

Catholicism and Evangelicalism: doctrinal, moral and political views

This is a report from a multitude of referenced formal studies, primarily spanning 1992 to 2012, which mainly testify to the overall fruit of Roman Catholic and Evangelical faith* during this time, as manifest in differences in moral and doctrinal views and commitment. I have not found stats on for both sides for all views (and sometimes there is some overlap in categories), and this collection is mainly valid for views in America, though there are also some stats from a worldwide survey of “evangelical” leaders.

(Last update: 12-28-2012. For [PDF file](#) click [here](#))

I collect stats on lots of things related to faith in America, as seen in the extensive Revealing Statistics page [here](#). For a chart of state by state comparisons on many aspects see [here](#), and [here](#) as regards politico-religio correlations.

Sources are in small *italics*, and the up arrow ^ refers to the last referenced source above. Notes on classification, unity and the integrity of sources are further below.

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THEOLOGICAL VIEWS, PRACTICES and COMMITMENT

- 73% (highest) of [Pentecostal/Foursquare](#) believers strongly affirm that [Christ](#) was [sinless](#) on earth, with [Catholics](#), [Lutherans](#) and [Methodists](#) being tied at 33%, and the lowest being among [Episcopalians](#) with just 28% <http://www.barna.org/barna-update/article/5-barna-update/53>
- 94.4% of [Evangelical Protestants](#) and 84.9% of [Catholics](#) believe that [Jesus is the son of God](#). 42.1% of the former and 46.1% of the latter say they pray once a day or more. <http://www.baylor.edu/content/services/document.php/33304.pdf>
- 47.8% of the [Evangelicals](#) and 11.8% of [Catholics](#) affirm the [Bible is Literally](#) true. 6.5% of the former and 19.8% of the latter see it as an ancient book of history and legends. ^
- 42.1% of [Evangelical Protestants](#) and 7.1% of [Catholics](#) Read [Scripture](#) weekly or more. ^
- 64% of those in [Assemblies of God](#) churches (versus only 9% of [Catholics](#)) strongly DISAGREE that if a person is generally good, or does enough good things for others they will earn a place in [Heaven](#) [salvation on the basis of [merit](#)]. ^
- 56% of [Assemblies of God](#) (versus 17% [Catholics](#)) Christians strongly DISAGREE that [Satan](#) is just a symbol of evil [rather than a real being]. ^
- [Catholics](#) and [Mainline Protestants](#) tend more towards belief in a more [Distant God](#). [Baylor Institute for Studies of Religion - American Piety in the 21 Century – September 2006 . http://www.baylor.edu/content/services/document.php/33304.pdf](http://www.baylor.edu/content/services/document.php/33304.pdf)
- [Evangelical Protestants](#) and [Black Protestants](#) tend towards belief in a more Authoritarian God. ^
- Thirty percent of [Protestants](#) listed [God](#) as their [most important connection](#) (relationship) versus 9% of [Catholics](#). [Barna, 2008 http://www.barna.org/barna-update/article/13-culture/44-americans-identify-their-](http://www.barna.org/barna-update/article/13-culture/44-americans-identify-their-)

most-important-relationships

- Political conservatives were almost three times as likely as political liberals to identify God as their most important relationship (33% vs. 12%, respectively). ^
- About 56 percent of Evangelicals currently say they're strongly affiliated with their religion, while only 35 percent of Catholics say the same, and 4% lower than mainline Protestants (devoutness of Mainline Protestants [distinct from evangelicals] fell to roughly 30 percent in the late 1970s to late 1980s before gradually climbing to 39 percent in 2010) <http://www.science20.com/print/972444>
- Bible Reading: the highest was 75%, by those going to a Pentecostal/Foursquare church who reported they had read the Bible during the past week (besides at church), while the lowest was among Catholics at 23% ^
- Volunteer church work (during past 7 days): Assemblies of God were highest at 30%, with the lowest going to Catholics at 12%. ^
- Donating Money (during the last month): Church of Christ churches were the highest at 29%, with Catholics being the lowest at 12% ^
- American evangelicals gave four times as much money, per person, to churches as did all other church donors in 2001. 88 percent of evangelicals and 73 percent of all Protestants donated to churches. John Ronsvalle and Sylvia Ronsvalle, *The State of Church Giving through 2004: Will We Will?* 16th ed. (Champaign, Ill.: Empty Tomb, 2006), 12. <http://www.generousgiving.org/stats#>
- A Catholic survey reports that 4 percent of US Catholics described themselves as "very" involved in parish or religious activities other than attending Mass, and 11% as "somewhat involved, and 64% as "not involved at all." Among weekly (or more) attendees (approx 22% of adult Catholics), 13% were very" involved, 29% "somewhat involved and 25% not involved at all." <http://cara.georgetown.edu/CARAServices/FRStats/devotionpractice.pdf>
- 59% of Catholics (and 80% of weekly attendees) reported they had a statue or picture of Mary on display in their home, but 48% never pray the rosary.
- By denomination, 61% of the those associated with an Assemblies of God church said they had shared their faith at least once during the past year, as did 61% of those who attend a Pentecostal/Foursquare church, and ending 14% among Episcopalians and just 10% among Roman Catholics. <http://www.barna.org/barna-update/article/5-barna-update/54>
- 25% of Evangelical Christians and 20% of other Protestants and 7% of Catholics said they read the Bible on a daily basis. 44% of Catholics said they rarely or never read the Bible, along with only 7% of Evangelical Christians and 13% of other Protestants. http://www.rasmussenreports.com/public_content/lifestyle/general_lifestyle/december_2008/catholics_protestants_practice_faith_in_different_ways
- 91% of Evangelical Christians and 63% of other Protestants and 25% of Catholics consider themselves to be born again; ^
- 44% of Evangelical Christians reflect at least daily on the meaning of Scripture in their lives. 36% of other Protestants and 22% of Catholics do the same; ^
- 52% of Evangelical Christians have had a meaningful discussion about their faith with a non-Christian during the past month. 28% of other Protestants and 18% of Catholics also have held such a discussion. ^
- 68% of Evangelical Christians attend a regular Bible Study or participate in some other small-group activity. 47% of other Protestants take part in small groups related to their faith, along with 24% of Catholics. ^
- Church attendance [2001]: 69% of those associated with Assembly of God churches, and 66% of other Pentecostal churches and 61% of those in non-denominational Protestant churches were the most likely to have attended in the past week (which

does to mean they always do) .

- **However**, numbers from **head counts** show the actual **rate of attendance** nationwide is **less than half** (around 18%) of what the pollsters report, though some studies show attendance at services as increasing. <http://www.churchleaders.com/pastors/pastor-articles/139575-7-startling-facts-an-up-close-look-at-church-attendance-in-america.html>;
- From **2000 to 2004** the **Catholic Church** experienced an **11% decrease** in its attendance percentage, followed by **mainline Protestant churches** which saw a **10%** percentage decline, while **Evangelicals** experienced the smallest drop at **1%**. <http://www.churchleaders.com/pastors/pastor-articles/139575-7-startling-facts-an-up-close-look-at-church-attendance-in-america.html>
- Another study found that a growing number of people are attending **small Christian groups**, with **24.5%** of **Americans** now saying their **primary** form of spiritual nourishment is meeting with a **small group of 20** or less people every week. [^]
- **Church attendance [2002-2005]: Evangelicals** at approx. **60 percent** showed the highest percentage of those who **reported** they attended services weekly or **almost weekly**, with **30%** going more than once a week. **Catholics** were at **45 percent (9%** more than once a week), and **Jews 15 percent**. *Gallup poll. between 2002 and 2005.* <http://www.christianpost.com/article/20060418/weekly-attendance-highest-among-Evangelical-churches.htm>
- A **Catholic study** reported that the percentage of U.S. adult **Catholics** who say they **attended Mass** once a week or more (i.e., those attending **every week**) was **24%** in **2012**. <http://cara.georgetown.edu/caraservices/requestedchurchstats.html>
- **54 percent** of **Catholics** who came of age before **Vatican Two** (**10 percent** of Catholics today) attend Mass weekly, compared to **23 percent** of **millennial Catholics**, those born from **1979 to 1987**. <http://blogs.thearda.com/trend/featured/counting-catholics-church-of-immigrants-poised-for-growth/>
- **39 percent** of **Catholics** affirmed **not attending church** is a sin, versus **23 percent** of **Protestants**. *Ellison Research, March 11, 2008* <http://ellisonresearch.com/releases/20080311.htm> <http://www.christianpost.com/article/20080312/study-behaviors-americans-consider-sinful.htm>
- **Christian church attendance** is between **1 ½** and **2** times higher in the **South** and the **Midwest** than it is in the **West** and the **Northeast** [the latter two have the highest percentage of Catholics]. <http://www.theamericanchurch.org/facts/8.htm>; <http://thegospelcoalition.org/blogs/justintaylor/2007/03/01/how-many-americans-attend-church-each>
- The states with the **most frequent churchgoers** were Mississippi, Alabama, S. Carolina, Louisiana, Utah Tennessee, Arkansas, N. Carolina, Georgia, then Texas. The states with the **most infrequent churchgoers** were Vermont, New Hampshire, Maine, Massachusetts, Nevada, Hawaii, Oregon, Alaska, then Washington. <http://www.gallup.com/poll/125999/mississippians-go-church-most-vermonters-least.aspx> <http://www.gallup.com/poll/22579/church-attendance-lowest-new-england-highest-south.aspx>
- **Catholics'** responses to the questions that make up the **2004 Gallup Index of Leading Religious Indicators** show **Catholics** lag noticeably **behind Protestants** on all but two of the survey items that make up the Index: belief in God and church membership. <http://www.gallup.com/poll/14725/protestants-vs-catholics-whos-got-religion.aspx>
- Among those who **converted** to a Christian **denomination**, **42%** of those to **Roman Catholicism**, **43%** of **Episcopalian** converts, **44%** of those to **Lutheranism**, **48%** of those to **Methodism**, **50%** of those to the **Presbyterian church**, **60%** of **Baptist** converts, **60%** of **Non-denominational** converts, and **73%** of converts to **Pentecostal churches** reported they **attend services weekly**. <http://pewforum.org/docs/?DocID=482>
- In **2011**, **49%** of **Catholics** were likely to attend church services [not necessarily weekly], down from **59%** in **1991**, while **29%** were **unchurched**, up from **20%** in **1991**, and were 10 points less likely to **volunteer** at their church (down to only **9%**). <http://www.barna.org/faith-spirituality/514-barna-study-of-religious-change-since-1991-shows-significant-changes-by-faith-group>
- Of an estimated **Catholic population** in the United States of almost **78 million**, less than

48 million attend more than once yearly. <http://www.glenmary.org/rcms2010/>

- See [HERE](#) for 2001 church attendance (based on adults who attended a church service in the past week) by Denomination.
- 49% of evangelical adults fit the charismatic definition, with 7% of Southern Baptist churches and 6% of mainline churches being charismatic, according to their Senior Pastors, 9% of whom are female (same as non-charismatic). 36% of all U.S. Catholics, and 22% of all charismatics in the U.S. identify as Catholic. *Barna research, 2008*
<http://www.barna.org/congregations-articles/52-is-american-christianity-turning-charismatic>
- 51% of all born again Christians are charismatic, with 46% of all adults who attend a Protestant church identifying with that. 16% of the country's white Protestant congregations are Pentecostal, compared to 65% of the Protestant churches dominated by African-Americans. (*Barna research, 2008*)
- The highest percentage of those who strongly agree they have a personal responsibility to share their faith was found among believers in Pentecostal/Foursquare churches (73%) <http://www.barna.org/barna-update/article/5-barna-update/53>
- 81% of Pentecostal/Foursquare believers strongly agree that the Bible is totally accurate in all that it teaches, followed by 77% of Assemblies of God believers, and ending with 26% of Catholics and 22% of Episcopalians. ^
- The percentage of Catholics who believed the Bible is totally accurate in all of the principles it teaches declined from 34% in 1991 to 26% in 2011 <http://www.barna.org/faith-spirituality/514-barna-study-of-religious-change-since-1991-shows-significant-changes-by-faith-group>.
- The typical Catholic person was 38% less likely than the average American to read the Bible; 67% less likely to attend a Sunday school class; 20% less likely to share their faith in Christ with someone who had different beliefs, donated about 17% less money to churches, and were 36% less likely to have an "active faith," defined as reading the Bible, praying and attending a church service during the prior week. Catholics were also significantly less likely to believe that the Bible is totally accurate in all of the principles it teaches. 44% of Catholics claimed to be "absolutely committed" to their faith, compared to 54% of the entire adult population. However, Catholics were 16% more likely to attend a church service and 8% more likely to have prayed to God during the prior week than the average American. *Barna Research, 2007, "Catholics Have Become Mainstream America"*
<http://www.barna.org/barna-update/article/12-faithspirituality/100>
- 82% of Mainline Churches, 77% of Catholics and 53% of Evangelical Churches affirmed, "There is MORE than one true way to interpret the teachings of my religion."
U.S. Religious landscape survey; Copyright © 2008 The Pew Forum on Religion & Public Life. <http://religions.pewforum.org/comparisons#>
- Orthodox (29%), Mainline Churches (28%), and Catholics (27%) led Christian Churches in affirming that the Scriptures were written by men and were not the word of God, versus just and 7% of Evangelical Churches, who instead rightly affirm its full inspiration of God.^
- Catholics broke with their Church's teachings more than most other groups, with just six out of 10 Catholics affirming that God is "a person with whom people can have a relationship", and three in 10 describing God as an "impersonal force." *2008 The Pew Forum on Religion & Public Life. <http://religions.pewforum.org/comparisons#>*
- Only 33% of Catholics strongly affirmed that Christ was sinless on earth. <http://www.barna.org/barna-update/article/5-barna-update/53>
- A 1992 Catholic-funded Gallup Poll found only 30% of American Catholics affirmed: "When receiving Holy Communion, you are really and truly receiving the Body and Blood, Soul and Divinity of the Lord Jesus Christ, under the appearance of bread and

wine. Poll of 519 American Catholics, 18 years or older, conducted from December 10, 1991, to January 19, 1992, <http://www.highbeam.com/doc/1G1-79305248.html>

- Responding to the questions on the **Roman Catholic Eucharist**, “Which of the following comes closest to what you believe takes place at Mass: (1) The bread and wine are **changed** into the body and blood of Christ, or (2) The bread and wine are **symbolic** reminders of Christ? **63%** of **Roman Catholics** overall, and **51%** of **weekly attenders**, and **70%** of all **Catholics** in the age group **18 to 44** affirmed the **Roman Catholic Eucharist** is a “**symbolic reminder**” of Jesus [*it is, of His death*], indicating they do not believe it is really Jesus body and blood [*as Rome erroneously teaches*]. *New York Times/CBS News poll, Apr. 21-23, 1994, subsample of 446 Catholics, MOE ± 5% http://findarticles.com/p/articles/mi_m1252/is_n2_v122/ai_16233123/pg_8/ 1995 Commonwealth Foundation*
- In a survey by the Pew Forum, **55%** of **Catholics** affirmed that their church teaches that the **bread and wine** in their liturgy of the Lord's supper **become Christ's body and blood**, while (**41%**) said that the church teaches that the bread and wine are **symbols**. *<http://pewforum.org/Other-Beliefs-and-Practices/U-S-Religious-Knowledge-Survey.aspx>*
- A study by the Roper Center and **commissioned** by **Catholic World Report** reported that **82%** of Catholics who **attend Mass** at least once a week **agreed** with the statement that “the **bread and wine** used at Mass are actually transformed into the **body and blood of Christ**.” *Catholic World Report; 1997 survey of 1,000 Catholic Americans by Roper Center for Public Opinion Research at the University of Connecticut. <http://www.adoremus.org/397-Roper.html>*
- A **Catholic** polling service reported that **57 percent** of **adult Catholics** (and **91%** of **adult weekly Mass attenders**), said their belief about the **Eucharist** is best reflected by the statement “**Jesus Christ is really present** in the bread and wine of the Eucharist,” [a statement which **Lutherans** could assent to] versus to **43 percent** who said their belief is best reflected in the statement, “**Bread and wine are symbols** of Jesus, but Jesus is not really present.” *Center for Applied Research in the Apostolate (CARA) at Georgetown University, 2007, commissioned by the Department of Communications of the United States Conference of Catholic Bishops (USCCB)*
- A **2008 Catholic** **commissioned** survey of adult Catholics reported **68%** of **Catholics** affirmed you could be a **good Catholic** without going to **Mass** every Sunday, and **55%** thought of themselves as **good Catholics**. **77%** of **Catholics** agreed they were **proud** to be **Catholic**, (**85%** of weekly attendees) and **61%** agreed that **sacraments** were **essential** to their **faith** (**83%** of weekly attendees). *2008 poll of 1,007 self-identified adult Catholics by the Center for Applied Research in the Apostolate (CARA) at Georgetown University; <http://cara.georgetown.edu/beliefattitude.pdf>*
- **43%** of **Catholics** overall (and **36%** of weekly attendees) affirmed they look to **Catholic teachings** and statements made the **pope** and **bishops** to form their **conscience** on what is **morally acceptable** . ^
- **36%** of **weekly** attendees affirmed their **Catholic faith** was the **most important** part of their life, **39%** said it was “among the most important.” ^
- **83%** of **Catholics** affirmed that **helping those in need** was important to their **sense** of what it means to be a **Catholic**; **79%** affirmed the **Eucharist** was, **73%** said living according to Church **teachings**, **68%** said **devotion** to **Mary**, and **66%** said attending **Mass**. **Catholics** in the **South** are the most likely to say such things are “**very important**.” ^
- **75%** of surveyed **adult Catholics** said they never doubted the **Trinity**, **68%** that the **Father created** all we know of the **Universe**, **73%** that **Christ rose** from the dead, **59%** that there is a **Hell**, and **44%** that the **pope** and **bishops** have taken the place of **Peter** and the **apostles**. ^
- Almost **a third** of **Catholics** surveyed, including **15 percent** of **highly committed** church members, said one could be a **good Catholic** without **believing Jesus rose** from the **dead**. *<http://blogs.thearda.com/trend/featured/counting-catholics-church-of-immigrants-poised-for-growth/>*
- **66%** of **Catholics** supported **women's ordination** to the priesthood, and **73%** approved

of the way John Paul II leads the church. *Surveying the Religious Landscape: Trends in U.S. Beliefs* by George Gallup, Jr. and D.

Michael Lindsay (Morehouse Publishing, 1999). Copyright © 2004 -- The Gallup Organization www.gallup.com

- **80% of Catholics** believe it is possible to disagree with the pope on official positions on **morality** and still be a **good Catholic**. *Time/CNN nationwide poll of 1,000 adults, conducted by Yankelovich Partners, Sept. 27-28, 1995; subsample of 500 Catholics, MOE ± 4.5%*
- **77% of Catholics** polled "believe a person can be a **good Catholic** without going to Mass every **Sunday**, **65 percent** believe good Catholics can **divorce** and remarry, and **53 percent** believe Catholics can have **abortions** and remain in good standing. *1999 poll by the National Catholic Reporter. <http://www.catholictradition.org/v2-bombs14b.htm>*
- Comparing **Catholics and other Americans**, **44%** of **Catholics** claimed to be "absolutely committed" to their faith versus **54%** of the entire adult population, and donated about **17% less money** to churches; was **38%** less likely than the average American to **read the Bible**; **67%** less likely to attend a **Sunday school** class; **20%** less likely to **share their faith** in Christ with someone who had different beliefs; **24%** less likely to say their religious faith has greatly **transformed their life**; and were **36%** less likely to have an "**active faith**," (defined as reading the Bible, praying and attending a church service during the prior week.) Yet Catholics were **16%** more likely than the norm to attend a **church service** and **8%** more likely to have **prayed** to God during the prior week. *Catholics Have Become Mainstream America, Barna research, July 9, 2007 <http://www.barna.org/faith-spirituality/100-catholics-have-become-mainstream-america> **TOC***

• **MORAL VIEWS AND BEHAVIORS**

- **40% Roman Catholics** vs. **41% Non-R.C.** see **abortion** as "morally **acceptable**"; Sex between **unmarried** couples: **67%** vs. **57%**; Baby out of **wedlock**: **61%** vs. **52%**; **Homosexual relations**: **54%** vs. **45%**; **Gambling**: **72%** vs. **59%** *<http://www.gallup.com/poll/117154/Catholics-Similar-Mainstream-Abortion-Stem-Cells.aspx>*
- **Committed Roman Catholics (church attendance weekly or almost) versus Non-R.C. faithful church goers** (see the below as as morally acceptable): **Abortion**: **24%** R.C. vs. **19%** Non-R.C.; Sex between **unmarried** couples: **53%** vs. **30%**; Baby out of **wedlock**: **48%** vs. **29%**; **Homosexual** relations: **44%** vs. **21%**; **Gambling**: **67%** vs. **40%**; **Divorce**: **63** vs. **46%** [^]
- Comparing **16 moral behaviors**, **Catholics** were less likely to say **mean things** about people behind their back, and tending to engage in **recycling** more. However, they were also twice as likely to view **pornographic** content on the Internet, and were more prone to use **profanity**, to gamble, and to buy **lottery tickets**. [^]
- In a survey asking whether one **approves or rejects or overall sees little consequence (skeptical) to society regarding seven trends on the family** (More: unmarried couples raising children; gay and lesbian couples raising children; single women having children without a male partner to help raise them; people living together without getting married; mothers of young children working outside the home; people of different races marrying each other; and more women not ever having children), **42%** of all **Protestants** were "Rejecters" of the modern trend, **35%** were **Skeptics**, and **23%** were "Approvers." Among **Catholics**, **27%** were **Rejecters**, **34%** were **Approvers**, and **39%** were **Skeptics**. (Among non religious, **10%** were **Rejecters**, **48%** were **Approvers**, and **42%** were **Skeptics**.) *Pew forum, The Public Renders a Split Verdict On Changes in Family Structure, February 16, 2011 http://pewsocialtrends.org/2011/02/16/the-public-renders-a-split-verdict-on-changes-in-family-structure/#prc_jump*
- **50 percent** of **Protestants** affirmed **gambling** was a sin, versus **15 percent** of **Catholics**; that getting **drunk** was a sin: **63 percent** of **Protestants**, **28 percent** of **Catholics**; gossip: **70 percent** to **45 percent**: **homosexual** activity or sex: **72 percent** to **42 percent**. *Ellison Research, March 11, 2008 <http://ellisonresearch.com/releases/20080311.htm> <http://www.christianpost.com/article/20080312/study-behaviors-americans-consider-sinful.htm>*
- Combined aggregate results from **9 surveys** conducted from **2001** through **2004** show

71% of Protestants (68% of regular church goers) and 66% of Catholics (59% of regular Catholic church-goers) support capital punishment. <http://www.deathpenaltyinfo.org/gallup-poll-who-supports-death-penalty>

- 73 percent of Catholics rejected Catholic teaching artificial methods of birth control. *Catholic World Report; 1997 survey of 1,000 Catholic Americans by Roper Center for Public Opinion Research at the University of Connecticut*
- Only 20 percent strongly agreed with the Church teaching that only men may be ordained. ^
- Of never-married adult females, 25% of Evangelicals, 11% of Catholics and 14% of Mainline Protestants professed never to have had sexual relations. *Countering Conventional Wisdom: New Evidence on Religion and Contraceptive Use, Guttmacher Institute, April, 2011*
- 74% of Evangelicals, 73% of Mainline Protestants, and 68% of sexually active Catholics women use birth control. 3% of the Catholics rely on natural family planning. Attendance at religious services and importance of religion to daily life are largely unrelated to use of highly effective contraceptive methods. ^
- 88% of Catholics believe that they can practice artificial means of birth control and still be considered good Catholics. *New York Times/CBS News poll, Apr. 21-23, 1994, subsample of 446 Catholics, MOE ± 5%*
- 98% of self-identified Catholic women ages 15-44 who have ever had sexual relations have used a method of contraception other than natural family planning at some point in their lives. .” http://www.washingtonpost.com/blogs/fact-checker/post/the-claim-that-98-percent-of-catholic-women-use-contraception-a-media-foul/2012/02/16/gIQAkPeqIR_blog.html?wprss=fact-checker
- 40% of 18- to 29-year-old Catholics said the church’s “teachings on sexuality and birth control are out of date.” <http://www.barna.org/teens-next-gen-articles/528-six-reasons-young-christians-leave-church>
- 59% of all Catholic women of childbearing age practice contraception—a rate of usage statistically equivalent to that of the general population (60%). *Calvin Goldscheider and William D. Mosher, "Patterns of Contraceptive Use in the United States:*
- 58% of Catholics 52% if they are voters) believe that employers should be required to provide their employees with health care plans that cover contraception;
- 50% of white Catholics support this requirement, versus 47% who oppose it, along with 38% of white evangelical Protestants and 50% of white mainline Protestants. *Public Religion Research Institute, February 2012 <http://publicreligion.org/research/2012/02/january-tracking-poll-2012/>*
- Catholic women have an abortion rate 29 percent higher than Protestants. *Alan Guttmacher Institute http://www.catholicleague.org/research/Catholic_women_and_abortion.htm*
- 26 percent of Catholics (2007) polled strongly agree with the Church's unequivocal position on abortion *Catholic World Report; 2997 survey of 1,000 Catholic Americans by Roper Center for Public Opinion Research at the University of Connecticut*
- 46 percent of Catholics who say they attend mass weekly accept Church teaching on abortion; 43 percent accept the all-male priesthood; and 30 percent see contraception as morally wrong. ^
- 31% of faithful Catholics (those who attend church weekly, 2004) say abortion should be legal either in "many" or in "all" cases. 2004, *The Gallup Organization Gallup Survey for Catholics Speak Out: 802 Catholics, May 1992, MOE ± 4%*
- When ask to choose, three-fourths of all Protestant pastors surveyed said [2009] they are pro-life, and 13 percent said they were pro-choice. *LifeWay Research; <http://www.lifeway.com/ArticleView?storeId=10054&catalogId=10001&langId=-1&article=LifeWay-Research-protestant-pastors-share-views-on-gay-marriage-abortion>*
- In a 2010 LifeWay Research survey 77 percent of American Protestant pastors (57% of mainline versus 87% evangelical) strongly disagree with same-sex marriage, with 6% percent somewhat disagreeing, and 5% being somewhat in agreement and 10 percent strongly agreeing. (5% of evangelical).
- Only 3% of evangelical pastors (versus 11% mainline) somewhat agree that there is nothing wrong with homosexual marriage.
- 11% of evangelical pastors (versus 30% mainline) somewhat agree that homosexual

civil unions are **acceptable**, with **67%** of the former and **38%** of the latter **strongly disagreeing** with **homosexual civil unions**.

October 2010 LifeWay Research survey of 1,000 randomly selected Protestant pastors. <http://www.lifeway.com/ArticleView?storeId=10054&catalogId=10001&langId=-1&article=LifeWay-Research-protetant-pastors-oppose-homosexual-marriage>

- A **2002** nationwide poll of **1,854** priests in the **United States** and **Puerto Rico** reported that **30%** of Roman Catholic priests described themselves as **Liberal**, **28%** as **Conservative**, and **37%** as **Moderate** in their Religious ideology. **53 percent** responded that they thought it always was a **sin** for **unmarried** people to have sexual relations; **32 percent** that is often was, and **9 percent** seldom/never. However, nearly **four in 10** younger priests in **2002** described themselves as **conservative**, and were more likely to regard as "**always a sin**" such acts as premarital **sex**, **abortion**, artificial **birth control**, **homosexual** relations, etc., and three-fourths said they were more religiously **orthodox** than their **older** counterparts. Los Angeles Times (extensive) nationwide survey (2002). <http://www.bishop-accountability.org/resources/resource-files/reports/LAT-Priest-Survey.pdf> http://findarticles.com/p/articles/mi_m1141/is_2_39/ai_94129129/pg_2
- The survey also found that **80%** of Roman Catholic priests referred to themselves as "**mostly**" **heterosexual** in orientation, with **67%** being **exclusively** heterosexual, **8% leaning** toward heterosexual, **5%** completely in the **middle**, and **6% leaning** toward **homosexual** and **9%** saying they are **homosexual**, for a combined figure of **15%** on the **homosexual class**. Among **younger priests** (those ordained for 20 years or less) the figure was **23%**. ^
- **One-third** of surveyed priests said they "do not waver" from their vow of **celibacy**, while **47%** described **celibacy** as "an ongoing journey" and **14%** said they "do not always succeed in following" it. **2%** said **celibacy** is not relevant to their priesthood and they do not observe it. **not celibate**. ^
- **71 percent** of priests responded that it always was **wrong** for a woman to get an **abortion**, **19 percent** that it often was, and **4 percent** seldom/never. ^
- **28 percent** judged that is always was sin for married couples to use **artificial birth control**, **25 percent** often, **40 percent** never. ^
- **49 percent** affirmed that it was always a sin to engage in homosexual behavior, often, **25 percent**; and never, **19 percent**. ^
- To **take one's own life** if suffering from a debilitating disease: always, **59 percent**; often, **18 percent**; never, **17 percent**. ^
- **15 percent** of the clergy polled listed themselves as "**gay** or on the **homosexual** side." Among younger priests **23 percent** did so. Los Angeles Times (extensive) nationwide survey (2002). <http://www.bishop-accountability.org/resources/resource-files/reports/LAT-Priest-Survey.pdf>
- **44 percent** of the priests said "definitely" a **homosexual subculture**'--defined as a `definite group of persons that has its own friendships, social gatherings and vocabulary'--exists in their diocese or religious order. ^
- After examining the official web sites of **244 Catholic universities** and **colleges** in America, the TFP Student Action found that **107** – or **43%** have **pro-homosexual** clubs. TFP Student Action Dec. 6. 2011; studentaction.org/get-involved/online-petitions/pro-homosexual-clubs-at-107-catholic-colleges/print.html
- **39 percent** of **Roman Catholics** and **79 percent** of born-again, **evangelical** or **fundamentalist** American Christians affirm that **homosexual** behavior is sinful. LifeWay (SBC) Research study, released Wednesday. 2008 LifeWay Research study. <http://www.christianpost.com/article/20080606/survey-americans-divided-on-homosexuality-as-sin.htm>
- **79 percent** of American **Jews**, **58 percent** of **Catholics** and **56 percent** of mainline **Protestants** favor acceptance of **homosexuality**, versus **39 percent** of members of historically black churches, **27 percent** of Muslims and **26 percent** of the **evangelical** Protestants. U.S. U.S. Religious landscape survey; Copyright © 2008 The Pew Forum on Religion & Public Life. <http://religions.pewforum.org/comparisons#>
- **56%** of **Catholics** overall (and **46%** of the **general public**) believe that **sexual relations**

between two adults of the **same gender** is **not a sin**, while **39%** of **Catholics** say **homosexual behavior** is **morally wrong**, (versus **76%** of **white evangelicals** and **66%** of **black Protestants**, and **40%** of **Mainline Protestants**). **41%** of **Catholics** do not consider homosexual behavior to be a moral issue. (Pew Research Center, Religion & Politics Survey, 2009; PRRI/RNS Religion News Survey, October 2010; <http://publicreligion.org/site/wp-content/uploads/2011/06/Catholics-and-LGBT-Issues-Survey-Report.pdf>)

- **Catholics** testify [2010] to showing more **support** (in numbers) for **legal recognitions** of **same-sex relationships** than members of any other Christian tradition, and **Americans** overall. Almost **three-quarters** of **Catholics** **favor** either allowing **gay and lesbian** people to **marry** or allowing them to form **civil unions** (**43%** and **31%** respectively). Only **22%** of **Catholics** said there should be **no legal recognition** of a **gay couple's** relationship. (PRRI, Pre-election American Values Survey, 9/2010; <http://publicreligion.org/site/wp-content/uploads/2011/06/Catholics-and-LGBT-Issues-Survey-Report.pdf>.)
- This **2010** survey of more than **3,000** adults found that **41%** of **White American Catholics**, **45%** of **Latino Catholics** (versus **16 percent** of **White evangelical** Christians, and **23%** of **Black Protestants**) **supported** the rights of **same-sex couples** to **marry**, and **36%** (**22%** of **Latino Catholics**) **supported** **civil unions** (versus **24%** of **White evangelicals**, and **25%** of **Black Protestants**). Among the **general public** the rates were **37** and **27 percent**.
- **69%** of **Catholics** **disagree** that **homosexual orientation** can be **changed**, versus **23%** who believe that they **can change**. ^
- **19%** of **White Catholics**, **30%** of **Latino Catholics**, **58%** of **White evangelicals**, **52%** of **Black Protestants** and **29%** of **White Mainline Protestants** **oppose** any **legal recognition** of **homosexual marriage**. ^
- **60%** of **Catholics** overall, and **53%** of the **general public** **favor** allowing **homosexual** couples to **adopt children**. ^
- **73%** of **Catholics** **favor** laws that would **protect** **gay and lesbian** people against **discrimination** in the workplace, and **63%** **favor** allowing **homosexuals** to **serve openly** in the **military**. For the **general public** the figures are **68%** and **58%** respectively. ^
- **49%** of **Catholics** and **45%** of the **general public** **agree** that **homosexuals** should be **eligible** for **ordination** with no special requirements. ^
- Among **Catholics** who **attend services regularly** (weekly or more), **31%** say there should be **no legal recognition** for **homosexual relationships** (marriage or civil unions), with **26%** **favoring** allowing **gay and lesbian** people to **marry**, versus **43%** of **Catholics** who attend **once** or **twice** a **month**, and **59%** of **Catholics** who attend a **few times** a **year** or less **favoring** allowance of **homosexual marriage**. ^
- **27%** of **Catholics** who attend **church** services regularly say their **clergy speak** about the issue of **homosexuality**, with **63%** of this group saying the **messages** they hear are **negative**. ^
- **48%** of **white evangelical** Protestants **oppose** letting **homosexuals** serve openly in the **military**, with **34%** **supporting** this proposal, versus **63%** of **Catholics** (**66%** of **white**) **supporting** and **23%** **opposing**. Pew forum, November 29, 2010.

http://pewforum.org/uploadedFiles/Topics/Issues/Gay_Marriage_and_Homosexuality/gays%20in%20military%20full%20report.pdf

- **White evangelicals** are most **satisfied** with their church's handling of **homosexuality**, with **75 percent** giving it an **'A'** or a **'B.'** **Catholics** are the most **critical**, with nearly a third — twice as many as any other group — giving their church a **'D'** or **'F.'** Oct. 2010 Poll sponsored by the Public Religion Research Institute and the Religion News Service. <http://thepulpit.freedomblogging.com/2010/10/22/survey-links-gay-bullying-to-religion/7682/>
- **31%** of **Catholics** called **celibacy** a **major factor** leading to **sexual abuse**, while another **28%** called it a **minor factor**. **35%** said **celibacy** did not play a part in the abuse.

http://www.cbsnews.com/htdocs/pdf/poll_catholics_050410_2pm.pdf

- 30%, meanwhile, said **homosexuality** played a **major** role. An additional 23% said it played a **minor** role. 37% said it was **not** a factor. ^
- The percentage of percentage of adults **Protestants** who have been **married and divorced** is 34% versus 28% for **Catholics**, (the survey not determining if the **divorce** occurred before or after conversions) while **Evangelicals** were at 26%. **Atheists** or **agnostic** were at 30% (only 65% were ever married, vs. 84% for **born-again Christians**) while those aligned with a **non-Christian** faith were at 38%. The largest disparity (17%) relative to **divorce** was between high and low income levels (22% to 39%).

<http://www.barna.org/family-kids-articles/42-new-marriage-and-divorce-statistics-released> **TOC**

POLITICAL-MORAL VIEWS AND AFFILIATION

- A study which broke down **Mainline Protestants**, **Evangelical Protestants**, and **non-Hispanic Catholics** into the three subgroups of **traditionalists**, **centrists**, and **modernists**, found that 5.3 percent of the population qualified as **traditionalist Catholic**, 5.4 percent as **centrist Catholics**, and 4.9 percent of were **modernist Catholics**. *The Henry Institute, A Pre-Election Analysis* <http://www.calvin.edu/henry/civic/CivicRespGrant/rel&08election.doc>
- **Latinos Catholics** constituted 6.8 percent of the survey respondents. ^
- About 68 percent of **traditionalist Catholics** opposed **gays** and **lesbian** marriage, versus 50% of **centrist Catholics** and 65 percent of **modernist Catholics**. ^
- **Traditionalist Catholics** disagreed that “**abortion** should be legal and solely up to the woman to decide” 71 to 21 percent, **centrist Catholics** agreed 54 to 40 percent, and **modernist Catholics** agreed 80-16 percent. ^
- 99% of **Protestant pastors** who hold to very conservative theology strongly **disagree** that **homosexual marriage** should be **legal**, with 98% also describing themselves as **pro-life**, and of such 98 percent strongly **agree** with the statement "Our church considers Scripture to be the authority for our church and our lives." Among pastors who do not strongly disagree that gay marriage should be **legal**, 71 percent said they **agreed** with the above affirmation, as well as 65% of **pro-choice** pastors (three-fourths of all Protestant pastors surveyed said they are **pro-life**). *LifeWay Research*; <http://www.lifeway.com/ArticleView?storeId=10054&catalogId=10001&langId=-1&article=LifeWay-Research-protestant-pastors-share-views-on-gay-marriage-abortion>
- **Evangelical Protestants** are the most **politically conservative** Christian tradition. Within each tradition, those with **literal views of the Bible** are more **politically conservative** than is their tradition overall. **Catholics** that are **Biblical literalists** (11.8%) hold more **conservative** political views than the Catholic population in general does. The **Biblical literalist Catholic** is as **politically conservative** as the **Biblical literalist** who is **Evangelical** (47.8%) or **Mainline Protestant**. (11.2%) *American Piety in the 21st Century*, *Baylor Institute for Studies of Religion* <http://www.baylor.edu/content/services/document.php/33304.pdf>
- 72% of **Catholics** said that the **will** of the American **people** should have more **influence** than the **Bible** on **US law**, as compared to 63% of the general public. *Pew Research Center, "Pragmatic Americans: Liberal and Conservative on Social Issues," August 3, 2006, http://people-press.org/reports/pdf/283.pdf (accessed June 24, 2008).*
- In 2011, 70% of [white?] **evangelicals** considered themselves **Republican** or leaned toward that party, versus 24% **Democrat**. <http://www.pewforum.org/Politics-and-Elections/Trends-in-Party-Identification-of-Religious-Groups.aspx>
- 48% of **Catholics** considered themselves **Democrats** or leaned toward that party, 43% **Republican** or leaned thereto. ^
- 47% of **white Catholics** identified with or leaned toward the **Democratic Party**, while 46% supported the **GOP** in the mid-September [2012] poll [up from 41% in 2008], while 72% of **white evangelicals** identified with the **GOP**. <http://www.pewforum.org/Race/Latinos-Religion-and-Campaign-2012.aspx#president>
- 37% of **Catholics** were registered as **Democrats** [2007], 27% **Republican**, and 31% as **Independents**. *Aggregated Pew Research Surveys, 2007. http://pewforum.org/docs/?DocID=295#ideology*

- 34% of weekly Mass attending Catholics are Democrats, and an additional 19% are not affiliated with a party but lean toward the Democrats (53% identifying or leaning as Democrats). 28% of weekly attenders are Republicans and an additional 17% lean toward being a Republican (43 percent identifying or leaning as Republicans). Thus Democrats have a 10% point edge among weekly attendees, Catholics who attend Mass less than weekly are even more likely to be a Democrat rather than a Republican. <http://cara.georgetown.edu/NewsandPress/PressReleases/pr061808.pdf>
- 91% of faculty and administrators from America's top 23 Catholic universities who contributed to presidential campaigns in 2012 gave to President Obama. 89.6% of all 928 donors contributed to Obama, versus 10.3% who gave to Romney. Employees of the Catholic schools contributed \$449,229 to President Obama while giving just \$70,304 to Republican nominee Mitt Romney. Of the 826 individuals who donated over \$200 to the two major candidates, 748 gave to President Obama's campaign while 78 contributed to Romney. Based on official Federal Election Commission data made available by OpenSecrets.org; <http://www.campusreform.org/blog/?ID=4529>
- Based upon exit polling, 74 percent of Evangelicals voted for McCain in 2008, with 25 percent for Obama. (Another measure which put the percentage of US evangelicals at 23 percent, with 73 percent voting for McCain, 26 percent for Obama.) <http://pewforum.org/docs/?DocID=367>
- Catholics overall supported Obama over McCain by a nine-point margin (54% vs. 45%)[^]
- Exit polls in 2008 reported that weekly churchgoing Catholics voted for John McCain over Barack Obama, by just 50 percent to 49 percent. Weekly Protestant church attendees voted for McCain over Barack Obama 66 to 32 percent. http://www.catholicnewsagency.com/news/churchgoing_catholics_chose_mccain_over_obama/
- In the 2012 election (preliminary exit-poll analysis), white Evangelicals (23% of the electorate) voted 79%/20% Romney/Obama; Protestants overall (53% of the electorate) voted 57%/42%; black Protestants (9% of the electorate) and other Christian voted 5%/95%; Catholics overall (25% of the electorate) voted 48%/50%; white Catholics (18% of the electorate) voted 59%/40%; and Hispanic Catholics (5% of the electorate) voted 21%/75% Romney/Obama <http://www.pewforum.org/Politics-and-Elections/How-the-Faithful-Voted-2012-Preliminary-Exit-Poll-Analysis.aspx>
- Weekly Church attendees (28% of the electorate) voted 57%/39% Romney/Obama; more than weekly (14% of the electorate) voted 63%/36% and "never" attendees (17% of the electorate) were at 34%/62% Romney/Obama. [^]
- According to Barna, in 2012 45% of the people who voted in November indicated that their faith affected how they voted. 72% of Evangelicals, 34% non-evangelical born again voters, and 19% of Catholics, 17% of non-Christian faith said their faith affected their presidential preference a lot. 9% of voters overall and 10% of evangelicals felt strongly that Mr. Romney's Mormon connection diminished their likelihood of supporting him. <http://www.barna.org/culture-articles/595-the-role-of-faith-in-the-2012-election>
- Evangelicals supported Mr. Romney 81% to 17% over Mr. Obama (a smaller percentage for the Republican candidate than in previous years). Born again Christians who are not evangelicals supported Romney 56% to 43% over the incumbent. Catholics supported Mr. Obama by 57% to 42% — the largest margin since Bill Clinton topped Bob Dole by 21 points in 1996. Protestant overall voted 57% to 42% in favor of Mr. Romney. [^]
- Notional Christians (the largest segment of voters and who consider themselves to be

Christian but are not evangelical or born again) voted 57% to 41% in favor of Mr. Obama. 68% of Skeptics and 69% of non-Christian faiths (14% of total voters) also voted for the Democratic candidate. ^

- 1% of Evangelicals, 10% of non-evangelical born again voters, 14% of Notional Christians and 33% of Skeptics said they were politically liberal. ^
- 48% of voters overall, 54% of Notional Christians, 53% of Catholics, and just 14% of Evangelicals agreed that the United States will be better off four years from now than it is today. 64% of voters overall said they would prefer that the presidential campaign be decided by the popular vote rather than Electoral votes. ^
- Latinos make up about 40 percent of all U.S. Catholics; 70 percent of Latinos are Catholic; 23 percent of Latinos are Protestant or “other Christian;” 37 percent of the U.S. Latino population (14.2 million) self-identifies as “born-again” or evangelical (26% as born again); This figure includes Catholic charismatics, who constitute 22 percent of U.S. Latino Catholics; <http://www.nhclc.org/news/latino-religion-us-demographic-shifts-and-trend>
- In 2007, 68% of Latinos identified as Catholics, two-thirds being immigrants. 42% did not graduate from high school. 46% have a household income of less than \$30,000 per year - lower than that of other religious traditions. The Latino electorate was overwhelmingly Catholic (63%), and 70% of all Latino eligible voters who identified as Democrats were Catholics.
- 15% of Hispanics overall identified themselves as evangelicals. 64% have at least a high school diploma, and about 39% have a household income of less than \$30,000 per year Among Hispanic eligible voters who were evangelicals, 37% said they considered themselves Republicans and 32% said they were Democrats. <http://www.pewforum.org/uploadedfiles/Topics/Demographics/hispanics-religion-07-final-mar08.pdf>
- Among registered voters in 2007, 50% of white Evangelicals and 36% of Latino Evangelicals were Republican, 25% of the former and 36% of the latter were Democrats. 23% white Evangelical and 19% of Latino Evangelicals were Independents <http://www.pewforum.org/uploadedfiles/Topics/Demographics/hispanics-religion-07-final-mar08.pdf>
- 70% of Latino registered voters in 2012 identify with or lean toward the Democratic Party, while 22% identify with or lean toward the Republican Party. 81 percent of Latinos with no religious affiliation were Democrats or Democratic leaning. <http://www.pewforum.org/Race/Latinos-Religion-and-Campaign-2012.aspx#president>
- 73% of Latino Catholics surveyed said they favored Obama, versus 19% for Romney, while 50% of Latino evangelical Protestants, 39% for Romney. <http://www.pewforum.org/Race/Latinos-Religion-and-Campaign-2012.aspx>
- Latino Catholics made up 57% of the electorate in 2012, and 71% are Democrats or lean toward the Democratic Party, while 21% identify with or lean toward the Republican Party. Among Latino evangelical voters, about half are Democrats or lean Democratic, while about a third are Republicans or lean toward the Republican Party. <http://www.pewforum.org/Race/Latinos-Religion-and-Campaign-2012.aspx>
- White, non-Hispanic Catholics express about as much support for same-sex marriage as Hispanic Catholics do (53% and 54%, respectively). White evangelical Protestants are somewhat more opposed to gay marriage (76%) than are Hispanic evangelical Protestants (66%). ^
- Latino Evangelicals are 50% more likely than those who are Catholics to identify with the Republican Party, and are significantly more conservative than Catholics on social issues, foreign policy issues and even in their attitudes toward the plight of the poor. <http://pewforum.org/surveys/hispanic>
- 54% of Hispanic Catholics believe that churches and other places of worship should be

required to provide **health care** coverage that includes **contraception**, compared to **41% Hispanic Protestants**. *African American & Hispanic Reproductive Issues Survey by the Public Religion Research Institute, July 2012*

- **Black Catholics** constituted **5%** of the **Catholic** church (highly predominantly from the West at **11%**, versus **4-6%** elsewhere) in **2007**, and **15%** of **evangelicals** (based on denomination, and spread fairly evenly, even in the NE at **16%**, but lowest in the West at **11%**). <http://www.pewforum.org/A-Religious-Portrait-of-African-Americans.aspx>
- **Blacks** constituted **13%** of the **electorate** in **2012**. <http://www.resurgentrepublic.com/research/2012-the-year-changing-demographics-caught-up-with-republicans>
- **77 percent** of **Black Protestants** said they vote **Democratic**, whether they attended weekly services or not. *2008 The Pew Forum on Religion & Public Life.*
- For those in **black Catholic churches**, **political** affiliation or leaning in **2007** was **17%/74%** **Republican/Democrat**, and **11%/76%** for **black evangelical churches**. **Opposition to homosexuality** **37%** by **black Catholics** and **58%** by **black evangelicals**. **Opposition to abortion** was **35%** by **black Catholics** and **53%** by **black evangelicals**. **66%** of **black evangelicals** and **36%** of **black Catholics** say they attend services at least weekly. <http://www.pewforum.org/A-Religious-Portrait-of-African-Americans.aspx>
- **22%** of **Asian-Americans** are **Protestants** and **19%** are **Catholic** (while **26%** are **unaffiliated**, with **52%** of **Chinese** being so). <http://www.pewforum.org/Asian-Americans-A-Mosaic-of-Faiths-overview.aspx>
- **47%** of **Asian-American Protestants** are or lean toward the **Republican party**, versus **36%** **Democrat**. **Asian-American evangelicals** were at **56%/28%**. **Asian-American Catholics** were at **42%/41%** (**Hindu Asian-Americans** **9%/72%** **Republican/Democrat**).
^
- **76%** of **Asian-American evangelical Protestants** go to **services** at least once a **week**, followed by **Catholics** at **60%**. **Opposition to abortion** and **homosexuality** is likewise higher among the former. ^
- **71%** of **Evangelicals**, **35%** of **Protestants** and **25%** of **Catholics** said that a **candidate's** position on **abortion** would have a lot of **influence** on their **decision** of who to **vote** for in **2012**. Likewise **63%** of **evangelicals**, **35%** of **Protestants** and **19%** of **Catholics** said a **candidate's** position on **homosexual** marriage would have a lot of influence on their **decision**. *Barna, April, 2011* <http://www.barna.org/transformation-articles/482-voters-most-interested-in-issues-concerning-security-and-comfort-least-interested-in-moral-issues>
- **73%** of **Catholics** polled say they believe **Catholic politicians** are under **no** religious **obligation** to **vote** on issues the way the **bishops** recommend, with **75%** **disapproving** of **denying communion** to **Catholics** who **support** legal **abortion**, while **70%** of **Catholics** say that the **views** of **Catholic bishops** in the US are **unimportant** to them in deciding for whom to **vote**, and **69%** of say they feel **no obligation** to **vote against** candidates who **support abortion**. *Belden Russonello & Stewart, "Secular and Security-Minded: The Catholic Vote in Summer 2008," Catholics for Choice, July 2008.* <http://www.catholicvote.net/page7/page22/page22.html>
- According to a February, **2011** **Pew forum** survey, **44%** of **white evangelical Protestants** **agree** with the **Tea Party** movement, with only **8%** **disagreeing**, while **33%** of **white Catholics** **agree** and **23%** **disagree**. Only **12%** of **atheists/agnostics** support it with **67%** **opposing**. <http://pewforum.org/Politics-and-Elections/Tea-Party-and-Religion.aspx>
- In **2011**, **70%** of **white evangelicals** favored the **GOP** (up from **65%** in **2004**), compared with **24%** who favored the **Democratic Party**.
- By **2011** the number of **mainline Protestants** favoring the **Republican Party** had jumped by **six points** to **51%**, and **Democratic** support had **dropped** by **six points** to **39%**. **White mainline Protestants** are now **12 points** more likely to express **support** for the **GOP**

than for the **Democratic Party**.

- **49% white Catholics** in 2008 supported for the **Democratic Party** and **41%** identified as **Republican** or said they leaned toward the **GOP**. By 2011, the figures were reversed, **42%** expressed support for **Democrats** and **49%** for **Republicans**.
- **White evangelicals** under 30 are now more heavily **Republican** than those over 30 (**82%** vs. **69%**). And among **white non-Hispanic Catholics** under age 30, support for the **GOP** has increased from **41%** in 2008 to **54%** in 2011.
- In 2011, all basic groups (all **Catholic**, **Protestants**, **Mormons**, **Jewish**, **atheist/agnostic**) showed increased support for **Republicans**.
- **Religiously unaffiliated** voters - the fastest growing block - **61%** identified with or leaned toward the **Democratic Party**, versus **27%** for **Republicans**. - <http://www.pewforum.org/Politics-and-Elections/Trends-in-Party-Identification-of-Religious-Groups-affiliation.aspx>
- **65%** of **Catholics** supported a **tax increase** for the **wealthiest** Americans in 2006, up from **52 percent** in 2002. Majorities of Catholics support issues traditionally considered planks of the **Democratic Party** platform: **universal healthcare**, **pro-labor** policies, access to **abortion**, and **social welfare** programs for the poor. <http://cara.georgetown.edu/NewsandPress/PressReleases/pr061808.pdf>
- **10%** of **Evangelical Protestants** reside in the **NE**, **23%** in the **Midwest**, **50%** in the **South**, and **17%** in the **West**. **Catholics**: **29%** **NE**, **24%** **Midwest**, **24%** in the **South**, **23%** in the **West**. "Muslim Americans: Middle Class and Mostly Mainstream," Pew Research Center, 2007. <http://religions.pewforum.org/comparisons#>
- The population of **Massachusetts** ranks as the most **liberal**, with **Boston** and **Cambridge** being the most liberal large cities (**100,000** or more), followed by **California**. <http://www.epodunk.com/top10/liberal/index.html>
- The **16** most **Catholic states** contain **24** of the most **liberal** cities. Excluding (Maryland 26th), predominately **Roman Catholic states** contain all but one (Seattle WA) of the **30** most **liberal cities**. Of states in which **S. Baptists** are the single **largest** denomination **none** (of the **30** cities) were found. (the term "liberal" being defined according to individual contributions to PACs, election returns and the number of homosexual households: <http://www.epodunk.com/top10/liberal/index.html> http://www.glenmary.org/grc/RCMS_2000/Catholic_findings.htm , http://www.adherents.com/rej_USA.html
- The highest **percentages** of residents who describe themselves as **Christian** are typically in the **South**, including: Shreveport, LA (98%), Birmingham (96%), Charlotte (96%), Nashville (95%), Greenville, SC / Asheville, NC (94%), New Orleans (94%), Indianapolis (93%), Lexington (93%), Roanoke-Lynchburg (93%), Little Rock (92%), and Memphis (92%). <http://www.barna.org/faith-spirituality/435-diversity-of-faith-in-various-us-cities>
- **73%** of the populations of **Charlotte** and **Shreveport** held scripture in high regard, versus only **27%** of the residents of **Providence**, Rhode Island [the most Catholic state] and **San Francisco** [the most homosexual large city]. ^
- The **lowest percentages** of self-identified **Christians** inhabited the following markets: San Francisco (68%), Portland, Oregon (71%), Portland, Maine (72%), Seattle (73%), Sacramento (73%), New York (73%), San Diego (75%), Los Angeles (75%), Boston (76%), Phoenix (78%), Miami (78%), Las Vegas (78%), and Denver (78%). Even in these cities, however, roughly three out of every four residents align with Christianity. ^
- The **highest percentage** of souls who tended toward being **atheist** or **agnostic** were in Portland, Maine (19%), Seattle (19%), Portland, Oregon (16%), Sacramento (16%), and Spokane (16%)
- **Commitment** to **evangelism** (agree strongly that a person has a responsibility to share their beliefs with others) saw the **greatest percentage** of **endorsement** by residents of Birmingham (64%) and Charlotte (54%), in contrast to residents of Providence (14%)

and Boston (17%).

- (See [HERE](#) for a table of casual Religious-Political relations. And [HERE](#) for correlation between faith, ideology, politics, environment, money.) *roc*
 - **DEMOGRAPHICS, GROWTH, CONVERSIONS, ETC,**
- 31% of Catholics made less than \$30,000 per year (2008), while 19% made \$100,000 or more (National average: 31% and 18% respectively). The figures for Evangelical Protestants were 34% and 13% respectively. Hindus and Jews had the highest income levels. <http://pewforum.org/Income-Distribution-Within-US-Religious-Groups.aspx>
- Evangelical Churches (17%), had the lowest percentage of souls aged 18-29, versus Unaffiliated (31%), Muslims (29%), Historically Black Churches (24%), Mormons (24%) and Other Faiths (24%). Mainline Churches had the greater percentage (23%) of souls 65 and older. *U.S. Religious landscape survey; Copyright © 2008 The Pew Forum on Religion & Public Life.* <http://religions.pewforum.org/comparisons#>
- A Catholic study in the year 2000 reported that of the 17 religious bodies in America with 1 million or more adherents in 2000, only six showed an increase in numbers while 10 showed a decline in numbers. *Glenmary Research Centers.* [3.5http://www.glenmary.org/grc/RCMS_2000/Catholic_findings.htm](http://www.glenmary.org/grc/RCMS_2000/Catholic_findings.htm)
- Among the gainers, four religious bodies showed double-digit increases-- between 16 percent for Catholics and 19 percent for Latter-Day Saints (Mormons). The Southern Baptist Convention grew at nearly 5 percent. ^
- Except for Catholics (which grew between 1990 and 2000 mainly by immigration), all those bodies gaining members between 1990 and 2000 generally are considered "Conservative Protestants," while most of those showing a decrease in number of adherents generally are considered "Moderate" or "Liberal" Protestants. ^
- In every state, the percent Catholic growth from 1990 to 2000 was substantially greater than the general population growth [including a 45 percent increase in Arkansas and 111 percent increase in Nevada.] ^
- The Catholic population of the US had fallen by nearly 400,000 in 2007, and suffered a slight membership loss in 2009 but increased 1.49 percent in 2010. [U.S. population growth rate in 2008 was 0.9 percent, and 0.57 percent in 2011.]. From 2007 to 2008 Roman Catholics grew from 17.33 percent of the global population to 17.4 percent in 2008. <http://www.catholicculture.org/news/headlines/index.cfm?storyid=5753> <http://www.nccusa.org/news/100204yearbook2010.html>;
<http://www.nccusa.org/news/110210yearbook2011.html>
- 2002 Statistics compiled by the U.S. bishops' Secretariat for Hispanic Affairs reported that 71 percent of the U.S. Catholic population growth since 1960 was due to Hispanics. The statistics are taken from U.S. Census reports and recent surveys of Hispanics. http://findarticles.com/p/articles/mi_m1141/is_15_36/ai_59607715/pg_3/
- In 2008, 25:1% of respondents self-identified themselves as Catholic (versus 26.2 in 1990), with 50.9 belonging to Other Christian groups (from 60% in 1990). http://www.americanreligionsurvey-aris.org/reports/ARIS_Report_2008.pdf
- The total number baptized Catholic individuals recognized by each parish and mission in the United States was 58.9 million. <http://www.glenmary.org/rcms2010/> Note various ways of tabulation: <http://www.glenmary.org/rcms-appendix/>
- According to the American Bishops' count in their Official Catholic Directory 2010, which primarily rests on the parish assessment tax which pastors evaluate yearly according to the number of registered members and contributors, Catholics in the United States represented 22% of the US population. http://en.wikipedia.org/wiki/Catholic_Church_in_the_United_States#cite_ref-0
- 24% of current "Nones" (not identifying with any religion) and 35% of 1st generation or "new" Nones identified themselves being Catholic at age 12, 11% identified

themselves as "Christian," 7% as Baptist, and 3% as Protestant. 2008 American Religious Identification Survey (ARIS); http://commons.trincoll.edu/aris/files/2011/08/ARIS_Report_2008.pdf http://commons.trincoll.edu/aris/files/2011/08/NONES_08.pdf

- A 2010 report show the Church of God (Cleveland, Tenn.) - ranked 24th largest - increased 1.76 percent, and the Assemblies of God (9th) grew 1.27 percent. The (so-called) "Latter-day Saints" [cult] (ranked 4th largest) grew 1.71 percent, the (so-called) Jehovah's Witnesses [cult] (23rd) said they were up 2 percent
<http://www.nccusa.org/news/100204yearbook2010.html>
- The Presbyterian Church (USA) shrank 3.3 percent Southern Baptist Convention, the largest denomination after Catholics, lost 0.24 percent of its membership and now stands at 16.2 million. It also declined in membership in the year prior.
http://www.catholicnewsagency.com/news/catholic_church_shows_robust_growth_in_u.s._membership_new_report_says/
- Between 2000 and 2004, the net gain (the number of new churches minus the closed churches) in the number of evangelical churches was 5,452, but mainline and Catholic churches closed more than they started for a net loss of 2,200, while a net gain of 13,024 churches was necessary to keep up with the U.S. population growth. At those rates, by 2050, the percentage of the U.S. population attending church will be almost half of what it was in 1990. <http://www.churchleaders.com/pastors/pastor-articles/139575-7-startling-facts-an-up-close-look-at-church-attendance-in-america.html>
- In numbers (not percentage), Catholicism, which lists 68.1 million in the US, has experienced "the greatest net loss" of any major religious group. members. The 'had it' Catholics," National Catholic Reporter, Oct. 11, 2001, based on reports from the 2008 Pew Forum on Religion & Public Life survey and the National Council of Churches' 2010 Yearbook of American and Canadian Churches.
- 68% of those raised Roman Catholic still are Catholic (higher than the retention rates of individual Protestant denoms, but less than Jews at 76%). 15% are now Protestant (9% evangelical); 14% are unaffiliated. Pew forum, Faith in Flux (April 27, 2009) http://pewforum.org/uploadedfiles/Topics/Religious_Affiliation/fullreport.pdf
- 80% of adults who were raised Protestant are still Protestant, but (analysis shows) 25% no longer self-identify with the Protestant denomination in which they were raised. ^
- 44 percent of Americans have switched religious affiliations since childhood, mostly mainline Protestants. 7% who were raised Protestant are now unaffiliated; 15% now belong to a different Protestant faith. ^
- 51% of Protestants from a different Protestant denomination cite a lack of spiritual fulfillment as a reason for leaving their childhood faith. 85% say they joined their current denominational faith because they enjoy the services and style of worship. Only 15% left say they left because they stopped believing in its teachings. ^
- Those who have left Catholicism outnumber those who have joined the Catholic Church by nearly a four-to-one margin. 10.1% have left the Catholic Church after having been raised Catholic, while only 2.6% of adults have become Catholic after having been raised in a different faith. ^
- 4% of Americans raised Catholic are now unaffiliated; 5% are now Protestant. ^
- Over 75% of those who left Catholicism attended Mass at least once a week as children, versus 86% having done so who remain Catholics today. ^
- Regarding reasons for leaving Catholicism, less than 30% of former Catholics agreed that the clergy sexual abuse scandal played a role in their departure. ^
- 71% of converts from Catholicism to Protestant faith said that their spiritual needs were not being met in Catholicism, with 78% of Evangelical Protestants in particular concurring, versus 43% of those now unaffiliated. ^
- 50% of all Protestants converts from Catholicism said they stopped believing in

Catholicism's teachings overall. Only 23% (20% now evangelical) were unhappy about Catholicism's teachings on abortion/homosexuality (versus 46% of those now unaffiliated); 23% also expressed disagreement with teaching on divorce/remarriage; 16% (12% now evangelical) were dissatisfied with teachings on birth control, 70% said they found a religion they liked more in Protestantism.

- 55% of evangelical converts from Catholicism cited dissatisfaction with Catholic teachings about the Bible as a reason for leaving Catholicism, with 46% saying the Catholic Church did not view the Bible literally enough.
- 81% of all Protestant converts from Catholicism said they enjoyed the service and worship of Protestant faith as a reason for joining a Protestant denomination, with 62% of all Protestants and 74% Evangelicals also saying that they felt God's call to do so. ^
- 42% of those now unaffiliated stated they do not believe in God, or most religious teaching. ^
- 54% of "millennial generation" Catholics (born in 1982 or later) are Hispanics, while 39% are non-Hispanic whites. On the other hand, 76% of "pre-Vatican II generation" Catholics (born 1943 or earlier) are non-Hispanic whites, while 15% are Hispanics. Center for Applied Research in the Apostolate (CARA) at Georgetown University, September, 2010 . <http://www.osv.com/tabid/7621/Itemid/6850/Openers-More-evidence-of-the-browning-of-US-Cat.aspx>
- 68% of all Latinos in the U.S. identify as Catholics. Changing Faiths: Latinos and the Transformation of American Religion <http://pewforum.org/Changing-Faiths-Latinos-and-the-Transformation-of-American-Religion.aspx> Baylor Institute for Studies of Religion - American Piety in the 21 Century – 9-2006 <http://www.baylor.edu/content/services/document.php/33304.pdf>
- Among Catholics under the age of 30, 47% are white, and 45% are Latino. In contrast, among Catholics over the age of 65, 82% are white (Pew Forum 2007, reported in <http://publicreligion.org/site/wp-content/uploads/2011/06/Catholics-and-LGBT-Issues-Survey-Report.pdf>)
- Latinos comprised 32 percent of all U.S. Catholics in 2008, versus to 20 percent in 1990. However, Catholic identification has slipped from 66 percent in 1990 to 60 percent in 2008. There has also been a significant rise in the number of Latinos who do not adhere to a religion. The longer a Latino has lived in the United States, the less likely he or she is to be Catholic. Study of Secularism in Society and Culture at Trinity College, <http://theamericano.com/2010/03/18/new-report-on-u-s-latino-religious-identification/>
- 18% of all Latinos say they have either converted from one religion to another or to no religion at all. <http://pewhispanic.org/files/reports/75.4.pdf>
- 1,000 Mexicans left the Catholic Church every day between 2000 and 2010, a decline that has continued uninterrupted over the past 60 years, from 98.21 of the population to 83.9 percent today. Latin American Herald Tribune, March 10, 2011, based upon census data and study by sociologist and historian Roberto Blancarte of Colegio de Mexico and the National Autonomous University of Mexico
- The percentage of of Protestants and Evangelicals rose from 1.28% in 1950 to close to 8% of the total population in 2010, (excluding so-called Jehovah's Witnesses or Mormons). 5.2 million say they profess no religion. ^
- This decline is seen as extending across the region (Catholics represent between 55% to 73% in Central America, 70% in Brazil, 50% in Cuba and Uruguay).^
- Brazil's National Statistics Institute reported that the number of evangelical Christians in Brazil (the world's largest Catholic country) has risen from 15% of the population in 2000 to to 22% of the population in 2010, and 4% 40 years ago, while the proportion of Catholic Brazilians fell from 93.% of Brazilians 40 years ago, and 74% of the population in 2000 to to 65% in 2010. <http://religion.blogs.cnn.com/2012/06/29/ratio-of-evangelicals-in-brazil-jumps-44-in-10-years/>
- Almost 20% of all Latino American Catholics have left the Roman Catholicism, with 23 percent of second-generation Latino Americans doing so.

- 54% of Hispanic Catholics describe themselves as charismatic Christians.
<http://pewhispanic.org/reports/report.php?ReportID=75>
- 51% of Hispanic Evangelicals are converts, and 43% are former Catholics. ^
- 82% of Hispanics cite the desire for a more direct, personal experience with God as the main reason for adopting a new faith. Among those who have become evangelicals, 90% say it was a spiritual search for a more direct, personal experience with God was the main reason that drove their conversion. Negative views of Catholicism do not appear to be a major reason for their conversion. ^
- Latino evangelicals are more than 20 percentage points more likely than Catholics to say that abortion should be illegal in most or all circumstances. <http://www.nhclc.org/news/latino-religion-us-demographic-shifts-and-trend>
- The first generation of Latino immigrants is 74 percent Catholic, and 15 percent Protestant. The second generation is 72 percent Catholic, and 20 percent Protestant. The third generation is 62 percent Catholic, and 29 percent Protestant. ^
- According to the Census Bureau, the Latino population in the United States grew from 22.4 million in 1990 to 41.3 million in 2004, adding a staggering 18.9 million people in 10 years. Broader estimates, which include Puerto Rican islanders (4 million) and undocumented immigrants (5 million), put the U.S. Latino population at over 50 million. ^
- In 2003, Latinos surpassed African-Americans as the largest minority group in the United States. Latinos now represent about 14 percent of the U.S. population. This growth is a result of both immigration and high domestic birth rates. About 53 percent of all immigrants to the United States come from Latin America. Mexicans and Mexican-Americans make up 58 percent of all foreign born Latin-American immigrants. ^
- 98% of evangelical leaders agree that the Bible is the word of God. Only 3% believe that human life has evolved with no involvement from a supreme being, and 47% reject theistic evolution, while 41% believe God has used evolution for the purpose of creating humans and other life.
http://www.pewforum.org/uploadedFiles/Topics/Religious_Affiliation/Christian/Evangelical_Protestant_Churches/Global%20Survey%20of%20Evan.%20Prot.%20Leaders.pdf
- 51% do not see influence of Catholicism as a threat, while 35% see it as a minor threat, and 10% see it as a major one. 92% express favorable opinions of Pentecostals, and 76% express favorable opinions of Catholics. 7% say they consider non-religious people to be friendly toward evangelicals, and 35% say they have a very unfavorable opinion of atheists, with 35% saying mostly unfavorable. ^
- 41% say that conflict between religious groups is a small problem, while 17% say it is a very big problem, with 30% seeing theological divisions among evangelical as one (54% as a minor threat), and 77% also see evangelical leaders displaying lavish lifestyles as a threat (30% major, 47% minor). ^
- Evangelical leaders in the Middle East and North Africa are most likely to say religious conflict is a moderately big (37%) or very big (35%) problem. 55% of those in the Asia-Pacific region and 49% in sub-Saharan Africa also see inter-religious conflict as a moderately or very big problem. 90% who live in Muslim-majority countries say the influence of Islam is a major threat, compared with 41% of elsewhere. ^
- 73% of evangelical leaders worldwide affirm that God's covenant with the Jewish people continues today, and 60% hold mostly favorable views of Jews, though 33% think that Jews are unfriendly toward evangelicals. 48% say the state of Israel is a fulfillment of biblical prophecy about the Second Coming of Jesus, while 42% say it is

- not, and 49% say they sympathize with both Israel and the Palestinians equally. ^
- 33% describe themselves as Pentecostals, versus 14% of leaders from the Global North. 76% say they have experienced or witnessed a divine healing, and 70% of those from the Global South say they have witnessed the devil or evil spirits being driven out. ^
 - 90% reject the so-called prosperity gospel, the notion that God will grant wealth and good health to those who have enough faith. 52% (75% in the “Global South”) believe drinking alcohol is incompatible with being a good evangelical, 97% likewise reject astrology, 96% reject reincarnation, 95% reject denying Jesus is the only way to salvation, 92% reject yoga. ^
 - 96% disapprove of abortion at least conditionally, with 51% (59% in the “Global South,” including Africa) affirming that abortion is always wrong, with 45% saying it is usually wrong. 84% say that society should discourage homosexuality, and 79% say that men should serve as the religious leaders in the marriage and family, and 71% of the leaders are male, yet 75% think that women may be allowed to serve as pastors. (in contrast to historical Protestantism). ^
 - 84% think that religious leaders should express their views on political matters, with just 13% disagreeing. 48% oppose making the Bible the law of the land, while 45% favor it. However, 74% vs. 21% of evangelical leaders surveyed said it is acceptable to them if their country’s
 - political leaders have a different religion than their own. ^
 - 58% in the Global South say that evangelical Christians are gaining influence on life in their countries. By contrast, 66% in the Global North (82% say in the United States) say that evangelicals are losing influence in the societies in which they live. ^ toc

On the term “**Evangelical.**”

- It must be noted that while the term “evangelical” is a warranted and recognized distinguishable category of “tradition,” it is not a precise classification, due to it not being a formal denomination or having a formal definition, and the determinative methodology used by pollsters is not uniform. Most studies use self-identification for religious categorizations, but some classify respondents as evangelical depending on answers to a few basic questions (see below), and or what denomination they belong to (which themselves are classified based upon some general and recognized basic defining aspects), *but* typically they combine “born again” with “evangelical.” The former is usually associated with experiencing a “day of salvation” (2Cor. 6:2) in which one entered into a “personal relationship” with Jesus Christ (born again), but which today can include a liberal idea of what that means, as will be shown below. For evangelical denominations a typical distinctive is that of holding to a basic literalistic view of the Bible and as Scripture being the supreme authority, and of salvation by faith versus earning it, as well as an emphasis upon evangelism, and possessing other basic conservative theological as well as moral views.
- Along this line, in seeking to be more precise than other pollsters, Barna distinguishes between “born again” and “evangelical” and categorizes the latter based upon affirmation of 9 theological aspects. Under such, only 8% of US adults doctrinally qualify as “Evangelicals” (2004 survey), while 38% of US adults classify as born again, but not Evangelical.
- These different methods can result in somewhat different numbers for evangelicals among pollsters, and can include those of any denomination, as well as reveal general

characteristics of those in such. Only a small percentage of Catholics self-identify as “evangelical,” and denominational and religious tradition comparisons are best manifest in surveys which [compare](#) denominations.

The [American religious identification survey](#) (ARIS) of 2008 asked, “Do you identify as a Born Again or Evangelical Christian?” with no definition being offered or a distinction made between the two terms. In response, 44.8% of all American Christians (34% of the total national adult population), fell into the [combined](#) born again/evangelical category, including 18% of Catholics. (p. 9) This ambiguous self-identification versus classification (according to denomination or basic views) resulted in very high figure. The same survey also showed 25-30 percent of those who affirmed they were “Born Again” affirmed they believed in a [higher power](#) but not a [personal](#) God. In contrast, according to Barna's [criteria](#), only 8% of the nation [theologically](#) qualifies as [evangelical](#).

A basic Gallup Poll (2005) self-identification question, "Do you consider yourself to be [born-again](#) or [evangelical](#)?" found 42% Americans affirming. However, based upon respondents' answers to three questions that most evangelical leaders would say are core evangelical doctrines (if the Bible is the word of God, and if they had a born again experience — a turning point when they committed their life to Jesus Christ — and if they have tried to get someone else to accept Jesus as their Lord and Savior), only 22% of Americans fit the description of an evangelical. (That number is further reduced to 18% if it is limited to those who are Protestants or unaffiliated Christians.)

(<http://www.gallup.com/poll/16519/US-Evangelicals-How-Many-Walk-Walk.aspx>)

In contrast, when Gallup asked, “Would you describe yourself as a 'born again' or evangelical?,” 47% affirmed they were, up from 35% in 1996.

(<http://www.gallup.com/poll/20242/another-look-evangelicals-america-today.aspx>)

- In distinguishing between [born again](#) and [evangelical](#), a 2008 Rasmussen Reports survey of 928 [Regular Churchgoers](#), found 91% of [Evangelical](#) Christians (apparently from evangelical denominations), 63% of other Protestants, along with 25% of Catholics consider themselves to be born again. ([Toplines - Churchgoers - December 16, 2008](#))

In the 2005 Baylor Religion [Survey](#), 33.6% of the US population were categorized as [Evangelical Protestant](#) by [affiliation](#), but in choosing to affirm titles among many labels to describe their [religious identity](#), and in which more than one could apply, 47.2% choose “[Bible-believing](#),” and 28.5% “[Born again](#),” 17.6% and “[Theologically Conservative](#),” but only 14.9% chose the specific term “[Evangelical](#),” and barely 2% say it is the best description.

<i>Do the following terms describe your religious identity?</i>	Bible Believing	Born Again	Theologically Conservative	Evangelical	Mainline Christian	Theologically Liberal
Total Sample	47.2%	28.5%	17.6%	14.9%	26.1%	13.8%
Religious Tradition						
Black Protestant	69.5%	57.3%	7.3%	16.0%	14.8%	7.3%
Evangelical Protestant	68.6%	62.4%	27.3%	32.6%	23.1%	5.6%
Mainline Protestant	48.1%	16.8%	14.5%	12.3%	44.3%	20.5%
Catholic	38.4%	4.7%	21.0%	2.8%	34.9%	13.9%

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Thus we see that in the [born-again/evangelical](#), category, the former term has the higher figure, while together they totaled around 42%. This survey also found 21.2% of

Americans identified themselves as Catholic, (4.7% as “Born again,” and 2.8% as “Evangelical”) and 22.1% as Mainline Protestant. Respondents were asked to choose from a standard list of names, as well as to give the name and the address of their place of worship.

- Going back further, a 2002 ABCNEWS/Beliefnet poll of a random national sample of 1,022 adults, showed 53 percent of Americans were Protestants, 22 percent were Catholics and 8 percent were other Christians, including Mormons and Jehovah's Witnesses. 37 percent of all Christians described themselves as born-again or evangelical; 14% as did Catholics, as well as 47% of all Protestants including 62% of Baptists and 37% of nondenominational Protestants.

(http://abcnews.go.com/sections/us/dailynews/beliefnet_poll_010718.htm) **TOC**

Commentary on unity:

This page was originally partly occasioned by a Roman Catholic polemic which impugned the evangelical doctrine of the supremacy and sufficiency of Scripture by contrasting the divisions in what is broadly defined as Protestantism, in comparison to the doctrinal unity of Rome enabled by her magisterium, under the premise of providing superior assurance and clarity. To which I counter that,

1. Comparing a group of churches (Protestant denominations) to a particular church (Roman Catholicism) is not the best comparison, unless one is making a comparison between particular churches, and in which case the unity in Roman Catholicism is not necessarily better than certain other particular churches. Including those which effectively operate according to the Roman Catholic model of sola ecclesia. Despite assertions of universal rule, Rome is effectively as one denomination among those who also claim to the one true Church, as well as others who make up the Body of Christ, the “household of faith.” (Gal. 6:10)

Instead, a more valid comparison would be between the two different means for unity, that being Scripture as the assured Word of God and the supreme doctrinal authority according to its historical, Scriptural tradition, as in Sola Scriptura, or Prima Scriptura, versus the church being the supreme doctrinal authority, which is termed Sola Ecclesia. The latter includes more than the Roman Catholic church, though she is the main focus.

My premise is that there is disunity and formal divisions under both Sola Scriptura and Sola Ecclesia, the difference being a matter of degrees, but that unity under SS is superior to that which can be claimed under SE, in quality if not in quantity.

2. Any claim to universal doctrinal unity within Roman Catholicism can only refer to a quite limited official unity on basic issues, while due to the lack of clarity and comprehensiveness of the magisterium, Catholics can and do disagree on many things. In addition, due to her lack of real discipline, and treating the most nominal Roman Catholics as members in life and in death, Rome effectually promotes a diversity of views on moral issues and certain core truths, resulting in schisms, and Roman Catholics are typically less unified and more liberal than her evangelical counterparts. And which the statistics here testify to, though the integrity of both faiths is in decline.

- The following further develops the above.

- **Unity as proof**

Unity itself as a proof of being the one true church is not a valid criteria. Cults display the greatest unity, as they share with Rome the same basis for its greatest unity

(assent of faith in an infallible-type human authority). But unity itself is not a goal of Godliness; rather, the Scriptural goal is unity with God and each other based upon established Truth.

While comprehensive doctrinal unity has ever been a goal *not* realized, though it must be sought, it is the unity of Holy Spirit (Eph. 4:3) that is most essential and foundational, and which is realized by souls being regenerated by repentant faith out of a broken heart and contrite spirit. (Ps. 34:18) Only by this can Jesus prayer can be realized to any degree — sonship with Christ in them and they in Him (Jn. 17:21-23) — but which institutionalized religion overall does not foster, and its unity is one that is much in critical error. The unity that results from the Berean method and heart, (Acts 17:11) while it can result in more division than assenting to men as if they were assuredly infallible, is of a much higher quality, if not quantity, than implicit trust in such men based on as if their words were as assured Scripture.

Division because of truth is also what Christ promised, (Lk. 12:51-53) as it is necessary, (1Cor. 11:19) and Christianity is itself a result of division, and rejection by those who had the claim of official authority. (Mt. 23:2; Lk. 17:25; 20:17; Jn. 7:43; 10:19; Acts 13:46) And such necessary divisions occur due to a remnant wanting to preserve historic truth. Rome has her internal divisions, in heart and in doctrine, and the fact that they more rarely result in formal divisions due to tolerance of liberal deviation is not necessarily a positive attribute. It also may be said that the lack of a Berean heart that esteems the truth of Scripture above men, and wants to follow it wherever it leads, is the reason for detrimental divisions, rather than the method that such uses being the problem.

Meanwhile, Scripture nowhere promises perpetual formulaic infallibility, and as seen in Scripture, writings were established as Scripture and truth preserved without an assuredly infallible magisterium. And rather than the surety of faith which Scripture promises being based on the premise of a perpetual assuredly infallible magisterium, instead it is realized by faith based upon demonstrable conformity with Scripture (Acts 17:11) and the Scriptural attestation that it evidences God gives to truth and faith. (Mk. 16:20; Acts 4:33; Rm. 15:19) Thus the apostolic testimony was, “by manifestation of the truth commending ourselves to every man's conscience in the sight of God,” (2Cor. 4:2) and which most essentially is by the manifest transformative regeneration which affirms the gospel. (1Thes. 1:3ff) And by judging themselves in the light of what is written, believers can even know they presently have eternal life. (1Jn. 5:13; cf. Heb. 5:9)

- **Unity based on two different assured infallible supreme sources**

Evangelicals are attacked by Catholics as having a supreme, assuredly infallible (incapable of teaching error) authority, that being Scripture (though some disagree that it can be termed infallible), and lacking this, and with only a local fallible magisterium at best, and thus they are charged with not being able to have surety of doctrine, as they must rely upon fallible human reasoning in their interpretations.

This is then contrasted with Roman Catholicism in which the supreme magisterium is asserted to be perpetually protected from fallibility when speaking in accordance with her infallibly defined (scope and subject-based) criteria, though this promise does not necessarily extend to the arguments and reasoning behind such decrees.

However, RCs themselves have not only made a fallible human decision to submit to the self-proclaimed infallible magisterium of Rome, but as they have no infallible interpreter of their supreme doctrinal authority on earth, then they must rely upon

fallible human reasoning (that of their own and the non-infallible and often conflicting magisterium) to not only judge which of the potentially hundreds of infallible pronouncements really are so (which is necessary if that they will provide the necessary assent of faith), but (to varying degrees) the meaning of these and the multiplicity of non-infallible teachings.

In addition to a lack of magisterial perspicuity is the lack of comprehensiveness, leaving many things which Catholics can and do disagree on. And as only a few verses of Scripture are typically judged as having been infallibly defined, then within the parameters of Rome's teaching (as the Catholic fallibly understands her) the Catholic has great liberty to interpret (and to wrest) Scripture in order to support Rome.

Therefore, there is much less absolute certainty and more division within Roman Catholicism that most realize, as while Rome claims an assuredly infallible magisterium, yet its members cannot claim assured infallibility in understanding it, or whether a decree is infallible.

Certain core doctrines are provided, these being "infallible" pronouncements for which assent of faith is required, but it is a matter of interpretation as to [how](#) many of the multitudes of potentially infallible pronouncements really are infallible (and Catholics have a right to know if one is infallible before giving its requisite "assent of faith"), and in which there is [disagreement](#), but which are generally held to be few. And these pronouncements themselves overall allow for some degree of interpretation.

In addition, much or most of what Catholics believe and practice today comes from the non-infallible Ordinary magisterium, which includes its catechisms, and (as Roman Catholic forums show) these can require interpretation to reconcile to Catholic teachings issued down through the centuries.

Moreover, Catholics can exercise varying degrees of dissent in non-infallible teachings (although that is a matter of interpretation), and which includes areas where evangelicals have much disagreement, such as [freedom of the will](#) and [eschatology](#), and there actually can be much uncertainty about what Rome officially teaches.

Roman Catholics can look to officially approved publications which have the Roman Catholic [stamps](#) of approval, the *Nihil Obstat* (a Latin phrase meaning that "nothing stands in the way," of publication, that a book contains nothing damaging to faith or morals) and its *Imprimatur* (Latin, meaning "let it be printed"). But Roman Catholic apologists themselves state that this is not an assurance that the contents are orthodox, nor is it required for much of Roman Catholic literature.

They can look to papal pronouncements from nearly 300 popes, but trying to study such is a mammoth task even for theologians, let alone the impossibility of reconciling all that is taught therein as well as the rest of what Rome has taught (for instance see [here](#) as regards Bible reading). Just the "Bulls" of the popes from 540 to 1857 fill forty-one volumes, and the *General Legislation in the New Code of Canon Law* states that Alexander III is said to have issued thirty-nine hundred and thirty-nine decrees and Innocent II over five thousand. (p. 42; H.A. Ayrinhac, Longmans, Green & Co., New York, 1969; http://www.biblestudymanuals.net/infallible_interpreter.htm)

Furthermore, due to the degree in which Rome's teachings can be interpreted, she has her own schisms, such as the SSPX and sedevacantists which reveal this. In addition are the formal divisions between "Catholic" churches which operate under the Roman model of *sola ecclesia*, in which the church is effectively the supreme authority, and which extends beyond Roman Catholicism and includes cults.

And thus under *sola ecclesia* respective magisteriums can autocratically infallibly

interpret tradition, Scripture and history as supporting them.

And which Rome does:

It was the charge of the Reformers that the Catholic doctrines were not primitive, and their pretension was to revert to antiquity. But the appeal to antiquity is both a treason and a heresy. It is a treason because it rejects the Divine voice of the Church at this hour, and a heresy because it denies that voice to be Divine...

I may say in strict truth that the Church has no antiquity. It rests upon its own supernatural and perpetual consciousness. Its past is present with it, for both are one to a mind which is immutable. Primitive and modern are predicates, not of truth, but of ourselves. (*"Most Rev." Dr. Henry Edward Cardinal Manning, Lord Archbishop of Westminster, The Temporal Mission of the Holy Ghost: pp. 227-228*)

That is to say, Rome protects herself from the charge of being in error by claiming she is the supreme and assuredly infallible authority on what error is.

Therefore, what the exclusion of Scripture amounts to (as providing surety versus the formulaic assuredly infallibility of Rome) is that assurance of the infallible nature of such decrees essentially rests upon the infallible self-declaration of Rome to be so.

As for Protestantism, which should be at least reduced to churches which hold to the supremacy of Scripture as the assured Word of God, as per its basic conservative Scriptural "tradition," while these also suffer disagreements and formal divisions, they also overall affirm and contend for certain core truths, which is partly manifested in a common front against cults and Rome's traditions of men. They also have their own magisteriums which also require basic doctrinal assent, and limit the degree of varying interpretations in secondary issues.

Moreover, even without an assuredly infallible magisterium of men or centralized magisterium, those who in practice hold to the historical doctrine of the supremacy of Scripture of Scripture and its hermeneutic and its manner of (normatively) literal exegesis — from Southern and Fundamental baptists to Assemblies of God churches to Calvary chapels — most universally (if not inclusively) agree on foundational truths stated in the Apostle's Creed, as well as salvation of grace (versus deserving or earning it), and the supremacy of Scripture, and which is shown by their common contention against cults which deny such things as the [Deity of Christ](#), as well as extra-Biblical teachings of Rome, both of which are typically a result of effectively holding men or an office as a supreme, infallible type authority. In addition manifest a remarkable degree of spiritual fellowship — which is seen in in many realms — while disagreement in other things has *overall* been limited in degree and scope, with fringe groups being marked by their deviating from the norm.

- **Conclusions: basis and types of unity**

While evangelicals and Catholics both look to an authority they hold as infallible, neither one offers assurance that the understanding of every type of hearers will be infallible (though Scripture does offer assurance based upon judging oneself in the light of what is written: 1Jn. 5:13), nor can Catholics be sure about what infallible pronouncements all consist of, as no infallible canon of all such is known to exist, thus interpretations [vary](#) of when the magisterium has spoken infallibly, and how many times it has, as well as (to some extent) the meaning of these and noninfallible teaching.

And as little of the Bible has been "infallibly" defined, therefore, Roman Catholic apologist Jimmy Akin can state, "the liberty of the [Catholic] Scripture interpreter remains extensive, as taking due consideration of the factors that influence proper exegesis, only a few interpretations will be excluded with certainty by any of the four

factors [the judgment of the magisterium, by the Church Fathers, or by the analogy of faith, these being open to some interpretation], circumscribing the interpreter's liberty." While Roman Catholics can engage in much private interpretation of Scripture in seeking to support Rome, yet no amount of insufficient Scriptural warrant or contradiction of Scripture is allowed to correct what Rome has presumed to infallibly declare, which things are considered infallible when she declares them in accordance with her infallible declared (scope and subject-based) formula.

The Roman Catholic oath of Vatican 1 forbids interpreting the Scriptures contrary to the "unanimous consent of the fathers," but Rome itself violates that command, yet it can autocratically define [non-unanimous consent](#) to mean unanimous. And in addition, the most complete written compilation of the Fathers (Oxford/Edinburgh "Ante-Nicene and Post-Nicene Fathers," compiled by Anglicans) fills 38 volumes, and it is held that this work contains only a small selection of the writings of the Church Fathers.

This all results in Catholic unity being more that of identification with a particular church and faith-culture, rather than a bond resulting from a common conversion experience of regeneration based upon Scripture, and its resultant Scripture-based relationship with God. And as is true with institutionalized Protestant churches in which doctrinal purity is not a paramount concern, in Roman Catholicism it usually takes something very major for a *formal* split to occur. While Catholicism itself has many but fewer [divisions](#), than in Protestantism yet as evidenced by statistics, multitudes of its souls have left to become evangelicals, mainly due to their spiritual needs not being met, versus a desire for an easier or more liberal faith.

All this does not negate or condone the reality of unnecessary formal and informal disunity among evangelicals, or the potential viability of a central Scriptural authority. But it is helpful to understand the different kinds of unity and cause and quality thereof. Evangelicalism as a [movement](#) is characterized by emphasizing the supremacy of Scripture (versus an infallible magisterium) and obedience to it, with its typical manner of historical conservative, literal, exegesis, and emphasis on conversion and conservative values, and which distinguishes it from its mainline "institutionalized" counterpart. The latter, as seen in Roman Catholicism and mainline Protestantism, overall has a unity in which the authority of Scripture is typically not effectually emphasized much, and the exegesis of it is often liberal, with both working against Biblical conviction and conversion and commitment to absolute truths. Security is found in identification with a particular church, and in set structures of worship and formalism, versus living by faith. Yet as noted above, such institutionalized churches might be considered more stable, as seen today in which it takes something as extreme as the ordination of homosexual pastors for them to formally divide over.

And expanding on what has been stated, churches like the Southern Baptists and the Assemblies of God, etc., are formally divided on some things, and some each year split off from such, yet they typically both preach the gospel of grace in which souls, being damned because of their sins and morally destitute of any merit whereby they may escape Hell or gain glory, trust the risen Divine Son of God, sent by the Father, to save them by His sinless shed blood, (Rm. 3:8-5:1) resulting in manifest regeneration, (1Thes. 1:8,9; Heb. 6:9,10) and by which the universal church and the kingdom of God is enlarged. (1Cor. 12:13; Col. 1:13)

These therefore, rather than their faith being much centered in a relationship with a particular church which "birthed" them, are typically centered in a personal relationship with the Christ that regenerated them, and which basic faith and conversion experience

transcends denominational lines. They thus can more easily go to different gatherings as they have a basic spiritual bond with others who have believed the “word of truth, the gospel of your salvation” (Eph. 1:13) and received the Spirit of promise. (Acts 10:43-47; 15:8,9)

Of course, not all in such churches have been converted or have continued in the Word and know this “fellowship of the Spirit,” (Phil. 2:1), and doctrinal divisions are real, but the unity of the remnant among such churches is greater than their differences and of a superior quality than among those who “think of men above that which is written,” (1Cor. 4:6) as is the case in Rome.

To be sure, to hold to the supremacy of Scripture requires seeking formal unity as well, but which includes leaders being established after the Biblical manner, by a holiness and teaching that conforms to Scripture and its attestation, versus resting on formal ecclesiastical decent and a self-proclaimed infallible office. And as the prophesied general apostasy of the church take place, (2Thes. 2:1,2ff) the evangelical type unity must grow stronger in quality, even though it has not the greatest quantity; the latter of which belongs to the Beast of Revelation, whom the Lord will overcome. (Rev. 6:16; 13:3; 19:1-21; 20:10) Thanks be to God.

- The words of Philip Schaff are noteworthy here, presenting a reality as well as vision of unity based on truth in love, which requires separation from those who are contrary to it in heart and doctrine

To an outside spectator, especially to a Romanist and to an infidel, Protestantism presents the aspect of a religious chaos or anarchy which must end in dissolution.

But a calm review of the history of the last three centuries and the present condition of Christendom leads to a very different conclusion. It is an undeniable fact that Christianity has the strongest hold upon the people and displays the greatest vitality and energy at home and abroad, in English-speaking countries, where it is most divided into denominations and sects. A comparison of England with Spain, or Scotland with Portugal, or the United States with Mexico and Peru or Brazil, proves the advantages of living variety over dead uniformity. Division is an element of weakness in attacking a consolidated foe, but it also multiplies the missionary, educational, and converting agencies. Every Protestant denomination has its own field of usefulness, and the cause of Christianity itself would be seriously weakened and contracted by the extinction of any one of them.

Nor should we overlook the important fact, that the differences which divide the various Protestant denominations are not fundamental, and that the articles of faith in which they agree are more numerous than those in which they disagree. All accept the inspired Scriptures as the supreme rule of faith and practice, salvation by grace, and we may say every article of the Apostles’ Creed; while in their views of practical Christianity they unanimously teach that our duties are comprehended in the royal law of love to God and to our fellow-men, and that true piety and virtue consist in the imitation of the example of Christ, the Lord and Saviour of all. [More](#)

- To which may be added a profession, perhaps too positive, but which describes what can be the norm. In a pamphlet for Europeans titled *Information to Those Who Would Remove to America* (1754), Benjamin Franklin wrote,
“ ...serious religion, under its various denominations, is not only tolerated, but respected and practiced. Atheism is unknown there; Infidelity rare and secret; so that persons may live to a great age in that country without having their piety shocked by meeting with either an Atheist or an Infidel. And the Divine Being seems to have

manifested His approbation of the mutual forbearance and kindness by which the different sects treat each other, and by the remarkable prosperity with which He has been please to favor the whole country. — John Gould Curtis, American history told by contemporaries Volume 3, p. 26

- [Also of interest, Disagreements under different models of supreme authority toc](#)

Note on the integrity of this study

This comparison was issued in response to many Roman Catholics group asserting the supremacy of their church while denigrating others, which I knew research showed otherwise. The response to the import of these stats by such Catholics has often to attack the integrity of these sources (and any and all that impugn Roman Catholicism) as having an agenda to malign their church. While I am quite aware of a liberal media bias, I do not think that is the cause behind surveys showing moral declension among Catholics, which even voting patterns how, and the idea that multiplicity of survey groups would conspired to portray Catholicism as more liberal in contrast to evangelicals is both unsubstantiated and incongruous. Instead, as these stats basically manifest a overall consistency from many established sources, even including some that were commissioned by Roman Catholic orgs and which also testify to overall declension in both, I would be suspicious of any that show much variance from the norm. In the case of stats on Catholic understanding the “Eucharist” where I found a marked deviation (apparently due to the survey's wording) I provided other surveys which attest to those variations.

- [Home page. toc](#)