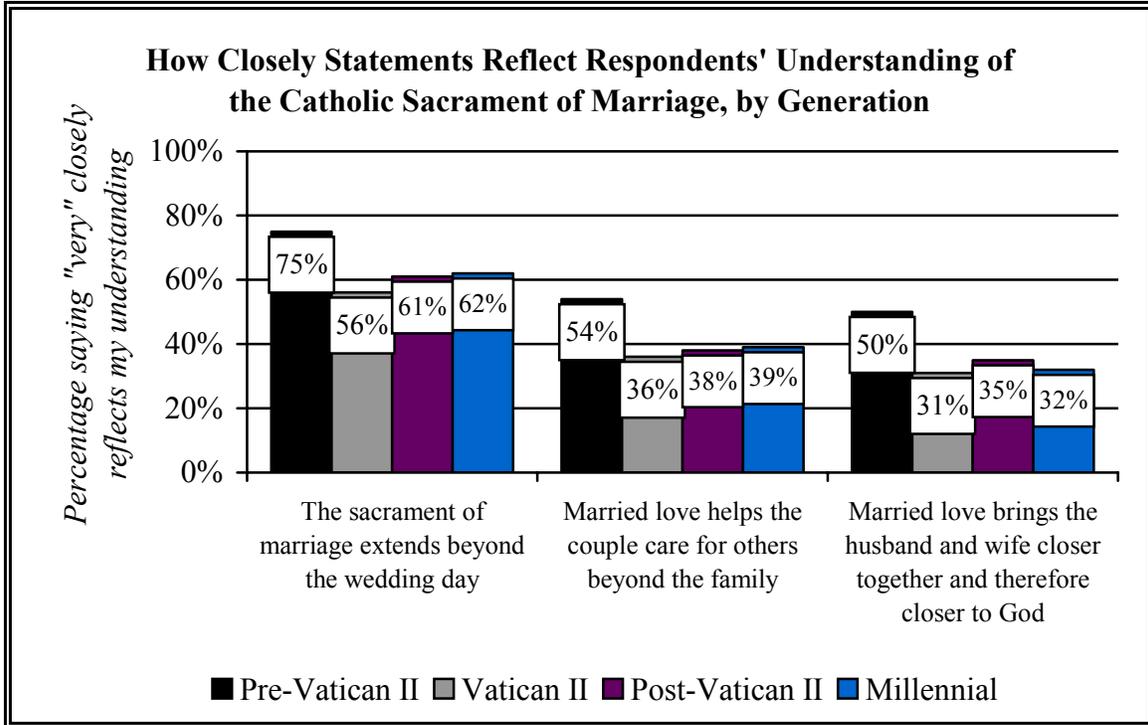
Children bring the husband and wife closer together and therefore closer to God (39 percent of females compared to 29 percent of males)

The sacrament of marriage extends beyond the wedding day (67 percent of females compared to 57 percent of males)

Married love helps the couple care for others beyond their family (46 percent of females compared to 34 percent of males).

*Differences by Generation*

The oldest generation is especially likely to say that each statement “very” closely reflects their understanding of the Catholic sacrament of marriage.



### *Differences by Frequency of Mass Attendance*

The more frequently Catholics attend Mass, the more likely they are to say that each one of the statements “very closely” reflects their understanding of the sacrament of marriage. For example:

- Ninety percent of those who attend Mass every week say the idea that the sacrament of marriage extends beyond the wedding day “very closely” reflects their understanding. This compares to 77 percent of those who attend once or a few times a month, 55 percent of those who attend a few times a year, and 40 percent of those who rarely or never attend Mass.
- Sixty-three percent of those who attend Mass every week say the statement that married love brings a couple closer together and therefore closer to God “very closely” reflects their understanding. This compares to 51 percent of those who attend once or a few times a month, 23 percent of those who attend a few times a year, and 20 percent of those who rarely or never attend Mass.
- Sixty-two percent of those who attend Mass every week say the notion that married love reveals God “very closely” reflects their understanding. This compares to 42 percent of those who attend once or a few times a month, 20 percent of those who attend a few times a year, and 14 percent of those who rarely or never attend Mass.

### *Differences by Marital Status*

Catholics who are living with a partner are *less* likely than all others to say the following statements reflect their understanding at least “somewhat”:

- Married love reveals God (35 percent compared to 65 percent)
- Married love is imperfect yet holy (40 percent compared to 64 percent)
- Married love brings a couple closer together and therefore closer to God (47 percent compared to 68 percent)
- Children bring a couple closer together and therefore closer to God (40 percent compared to 68 percent).

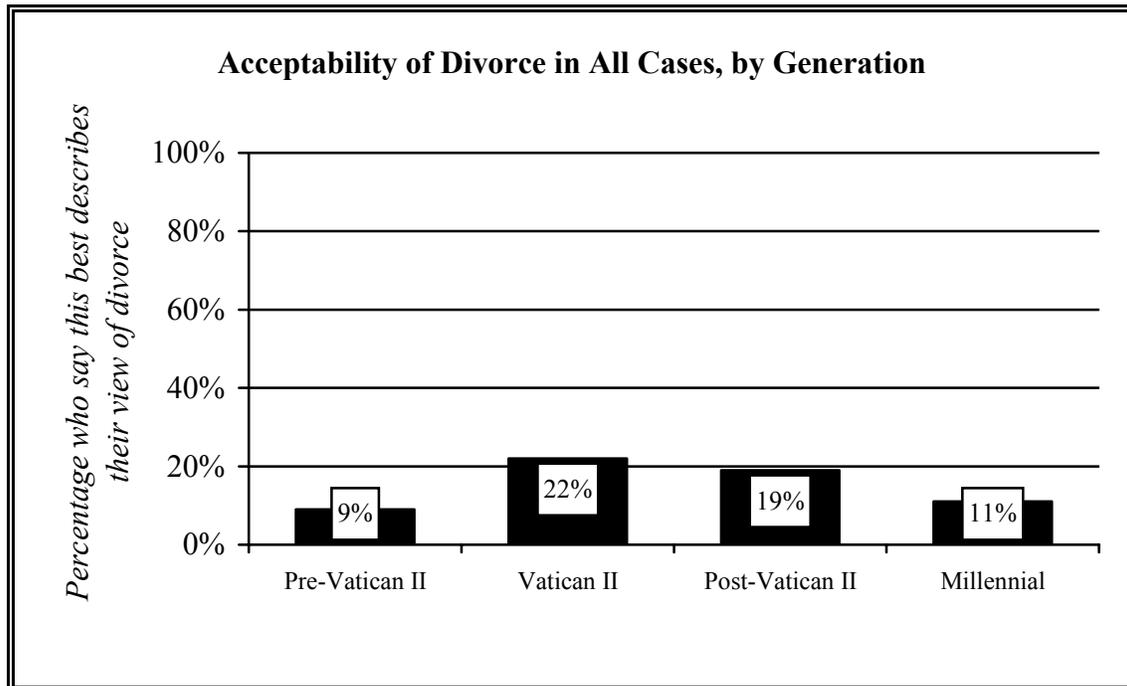
## View of General Acceptability of Divorce

About three-quarters of Catholics (76 percent) believe divorce is acceptable in some cases. About one-sixth (17 percent) believe divorce is acceptable in all cases. Just 7 percent believe it is not acceptable in any case.

<i>Which of the following best describes your view about divorce?</i>	
It is acceptable in some cases.	76%
It is acceptable in all cases.	17
It is not acceptable in any case.	7

### *Differences by Generation*

Respondents who belong to the middle two generations (the Vatican II and Post-Vatican II Generations) are somewhat more likely than others to say that divorce is acceptable in all cases.



### *Differences by Frequency of Mass Attendance*

Four percent of weekly Mass attenders say divorce is acceptable in all cases. This compares to 7 percent of those who attend Mass once or a few times a month, 19 percent of those who attend a few times a year, and 31 percent of those who rarely or never attend Mass.

### *Differences by Marital Status*

Ten percent of those who are currently married and 12 percent of those who are widowed believe that divorce acceptable in all cases. This compares to 25 percent of those who have never married, 27 percent of those who are divorced, and 29 percent of those who are living with a partner.

## Acceptability of Divorce in Specific Circumstances

*Respondents were asked whether they believe divorce is acceptable in several other specific circumstances. Catholics are most likely to believe divorce is acceptable in the cases of physical abuse and emotional abuse, with more than nine in ten saying it is acceptable in these circumstances.*

<b><i>In your opinion, is divorce acceptable in these circumstances?</i></b>	
Percentage who replied “yes” to each	
Physical abuse	96%
Emotional abuse	92
Infidelity	85
Addictive behavior(s)	72
Falling out of love	60
Disagreement about having children	43
Disagreement about sexual issues	40
Disagreement about religion	32
Financial troubles	23

It is important to note that the respondents were not asked to indicate whether *they* would get a divorce in any of these circumstances. This question does not gauge a personal expectation and instead measures their attitudes about the general social acceptability of divorce in these circumstances.

- Eighty-five percent of Catholics believe infidelity is an acceptable reason for divorce.
- About seven in ten Catholics believe that addictive behavior is an acceptable reason for divorce and six in ten say that falling out of love is an acceptable reason.
- About four in ten believe divorce is acceptable for disagreement about having children and disagreement about sexual issues. Somewhat fewer, about one-third, believe it is acceptable for disagreement about religion.
- Fewer than one-quarter of Catholics view financial troubles as an acceptable reason for divorce.

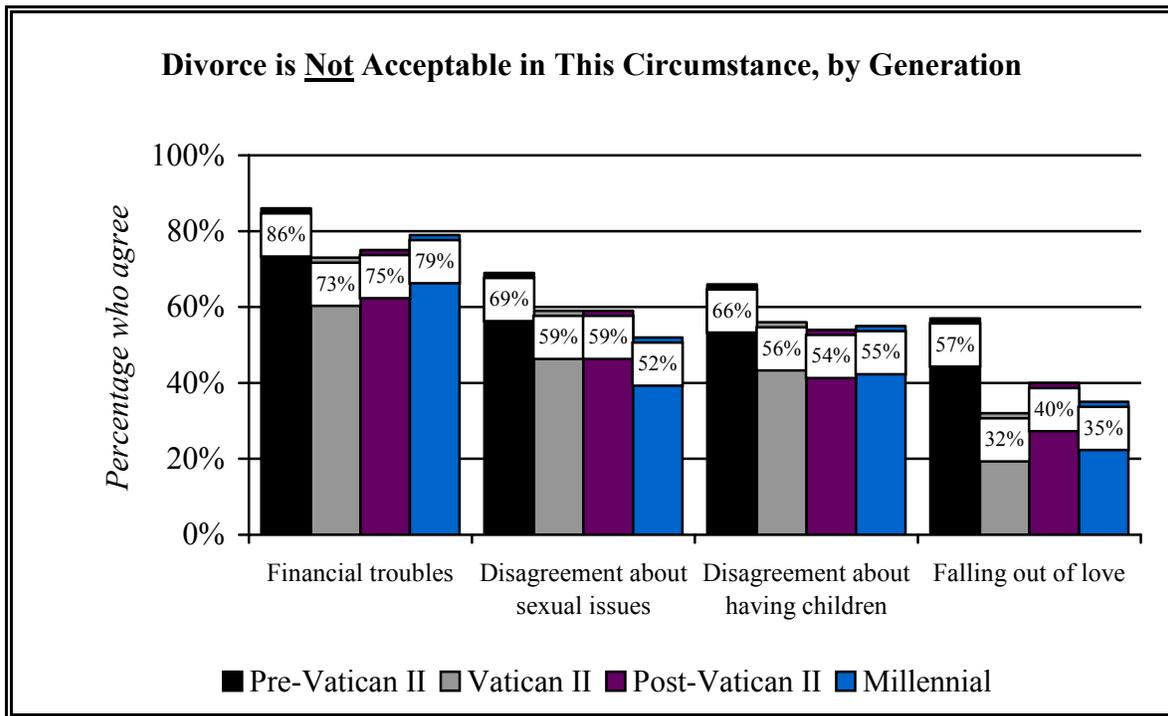
Many Catholics who had said divorce is “not acceptable in any case” were indeed accepting of divorce in particular circumstances. Nearly half or more of those Catholics who said divorce was not acceptable were accepting of divorce specifically in the case of physical abuse (68 percent), emotional abuse (58 percent), or infidelity (48 percent).

### Differences by Gender

Female respondents are somewhat more likely to say that divorce is acceptable in cases of emotional abuse (94 percent compared to 89 percent of males), infidelity (88 percent compared to 81 percent), or addictive behavior (78 percent compared to 67 percent).

### Differences by Generation

The oldest generation is the most likely to say that divorce is *not* acceptable in circumstances of financial troubles, disagreement about having children, disagreement about sexual issues, and falling out of love.



### Differences by Frequency of Mass Attendance

The more frequently Catholics attend Mass, the *less* likely they are to view divorce as acceptable for each of the listed circumstances *except* physical abuse and addictive behaviors. Differences by Mass attendance are greatest for the following circumstances:

- Falling out of love (viewed as acceptable by 39 percent of weekly Mass attenders, compared to 76 percent of those who rarely or never attend Mass).
- Disagreement about sexual issues (28 percent compared to 52 percent).
- Disagreement about having children (32 percent compared to 53 percent).
- Disagreement about religion (22 percent compared to 41 percent).

## Attitudes about Marriage and Divorce

*Catholics were asked to what extent they agree or disagree with each of several statements about marriage. Many of these are drawn from predominant social science surveys regarding marriage. Slightly more than half of Catholics agree “strongly” that watching children grow up is life’s greatest joy and that a spouse should first and foremost be a soulmate.*

<i>How much do you agree or disagree with the following statements?</i>	<b>Agree “Somewhat” or “Strongly”</b>	<b>Agree “Strongly” Only</b>
Watching children grow up is life’s greatest joy. <sup>26</sup>	78%	53%
When you marry, you want your spouse to be your soulmate, first and foremost. <sup>27</sup>	77	52
Couples don’t take marriage seriously enough when divorce is easily available. <sup>28</sup>	71	33
Marriage is whatever two people want it to be.	56	26
It is important for spouses to share the same religious faith. <sup>29</sup>	34	12
Divorce is usually the best solution when a couple can’t seem to work out their marriage problems. <sup>30</sup>	29	10
Living with a partner before marriage decreases the risk of divorce.	27	10
Marriage is not necessary if a couple decides to have children.	16	6
Personal freedom is more important than the companionship of marriage. <sup>31</sup>	12	4
Marriage is an outdated institution. <sup>32</sup>	10	3

<sup>26</sup> General Social Survey, 2002

<sup>27</sup> Gallup Poll for the National Marriage Project, 2001

<sup>28</sup> General Social Survey, 1988-1991

<sup>29</sup> Gallup Poll for the National Marriage Project, 2001. Question wording was “It is important to find a spouse who shares your own religious faith.”

<sup>30</sup> General Social Survey, 2002

<sup>31</sup> General Social Survey, 1993-1996

<sup>32</sup> World Values Survey, 1999

More than seven in ten agree with three statements: that watching children grow up is life's greatest joy, that a spouse should be a soulmate, and that easy availability of divorce leads couples not to take marriage seriously enough.<sup>33</sup> Only a minority of Catholics, one-third, agree "strongly" with the latter statement.

- Slightly more than half of Catholics agree that marriage is whatever two people want it to be, with about one-quarter agreeing "strongly."
- About one-third of Catholics agree at least "somewhat" that it is important for spouses to share the same faith. Slightly fewer than three-tenths agree that divorce is usually the best solution when couples can't seem to work out their problems and that living with a partner prior to marriage decreases the risk of divorce.
- Fewer than one-fifth of Catholics agree that marriage is unnecessary if a couple decides to have children, that personal freedom is more important than the companionship of marriage, or that marriage is an outdated institution.

#### *Differences by Gender*

Male respondents are more likely to agree "somewhat" or "strongly" that living with a partner before marriage decreases the risk of divorce (32 percent compared to 23 percent of females).

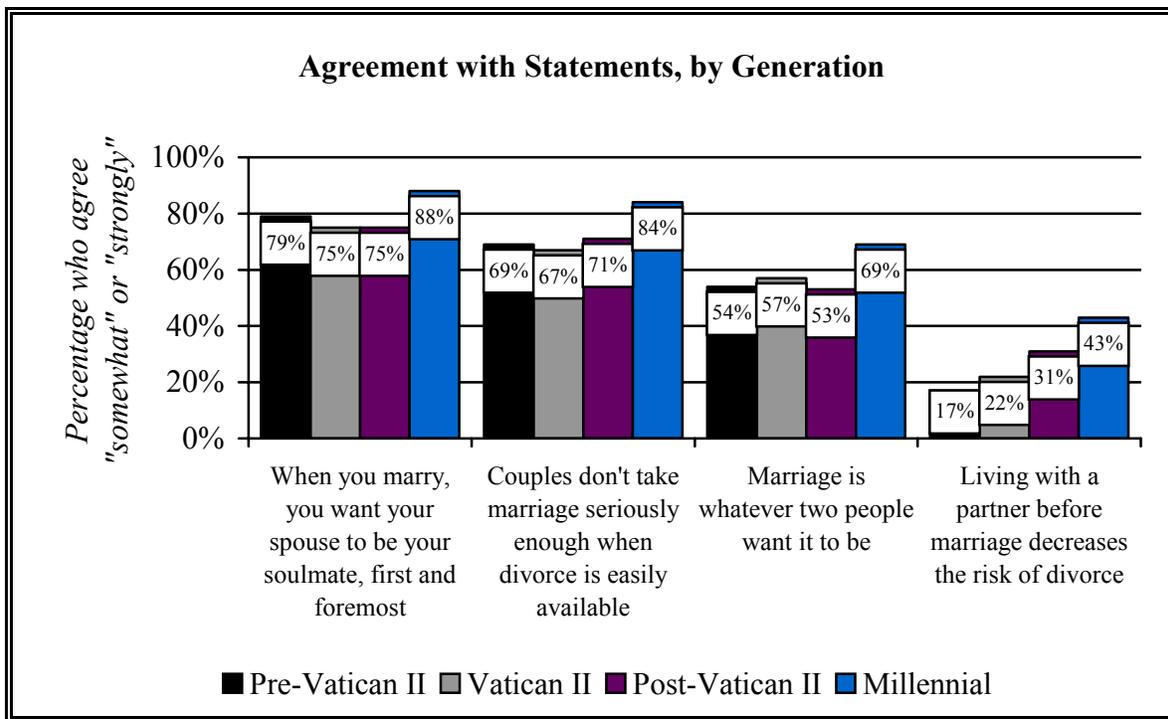
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<sup>33</sup> Refusal to answer any of these questions varied between 1.4 percent and 1.9 percent of all respondents. This is a low rate of non-response indicating that these questions were not unusually difficult to understand or respond to.

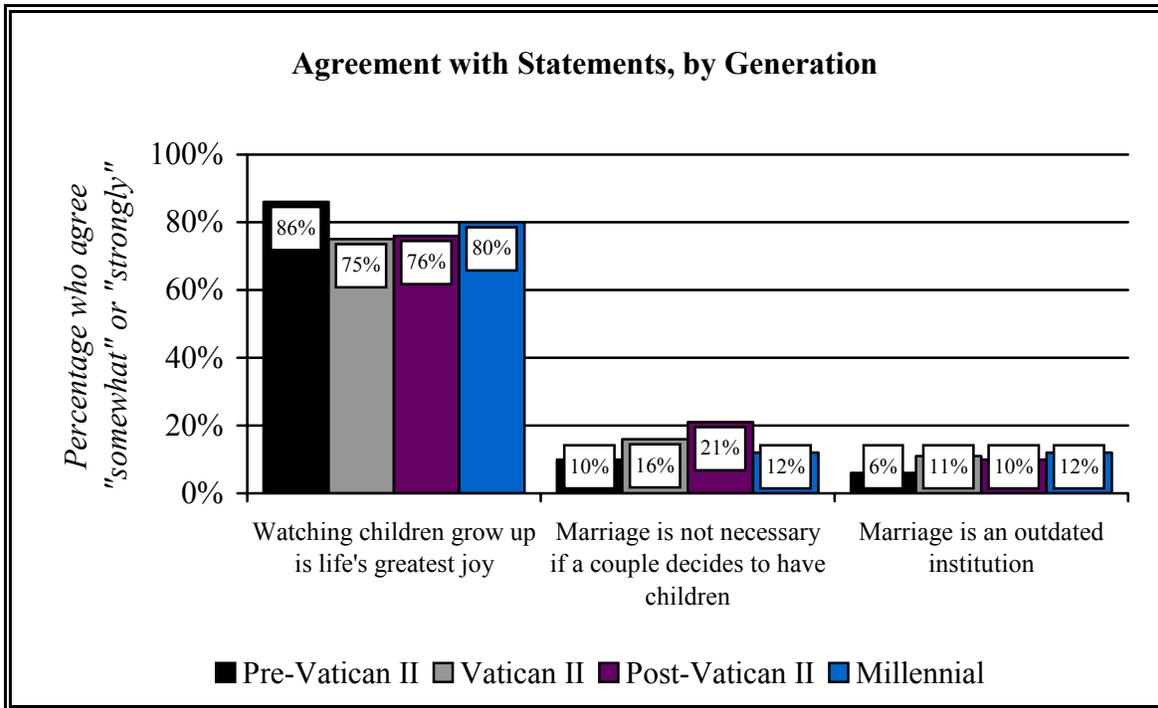
### Differences by Generation

The youngest generation is *most* likely to agree “somewhat” or “strongly” with the following statements:

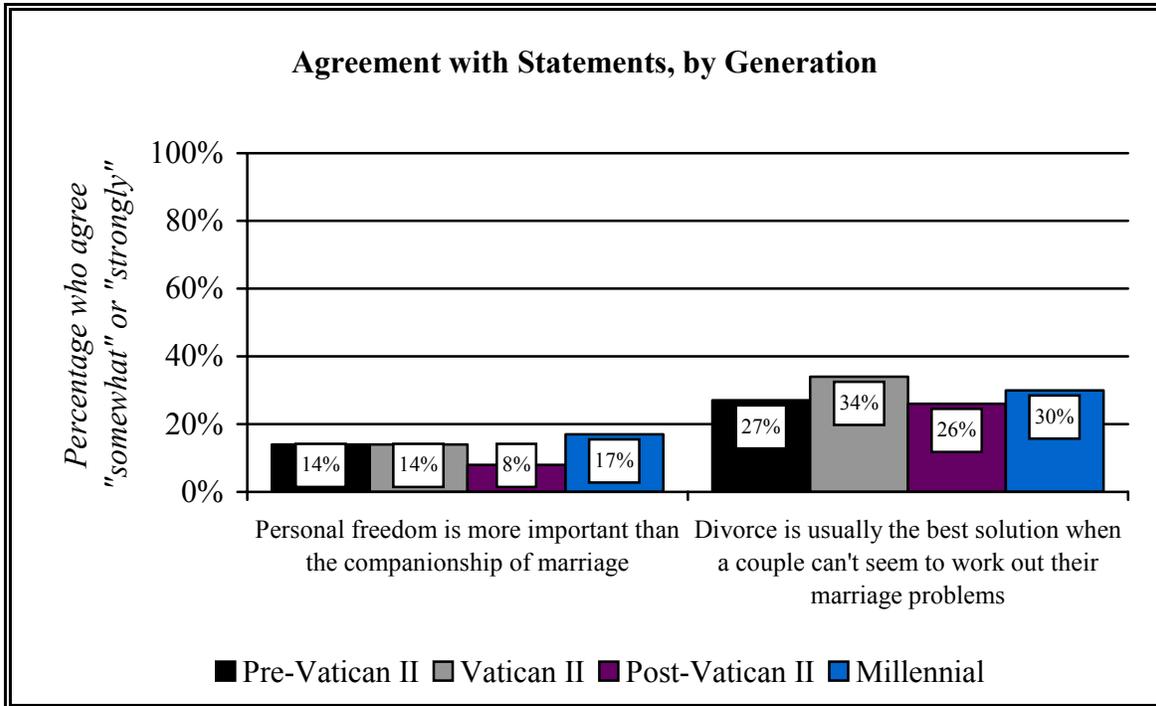
- When you marry, you want your spouse to be your soulmate, first and foremost.
- Couples don’t take marriage seriously enough when divorce is easily available.
- Marriage is whatever two people want it to be.
- Living with a partner before marriage decreases the risk of divorce.



The oldest generation is *most* likely to agree “somewhat” or “strongly” that watching children grow up is life’s greatest joy, and *least* likely to agree that marriage is not necessary if a couple decides to have children or that marriage is an outdated institution.



The Post-Vatican II Generation is *least* likely to agree that personal freedom is more important than the companionship of marriage. The Vatican II Generation is *most* likely to agree that divorce is usually the best solution when a couple can't seem to work out their marriage problems.



*Differences by Frequency of Mass Attendance*

The more frequently Catholics attend Mass, the more likely they are to *disagree* “strongly” that:

- Living with a partner prior to marriage decreases the risk of divorce.
- Marriage is an outdated institution.
- Marriage is whatever two people want it to be.
- Personal freedom is more important than the companionship of marriage.
- Marriage is unnecessary if a couple decides to have children.
- Marriage is usually the best solution when a couple can't seem to work out their marriage problems.

The more frequently Catholics attend Mass the more likely they are to agree “strongly” that:

- It is important for spouses to share the same faith.

- A spouse should be a soulmate.
- Watching children grow up is life's greatest joy.

#### *Differences by Marital Status*

Catholics who are living with a partner are more likely than all others to agree at least “somewhat” that living with a partner prior to marriage decreases the risk of divorce (58 percent compared to 25 percent). They are also more likely to agree at least “somewhat” that marriage is not necessary if a couple decides to have children (36 percent compared to 15 percent).

#### *Differences by Race and Ethnicity*

Hispanics are slightly more likely than non-Hispanic whites to agree “strongly” with the following two statements:

- That watching children grow up is life's greatest joy (61 percent compared to 50 percent). This may be partly due to, as shown earlier, Hispanics being more likely to have children of their own.
- That couples don't take marriage seriously enough when divorce is easily available (42 percent compared to 32 percent).

## Attitudes about Marriage and Divorce: Comparisons to National Data

The following table presents comparisons between survey respondents and the most recently available data from surveys of Americans nationally. Dashes indicate that no national comparison is available and asterisks represent that differences between the two polls are within the margins of error; indicating no statistically discernable difference.

<i>How much do you agree or disagree with the following statements?</i>		
Percentage who agree “somewhat” or “strongly”		
	<b>Catholic Survey Respondents</b>	<b>National Comparison</b>
Watching children grow up is life’s greatest joy.	78%	86%
When you marry, you want your spouse to be your soulmate, first and foremost.	87 among singles age 20-29	94* among singles age 20-29
Couples don’t take marriage seriously enough when divorce is easily available.	71	66*
Marriage is whatever two people want it to be.	56	--
It is important for spouses to share the same religious faith.	31 among singles age 20-29	42* among singles age 20-29
Divorce is usually the best solution when a couple can’t seem to work out their marriage problems.	29	43
Living with a partner before marriage decreases the risk of divorce.	27	--
Marriage is not necessary if a couple decides to have children.	16	--
Personal freedom is more important than the companionship of marriage.	12	15*
Marriage is an outdated institution.	10	10*

Note: Dashes (--) indicate that no national comparison is available. Asterisks (\*) indicate that any difference is within the margins of error for both surveys.

U.S. Catholics are *less* likely than Americans nationally to agree at least “somewhat” that divorce is usually the best solution when a couple can’t seem to work out their marriage problems (29 percent, compared to 43 percent of Americans nationally).

Americans nationally are somewhat more likely to agree that watching children grow up is life's greatest joy, although more than three-quarters of Catholics agree with this statement. An equal percentage (53 percent) agree with this statement "very much."

Also, this question is likely to be strongly affected by social desirability bias.<sup>34</sup> Respondents to the 2002 General Social Survey (GSS), the data source for this comparison, were responding to an interviewer when they answered this question. Yet the respondents in the poll of Catholics are self-administering the survey and have no interaction with a human being that might generate embarrassment or shame by giving a socially awkward response. It is likely that the respondents would feel more discomfort in *disagreeing* with the statement, "watching children grow up is life's greatest joy" when this answer has to be given to a person rather than simply input onscreen. Although the difference between the percentage of Catholics and the percentage of the national sample agreeing with this statement is beyond the margins of error (by only 1.6 percentage points) it would be unlikely that this difference would be statistically significant if the GSS had used self-administered methods that reduce social desirability bias.

There are no measurable differences among Catholics and Americans nationally in responses to the other statements.<sup>35</sup>

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<sup>34</sup> See the discussion of differences in responses to Mass attendance questions by method of surveying on page 28.

<sup>35</sup> In two cases, the question is only asked of respondents in their twenties in the social science surveys. To make a comparison this sub-group must be isolated in the poll of Catholics. Margins of error for these sub-groups are larger and it is even more difficult to distinguish statistically significant differences.

## Influences on One’s View of Marriage

*Two-thirds of Catholics say their family experience or background has influenced their view of marriage at least “somewhat,” with slightly more than one-third saying it has been “very” influential.*

	<b>“Somewhat” or “Very Much”</b>	<b>“Very Much” Only</b>
Family experience or background	67%	37%
Your Catholic faith	55	29
Representations of marriage in popular culture	33	7
Civil law (legal requirements of marriage in the United States)	29	9
A faith tradition other than Catholicism	22	6

Respondents were asked to what extent each of five things has informed their view of marriage. After family experience or background, Catholics are most likely to say that their Catholic faith has been influential. Slightly more than half say it has been at least “somewhat” of an influence, with about three-tenths saying it has been “very much” so. In comparison, fewer than one-quarter say a faith tradition of other than Catholicism has influenced their view of marriage, with only about one in 20 saying it has done so “very much.”

- One-third say their view of marriage has been at least “somewhat” influenced by representations in popular culture, though fewer than one-tenth say it has been “very” influenced by this.
- Three-tenths say U.S. civil law has at least “somewhat” influenced their view of marriage. Again, fewer than one-tenth say this has been “very” influential.

### *Differences by Gender*

Women are more likely than men to say that the following have informed their view of marriage:

- The Catholic Church has “very much” informed their view of marriage (35 percent compared to 22 percent of men)
- Family experience or background has “very much” informed their view of marriage (42 percent compared to 32 percent of men).

- Civil law has at least “somewhat” informed their view of marriage (35 percent compared to 22 percent of men).
- Popular culture has at least “somewhat” informed them (39 percent compared to 26 percent of men).

#### *Differences by Frequency of Mass Attendance*

The more frequently Catholics attend Mass, the more likely they are to say that the following factors have informed their view of marriage “very much”:

- Their Catholic faith (62 percent of those who attend Mass weekly, compared to 8 percent of those who rarely or never attend Mass).
- Their family experience or background (44 percent compared to 30 percent).

#### *Differences by Marital Status*

Married Catholics are more likely than those who are separated or divorced to say that their Catholic faith has informed their view of marriage “very much” (33 percent compared to 18 percent).

Among those who attend Mass at least once a month, Catholics who are living with a partner are *less* likely than all others to say their Catholic faith has informed their view of marriage “very much” (5 percent compared to 52 percent).

## Part II: Experiences of Marriage among Those Who Are Currently Married

This section of the report examines the experiences of marriage among respondents who are currently married.

### Marriage in the Church and Convalidation

*Sixty-five percent of currently married Catholics were married in the Church. Five percent were not married in the Church but had their marriage convalidated by the Church. The remaining 30 percent neither married in the Church nor had their marriage convalidated.*

<b><i>Were you married in the Catholic Church?</i></b>	
<b><i>[If no:] Has your marriage been blessed (i.e., convalidated) by the Catholic Church?</i></b>	
<i>[Respondents who are currently married]</i>	
Married in the Church	65%
Not married in the Church but convalidated	5
Neither married in the Church nor convalidated	30

#### *Differences by Generation<sup>36</sup>*

Those in the Pre-Vatican II Generation are especially likely to say that they were married in the Church (84 percent, compared to 58 percent of Vatican II respondents and 60 percent of Post-Vatican II/Millennial respondents).

#### *Differences by Frequency of Mass Attendance*

Ninety percent of married Catholics who attend Mass every week were married in the Church. This compares to 80 percent of those who attend once or a few times a month, 57 percent of those who attend a few times a year, and 39 percent of those who rarely or never attend Mass.

#### *Differences by Spouse's Religion*

Catholics who married a Catholic were much more likely than those marrying a non-Catholic to be married in the Church (78 percent compared to 32 percent).

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<sup>36</sup> Given the small number of respondents from the Millennial Generation who are married (seven respondents), these respondents have been combined with the Post-Vatican II Generation in this section for sub-group comparison.

## **Discussion of the Sacrament of Marriage with a Priest Prior to Marriage**

*Among currently married Catholics who were married in the Church, nine-tenths met with a priest to discuss the sacrament of marriage prior to getting married.*

***Did you and your spouse meet with a Catholic priest to discuss the sacrament of marriage prior to getting married?***

[Respondents who are currently married  
and who were married in the Church]

Yes	90%
No	10

## Experiences of Catholic Marriage Preparation

*Those who went through marriage preparation were asked if they did each of several things as part of that preparation. Among those who met with a priest prior to marriage, slightly less than half filled out a pre-marriage assessment inventory and read marriage books or brochures provided by the Church.*

<b><i>In addition to meeting with a priest, did you do any of the following prior to getting married?</i></b>	
[Currently married respondents who were married in the Church and who met with a priest prior to marriage]	
Percentage who say they did each	
A pre-marriage assessment inventory (e.g., FOCCUS, Prepare, etc.) where you and your fiancé filled out questionnaires and discussed results with a priest	48%
Read books or brochures for marriage preparation provided by the Church	47
A marriage preparation class occurring over several nights (e.g., Evenings for the Engaged)	36
A weekend marriage preparation program for engaged couples (e.g., Engaged Encounter)	26
A one-day marriage preparation program (e.g., The Day for the Engaged)	26
Meet with a Catholic mentor couple (e.g., a couple that assists another couple in reflecting on Catholic married life)	25
Note: Percentages sum to more than 100 percent because multiple responses were allowed.	

About one-third went to marriage preparation classes occurring over several nights. About one-quarter participated in a weekend marriage preparation program, and about one-quarter participated in a one-day preparation program. Finally, one-quarter met with a Catholic mentor couple.

### *Differences by Generation*

Respondents from the Post-Vatican II and Millennial Generations are especially likely to say that they participated in the following with their fiancé or fiancée:

- A pre-marriage assessment inventory (64 percent, compared to 40 percent of Vatican II respondents and 29 percent of Pre-Vatican II respondents).
- A weekend marriage preparation program (44 percent, compared to 13 percent of Vatican II respondents and 9 percent of Pre-Vatican II respondents).

- A one-day marriage preparation program (36 percent, compared to 23 percent of Vatican II respondents and 13 percent of Pre-Vatican II respondents).
- Meet with a Catholic mentor couple (36 percent, compared to 17 percent of Vatican II respondents and 16 percent of Pre-Vatican II respondents).

Respondents from the Vatican II Generation are more likely than others to say that they participated in a marriage preparation class occurring over several nights.

*Differences by Race and Ethnicity*

Non-Hispanic whites are more likely than Hispanics to have participated in a weekend marriage preparation program (80 percent compared to 64 percent).

## Helpfulness of Marriage Preparation Experiences

*Three-quarters of married Catholics who participated in marriage preparation classes occurring over several nights say that those classes were at least “somewhat” helpful.*

<b><i>How helpful was each to your marriage?</i></b>		
[Currently married respondents who experienced each form of marriage preparation]		
	<b>“Somewhat” or “Very” Helpful</b>	<b>“Very” Helpful Only</b>
A marriage preparation class occurring over several nights (e.g., Evenings for the Engaged)	74%	24%
Read books or brochures for marriage preparation provided by the Church	62	21
A one-day marriage preparation program (e.g., The Day for the Engaged)	62	16
A weekend marriage preparation program for engaged couples (e.g., Engaged Encounter)	61	28
Meet with a Catholic mentor couple (a couple that assists another couple in reflecting on Catholic married life)	61	26
A pre-marriage assessment inventory (e.g., FOCCUS, Prepare, etc.) where you and your fiancé filled out questionnaires and discussed results with a priest	61	18

Respondents who reported participating in each form of Catholic marriage preparation were asked to describe how helpful it was to their marriage. Most of the forms of preparation are described as at least “somewhat” helpful by about six in ten respondents.

- The forms of preparation that are most likely to be rated as “very” helpful include weekend marriage preparation programs, classes occurring over several nights, and meeting with a Catholic mentor couple. About one-quarter of married Catholics or slightly more rate each as “very” helpful.
- About one-fifth say that reading brochures provided by the Church was “very” helpful. Slightly fewer rate pre-marriage inventories or one-day marriage preparation programs as “very” helpful.

### *Differences by Gender*

Women are more likely than men to rate weekend marriage preparation programs as “very” helpful (40 percent compared to 16 percent). They are also more likely to rate reading

books or brochures provided by the Church as “very” helpful (28 percent compared to 12 percent).

### *Differences by Generation*

Older Catholics are more likely to rate reading books or brochures provided by the Church as at least “somewhat” helpful (80 percent of the Pre-Vatican II Generation, 67 percent of the Vatican II Generation, and 51 percent of the Post-Vatican II Generation).

### *Differences by Frequency of Mass Attendance*

- The more frequently Catholics attend Mass, the more likely they are to rate one-day marriage preparation programs as “very” helpful (0 percent of those who rarely or never attend, 5 percent of those who attend a few times a year, 12 percent of those who attend once or a few times a month, and 35 percent of those who attend every week).
- Similarly, the more frequently Catholics attend Mass, the more likely they are to rate weekend marriage preparation programs as “very” helpful (0 percent of those who rarely or never attend, 11 percent of those who attend a few times a year, 28 percent of those who attend once or a few times a month, and 54 percent of those who attend every week).

## Issues Discussed Prior to Marriage

*Eight in ten married Catholics say they and their spouse discussed the topic of trust and commitment at least “somewhat” prior to their marriage.*

<b><i>Before you were married, how much did you discuss the following with your fiancé/fiancée?</i></b>		
[Respondents who are currently married]		
	<b>“Somewhat” or “Very Much”</b>	<b>“Very Much” Only</b>
Trust and commitment	80%	20%
Openness to having children	71	41
Intimacy/sexuality	67	50
Family backgrounds/history	67	31
Finances	56	21
Religious views	51	20
Parenting approaches	46	20

Married respondents were asked how much they had discussed each of several topics with their fiancé or fiancée prior to marriage. After trust and commitment, the most commonly discussed topic is openness to having children. Seven-tenths say they discussed this at least “somewhat,” with four-tenths saying they did so “very much.”

- Two-thirds of married Catholics discussed intimacy or sexuality and family backgrounds or history at least “somewhat” with their spouse prior to marriage. Half discussed intimacy or sexuality “very much” while three-tenths discussed family backgrounds or history “very much.”
- Slightly more than half of married couples discussed finances and religious views at least “somewhat” prior to marriage, with one-fifth doing so “very much.”
- Slightly fewer than half discussed parenting approaches prior to marriage. One-fifth discussed this topic “very much.”

### *Differences by Frequency of Mass Attendance*

Thirty-three percent of married Catholics who attend Mass every week say they discussed religious views “very much” with their spouse prior to marriage. This compares to 23 percent of those who attend Mass once or a few times a month, 17 percent of those who attend a few times a year, and 10 percent of those who rarely or never attend Mass.

## Frequency of Various Religious and Service Activities

Married respondents were asked how frequently they do each of several religious and service activities. Follow-up questions then asked how frequently they do each with their spouse.

### Frequency of Prayer and Bible Reading

More than four-tenths of married Catholics say they pray daily, with another two-tenths saying they pray once or a few times a week. In comparison, Catholics read the Bible or other religious materials relatively infrequently. Almost half never do so, and more than a fifth do so only a few times a year. Just one in 20 (4 percent) read the Bible or other religious material daily.

<i>For the activities below, indicate how often <u>you</u> do each</i>					
[Respondents who are currently married]					
	<b>Rarely or Never</b>	<b>A Few Times a Year</b>	<b>Once or a Few Times a Month</b>	<b>Once or a Few Times a Week</b>	<b>Daily</b>
Pray (other than at Mass)	15%	9%	13%	20%	43%
Read the Bible or other religious or spiritual materials	47	23	16	10	4

#### *Differences by Gender*

Women responding are more likely than men to indicate that they pray daily (50 percent compared to 36 percent of men) and that they read the Bible or other religious or spiritual materials at least once a month (38 percent compared to 23 percent).

#### *Differences by Generation*

The older respondents are, the more likely they are to pray daily and to read the Bible or other spiritual materials at least a few times a year. Sixty-one percent of Pre-Vatican II respondents pray daily, compared to 48 percent of Vatican II respondents and 31 percent of Post-Vatican II/Millennial respondents. Fifty-nine percent of Pre-Vatican II respondents read the Bible or other spiritual materials at least a few times a year, compared to 56 percent of Vatican II respondents and 49 percent of Post-Vatican II/Millennial respondents.

*Differences by Frequency of Mass Attendance*

The more regularly married Catholics attend Mass, the more likely that they pray on a daily basis (68 percent of those who attend weekly, 52 percent of those who attend once or a few times a month, 31 percent of those who attend a few times a year, and 25 percent of those who rarely or never attend).

Married Catholics who attend Mass more frequently are also more likely to read the Bible or other religious materials at least a few times a year (76 percent of those who attend weekly, 68 percent of those who attend once or a few times a month, 47 percent of those who attend a few times a year, and 29 percent of those who rarely or never attend).

**Frequency of Prayer and Bible Reading with One’s Spouse**

Slightly more than half of married Catholics say they rarely or never pray with their spouse. At the other end of the spectrum, however, a quarter say they do so at least once a week. Two-thirds of married Catholics rarely or never read the Bible or other spiritual materials with their spouse. Fewer than one-fifth do so even once a month.

<i>For the activities below, indicate how often. . .you do these <u>with your spouse</u></i>					
[Respondents who are currently married]					
	<b>Rarely or Never</b>	<b>A Few Times a Year</b>	<b>Once or a Few Times a Month</b>	<b>Once or a Few Times a Week</b>	<b>Daily</b>
Pray (other than at Mass)	54%	12%	8%	10%	16%
Read the Bible or other religious or spiritual materials	68	15	11	5	2

*Differences by Frequency of Mass Attendance*

The more frequently married Catholics attend Mass, the more likely they are to pray with their spouse at least once a week (44 percent of those who attend weekly, 28 percent of those who attend once or a few times a month, 23 percent of those who attend a few times a year, and 13 percent of those who rarely or never attend).

Mass attending married Catholics are also more likely to read religious material with their spouse at least a few times a year (51 percent of those who attend weekly, 34 percent of those who attend once or a few times a month, 29 percent of those who attend a few times a year, and 17 percent of those who rarely or never attend).

## Frequency of Participating in Parish Activities and Service Volunteerism

Married Catholics participate in parish activities and volunteer or do community service at similar levels of frequency. About half rarely or never do so. Three-tenths do so a few times a year. Slightly more than one-tenth do these activities once or a few times a month, and fewer than one-tenth do so on a weekly basis.

<i>For the activities below, indicate how often <u>you</u> do each</i> [Respondents who are currently married]				
	<b>Rarely or Never</b>	<b>A Few Times a Year</b>	<b>Once or a Few Times a Month</b>	<b>Weekly or More</b>
Participate in parish activities, other than Mass	54%	30%	11%	5%
Volunteer or do community service	50	30	13	7

### *Differences by Gender*

Female respondents are more likely than males to say that they participate in parish activities at least a few times a year (53 percent compared to 39 percent of males).

### *Differences by Frequency of Mass Attendance*

Not surprisingly, the more frequently married Catholics attend Mass, the more likely they are to participate in parish activities at least a few times a year (81 percent of those who attend weekly, 58 percent of those who attend once or a few times a month, 44 percent of those who attend a few times a year, and 9 percent of those who rarely or never attend).

Additionally, the more frequently married Catholics attend Mass, the more likely they are to volunteer or do community service at least a few times a year (68 percent of those who attend weekly, 61 percent of those who attend once or a few times a month, 46 percent of those who attend a few times a year, and 31 percent of those who rarely or never attend).

### *Differences by Race and Ethnicity*

Non-Hispanic whites are slightly more likely than Hispanics to volunteer or do community service at least a few times a year (53 percent compared to 42 percent).

## Frequency of Participating in Parish Activities and Service Volunteerism with One’s Spouse

About six-tenths of married Catholics say they rarely or never participate in parish activities or volunteer or do community service with their spouse. Three-tenths participate in parish activities with their spouse a few times a year and one-quarter volunteer or do community service with their spouse a few times a year. Slightly less than one-tenth do each of these two activities with their spouse once or a few times a month. Very few do these activities with their spouse on a weekly basis.

<i><b>For the activities below, indicate how often. . .you do these <u>with your spouse</u></b></i>				
[Respondents who are currently married]				
	<b>Rarely or Never</b>	<b>A Few Times a Year</b>	<b>Once or a Few Times a Month</b>	<b>Weekly or More</b>
Participate in parish activities, other than Mass	59%	30%	8%	2%
Volunteer or do community service	62	26	9	3

### *Differences by Frequency of Mass Attendance*

The more frequently married Catholics attend Mass, the more likely they are to participate in parish activities with their spouse at least a few times a year (70 percent of those who attend weekly, 56 percent of those who attend once or a few times a month, 33 percent of those who attend a few times a year, and 12 percent of those who rarely or never attend).

Similarly, the more frequently married Catholics attend Mass, the more likely they are to volunteer or do community service at least a few times a year (52 percent of those who attend weekly, 46 percent of those who attend once or a few times a month, 37 percent of those who attend a few times a year, and 21 percent of those who rarely or never attend).

### *Differences by Race and Ethnicity*

Hispanics are more likely than non-Hispanic whites to pray with their spouse at least a few times a year (55 percent compared to 40 percent).

## Frequency of Mass Attendance with One's Spouse

More than one-third of married Catholics say their spouse “always” attends Mass with them. About one-tenth say their spouse does so “frequently.” One-third say their spouse “sometimes” or “seldom” attends Mass with them and about one-fifth report that their spouse “never” does so.

<i>How often does your spouse attend Mass with you?</i>	
[Respondents who are currently married]	
Never	21%
Seldom	19
Sometimes	14
Frequently	9
Always	36

### *Differences by Generation*

Respondents from the oldest generation are especially likely to say that their spouse “always” attends Mass with them (56 percent compared to 31 percent from the other generations).

### *Differences by Frequency of Mass Attendance*

The more frequently Catholics attend Mass, the more often their spouse accompanies them when they do attend. Seventy-two percent of those who attend Mass every week say their spouse “always” accompanies them. This compares to 49 percent of those who attend Mass once or a few times a month, 20 percent of those who attend a few times a year, and 10 percent of those who rarely or never attend Mass.

### *Differences by Race and Ethnicity*

Non-Hispanic whites are more likely than Hispanics to say their spouse “always” attends Mass with them (40 percent compared to 26 percent).

## Frequency of Discussion of Religion with One's Spouse

*One in 20 married Catholics report that they and their spouse discuss religion and faith “very often.” Thirteen percent do so “frequently” and more than four-tenths “sometimes.” About four-tenths “never” or “seldom” discuss religion and faith with their spouse.*

<b><i>How often do you and your spouse discuss religion and faith?</i></b>	
<b>[Respondents who are currently married]</b>	
Never	12%
Seldom	27
Sometimes	44
Frequently	13
Very often	5

### *Differences by Frequency of Mass Attendance*

The more frequently married Catholics attend Mass, the more likely they are to say they and their spouse discuss religion and faith at least “sometimes” (80 percent of those who attend every week, 75 percent of those who attend once or a few times a month, 57 percent of those who attend a few times a year, and 39 percent of those who rarely or never attend).

## Challenges in the Marital Relationship

*Married respondents were asked how challenging each of several issues have been to their relationship with their spouse. Four-tenths of married Catholics say that finances have been at least “somewhat” challenging in their relationship with their spouse.*

<b>How challenging, if at all, have the following been to your relationship with your spouse?</b>		
[Respondents who are currently married]		
	<b>“Somewhat” or “Very” Challenging</b>	<b>“Very” Challenging Only</b>
Finances	40%	14%
Finding quality time together as a couple	33	13
Communication issues	32	12
In-laws	27	11
Issues related to intimacy or sexuality	25	9
Parenting	23	7
Differences in approaches to parenting	22	6
Trust and commitment issues	17	5
Religious issues	11	2
Decisions about having children	11	2

No more than one in seven (14 percent) identify any one of the issues as “very” challenging, with finances the most frequently reported challenge.

- One-third of married Catholics say that finding quality time together as a couple and communication issues have been at least “somewhat” challenging to their relationship.
- One-quarter or slightly more say that in-laws and issues related to intimacy or sexuality have been at least “somewhat” challenging.
- Slightly fewer than one-quarter of couples have found that parenting and differences in approaches to parenting have been at least “somewhat” challenging in their relationship.
- One in six married Catholics (17 percent) say that trust and commitment issues have been at least “somewhat” challenging for them.
- About one-tenth say that religious issues and decisions about having children have been at least “somewhat” challenging.

### *Differences by Gender*

Female respondents are more likely than males to say that in-laws have been at least “a little” challenging to their relationship with their spouse (60 percent compared to 51 percent of males).

### *Differences by Generation*

The younger respondents are, the more likely they are to indicate that the following have been at least “a little challenging” to their relationship with their spouse: finances, differences in approaches to parenting, finding quality time together as a couple, and in-laws.

### *Differences by Race and Ethnicity*

Hispanics are more likely than non-Hispanic whites to say the following two issues have been at least “somewhat” challenging:

- Parenting (33 percent compared to 20 percent). This may be because Hispanics are more likely to have children.
- In-laws (35 percent compared to 23 percent).

Hispanics are also more likely to say that communication issues have been “very” challenging (24 percent compared to 9 percent).

## Seeking Help for Marital Troubles

Married Catholics were asked how likely they and their spouse would be to seek help for marital troubles should they arise. An additional series of questions asked from whom they would seek help in such a situation.

### Likelihood of Seeking Help

*One in seven married Catholics say they would be “very” likely to ask for help in the case of marital troubles. About one in five are “somewhat” likely to ask for help. About three-tenths are “a little likely” and about one-third “not at all likely” to do so.*

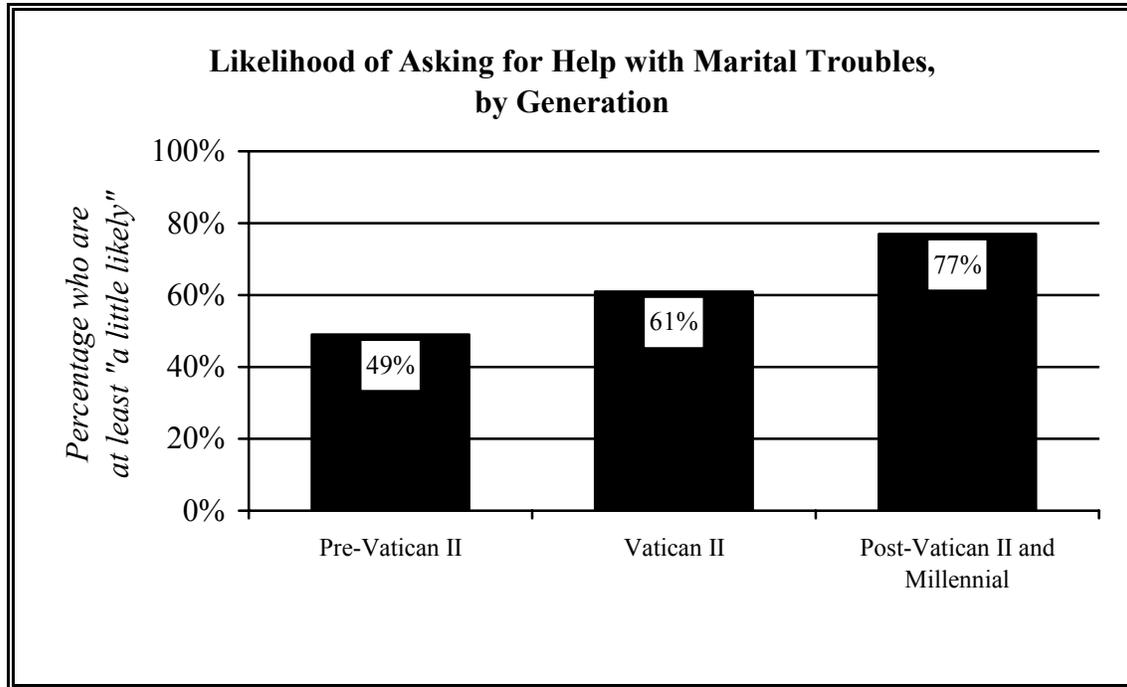
<i>How likely are you to ask for help if you have marital troubles?</i>	
[Respondents who are currently married]	
Not at all likely	34%
A little likely	31
Somewhat likely	21
Very likely	14

#### *Differences by Race and Ethnicity*

Hispanics are slightly more likely than non-Hispanic whites to describe themselves as at least “somewhat” likely to seek help for marital troubles (43 percent compared to 32 percent).

*Differences by Generation*

The younger respondents are, the more likely they are to be at least “a little likely” to ask for help if they have marital troubles.



## Sources One Would Turn to for Help

*About half of those who are likely to ask for help with marital troubles say they would seek help from family members, God or prayer life, and friends.*

<b><i>Which of the following would you turn to if you had marital troubles?</i></b>	
[Married respondents who are at least “a little” likely to ask for help with marital troubles]	
Percentage checking each	
Family members	51%
God, prayer life	50
Friends	48
A marital counselor not referred by your parish	41
A priest/pastor at your parish	33
A marital counselor referred by your parish	27
Self-help literature	21
A deacon at your parish	7
The Internet	6
Fellow parishioners	4
A lay minister at your parish	4
Note: Percentages sum to more than 100 percent because multiple responses were allowed.	

- Slightly more than one-quarter of married Catholics would turn to a marital counselor referred by their parish. In comparison, about four-tenths would turn to a marital counselor not referred by their parish.
- About one-third would ask for help from a priest or pastor at their parish. Only 7 percent would seek help from a deacon at their parish and only 4 percent each from fellow parishioners or a lay minister at their parish.
- About one-fifth would turn to self-help literature. Just one in 20 would use the Internet as a resource.

### *Differences by Gender*

Female respondents are more likely than males to say that they would turn to God and prayer life if they had marital troubles (57 percent compared to 42 percent of males).

### *Differences by Generation*

The younger respondents are, the more likely they are to say that they would turn to friends or a marital counselor not referred by their parish if they had marital troubles. Older respondents are more likely than others to indicate that they would turn to a priest/pastor at their parish.

### *Differences by Frequency of Mass Attendance*

The more frequently Catholics attend Mass, the more likely they are to say they would seek help from the following sources:

- A priest or pastor at their parish (60 percent of those who attend Mass weekly, compared to 11 percent of those who rarely or never attend).
- A marital counselor referred by their parish (39 percent compared to 14 percent).
- God and prayer life (70 percent compared to 36 percent).

The more frequently Catholics attend Mass, the *less* likely they are to say they would seek help from:

- Family members (39 percent of those who attend Mass weekly, compared to 64 percent of those who rarely or never attend).
- A marital counselor not referred by their parish (19 percent compared to 45 percent).

### *Differences by Race and Ethnicity*

Hispanics are more likely than non-Hispanic whites to say they would seek help from a marital counselor not referred by their parish (57 percent compared to 37 percent).

## Interest in Church-Sponsored Sessions for Married Couples on Various Topics

*Nearly a quarter of married Catholics say they would be at least “somewhat” interested in participating in a Church-sponsored session on spiritual life for married couples.*

<b><i>How interested would you be in participating in Church-sponsored sessions for married couples on the following topics?</i></b>		
<i>[Respondents who are currently married]</i>		
	<b>“Somewhat” or “Very” Interested</b>	<b>“Very” Interested Only</b>
Spiritual life	23%	8%
Effective communication	20	6
Balancing family and career	17	6
Managing finances	15	4
Parenting	15	7
Intimacy	14	5
Natural Family Planning (NFP)	8	8
Something else	10	4

Married Catholics were asked how interested they would be in participating in Church-sponsored sessions for married couples on each of several topics. Fewer than one-quarter say they would be at least “somewhat” interested in each and fewer than one in ten indicate that they would be “very” interested in each. After spiritual life, the most popular topic is effective communication. One in five married Catholics would be at least “somewhat” interested in participating in a session on this.

- Between about one in seven (14 percent) and one in six (17 percent) say they would be at least “somewhat” interested in participating in sessions on balancing family and career, managing finances, parenting, and intimacy.
- Slightly fewer than one-tenth of married Catholics are at least “somewhat” interested in participating in sessions on Natural Family Planning (NFP).

### *Differences by Gender*

Female respondents are more likely than males to say that they would be at least “a little” interested in Church-sponsored sessions on every topic listed, with the exception of balancing family and career (which revealed no statistically significant difference between males and females). The biggest difference appears for effective communication: 47 percent of women

express at least “a little” interest in a Church-sponsored session on this topic, compared to 33 percent of men.

#### *Differences by Generation*

With the exception of sessions on spiritual life (where no statistically significant relationship exists), respondents from the Post-Vatican II/Millennial Generation are most likely to be at least “a little interested” in Church-sponsored sessions for married couples on each topic area listed.

#### *Differences by Frequency of Mass Attendance*

For every one of the listed topics, those who rarely or never attend Mass are more likely than all other Catholics to say they are “not interested at all” in participating.

#### *Differences by Race and Ethnicity*

Hispanics are more likely than non-Hispanic whites to be at least “somewhat” interested in participating in sessions on parenting (26 percent compared to 11 percent) and spiritual life (32 percent compared to 18 percent).

## Values That Have Helped Sustain One’s Marriage

Respondents who are currently married were asked to identify three or four values that have been most helpful in sustaining their marriage. A total of 500 married respondents (94 percent) provided an answer to this open-ended question.

Although responses varied, the table below identifies the most commonly-expressed values, along with the approximate percentage of respondents who identified this value in their response (among those who answered the question).

<i><b>What three or four values have helped most in sustaining your marriage?</b></i>	
[Respondents who are currently married]	
<b>Values Mentioned</b>	<b>Approximate %</b>
Trust	52
Faith/Belief/Spirituality	27
Communication	19
Family/Children/Parenting	18
Honesty	17
Commitment	16
Respect	13
Fidelity/Loyalty	11
Working Through Problems	7
Patience	6
Compromise/Forgiveness/Acceptance	6
Being Friends	5
Humor	4
Spending Time Together	4

More than half of all those responding to the question identify trust among the values that have sustained their marriage.

- Respondents are also particularly likely to identify faith and beliefs as helpful in sustaining their marriage, including things such as prayer, shared worship, and participation in the Catholic Church.
- Between ten and 20 percent of respondents say that the following values have helped sustain them: communication, family, honesty, commitment, respect, and fidelity.
- Although somewhat less common, other values that 20 or more respondents (at least 4 percent) identify are working through problems, compromise and forgiveness, being friends, a sense of humor, and spending time together.

## Part III: Experiences of Marriage among Those Who Are Currently Separated or Divorced

Questions in this section of the report were asked of separated and divorced<sup>37</sup> Catholics about their experiences of marriage and marriage preparation.

### Marriage in the Church and Convalidation

*Forty-five percent of separated and divorced Catholics say they were married in the Church. About one in 20 (4 percent) were not married in the Church but had their marriage convalidated. Half (51 percent) neither married in the Church nor had their marriage convalidated.*

<b><i>Were you married in the Catholic Church?</i></b>	
<b><i>[If no:] Was your marriage blessed (i.e., convalidated) by the Catholic Church?</i></b>	
<i>[Respondents who are currently separated or divorced]</i>	
Married in the Church	45%
Not married in the Church but convalidated	4
Neither married in the Church nor convalidated	51

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<sup>37</sup> Including those who are currently living with a partner but who were previously divorced.

## Annulment

*Only 15 percent of currently divorced Catholics say they have sought an annulment. Seven percent had their annulment granted and 8 percent did not.<sup>38</sup>*

<b><i>Did you or are you seeking an annulment?</i></b>	
<b><i>[If yes:] Has the annulment been granted?</i></b>	
<i>[Only respondents who are currently divorced]</i>	
Has not sought an annulment	85%
Annulment sought but not granted	8
Annulment granted	7

### *Differences by Frequency of Mass Attendance*

The more frequently that divorced Catholics attend Mass, the more likely they are to have sought an annulment (29 percent of those who attend Mass weekly have sought an annulment compared to none of those who rarely or never attend Mass). Note, however, that this result is based on a small number of respondents and should therefore be evaluated with caution.

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<sup>38</sup> Overall, only nine respondents to the survey say they sought an annulment. Although, it appears nearly half had these annulments granted (49 percent) this result does not provide a statistically rigorous measurement of the success rate for adult Catholics who have sought annulments and this survey was not designed to produce such a result. In order to calculate this with a survey, a much larger overall sample size would be required. The corresponding margin of error for nine respondents is  $\pm 32.7$  percentage points meaning that the real success rate among this population could be as high as 82 percent and as low as 16 percent.

## **Discussion of the Sacrament of Marriage with a Priest Prior to Marriage**

*Nearly nine-tenths of separated and divorced Catholics who were married in the Church say that they and their spouse met with a priest to discuss the sacrament of marriage prior to getting married.*

***Did you and your spouse meet with a Catholic priest to discuss the sacrament of marriage prior to getting married?***

[Respondents who are currently separated or divorced and who were married in the Church]

Yes	88%
No	12

## Experiences of Catholic Marriage Preparation

*Approximately half of separated and divorced Catholics who participated in marriage preparation report that they completed a pre-marriage assessment inventory and that they read Church-provided books or brochures for marriage preparation.*

***In addition to meeting with a priest, did you do any of the following prior to getting married?***

[Currently separated or divorced respondents who were married in the Church and who met with a priest prior to marriage]

Percentage who say they did each

A pre-marriage assessment inventory (e.g., FOCCUS, Prepare, etc.) where you and your fiancé filled out questionnaires and discussed results with a priest	49%
Read books or brochures for marriage preparation provided by the Church	49
A marriage preparation class occurring over several nights (e.g., Evenings for the Engaged)	35
A one-day marriage preparation program (e.g., The Day for the Engaged)	29
A weekend marriage preparation program for engaged couples (e.g., Engaged Encounter)	23
Meet with a Catholic mentor couple (e.g., a couple that assists another couple in reflecting on Catholic married life)	19

Note: Percentages sum to more than 100 percent because multiple responses were allowed.

Separated and divorced Catholics who participated in marriage preparation were asked if they did each of several things as part of that preparation. Slightly more than one-third report that they participated in a marriage preparation class occurring over several nights. About three-tenths participated in a one-day marriage preparation program, and slightly less than one-quarter participated in a weekend program. About one-fifth met with a Catholic mentor couple.

### *Differences by Frequency of Mass Attendance*

The more frequently divorced and separated Catholics attend Mass, the more likely it is that they attended a weekend marriage preparation program or attended a one-day marriage preparation program. However, because these findings are based on a small number of respondents, they should be evaluated with caution.

## Helpfulness of Marriage Preparation Experiences

*Six in ten separated or divorced Catholics who met with a Catholic mentor couple rate that experience as at least “somewhat” helpful to their marriage.*

<b><i>How helpful was each to your marriage?</i></b>		
[Currently separated or divorced respondents who experienced each form of marriage preparation]		
	<b>“Somewhat” or “Very” Helpful</b>	<b>“Very” Helpful Only</b>
Meet with a Catholic mentor couple (a couple that assists another couple in reflecting on Catholic married life)	60%	40%
A weekend marriage preparation program for engaged couples (e.g., Engaged Encounter)	54	31
A pre-marriage assessment inventory (e.g., FOCCUS, Prepare, etc.) where you and your fiancé filled out questionnaires and discussed results with a priest	46	19
A marriage preparation class occurring over several nights (e.g., Evenings for the Engaged)	43	24
Read books or brochures for marriage preparation provided by the Church	42	15
A one-day marriage preparation program (e.g., The Day for the Engaged)	38	31

Those who reported participating in each form of marriage preparation were asked to rate its helpfulness. After meeting with a mentor couple, the experience rated most helpful is attending a weekend marriage preparation program. Slightly more than half of separated and divorced respondents say this was at least “somewhat” helpful, with three-tenths saying it was “very” helpful.

- About three-tenths say that attending a one-day marriage preparation program was “very” helpful. Slightly fewer, about one-quarter, say that attending marriage preparation classes occurring over several nights was “very” helpful.
- About one-fifth say that completing a pre-marriage assessment inventory was “very” helpful. Slightly fewer rate reading books or brochures as “very” helpful.

## Issues Discussed Prior to Marriage

*Six in ten separated and divorced Catholics discussed the topics of trust and commitment and family backgrounds or history at least “somewhat” with their spouse prior to marriage.*

<b><i>Before you were <u>married</u>, how much did you discuss the following with your fiancée/fiancé?</i></b>		
<i>[Respondents who are currently separated or divorced]</i>		
	<b>“Somewhat” or “Very Much”</b>	<b>“Very Much” Only</b>
Trust and commitment	61%	34%
Family backgrounds/history	60	30
Openness to having children	56	32
Intimacy/sexuality	55	23
Religious views	40	17
Parenting approaches	39	18
Finances	34	14

Separated and divorced Catholics were asked how much they discussed each of several issues with their fiancée or fiancé prior to marriage. About one-third say they discussed trust and commitment “very much.”

- A little over half discussed openness to having children and intimacy or sexuality at least “somewhat.” One-third discussed openness to having children “very much,” and nearly one-quarter discussed intimacy or sexuality “very much.”
- Four-tenths discussed religious views and parenting approaches at least “somewhat,” with slightly less than one-fifth discussing these topics “very much.”
- About one-third say they discussed finances at least “somewhat,” with about one in seven discussing them “very much.”

### *Differences by Frequency of Mass Attendance*

The more frequently that divorced and separated Catholics attend Mass, the more likely that they discussed religious views “very much” with their spouse prior to marriage (39 percent of those who attend every week, 26 percent of those who attend once or a few times a month, 13 percent of those who attend a few times a year, and 10 percent of those who rarely or never attend Mass).

## Frequency of Various Religious and Service Activities among Separated Respondents

Separated respondents only (not those who are divorced) were asked how often they did each of several religious and service activities—and how often they did each with their spouse—prior to the separation. It should be kept in mind that these results are based on just a very small sub-sample of respondents who are separated and therefore should be interpreted with caution.

### Frequency of Prayer and Bible Reading

About seven-tenths of separated Catholics report that they prayed at least once a month prior to their separation, with about half saying they did so at least once a week. Most report that they read the Bible or other religious materials infrequently, with more than six-tenths doing so rarely or never. One-tenth did so a few times a year, and the remaining three-tenths of separated Catholics did so once or a few times a month.

<i>For the activities below, indicate how often <u>you</u> did each. . .before you were separated.</i>					
[Only respondents who are currently separated]					
	Rarely or Never	A Few Times a Year	Once or a Few Times a Month	Once or a Few Times a Week	Daily
Pray (other than at Mass)	24%	5%	22%	21%	28%
Read the Bible or other religious or spiritual materials	62	9	29	0	0

## Frequency of Prayer and Bible Reading with One's Spouse

Prior to separation a quarter of separated Catholics say they prayed with their spouse at least once a week, with one-tenth doing so weekly. However, six-tenths report that they never did so. More than three-quarters of separated Catholics rarely or never read the Bible or other religious materials with their spouse, and none did so weekly.

*For the activities below, indicate how often. . .you did  
these with your spouse before you were separated.*  
[Only respondents who are currently separated]

	<b>Rarely or Never</b>	<b>A Few Times a Year</b>	<b>Once or a Few Times a Month</b>	<b>Once or a Few Times a Week</b>	<b>Daily</b>
Pray (other than at Mass)	60%	15%	0%	15%	10%
Read the Bible or other religious or spiritual materials	77	11	13	0	0

## Frequency of Participating in Parish Activities and Service Volunteerism

No separated Catholics report that they participated in parish activities on a weekly basis prior to their separation. Thirteen percent did so once or a few times a month, and about one-quarter did so a few times a year. Most, more than six-tenths, did so rarely or never.

Prior to separation, 16 percent volunteered or did community service on a weekly basis, and an identical proportion did so once or a few times a month. More than half never did so.

***For the activities below, indicate how often you did each. . .before you were separated.***  
[Only respondents who are currently separated]

	<b>Rarely or Never</b>	<b>A Few Times a Year</b>	<b>Once or a Few Times a Month</b>	<b>Weekly or More</b>
Participate in parish activities, other than Mass	63%	24%	13%	0%
Volunteer or do community service	55	12	16	16

## Frequency of Participating in Parish Activities and Service Volunteerism with One's Spouse

Three-quarters of separated Catholics report that they rarely or never participated in parish activities with their spouse prior to separation. Most of the remainder did so just a few times a year. Six-tenths report that they rarely or never volunteered or did community service with their spouse prior to separation. Slightly less than one-quarter did so a few times a year. Sixteen percent did so every week.

***For the activities below, indicate how often. . .you did these with your spouse before you were separated.***  
[Only respondents who are currently separated]

	<b>Rarely or Never</b>	<b>A Few Times a Year</b>	<b>Once or a Few Times a Month</b>	<b>Weekly or More</b>
Participate in parish activities, other than Mass	74%	23%	3%	0%
Volunteer or do community service	61	23	0	16

## Challenges in the Marital Relationship

*Six in ten separated and divorced Catholics say that communication issues were at least “somewhat” challenging in their relationship with their spouse.*

<i><b>How challenging, if at all, were the following to your relationship with your former spouse?</b></i>	<b>“Somewhat” or “Very” Challenging</b>	<b>“Very” Challenging Only</b>
	[Respondents who are currently separated or divorced]	
Communication issues	58%	31%
Trust and commitment issues	51	27
Finances	48	29
Issues related to intimacy or sexuality	45	19
Finding quality time together as a couple	43	22
In-laws	38	21
Parenting	31	15
Differences in approaches to parenting	30	18
Religious issues	27	11
Decisions about having children	18	7

Note: For separated respondents, the question was: “How challenging, if at all, have the following been to your relationship with your spouse?”

Separated and divorced respondents were asked how challenging each of several issues were in their relationship with their spouse. About three-tenths say that communication issues and finances were “very” challenging. Other issues rated as “very” challenging by relatively many respondents include trust and commitment issues (more than one-quarter) as well as finding quality time together as a couple and in-laws (more than one-fifth each).

- About half of separated and divorced Catholics say that trust and commitment issues and finances were at least “somewhat” challenging to their relationship with their spouse.
- Fewer, but still more than four-tenths, identify issues related to intimacy or sexuality and finding quality time together as at least “somewhat” challenging. Slightly fewer than four-tenths say that in-laws were at least “somewhat” challenging.
- About three-tenths say that parenting and differences in approaches to parenting were either “somewhat” or “very” challenging. Slightly fewer say that religious issues were “somewhat” or “very” challenging.

- Decisions about having children are described as challenging by the fewest respondents (a little less than one-fifth).

*Differences by Race and Ethnicity*

Hispanics are more likely than non-Hispanic whites to say that finances were “very” challenging (44 percent compared to 23 percent) and that parenting was at least “somewhat” challenging (47 percent compared to 28 percent).

## Seeking Help for Marital Troubles

Separated and divorced respondents were asked if they sought help with marital troubles and, if so, what sources they turned to for help.

### Whether Help Has Been Sought

*About one-third of separated and divorced Catholics reported that they sought help for their marital troubles.*

<b><i>Did you and your spouse seek help with marital troubles before the divorce?</i></b>	
[Respondents who are currently separated or divorced]	
Yes	34%
No	66
Note: For separated respondents, the question was: “Have you and your spouse asked for help with marital troubles?”	

### *Differences by Frequency of Mass Attendance*

Those who attend Mass every week are more likely than all other respondents to have sought help with their marital troubles (76 percent compared to 29 percent).

## Sources Turned to for Help

*Among those who sought help with their marital troubles, seven-tenths turned to a marital counselor not referred by their parish. In comparison, 15 percent sought help from a counselor referred by their parish.*

***Which of the following did you and your spouse  
turn to for help dealing with marital troubles?***

[Respondents who are currently separated or  
divorced who asked for help with marital troubles]

Percentage checking each

A marital counselor not referred by your parish	71%
God, prayer life	49
Family members	47
Friends	34
A priest/pastor at your parish	25
A marital counselor referred by your parish	15
A deacon at your parish	9
Self-help literature	2
Fellow parishioners	1
A lay minister at your parish	0
The Internet	0

Note: Percentages sum to more than 100 percent because multiple responses were allowed.

Slightly less than half of those who sought help for marital troubles turned to God or prayer life and to family members.

- One-third sought help from friends.
- One-quarter turned to a priest or pastor at their parish and about one-tenth turned to a deacon. Very few sought help from fellow parishioners and none sought help from a lay minister at their parish.
- Very few separated and divorced respondents (2 percent) turned to self-help literature, and none turned to the Internet.

## Potential Helpfulness of Church-Sponsored Sessions for Married Couples on Various Topics

*Three-tenths of separated and divorced Catholics say that Church-sponsored sessions for married couples on effective communication might have been at least “somewhat” helpful to them and their spouse.*

***How much might have Church-sponsored sessions for married couples on the following topics helped you and your spouse avoid or better deal with marital troubles?***

[Respondents who are currently separated or divorced]

	“Somewhat” or “Very Much”	“Very Much” Only
Effective communication	30%	13%
Balancing family and career	27	11
Spiritual life	24	9
Parenting	19	6
Intimacy	19	6
Managing finances	15	4
Natural Family Planning (NFP)	14	5
Something else	23	9

Separated and divorced respondents were asked how helpful Church-sponsored sessions on various marital topics might have been in helping them and their spouse avoid or better deal with marital troubles. Slightly more than one-tenth report that the topics of effective communication and balancing family and career might have been “very” helpful. Slightly fewer than one-tenth say that sessions on spiritual life might have been “very” helpful.

- About one-quarter say that sessions on balancing family life and career and on spiritual life might have been at least “somewhat” helpful.
- Sessions on parenting and on intimacy might have been at least “somewhat” helpful to about one-fifth of respondents.
- Fewer than one-fifth say that sessions on managing finances and on Natural Family Planning (NFP) might have been at least “somewhat” helpful.

### *Differences by Frequency of Mass Attendance*

The more frequently that divorced and separated Catholics attend Mass, the more likely they are to say that sessions on every one of the listed topics would have been at least “somewhat” helpful.

*Differences by Race and Ethnicity*

Hispanics are more likely than non-Hispanic whites to say that every one of the listed topics would have been at least “a little” helpful. Differences are largest for balancing family and career (49 percent of Hispanics compared to 29 percent of non-Hispanic whites) and spiritual life (50 percent compared to 31 percent).

## Part IV: Attitudes and Expectations about Marriage among Those Who Have Never Been Married

This section of the report describes attitudes and expectations about possible future marriage among those Catholics who have never been married.

### Likelihood of Future Marriage

*Three-tenths of Catholics who have never been married say it is “very” likely that they will get married at some point in their life. One-quarter say they are “somewhat” likely to do so and one-fifth that they are “a little” likely to do so. One-quarter say they are “not at all” likely to get married at some point in their life.*

***How likely do you think it is that you will get married at some point in your life?***

[Respondents who have never been married]

Not at all likely	24%
A little likely	21
Somewhat likely	25
Very likely	29

#### *Differences by Frequency of Mass Attendance*

Among those who attend Mass at least once a month 40 percent say it is “very likely” that they will some day get married. This compares to 25 percent of those who attend less than once a month.

#### *Differences by Race and Ethnicity*

Non-Hispanic whites are more likely than Hispanics to describe themselves as “very likely” to get married (34 percent compared to 17 percent).

## Reasons for Not Having Married

*Never-married Catholics who say they are at least “a little” likely to marry were asked whether each of several statements explains why they have not yet done so. “Having not met the right person” is the most commonly cited reason for not having married yet among Catholics who have never married.*

### ***Which of the following statements describe reasons why you have not married?***

[Never-married respondents who say they are at least “a little” likely to marry]

Percentage checking each

I haven't met the right person.	62%
I am focused on other aspects of my life (e.g., education, career).	47
I am not personally ready to marry.	37
I value my independence too much.	18
I have had negative experiences in my relationships.	17
I have witnessed a parent, other family member, or close friend in a troubled marriage and it has made me hesitant to marry.	14
I am in a relationship and my partner is not ready to marry.	12
I am a caretaker for a parent or grandparent.	2

Note: Percentages sum to more than 100 percent because multiple responses were allowed.

Besides not having met the right person, many (47 percent) report that they are currently focused on other aspects of their life such as education or career.

- Slightly less than two-fifths (37 percent) say they are not personally ready to marry.
- Fewer than one-fifth (17-18 percent) have not married because they value independence and because of negative experiences in past relationships.
- One in seven (14 percent) have not married because they have witnessed a troubled marriage among family or friends. A slightly lower proportion (12 percent) report that they are in a relationship but their partner is not ready to marry.
- Very few single Catholics (2 percent) have not married because they are a caretaker for a parent or grandparent.

### *Differences by Race and Ethnicity*

Hispanics are more likely than non-Hispanic whites to say that they are focused on other aspects of life (59 percent compared to 43 percent), that they are not personally ready to marry (53 percent compared to 33 percent), and that they value their independence too much (31 percent compared to 15 percent).

## Importance of a Catholic Marriage

Never-married Catholics who said they are at least “a little” likely to marry in the future were asked several questions related to the importance that they place on having a Catholic marriage.

### Importance of Marrying a Fellow Catholic

Fewer than one-tenth of never-married Catholics who may someday marry say it is “very” important to them that their spouse also be Catholic. About one-quarter say this is “somewhat” important and another quarter that it is “a little” important. More than two-fifths say it is “not at all” important that their spouse be Catholic.<sup>39</sup>

<i>How important is it to you for your spouse to be Catholic?</i> [Never-married respondents who say they are at least “a little” likely to marry]	
Not at all important	43%
A little important	26
Somewhat important	24
Very important	7

#### *Differences by Generation*

Eighty-five percent of never married Catholics who say it is at least “a little” likely they will marry in the future are of the Post-Vatican II and Millennial generations. Thus, the responses to this question overwhelmingly represent the attitudes of younger Catholics. However, the younger Millennial Generation Catholics in this group are slightly *less* likely than older Post-Vatican II Generation Catholics to say it is “not at all important” that their spouse be Catholic (38 percent compared to 44 percent).

#### *Differences by Frequency of Mass Attendance*

Twenty-two percent of those who attend Mass every week say it is “very” important that a future spouse be Catholic. This compares to 12 percent of those who attend once or a few times a month and 3 percent of those who attend less than monthly.

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<sup>39</sup> It is important to note that this question does not measure the importance of their spouse being Christian.

## Importance of Being Married in the Church

About one-quarter of those who may someday marry say it is “very” important that they be married in the Church. One-fifth say this is “somewhat” important and about one-quarter that it is “a little” important. Slightly less than three-tenths report that being married in the Church is not important to them at all.

<b><i>How important would it be for you to be married in the Catholic Church?</i></b>	
[Never-married respondents who say they are at least “a little” likely to marry]	
Not at all important	28%
A little important	26
Somewhat important	20
Very important	26

### *Differences by Gender*

Female respondents are more likely than males to say that it is “very important” to them to get married in the Catholic Church (33 percent compared to 20 percent of males).

### *Differences by Frequency of Mass Attendance*

Fifty-eight percent of those who attend Mass every week say it is “very important” to them to be married in the Catholic Church. This compares to 56 percent of those who attend Mass once or a few times a month, 18 percent of those who attend a few times a year, and 3 percent of those who rarely or never attend Mass.

## Importance of Agreement on Number of Children

*More than half of those who may someday marry say it is “very” important that they and their spouse agree on the number of children they will have together. One-fifth say this is “somewhat” important. One-quarter say it is either “a little” important or “not at all important.”*

***How important is it for you and your spouse to agree on the number of children you will have together?***

[Never-married respondents who say they are at least “a little” likely to marry]

Not at all important	11%
A little important	14
Somewhat important	21
Very important	54

### *Differences by Gender*

Female respondents are more likely than males to say that it is “very important” to agree with their spouse on the number of children they will have (59 percent compared to 49 percent of males).

### *Differences by Frequency of Mass Attendance*

The more frequently Catholics attend Mass, the more likely they feel it is at least “somewhat” important that they and their spouse agree on number of children (89 percent of those who attend every week, 83 percent of those who attend once or a few times a month, 78 percent of those who attend a few times a year, and 61 percent of those who rarely or never attend Mass).

## **Part V: Perceptions of the Distinctiveness of Marriage in the Catholic Church**

Near the end of the survey, all respondents were invited to respond to the following question regarding marriage in the Catholic Church:

**In your opinion, how is marriage in the Catholic Church distinctive or different from the concepts of marriage in civil law, secular society, or other faith traditions?**

A total of 798 respondents to the survey (79 percent of respondents) provided a response to this question. Of these 798 respondents, more than 100 (approximately 14 percent) indicate that they do not know or are unsure how marriage in the Catholic Church is distinctive or different from other concepts of marriage. Among those who provided a response other than uncertainty, the following are the most common themes:

- The sacramental nature of marriage in the Catholic Church
- The presence of God at the wedding and in the marriage
- A stronger, long-lasting commitment between spouses
- Limitations on divorce and remarriage
- More rules and regulations
- There are no distinguishing characteristics

Most respondents compare marriage in the Catholic Church to other concepts of marriage generally, rather than discussing specific differences from particular faith traditions or legal mandates. Each of the primary themes will be explored in turn, accompanied by representative comments from respondents. A brief summary of less prevalent themes follows.

### ***The sacramental nature of marriage in the Catholic Church***

In explaining the differences they perceive between marriage in the Catholic Church with other concepts of marriage, respondents commonly allude to the notion of marriage as a holy sacrament. This distinguishes Catholic marriage from marriage in civil law and other religious traditions. Several respondents mention this sacramental nature in their response to the open-ended question:

*According to the Church, those that enter into marriage are receiving the sacrament of marriage.*

*Binding together by God by a Sacrament; not just a piece of paper.*

*Catholic marriage is a Sacrament – I think that this raises marriage to a higher plane than others.*

*It is a sacrament.*

*It's a Sacrament and holy event and you swear to fulfill your marital obligations.*

*Marriage in the Church is a sacrament – therefore you will uphold traditions and promote the faith.*

*Marriage is a Sacrament between you, your spouse, and God.*

Expanding on this idea, some respondents mention the added blessings and expectations that come out of the sacrament of marriage:

*Sacrament brings with it additional blessings and supports based on our faith.*

*Marriage is a sacrament that was instituted by Jesus. A valid and sacramental marriage is eternal.*

*As a Sacrament, it presents a distinct and special value to the life of two who become “one.”*

*Sacrament – sacred and serious; permanent commitment; reflects God’s love to world; aspect of service.*

*Civil law unions are valid but absent of the Sacrament and blessing from God in the Catholic ceremony.*

### ***The presence of God at the wedding and in the marriage***

Another very common theme among responses to this open-ended question relates to the presence of God at Catholic weddings and in Catholic marriages. God’s presence is noted in a variety of ways, including God’s blessings on the union, God’s participation in the ceremony, God’s partnership in the relationship, and a marital relationship reflecting God’s love.

The following responses are among many that mention various ways that God is distinctively present in Catholic marriages:

*The Catholic Church bases marriage in love between spouses and the presence of God between them.*

*God helps to guide us in our Catholic marriage.*

*God is a part of our partnership. Don’t know about other faith traditions.*

*God is a partner in the marriage.*

*God is central to the relationship. We are to put our spouse ahead of ourselves.*

*God is more involved.*

*God is the center of the marriage – that love is a choice made daily and not a romantic interlude.*

*Marriage is a partnership between God and one man and one woman.*

*The meeting of two people in marriage is done in the image of God.*

*There is a belief that God sanctions the marriage.*

*Your faith you carry inside. You are saying your vows in front of God.*

*I believe that marriage in the Catholic Church is a petition for God's blessing on the marriage.*

*Marriage in the Catholic Church is holy and blessed by God. In my opinion [this] made my marriage stronger.*

*We have the Father, Son, and Holy Ghost in attendance at every Marriage Ceremony!*

*To me it's a very holy and special marriage, it's like it says a circle.*

*You are married under the eyes of the Lord. It is a sacred vow.*

Several respondents also acknowledge the added meaning and spirituality that being married in the Church carries with it:

*Feels more official, real and sacred.*

*It is similar to marrying in other churches – it seems to mean more than a civil ceremony.*

*It's more meaningful and spiritual.*

*Marriage in the Church has more meaning. It is beyond just two people.*

*With the Catholic Church, marriage means more.*

*Civil law doesn't account for the spiritual aspect of the relationship.*

### ***A stronger, long-lasting commitment between spouses***

Another very common response among those completing the survey is that marriage in the Catholic Church entails a stronger commitment, one that is intended to last forever. Respondents describe a Catholic marital commitment as one that is more sincere and authentic than other marital commitments. The commitment between spouses also involves a commitment to God, to the teachings of the Catholic Church, and to the very concept of marriage. These comments reflect this perception of a Catholic marriage:

*A true commitment.*

*Catholic marriages teach strong commitment, people work harder to make a successful marriage.*

*I think we take our vows more seriously being married in the Church.*

*It is a more important commitment.*

*It is a 'til-you-die commitment.*

*It requires a commitment not only to each other, but to God and His teachings.*

*It shows a deeper commitment than if you were to get a civil marriage only.*

*Marriage in the Church requires more commitment to the concept of marriage.*

*More of a commitment.*

*There is a greater dedication to the lifelong commitment.*

*Catholic couples commit to a covenant when they get married.*

*It binds the couple in a stronger and common cause in life together.*

*There is more of a bond between the husband and the wife.*

*Marriage in the Catholic Church is much more of a commitment and truly meant to be for a lifetime.*

As many respondents state, the commitment expressed in Catholic marriage is distinguished by its enduring quality. Numerous respondents indicate that marriages in the Catholic Church are meant to last forever:

*In the Catholic Church, once you're married, you're married. "What God has joined together..."*

*Blessed by God to last forever.*

*It's forever.*

*The Church says it's forever; the others don't.*

*Vows are made before God to last until death-do-you-part.*

*Catholic Church marriage is for the rest of your life.*

*The Catholic Church thinks you should stay together no matter what happens—that is not always possible.*

*Its permanence is stressed more.*

*Eighteen years before I left my first marriage, because the Church said marriage is forever.*

*The Church wants the marriage to be for a lifetime, many civil marriages do not.*

*The forever and lifelong commitment.*

*When you are married in the Catholic Church, it should be for better or worse.*

*A commitment for life.*

### ***Limitations on divorce and remarriage***

Almost one in ten respondents provide an answer that relates to Catholic perspectives on divorce or remarriage. Several respondents suggest that the Catholic Church takes these issues more seriously than other concepts of marriage do. Divorce is characterized as not approved, not permitted, more difficult to obtain, or not recognized by the Church. The following comments are among those emphasizing these themes:

*Catholics don't believe in divorce.*

*Disapproves of divorce and stresses so more than anyone else. Harder in keeping families together.*

*Divorce is NOT an easy way out!*

*Divorce or annulment is taken very seriously.*

*I don't know if there is a difference except that the Catholic Church does not believe in divorce.*

*In the Catholic Church it is much more difficult to get a divorce.*

*No divorce unless extreme circumstances.*

*Seems like it is much more binding than other concepts - divorce is not acceptable.*

*The Catholic Church frowns on divorce.*

*Unless they changed their laws and I am not aware, the Catholic Church does not allow divorce.*

*Divorce is a rarity.*

*It is distinctive because the way the Church runs the problem with divorce.*

Regulations on remarriage are also mentioned as a point of distinction in Catholic teaching on marriage, as these respondents suggest:

*The fact that the Church doesn't recognize a second marriage.*

*The Catholic [Church] only recognizes the first marriage of a couple who is married in the Church.*

*In the Catholic Church, you can only be married once.*

*In their eyes you are only allowed to marry once. Others, you can get married every year if you want.*

*I've been divorced for 30 years, the Church said no.*

*When you take the vows in the Catholic Church and you divorced, you cannot re-marry in the Church.*

*You need an annulment of the first marriage for the Church to recognize the second marriage.*

### ***More rules and regulations***

Another theme that appears in responses is that the Catholic Church introduces more rules and regulations than those present among other faith traditions, civil law, or secular concepts. Some perceive the Church as being overly strict. While divorce is mentioned frequently, other regulations mentioned include the Church's stipulations regarding birth control, gay marriage, marriage preparation, and marital permanence. Although some respondents convey negative feelings toward these rules, others express appreciation for them. The comments below reflect this perception of marriage in the Catholic Church:

*Catholic expectations for marriage are too strict and not relevant to today's society.*

*The Catholic Church takes marriage more seriously and the requirements for marrying are more stringent.*

*I think they're more strict and try to get you to work out any differences.*

*It is more strict.*

*You have definite laws to abide by in a Catholic marriage. So this makes it good.*

*It's very different, by the civil law there seemed to be more freedom.*

*Marriage in the Catholic Church is much more strict and not very open. It is very outdated.*

*Much more strict with regard to fidelity and permanence.*

*Seems like Catholicism puts a lot of rules and restrictions on marriage.*

*The Catholic Church has too many rules.*

*The Catholic Church makes you jump through too many hoops in order to get married in their Church.*

*They've stood their ground on marriage, but I don't agree with some of their rules.*

*Catholic marriage rules are very conservative compared to most societal and civil concepts.*

*The Catholic Church sets rules for marriage that aren't necessary for a happy, committed marriage.*

*The Catholic Church clearly defines requirements of marriage.*

*It is defined by more rules and requirements than other marital institutions.*

*I feel that marriage within the Catholic Church places too much responsibility on people.*

### ***There are no distinguishing characteristics***

Although the majority of respondents who provided a comment mentioned something that distinguishes the concept of marriage in the Catholic Church from other concepts of marriage, others (around 15 percent of those responding) said that there is really no difference among these concepts of marriage. Many said that the concepts were all about the same, or that there is nothing that distinctive about the Catholic Church. A sample of these comments is included here:

*About the same.*

*I don't see the different distinctive concepts in the churches, because the people do the same thing.*

*No real difference. It's people who are shallow or strong that matter.*

*Not at all different.*

*I thought it was different, but eventually it is just a contract that can be voided.*

*In this day, it is basically the same. Married couples do not take marriage seriously.*

*It all boils down to being the same thing.*

*No longer distinctive. All the same since divorce is granted for whatever reason.*

*There is none.*

### ***Less common themes among other responses***

Given the large number of responses, only the most common themes have been explored in this analysis. Other, less prevalent themes among responses include the following:

- *Expectations related to children* (openness to children, raising them Catholic, promoting procreation, marrying before having children)
- *Problems with marriage in civil law* (too easy to divorce, not recognized by God, lacking in meaning)
- *Belonging to a Church community* (counseling and preparation for marriage, meetings with a priest, becoming part of a community, having a larger system of support)
- *Wedding ceremonies* (Biblical readings in Catholic ceremonies, requirements to wed in the Church)
- *Outdated notions of marriage* (1950s ideals of marriage, not with the times, not open to new ideas)

## Part VI: Summary of Sub-Group Findings

Throughout the report there are a number of sub-group differences in responses to questions that are related to marital status, generation, and Mass attendance. A summary of the major sub-group differences are provided in this section

<b>Differences by Marital Status</b>			
Percentages of those who are married and divorced or separated responding			
	<b>Married</b>	<b>Divorced or Separated</b>	<b>Married Difference</b>
Mother and father divorced, never married, or separated	20%	33%	-13
Married in the Church or married and had a marriage outside the Church convalidated	70	49	+21
Say their view of marriage has been “very” informed by their Catholic faith	33	18	+15
“Disagree strongly” that marriage is an outdated institution	58	41	+17
<i>Percentages discussing the following issues “somewhat” or “very much” before marriage:</i>			
Finances	56	34	+22
Trust and commitment	80	61	+19
Openness to having children	71	56	+15
<i>Percentages saying the following are “very consistent with my views”:</i>			
Marriage is a lifelong commitment	72	44	+28
Marriage contributes to the common good of society	52	31	+21
Marriage is a calling from God	35	19	+15
<i>Percentage saying the following “very” closely reflects their understanding of the sacrament of marriage:</i>			
“The sacrament of marriage extends beyond the wedding day.”	67	49	+18

Married Catholics are less likely than divorced or separated Catholics to have had parents that were not married. Married Catholics are also more likely to have been married in the Church or had their marriage convalidated. They are more likely to say their view of marriage is informed by their Catholic faith and more likely to *disagree* “strongly” that “marriage is an outdated institution.” Married respondents are more likely than those divorced or separated to say they discussed finances, trust and commitment, and openness to having children before marriage.

Married Catholics are more likely than those who are divorced or separated to say their views of marriage are consistent with the notions that marriage is a lifelong commitment, that marriage contributes to the common good of society, that marriage is a calling from God, and that the sacrament of marriage extends beyond the wedding day.

Divorced or separated Catholics are more likely than those who are married to believe divorce is acceptable “in all cases” and to agree that “divorce is usually the best solution when a couple can’t seem to work out their marriage problems.” Divorced and separated respondents are also more likely to be accepting of divorce for a variety of specific reasons including disagreement about religion, financial troubles, disagreement about sexual issues, disagreement about having children, addictive behaviors, and falling out of love.

<b>Cont., Differences by Marital Status</b>			
Percentages of those who are married and divorced or separated responding			
	<b>Married</b>	<b>Divorced or Separated</b>	<b>Married Difference</b>
Believe divorce is acceptable “in all cases”	11%	27%	-16
Agree “somewhat” or “strongly” that “divorce is usually the best solution when a couple can’t seem to work out their marriage problems”	27	42	-15
<i>Percentages saying divorces is acceptable in the following circumstances:</i>			
Disagreement about religion	23	47	-24
Financial troubles	16	38	-22
Disagreement about sexual issues	32	53	-21
Disagreement about having children	38	56	-18
Addictive behavior(s)	67	83	-16
Falling out of love	53	68	-15

As one might expect given life-cycle differences, few of the youngest Catholics, those of the Millennial Generation (born after 1981), are currently married (7 percent). About six in ten

Pre-Vatican II Generation Catholics (born before 1943) and Post-Vatican II Generation Catholics (born 1961 to 1981) are currently married. Those of the Vatican II Generation (born 1943 to 1960) are less likely to be currently married (54 percent).

<b>Differences by Catholic Generations</b>				
Percentage of those respondents from each generation responding				
	<b>Pre- Vatican II</b>	<b>Vatican II</b>	<b>Post- Vatican II</b>	<b>Millennial</b>
Currently married	63%	54%	59%	7%
Married in the Church or married and had a marriage outside the Church convalidated	62	40	41	2
“Very familiar” with Catholic teaching on marriage	40	30	35	31
Agree “somewhat” or “strongly” that “when you marry, you want your spouse to be your soulmate, first and foremost”	79	75	75	88
<i>Percentages saying the following are “very consistent with my views”:</i>				
Marriage is a lifelong commitment	73	56	67	82
Marriage is a calling from God	43	23	28	37
Marriage is a vocation	44	20	24	25
<i>Percentages saying the following “very” closely reflects their understanding of the sacrament of marriage:</i>				
The sacrament of marriage extends beyond the wedding day.	75	56	61	62
Children bring the husband and wife closer together and therefore closer to God.	50	27	33	34
<i>Percentages saying their view of marriage has been “very” informed by these:</i>				
Your Catholic faith	47	28	22	26
Family experience or background	34	34	39	49

More than six in ten of the oldest generation of Catholics were married in the Church or had their marriage convalidated, compared to only about four in ten of those of the Vatican II and Post-Vatican II generations.

The oldest generation of Catholics is also most likely to say they are “very familiar” with Catholic teaching on marriage. Those of the youngest generation of Catholics are most likely to ascribe to the romantic ideal that one’s spouse should be their soulmate, first and foremost.

Catholics of the Vatican II and Post-Vatican II generations are less likely than those of the Pre-Vatican II and Millennial generations to say their view of marriage is consistent with the notion that marriage is a lifelong commitment, a calling from God, or a vocation. Similarly, the oldest and youngest generations are more likely than those in the middle to say their view of marriage is consistent with the ideas that the sacrament of marriage extends beyond the wedding day and that children bring the husband and wife closer together and therefore closer to God.

Older Catholics, those of the Pre-Vatican II and Vatican II generations, are more likely than younger Catholics to say their views of marriage are “very” informed by their Catholic faith, whereas younger Catholics are more likely than older Catholics to say their views are “very” informed by family experience or background.

<b>Cont., Differences by Catholic Generations</b>				
Percentage of those respondents from each generation responding				
	<b>Pre-Vatican II</b>	<b>Vatican II</b>	<b>Post-Vatican II</b>	<b>Millennial</b>
Has <i>ever</i> divorced	11%	21%	7%	1%
Believe divorce is acceptable “in all cases”	9	22	19	11
<i>Percentages saying divorces is <u>not</u> acceptable in the following circumstances:</i>				
Financial trouble	86	73	75	79
Falling out of love	57	32	40	35
<i>Percentage agreeing “somewhat” or “strongly”:</i>				
Couples don’t take marriage seriously enough when divorce is easily available.	69	67	71	84
Living with a partner before marriage decreases the risk of divorce.	17	22	31	43

Vatican II Generation Catholics are the most likely to have ever been divorced and to believe divorce is acceptable “in all cases.” Pre-Vatican II Generation Catholics are least likely to believe divorce is acceptable in the case of financial troubles or falling out of love. Millennial Generation Catholics are the most likely to agree at least “somewhat” that couples do not take marriage seriously enough when divorce is easily available. However, these youngest Catholics are most likely to believe that living with a partner before marriage decreases the risk of divorce.

Mass attendance sub-group differences are prevalent throughout the results. Weekly attendees are more likely than those attending Mass less often to be currently married and to have been married in the Church and have a Catholic spouse. As one might expect, the more frequently respondents attend Mass the more likely they are to express confidence that they are “very familiar” with Church teaching on marriage.

More frequent Mass attendees are more likely than less frequent attendees to say their views of marriage are “very much” informed by their Catholic faith.

<b>Differences by Mass Attendance</b>				
Percentage of those respondents attending Mass as such responding				
	<b>Weekly or more</b>	<b>Once or a few times a month</b>	<b>Once or twice a year</b>	<b>Rarely or never</b>
Currently married	65%	55%	50%	46%
Married in the Church or married and had a marriage outside the Church convalidated	64	52	34	26
Currently married and spouse is Catholic	58	45	37	24
“Very familiar” with Catholic teaching on marriage	59	41	24	22
<i>Percentages saying their view of marriage has been “very” informed by the following:</i>				
Your Catholic faith	62	39	21	9

The more frequently respondents attend Mass the more likely they are to say their views of marriage are “very consistent” with the notion that marriage is a lifelong commitment, contributes to the common good of society, is a vocation, is a calling from God, and is shared with the extended family of the couple.

**Cont., Differences by Mass Attendance**  
 Percentage of those respondents attending Mass as such responding

	<b>Weekly or more</b>	<b>Once or a few times a month</b>	<b>Once or twice a year</b>	<b>Rarely or never</b>
<i>Percentages saying the following are “very consistent with my views”:</i>				
Marriage is a lifelong commitment	85%	73%	65%	51%
Marriage contributes to the common good of society	72	53	41	23
Marriage is a vocation	59	35	15	11
Marriage is a calling from God	58	43	21	11
Marriage is shared with the extended family members of the couple	58	41	31	21
<i>Percentages saying the following “very” closely reflects their understanding of the sacrament of marriage:</i>				
The sacrament of marriage extends beyond the wedding day.	90	77	55	40
Married love helps the couple care for others beyond their family.	64	55	31	23
Married love brings the husband and wife closer together and therefore closer to God.	63	51	23	20
Children bring the husband and wife closer together and therefore closer to God.	61	50	21	18
Married love reveals God.	62	42	20	14
Married love is imperfect yet holy.	53	42	20	15

More frequent Mass attendees are also more likely to say the following statements “very” closely reflect their understanding of the sacrament of marriage:

- The sacrament of marriage extends beyond the wedding day.
- Married love helps the couple care for others beyond their family.
- Married love brings the husband and wife closer together and therefore closer to God.
- Children bring the husband and wife closer together and therefore closer to God.
- Married love reveals God.
- Married love is imperfect yet holy.

Respondents who attend Mass at least once a month are more likely than less frequent attendees to agree at least “somewhat” that watching children grow up is life’s greatest joy. Weekly attendees are most likely to agree at least “somewhat” that it is important for spouses to share the same religious faith. Those attending Mass once or twice a year or less often are more likely than those attending more frequently to agree at least “somewhat” that marriage is whatever two people want it to be. The least frequent attendees are most likely to agree “somewhat” or “strongly” that marriage is not necessary if a couple decides to have children and that divorce is usually the best solution when a couple can’t seem to work out their marriage problems.

<b>Cont., Differences by Mass Attendance</b>				
Percentage of those respondents attending Mass as such responding				
	<b>Weekly or more</b>	<b>Once or a few times a month</b>	<b>Once or twice a year</b>	<b>Rarely or never</b>
<i>Percentage agreeing “somewhat” or “strongly”:</i>				
Watching children grow up is life’s greatest joy.	86%	88%	73%	70%
It is important for spouses to share the same religious faith.	56	38	33	19
Marriage is whatever two people want it to be.	46	52	60	61
Marriage is not necessary if a couple decides to have children.	7	16	17	22
Divorce is usually the best solution when a couple can’t seem to work out their marriage problems.	21	24	29	37
Believe divorce is acceptable “in all cases”	4	7	19	31
<i>Percentages saying divorce is acceptable in the following circumstances:</i>				
Infidelity	75	81	84	93
Falling out of love	39	48	66	76
Disagreement about having children	32	40	43	53
Disagreement about sexual issues	28	34	38	56
Disagreement about religion	22	28	31	41
Financial troubles	16	23	18	33

Three in ten Catholics who rarely or never attend Mass believe divorce is acceptable “in all cases,” compared to fewer than one in 20 of those attending Mass every week. Generally, the less frequently Catholics attend Mass the more likely they are to be more accepting of divorce for a variety of specific reasons including infidelity, falling out of love, disagreement about having children, disagreement about sexual issues, disagreement about religion, and financial troubles.

## **Appendix: Questionnaire with Weighted Frequencies**

## Questionnaire with Weighted Frequencies

When did you become Catholic? As an...

	Frequency	Percentage
Infant (under age 1)	838	83.1 <sup>40</sup>
Child (ages 1-12)	85	8.5
Teenager (ages 13-17)	15	1.5
Adult (ages 18 or older)	68	6.8
[No response]	2	0.2
Total qualified	1,008	100

### If an adult convert:

Did you go through the Rite of Christian Initiation of Adults (RCIA), the formal process that brings adult converts into the Catholic Church?

	Frequency	Percentage
Yes	43	62.5
No	25	36.7
[No response]	<1	0.8
Total qualified	68	100

### If an adult convert:

What was your religion before becoming Catholic?

	Frequency	Percentage
Protestant	37	54.3
Jewish	0	0
Muslim	0	0
Other religion	13	19.4
No religion	18	26.2
[No response]	0	0
Total qualified	68	100

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

	Frequency	Percentage
Rarely or never	337	33.4
A few times a year	258	25.6
Once or twice a month	95	9.4
Almost every week	107	10.6
Every week	181	18.0
More than once a week	29	2.9
[No response]	1	0.1
Total qualified	1,008	100

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<sup>40</sup> Due to weighting, the frequencies are not actually integers but have decimal places. Therefore, rounding error may lead to frequencies not summing exactly to the number under "total qualified." Additionally, percentages may differ slightly from what would be obtained through calculating "by hand."

How familiar would you say you are with Catholic teaching on marriage?

	<b>Frequency</b>	<b>Percentage</b>
Not at all familiar	57	5.7
A little familiar	232	23.0
Somewhat familiar	374	37.1
Very familiar	344	34.1
[No response]	1	0.1
Total qualified	1,008	100

How interested would you be in learning more about Catholic Church teachings about the following aspects of marriage?

	<b>Frequency</b>	<b>Percentage</b>
Commitment, fidelity, and faithfulness		
Not at all interested	499	49.5
A little interested	203	20.1
Somewhat interested	188	18.7
Very interested	110	10.9
[No response]	8	0.8
Total qualified	1,008	100

Family planning (methods used to achieve and avoid pregnancies)

Not at all interested	626	62.1
A little interested	181	17.9
Somewhat interested	124	12.3
Very interested	70	7.0
[No response]	7	0.6
Total qualified	1,008	100

Interfaith Marriage (a non-Catholic spouse)

Not at all interested	552	54.9
A little interested	198	19.6
Somewhat interested	160	15.9
Very interested	95	9.4
[No response]	4	0.4
Total qualified	1,008	100

Openness to having children

Not at all interested	573	56.8
A little interested	193	19.1
Somewhat interested	145	14.4
Very interested	89	8.8
[No response]	9	0.9
Total qualified	1,008	100

	Frequency	Percentage
Sexuality and intimacy		
Not at all interested	548	54.3
A little interested	206	20.4
Somewhat interested	164	16.2
Very interested	84	8.3
[No response]	7	0.7
Total qualified	1,008	100
Divorce, annulment, and remarriage		
Not at all interested	560	56.0
A little interested	182	18.1
Somewhat interested	172	17.1
Very interested	85	8.5
[No response]	9	0.9
Total qualified		

**If the response to at least one of the items in the previous series is at least “a little interested”:**

Which of the following ways would you prefer for learning more about any of these Church teachings about marriage? Check all that apply

	Frequency	Percentage
Online resources (e.g., websites, emails, or blogs)		
Checked	220	37.8
Not checked	334	59.3
[No response]	17	3.0
Total qualified	581	100
Printed materials mailed to my home		
Checked	184	31.7
Not checked	380	65.4
[No response]	17	3.0
Total qualified	581	100
Printed materials available at my parish		
Checked	229	39.4
Not checked	335	57.6
[No response]	17	3.0
Total qualified	581	100
A videotape or DVD		
Checked	119	20.5
Not checked	445	76.5
[No response]	17	3.0
Total qualified	581	100

	<b>Frequency</b>	<b>Percentage</b>
<b>A discussion with clergy or a lay minister at my parish</b>		
Checked	138	23.7
Not checked	426	73.3
[No response]	17	3.0
Total qualified	581	100
<b>Weekend homilies</b>		
Checked	87	15.0
Not checked	477	82.0
[No response]	17	3.0
Total qualified	581	100
<b>Retreats</b>		
Checked	92	15.8
Not checked	472	81.3
[No response]	17	3.0
Total qualified	581	100
<b>Group programs (e.g., marriage support groups or workshops)</b>		
Checked	107	18.5
Not checked	457	78.6
[No response]	17	3.0
Total qualified	581	100
<b>Meeting with a married “mentor” couple at my parish (a couple that assists another couple in reflecting on Catholic married life).</b>		
Checked	74	12.7
Not checked	490	84.3
[No response]	17	3.0
Total qualified	581	100
<b>Something else</b>		
Checked	9	1.6
Not checked	555	95.5
[No response]	17	3.0
Total qualified	581	100

How consistent are your views with the following statements about marriage?

	<b>Frequency</b>	<b>Percentage</b>
<b>Marriage is a lifelong commitment.</b>		
Not at all consistent with my views	54	5.3
A little consistent with my views	81	8.1
Somewhat consistent with my views	206	20.4
Very consistent with my views	662	65.6
[No response]	5	0.5
Total qualified	1,008	100
<b>Marriage is a calling from God.</b>		
Not at all consistent with my views	254	25.2
A little consistent with my views	202	20.0
Somewhat consistent with my views	247	24.5
Very consistent with my views	298	29.5
[No response]	8	0.8
Total qualified	1,008	100
<b>Marriage is a vocation.</b>		
Not at all consistent with my views	271	26.9
A little consistent with my views	193	19.2
Somewhat consistent with my views	266	26.3
Very consistent with my views	269	26.7
[No response]	9	0.9
Total qualified	1,008	100
<b>Marriage is shared with extended family members of the couple.</b>		
Not at all consistent with my views	137	13.6
A little consistent with my views	201	20.0
Somewhat consistent with my views	308	30.6
Very consistent with my views	352	34.9
[No response]	10	1.0
Total qualified	1,008	100
<b>Marriage contributes to the common good of society.</b>		
Not at all consistent with my views	108	10.8
A little consistent with my views	144	14.3
Somewhat consistent with my views	309	30.6
Very consistent with my views	438	43.4
[No response]	9	0.9
Total qualified	1,008	100

How closely do you feel the following statements reflect your understanding of the Catholic sacrament of marriage?

	<b>Frequency</b>	<b>Percentage</b>
<b>Married love reveals God.</b>		
Not at all	183	18.3
A little	178	17.6
Somewhat	327	32.4
Very	312	31.0
[No response]	8	0.8
Total qualified	1,008	100
<b>Married love is imperfect yet holy.</b>		
Not at all	166	16.5
A little	203	20.1
Somewhat	331	32.8
Very	295	29.3
[No response]	13	1.3
Total qualified	1,008	100
<b>Married love brings the husband and wife closer together and therefore closer to God.</b>		
Not at all	148	14.6
A little	178	17.6
Somewhat	313	31.1
Very	358	35.6
[No response]	11	1.1
Total qualified	1,008	100
<b>Children bring the husband and wife closer together and therefore closer to God.</b>		
Not at all	146	14.5
A little	185	18.3
Somewhat	324	32.2
Very	341	33.8
[No response]	12	1.2
Total qualified	1,008	100
<b>The sacrament of marriage extends beyond the wedding day.</b>		
Not at all	72	7.1
A little	93	9.2
Somewhat	216	21.4
Very	619	61.4
[No response]	8	0.8
Total qualified	1,008	100

	<b>Frequency</b>	<b>Percentage</b>
Married love helps the couple care for others beyond their family.		
Not at all	104	10.3
A little	160	15.8
Somewhat	330	32.8
Very	403	40.0
[No response]	11	1.1
Total qualified	1,008	100

Which of the following best describes your view about divorce?

	<b>Frequency</b>	<b>Percentage</b>
It is acceptable in all cases.	173	17.2
It is acceptable in some cases.	764	75.8
It is not acceptable in any case.	69	6.9
[No response]	2	0.2
Total qualified	1,008	100

In your opinion, is divorce acceptable in these circumstances?

	<b>Frequency</b>	<b>Percentage</b>
Physical abuse		
Yes	970	96.2
No	37	3.6
[No response]	1	0.1
Total qualified	1,008	100

Emotional abuse		
Yes	921	91.4
No	84	8.3
[No response]	4	0.4
Total qualified	1,008	100

Infidelity		
Yes	850	84.3
No	154	15.3
[No response]	4	0.4
Total qualified	1,008	100

Addictive behavior(s)		
Yes	726	72.0
No	278	27.6
[No response]	5	0.4
Total qualified	1,008	100

	<b>Frequency</b>	<b>Percentage</b>
<b>Financial troubles</b>		
Yes	234	23.2
No	769	76.2
[No response]	5	0.5
Total qualified	1,008	100
<b>Disagreement about having children</b>		
Yes	434	43.1
No	570	56.5
[No response]	4	0.4
Total qualified	1,008	100
<b>Disagreement about sexual issues</b>		
Yes	403	40.0
No	604	59.9
[No response]	1	0.1
Total qualified	1,008	100
<b>Disagreement about religion</b>		
Yes	320	31.7
No	683	67.8
[No response]	5	0.5
Total qualified	1,008	100
<b>Falling out of love</b>		
Yes	605	60.0
No	401	39.8
[No response]	2	0.2
Total qualified	1,008	100

Which of the following have you heard of as a teaching of the Catholic Church regarding marriage?

	<b>Frequency</b>	<b>Percentage</b>
<b>Marriage between two baptized persons is a Sacrament.</b>		
Have heard this	710	70.4
Have not heard this	285	28.2
[No response]	14	1.3
Total qualified	1,008	100
<b>Openness to children is essential to marriage.</b>		
Have heard this	705	69.9
Have not heard this	287	28.4
[No response]	16	1.6
Total qualified	1,008	100

	<b>Frequency</b>	<b>Percentage</b>
<b>A non-Catholic spouse must promise to have their children raised Catholic.</b>		
Have heard this	586	58.2
Have not heard this	408	40.4
[No response]	14	1.4
Total qualified	1,008	100
<b>A marriage between a Catholic and a non-Christian is a Sacrament.</b>		
Have heard this	304	30.1
Have not heard this	689	68.4
[No response]	15	1.5
Total qualified	1,008	100
<b>Church teaching on the permanence of marriage doesn't require you to stay in an abusive relationship.</b>		
Have heard this	355	35.2
Have not heard this	636	63.1
[No response]	17	1.7
Total qualified	1,008	100
<b>Church teaching is accepting of divorce in cases of marital infidelity.</b>		
Have heard this	254	25.2
Have not heard this	733	72.7
[No response]	22	2.2
Total qualified	1,008	100
<b>For Catholics who have divorced and remarried civilly, the Church does not consider the second marriage valid.</b>		
Have heard this	708	70.2
Have not heard this	287	28.5
[No response]	13	1.3
Total qualified	1,008	100
<b>Marriage is considered to be good for the community as a whole rather than just for the individual married couple.</b>		
Have heard this	566	56.2
Have not heard this	424	42.0
[No response]	18	1.8
Total qualified	1,008	100
<b>Use of pornography is a violation of marital fidelity.</b>		
Have heard this	375	37.2
Have not heard this	614	60.9
[No response]	19	1.8
Total qualified	1,008	100

**If respondent has heard of each represented as Church teaching:**

For those you have heard of, indicate if you think it is an accurate or inaccurate statement of Church teachings.

	<b>Frequency</b>	<b>Percentage</b>
Marriage between two baptized persons is a Sacrament.		
Inaccurate	60	8.5
Accurate	645	90.8
[No response]	5	0.7
Total qualified	710	100
Openness to children is essential to marriage.		
Inaccurate	77	11.0
Accurate	622	88.3
[No response]	5	0.7
Total qualified	705	100
A non-Catholic spouse must promise to have their children raised Catholic.		
Inaccurate	114	19.5
Accurate	468	79.8
[No response]	4	0.8
Total qualified	422	100
A marriage between a Catholic and a non-Christian is a Sacrament.		
Inaccurate	55	18.0
Accurate	248	81.7
[No response]	1	0.3
Total qualified	304	100
Church teaching on the permanence of marriage doesn't require you to stay in an abusive relationship.		
Inaccurate	58	16.2
Accurate	294	82.8
[No response]	3	1.0
Total qualified	355	100
Church teaching is accepting of divorce in cases of marital infidelity.		
Inaccurate	61	24.1
Accurate	191	75.5
[No response]	1	0.4
Total qualified	254	100

	<b>Frequency</b>	<b>Percentage</b>
For Catholics who have divorced and remarried civilly, the Church does not consider the second marriage valid.		
Inaccurate	109	15.3
Accurate	595	84.1
[No response]	4	0.6
Total qualified	708	100

Marriage is considered to be good for the community as a whole rather than just for the individual married couple.		
Inaccurate	55	9.7
Accurate	504	89.0
[No response]	7	1.3
Total qualified	566	100

Use of pornography is a violation of marital fidelity.		
Inaccurate	66	17.5
Accurate	308	82.0
[No response]	2	0.5
Total qualified	375	100

How much do you agree or disagree with the following statements?

	<b>Frequency</b>	<b>Percentage</b>
Living with a partner before marriage decreases the risk of divorce.		
Disagree strongly	221	21.9
Disagree somewhat	172	17.1
Neither agree nor disagree	332	32.9
Agree somewhat	171	16.9
Agree strongly	94	9.4
[No response]	19	1.9
Total qualified	1,008	100

It is important for spouses to share the same religious faith.		
Disagree strongly	119	11.8
Disagree somewhat	208	20.6
Neither agree nor disagree	325	32.3
Agree somewhat	218	21.7
Agree strongly	122	12.1
[No response]	16	1.6
Total qualified	1,008	100

	<b>Frequency</b>	<b>Percentage</b>
When you marry you want your spouse to be your soulmate, first and foremost.		
Disagree strongly	22	2.2
Disagree somewhat	44	4.4
Neither agree nor disagree	158	15.7
Agree somewhat	247	24.5
Agree strongly	518	51.4
[No response]	18	1.8
Total qualified	1,008	100

Marriage is an outdated institution.		
Disagree strongly	499	49.5
Disagree somewhat	196	19.5
Neither agree nor disagree	198	19.6
Agree somewhat	67	6.6
Agree strongly	30	3.0
[No response]	17	1.7
Total qualified	1,008	100

Marriage is whatever two people want it to be.		
Disagree strongly	109	10.8
Disagree somewhat	104	10.3
Neither agree nor disagree	225	22.3
Agree somewhat	295	29.3
Agree strongly	261	25.9
[No response]	15	1.5
Total qualified	1,008	100

Personal freedom is more important than the companionship of marriage.		
Disagree strongly	272	27.0
Disagree somewhat	275	27.3
Neither agree nor disagree	331	32.8
Agree somewhat	78	7.7
Agree strongly	37	3.7
[No response]	15	1.5
Total qualified	1,008	100

Watching children grow up is life's greatest joy.		
Disagree strongly	24	2.4
Disagree somewhat	29	2.9
Neither agree nor disagree	167	16.6
Agree somewhat	241	23.9
Agree strongly	527	52.3
[No response]	19	1.9
Total qualified	1,008	100

	<b>Frequency</b>	<b>Percentage</b>
Couples don't take marriage seriously enough when divorce is easily available.		
Disagree strongly	41	4.1
Disagree somewhat	56	5.6
Neither agree nor disagree	191	19.0
Agree somewhat	373	37.0
Agree strongly	332	32.9
[No response]	15	1.5
Total qualified	1,008	100

Marriage is not necessary if a couple decides to have children.		
Disagree strongly	363	36.0
Disagree somewhat	235	23.3
Neither agree nor disagree	234	23.2
Agree somewhat	104	10.3
Agree strongly	56	5.6
[No response]	16	1.6
Total qualified	1,008	100

Divorce is usually the best solution when a couple can't seem to work out their marriage problems.		
Disagree strongly	160	15.9
Disagree somewhat	235	23.3
Neither agree nor disagree	312	30.9
Agree somewhat	184	18.2
Agree strongly	103	10.2
[No response]	14	1.4
Total qualified	1,008	100

What best describes your marital status?

	<b>Frequency</b>	<b>Percentage</b>
Single, never married	248	24.6
Married	533	52.8
Separated	9	0.9
Divorced	119	11.8
Widowed	52	5.1
Living with a partner	47	4.7
[No response]	0	0
Total qualified	1,008	100

**If married or separated:**

Is your spouse Catholic?

	<b>Frequency</b>	<b>Percentage</b>
Yes	389	71.7
No	153	28.3
[No response]	0	0
Total qualified	542	100

**If married to non-Catholic or separated from non-Catholic:**

What is your spouse's religion?

	<b>Frequency</b>	<b>Percentage</b>
Protestant	56	36.8
Jewish	2	1.6
Muslim	0	0
Other religion	59	38.2
No religion	35	23.0
[No response]	1	0.5
Total qualified	153	100

**If married to non-Catholic:**

Is your spouse considering becoming Catholic?

	<b>Frequency</b>	<b>Percentage</b>
Yes	9	6.2
No	141	93.7
[No response]	<1	0.1
Total qualified	151	100

**If married to non-Catholic and attends Mass at least a few times a year:**

Does your spouse feel welcome at the parish you regularly attend?

	<b>Frequency</b>	<b>Percentage</b>
Yes	67	90.0
No	7	9.1
[No response]	1	1.0
Total qualified	74	100

**If living with a partner:**

Is your partner Catholic?

	<b>Frequency</b>	<b>Percentage</b>
Yes	23	49.0
No	24	51.0
[No response]	0	0
Total qualified	47	100

**If living with a non-Catholic partner:**

What is your partner's religion?

	<b>Frequency</b>	<b>Percentage</b>
Protestant	6	24.8
Jewish	1	4.0
Muslim	3	11.5
Other religion.	5	22.3
No religion.	9	37.4
[No response]	0	0
Total qualified	24	100

**If married, separated, widowed, or living with a partner:**

Have you ever been divorced?

	<b>Frequency</b>	<b>Percentage</b>
Yes	113	17.6
No	526	82.0
[No response]	2	0.3
Total qualified	641	63.6

**If currently divorced or previously divorced:**

Was your first spouse Catholic?

	<b>Frequency</b>	<b>Percentage</b>
Yes	137	58.8
No	96	41.2
[No response]	0	0
Total qualified	233	100

**If divorced from a non-Catholic:**

What was your spouse's religion?

	<b>Frequency</b>	<b>Percentage</b>
Protestant	44	46.1
Jewish	4	4.3
Muslim	2	2.1
Other religion	17	18.2
No religion	28	29.3
[No response]	0	0
Total qualified	96	100

**If currently divorced or previously divorced:**

How old were you when you were first married?

Range=14-36

Mean=22.1

[No response]

0

Total qualified 231

**If widowed but never divorced:**

Was your spouse Catholic?

	<b>Frequency</b>	<b>Percentage</b>
Yes	32	81.0
No	7	18.0
[No response]	<1	1.0
Total qualified	39	100

**If widowed from a non-Catholic:**

What was your spouse's religion?

	<b>Frequency</b>	<b>Percentage</b>
Protestant	5	63.9
Jewish	0	0
Muslim	0	0
Other religion.	2	21.7
No religion	1	14.5
[No response]	0	0
Total qualified	7	100

**Section for Currently Married Respondents**

How many years have you been married?

Range=0-66

Mean=22.8

[No response]

5

Total qualified 533

Were you married in the Catholic Church?

	<b>Frequency</b>	<b>Percentage</b>
Yes	345	64.7
No	187	35.0
[No response]	1	0.2
Total qualified	533	100

**If married in the Church:**

Did you and your spouse meet with a Catholic priest to discuss the sacrament of marriage prior to getting married?

	<b>Frequency</b>	<b>Percentage</b>
Yes	310	89.8
No	35	10.2
[No response]	0	0
Total qualified	345	100

**If married in the Church and recalls meeting with a priest:**

In addition to meeting with a priest, did you do any of the following?

	<b>Frequency</b>	<b>Percentage</b>
A pre-marriage assessment inventory (e.g. FOCCUS, Prepare, etc.) where you and your fiancé filled out questionnaires and discussed results with a priest.		
Yes	145	46.7
No	159	51.5
[No response]	6	1.8
Total qualified	310	100

A weekend marriage preparation program for engaged couples (e.g. Engaged Encounter).

Yes	77	25.0
No	227	73.3
[No response]	5	1.7
Total qualified	310	100

A marriage preparation class occurring over several nights (e.g. Evenings for the Engaged).

Yes	108	34.9
No	194	62.7
[No response]	7	2.4
Total qualified	310	100

A one-day marriage preparation program (e.g. The Day for the Engaged).

Yes	79	25.4
No	224	72.5
[No response]	6	2.1
Total qualified	310	100

Read books or brochures for marriage preparation provided by the Church.

Yes	142	45.9
No	162	52.2
[No response]	6	1.8
Total qualified	310	100

	<b>Frequency</b>	<b>Percentage</b>
Meet with a Catholic mentor couple (a couple that assists another couple in reflecting on Catholic married life).		
Yes	76	24.6
No	228	73.8
[No response]	5	1.6
Total qualified	310	100

**If respondent participated in each marriage preparation activity:**

How helpful was this to your marriage?

	<b>Frequency</b>	<b>Percentage</b>
A pre-marriage assessment inventory (e.g. FOCCUS, Prepare, etc.) where you and your fiancé filled out questionnaires and discussed results with a priest.		
Not at all helpful	18	12.3
A little helpful	38	26.5
Somewhat helpful	63	43.2
Very helpful	26	18.0
[No response]	0	0
Total qualified	145	100

A weekend marriage preparation program for engaged couples (e.g. Engaged Encounter).

Not at all helpful	14	18.7
A little helpful	16	20.8
Somewhat helpful	25	32.5
Very helpful	22	28.1
[No response]	0	0
Total qualified	77	100

A marriage preparation class occurring over several nights (e.g. Evenings for the Engaged).

Not at all helpful	10	9.2
A little helpful	19	17.3
Somewhat helpful	53	49.4
Very helpful	26	24.1
[No response]	0	0
Total qualified	108	100

A one-day marriage preparation program (e.g. The Day for the Engaged).

Not at all helpful	14	17.2
A little helpful	17	21.2
Somewhat helpful	36	45.4
Very helpful	13	16.2
[No response]	0	0
Total qualified	79	100

	<b>Frequency</b>	<b>Percentage</b>
Read books or brochures for marriage preparation provided by the Church.		
Not at all helpful	11	7.5
A little helpful	43	30.5
Somewhat helpful	58	40.7
Very helpful	30	20.9
[No response]	<1	0.4
Total qualified		100

Meet with a Catholic mentor couple (a couple that assists another couple in reflecting on Catholic married life).		
Not at all helpful	12	16.1
A little helpful	18	23.1
Somewhat helpful	26	34.3
Very helpful	20	25.7
[No response]	<1	0.8
Total qualified	76	100

**If not married in the Church:**

Has your marriage been blessed (i.e., convalidated) by the Catholic Church?

	<b>Frequency</b>	<b>Percentage</b>
Yes	24	13.1
No	161	86.0
[No response]	2	0.9
Total qualified	187	100

Before you were married, how much did you discuss the following with your fiancé?

	<b>Frequency</b>	<b>Percentage</b>
Finances.		
Not at all	99	18.6
A little	136	25.4
Somewhat	182	34.2
Very Much	113	21.2
[No response]	3	0.6
Total qualified	533	100

Openness to having children.

Not at all	95	17.8
A little	59	11.1
Somewhat	158	29.7
Very Much	217	40.7
[No response]	4	0.7
Total qualified	533	100

	<b>Frequency</b>	<b>Percentage</b>
<b>Parenting approaches.</b>		
Not at all	150	28.2
A little	135	25.4
Somewhat	139	26.0
Very Much	105	19.7
[No response]	3	0.6
Total qualified	533	100
<b>Religious views.</b>		
Not at all	133	24.9
A little	129	24.2
Somewhat	160	30.1
Very Much	108	20.2
[No response]	533	100
Total qualified		
<b>Trust and commitment.</b>		
Not at all	55	10.3
A little	51	9.6
Somewhat	156	29.3
Very Much	265	49.7
[No response]	6	1.0
Total qualified	533	100
<b>Intimacy/sexuality.</b>		
Not at all	72	13.5
A little	104	19.5
Somewhat	188	35.5
Very Much	164	30.7
[No response]	6	1.0
Total qualified	533	100
<b>Family backgrounds/history.</b>		
Not at all	80	14.9
A little	96	18.0
Somewhat	183	34.4
Very Much	168	31.6
[No response]	6	1.0
Total qualified	533	100

For the activities below, indicate how often you do each as well as how often you do these with your spouse.

How often do you do the following?

	<b>Frequency</b>	<b>Percentage</b>
Pray (other than at Mass).		
Daily	229	42.9
Once or a few times a week	107	20.1
Once or a few times a month	67	12.5
A few times a year	50	9.4
Rarely or never	77	14.5
[No response]	3	0.6
Total qualified	533	100
Read the Bible or other religious or spiritual materials.		
Daily	23	4.3
Once or a few times a week	55	10.3
Once or a few times a month	85	16.0
A few times a year	119	22.3
Rarely or never	246	46.3
[No response]	4	0.8
Total qualified	533	100
Participate in parish activities, other than Mass.		
Weekly or more	26	4.9
Once or a few times a month	60	11.3
A few times a year	157	29.5
Rarely or never	285	53.6
[No response]	4	0.7
Total qualified	533	100
Volunteer or do community service.		
Weekly or more	39	7.4
Once or a few times a month	68	12.9
A few times a year	158	29.6
Rarely or never	264	49.5
[No response]	3	0.6
Total qualified	533	100

How often do you do this with your spouse?

	<b>Frequency</b>	<b>Percentage</b>
Pray (other than at Mass).		
Daily	86	16.1
Once or a few times a week	52	9.8
Once or a few times a month	41	7.7
A few times a year	63	11.9
Rarely or never	282	53.0
[No response]	8	1.5
Total qualified	533	100

Read the Bible or other religious or spiritual materials.

Daily	9	1.7
Once or a few times a week	24	4.6
Once or a few times a month	56	10.5
A few times a year	80	15.0
Rarely or never	355	66.7
[No response]	8	1.5
Total qualified	533	100

Participate in parish activities, other than Mass.

Weekly or more	13	2.4
Once or a few times a month	43	8.1
A few times a year	159	29.8
Rarely or never	311	58.3
[No response]	8	1.4
Total qualified	533	100

Volunteer or do community service.

Weekly or more	16	2.9
Once or a few times a month	46	8.6
A few times a year	139	26.1
Rarely or never	324	60.9
[No response]	8	1.5
Total qualified	533	100

How often does your spouse attend Mass with you?

	<b>Frequency</b>	<b>Percentage</b>
Never	111	20.9
Seldom	103	19.3
Sometimes	75	14.0
Frequently	49	9.3
Always	194	36.4
[No response]	1	0.2
Total qualified	533	100

How often do you and your spouse discuss religion and faith?

	<b>Frequency</b>	<b>Percentage</b>
Never	62	11.7
Seldom	142	26.7
Sometimes	230	43.1
Frequently	68	12.7
Very often	24	4.5
[No response]	7	1.3
Total qualified	533	100

How challenging, if at all, have the following been to your relationship with your spouse?

	<b>Frequency</b>	<b>Percentage</b>
<b>Finances.</b>		
Not challenging	147	27.6
A little challenging	168	31.6
Somewhat challenging	136	25.6
Very challenging	75	14.1
[No response]	6	1.2
Total qualified	533	100

**Decisions about having children.**

Not challenging	369	69.2
A little challenging	102	19.1
Somewhat challenging	45	8.4
Very challenging	11	2.1
[No response]	6	1.1
Total qualified	533	100

**Parenting.**

Not challenging	237	44.5
A little challenging	169	31.8
Somewhat challenging	86	16.1
Very challenging	35	6.5
[No response]	7	1.2
Total qualified	533	100

**Communication issues.**

Not challenging	158	29.7
A little challenging	197	37.0
Somewhat challenging	103	19.3
Very challenging	64	12.1
[No response]	10	1.9
Total qualified	533	100

	<b>Frequency</b>	<b>Percentage</b>
Finding quality time together as a couple.		
Not challenging	180	33.8
A little challenging	171	32.1
Somewhat challenging	107	20.0
Very challenging	69	13.0
[No response]	6	1.1
Total qualified	533	100
Differences in approaches to parenting.		
Not challenging	227	42.6
A little challenging	182	34.2
Somewhat challenging	82	15.5
Very challenging	34	6.4
[No response]	7	1.4
Total qualified	533	100
Issues related to intimacy or sexuality.		
Not challenging	235	44.0
A little challenging	160	30.0
Somewhat challenging	85	16.0
Very challenging	47	8.8
[No response]	6	1.1
Total qualified	533	100
Trust and commitment issues.		
Not challenging	333	62.5
A little challenging	102	19.2
Somewhat challenging	65	12.1
Very challenging	26	4.8
[No response]	7	1.3
Total qualified	533	100
Religious issues.		
Not challenging	350	65.8
A little challenging	119	22.4
Somewhat challenging	47	8.9
Very challenging	10	1.8
[No response]	6	1.2
Total qualified	533	100

	<b>Frequency</b>	<b>Percentage</b>
In-laws.		
Not challenging	231	43.4
A little challenging	153	28.8
Somewhat challenging	85	16.0
Very challenging	56	10.5
[No response]	7	1.3
Total qualified	533	100

How likely are you to ask for help if you have marital troubles?

	<b>Frequency</b>	<b>Percentage</b>
Not at all likely	182	34.1
A little likely	162	30.5
Somewhat likely	113	21.3
Very likely	74	13.9
[No response]	2	0.3
Total qualified	533	100

**If likely to ask for help:**

Which of the following would you turn to if you had marital troubles? Check all that apply

	<b>Frequency</b>	<b>Percentage</b>
Family members.		
Checked	176	50.4
Not checked	170	48.8
[No response]	3	0.8
Total qualified	350	100

Friends.		
Checked	166	47.4
Not checked	181	51.7
[No response]	3	0.8
Total qualified	350	100

Fellow parishioners.		
Checked	13	3.7
Not checked	334	95.5
[No response]	3	0.8
Total qualified	350	100

A priest/pastor at your parish.		
Checked	113	32.4
Not checked	233	66.7
[No response]	3	0.8
Total qualified	350	100

	<b>Frequency</b>	<b>Percentage</b>
A deacon at your parish.		
Checked	26	7.4
Not checked	321	91.8
[No response]	3	0.8
Total qualified	350	100
A lay minister at your parish.		
Checked	15	4.2
Not checked	332	95.0
[No response]	3	0.8
Total qualified	350	100
A marital counselor referred by your parish.		
Checked	94	26.8
Not checked	253	72.3
[No response]	3	0.8
Total qualified	350	100
A marital counselor not referred by your parish.		
Checked	143	40.8
Not checked	204	58.3
[No response]	3	0.8
Total qualified	350	100
God, prayer life.		
Checked	175	50.0
Not checked	172	49.1
[No response]	3	0.8
Total qualified	350	100
Self-help literature.		
Checked	74	21.1
Not checked	273	78.0
[No response]	3	0.8
Total qualified	350	100
The Internet.		
Checked	21	6.1
Not checked	325	93.1
[No response]	3	0.8
Total qualified	350	100

How interested would you be in participating in Church-sponsored sessions for married couples on the following topics?

	<b>Frequency</b>	<b>Percentage</b>
<b>Managing finances.</b>		
Not at all interested	370	69.4
A little interested	76	14.3
Somewhat interested	60	11.3
Very interested	21	3.9
[No response]	6	1.1
Total qualified	533	100
<b>Effective communication.</b>		
Not at all interested	315	59.1
A little interested	105	19.8
Somewhat interested	72	13.6
Very interested	33	6.2
[No response]	7	1.4
Total qualified	533	100
<b>Parenting.</b>		
Not at all interested	357	67.0
A little interested	88	16.5
Somewhat interested	44	8.3
Very interested	35	6.6
[No response]	9	1.7
Total qualified	533	100
<b>Natural Family Planning (NFP).</b>		
Not at all interested	432	81.2
A little interested	51	9.6
Somewhat interested	17	3.2
Very interested	26	4.8
[No response]	7	1.3
Total qualified	533	100
<b>Intimacy.</b>		
Not at all interested	375	70.4
A little interested	76	14.3
Somewhat interested	49	9.1
Very interested	27	5.0
[No response]	6	1.2
Total qualified	533	100

	<b>Frequency</b>	<b>Percentage</b>
Spiritual life.		
Not at all interested	298	56.0
A little interested	105	19.8
Somewhat interested	80	15.0
Very interested	42	8.0
[No response]	6	1.2
Total qualified	533	100
Balancing family and career.		
Not at all interested	344	64.5
A little interested	91	17.1
Somewhat interested	60	11.3
Very interested	31	5.8
[No response]	7	1.3
Total qualified	533	100
Something else.		
Not at all interested	421	79.1
A little interested	42	7.9
Somewhat interested	31	5.8
Very interested	23	4.3
[No response]	15	12.9
Total qualified	533	100

What three or four values have helped most in sustaining your marriage? [OPEN ENDED]:

### **Section for Separated Respondents**

How many years have you been married?

	Range=2-35
	Mean=22.8
[No response]	0
Total qualified	9

Were you married in the Catholic Church?

	<b>Frequency</b>	<b>Percentage</b>
Yes	3	31.0
No	6	69.0
[No response]	0	0
Total qualified	9	100

**If married in the Church:**

Did you and your spouse meet with a Catholic priest to discuss the sacrament of marriage prior to getting married?

	<b>Frequency</b>	<b>Percentage</b>
Yes	2	66.1
No	1	33.9
[No response]	0	0
Total qualified	3	100

**If married in the Church and recalls meeting with a priest:**

In addition to meeting with a priest, did you do any of the following prior to getting married?

	<b>Frequency</b>	<b>Percentage</b>
A pre-marriage assessment inventory (e.g. FOCCUS, Prepare, etc.) where you and your fiancé filled out questionnaires and discussed results with a priest.		
Yes	1	39.3
No	1	60.7
[No response]	0	0
Total qualified	2	100

A weekend marriage preparation program for engaged couples (e.g. Engaged Encounter).

Yes	1	39.3
No	1	60.7
[No response]	0	0
Total qualified	2	100

A marriage preparation class occurring over several nights (e.g. Evenings for the Engaged).

Yes	1	39.3
No	1	60.7
[No response]	0	0
Total qualified	2	100

A one-day marriage preparation program (e.g. The Day for the Engaged).

Yes	1	39.3
No	1	60.7
[No response]	0	0
Total qualified	2	100

Read books or brochures for marriage preparation provided by the Church.

Yes	1	39.3
No	1	60.7
[No response]	0	0
Total qualified	2	100

	<b>Frequency</b>	<b>Percentage</b>
Meet with a Catholic mentor couple (a couple that assists another couple in reflecting on Catholic married life).		
Yes	1	39.3
No	1	60.7
[No response]	0	0
Total qualified	2	100

**If respondent participated in each marriage preparation activity:**

How helpful was this to your marriage?

	<b>Frequency</b>	<b>Percentage</b>
A pre-marriage assessment inventory (e.g. FOCCUS, Prepare, etc.) where you and your fiancé filled out questionnaires and discussed results with a priest.		
Not at all helpful	<1	58.7
A little helpful	<1	41.3
Somewhat helpful	0	0
Very helpful	0	0
[No response]	0	0
Total qualified	1	100

A weekend marriage preparation program for engaged couples (e.g. Engaged Encounter).

Not at all helpful	0	0
A little helpful	0	0
Somewhat helpful	0	0
Very helpful	<1	100
[No response]	0	0
Total qualified	<1	100

A marriage preparation class occurring over several nights (e.g. Evenings for the Engaged).

Not at all helpful	<1	27.5
A little helpful	0	0
Somewhat helpful	1	72.5
Very helpful	0	0
[No response]	0	0
Total qualified	2	100

A one-day marriage preparation program (e.g. The Day for the Engaged).

Not at all helpful	0	0
A little helpful	0	0
Somewhat helpful	0	0
Very helpful	0	0
[No response]	0	0
Total qualified	0	100

	<b>Frequency</b>	<b>Percentage</b>
Read books or brochures for marriage preparation provided by the Church.		
Not at all helpful	<1	58.7
A little helpful	0	0
Somewhat helpful	<1	41.3
Very helpful	0	0
[No response]	0	0
Total qualified	1	100

Meet with a Catholic mentor couple (a couple that assists another couple in reflecting on Catholic married life).		
Not at all helpful	<1	58.7
A little helpful	<1	41.3
Somewhat helpful	0	0
Very helpful	0	0
[No response]	0	0
Total qualified	1	100

**If not married in the Church:**

Has your marriage been blessed (i.e., convalidated) by the Catholic Church?

Yes	2	23.6
No	5	76.4
[No response]	0	0
Total qualified	6	100

For the activities below, indicate how often you did each and how often you did these with your spouse before you were separated.

How often did you do the following?

	<b>Frequency</b>	<b>Percentage</b>
Pray (other than at Mass).		
Daily	3	28.4
Once or a few times a week	2	20.6
Once or a few times a month	2	22.4
A few times a year	<1	4.7
Rarely or never	2	23.8
[No response]	0	0
Total qualified	9	100

	<b>Frequency</b>	<b>Percentage</b>
Read the Bible or other religious or spiritual materials.		
Daily	0	0
Once or a few times a week	0	0
Once or a few times a month	3	28.8
A few times a year	1	9.2
Rarely or never	6	62.0
[No response]	0	0
Total qualified	9	100

Participate in parish activities, other than Mass.		
Weekly or more	0	0
Once or a few times a month	1	13.2
A few times a year	2	23.9
Rarely or never	6	62.9
[No response]	0	0
Total qualified	9	100

Volunteer or do community service.		
Weekly or more	2	16.3
Once or a few times a month	2	16.4
A few times a year	1	12.4
Rarely or never	5	54.8
[No response]	0	0
Total qualified	9	100

How often did you do this with your spouse?

	<b>Frequency</b>	<b>Percentage</b>
Pray (other than at Mass).		
Daily	1	10.1
Once or a few times a week	1	15.1
Once or a few times a month	0	0
A few times a year	1	15.2
Rarely or never	6	59.5
[No response]	0	0
Total qualified	9	100

Read the Bible or other religious or spiritual materials.		
Daily	0	0
Once or a few times a week	0	0
Once or a few times a month	1	12.8
A few times a year	1	10.5
Rarely or never	7	76.7
[No response]	0	0
Total qualified	9	100

	<b>Frequency</b>	<b>Percentage</b>
Participate in parish activities, other than Mass.		
Weekly or more	0	0
Once or a few times a month	<1	2.7
A few times a year	2	23.0
Rarely or never	7	74.4
[No response]	0	0
Total qualified	9	100

Volunteer or do community service.		
Weekly or more	2	16.3
Once or a few times a month	0	0
A few times a year	2	23.0
Rarely or never	6	60.7
[No response]	0	0
Total qualified	9	100

Before you were married, how much did you discuss the following with your fiancé?

	<b>Frequency</b>	<b>Percentage</b>
Finances.		
Not at all	2	24.1
A little	2	25.9
Somewhat	4	46.7
Very Much	<1	3.3
[No response]	0	0
Total qualified	9	100

Openness to having children.		
Not at all	2	24.2
A little	1	8.2
Somewhat	3	28.1
Very Much	4	39.5
[No response]	0	0
Total qualified	9	100

Parenting approaches.		
Not at all	<1	5.9
A little	3	34.7
Somewhat	4	37.8
Very Much	2	21.7
[No response]	0	0
Total qualified	9	100

	<b>Frequency</b>	<b>Percentage</b>
Religious views.		
Not at all	3	34.4
A little	3	29.2
Somewhat	3	33.0
Very Much	<1	3.3
[No response]	0	0
Total qualified	9	100

Trust and commitment.		
Not at all	1	8.2
A little	0	0
Somewhat	4	42.3
Very Much	5	49.6
[No response]	0	0
Total qualified	9	100

Intimacy/sexuality.		
Not at all	0	0
A little	1	8.2
Somewhat	6	63.3
Very Much	3	28.5
[No response]	0	0
Total qualified	9	100

Family backgrounds/history.		
Not at all	2	16.3
A little	1	10.8
Somewhat	6	62.0
Very Much	1	10.8
[No response]	0	0
Total qualified	9	100

How challenging, if at all, have the following been to your relationship with your spouse?

	<b>Frequency</b>	<b>Percentage</b>
Finances.		
Not challenging	3	31.7
A little challenging	2	20.0
Somewhat challenging	3	26.8
Very challenging	2	21.6
[No response]	0	0
Total qualified	9	100

	<b>Frequency</b>	<b>Percentage</b>
<b>Decisions about having children.</b>		
Not challenging	7	78.0
A little challenging	0	0
Somewhat challenging	1	10.5
Very challenging	1	11.5
[No response]	0	0
Total qualified	9	100
<b>Parenting.</b>		
Not challenging	4	39.1
A little challenging	2	22.6
Somewhat challenging	3	30.2
Very challenging	1	8.2
[No response]	0	0
Total qualified	9	100
<b>Communication issues.</b>		
Not challenging	2	23.1
A little challenging	1	7.5
Somewhat challenging	2	19.1
Very challenging	5	50.3
[No response]	0	0
Total qualified	9	100
<b>Finding quality time together as a couple.</b>		
Not challenging	2	23.1
A little challenging	2	23.3
Somewhat challenging	2	16.4
Very challenging	3	37.2
[No response]	0	0
Total qualified	9	100
<b>Differences in approaches to parenting.</b>		
Not challenging	3	33.2
A little challenging	4	42.2
Somewhat challenging	2	16.5
Very challenging	1	8.2
[No response]	0	0
Total qualified	9	100

	<b>Frequency</b>	<b>Percentage</b>
Issues related to intimacy or sexuality.		
Not challenging	3	29.1
A little challenging	1	13.4
Somewhat challenging	1	10.5
Very challenging	4	47.0
[No response]	0	0
Total qualified	9	100

Trust and commitment issues.		
Not challenging	3	29.0
A little challenging	1	10.8
Somewhat challenging	2	25.6
Very challenging	3	34.5
[No response]	0	0
Total qualified	9	100

Religious issues.		
Not challenging	6	67.9
A little challenging	<1	3.3
Somewhat challenging	1	10.5
Very challenging	2	18.2
[No response]	0	0
Total qualified	9	100

In-laws.		
Not challenging	3	33.3
A little challenging	3	33.7
Somewhat challenging	2	23.0
Very challenging	1	10.1
[No response]	0	0
Total qualified	9	100

Have you and your spouse asked for help with marital troubles?

	<b>Frequency</b>	<b>Percentage</b>
Yes	3	36.9
No	6	63.1
[No response]	0	0
Total qualified	9	100

**If asked for help:**

Which of the following did you and your spouse turn to for help dealing with marital troubles?

Check all that apply

	<b>Frequency</b>	<b>Percentage</b>
Family members.		
Checked	0	0
Not checked	3	100
[No response]	0	0
Total qualified	3	100
Friends.		
Checked	0	0
Not checked	3	100
[No response]	0	0
Total qualified	3	100
Fellow parishioners.		
Checked	0	0
Not checked	3	100
[No response]	0	0
Total qualified	3	100
A priest/pastor at your parish.		
Checked	0	0
Not checked	3	100
[No response]	0	0
Total qualified	3	100
A deacon at your parish.		
Checked	0	0
Not checked	3	100
[No response]	0	0
Total qualified	3	100
A lay minister at your parish.		
Checked	0	0
Not checked	3	100
[No response]	0	0
Total qualified	3	100
A marital counselor referred by your parish.		
Checked	<1	22.1
Not checked	3	77.9
[No response]	0	0
Total qualified	3	100

	<b>Frequency</b>	<b>Percentage</b>
A marital counselor not referred by your parish.		
Checked	3	77.9
Not checked	<1	22.1
[No response]	0	0
Total qualified	3	100
God, prayer life.		
Checked	0	0
Not checked	3	100
[No response]	0	0
Total qualified	3	100
Self-help literature.		
Checked	0	0
Not checked	3	100
[No response]	0	0
Total qualified	3	100
The Internet.		
Checked	0	0
Not checked	3	100
[No response]	0	0
Total qualified	3	100

How much might have Church-sponsored sessions for married couples on the following topics helped you and your spouse avoid or better deal with marital troubles?

	<b>Frequency</b>	<b>Percentage</b>
Managing finances.		
Not at all	9	95.3
A little	<1	4.7
Somewhat	0	0
Very much	0	0
[No response]	0	0
Total qualified	9	100
Effective communication.		
Not at all	5	54.6
A little	3	32.9
Somewhat	1	12.4
Very much	0	0
[No response]	0	0
Total qualified	9	100

	Frequency	Percentage
Parenting.		
Not at all	6	67.1
A little	3	26.9
Somewhat	<1	6.0
Very much	0	0
[No response]	0	0
Total qualified	9	100
Natural Family Planning (NFP).		
Not at all	8	89.3
A little	<1	4.7
Somewhat	0	0
Very much	<1	6.0
[No response]	0	0
Total qualified	9	100
Intimacy.		
Not at all	5	57.9
A little	1	10.6
Somewhat	3	28.8
Very much	<1	2.7
[No response]	0	0
Total qualified	9	100
Spiritual life.		
Not at all	6	60.8
A little	1	7.4
Somewhat	1	16.0
Very much	1	15.8
[No response]	0	0
Total qualified	9	100
Balancing family and career.		
Not at all	7	76.3
A little	<1	4.7
Somewhat	2	19.0
Very much	0	0
[No response]	0	0
Total qualified	9	100

	<b>Frequency</b>	<b>Percentage</b>
Something else.		
Not at all	7	73.0
A little	1	8.0
Somewhat	<1	2.7
Very much	2	16.3
[No response]	0	0
Total qualified	9	100

### **Section for Respondents who are Currently Divorced and Those Living with a Partner who were Previously Divorced**

You indicated that you are divorced. Many of the following questions relate to your previous or most recent marriage.

How many years were you married before your divorce?

Range=0-36

Mean=11.9

[No response] 0

Total qualified 119

Were you married in the Catholic Church?

	<b>Frequency</b>	<b>Percentage</b>
Yes	57	47.7
No	62	51.8
[No response]	1	0.5
Total qualified	119	100

#### **If not married in the Church:**

Was your marriage blessed (i.e., convalidated) by the Catholic Church?

	<b>Frequency</b>	<b>Percentage</b>
Yes	3	4.4
No	59	95.6
[No response]	0	0
Total qualified	62	100

#### **If married in the Church or marriage convalidated:**

Did you or are you seeking an annulment?

	<b>Frequency</b>	<b>Percentage</b>
Yes	9	14.4
No	51	85.6
[No response]	0	0
Total qualified	60	100

**If sought annulment:**

Has the annulment been granted?

	<b>Frequency</b>	<b>Percentage</b>
Yes	4	42.7
No	5	57.3
[No response]	0	0
Total qualified	9	100

**If married in the Church:**

Did you and your spouse meet with a Catholic priest to discuss the sacrament of marriage prior to getting married?

	<b>Frequency</b>	<b>Percentage</b>
Yes	51	89.1
No	6	10.9
[No response]	0	0
Total qualified	57	100

**If married in the Church, recalls meeting priest:**

In addition to meeting with a priest, did you do any of the following prior to getting married?

	<b>Frequency</b>	<b>Percentage</b>
A pre-marriage assessment inventory (e.g. FOCCUS, Prepare, etc.) where you and your fiancé filled out questionnaires and discussed results with a priest.		
Yes	25	49.0
No	26	51.0
[No response]	0	0
Total qualified	51	100

A weekend marriage preparation program for engaged couples (e.g. Engaged Encounter).

Yes	12	24.5
No	38	74.9
[No response]	<1	0.6
Total qualified	51	100

A marriage preparation class occurring over several nights (e.g. Evenings for the Engaged).

Yes	18	35.0
No	33	64.4
[No response]	<1	0.6
Total qualified	51	100

A one-day marriage preparation program (e.g. The Day for the Engaged).

Yes	15	30.0
No	35	69.4
[No response]	<1	0.6
Total qualified	51	100

	<b>Frequency</b>	<b>Percentage</b>
Read books or brochures for marriage preparation provided by the Church.		
Yes	27	52.3
No	24	47.1
[No response]	<1	0.6
Total qualified	51	100

Meet with a Catholic mentor couple (a couple that assists another couple in reflecting on Catholic married life).

Yes	8	16.7
No	42	82.3
[No response]	1	1.1
Total qualified	51	100

**If respondent participated in each marriage preparation activity:**

How helpful was this to your marriage?

	<b>Frequency</b>	<b>Percentage</b>
A pre-marriage assessment inventory (e.g. FOCCUS, Prepare, etc.) where you and your fiancé filled out questionnaires and discussed results with a priest.		
Not at all helpful	10	38.8
A little helpful	4	16.0
Somewhat helpful	7	27.3
Very helpful	5	17.9
[No response]	0	0
Total qualified	26	100

A weekend marriage preparation program for engaged couples (e.g. Engaged Encounter).

Not at all helpful	5	36.3
A little helpful	1	7.5
Somewhat helpful	3	22.1
Very helpful	4	34.2
[No response]	0	0
Total qualified	12	100

A marriage preparation class occurring over several nights (e.g. Evenings for the Engaged).

Not at all helpful	4	21.0
A little helpful	8	39.7
Somewhat helpful	3	14.8
Very helpful	5	24.4
[No response]	0	0
Total qualified	19	100

	<b>Frequency</b>	<b>Percentage</b>
A one-day marriage preparation program (e.g. The Day for the Engaged).		
Not at all helpful	2	14.5
A little helpful	6	41.8
Somewhat helpful	1	9.0
Very helpful	4	26.9
[No response]	1	7.8
Total qualified	15	100

Read books or brochures for marriage preparation provided by the Church.		
Not at all helpful	4	14.5
A little helpful	11	42.1
Somewhat helpful	7	26.9
Very helpful	4	16.5
[No response]	0	0
Total qualified	27	100

Meet with a Catholic mentor couple (a couple that assists another couple in reflecting on Catholic married life).		
Not at all helpful	1	5.5
A little helpful	3	33.8
Somewhat helpful	2	17.8
Very helpful	4	43.0
[No response]	0	0
Total qualified	9	100

Before you were married, how much did you discuss the following with your fiancé?

	<b>Frequency</b>	<b>Percentage</b>
Finances.		
Not at all	38	32.1
A little	41	34.3
Somewhat	21	17.7
Very Much	19	15.9
[No response]	0	0
Total qualified	119	100

Openness to having children.		
Not at all	22	18.0
A little	31	25.6
Somewhat	28	23.4
Very Much	39	32.9
[No response]	0	0
Total qualified	119	100

	<b>Frequency</b>	<b>Percentage</b>
<b>Parenting approaches.</b>		
Not at all	49	40.9
A little	26	21.7
Somewhat	23	19.5
Very Much	21	17.5
[No response]	1	0.5
Total qualified	119	100
<b>Religious views.</b>		
Not at all	41	34.0
A little	29	24.7
Somewhat	30	24.8
Very Much	20	16.6
[No response]	0	0
Total qualified	119	100
<b>Trust and commitment.</b>		
Not at all	22	18.7
A little	28	23.5
Somewhat	30	25.5
Very Much	38	32.2
[No response]	0	0
Total qualified	119	100
<b>Intimacy/sexuality.</b>		
Not at all	29	24.3
A little	30	25.1
Somewhat	37	30.6
Very Much	24	20.1
[No response]	0	0
Total qualified	119	100
<b>Family backgrounds/history.</b>		
Not at all	21	17.6
A little	28	23.5
Somewhat	32	27.0
Very Much	38	31.9
[No response]	0	0
Total qualified	119	100

How challenging, if at all, were the following to your relationship with your former spouse?

	<b>Frequency</b>	<b>Percentage</b>
<b>Finances</b>		
Not challenging	40	33.6
A little challenging	19	16.1
Somewhat challenging	23	19.1
Very challenging	37	31.1
[No response]	0	0
Total qualified	119	100
<b>Decisions about having children.</b>		
Not challenging	75	63.2
A little challenging	27	22.6
Somewhat challenging	11	9.5
Very challenging	6	4.8
[No response]	0	0
Total qualified	119	100
<b>Parenting.</b>		
Not challenging	48	40.4
A little challenging	36	29.8
Somewhat challenging	16	13.7
Very challenging	18	15.3
[No response]	1	0.9
Total qualified	119	100
<b>Communication issues.</b>		
Not challenging	29	24.0
A little challenging	24	19.9
Somewhat challenging	31	25.8
Very challenging	35	29.3
[No response]	1	0.9
Total qualified	119	100
<b>Finding quality time together as a couple.</b>		
Not challenging	36	30.0
A little challenging	33	27.9
Somewhat challenging	23	19.4
Very challenging	27	22.4
[No response]	<1	0.4
Total qualified	119	100

	<b>Frequency</b>	<b>Percentage</b>
<b>Differences in approaches to parenting.</b>		
Not challenging	44	36.9
A little challenging	40	33.4
Somewhat challenging	11	9.6
Very challenging	24	20.0
[No response]	0	0
Total qualified	119	100
<b>Issues related to intimacy or sexuality.</b>		
Not challenging	42	35.1
A little challenging	26	21.7
Somewhat challenging	35	28.9
Very challenging	16	13.8
[No response]	<1	0.4
Total qualified	119	100
<b>Trust and commitment issues.</b>		
Not challenging	32	26.5
A little challenging	28	23.2
Somewhat challenging	30	25.3
Very challenging	29	24.6
[No response]	<1	0.5
Total qualified	119	100
<b>Religious issues.</b>		
Not challenging	64	53.3
A little challenging	22	18.1
Somewhat challenging	21	17.2
Very challenging	14	11.4
[No response]	0	0
Total qualified	119	100
<b>In-laws.</b>		
Not challenging	46	38.7
A little challenging	27	22.7
Somewhat challenging	20	16.4
Very challenging	27	22.2
[No response]	0	0
Total qualified	119	100

Did you and your spouse seek help with marital troubles before the divorce?

	<b>Frequency</b>	<b>Percentage</b>
Yes	42	35.1
No	78	64.9
[No response]	0	0
Total qualified	119	100

**If sought help with marital troubles:**

Which of the following did you and your spouse turn to for help dealing with marital troubles?  
Check all that apply.

	<b>Frequency</b>	<b>Percentage</b>
<b>Family members.</b>		
Checked	20	48.7
Not checked	22	51.3
[No response]	0	0
Total qualified	42	100
<b>Friends.</b>		
Checked	14	33.7
Not checked	28	66.3
[No response]	0	0
Total qualified	42	100
<b>Fellow parishioners.</b>		
Checked	1	1.5
Not checked	41	98.5
[No response]	0	0
Total qualified	42	100
<b>A priest/pastor at your parish.</b>		
Checked	12	27.8
Not checked	30	72.2
[No response]	0	0
Total qualified	42	100
<b>A deacon at your parish.</b>		
Checked	4	10.4
Not checked	38	89.6
[No response]	0	0
Total qualified	42	100
<b>A lay minister at your parish.</b>		
Checked	0	0
Not checked	42	100
[No response]	0	0
Total qualified	42	100

	<b>Frequency</b>	<b>Percentage</b>
A marital counselor referred by your parish.		
Checked	7	15.6
Not checked	35	84.4
[No response]	0	0
Total qualified	42	100
A marital counselor not referred by your parish.		
Checked	29	69.7
Not checked	13	30.3
[No response]	0	0
Total qualified	42	100
God, prayer life.		
Checked	23	55.5
Not checked	19	44.5
[No response]	0	0
Total qualified	42	100
Self-help literature.		
Checked	1	2.5
Not checked	41	97.5
[No response]	0	0
Total qualified	42	100
The Internet.		
Checked	0	0
Not checked	42	100
[No response]	0	0
Total qualified	42	100

How much might have Church-sponsored sessions for married couples on the following topics helped you and your spouse avoid or better deal with marital troubles?

	<b>Frequency</b>	<b>Percentage</b>
Managing finances.		
Not at all	83	69.7
A little	17	14.6
Somewhat	14	11.8
Very much	3	2.6
[No response]	2	1.3
Total qualified	119	100

	<b>Frequency</b>	<b>Percentage</b>
<b>Effective communication.</b>		
Not at all	63	53.1
A little	22	18.2
Somewhat	21	17.5
Very much	13	11.2
[No response]	0	0
Total qualified	119	100
 <b>Parenting.</b>		
Not at all	78	65.0
A little	19	16.0
Somewhat	17	14.4
Very much	6	4.6
[No response]	0	0
Total qualified	119	100
 <b>Natural Family Planning (NFP).</b>		
Not at all	90	75.6
A little	12	10.0
Somewhat	12	10.1
Very much	4	3.1
[No response]	1	1.2
Total qualified	119	100
 <b>Intimacy.</b>		
Not at all	77	64.7
A little	23	19.0
Somewhat	15	12.4
Very much	5	4.0
[No response]	0	0
Total qualified	119	100
 <b>Spiritual life.</b>		
Not at all	73	60.7
A little	19	16.2
Somewhat	17	14.3
Very much	8	6.6
[No response]	3	2.2
Total qualified	119	100

	<b>Frequency</b>	<b>Percentage</b>
Balancing family and career.		
Not at all	74	62.0
A little	14	11.7
Somewhat	19	16.1
Very much	12	9.9
[No response]	<1	0.3
Total qualified	119	100
Something else.		
Not at all	85	71.2
A little	10	8.1
Somewhat	17	14.3
Very much	7	6.2
[No response]	<1	0.2
Total qualified	119	100

**Section for Those who have Never Married or who  
are Living with a Partner and Have Never Divorced**

How likely do you think it is that you will get married at some point in your life?

	<b>Frequency</b>	<b>Percentage</b>
Not at all likely	69	24.4
A little likely	59	20.7
Somewhat likely	72	25.4
Very likely	84	29.5
[No response]	0	0
Total qualified	283	100

**If not at all likely to be married:**

Why don't you think you will ever be married? [OPEN ENDED]

**If at least a little likely to be married:**

Which of the following statements describe reasons why you have not married? Check all that apply.

	<b>Frequency</b>	<b>Percentage</b>
I haven't met the right person.		
Checked	129	60.1
Not checked	79	36.7
[No response]	7	3.1
Total qualified	214	100

	<b>Frequency</b>	<b>Percentage</b>
<b>I am focused on other aspects of my life (e.g., education, career).</b>		
Checked	97	47.1
Not checked	111	51.7
[No response]	7	3.1
Total qualified	214	100
<b>I am not personally ready to marry.</b>		
Checked	77	36.0
Not checked	130	60.8
[No response]	7	3.1
Total qualified	214	100
<b>I am in a relationship and my partner is not ready to marry.</b>		
Checked	25	11.9
Not checked	182	85.0
[No response]	7	3.1
Total qualified	214	100
<b>I have had negative experiences in my relationships.</b>		
Checked	34	16.1
Not checked	173	80.8
[No response]	7	3.1
Total qualified	214	100
<b>I have witnessed a parent, other family member, or close friend in a troubled marriage and it has made me hesitant to marry.</b>		
Checked	30	13.9
Not checked	178	82.9
[No response]	7	3.1
Total qualified	214	100
<b>I am a caretaker for a parent or grandparent.</b>		
Checked	4	1.7
Not checked	204	95.2
[No response]	7	3.1
Total qualified	214	100
<b>I value my independence too much.</b>		
Checked	38	17.8
Not checked	169	79.0
[No response]	7	3.1
Total qualified	214	100

**If at least a little likely to be married:**

How important is it to you for your spouse to be Catholic?

	<b>Frequency</b>	<b>Percentage</b>
Not at all important	92	43.1
A little important	57	26.4
Somewhat important	51	24.0
Very important	14	6.6
[No response]	0	0
Total qualified	214	100

**If at least a little likely to be married:**

How important would it be for you to be married in the Catholic Church?

	<b>Frequency</b>	<b>Percentage</b>
Not at all important	60	28.2
A little important	56	26.1
Somewhat important	42	19.6
Very important	56	25.9
[No response]	<1	0.2
Total qualified	214	100

**If at least a little likely to be married:**

How important is it for you and your spouse to agree on the number of children you will have together?

	<b>Frequency</b>	<b>Percentage</b>
Not at all important	23	10.6
A little important	31	14.4
Somewhat important	45	20.9
Very important	115	53.6
[No response]	1	0.6
Total qualified	214	100

**Final Section for All Respondents**

There are many things that may influence a person's view of marriage. How much have each of the items listed below informed your view of marriage?

	<b>Frequency</b>	<b>Percentage</b>
Your Catholic faith.		
Not at all	221	21.9
A little	227	22.5
Somewhat	254	25.2
Very Much	286	28.3
[No response]	21	2.1
Total qualified	1,008	100

	<b>Frequency</b>	<b>Percentage</b>
Civil law (legal requirements of marriage in the United States).		
Not at all	424	42.1
A little	282	27.9
Somewhat	196	19.5
Very Much	90	8.9
[No response]	16	1.6
Total qualified	1,008	100

Representations of marriage in popular culture.		
Not at all	402	39.9
A little	265	26.3
Somewhat	249	24.7
Very Much	73	7.3
[No response]	18	1.8
Total qualified	1,008	100

A faith tradition other than Catholicism.		
Not at all	574	54.2
A little	221	21.9
Somewhat	164	16.2
Very Much	58	5.8
[No response]	19	1.9
Total qualified	1,008	100

Family experience or background.		
Not at all	135	13.4
A little	192	19.0
Somewhat	294	29.2
Very Much	369	36.6
[No response]	18	1.8
Total qualified	1,008	100

In your opinion, how is marriage in the Catholic Church distinctive or different from the concepts of marriage in civil law, secular society, or other faith traditions? [OPEN ENDED]

How many children do you have? (Including stepchildren.)

Range=0-24

Mean=2.0

[No response]	9
Total qualified	1,008

**If at least one child:**

How many of your children/stepchildren are under age 18?  
Range=0-16  
Mean=0.9  
[No response] 9  
Total qualified 674

**If children under 18:**

How many of your children/stepchildren under age 18 are Catholic?  
Range=0-7  
Mean=1.5  
[No response] 7  
Total qualified 302

Did you ever attend. . . Check all that apply

	<b>Frequency</b>	<b>Percentage</b>
A Catholic elementary or middle school.		
Checked	470	46.6
Not checked	536	53.1
[No response]	2	0.2
Total qualified	1,008	100
A Catholic high school.		
Checked	261	25.8
Not checked	745	73.9
[No response]	2	0.2
Total qualified	1,008	100
A Catholic college or university.		
Checked	68	6.7
Not checked	938	93.1
[No response]	2	0.2
Total qualified	1,008	100

Which of the following best describes your parents' current marital status, or if deceased, what was their marital status prior to death?

	<b>Frequency</b>	<b>Percentage</b>
They never married each other	30	2.9
Married to each other	764	75.8
Separated from each other	30	3.0
Divorced from each other	180	17.9
[No response]	4	0.4
Total qualified	1,008	100

Aside from weddings and funerals, about how often, if ever, do you attend religious services for a faith other than Catholicism?

	<b>Frequency</b>	<b>Percentage</b>
Rarely or never	780	77.4
A few times a year	161	16.0
Once or twice a month	21	2.1
Almost every week	21	2.1
Every week	17	1.7
More than once a week	1	0.1
[No response]	6	0.6
Total qualified	1,008	100