

November 2012

*Catholic New Media Use in
the United States, 2012*

**Center for Applied Research in the Apostolate
Georgetown University
Washington, D.C.**

*Catholic New Media Use in
the United States, 2012*

November 2012



Mark M. Gray, Ph.D.
Mary L. Gautier, Ph.D.

Table of Contents

Executive Summary	1
Major Findings	1
Introduction	9
Part I. Background	10
Part II. Demographics and Background	13
Gender	13
Generation	13
Race and Ethnicity	15
Education	15
Marital Status	16
Geographic Region	17
Entrance into the Church	17
Attendance at Catholic Educational Institutions	18
Mass Attendance	19
Parish Registration	21
Financial Giving	21
Part III. New Media Use	23
Primary Source of News	23
Trust in News Sources	26
Subscription to a Secular Daily Newspaper	29
Daily Time Spent Online	31
Devices Regularly Used	33
Ranking of Devices Used Most Often	36
Use of Catholic “Apps”	37
Emailing and Texting	38
Use of Online Social Networks	40
Specifying Religion as Catholic on Social Networks	43
Frequency of Visiting and Sharing	45
Use of YouTube	51
YouTube Content	54
Features of Social Network Sites	56
Personal Blog	58
Following of Catholic Blogs	60
Attitudes about Catholic Blogs among Readers/Followers	62
Features that Attract Catholics to Blogs	63
Web Content or Sites Regularly Visited for Catholic Content	66
Reasons for Not Using Catholic Sources	73
Most Important Sources about the Catholic Faith	75
Evaluation of Parish Website by Regular Users	77
Perception of the Visibility of the Catholic Church on the Internet	78

Changes Needed in the Catholic Church’s Focus Online.....	80
Concerns about the Catholic Church’s use of the Internet	81
Reliability of Sources.....	83
Attitudes about Online Catholic Content.....	88
Religious or Spiritual Media Use.....	92
Interest in Online Catholic Faith Content	97
Paying for Online Content	100
Appendix I: Questionnaire.....	101
Appendix II: Transcription of Responses to the Open-Ended Question.....	112

Catholic New Media Use in the United States, 2012

Executive Summary

In summer 2012, the United States Conference of Catholic Bishops (USCCB) commissioned the Center for Applied Research in the Apostolate (CARA) at Georgetown University to conduct a national poll of adult Catholics to measure their use of new media. CARA developed a questionnaire and partnered with GfK Custom Research (formerly as Knowledge Networks) to conduct the survey in September 2012. The survey was completed by 1,047 self-identified Catholics who were 18 years of age or older resulting in a sampling margin of error of ± 3.0 percentage points. Sixty-seven percent of the panel members invited to take the survey completed it. Seventy-six percent of respondents had their own internet access at home and 24 percent did not.¹ The survey was in the field from September 10 to September 18, 2012. Eighty-four percent of respondents took the survey in English and 16 percent in Spanish. This report includes, where possible, comparisons to surveys conducted by CARA in 2005 and 2011 regarding Catholic media use. As a rule of thumb, every 1 percentage point of the total sample is approximately equivalent to 583,000 adult Catholics.

Major Findings

The Catholic Church is arguably one of the oldest institutions in the world to go digital. The 21st century Church in the United States has a significant presence online from popular websites, Facebook pages, widely-followed blogs, Twitter accounts, and videos frequently posted on YouTube. There is great hope that the Church will be able to connect with many Catholics who are not frequently in the pews through the use of the internet and these new media. Despite this hope there has been some concern that the Church may not be connecting as well as it could. For example, Google, the dominant search engine used by Americans, tracks what people are searching for in real time. One can compare how much of this search volume is dedicated to a specific search phrase or topic dating back to 2004. Searches for anything with the phrase “Catholic” in it at the end of October 2012 were down 37 percent from search volumes of January 2004. Web traffic data indicates that only about a dozen or more Catholic websites rank in the top 10,000 for U.S. traffic.²

CARA started surveying Catholics about their media use in 2005 and has now conducted three national studies on this topic. Although Catholics may not be using the internet, social networks, new technologies, and new media to connect to their faith as

¹ Others access the internet through mobile devices or at work. Six percent of respondents indicated that they spend no time online on an average day.

² This is remarkable given the size of the U.S. Catholic population. Nearly one in four adults self-identify their religion as Catholic.

much as the Church would like them to, it is also the case that these surveys show that most of the established Catholic presence online is maintaining its traffic or growing. Catholics may be less likely to search for the “Catholic” brand on Google but this in part may be because many have already found what they were looking for and using it.³

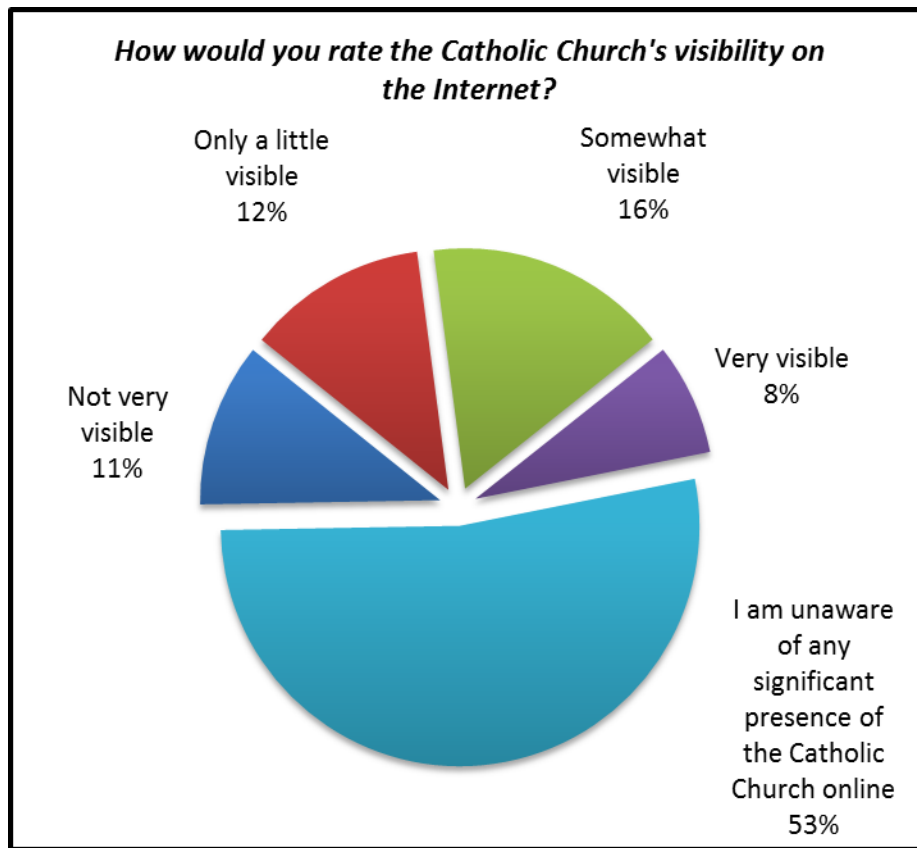
The Catholic website most often visited regularly by self-identified adult Catholics is their parish website. Currently about one in ten (9 percent) say they visit this once a month or more often. This is equivalent to 5.3 million individuals. By comparison, only 5 percent of self-identified Catholics said they used these sites in the *three* months prior to when CARA surveyed them in 2005. Of those Catholics who regularly use these sites, 81 percent evaluate these as “good” or “excellent.” Four percent of Catholics indicate regular use of their diocesan website. Two percent regularly use a website associated with one of the Church’s educational institutions (from elementary schools to colleges) and 2 percent also regularly use a Catholic news website.

Eight percent of adult Catholics who regularly use a digital device indicate that they use at least one Catholic-related application on these. An estimated 18.1 million adult Catholics have an online social network profile on which they specify their religion as Catholic (i.e., 31 percent of adult Catholics). Five percent read or follow blogs on the Catholic Church, faith, or spirituality, which is equivalent to 2.9 million individuals. Among weekly Mass attenders, 13 percent read or follow blogs on the Church. Of those who read these blogs, 72 percent agree “somewhat” or “very much” that they do so to learn more about the Church’s teachings and their faith and 71 percent say they do so to stay up to date on news of the Church. Generically, among all respondents, the following qualities are cited as being “somewhat” or “very” important to what attracts their interest to a blog: it informs (73 percent), it is about something they are really interested in (65 percent), it entertains (55 percent), and that it is written by someone who is credible and respected (50 percent).

The top three concerns cited by respondents for the Church’s presence online were the lack of a system for the Church to validate sites and content as authentically Catholic (45 percent), the lack of civil tone in conversations happening on the internet (43 percent), and the reluctance by Catholic Church leaders to use the internet (42 percent). About a third of respondents agreed “somewhat” or “strongly” that they want their pastor to blog (33 percent) and their bishop to blog (31 percent). A third of adult Catholics represent about 19 million individuals.

The adult Catholic population is nearly evenly divided by those aware of the Church’s presence online and those who are not aware of this. The figure on the next page shows how visible adult Catholics feel the Church is online with about a quarter (24 percent) indicating “somewhat” or “very” visible, another quarter saying it is “only a little” or “not very” visible (23 percent), and more than half (53 percent) being unaware of any significant presence.

³ It is also the case that web searches are often correlated with the news media focusing on an institution or topic. To the degree that the Church has been in the news less often more recently this would likely amount to a drop in web search volume. Google Trends data for news searches are limited to 2008 to the present.



Among those who do not regularly visit a Catholic-related website of any kind (55 percent of respondents), the reason for not doing so cited most frequently was simply a lack of interest (43 percent), followed by not being religious or Catholic enough (14 percent), and that visiting sites was not necessary (13 percent).⁴

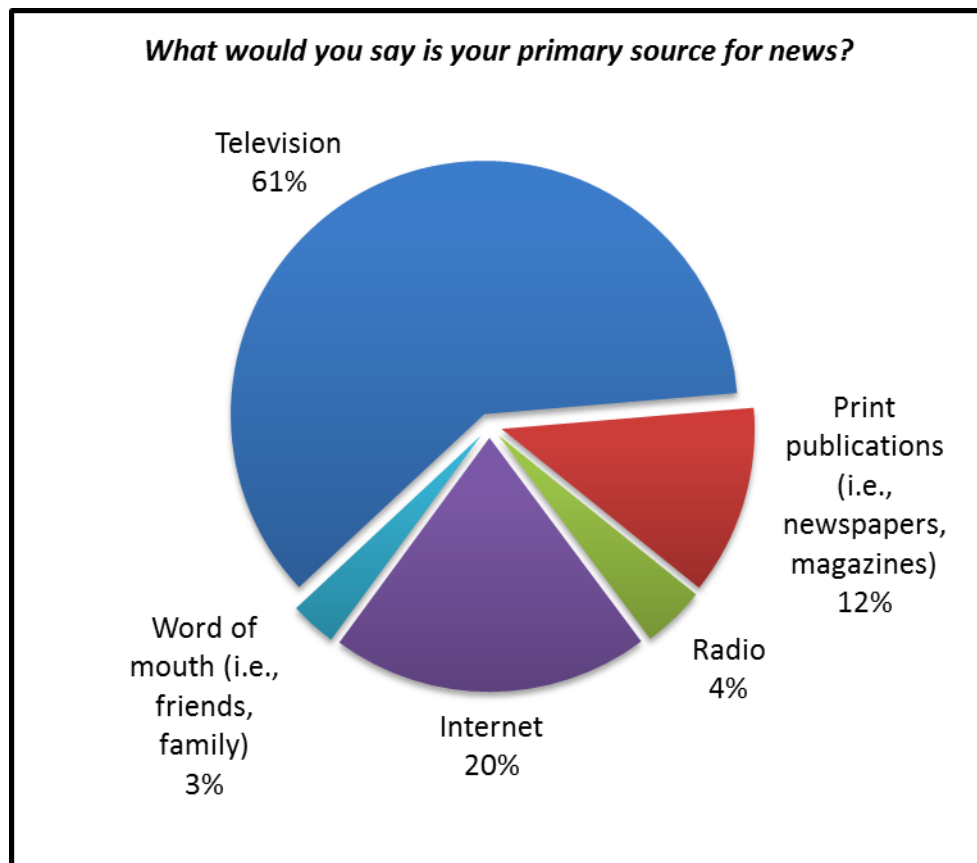
U.S. adult Catholics are relying less on the secular media for information about the Church and are not confident in the secular media's reliability. The percentage of adult Catholics subscribing to a daily newspaper fell from 44 percent in 2005 to 32 percent in the most recent survey. Only six percent of adult Catholics say they regularly use a secular newspaper or magazine (online or in print) to get information, news, or other types of content about the Catholic faith. Only 38 percent of adult Catholics consider a secular newspaper or magazine to be a "somewhat" or "very" reliable source about the Church. Sixty-three percent of respondents who follow Catholic blogs agree "somewhat" or "strongly" that they do so to get a balance from secular news sources.

Fewer than four in ten Catholics (38 percent) agree at least "somewhat" that they prefer reading content online rather than print. However, a majority of Millennials (52 percent) agrees with this statement. Yet the demise of print has been exaggerated a bit

⁴ Those citing this as not being necessary are frequently older and weekly Mass attenders who said that they were well informed and very active in their parish and/or diocese and did not need to go online for more.

when it comes to Catholic-related content. For one, unlike secular news there are not many alternative sources for Church news and official statements and teachings other than those produced by the Church. Many Catholics are not abandoning Church print publications the way they may be discarding of secular newspaper subscriptions. By far the most widely used Catholic news and information source is the parish bulletin. Forty-one percent of adult Catholics reports regular use of this (print or online). This is equivalent to 23.9 million individuals. Seventeen percent report regular use of their diocesan newspaper or magazine. This is equivalent to 9.9 million individuals.⁵ Significantly more Catholics use one or both of these sources than anything related to the Catholic Church that is exclusively available online.⁶

Television also remains as an important source for Catholics. It is the primary source of news (61 percent selected it as such) and is also the most trusted for providing accurate and truthful information (not shown in the figure below; 49 percent of respondents selected it as their most trusted source).



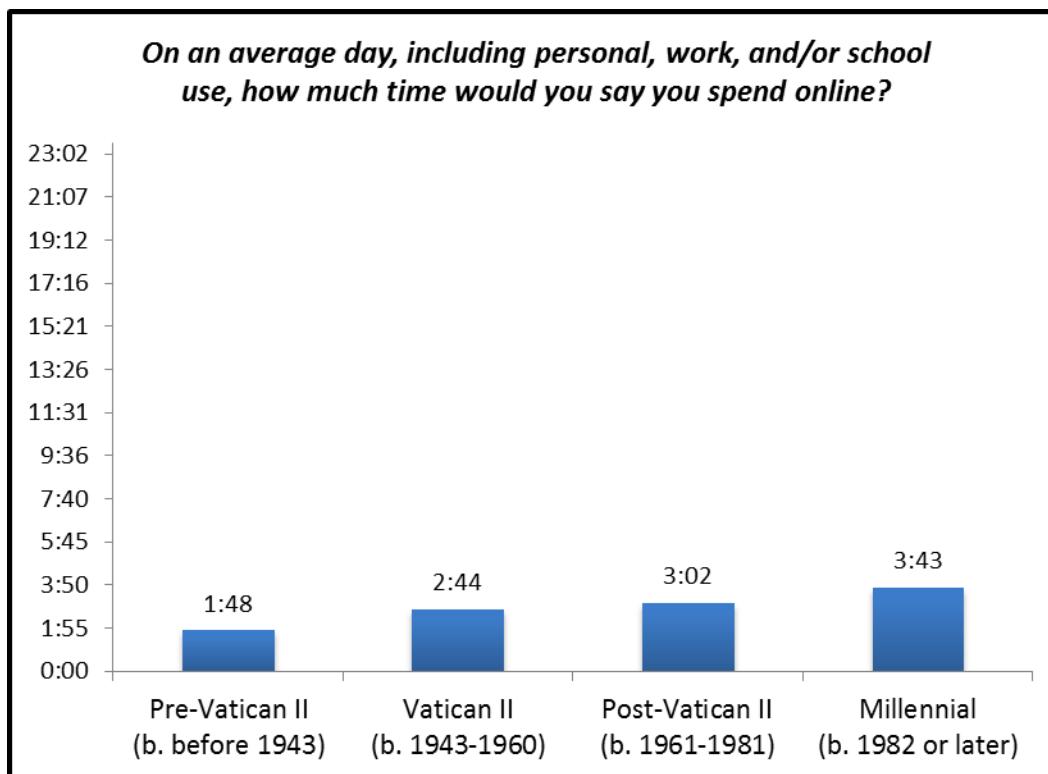
⁵ Note that not all dioceses produce a newspaper or magazine or one that is published monthly that would allow for “regular use.”

⁶ Previous CARA studies indicate that large majorities of those using parish bulletins and diocesan newspapers or magazines are using print copies rather than viewing these online at parish or diocesan websites.

As the table below shows, Catholics are more likely to use television than any other source for religious or spiritual content. One in five adult Catholics (23 percent) has watched a religious or spiritual program on television in the last three months. Six percent indicate that they have watched religious or spiritual video content online. For each area of content—video, audio, and reading materials—traditional media is more widely used than new media alternatives. This finding is consistent across generations.

<i>Which of the following have you done in the last three months?</i>		
	Percentage responding “yes”	
	<u>2012</u>	<u>2011</u>
Video		
Watched religious or spiritual content on television	23%	21%
Watched religious or spiritual video content online (e.g., YouTube)	6	3
Reading Material		
Read a print copy of a religious or spiritual magazine or newspaper	18	18
Read a print copy of a religious or spiritual book	12	14
Read content from a religious or spiritual website or blog	6	6
Purchased a print copy of a religious or spiritual book	7	6
Read a religious or spiritual magazine or newspaper online	3	3
Followed religious or spiritual related pages and/or posts on facebook.com	5	2
Read a religious or spiritual e-book (e.g., for Kindle, Nook)	2	1
Purchased a religious or spiritual e-book (e.g., for Kindle, Nook)	1	1
Followed religious or spiritual related tweets on twitter.com	1	1
Audio		
Listened to a religious or spiritual programs on the radio or on a CD	12	12
Listened to religious or spiritual audio programs on a mobile device or online	4	2

On average, respondents indicated that they spend 2 hours and 55 minutes online per day (median of 2 hours and 19 minutes). Six percent of respondents indicated they spend no time online on an average day. Five percent spend eight or more hours online on an average day. As the figure on the next page shows, the amount of time spent online is greatest among the youngest Catholic adults. Millennials spend an average of 3 hours and 43 minutes online per day compared to 1 hour and 48 minutes spent online by Pre-Vatican II Generation Catholics.



This third CARA media use survey shows signs of growth among a core of Catholic new media users, which includes and in some cases is led by many Post-Vatican II and Millennial Generation Catholics. The challenge for the Church in this second decade of the 21st century is to reach more Catholics outside of this core which is more often populated by infrequent Mass attenders and a sizeable number of Millennials who use technology and new media but who say they are not interested enough in Catholic content to seek it out. The Google Trends search volume data are an indication of a declining propensity to search for things “Catholic” that is not apparent among searches for religion content more broadly.

The Church can put a copy of a parish bulletin or diocesan newspaper in a person’s hand or mail box. From there it may make it on to their coffee table or counter where it becomes one of just a few other things that could be read. Putting something on the internet is a dramatically different delivery system with an entirely different numbers game. No one will see it unless they search for it or are directed there by a site or social network they already use. When it comes to building new media—getting online and posting content—there is far from any guarantee that people will show up and see it.

Adult Catholics express the greatest interest in seeing more historical content about the Church (49 percent say they would be “somewhat” or “very” interested) and information about the saints online (46 percent). Slightly fewer, 44 percent, express at least “somewhat” interest in content about answers to moral questions. Forty-two percent express this level of interest in news stories about the Catholic Church and 40 percent are this interested in educational or catechetical resources online.

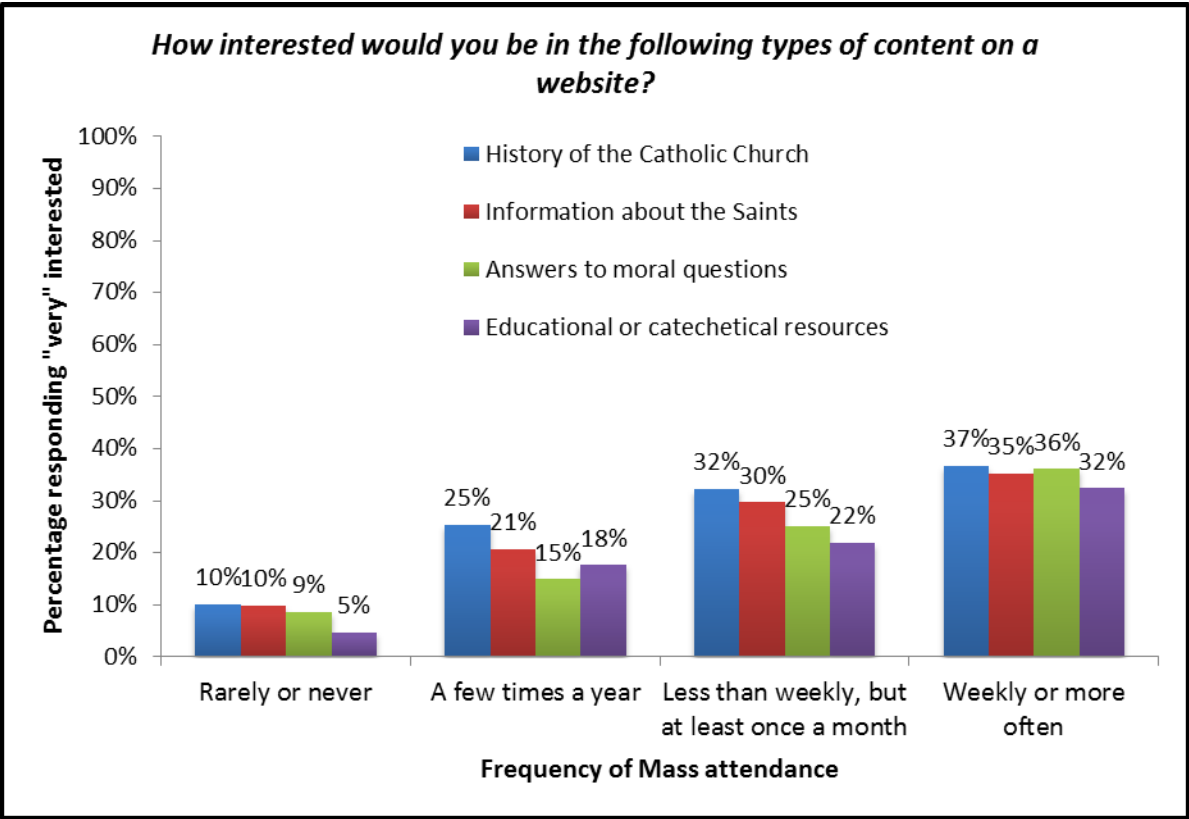
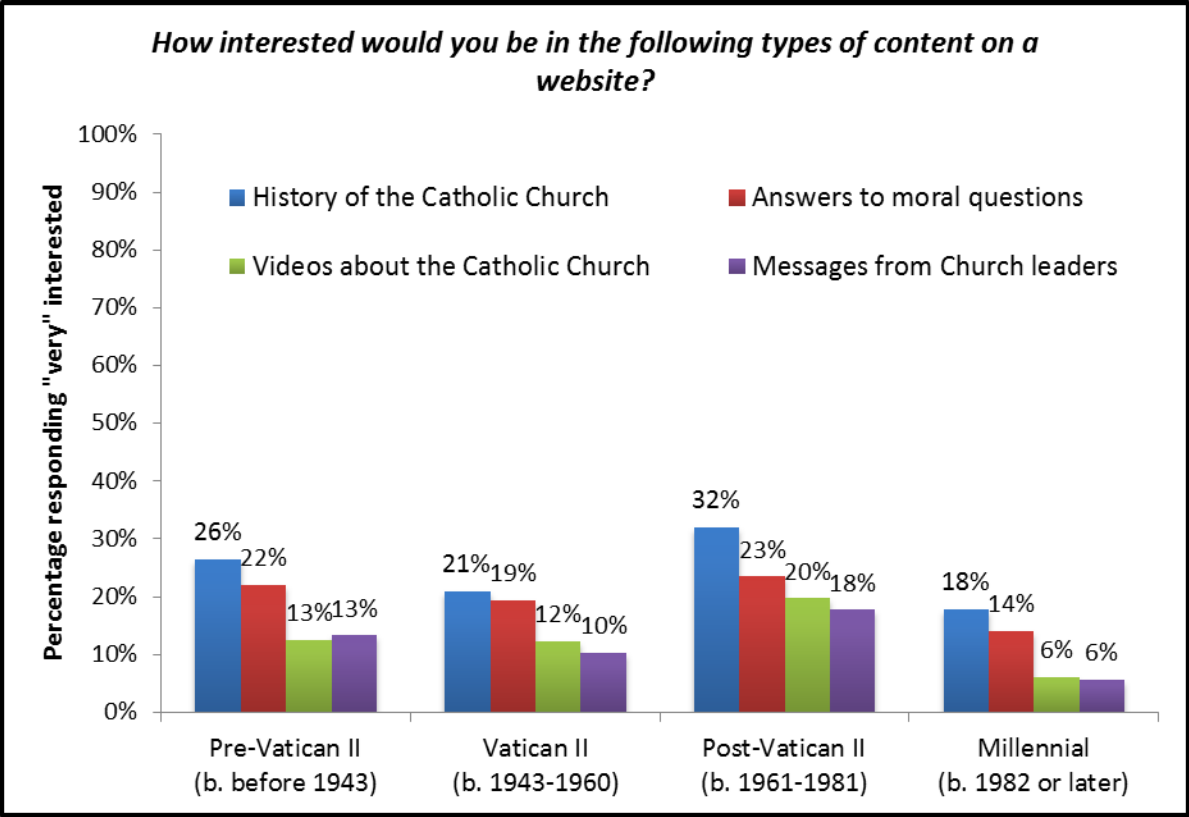
How interested would you be in the following types of content on a website?

	“Somewhat” or “very”	“Very” only
History of the Catholic Church	49%	25%
Information about Saints	46	23
Answers to moral questions	44	20
News stories about the Catholic Church	42	15
Educational or catechetical resources	40	18
Messages from Church leaders	37	12
Prayers	36	17
Scripture	35	15
Videos about the Catholic Church	33	14
Religious music	31	13
Homilies	28	10
Bulletin boards and places for conversation with others	22	6

A third or more say they would be at least “somewhat” interested in content related to: messages from Church leaders (37 percent), prayers (36 percent), scripture (35 percent), and videos about the Catholic Church (33 percent). Less than a third (but more than one in five) say they would be “somewhat” or “very” interested in content related to: religious music (31 percent), homilies (28 percent), and bulletin boards and places for conversations with others (22 percent).

Millennial Catholics are *less* likely than older Catholics to say they are “very” interested by any of the different types of content listed. By comparison, Post-Vatican II Catholics are often the *most* likely to say they are “very interested” in the content listed. The first figure on the next page shows some of the largest generational differences in interest. Catholics who attend Mass at least once a month indicate more interest than those who attend Mass less frequently in all of the topics listed. The second figure on the next page shows some of the largest Mass attendance differences in interest. Even in the 21st century many Catholics appear to want to use the newest technologies and media to learn more about the past.

How to successfully package and present this content is another question. For example, nearly seven in ten Catholics (68 percent) use YouTube but only 6 percent of these respondents say they regularly watch religious content on the site. The top three uses are for music videos (56 percent), comedy content (43 percent), and viral videos (42 percent). Even weekly Mass attenders and Pre-Vatican II Catholics say they are more likely to use YouTube for viral videos than religious content. Drawing more to Catholic content may require some unconventional blending of information and entertainment.



Introduction

In summer 2012, the United States Conference of Catholic Bishops (USCCB) commissioned the Center for Applied Research in the Apostolate (CARA) at Georgetown University to conduct a national poll of adult Catholics to measure their use of new media. CARA developed a questionnaire and partnered with GfK Custom Research (formerly as Knowledge Networks) to conduct the survey in September 2012. The survey was completed by 1,047 self-identified Catholics who were 18 years of age or older resulting in a sampling margin of error of ± 3.0 percentage points.⁷ Sixty-seven percent of the panel members invited to take the survey completed it. The survey was in the field from September 10 to September 18, 2012. Eighty-four percent of respondents took the survey in English and 16 percent in Spanish.

GfK Custom Research maintains a large national sample of households. Its panel (the set of participating households) is updated frequently and has been assembled by regular random telephone and mail survey methods, with attempts to closely approximate known demographic characteristics of the U.S. population.⁸ Panel members receive subsidized internet access and other incentives. For those who do not own computers, GfK provides a television-based internet system (MSN TV) for free. These steps ensure that the GfK panel is as reflective as possible of the national population and that it is not biased towards only those who have pre-existing access to the internet. Seventy-six percent of respondents have their own internet access and 24 percent do not.⁹ This is reflective of the general population.

This report includes, where possible, comparisons to surveys conducted by CARA in 2005 and 2011 regarding Catholic media use.

As a rule of thumb, every 1 percentage point of the total sample is approximately equivalent to 583,000 adult Catholics.¹⁰

⁷ Margins of error for sub-groups, including fewer respondents, are larger.

⁸ Thus, the sample includes those who only use cell phones without a landline phone and those who do not have their own internet access independent of being a panel member. A study by Stanford University researchers shows that the Knowledge Networks panel (now GfK) is representative to well within one percentage point of the U.S. Census Current Population Survey (CPS) demographics for gender, age, race and ethnicity, education, and region (Baker et al. 2003. "Validity of the Survey of Health and Internet and Knowledge Networks Panel and Sampling.").

⁹ As the report shows, many who previously had no internet access but who are provided with this through being a panel member, do not regularly use it for anything other than completing surveys. Others access the internet through mobile devices or at work. Six percent of respondents indicated that they spend no time online on an average day.

¹⁰ This figure is based on the U.S. Census estimate that 76.3 percent of the U.S. resident population in 2011 was age 18 or older (i.e., most recent estimate available) and that 24.5 percent of this population self-identifies as Catholic. Dividing this total by 100 provides a 1 percentage point estimate for the population. Catholic self-identification in recent high-quality surveys has varied anywhere from 21 percent to 25 percent. Thus, depending on the specific point one chooses in that distribution the self-identified adult Catholic population was anywhere from 50.4 million to 60.0 million in September 2012.

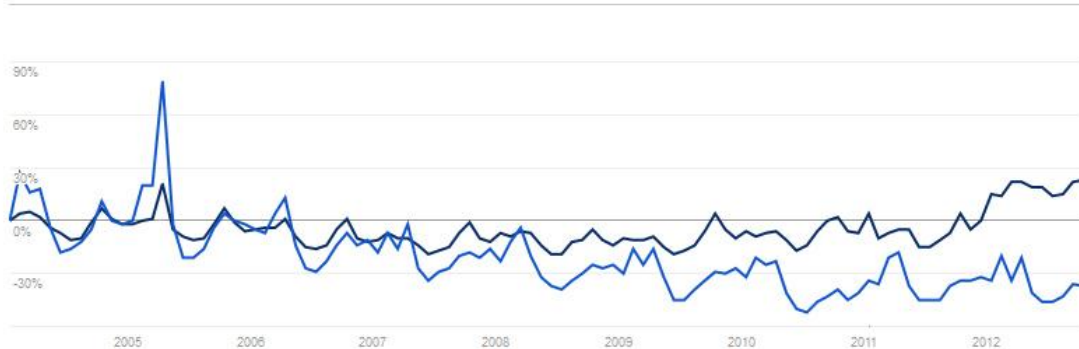
Part I: Background

Before doing any survey there are a number of things we already know about how people are searching for and using Catholic content online. In the past, CARA has noted one sign of concern for the Church is that online searches from the United States for anything with the term “Catholic” in them have dropped significantly in the 2004 to 2012 time period (e.g., Catholic school, Catholic Church, Catholic Charities).¹¹ The figure below is one indicator of this, showing weekly search volumes in Google for any query containing “Catholic” as well as any query that is related to religion and spirituality, as categorized by Google.

Web Search Interest: catholic. United States, 2004 - present, Religion & Belief.

Interest over time

The number 100 represents the peak search volume



Searches for anything regarding religion and spirituality (i.e., the dark blue line) remained steady through most of the series until late-2011 and have recently begun to tick up. The most recent measurement indicates that the search volume for religion and spirituality in general is at a series high (i.e., since 2004). These Google data indicate that the U.S. is possibly in the midst of an online religious revival of sorts. At the same time, online interest in Catholicism in the United States appears to be slipping. There is a noticeable drop in search volume for anything containing the word Catholic (i.e., the light blue line) that departs from the religion and spirituality trend beginning in 2007 and worsening since.¹² We also know generally, how many U.S. visitors there are (Catholic and non-Catholic) to websites that are affiliated with the Church (i.e., the organization is

¹¹ Declines are measured as a percentage of a representative sample of all searches. Data provided by Google Insights for Search (<http://www.google.com/insights/search/>). Current data can be accessed from: <http://www.google.com/trends/explore#cat=59&q=Catholic&geo=US&gprop=&cmpt=q>

¹² There is also a repetitive pattern in the data. Searches for anything Catholic reach a low point each summer and typically peak in Lent and Advent. The only significant outlier to the pattern is jump in the number of searches surrounding the death of Pope John Paul II and the conclave that elected Pope Benedict XVI. Overall, the data are quite clear. Americans are significantly less likely to search for anything Catholic than they were eight years ago. As of the end of October 2012, relative search volume (the popularity of any search for “Catholic” among all searches) for anything containing the term Catholic is down -37 percent from January 2004.

listed in *The Official Catholic Directory*) and those that are not, but that provide content with a Catholic theme.¹³ A selection of these is shown below with recent traffic levels.

U.S. Monthly Traffic Estimates and Ranks, Selected Catholic Content Websites		
	Monthly U.S. Traffic Estimate	U.S. Traffic Rank
EWTN (ewtn.com)	598,200	3,026
USCCB (usccb.org)	545,900	3,324
Catholic Answers (catholic.com)	470,700	3,897
New Advent (newadvent.org)	455,600	4,045
Vatican (vatican.va)	433,200	4,273
University of Notre Dame (nd.edu)	416,800	4,473
Catholic Culture (catholicculture.org)	292,400	6,215
National Catholic Reporter (ncronline.org)	280,900	6,438
Boston College (bc.edu)	256,000	7,010
National Catholic Register (ncregister.com)	220,300	7,997
Georgetown University (georgetown.edu)	204,100	8,579
St. Anthony Messenger (americancatholic.org)	168,900	10,150
Fordham University (fordham.edu)	140,900	11,964
Catholic News Agency (catholicnewsagency.com)	136,500	12,334
Catholic News Service (catholicnews.com)	127,200	13,196
America Magazine (americamagazine.org)	113,200	14,614
Cardinal Newman Society (cardinalnewmansociety.org)	79,300	20,028
DePaul University (www.depaul.edu)	72,900	21,552
Catholic Match (catholicmatch.com)	64,700	23,843
Mass Times (masstimes.org)	62,700	24,523
Catholic Relief Services (crs.org)	52,900	28,422
The Tablet (thetablet.co.uk)	51,600	29,010
Archdiocese of Washington (adw.org)	44,400	33,146
The Catholic Herald (catholicherald.co.uk)	41,000	35,408
Our Sunday Visitor (osv.com)	39,100	36,953
Catholic University of America (cua.edu)	32,500	43,252
Archdiocese of New York (archny.org)	30,000	46,553

Source: Quantcast, as of the end of October 2012. Traffic estimates and ranks can fluctuate daily. Some national organizations and publishers have local affiliates or separate publications with their own websites and traffic for these are not included in these estimates. CatholicOnline (catholic.org) is not tracked by Quantcast (this site ranks 6,321 on Alexa's tracking). The table includes U.S. traffic to two sites located in the U.K.

¹³ There are a number of popular Catholic sites and blogs on Patheos (patheos.com). However, Quantcast does not provide traffic estimates for subdirectories. Patheos includes religious content that is not about Catholicism so it is difficult to parse out the popularity of its Catholic blogs specifically. However, in general Patheos has more traffic than any of the Catholic sites listed, ranking 1,277 in the U.S. with a monthly U.S. traffic estimate of 1.3 million.

It is not possible to be inclusive in one table and there are several popular sites ranking below the Archdiocese of New York (e.g., the Archdiocese of Chicago, Whispers in the Loggia, the Vatican news site, Commonweal Magazine, the Archdiocese of Los Angeles, Catholic Charities U.S.A., and CatholicVote).

The sites for the Vatican and USCCB are among the most visited Catholic sites but so are other sites linked to Catholic media, Catholic colleges and universities, and online Catholic communities. Sixteen sites have estimated monthly traffic volumes exceeding 100,000 U.S. visitors. Thirteen more have monthly traffic estimates of 30,000 or more U.S. visitors per month.¹⁴

To put this in some perspective, to crack the top 100 ranking for U.S. traffic a Catholic site would need a monthly domestic traffic volume exceeding 10 million. CARA estimates the U.S. self-identified adult Catholic population to be approximately 58 million. Thus, in the abstract, a Catholic site could crack the top 100 if about 17 percent of Catholic adults visited it monthly.¹⁵

We already know that Catholics are no less or more likely than Americans in general to use new technology to access digital or online media. The Church's biggest challenge is to encourage U.S. Catholics to use these devices to connect with their faith more frequently. As the survey indicates, one in five adult Catholics (20 percent) are under the age of 31 and are classified by CARA as members of the Millennial Generation. The oldest members of this generation were in elementary school when the internet began to gain widespread use in the United States. They are sometimes described as the "digital" or "new media" generation. Many assume that the way to connect with this emergent generation of Catholics is not through traditional print media, television, or radio but online—through blogs, Facebook, YouTube, and Twitter. The thought is that if the Church has a presence on these platforms, they will reach these young Catholics. The hope is often stated that we may be able to use new media to get this generation "back into the real world pews" that are more often populated by their parents and grandparents.

Does the survey data fit this discussion? Millennial Catholics are certainly using new media frequently, but are they using it for religion and spirituality in any great number? What do Catholics want from their Church online? What are they already using to deepen their faith? This report was commissioned to survey a nationally representative sample of self-identified Catholics to find the answers to these questions and others.

¹⁴ The list is not exhaustive nor is it a scientific sample. Some sites with more traffic may have been missed.

¹⁵ Hypothetically assuming no U.S. visits by non-Catholics.

Part II: Demographics and Background

This section describes background characteristics of respondents to the survey. These characteristics include gender, generation, ethnicity, education, and geographic region as well as past enrollment in Catholic schools and frequency of Mass attendance. Some of these indicators are used in sub-group analyses in later sections.

Gender

Fifty-one percent of respondents are female and 49 percent are male. This distribution is unchanged from 2005.

Gender		
	2012	2005
Female	51%	52%
Male	49	48

Generation

The ages of respondents range from 18 to 93 in 2012. After weighting, the median age is 49 (in other words, half of respondents are 49 or under, and half are 49 or over). For purpose of analysis, CARA categorizes Catholic survey respondents into four generations based on life experiences especially relevant to Catholics:

- *The “Pre-Vatican II Generation,” ages 70 and over in 2012.* The Pre-Vatican II Generation was born in 1942 or earlier. Its members came of age before the Second Vatican Council. After weighting, members of the Pre-Vatican II Generation make up 10 percent of respondents to the survey.
- *The “Vatican II Generation,” ages 52-69 in 2012.* These are the “baby boomers” who were born between 1943 and 1960, a time of great demographic and economic growth. They came of age during the time of the Second Vatican Council and their formative years likely spanned that time of profound changes in the Church. Vatican II Generation parishioners make up 35 percent of respondents.
- *The “Post-Vatican II Generation,” ages 31-51 in 2012.* Born between 1961 and 1981, this generation, sometimes called “Generation X” or “baby busters” by demographers, has no lived experience of the pre-Vatican II Church. Thirty-five percent of respondents are members of the Post-Vatican II Generation.

- *The “Millennial Generation,” ages 18-30 in 2012.* This generation, born in 1982 or later (up to 1994 among adults), have come of age primarily under the papacies of John Paul II and Benedict XVI. Because some still live with their parents, their religious practice is often closely related to that of their families of origin. Twenty percent of respondents belong to the Millennial Generation.

Generation		
	2012	2005
Pre-Vatican II (born 1942 or earlier)	10%	20%
Vatican II (born 1943 to 1960)	35	30
Post-Vatican II (born 1961 to 1981)	35	39
Millennials (born 1982 or later)	20	11

The percentage of the adult Catholic population that is of the Pre-Vatican II Generation declined from 20 percent in 2005 to 10 percent in 2012, as adult Millennials grew from 11 percent to 20 percent. Some of this shift is related to mortality and generational replacement. However, this result also represents a more accurate representation of the Hispanic population in GfK’s panel in 2012 than in 2005—which is, on average, younger than non-Hispanic Catholics (median age of 43 compared to 50 for non-Hispanic white Catholics)—in the 2012 survey.

Race and Ethnicity

The percentage of adult Catholics self-identifying as non-Hispanic white has decreased by 4 percentage points in the last seven years. This change is primarily due to generational replacement.¹⁶ The percentage of respondents self-identifying as Hispanic increased from 27 percent in 2005 to 32 percent in 2012.¹⁷ For sub-group analysis, only comparisons between Hispanic/Latino(a) respondents and non-Hispanic white respondents are possible, due to the limited number of respondents from other races and ethnicities in a national sample of this size.

Race and Ethnicity		
	2012	2005
White, Non-Hispanic	62%	66%
Hispanic	32	27
Black, Non-Hispanic	2	3
Other, Non-Hispanic	4	4

Education

The highest level of educational attainment for respondents in 2012 is slightly different from 2005 with 44 percent having only a high school diploma or less, 28 percent attending some college without obtaining a bachelor's degree, and another 28 percent having earned a bachelor's degree or more.

Education		
	2012	2005
High school diploma or less	44%	50%
Some college	28	25
Bachelor's degree or higher	28	25

¹⁶ Non-Hispanic white individuals raised Catholic have a retention rate (percentage raised Catholic, remaining Catholic as adults) that is slightly lower than Hispanics raised Catholic. In the 2010 General Social Survey (GSS), the retention rate for non-Hispanic white respondents raised Catholic was estimated to be 65 percent. By comparison, this was 77 percent for Hispanics raised Catholic.

¹⁷ Fifty-one percent of Hispanic respondents took the survey in English and 49 percent in Spanish.

Marital Status

In 2012, 62 percent of respondents are married and 16 percent indicate that they have never married. Eight percent are unmarried and living with a partner.¹⁸ About one in ten is separated (1 percent) or divorced (8 percent). Five percent are widowed.

Marital Status		
	2012	2005
Married	62%	54%
Single, never married	16	27
Single, living with a partner	8	--
Divorced	8	10
Separated	1	7
Widowed	5	2

Compared to 2005 there are more Catholics reporting that they are married (+8 percentage points) and fewer indicating their marital status as separated (-6 percentage points). This is in part related to a larger percentage of the Catholic population self-identifying as Hispanic. Sixty-six percent of Hispanic Catholic adults are married compared to 60 percent of non-Hispanic Catholics.

¹⁸ In 2005, there was no option for respondents to indicate that they are not married but “living with a partner.” To make an equivalent comparison to 2005, the living with a partner share should be added with the single, never married share in 2012 (i.e., 24 percent).

Geographic Region

Using their state of residence, respondents are categorized into the four U.S. Census regions.¹⁹ Twenty-seven percent of respondents are in the Northeast, 27 percent in the South, 25 percent in the West, and 21 percent in the Midwest. These distributions are similar to those of respondents in 2005.

Geographic Region		
	2012	2005
Northeast	27%	29%
Midwest	21	22
South	27	25
West	25	24

Entrance into the Church

Eight in ten respondents (82 percent) entered the Church as an infant. This is unchanged from 2005. More than one in ten became Catholic as a child (12 percent). One percent entered the Church as a teenager and 6 percent as an adult.

<i>When did you become a Catholic? As an...</i>		
Percentage responding:		
	2012	2005
Infant (under age of 1)	82%	80%
Child (ages 1 to 12)	12	10
Teenager (ages 13 to 17)	1	1
Adult (age 18 or older)	6	9

¹⁹ The *Northeast* region includes Connecticut, Maine, Massachusetts, New Hampshire, New Jersey, New York, Pennsylvania, Rhode Island, and Vermont. The *Midwest* region includes Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Missouri, Nebraska, North Dakota, Ohio, South Dakota, and Wisconsin. The *South* region includes Alabama, Arkansas, Delaware, the District of Columbia, Florida, Georgia, Kentucky, Louisiana, Maryland, Mississippi, North Carolina, Oklahoma, South Carolina, Tennessee, Texas, Virginia, and West Virginia. The *West* region includes Alaska, Arizona, California, Colorado, Hawaii, Idaho, Montana, Nevada, New Mexico, Oregon, Utah, Washington, and Wyoming.

Attendance at Catholic Educational Institutions

Some 46 percent of respondents indicate they attended a Catholic elementary school at some point in their youth. One in five attended a Catholic high school (22 percent) and 6 percent attended a Catholic college or university. More than half of respondents (53 percent) have never attended a Catholic educational institution.

<i>Did you ever attend...</i>		
Percentage responding:		
	<i>2012</i>	<i>2005</i>
A Catholic elementary or middle school	46%	45%
A Catholic high school	22	29
A Catholic college or university	6	6
None of the above	53	50

Fewer respondents indicate Catholic high school enrollment at some point in their life in the 2012 survey than in the 2005 study. This is in part related to generational replacement with fewer Catholics being of the Pre-Vatican II and Vatican II generations in the 2012 survey compared to 2005. The older respondents are, the more likely they are to have attended Catholic schools.

Respondents in 2012 were also asked if they had ever attended a Catholic seminary. One in 20 respondents (5 percent) indicated they had attended a seminary at some point in their life.²⁰

²⁰ This could include those attending a seminary for academic classes or those in a diaconate or lay ministry formation program offered through a seminary in addition to those studying to become a priest.

Mass Attendance

Some 24 percent of respondents to the survey say they attend Mass at least once a week. Nineteen percent attend at least once a month, but not weekly. A quarter (25 percent) attends a few times a year and a third (32 percent) rarely or never attends. Frequency of Mass attendance is unchanged in 2012 from what was reported in 2005.

<i>Aside from weddings and funerals, about how often do you attend Mass?</i>		
Percentage responding:		
	2012	2005
Rarely or never	32%	35%
A few times a year	25	25
At least monthly, not weekly	19	17
Every week (once a week or more)	24	23

Weighting the percentages for each group by their reported frequency of attendance, it is estimated that about a third of adult self-identified Catholics are at Mass *in any given week*. This figure is consistent with what is found in estimates of the attendance of Catholics derived from other methods (such as sample-based head counts).²¹

The survey uses methods that do not require a human interviewer—respondents are answering questions as they appear on-screen (either through a computer or television). Self-administered surveys, such as this, are known to reduce over-reports for questions that have socially desirable response sets—producing results that more closely reflect actual behavior than estimates derived from telephone polls.²²

By comparison, the Pew Forum on Religion and Public Life’s Religious Landscape Survey of 2007, which relied on telephone interview methods, estimated that 42 percent of Catholics attend Mass *every week* and that more than half are attending in *any given week*. Gallup, which also uses telephone polling methods but a slightly different question wording, estimated in 2009 that 45 percent of Catholics were attending Mass *in any given week*. These estimates by Pew and Gallup exceed what would be considered realistic based on academic and Church headcount studies.

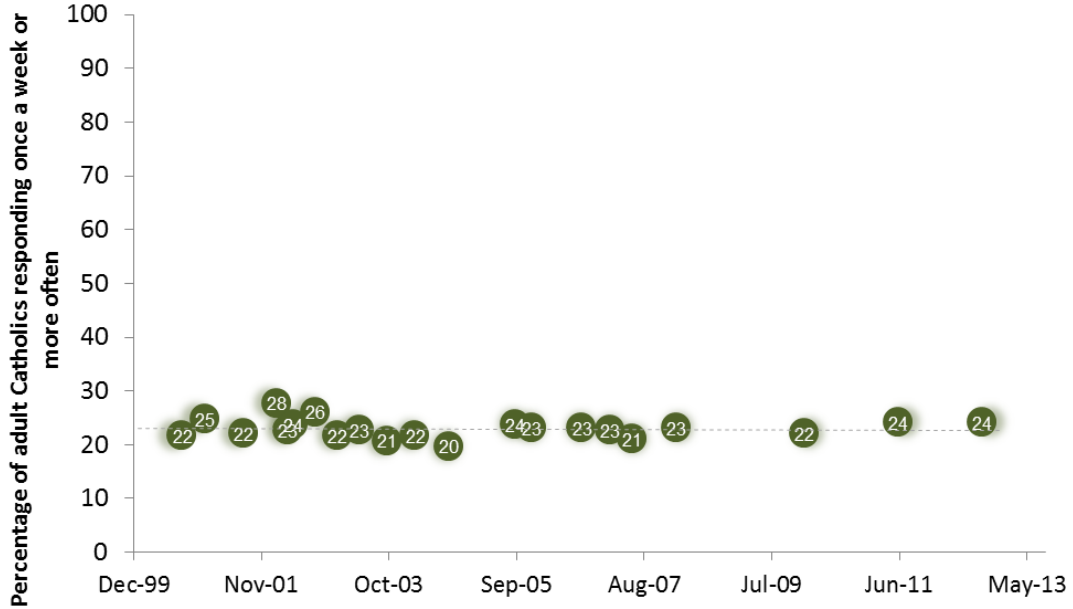
The figure on the next page shows CARA’s Mass attendance trend data across 21 national surveys of self-identified Catholics since 2000. There are no statistically significant variations in the trend—representing stability in attendance levels.

²¹ C. Kirk Hadaway and Penny Long Marler. 2005. “How Many Americans Attend Worship Each Week? An Alternative Approach to Measurement.” *Journal for the Scientific Study of Religion*. 44: pp. 307-322.

²² Stanley Presser and Linda Stinson. 1998. “Data Collection Mode and Social Desirability Bias in Self-Reported Religious Attendance.” *American Sociological Review*. 63: pp.137-145.

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

CARA Catholic Polls, 2000 to 2012



Parish Registration

Fifty-five percent of respondents indicate that they are registered at a Catholic parish. Nearly six in ten indicated this in 2005. However, this difference is within the margin of error for the surveys.

<i>Are you registered at a Catholic parish?</i>		
Percentage responding:		
	2012	2005
Yes	55%	59%
No	44	41

Financial Giving

Fifty-one percent of respondents report that they or their household regularly contributes to the weekly offertory collection at their parish. This level of giving is unchanged from 2005.

<i>During the last 12 months, did you or your household regularly contribute to the collection at your local parish?²³</i>		
Percentage responding:		
	2012	2005
Yes	51%	50%
No	49	50

²³ In 2005, the question asked was: “Do you or your household regularly contribute to the weekly offertory collection at your local parish?”

More than one in five (22 percent) say they contributed to an annual financial appeal for their diocese in the last year. This is consistent with estimates for 2005. However, there has been an 11 percentage point increase since 2005 in respondents reporting that they are unaware of an annual appeal in their diocese.

During the last 12 months, did you or your household contribute to an annual financial appeal of your diocese, for example, a bishop's or cardinal's appeal?²⁴

Percentage responding:

	2012	2005
Yes	22%	25%
No	53	60
There was no annual appeal in my diocese	26	15

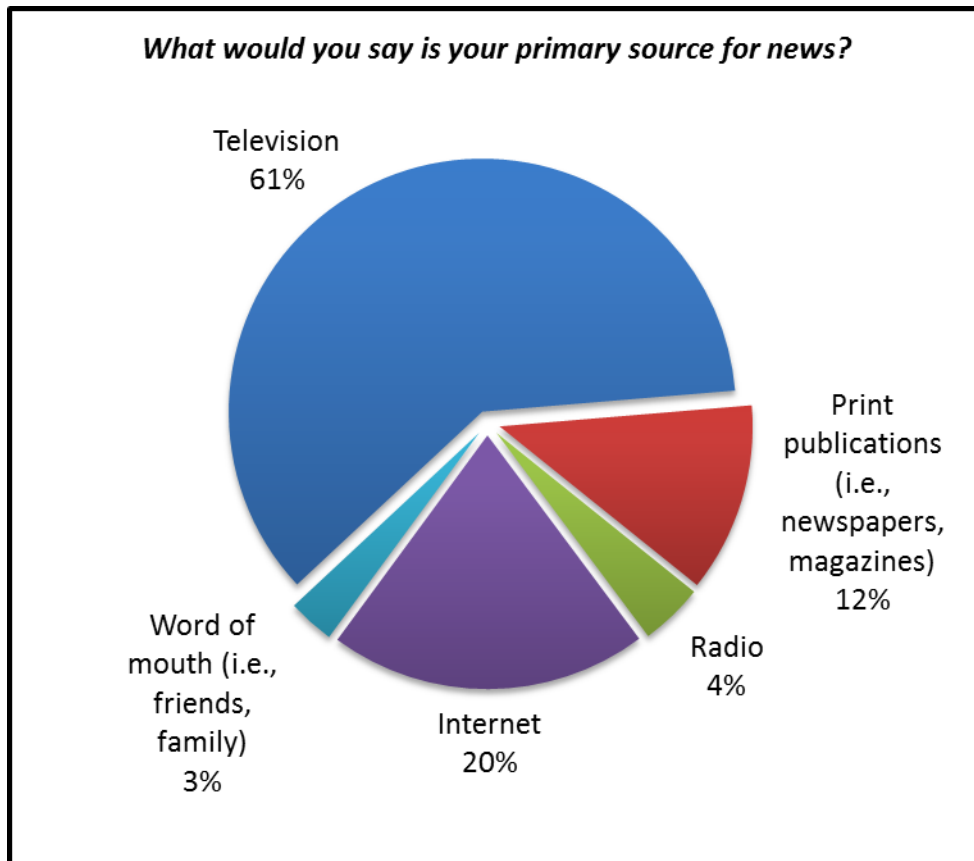
²⁴ In the 2005 survey the question asked was: “During the last 12 months, did you or your household contribute to an annual financial appeal of your diocese, for example, a bishop’s or cardinal’s appeal?” Additionally, “don’t know” was a response option in the 2005 poll. However, this was not included as a response in 2012. The results of the 2005 poll presented here combine the “don’t know” with the respondent reporting that there is no annual appeal in their diocese.

Part III: New Media Use

This section describes the new media use of Catholics. This includes both secular and Catholic media sources. The study also measures use of traditional media. The questions described in the previous section are utilized here for sub-group analyses—showing differences among different Catholics according to age, education, Mass attendance, etc.

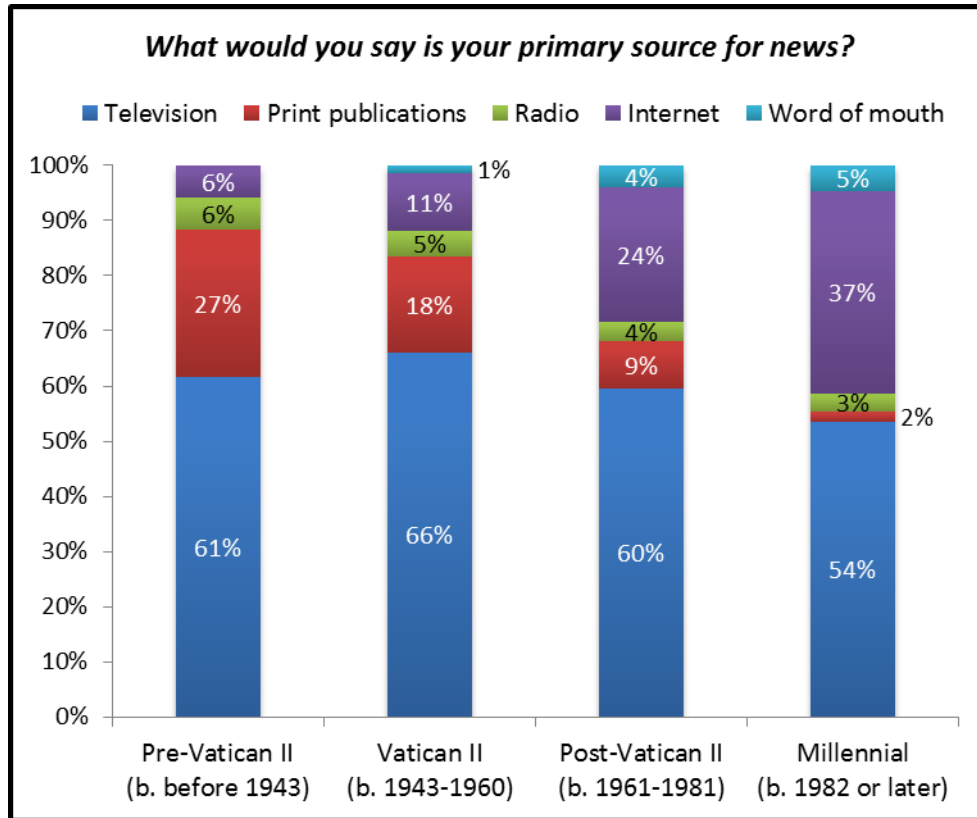
Primary Source of News

Six in ten respondents (61 percent) indicate that television is their primary source for news. One in five (20 percent) indicates their primary source is the internet. More than one in ten (12 percent) primarily rely on print publications, followed by 4 percent preferring radio and 3 percent “word of mouth.”



Sub-group Differences

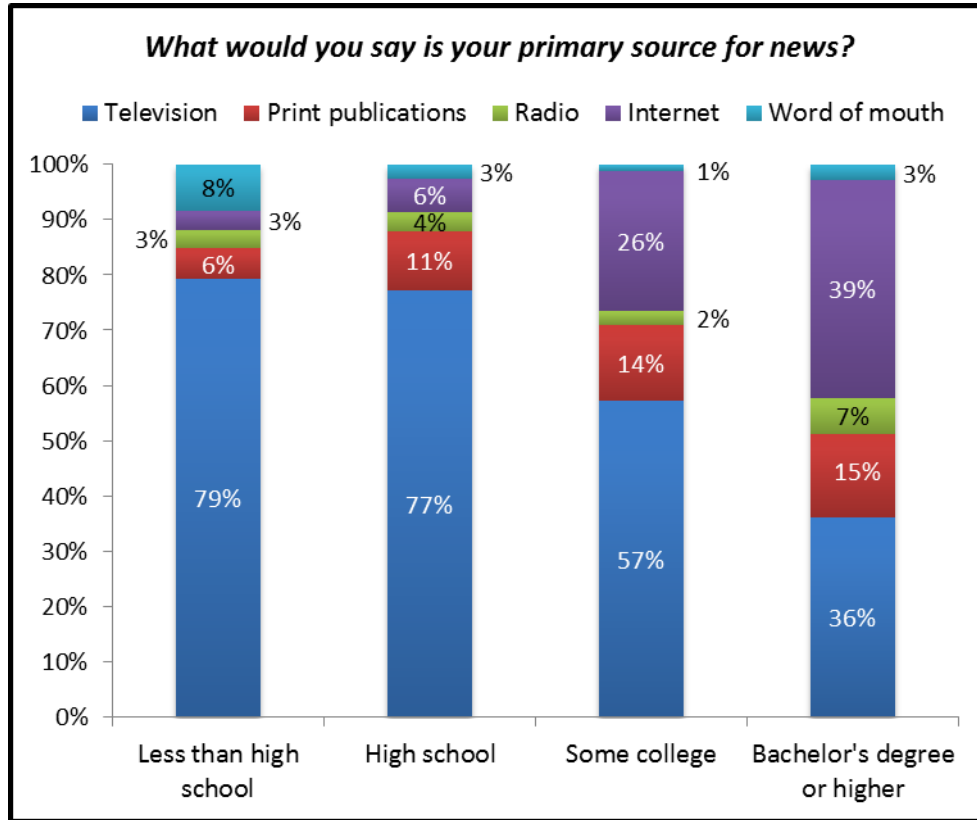
There are substantial differences among generations in media use for news. No members of the Pre-Vatican II Generation primarily rely on “word of mouth” and only 6 percent rely on the internet more than any other source. By comparison, 37 percent of Millennials rely primarily on the internet and 5 percent of this generation relies on “word of mouth” for their primary source of news.



Hispanic respondents are more likely than non-Hispanic white respondents to rely on television as their primary source of news (72 percent compared to 55 percent). Non-Hispanic white respondents are more likely than Hispanic respondents to rely on the internet as a primary news source (23 percent compared to 14 percent).

Female respondents are more likely than male respondents to rely on television as their primary source of news (66 percent compared to 56 percent). Male respondents are slightly more likely than female respondents to rely on the internet as a primary news source (24 percent compared to 17 percent).

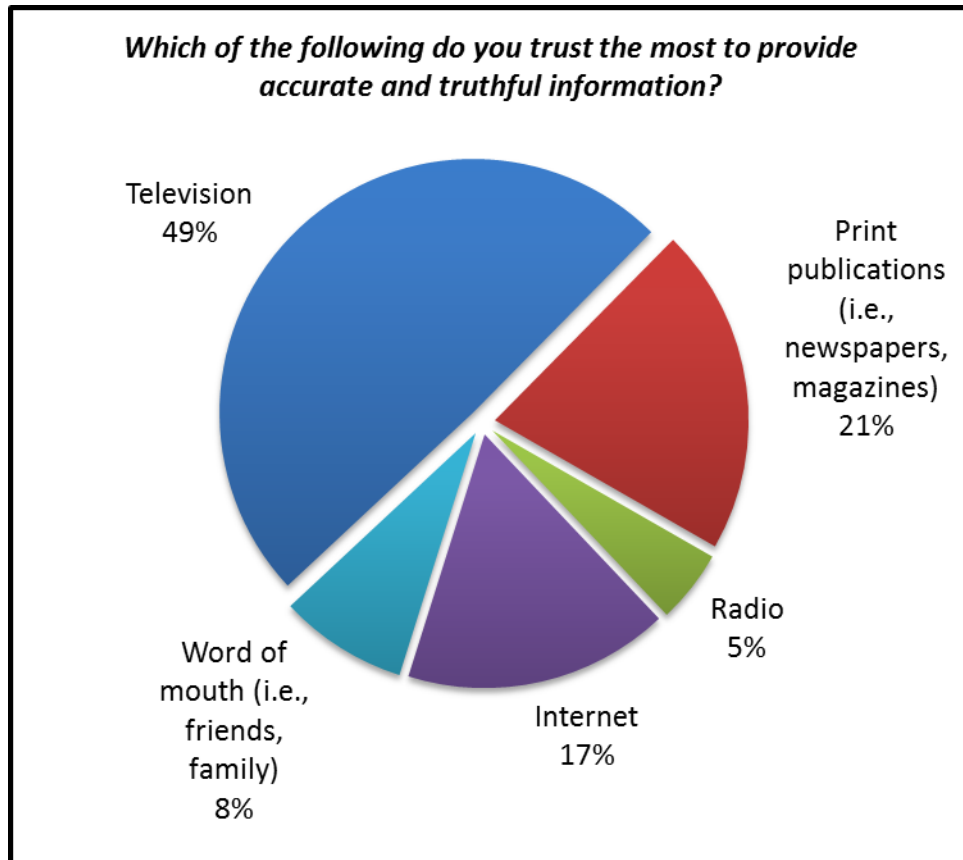
There are also differences in primary news sources according to education. The more educated a respondent is, the less likely they are to rely primarily on television for news and the more likely they are to rely on the internet. Among those with at least a bachelor's degree, just as many respondents rely on the internet than on television for news.²⁵



²⁵ Differences are not statistically significant being within margin of sampling error.

Trust in News Sources

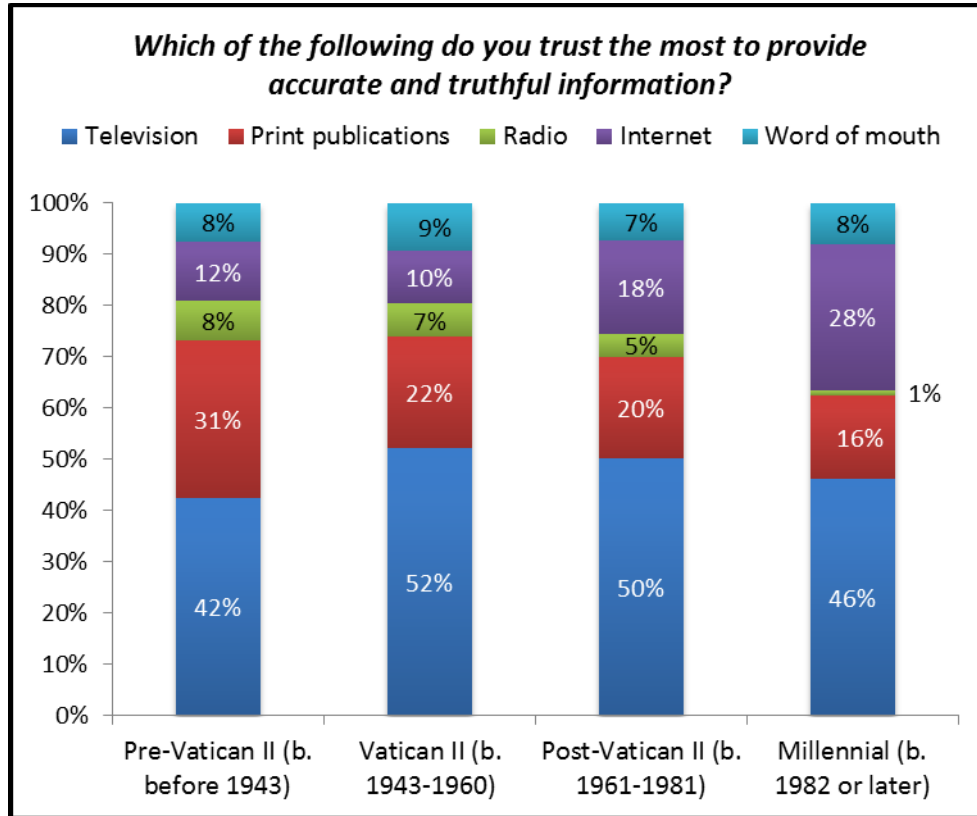
Although six in ten say television is their primary source of news, only half of respondents (49 percent) say they trust television to provide the most accurate and truthful information. One in five (21 percent) trust print publications most and 17 percent trust the internet the most. Nearly one in ten (8 percent) trust “word of mouth” over other media sources for news and one in 20 (5 percent) trust radio the most.



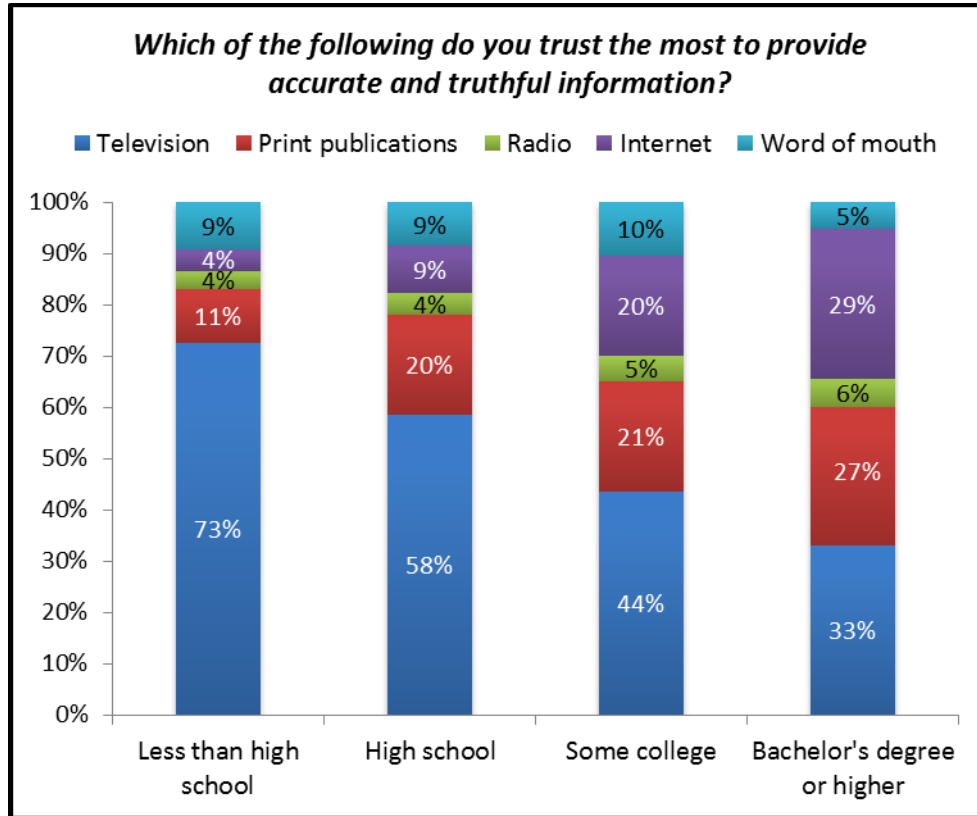
As one might expect, a respondent’s primary source of news is correlated with their trust in it. Among those who primarily use television, 73 percent find this to be the most trustworthy source. Seventy-six percent of those primarily using print believe this is the most trusted source.

However, among those using other primary sources, trust in these sources is lower. For example, among those who primarily use the internet, only 59 percent say this is what they believe to be the most trusted source (17 percent select television and 18 percent print publications). Only 53 percent of those primarily using radio select this as the most trusted news source. Similarly, 53 percent of those primarily using “word of mouth” as their primary news source trust this more than the other listed sources.

Although Catholics differ by generation in the media they use, they have more similar opinions across age cohorts about the trustworthiness of news sources. However, it is the case that Millennials are more likely than older Catholics to say they trust the internet more than other sources to provide accurate and truthful information.

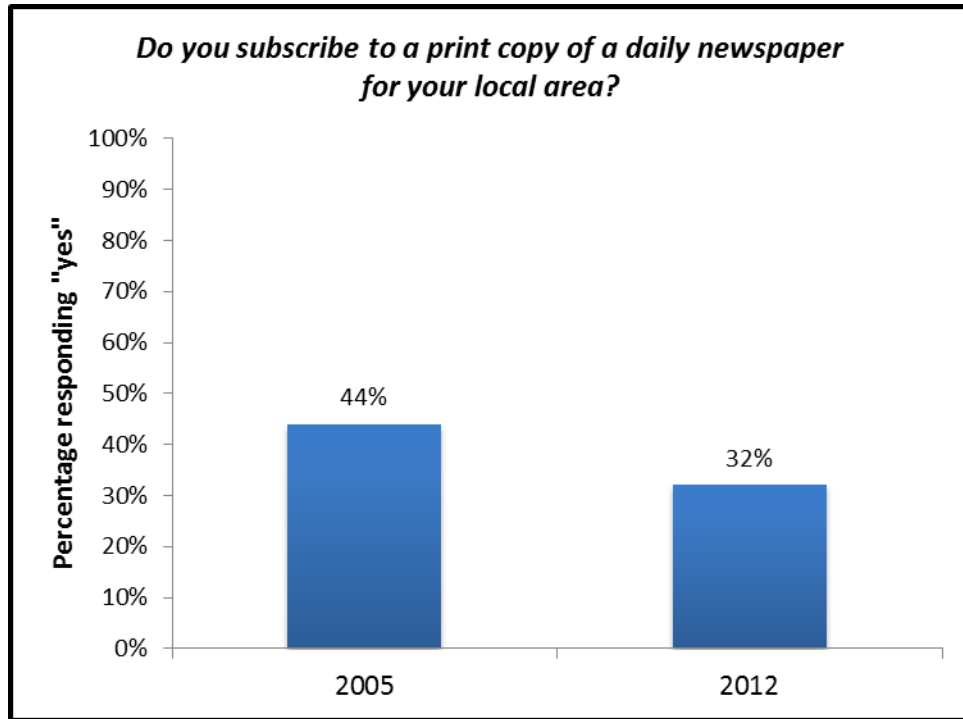


The more educated respondents are, the less likely they are to trust television more than other potential news sources. Those who have graduated from college are more likely than those who have not graduated to trust print or internet as sources over the others listed.



Subscription to a Secular Daily Newspaper

One-third (32 percent) of adult Catholics subscribe to a print copy of a daily newspaper. Mirroring trends in aggregate subscription statistics for these types of publications, this percentage has declined by 12 percentage points since 2005. This shift is outside the margin of error.

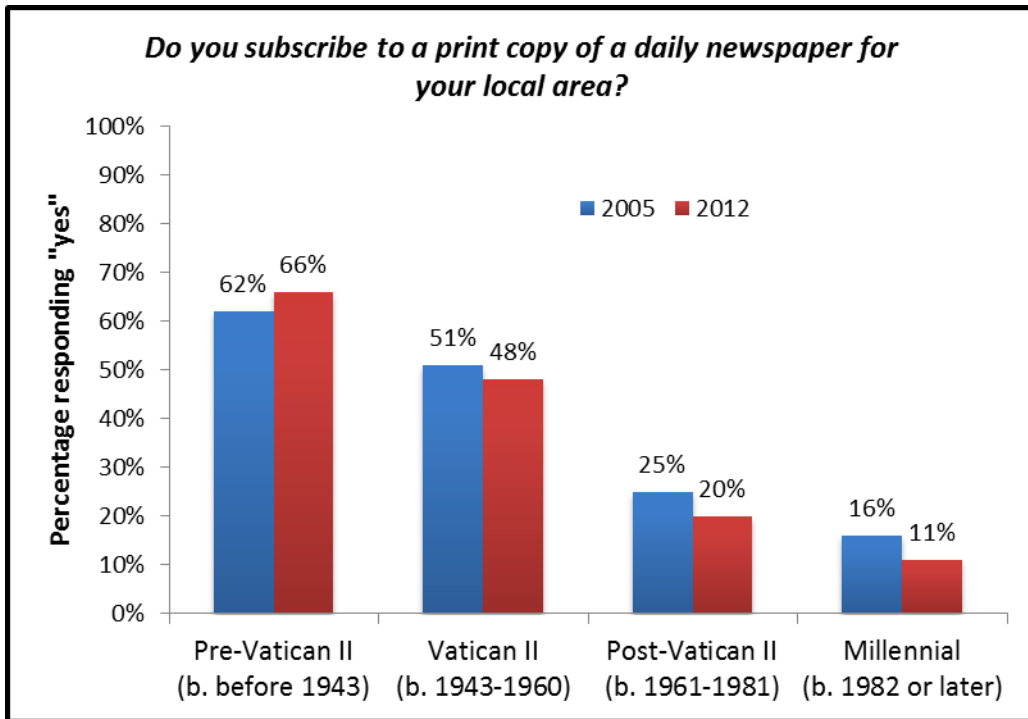


Sub-Group Differences

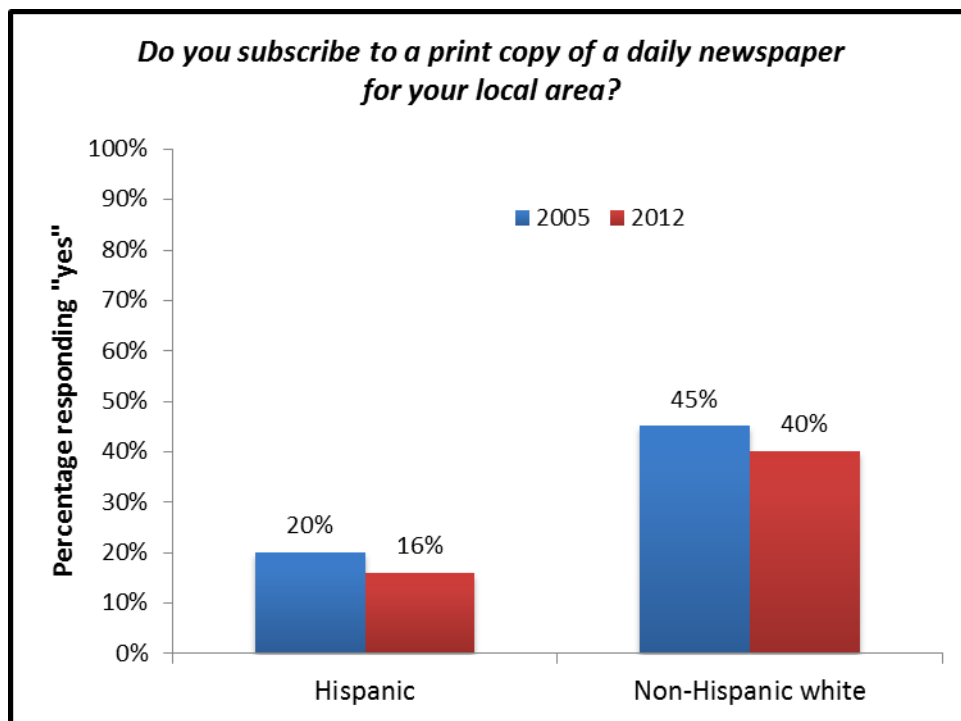
As the figure on the following page shows, there are significant differences by generation in the likelihood that respondents subscribe to a daily newspaper in their local area. Two-thirds of Pre-Vatican II Catholics (66 percent) subscribe compared to only 11 percent of Millennial Generation Catholics. There is a clear generational gap between Vatican II and Post-Vatican II Catholics (48 percent subscribing compared to only 25 percent). Post-Vatican II and Millennial generation Catholics both came of age in the internet era, unlike older Catholics who did not.²⁶

There are drops in subscription rates from 2005 to 2012 across all generations, with the exception of Pre-Vatican II Catholics.

²⁶ The oldest Post-Vatican II Catholics were 33 when the Netscape Navigator browser was launched in 1994, rapidly popularizing the World Wide Web.



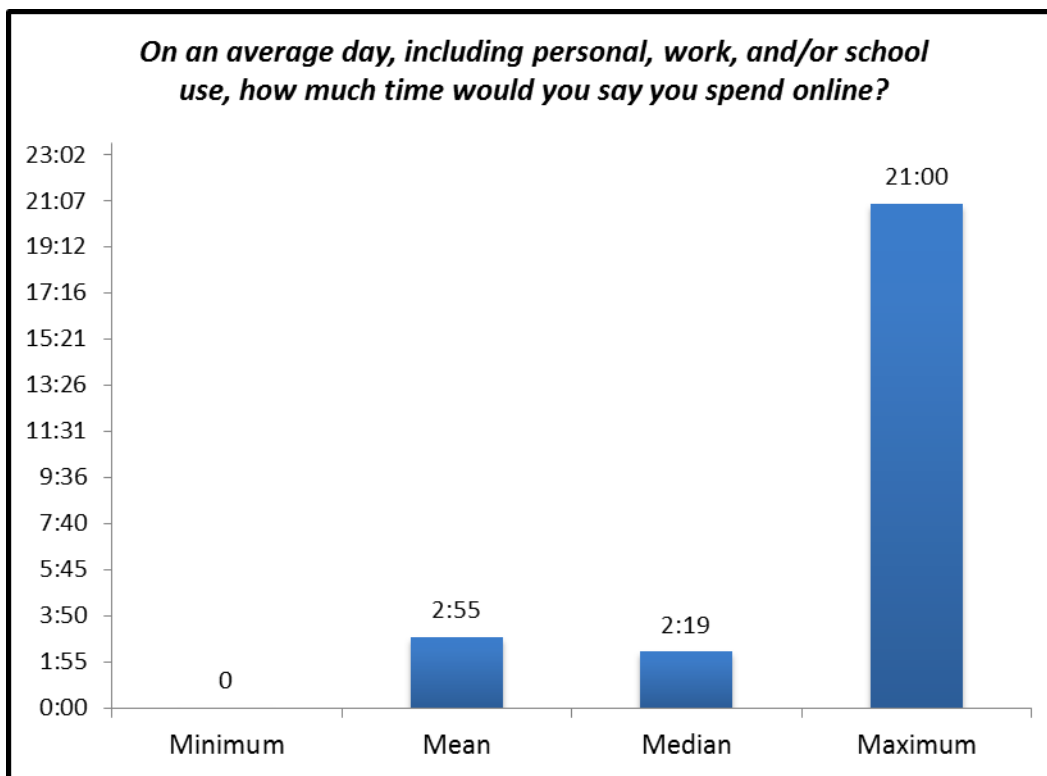
There are also substantial differences by ethnicity, as shown below.²⁷



²⁷ Twenty-six percent of Hispanics taking the survey in English subscribe to a local daily compared to 6 percent of those taking the survey in Spanish.

Daily Time Spent Online

On average, respondents spend 2 hours and 55 minutes online per day (median of 2 hours and 19 minutes). Six percent of respondents indicate they spend no time online on an average day. Five percent spend eight or more hours online on an average day.



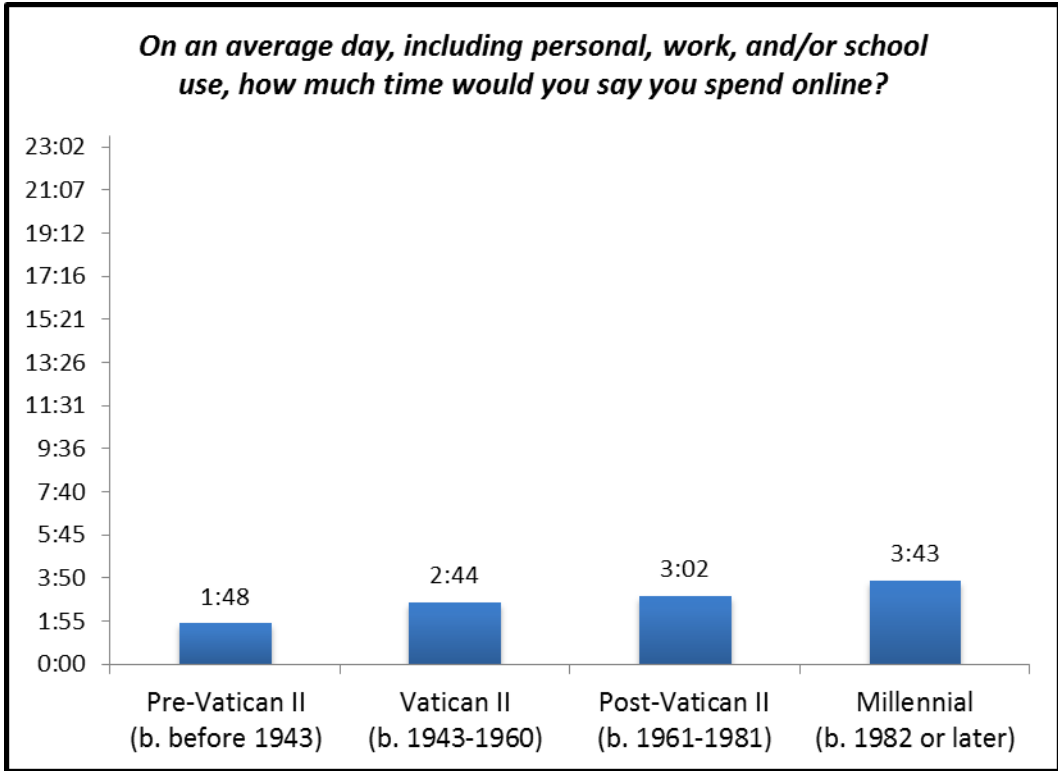
Sub-group Differences

There are no statistical differences according to gender in daily time spent online.

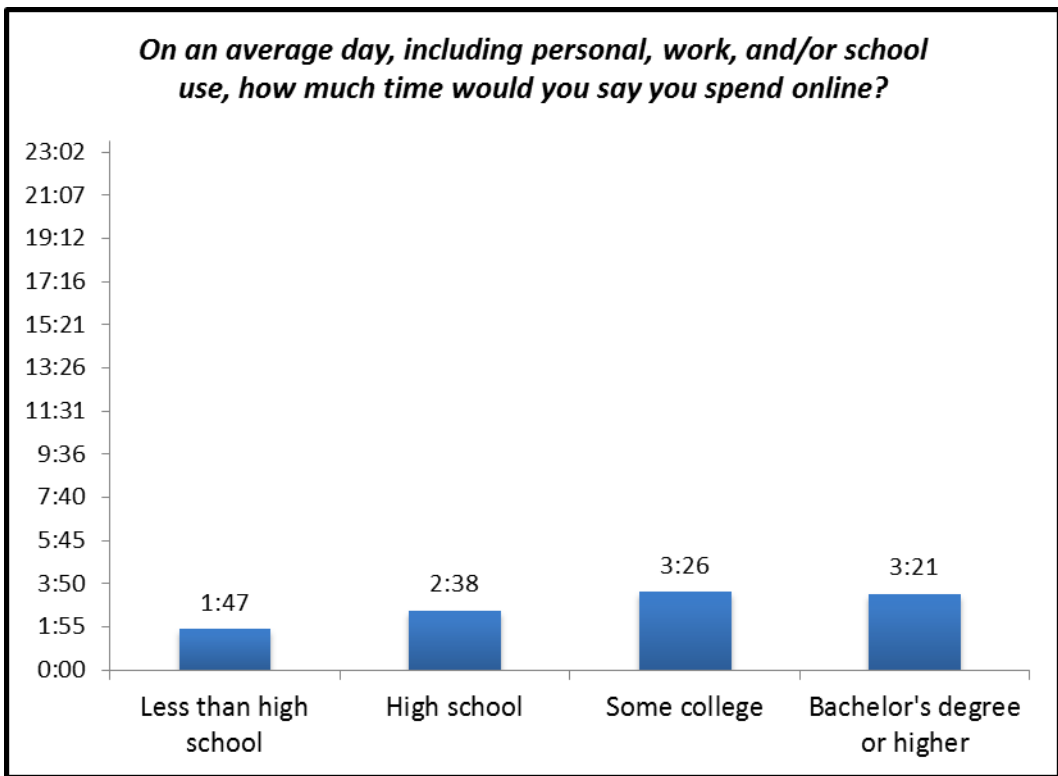
There are differences by ethnicity. Hispanic Catholics spend, on average, 2 hours and 33 minutes per day online, compared to 3 hours and 3 minutes spent online by non-Hispanic white respondents.

Catholic Mass attenders are online for a bit less time per day than Catholics overall. This is in part a function of older Catholics being more likely to attend Mass weekly and also being less likely to spend time online. The average daily time spent online for weekly Mass attenders is 2 hours and 33 minutes. By comparison, those attending less often spend about 3 hours or more online per day, on average.

As shown in the figure on the next page, time spent online daily is greatest among the youngest generation of Catholics. Millennials, on average, spend just under 4 hours a day online. By comparison, Pre-Vatican II Catholics spend just under 2 hours per day on the internet.

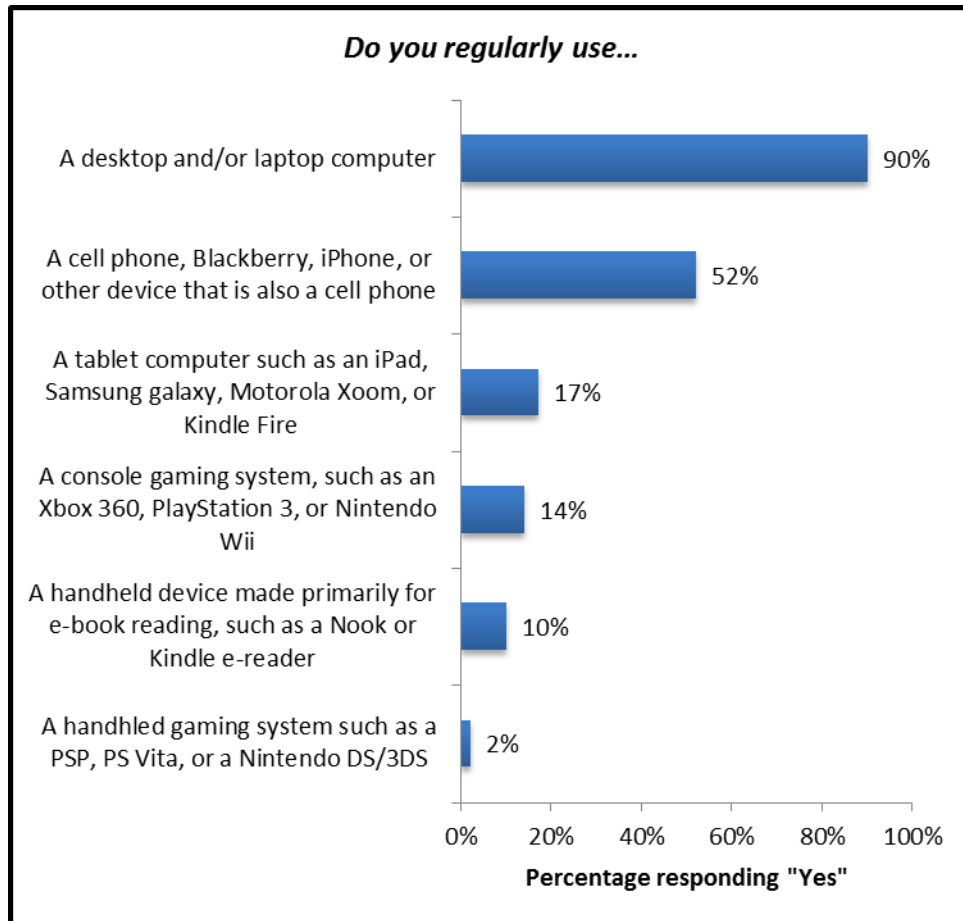


Daily internet use increases with education, those who have attended college spend more than 3 hours a day online, on average.



Devices Regularly Used

Nine in ten respondents report regular use of a desktop or laptop computer.²⁸ More than half (52 percent) regularly use a cell phone or smartphone.²⁹ Seventeen percent regularly use a tablet computer and 14 percent regularly use a console gaming system. One in ten regularly use a handheld e-reader and 2 percent use a handheld gaming system.



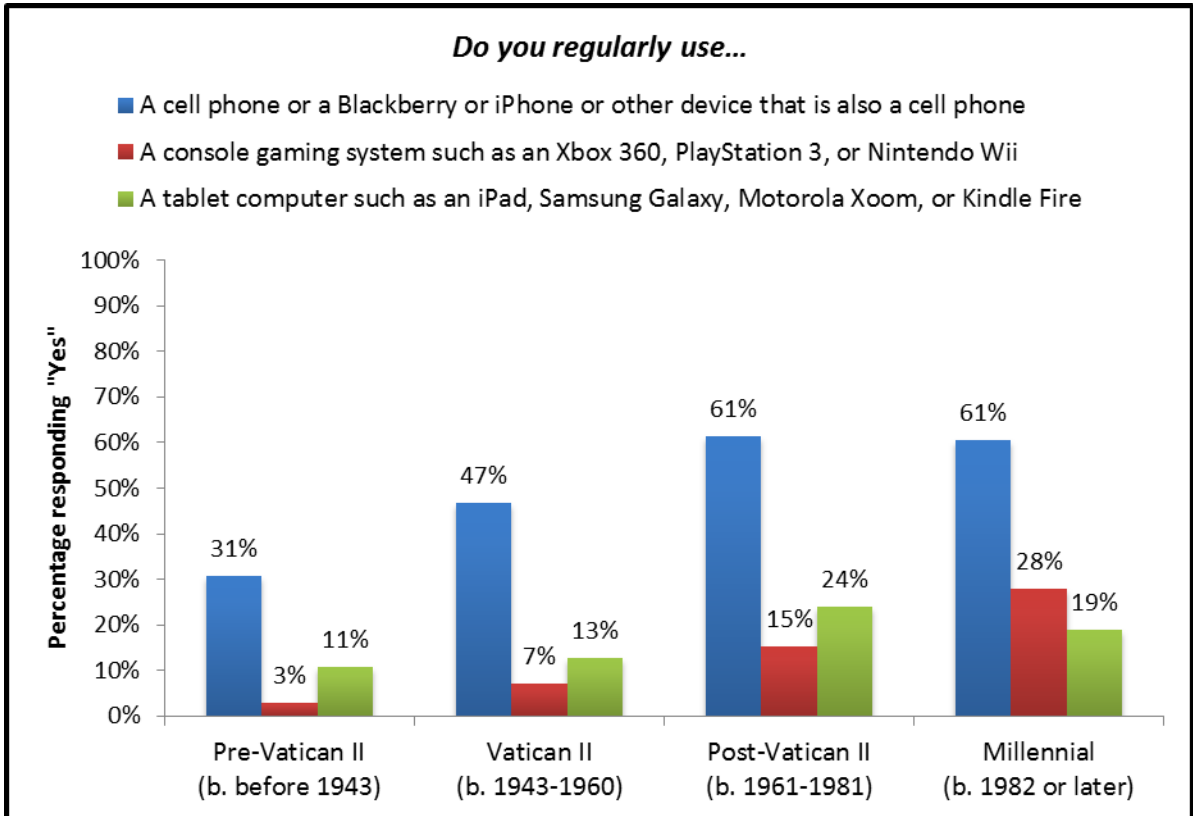
Sub-group Differences

The biggest sub-group differences for regular use of these devices are generational. As shown in the figure on the next page, regular use of cell phones, console gaming systems, and tablet computers is highest among Post-Vatican II and Millennial generation Catholics. These differences represent the generational digital divide. Those

²⁸ Note this question measures *regular use* of a device, not ownership of a device. Thus, someone may own any of these devices but not regularly use them or utilize these primarily to access content online.

²⁹ More than eight in ten U.S. adults *have* a cell phone. Yet, not all may consider their use of these as “regular.” It is also possible that respondents thought the questions specifically referred to smart phone use (46 percent of U.S. adults currently report *having* these) or to devices that are used for purposes other than simply making phone calls, given the other items listed in the question. Certainly, more than 52 percent of Catholic adults *have* a cell phone. This question likely best measures smart phone use—those who have data plans and can access content online rather than simply make calls or use standard texting.

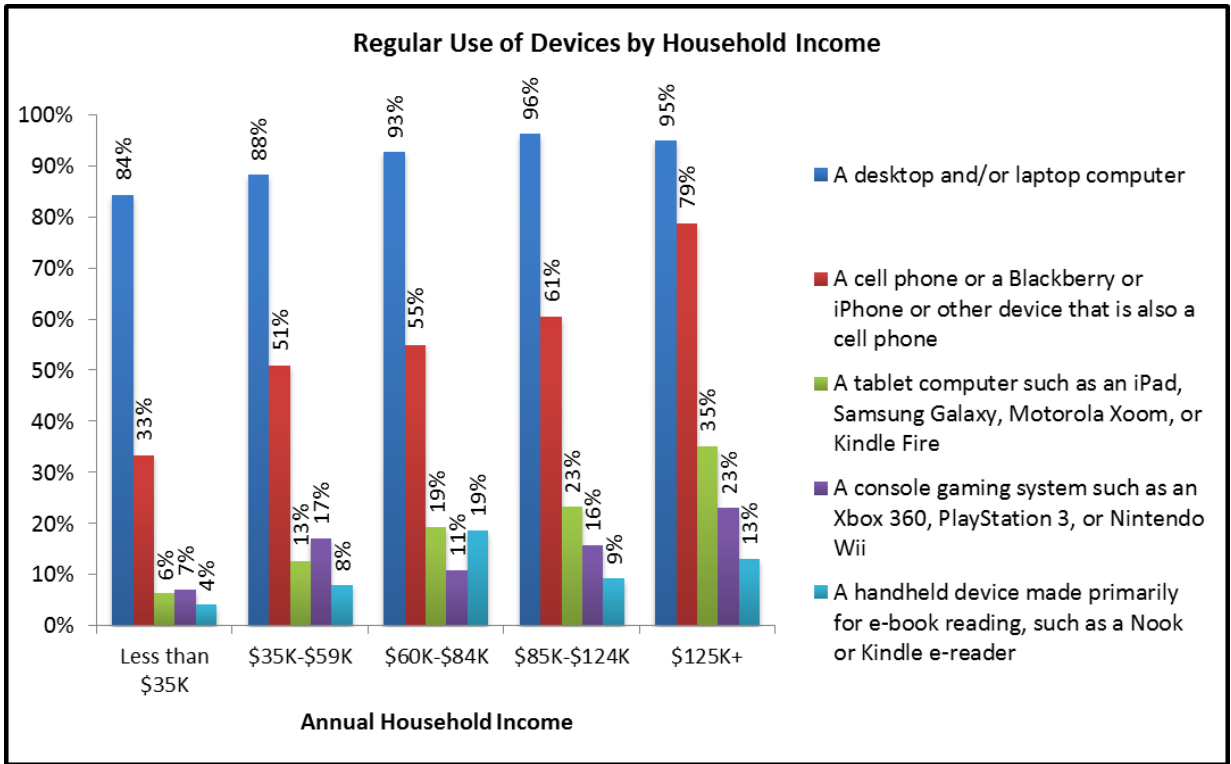
born 1961 or later came of age during a period when computers, gaming systems, and cell phones entered the market.



There are also sub-group differences related to education. Respondents who attended at least some college are more likely than those who have a high school diploma or less to regularly use: a cell phone (65 percent compared to 38 percent), a tablet computer (25 percent compared to 9 percent), or a console gaming system (17 percent compared to 10 percent).

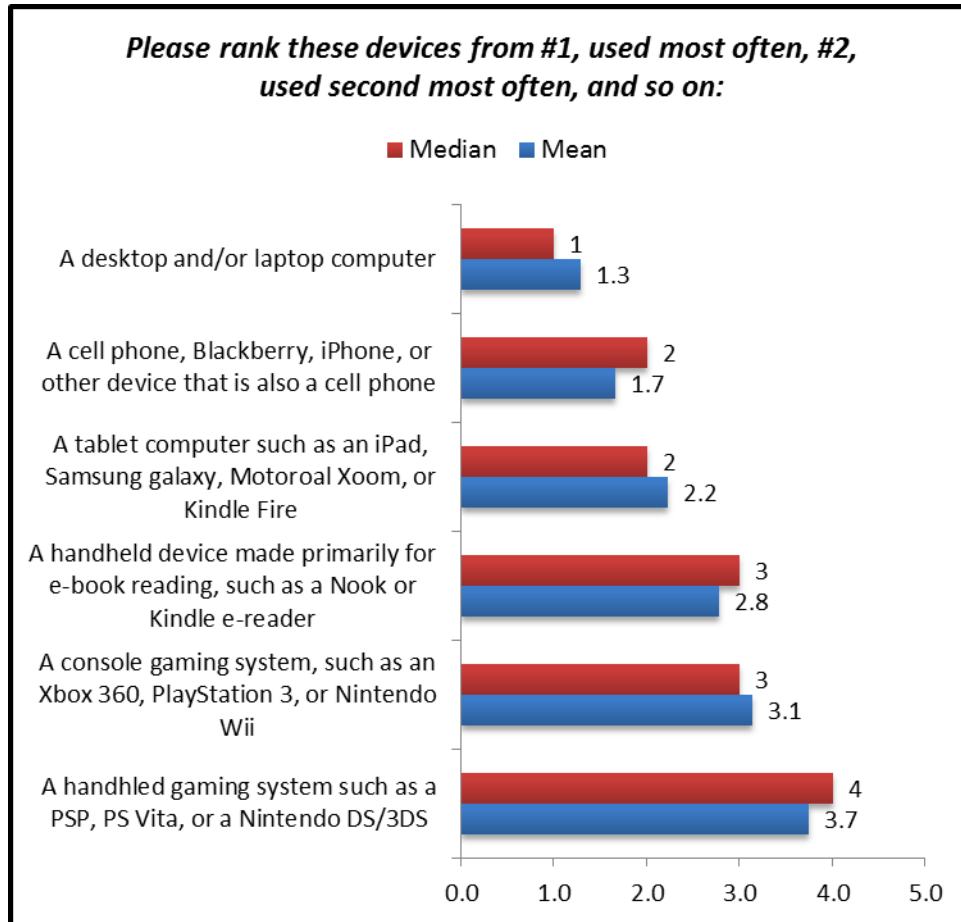
Hispanic Catholics are *less* likely than non-Hispanic white Catholics to regularly use a cell phone (44 percent compared to 56 percent).

As the figure on the next page shows, there are some differences in use of devices by annual household income. Generally, those living in households with more income are more likely to use devices. Use of desktop or laptop computers is widespread among all income groups. However, cell phone and tablet use increases along with household income. Console gaming systems and e-readers are less affected by household income. This may be due to the lower cost of these devices, on average, and their use by many younger Catholics.



Ranking of Devices Used Most Often

Respondents were asked to rank devices by how often they use them.³⁰ The most frequently used devices are a desktop and/or laptop computer (76 percent of those using this device ranking it #1), a cell phone (42 percent of those using this device ranking it #1), and a tablet computer (23 percent of those using this device ranking it #1).



Sub-group Differences

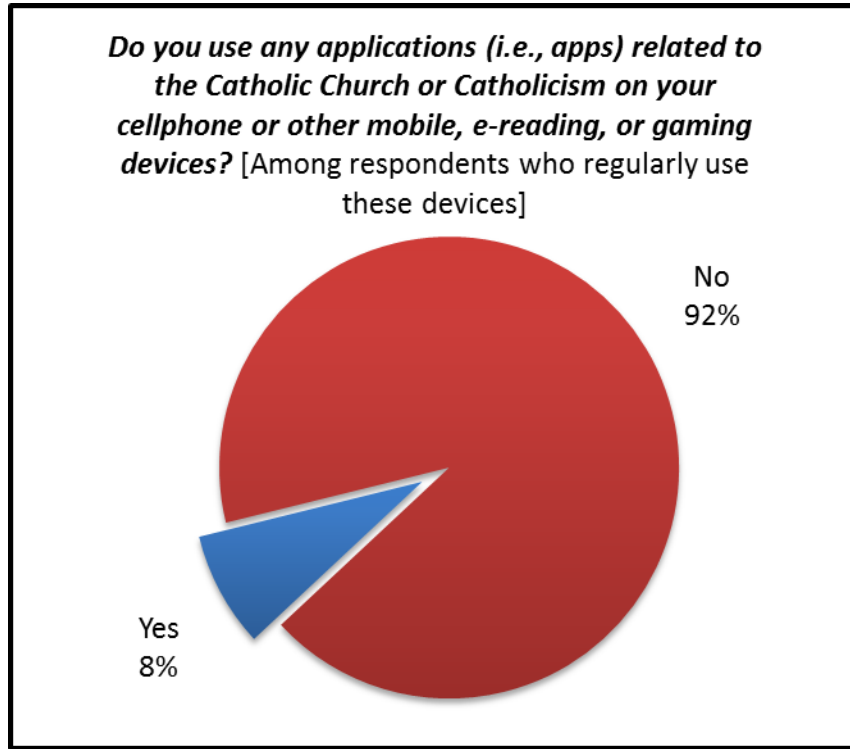
The only sub-group difference of note is that Millennials give a relatively high ranking for frequency of use for console gaming systems (averaging 2.8, ahead of their rankings for tablet computers, e-readers, or handheld gaming systems).

It is important to note that many console gaming systems are not used exclusively for gaming. Most now stream video content and many are using streaming services (e.g., Netflix, Hulu) for content played on their television through their gaming system as a replacement for more expensive cable television programming packages.

³⁰ Respondents only ranked those devices they reported regular use of.

Use of Catholic “Apps”

Eight percent of those who regularly use a cell phone, tablet, e-reader, or gaming device indicate that they use an application related to the Catholic Church or Catholicism on their device(s). This is equivalent to 2.9 million adult Catholics in the United States.³¹



Sub-group Differences

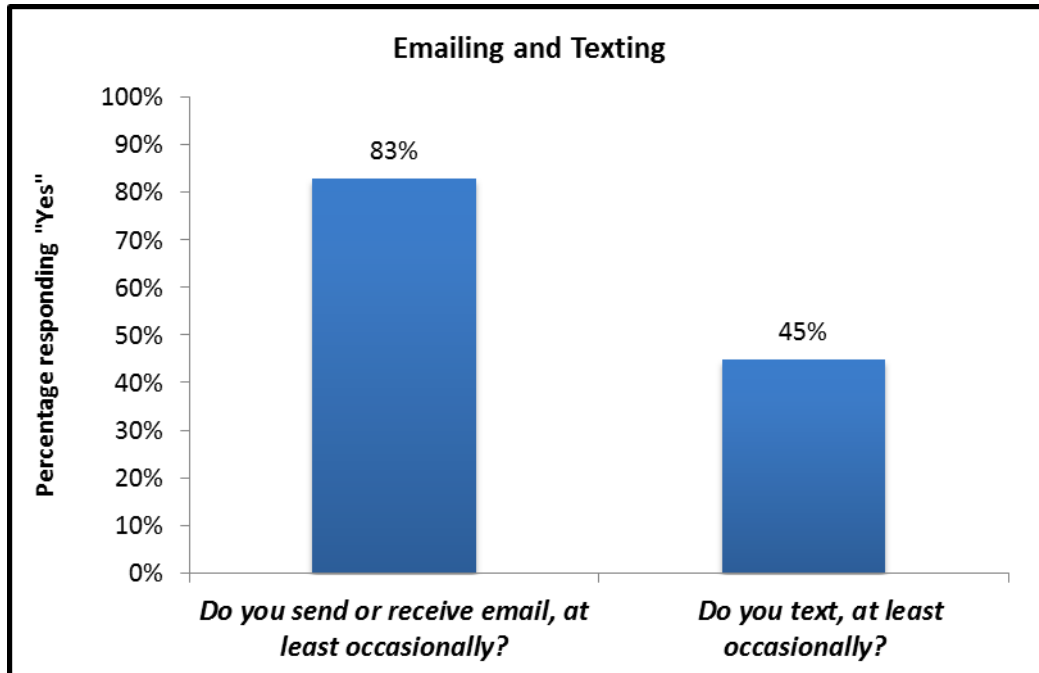
Those who have these devices and attend Mass at least once a month are more likely than those attending Mass less often to say they use an app related to Catholicism or the Catholic Church. Eighteen percent of these respondents attending Mass weekly use these apps as do 15 percent of those attending less than weekly, but at least once a month. By comparison, fewer than 2 percent of those attending less often who have these devices use a Catholic app.

There are no statistically significant differences by generation or by the particular compatible devices respondents regularly use.

³¹ This percentage applies only to those who use a device that has apps. The population estimate takes into account the size of this sub-group.

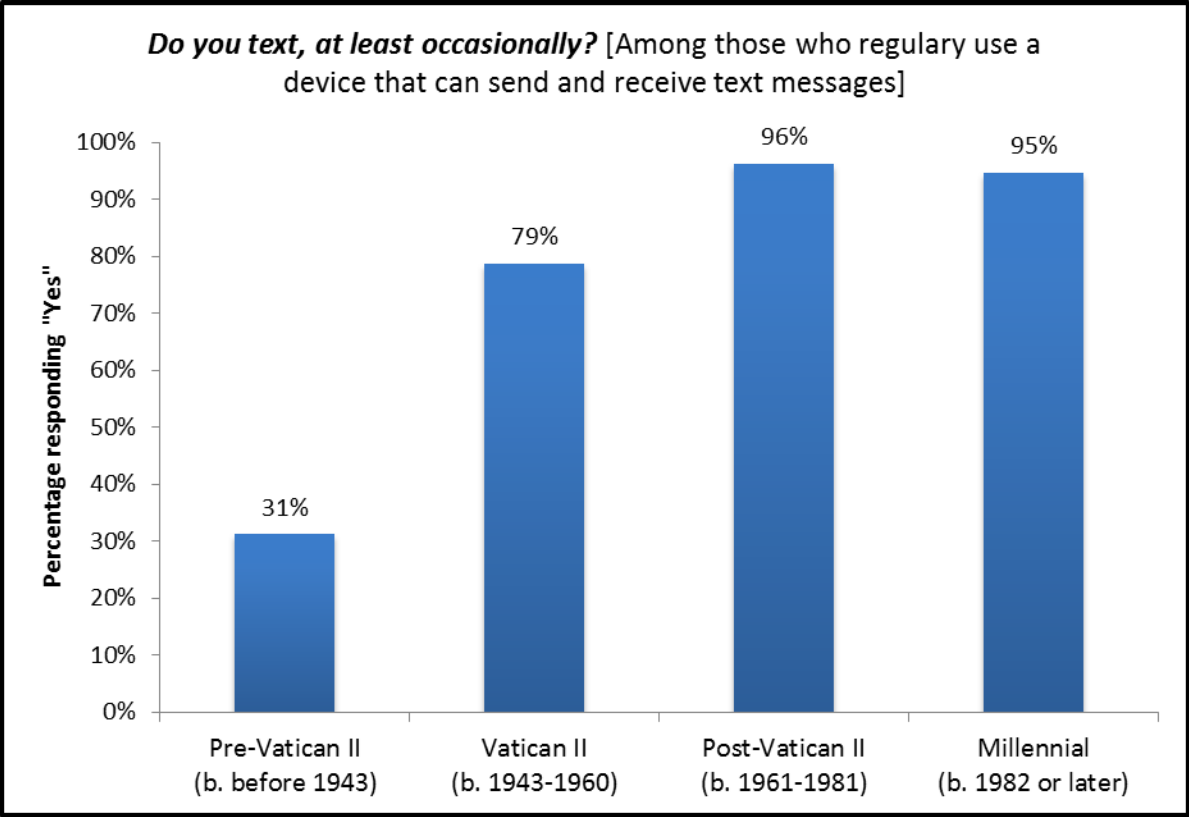
Emailing and Texting

More than eight in ten Catholics (83 percent) send email at least occasionally (87 percent of those who regularly use an email capable device). Less than half (45 percent) text occasionally (86 percent of those who regularly use device capable of sending and receiving text messages).



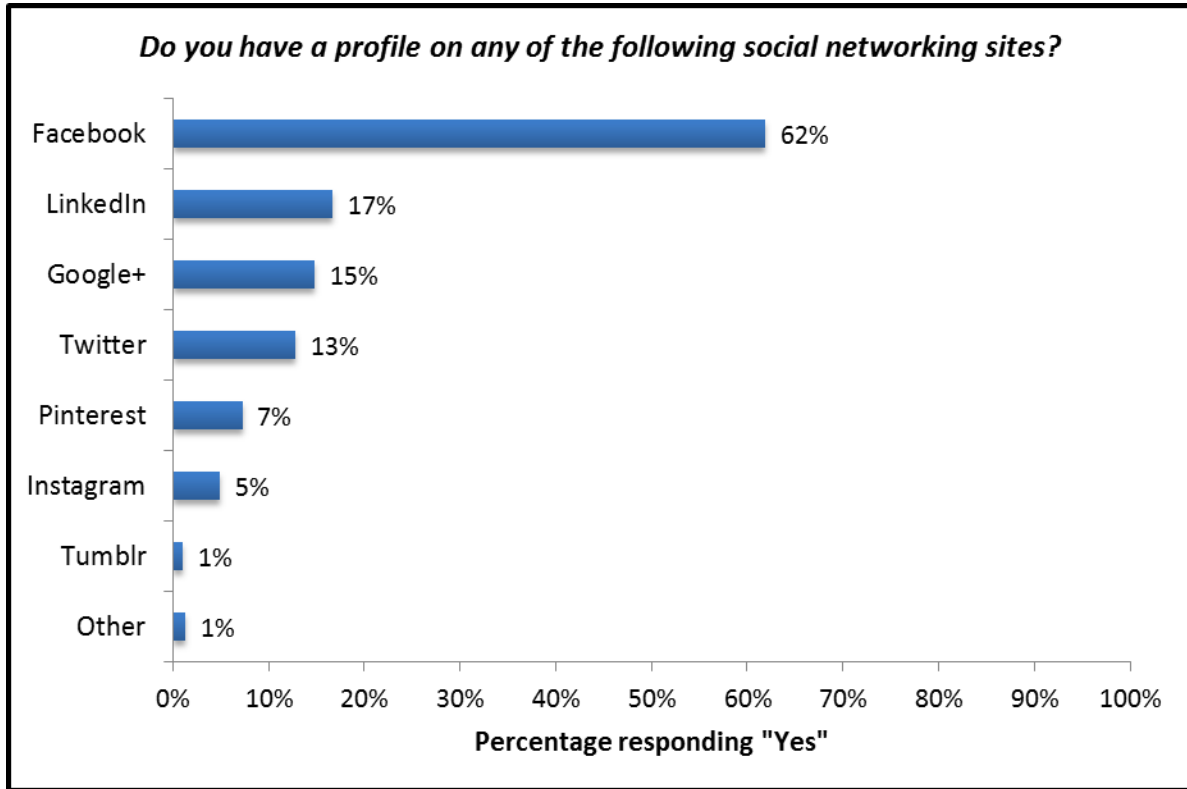
Sub-group Differences

As shown in the figure on the next page, even among those who regularly use a device that can send and receive text messages there are clear generational differences in the use of text message features. More than nine in ten of those ages 51 and younger who regularly use such devices at least occasionally send a text message on these. Older Catholics who have these devices are less likely to do so.



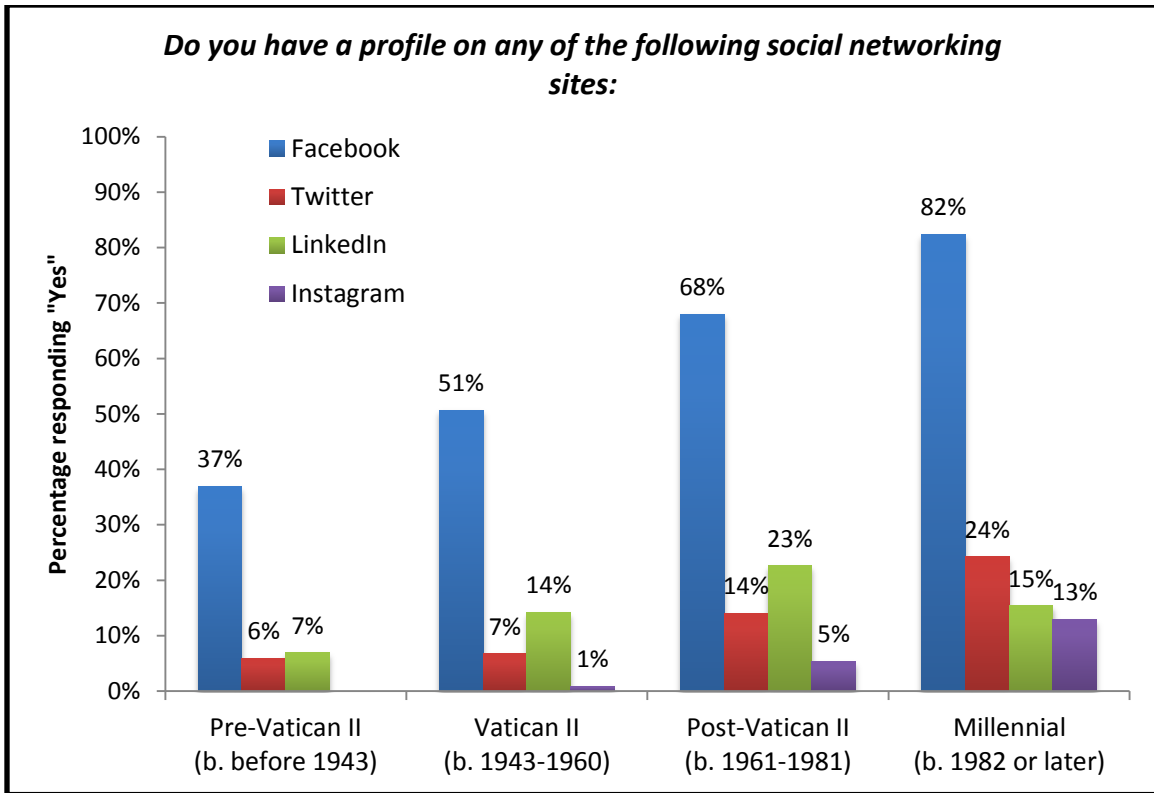
Use of Online Social Networks

More than six in ten adult Catholics, representing an estimated 36.2 million U.S. adults, have a profile on Facebook (62 percent). About one in six has a LinkedIn profile (17 percent). Fifteen percent have profiles on Google+ and 13 percent on Twitter. Fewer than one in ten has a profile on Pinterest (7 percent), Instagram (5 percent), or Tumblr (1 percent). One percent reports that they have a social network profile on some other site (e.g., Blogspot, Yahoo, YouTube, and dating sites). A third of adult Catholics (33 percent) do not have a profile on a social networking site.



Sub-group Differences

As shown in the figure on the next page, Millennials and Post-Vatican II Generation Catholics are more likely than older Catholics to have social network accounts.

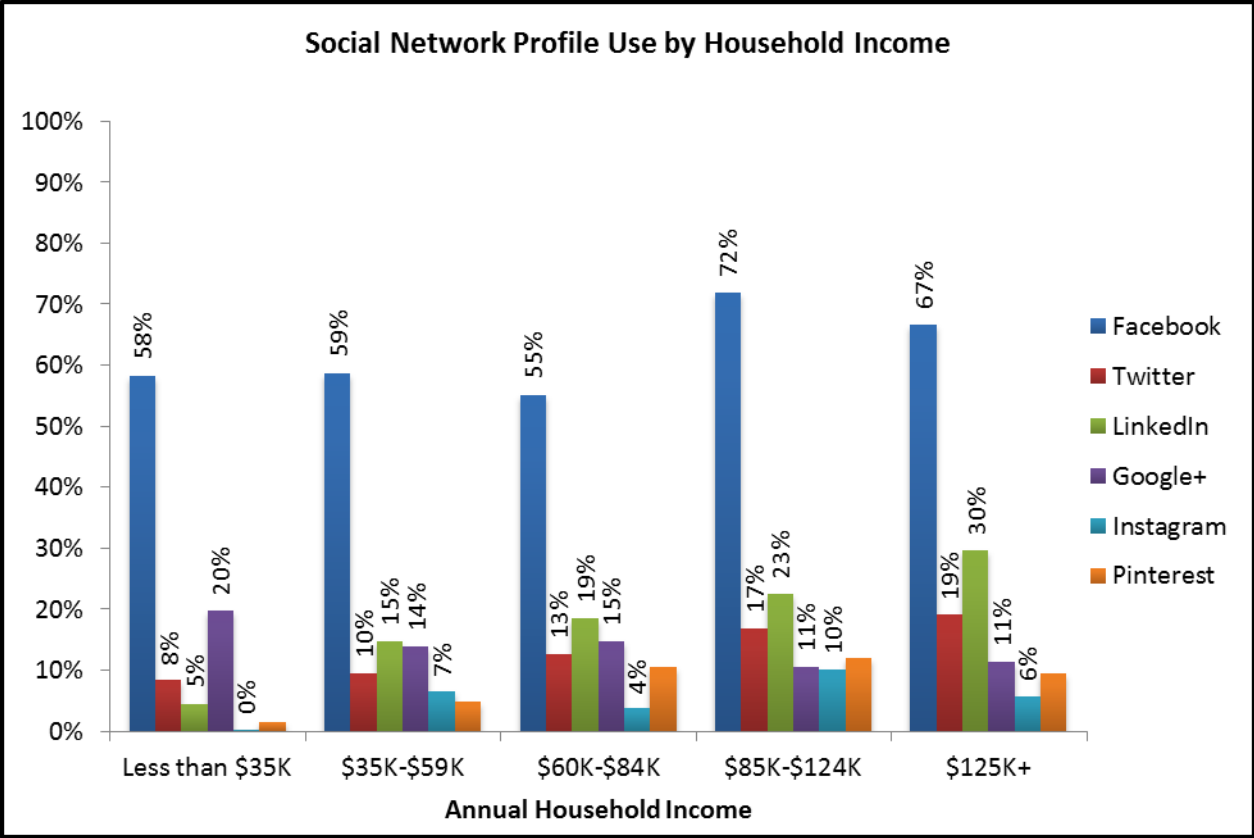


There are no statistically significant differences by frequency of Mass attendance.

Catholics with some college or a degree are more likely than those without this to have social network profiles on Facebook (67 percent compared to 55 percent) and LinkedIn (27 percent and 4 percent).

Non-Hispanic white respondents are more likely than Hispanic/Latino(a) respondents to have a LinkedIn profile (21 percent and 7 percent).

As shown in the figure on the next page, there are also some differences in by household income. Generally, those living in higher income households are more likely to have social network profiles. There is one exception with Google+. Catholics in households earning less than \$35,000 per year are more likely than those earning more to indicate that they have a Google+ profile.

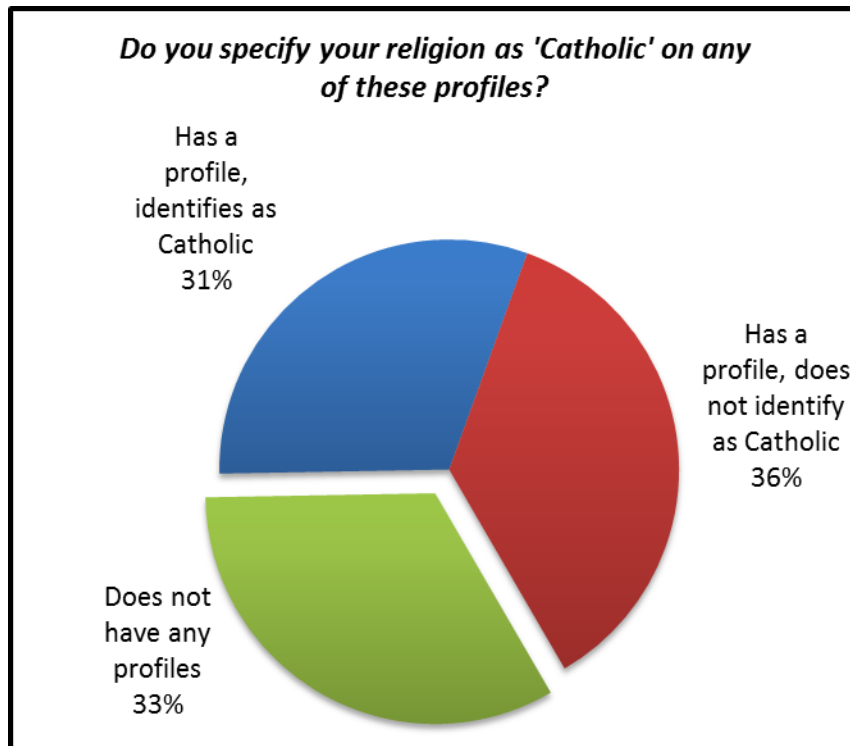


Specifying Religion as Catholic on Social Networks

Respondents who have at least one social networking profile were asked if they specify their religion as Catholic on any of these.

As shown in the figure below, 31 percent of adult Catholics have a social network profile on which they identify themselves as Catholic. This is equivalent to 18 million people. In CARA's 2011 survey, 26 percent of respondents indicated this.³²

More Catholics, 36 percent, have social network profiles but do *not* identify themselves as Catholic on these.



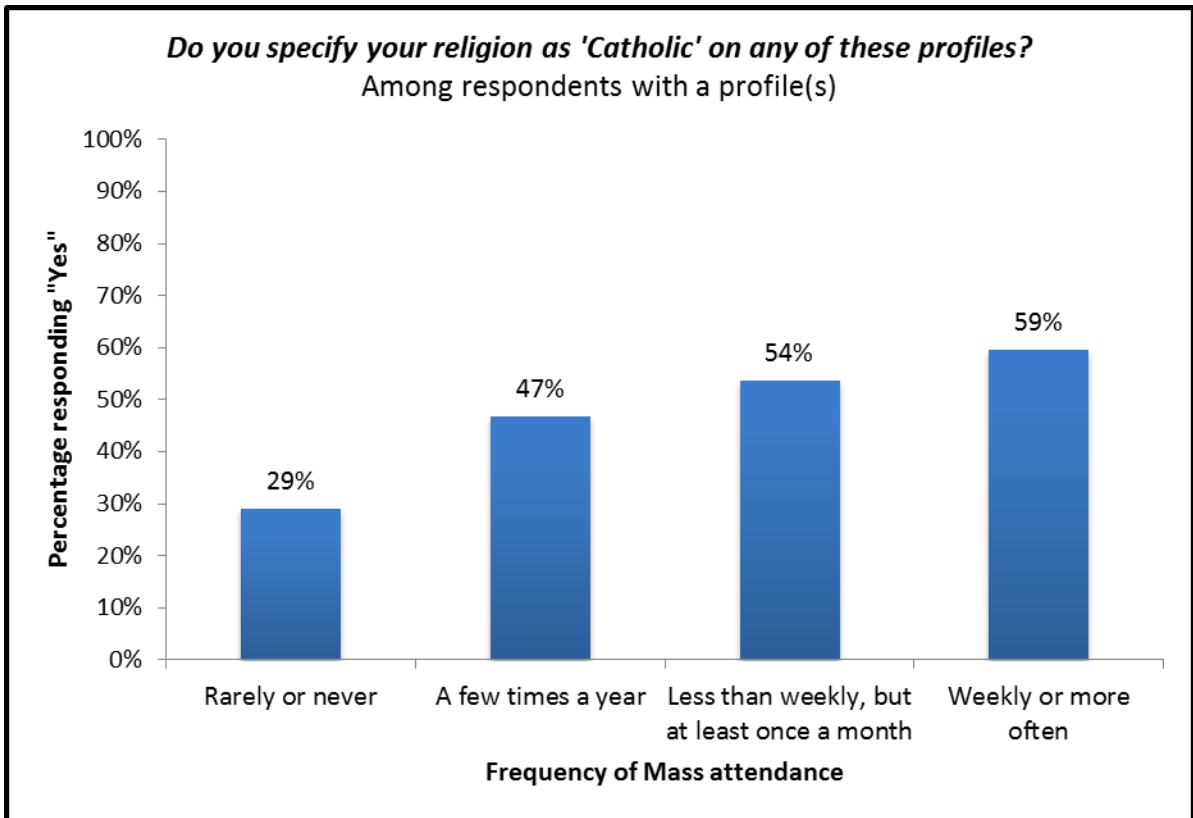
Forty-seven percent of Facebook users say they identify their religion on at least one of their social network profiles.³³ Forty-nine percent of LinkedIn users respond similarly, as do 55 percent of Twitter users and 60 percent of Google+ users.

Sub-group Differences

As the figure on the next page shows, the more frequently respondents attend Mass, the more likely they are to specify their religion on a social network. Majorities of Catholics with profiles who attend Mass at least once a month specify that they are Catholic on at least one of their social network profiles.

³² The question structure in 2011 was slightly different just asking respondents whether they had a social network profile. In 2012, respondents were presented with specific social networks and asked if they had accounts on each.

³³ They may be doing so on a site other than Facebook.



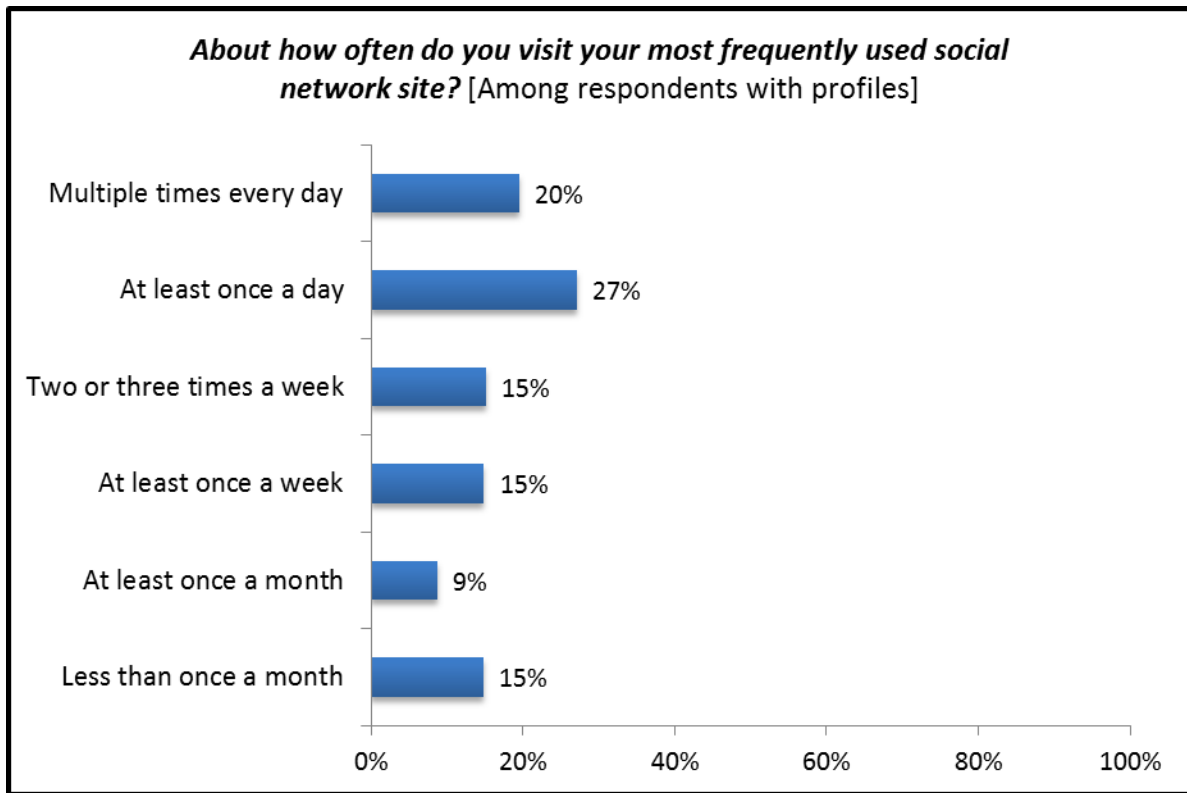
Hispanic/Latino(a) respondents are more likely than non-Hispanic white respondents to indicate that they specify their religion on social network sites as Catholic (57 percent compared to 42 percent). Respondents who took the survey in Spanish are even more likely than those who speak took the survey in English to report this (63 percent compared to 43 percent).

Millennials are more likely than older Catholics to identify themselves as Catholic on a social network site (57 percent compared to 42 percent).

Frequency of Visiting and Sharing

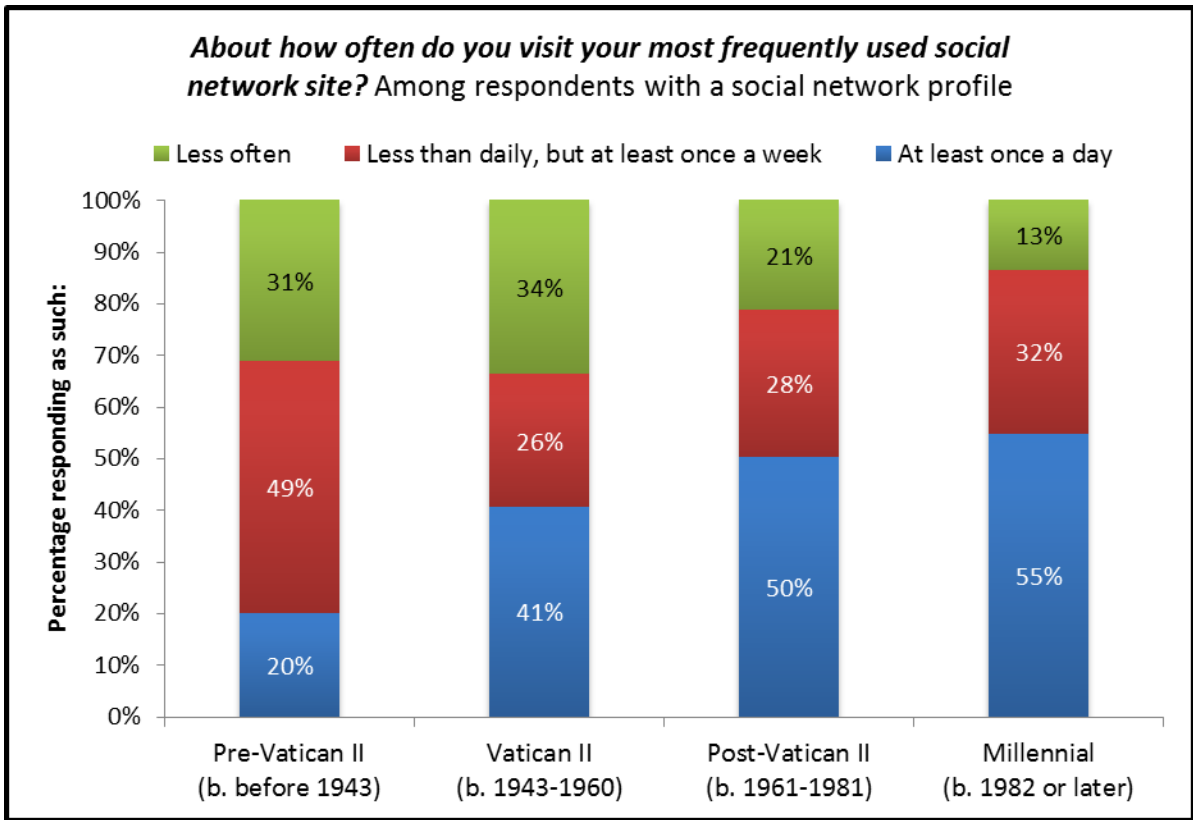
Respondents with social networking site profiles were asked how frequently they visit the sites they use. As shown in the figure on the next page, 47 percent indicate that they visit at least daily (20 percent visit multiple times daily). Thirty percent do not visit daily but indicate they visit at least once a week.

Users of Tumblr (89 percent), Instagram (60 percent), Pinterest (43 percent), and Twitter (41 percent) are most likely to indicate visiting their profile multiple times daily. Only 21 percent of Facebook users and 24 percent of LinkedIn users indicate multiple daily visits.



Sub-group Differences

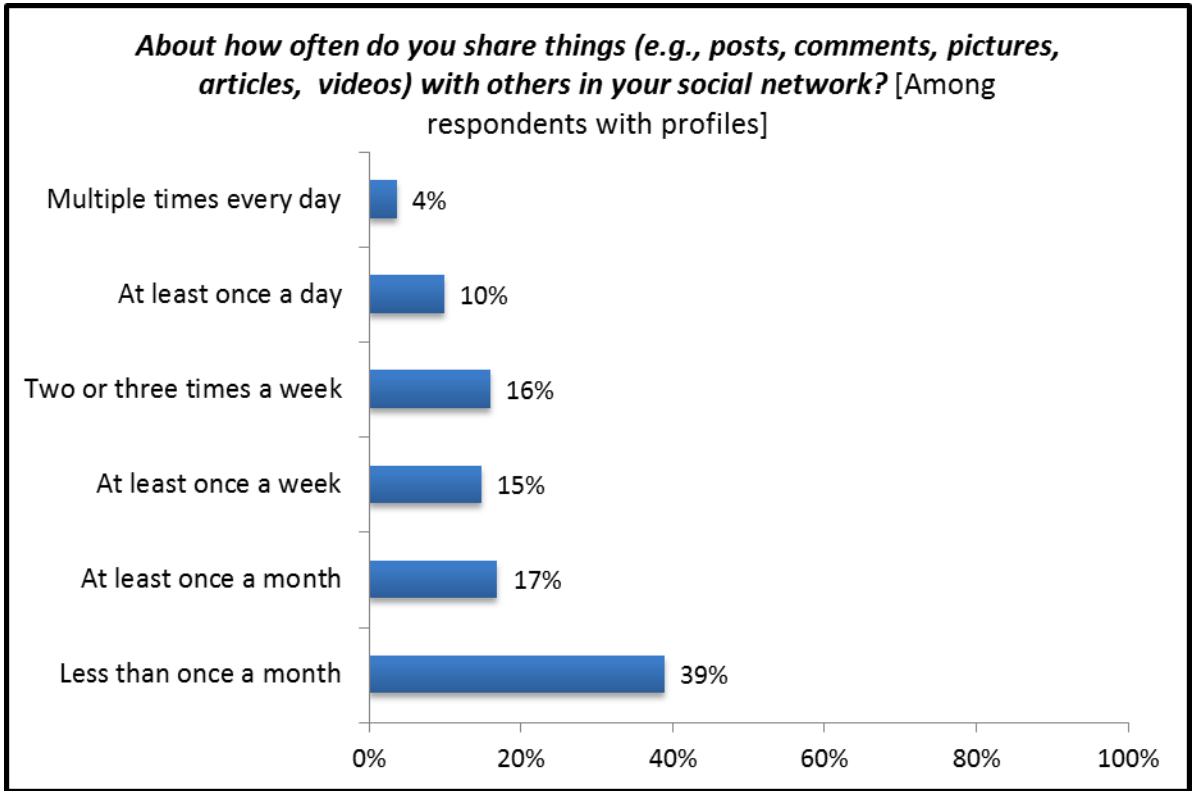
As shown in the figure on the next page, among those with at least one social network profile, Millennials are most likely to say they visit a profile at least once a day (55 percent). Half of Pre-Vatican II Generation Catholics (49 percent) with at least one social network profile indicates they visit a profile less than weekly, but at least once a month.



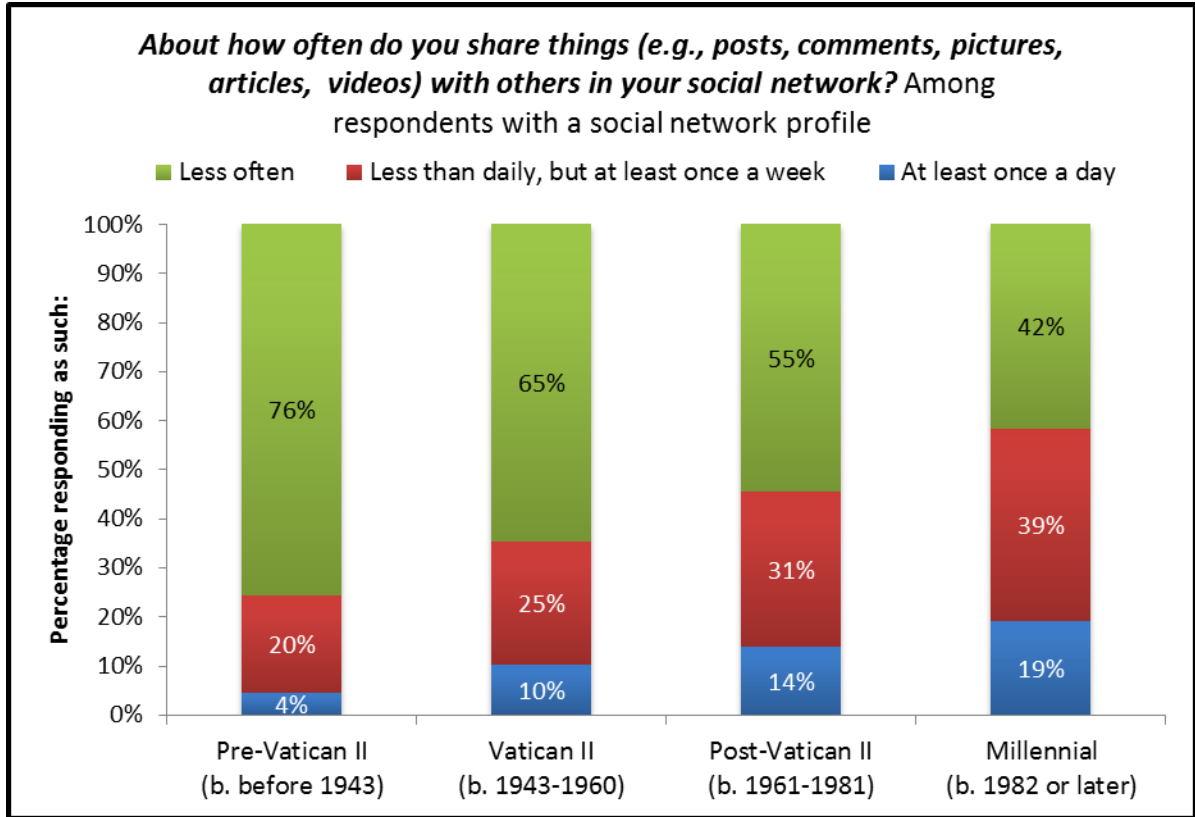
Weekly Mass attenders with profiles are less likely than those who attend Mass less frequently to report that they visit their profile weekly (36 percent compared to 50 percent).

Among those with at least once social network profile, females are more likely than males to say they visit this multiple times per day (27 percent compared to 12 percent).

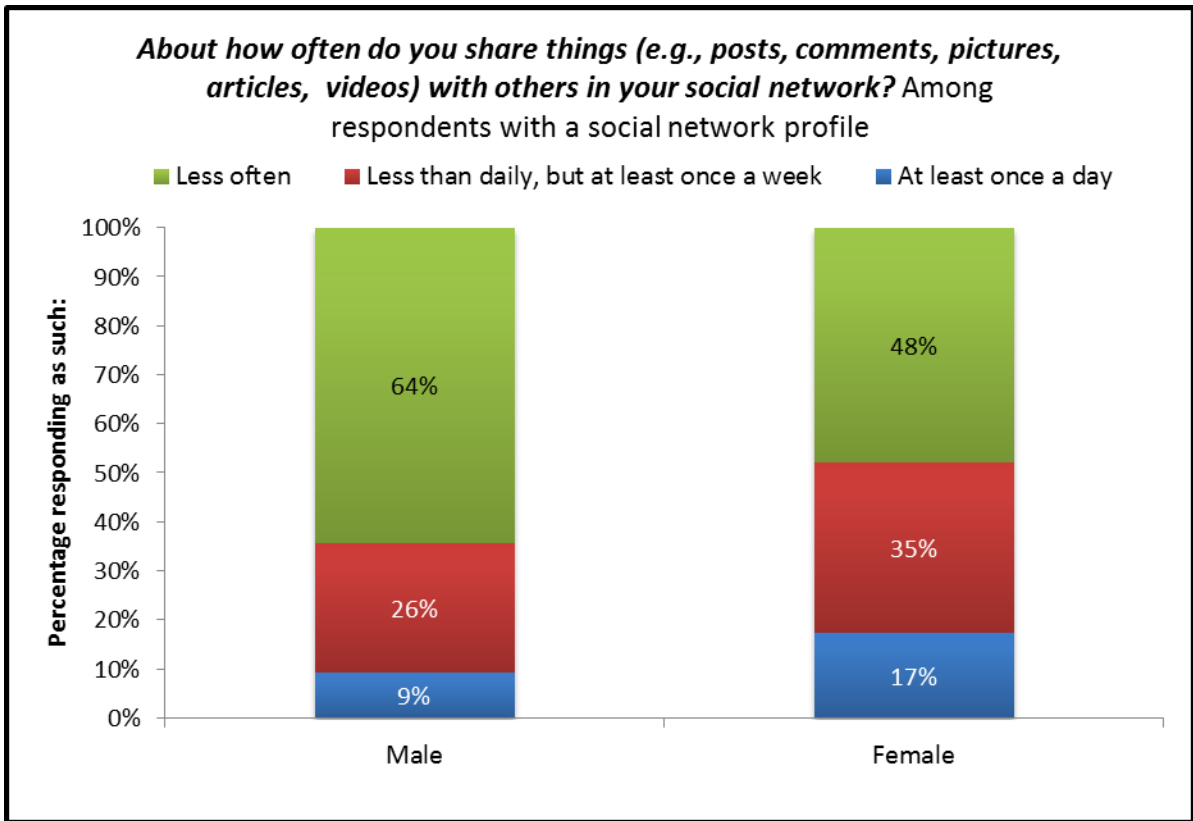
As shown in the figure below, only 14 percent of social network users share things with others at least daily.



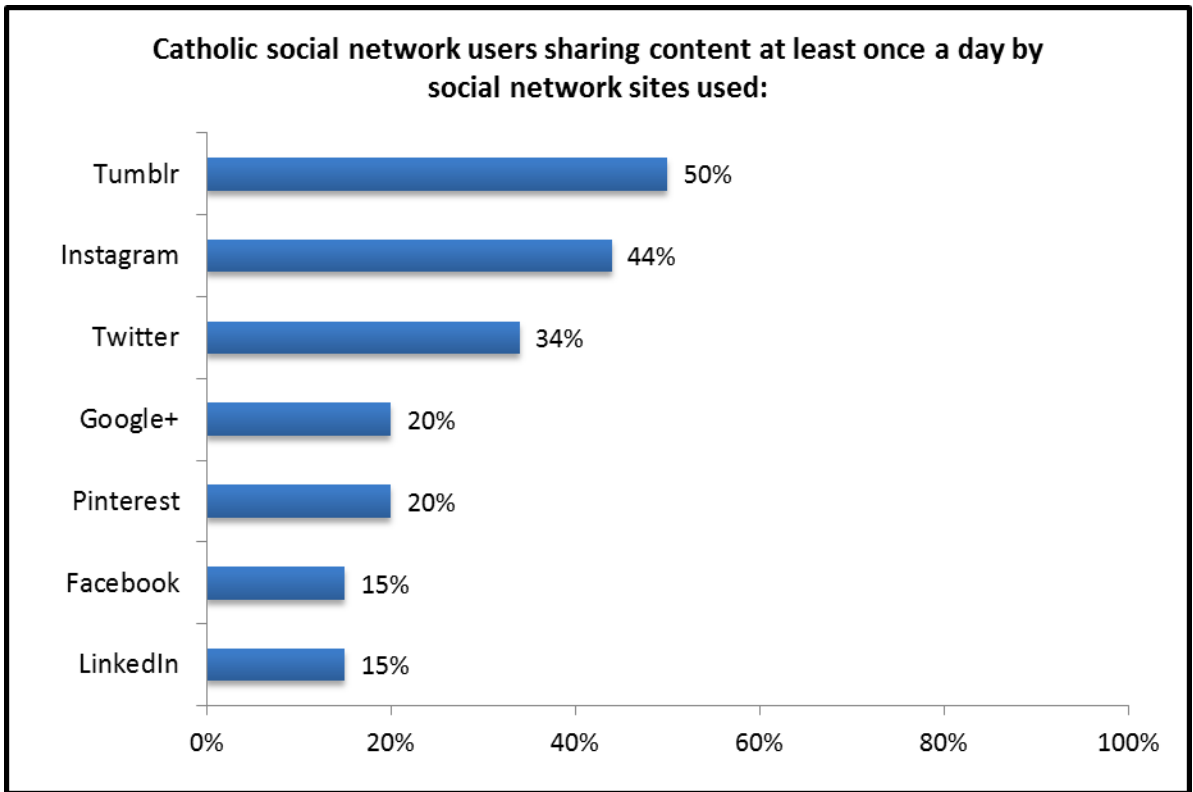
A majority of Millennials (58 percent) share content at least once a week.



Among those with at least once social network profile, females are slightly more likely than males to say they share content at least once a day (17 percent compared to 9 percent).

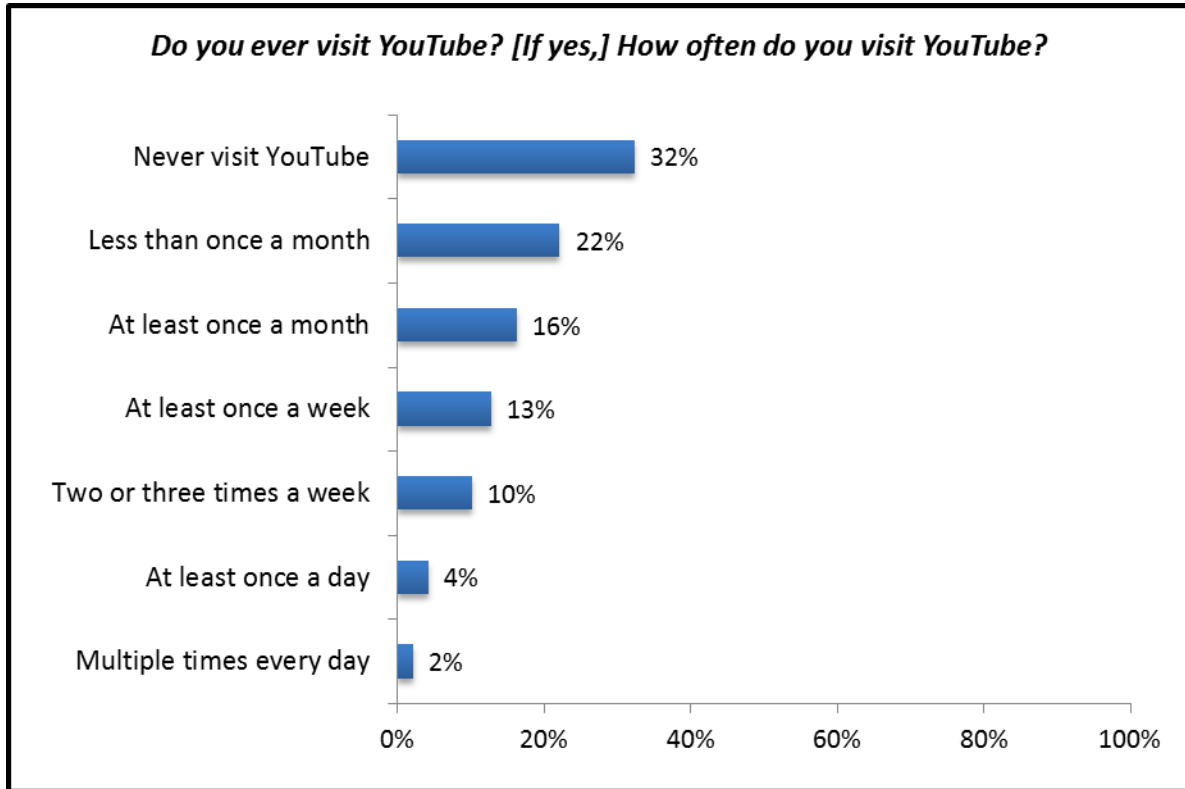


Users of Tumblr, Instagram, and Twitter are the most likely to say they share things daily on the social network sites they use. Respondents who use Facebook or LinkedIn are less likely to indicate that they share content daily.



Use of YouTube

Two-thirds of adult Catholics (68 percent) indicate that they visit YouTube. Six percent of adult Catholics visit this site at least once daily.³⁴ About a fifth (22 percent) visit less than once a month and nearly four in ten (39 percent) visit monthly or weekly.

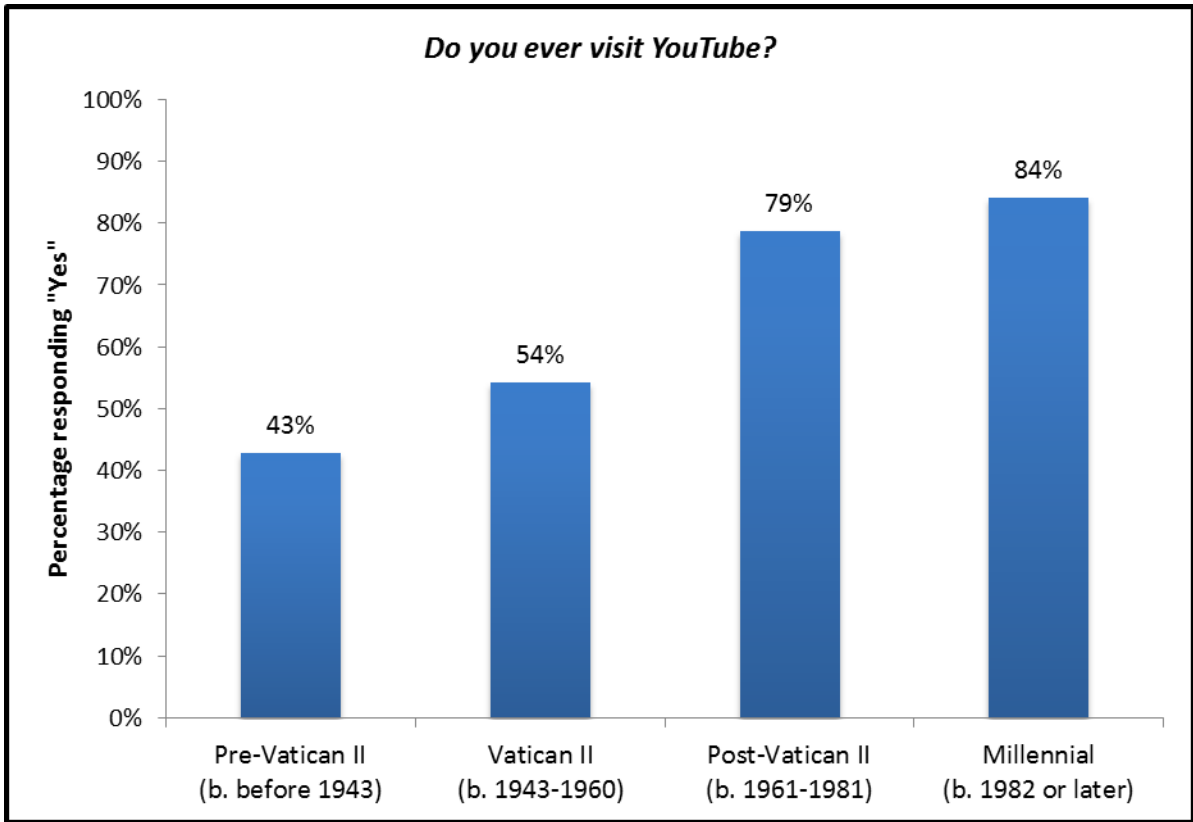


Twelve percent of those who visit YouTube have posted a video on the sharing site (representing 8 percent of adult Catholics overall or about 4.7 million individuals).

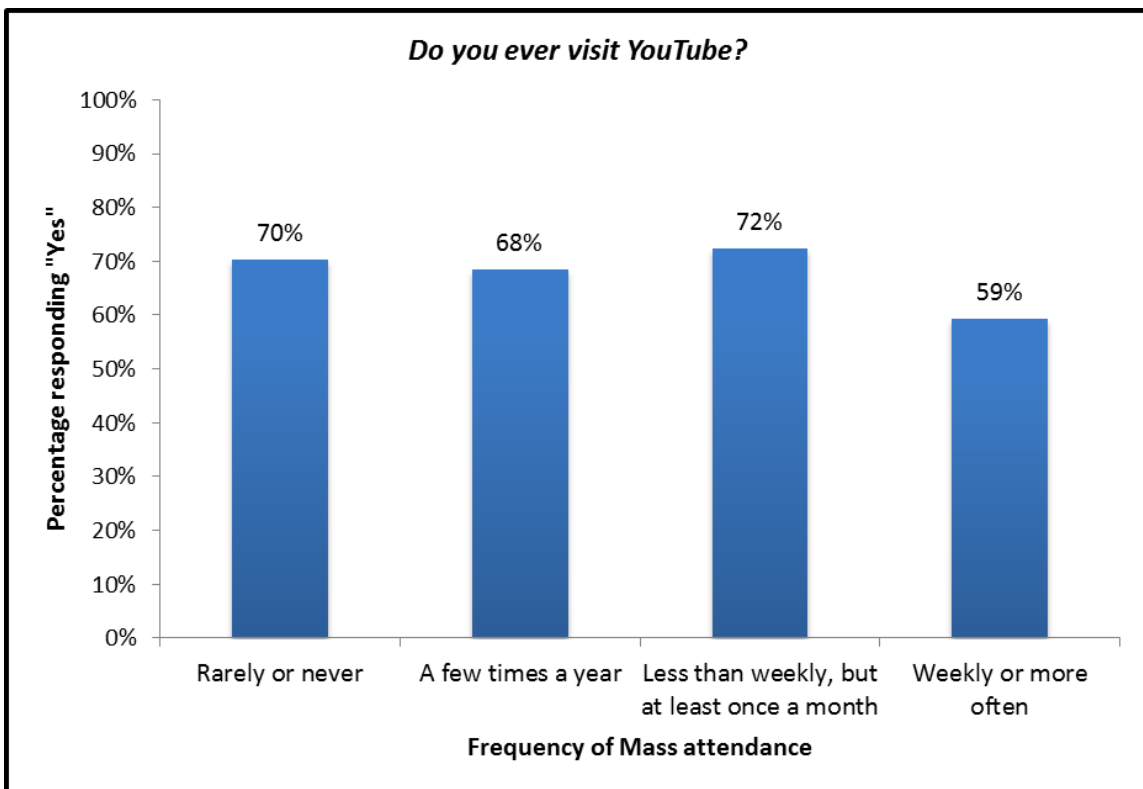
Sub-group Differences

As the figure on the next page shows there are strong generational differences regarding use of YouTube with 84 percent of Millennials indicating they visit this site compared to 43 percent of Pre-Vatican II Generation Catholics. At the same time, the fact that more than four in ten Pre-Vatican II Catholics indicate use of this site is still quite remarkable and represents the huge popularity of YouTube (as of October 2012, more U.S. web users visit YouTube than Facebook as it ranks only behind Google in traffic).

³⁴ Traffic to YouTube can vary with the news cycle. Pew estimated in 2011 that 28 percent of U.S. adult internet users visit YouTube daily (http://www.journalism.org/analysis_report/youtube_news). However, this is not comparable to the figure above as this survey was done with a representative survey of the U.S. adult Catholic population—including those who use the internet and those who do not.



Weekly Mass attenders are less likely than others to use YouTube.



Catholics who have attended some college or who have a degree are more likely than others to say they use YouTube (75 percent compared to 59 percent).

Male Catholics are more likely than female Catholics to use YouTube (73 percent compared to 62 percent).

Users of the following websites are also among the most likely to say they use YouTube: Twitter (92 percent), Instagram (82 percent), Tumblr (100 percent), and Pinterest (93 percent).

Respondents who took the survey in Spanish are just as likely to indicate use of YouTube as those who took the survey in English.

Among those who use YouTube, the following sub-groups are most likely to report that they visit the site daily:

- Those with a Tumblr profile (56 percent)
- Those with a an Instagram profile (36 percent)
- Millennials (19 percent)
- Those self-identifying as Hispanic/Latino(a) (16 percent)
- Those who regularly use a console gaming system (16 percent)
- Weekly Mass attenders (13 percent)

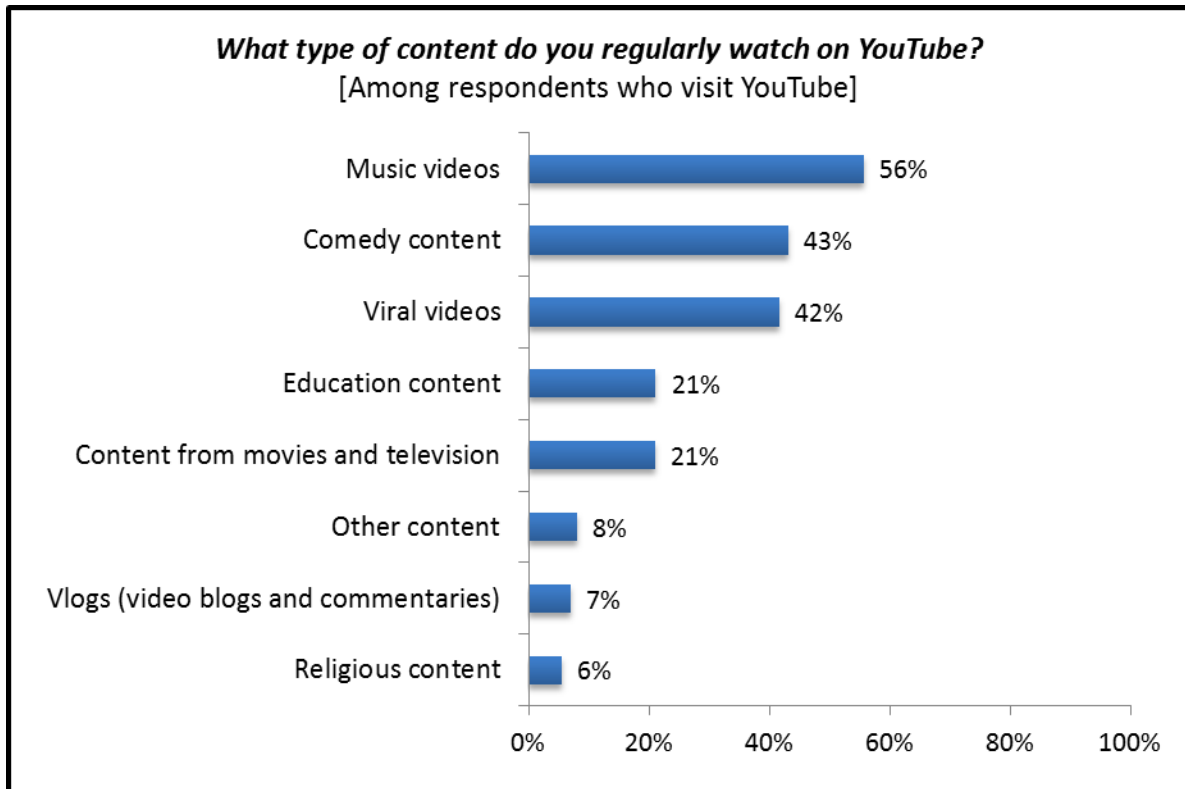
Among those who use YouTube, the following sub-groups are most likely to say they have posted something on YouTube:

- Those with a Tumblr profile (70 percent)
- Those with a an Instagram profile (53 percent)
- Those with a Google+ profile (32 percent)
- Those with a Twitter profile (29 percent)
- Those who regularly use a console gaming system (26 percent)
- Millennials (22 percent)

The results regarding Catholics with Tumblr or Instagram accounts are representative of the growing interconnectedness of social media use and profiles with posted videos.

YouTube Content

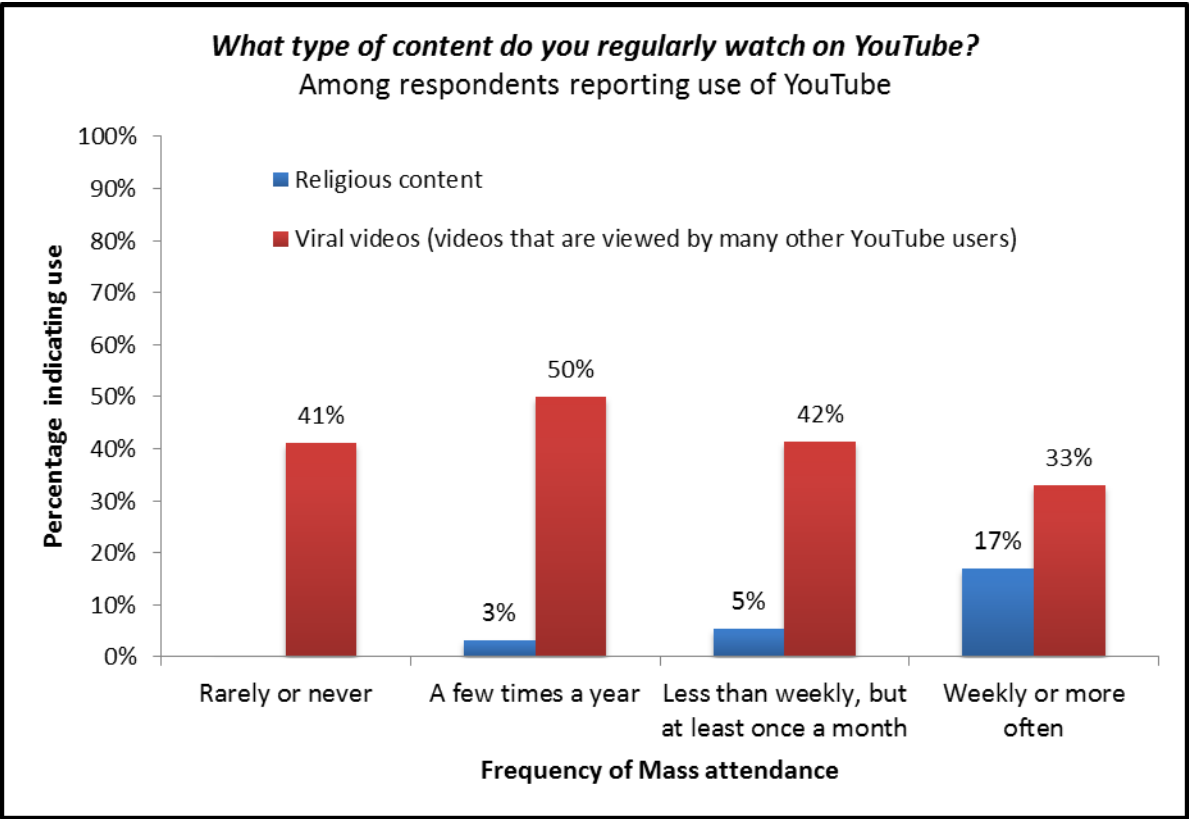
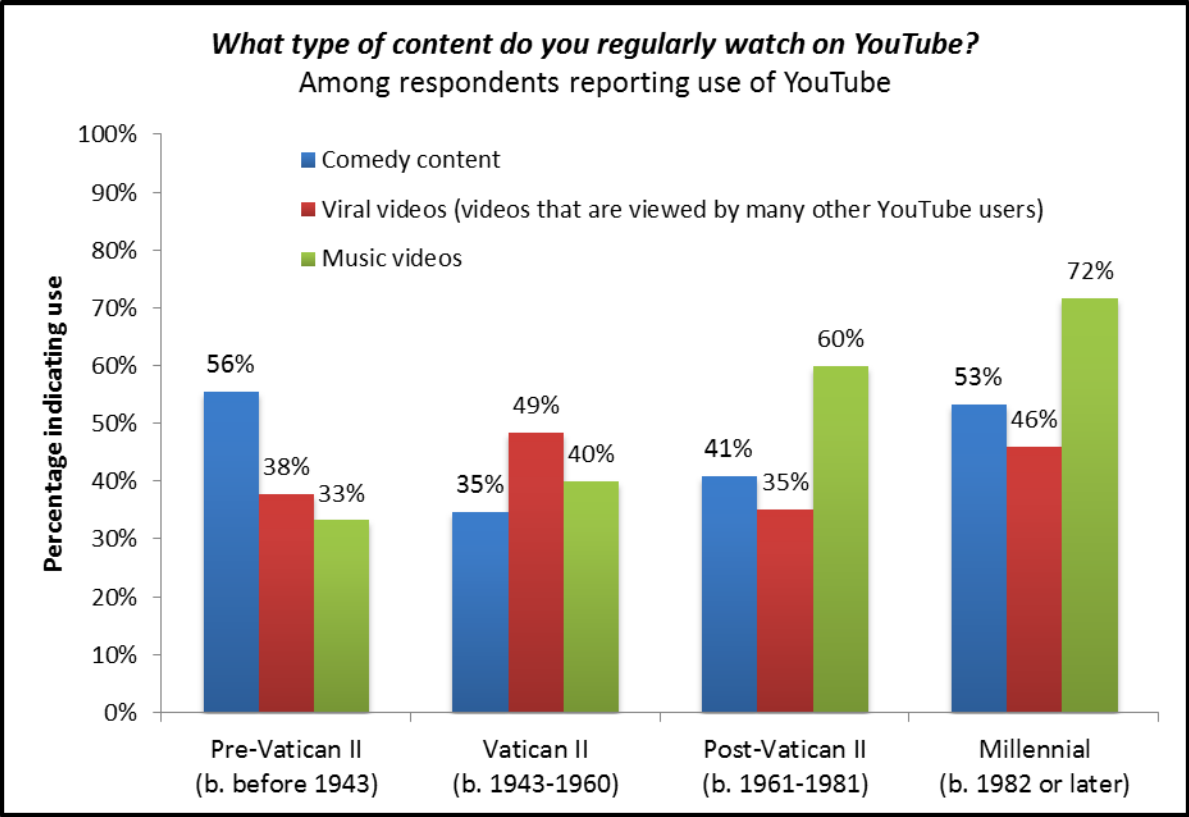
Most adult Catholics visiting YouTube are using this site to watch music videos, comedy content, and viral videos. Use of this site is primarily entertainment. Twenty-one percent say they visit YouTube for education content. One in 20 (6 percent) visit for religious content (representing 4 percent of all Catholic adults or about 2.3 million individuals).



Eight percent of YouTube users note they use the site for content that did not fit the categories listed. These respondents were asked to specify the content they use. Many identified very specific types of content (e.g., cycling videos, funny cat videos, beauty channels, exercise videos, how-to videos, and travel videos).

Sub-group Differences

As the first figure on the next page shows, there is surprisingly broad generational appeal for comedy and viral video content among Catholic YouTube users. However, use of music video content is more heavily concentrated among Post-Vatican II and Millennial Generation Catholics. A second figure shows that weekly Mass attenders are more likely than those attending less often to watch religious content and are less likely to tune into viral videos—although, in the aggregate, even weekly Mass attenders are *more* interested in viral videos than religious content.



Features of Social Network Sites

Respondents were asked how important different features and aspects of the sites they use were to them. Seven in ten (71 percent) say it is “somewhat” or “very much” important to them that they can control who has access to their content (54 percent responding “very much” only). Next most important are staying connected with family (60 percent agreeing at least “somewhat”), staying connected with friends (59 percent), being informed by content (56 percent), reading what others have shared (54 percent), and being entertained by content (54 percent).

How important to you are the following features of social network sites and other content sites like YouTube that you visit?

	"Somewhat" or "Very much" combined	"Very much" only
Controlling who has access to my content	71%	54%
Staying connected with family	60	37
Staying connected with friends	59	32
Being informed by content	56	20
Reading what others have shared	54	20
Being entertained by content	54	19
Viewing images that others have shared	53	20
Sharing other people's content	50	20
Viewing videos that others have shared	49	19
Posting my own content	47	24
Being inspired by content	43	13
Staying connected professionally with others	37	13
Meeting new people	20	6

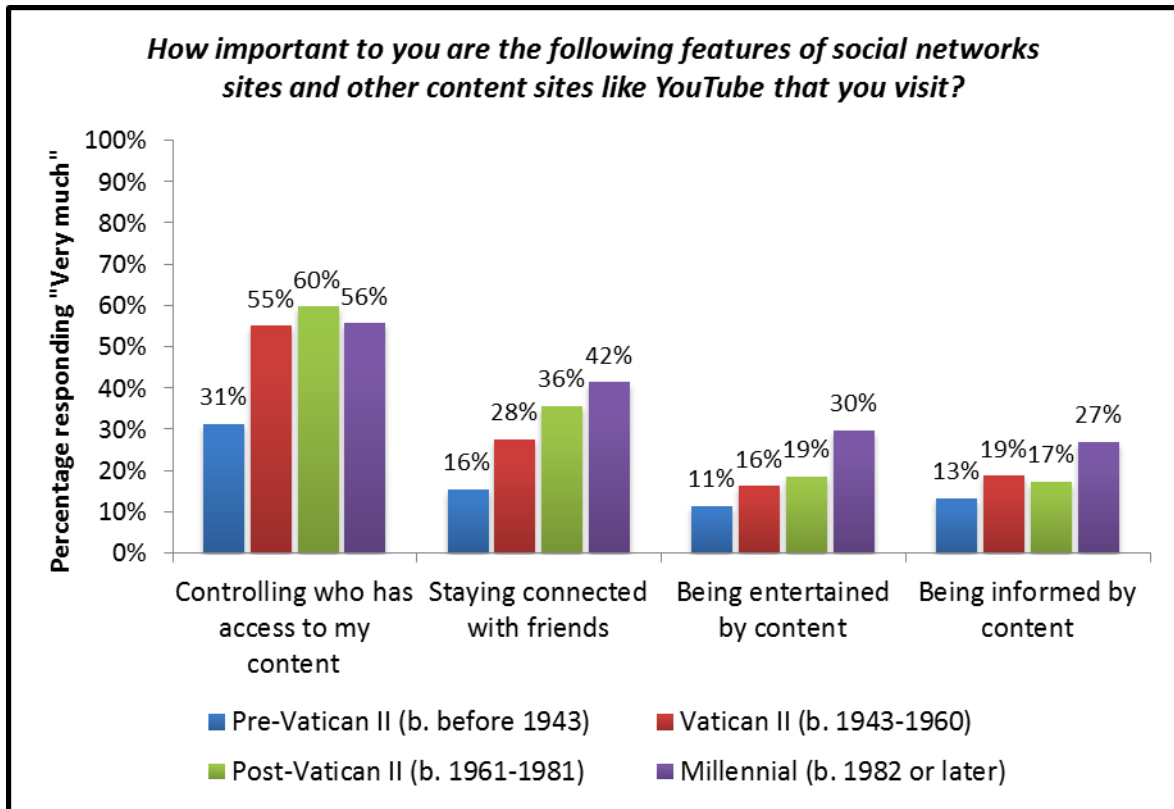
Sub-group Differences

Few Catholics, only one in five (20 percent), say it is “somewhat” or “very much” important to them that the sites they use lead to them meeting new people. However, responses to this item vary by marital status. Those Catholics who are divorced or single but living with a partner are more likely than others to say that meeting new people through the sites they use is “somewhat” or “very much” important to them. Twenty-six percent of divorced Catholics respond as such, as do 28 percent of those who are single but living with a partner. By comparison only 19 percent of married and never married Catholics indicate this is at least “somewhat” important to them.

Education affects how important being informed by sites is to users. Fifty-eight percent of Catholics who have attended some college or more say it is “somewhat” or

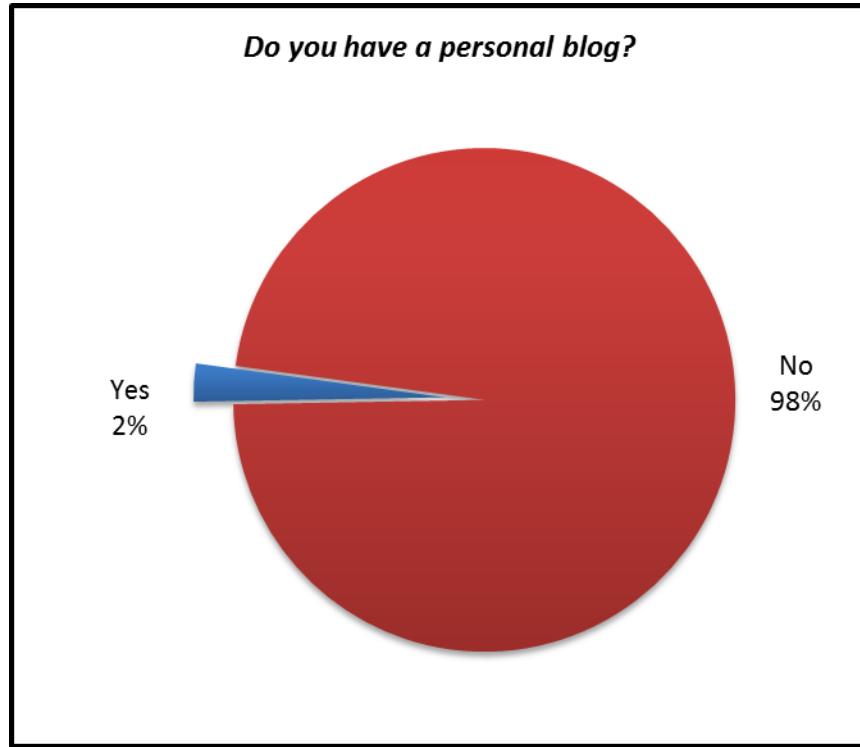
“very much” important to them that they are informed by content on the sites they used. By comparison, only 48 percent of those respondents with a high school diploma or less responded as such.

There are also generational differences in responses to these questions. Pre-Vatican II Catholics are less likely than others to say controlling access to their content is “very much” important to them. Younger Catholics are more likely than older Catholics to say it is “very much” important to them that the sites they use help them stay connected with friends. The youngest generation of Catholics also finds it more important to be entertained by the content they use and to be informed by it as well.



Personal Blog

Two percent of adult Catholics say they have a personal blog. Although this is a small percentage of the total population, this still represents nearly 1.2 million individuals.



Responses to this question may also be related to the evolving nature of the new media environment. Blogging, a personal, long-form, online, written narrative, is in some ways being eclipsed by new forms of expression that included images and video on sites like Pinterest, Tumblr, Instagram, YouTube, and Flickr. Even Twitter, as a micro-blogging platform, has likely had an impact on those who decide to post a long-form, written blog.

It is also the case that many who blog may not consider this to be “personal blogging.” They may instead be blogging for professional or work purposes.

Sub-group Differences

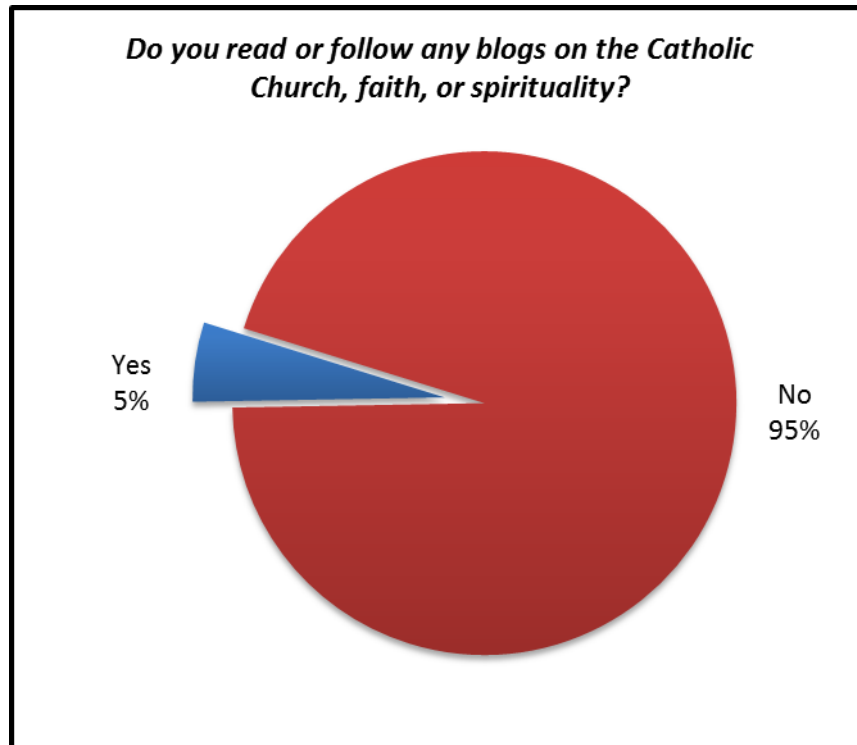
Less than one percent of Catholic men report having a personal blog compared to 5 percent of Catholic women. There are no statistically significant differences by generation.

Catholics using the following devices or social networks are among the most likely to indicate they have a personal blog: a handheld e-reader device (8 percent), Twitter (9 percent), Pinterest (14 percent), and Tumblr (67 percent).³⁵

³⁵ Tumblr is essentially a multimedia blog. Thus anyone posting on Tumblr could be considered a blogger.

Following of Catholic Blogs

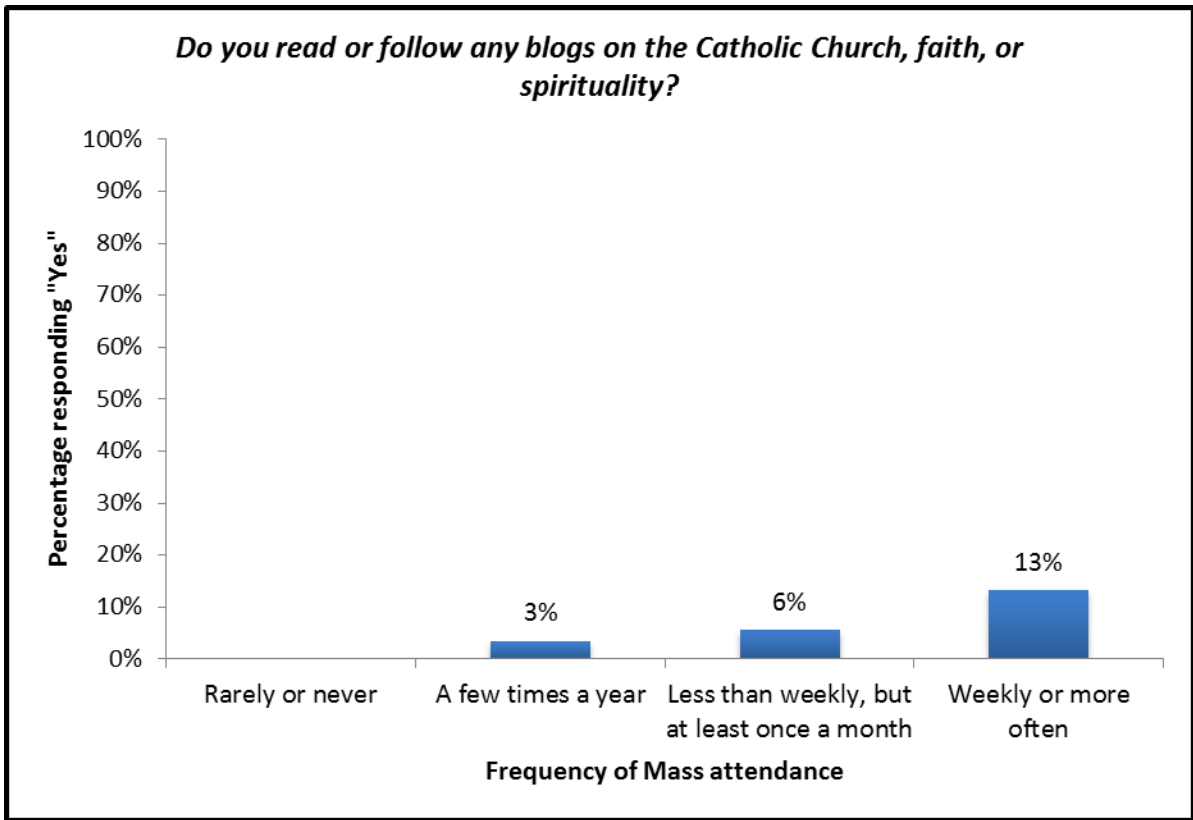
One in 20 Catholic adults (5 percent) reads or follows a blog about the Catholic Church, faith, or spirituality. This is equivalent to an audience of 2.9 million individuals.



Respondents who indicate they read or follow a Catholic blog were asked to name up to three of these specific sites. Of the blogs listed by respondents, 21 percent were Spanish-language blogs (this is equivalent to approximately 609,000 individual adult Catholic followers/readers). Eleven percent of blogs focused at least some of their content and focus on political and/or advocacy related content. Seven percent were the blog of a bishop and/or diocese. Six percent said they read an Eternal Word Television Network (EWTN) blog. Four percent are associated with a print publication. Four percent follow blogs written by Catholic priests. Three percent indicate following the Catholic News Service blog.

Sub-group Differences

There are not statistically significant differences among Catholics of different generations in use of Catholic blogs. However, as shown in the figure on the next page, reading or following Catholic blogs is more common among those who attend Mass frequently.



Catholics who use Twitter (12 percent) or Instagram (15 percent) are also very likely to indicate that they follow Catholic blogs.

Attitudes about Catholic Blogs among Readers/Followers

More than seven in ten of those who read or follow Catholic blogs agree “somewhat” or “very much” that they do so to learn about the Church’s teachings and their faith (72 percent; 52 percent agree “very much” only) and to stay up to date on news of the Church (71 percent; 28 percent agree “very much” only). More than six in ten (63 percent) agree that they do so at least “somewhat” to get a balance from secular news (only 3 percent agree “very much” only). A majority agree at least at least “somewhat” that the Catholic blogs have a significant influence on their views and opinions. This is equivalent to 1.6 million adults.

How much do you agree with the following statements?
 Among those who indicate that they follow or read Catholic blogs

	"Somewhat" or "Very much" combined	"Very much" only
I read Catholic blogs to learn about the Church's teachings and my faith	72%	51%
I read Catholic blogs to stay up to date on news of the Church	71	28
I read Catholic blogs to get a balance from secular news sources	63	3
The Catholic blogs I read have a significant influence on my views and opinions	56	30
It is important to me to be able to comment on blogs I read	42	16

Only 42 percent agree “somewhat” or “very much” that it is important to them that they are able to comment on the blogs they read (16 percent agree “very much” only).

Sub-group Differences

Sub-group analysis of the respondents answering this series of questions is limited by the size of this group overall who report that they follow or read Catholic blogs.

Features that Attract Catholics to Blogs

All respondents were asked about the features of blogs (related to the Catholic Church or not) that would attract them and get them to come back for return visits. A majority agree that the following are “somewhat” or “very” important to them: the blog informs (73 percent), it is about something they are really interested in (65 percent), or it entertains (55 percent). Half of respondents (50 percent) said it was at least “somewhat” important that the blog is written by someone who is credible and respected.

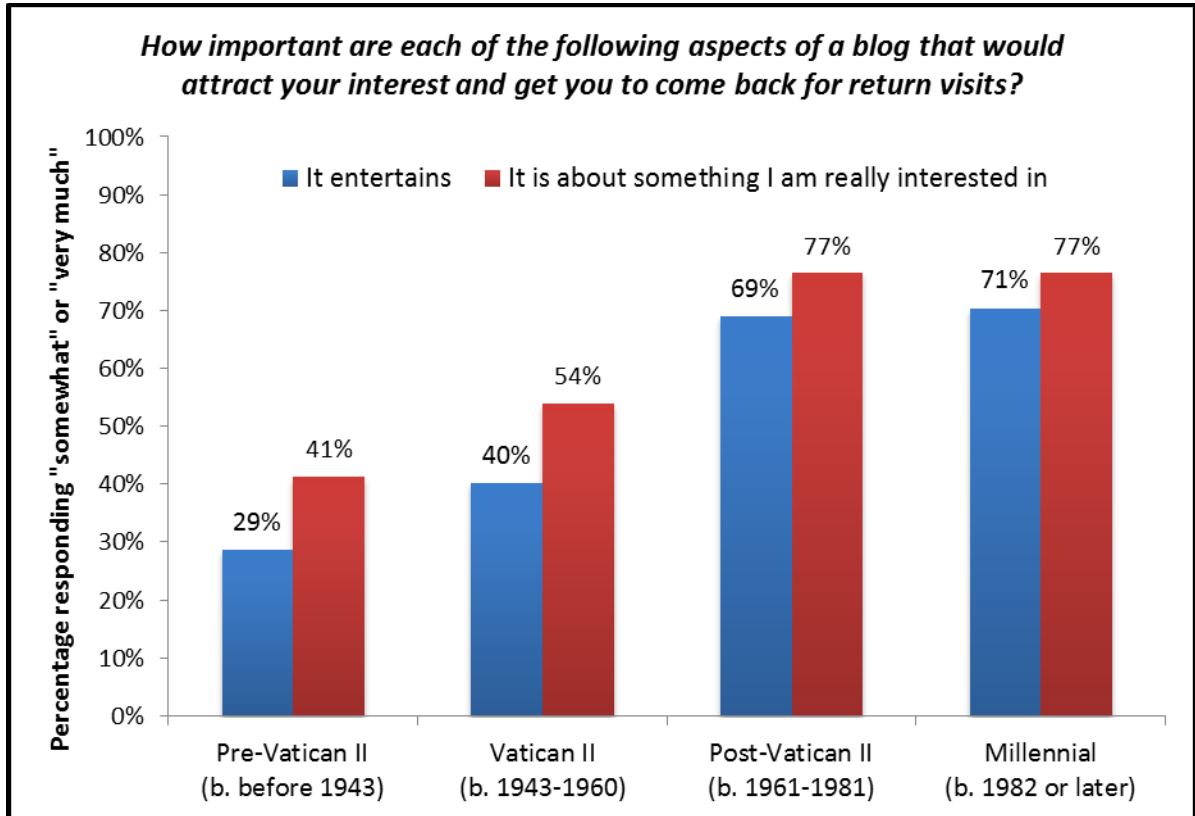
<i>How important are each of the following aspects of a blog that would attract your interest and get you to come back for return visits?</i>		
	"Somewhat" or "Very" combined	"Very" only
It informs	73%	38%
It is about something I am really interested in	65	37
It entertains	55	20
It is written by someone who is credible and respected	50	20
It inspires	47	16
It is related to a group I am a member of	40	12
People in my social network read and share it	32	8
I am able to participate on the blog by commenting	25	6
It has religious or spiritual content	24	7
It is popular (e.g., many followers, views, visits)	23	5
It is written by a celebrity	11	2

Fewer than half of respondents, but at least about a third or more, say the following are “somewhat” or “very” important to them: the blog inspires (47 percent), it is related to a group they are a member of (40 percent), and people in their social network read and share it (32 percent).

A quarter or fewer respondents say the following are “somewhat” or “very” important to them: they are able to participate in the blog by commenting (25 percent), it has religious or spiritual content (24 percent), it is popular (23 percent), or that it is written by a celebrity (11 percent).

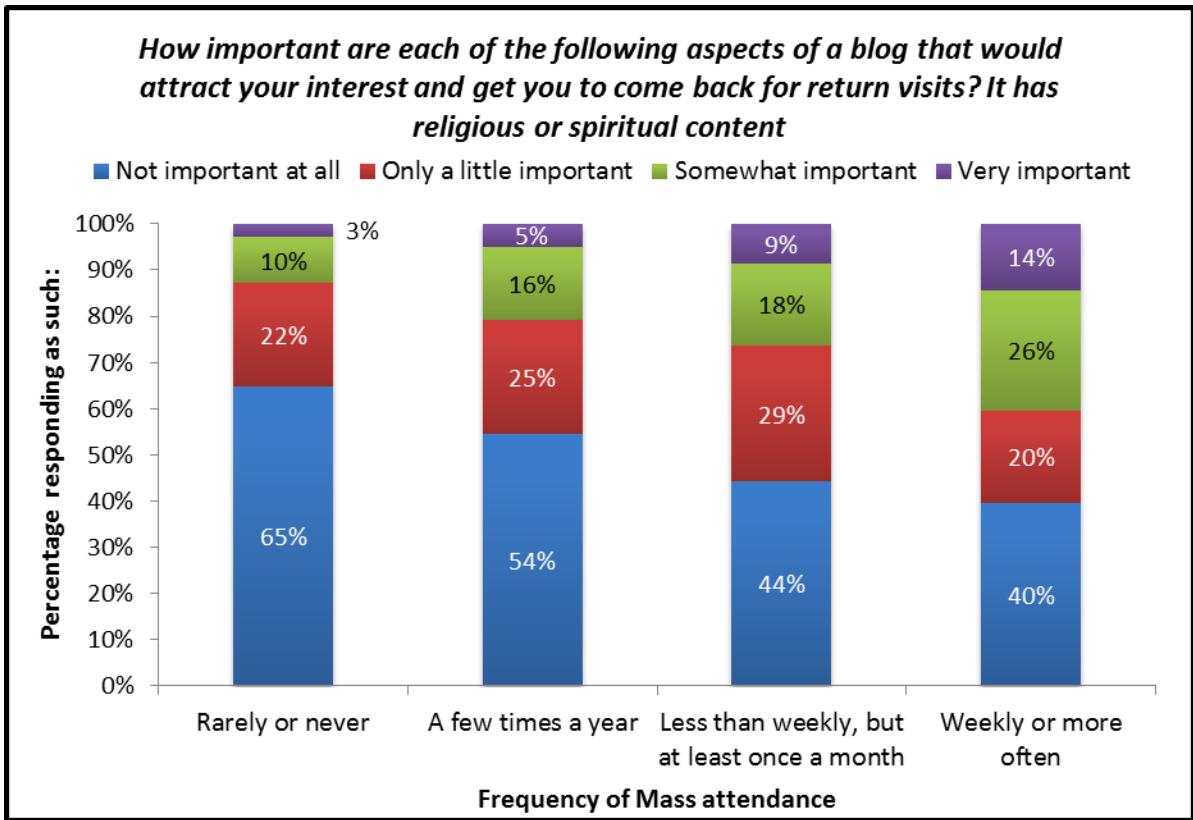
Sub-group Differences

Younger Catholics are more likely than older to say that a blog needs to entertain them and be about something they are really interested in to attract their interest and garner return visits.



This is may be a result of the narrow-casted media world in which many young Catholics were raised, where, for example, there are hundreds of television channels to choose from rather than a handful. Younger media users have come of age in a world where they get to select the content that they find the most entertaining or interesting, where older generations had to settle on something from a more limited and generalized set of options.

As shown in the figure on the next page, four in ten weekly Mass attenders (40 percent) say that religious content on a blog is “somewhat” or “very much” important to what attracts them to a blog and ensures return visits. By comparison, only 13 percent of those who rarely or never attend Mass respond as such.



There are no differences in terms of frequency of Mass attendance and preferences for content that entertains, informs or inspires. Infrequent attenders are just as likely as weekly attenders to place importance in these qualities.

Female Catholics are more likely than males to say that it is “somewhat” or “very much” important that a blog is read and shared by people in one of their social networks (37 percent compared to 26 percent).

Hispanic Catholics are also more likely than non-Hispanic white Catholics to say that it is at least “somewhat” important that a blog is read and shared by people in one of their social networks (44 percent compared to 26 percent). Hispanic Catholics are also more likely than non-Hispanic white Catholics to similarly say it is important that they are able to provide comments (37 percent compared to 20 percent), that the blog is popular (36 percent compared to 17 percent), that it is written by a celebrity (24 percent compared to 5 percent), or that it has religious content (40 percent compared to 16 percent).

Web Content or Sites Regularly Visited for Catholic Content

Four in ten Catholics (41 percent) regularly use their parish bulletin. This is equivalent to 23.9 million individuals. This publication is the most widely used to get information, news, and other content about the Catholic faith. The next most widely used media, by just fewer than one in five Catholics (17 percent) are diocesan newspapers and magazines (in print and online). This readership is equivalent to 9.9 million individuals.

<i>Which of the following do you regularly use or visit (typically once a month or more often) to get information, news, or other types of content about the Catholic faith?</i>		
	“Yes”	“No”
My parish bulletin (print or online)	41%	59%
My diocesan newspaper or magazine (print or online)	17	84
My parish website	9	91
Catholic television stations (broadcast, cable, or online)	7	93
A secular newspaper or magazine (print or online)	6	94
Wikipedia	6	94
Catholic radio stations (terrestrial or online)	5	95
My diocesan website	4	96
Facebook accounts associated with Catholics or Catholic institutions	4	96
A website for a Catholic educational institution (schools, colleges, seminaries)	2	98
A Catholic news website (e.g., Catholic News Service)	2	98
An official Catholic website or blog authorized or sanctioned by a bishop or cardinal	2	98
The website for the U.S. Bishops (usccb.org)	1	99
The Vatican website (vatican.va)	1	99
The Vatican's news website (news.va)	1	99
A website of a Catholic charity or social service agency	1	99
Twitter accounts associated with Catholics or Catholic institutions	1	99
Other social networks (e.g., flock notes, Google+) associated with Catholics or Catholic institutions	1	99
An independent website or blog about Catholicism that is not officially recognized by the Catholic Church	1	99
“Other”	2	98
None of the above	49	51

In previous CARA surveys, more than a quarter of Catholics (26 percent) have indicated reading their diocesan newspaper or magazine in the *three* months prior to being surveyed. The question used in this survey asks about more regular use (i.e., once a month or more often). Thus, differences between CARA polls should not be interpreted as a decline in readership. Instead, the current survey more accurately measures “regular use.”³⁶

Only about half as many Catholics (9 percent) say they regularly use a secular newspaper for information, news, or content about the Catholic faith.

One in ten (9 percent) say they regularly use a parish website and 4 percent indicate regular use of a diocesan website. Two percent report the same for website for a Catholic educational institution. One percent report regular use of the USCCB website, the Vatican website, or websites for a Catholic charity or social service agency.

Seven percent of adult Catholics regularly watch Catholic television (4.1 million individuals) and 5 percent report regular use of Catholic radio (2.9 million individuals).

Three times as many adult Catholics report using Wikipedia (6 percent) than a Catholic news website (2 percent).

Four percent follow Facebook accounts associated with Catholics or Catholic institutions and 2 percent regularly use an official Catholic website or blog authorized or sanctioned by a bishop or cardinal. Only 1 percent indicates following a website or blog about Catholicism that is not officially recognized by the Catholic Church.³⁷ One percent regularly follow Twitter accounts associated with Catholics or Catholic institutions.

Nearly half of respondents indicated that they do not regularly use anything listed as something that they regularly use to get information, news, or content about the Catholic faith. As shown in the figure on the next page, a majority (55 percent) do not regularly use any Catholic source. About one in five use one source (21 percent), 13 percent use two, 5 percent use three, 3 percent use four, and 4 percent use five or more sources.³⁸

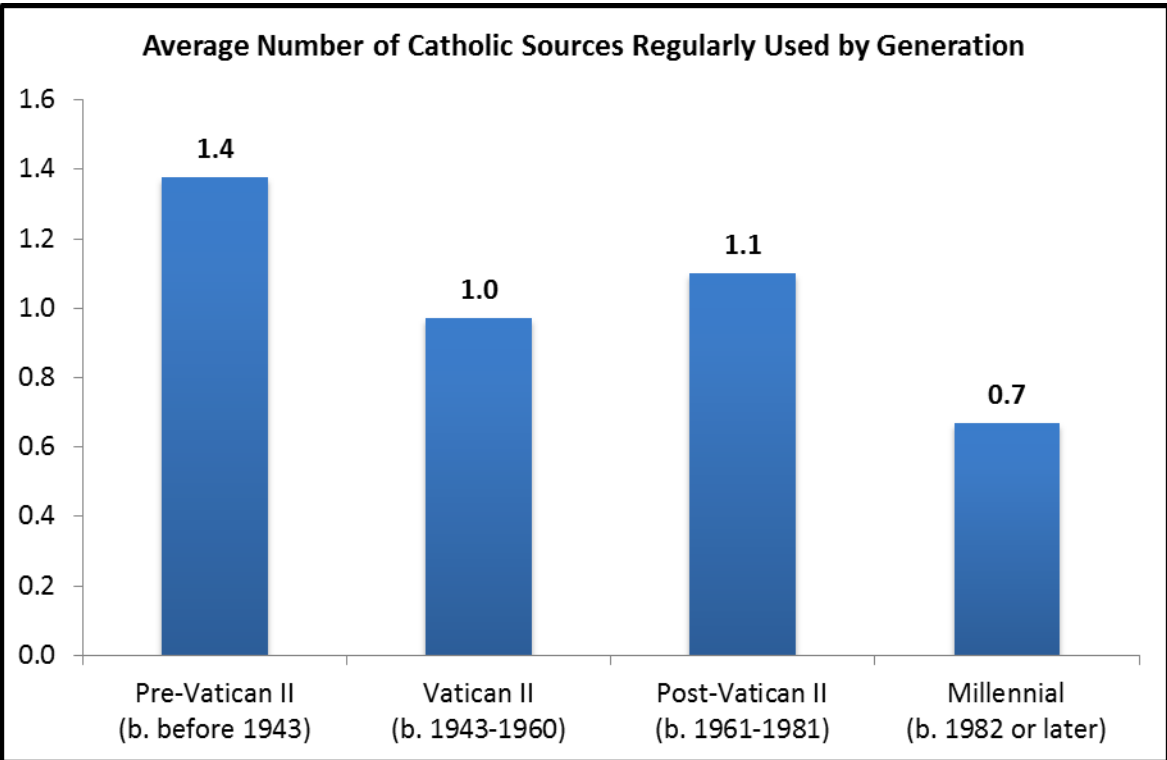
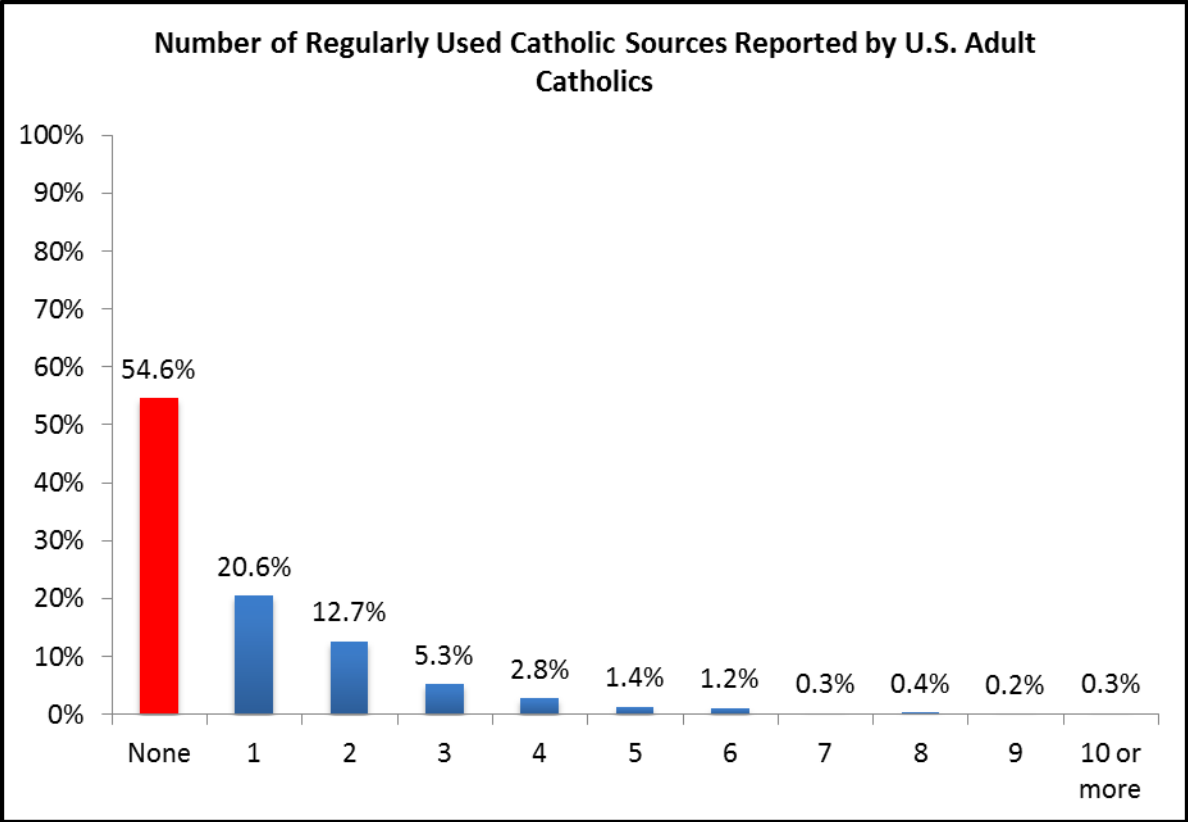
Sub-group Differences

As the second figure on the next page shows, Pre-Vatican II Generation Catholics report the use of the highest number of sources, on average. Millennial Catholics report the fewest.

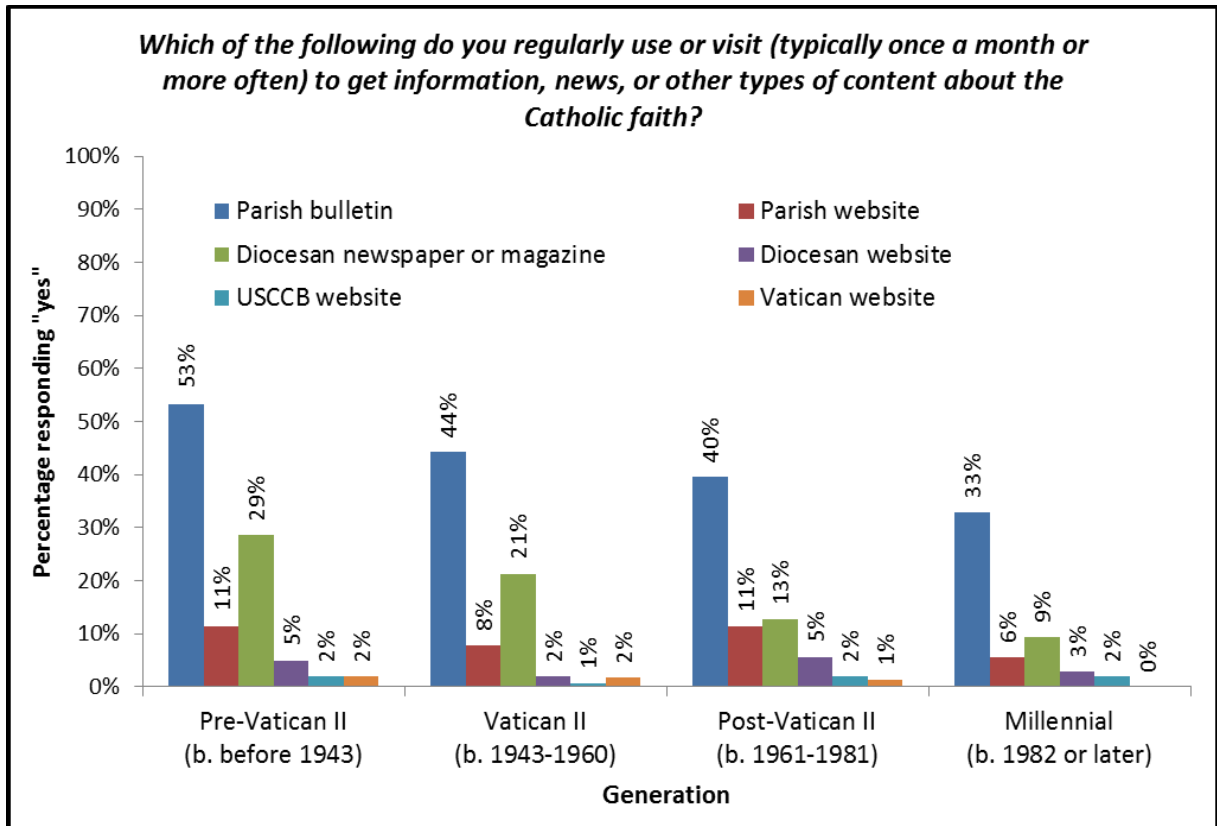
³⁶ Of course some dioceses no longer have such a publications, some have moved this entirely online, and some only publish quarterly. All of these recent changes could also be affecting the measurement of diocesan newspaper or magazine readership.

³⁷ However, most respondents are unlikely to know if the websites or blogs they follow have some form of official recognition. They may assume many that they do have this, when they are not likely to be so recognized.

³⁸ Seventeen specific sources related to the Church or Catholics were listed and the most any respondent indicated using was 12.



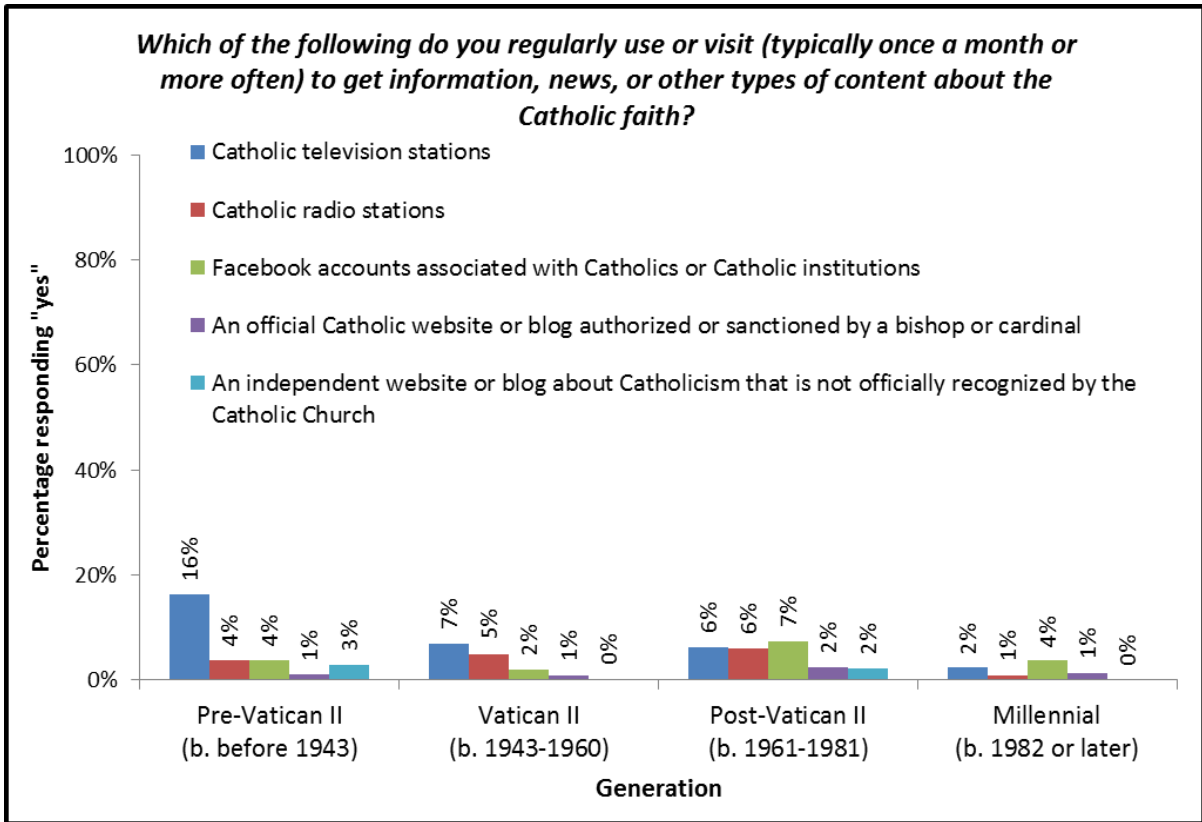
The figure below shows regular use of specific Church-related sites by generation. Millennials are generally less likely than those of older generations to use these sources. Still, parish bulletins and diocesan newspapers or magazines are more widely used by this youngest generation than parish or diocesan websites.³⁹



As shown in the figure on the next page, Millennials are also not frequent consumers of Catholic content on Catholic TV or radio and do not frequently visit Facebook sites or blogs associated with the Church. However, the next oldest generation is using these sources in greater numbers. This may be evidence of a “life-cycle” effect where we might expect Millennials to be more likely to use these media in the future as they enter their 30s and 40s and become more interested and active in their faith.⁴⁰

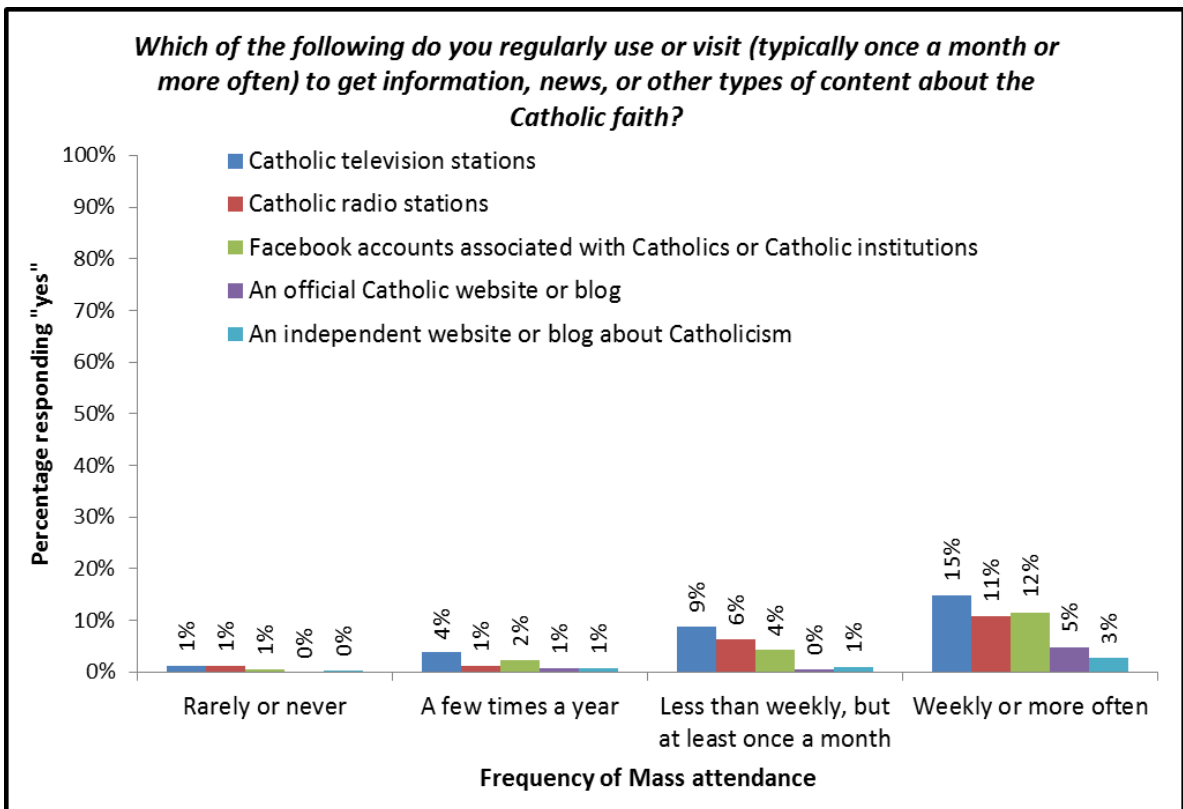
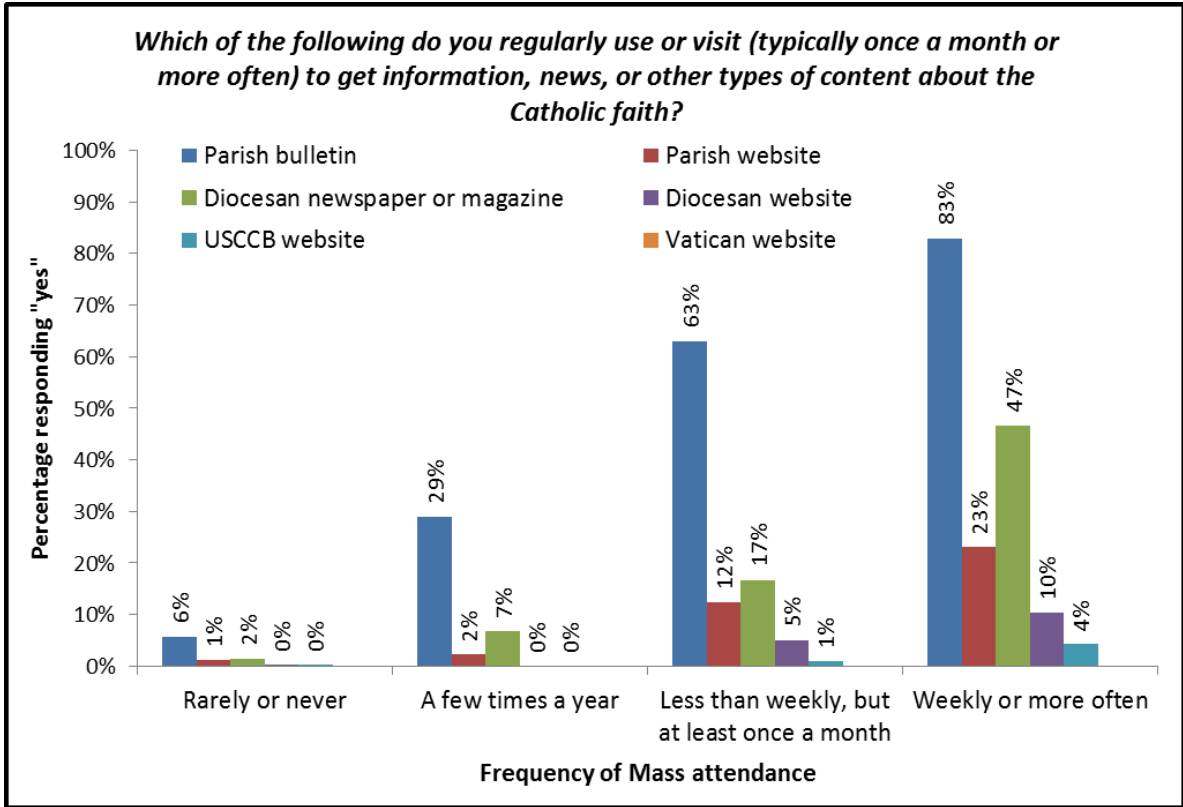
³⁹ They may be viewing these bulletins, newspapers, or magazines online.

⁴⁰ Among Catholics, Mass attendance (and even affiliation tends) to reach a low point from the late teens through the 20s. This then ticks up in the 30s and 40s.



As shown in the first figure on the next page, Church-connected sites are not often used by Catholics who rarely or never attend Mass. Sources from one's local parish to the Vatican have the greatest reach among Catholics who attend Mass at least once a month.

As the second figure on the next page shows, the new media sources many other media sources about the Catholic Church are not often used by Catholics who attend Mass less than monthly.



Those with some college or a degree are more likely than those with a high school education or less to regularly use the following for news and content about the Church:

- A parish bulletin (46 percent compared to 35 percent)
- A diocesan newspaper or magazine (20 percent compared to 12 percent)
- A parish website (11 percent compared to 6 percent)
- A secular newspaper (8 percent compared to 3 percent)

There are no statistically significant differences in regular use of any of the sources listed by gender.

Reasons for Not Using Catholic Sources

Respondents who indicated that they did not use any Catholic sources were asked in an open-ended question, “*You indicated that you do not regularly visit several different types of Catholic websites. Can you describe why you have not visited any of these?*”

Responses to this question were read and classified by content into categories. A summary of these are listed in the table below (A complete transcription of these is provided in Appendix II). Overwhelmingly, respondents simply cite a lack of interest in these types of sites (43 percent). More than one in ten (14 percent) indicates they are either not religious or Catholic enough to be interested. A similar percentage (13 percent) indicates that visits to these sites are not necessary. These respondents often cite their close connection to parish life and frequent Mass attendance as making such visits unnecessary.

<i>You indicated that you do not regularly visit several different types of Catholic websites. Can you describe why you have not visited any of these?</i>	
Percentage of responses including a reference to the following:	
Not interested	43%
Not religious or Catholic enough	14
Not necessary to visit these sites	13
Disagrees with the Church teachings or actions	6
Too busy/No time	5
Don't go online	5
Unaware of Church websites or blogs	4
Don't like the content	3
Disability or health issues	1
Prefers other sources of information	<1
Don't know	2
“Other”	7

Six percent of those who do not visit Catholic sites say this is because they do not agree with the Church on a particular issue or more generally. These respondents also often note that they do not feel religious or Catholic enough to consider using any of these sites.⁴¹ One in 20 (5 percent) say they are simply too busy or do not have the time to spend. Another 5 percent indicate they do not go online or regularly use the internet. Four percent say they were unaware that such sites exist. Three percent note some awareness and dissatisfaction with the content of these sites. One percent notes that some health or disability issue prevents them from regularly visiting sites. Less than one percent

⁴¹ Note however, each respondent self-identified their religion as Catholic in response to the first question on the survey. Any potential respondent who did not was not surveyed any further.

indicates that they prefer some other source of information about the Catholic faith. Two percent indicate “don’t know” and 7 percent provide a response that could not be coded into any of the categories (e.g., “I have only looked in the past for Mass times and job openings,” “I’m new at this stuff and have a lot of trouble figuring things out,” or “Just a personal choice.”).

Most Important Sources about the Catholic Faith

Respondents were asked to indicate which two sources they regularly use as most important and second most important. The first column of percentages in the table below (i.e., the third column) reports the percentage of all respondents who cited this as either most important or second most important to them. The last column in the table reports the percentage of those who regularly use each source who said each source is either the most or second most important to them.

Most Important Sources about the Catholic Faith		
Sources considered either “most important” or “second most important” to respondents for getting information, news, or other types of content about the Catholic faith		
	Percentage citing it as important	Percentage using it as important
1 My parish bulletin	38%	92%
2 My diocesan newspaper or magazine	12	75
3 My parish website	5	54
4 Wikipedia	3	62
5 A secular newspaper or magazine	3	60
6 Catholic television stations	3	51
7 Catholic radio stations	2	49
8 Facebook accounts associated with Catholics or Catholic institutions	2	48
9 The website for the U.S. Bishops	1	71
10 An official Catholic website or blog authorized or sanctioned by a bishop or cardinal	1	56
11 My diocesan website	1	22
12 A Catholic news website	1	19
13 The Vatican’s news website	<1	44
14 An independent website or blog about Catholicism that is not officially recognized by the Catholic Church	<1	42
15 Other social networks (e.g., flock notes, Google+) associated with Catholics or Catholic institutions	<1	33
16 The Vatican website	<1	23
17 A website for a Catholic educational institutions	<1	19
t18 A website of a Catholic charity or social service agency	0	0
t18 Twitter accounts associated with Catholics or Catholic institutions	0	0

Consistent with regularity of use, adult Catholics say their parish bulletin is among the most important sources for getting information, news, or other types of content about the Catholic faith (38 percent of respondents indicating this). Of those who regularly use this source, 92 percent said this was either the most important source or second most important source to them for obtaining this content.

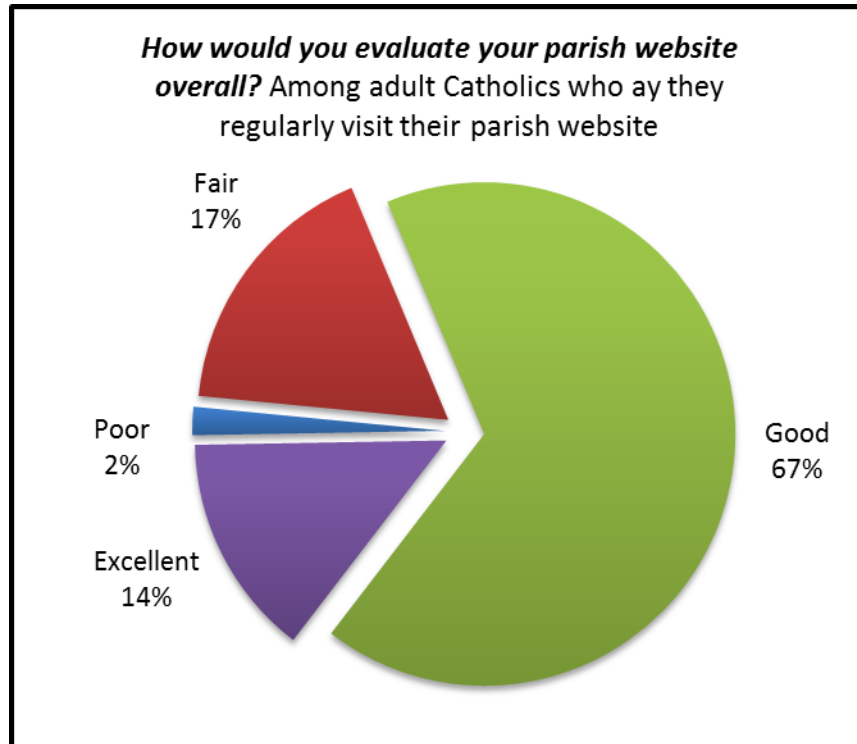
Following parish bulletins, the sources most likely to be considered among respondents' two most important sources are: diocesan newspapers or magazines (12 percent), parish websites (5 percent), Wikipedia (3 percent), secular newspapers or magazines (3 percent), Catholic television stations (3 percent), Catholic radio stations (2 percent), and Facebook accounts associated with Catholics or Catholic institutions (2 percent).

Following parish bulletins, the sources most likely to be considered among the most important to those who use each source are: diocesan newspapers or magazines (75 percent), the website for the U.S. Bishops (71 percent), Wikipedia (62 percent), a secular newspaper or magazine (60 percent), an official Catholic website or blog authorized or sanctioned by a bishop or cardinal (56 percent), and Catholic television stations (51 percent).⁴²

⁴² Note that for most types of publications in the table, those who regularly use each represents a small number of respondents and thus findings based on these small groups have large margins of error. The column representing the percentage using each that consider it among their most important should be interpreted with great caution given these margins of error involved.

Evaluation of Parish Website by Regular Users

Among those respondents who indicated regular use of their parish website, approximately eight in ten respondents (81 percent), evaluate the site they use as “good” (67 percent) or “excellent” (14 percent). Only 2 percent say this site is “poor.” Seventeen percent evaluate their parish’s site as “fair.”

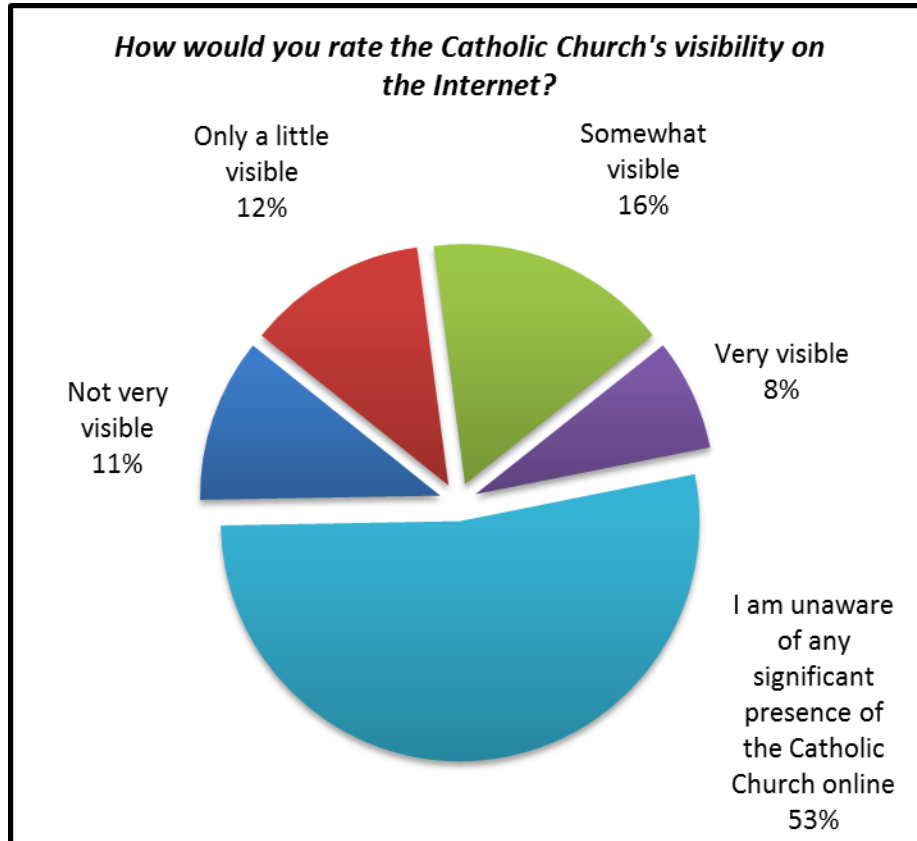


The figure above is based on a small sample size (i.e., those who regularly visit a parish website) with a large margin of error. However, the respondents are also overwhelmingly positive in their evaluations with only 2 percent evaluating their parish website as “poor.” Self-selection may play a part in these results. Catholics who feel they are not satisfied with their parish website may be less likely to use it. Thus, what is presented above may over-represent Catholic satisfaction with their parish website.

At the same time, recall that those who do not regularly visit any Catholic sites were very unlikely to cite the content of these sites as a reason for not doing so (3 percent). Thus, there is also reason to believe that adult Catholics who visit their parish website are relatively satisfied with what these offer.

Perception of Visibility of the Catholic Church on the Internet

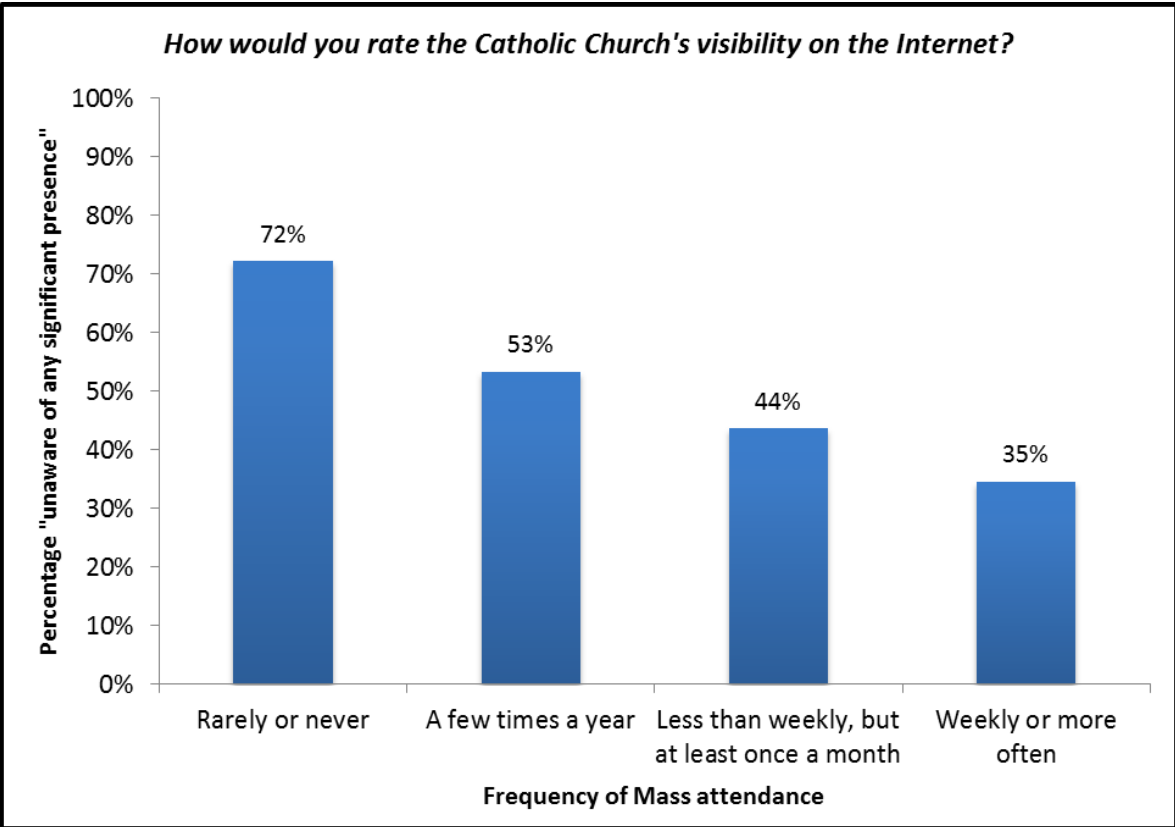
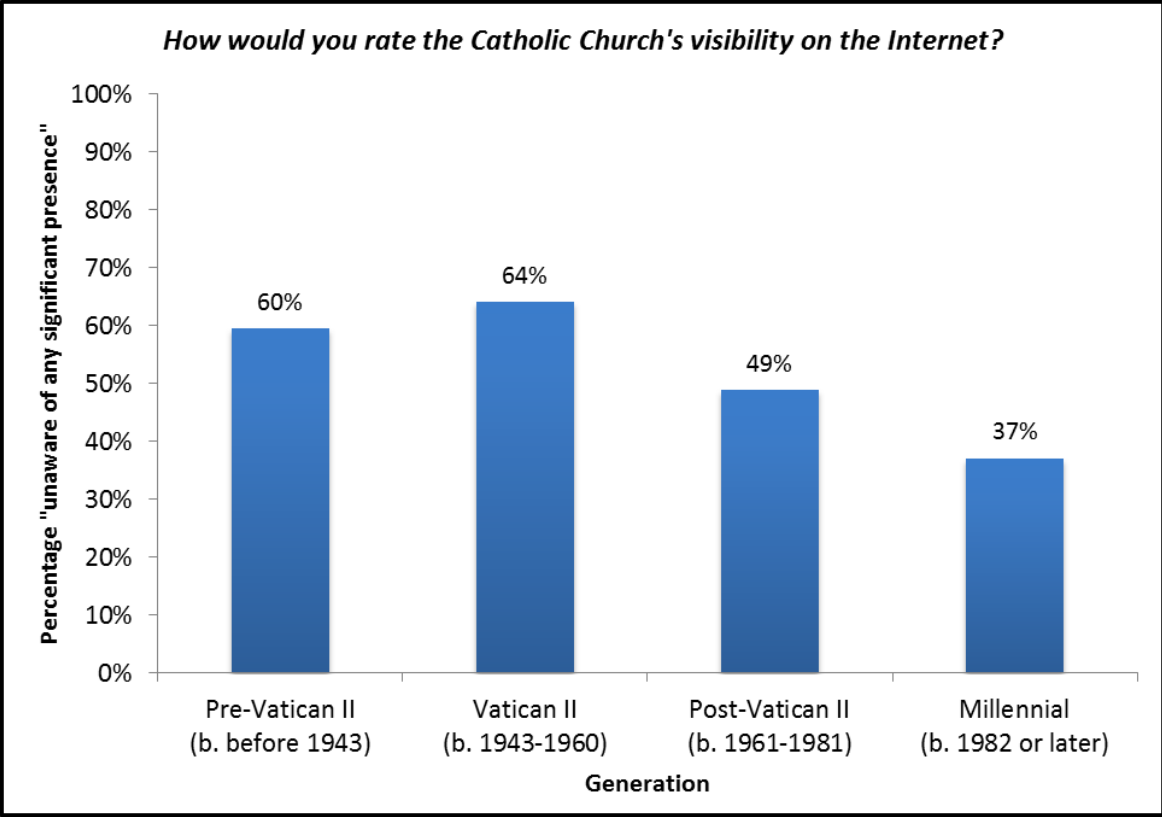
All respondents were asked to evaluate the visibility of the Catholic Church on the internet. A majority, 53 percent, indicated that they were unaware of any significant presence of the Catholic Church online. Only 8 percent say the Church is “very visible” and 16 percent say it is “somewhat visible.” Twelve percent say the Church is “only a little” visible and 11 percent say the Church is “not very visible.” Thus, only about one in four adult Catholics (24 percent) say the Church is either “somewhat” or “very” visible online.



Sub-group Differences

As the first figure on the next page shows, some of the unawareness of the Church’s presence online is concentrated among Catholics of the Pre-Vatican II and Vatican II generations who may not be as frequent users of the internet as younger Catholics. Those unaware make up a minority of Catholics of the Post-Vatican II and Millennial generations.

As the second figure shows, more frequent Mass attenders are more likely to be aware of the Church’s presence online.



Changes Needed in the Catholic Church’s Focus Online

There is a division of opinion about what the Catholic Church should do to improve its presence online. A third of Catholics (32 percent) feels that the Church should improve its focus on news (32 percent) and nearly three in ten prefers the Church focus on media literacy efforts to help people discern reliable and competent Catholic sources, or to develop positive conversations about the faith. One in five (20 percent) feels the Church should focus online efforts more on catechesis and religious education. One in ten (11 percent) believes the Church should improve its presence online for the purposes of evangelization.

If the Catholic Church had to focus on one area to improve its presence in the online, new media, or digital world, what should that be in your opinion?

Percentage responding as such:

News: reporting on the activities of Church leaders and the Church's relationship with other institutions	32%
Media literacy: helping people discern reliable and competent Catholic sources, develop positive conversations about the faith	28
Catechesis/Religious education: helping parents, catechists and teachers explain the faith	20
Evangelization: reaching out to non-Catholics and inactive Catholics	11
“Other”	10

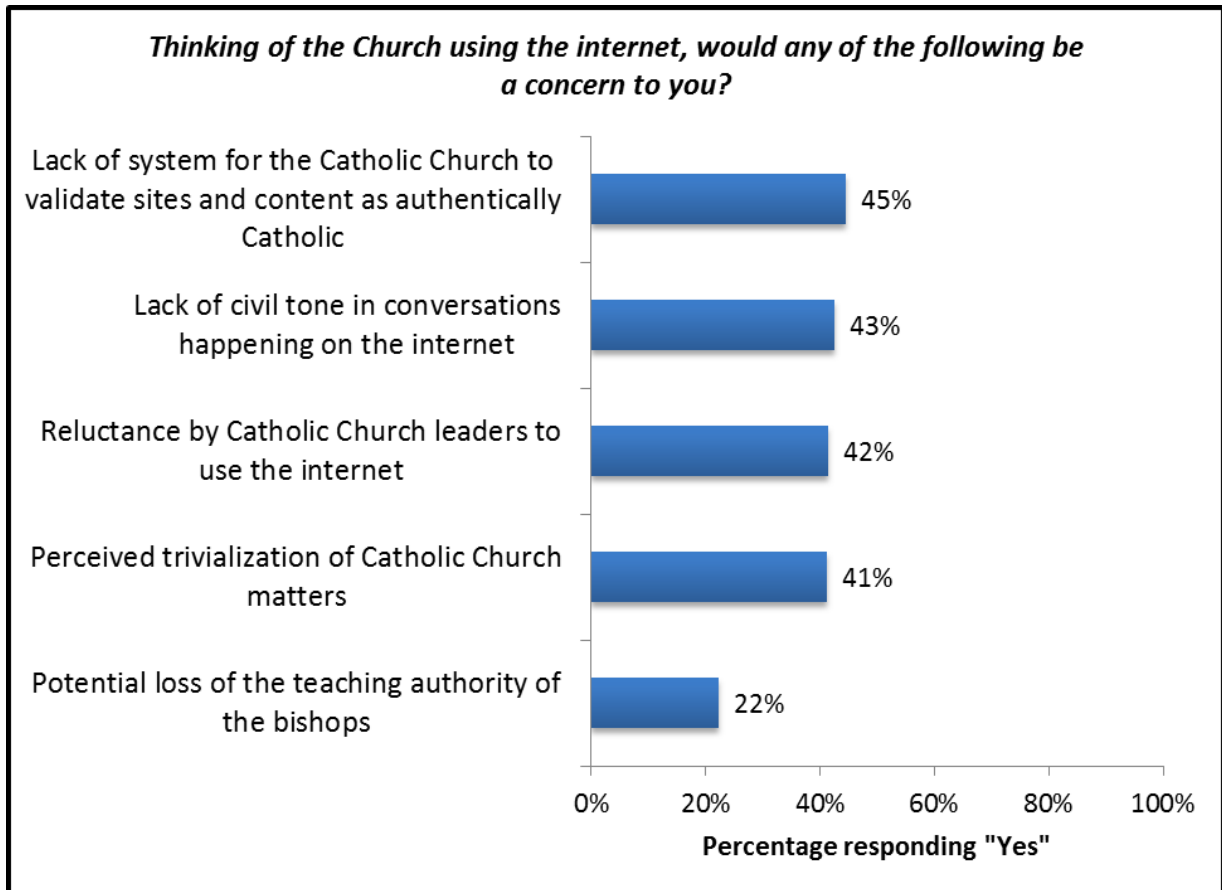
One in ten provided some other focus in their own words. Most of these respondents either indicated that they wished the Church focus on nothing online or that they did not know what the Church should do.

Sub-group Differences

Among Catholics of all generations there is a plurality preference for the Church to focus on improving its presence online for news reporting on the activities of Church leaders and the Church's relationship with other institutions.

Concerns about the Catholic Church's Use of the Internet

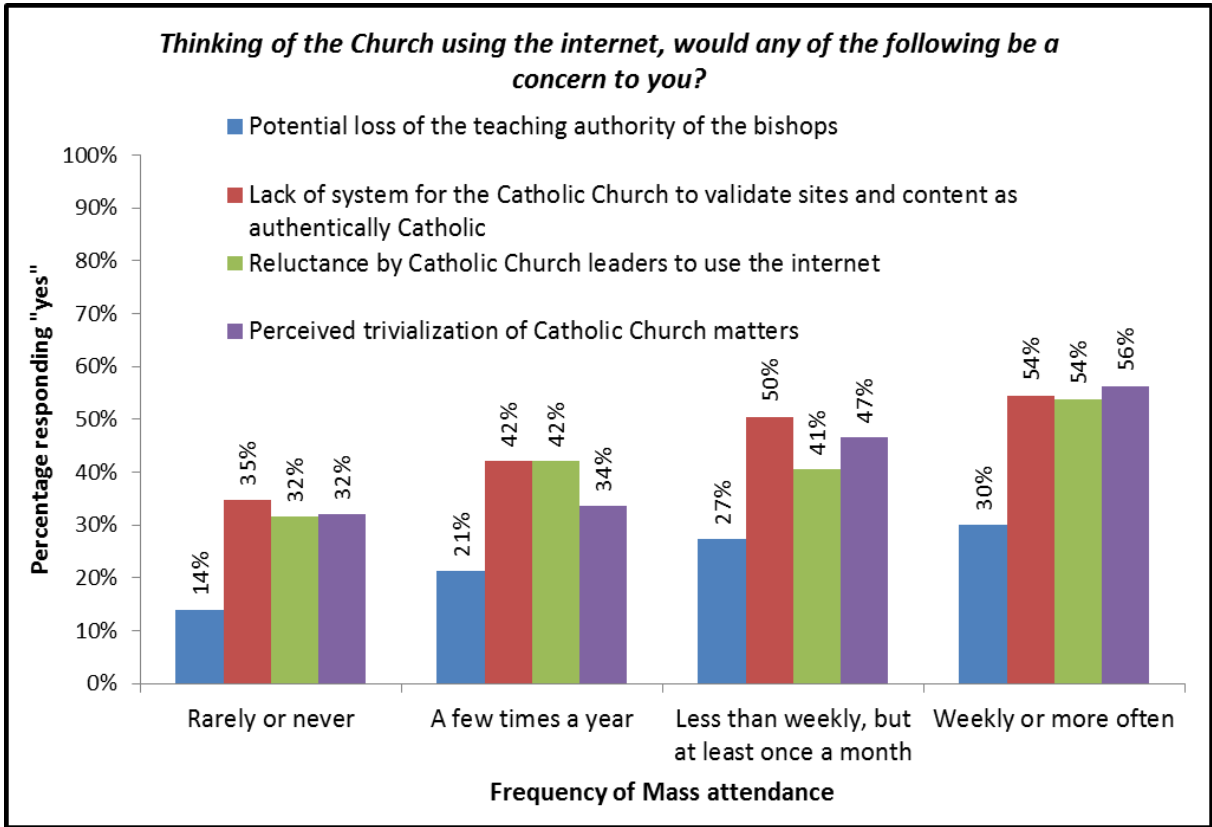
About four in ten Catholics noted the following as being concerns to them regarding the Church having an online presence: a lack of a system for the Church to validate sites and content as authentically Catholic (45 percent), the lack of civility in online discourse (43 percent), the perceived reluctance of Catholic leaders to use the internet (42 percent) and the possibility that an online presence would lead to a trivialization of Church matters (41 percent). Fewer than one in four (22 percent) cited the potential loss of the teaching authority of the bishops.



Sub-group Differences

Millennial Catholics are the least concerned that the Church using the internet could lead to a potential loss of the teaching authority of the bishops. Sixteen percent of the youngest adult generation of Catholics responded as such compared to 25 percent of Pre-Vatican II Generation Catholics. Millennials are also the least likely to be concerned about the trivialization of Church matters (33 percent compared to 47 percent of Pre-Vatican II Catholics).

As shown in the figure below, weekly Mass attenders are more likely than those attending Mass less frequently to have concerns about the Church using the internet.



Reliability of Sources

Adult Catholics tend to believe local Catholic sources are the most reliable for information about the Church’s official position, view, or statements on a particular topic. More than two-thirds say the following are “somewhat” or “very” reliable: parish bulletins (74 percent) and diocesan newspapers or magazines (68 percent). Slightly fewer says the same for their parish website (65 percent).

When seeking information about the Catholic Church’s official position, view, or statements on a particular topic, how reliable would you consider the following sources?

	“Somewhat” or “very”	“Very” only
My parish bulletin (print or online)	74%	45%
My diocesan newspaper or magazine (print or online)	68	36
My parish website	65	31
The Vatican website (vatican.va)	64	36
The Vatican's news website (news.va)	64	34
My diocesan website	63	31
The website for the U.S. Bishops (usccb.org)	62	31
Catholic television stations (broadcast, cable, or online)	59	21
Catholic radio stations (terrestrial or online)	59	21
A website for a Catholic educational institutions (schools, colleges, seminaries)	59	19
A Catholic news website (e.g., Catholic News Service)	58	18
An official Catholic website or blog authorized or sanctioned by a bishop or cardinal	52	17
A website of a Catholic charity or social service agency	52	12
A secular newspaper or magazine (print or online)	38	6
Wikipedia	29	6
Twitter accounts associated with Catholics or Catholic institutions	28	5
Facebook accounts associated with Catholics or Catholic institutions	28	5
Other social networks (e.g., flock notes, Google+) associated with Catholics or Catholic institutions	27	4
An independent website or blog about Catholicism that is not officially recognized by the Catholic Church	26	5

Catholics appear to trust information most from Catholic sources they feel they “know” from within their parish or diocese. Some of these sources are considered more reliable than the Vatican website (64 percent say this is at least “somewhat” reliable).

Catholic print sources are also more likely than online/digital sources to be considered at least “somewhat” reliable. For example, diocesan newspapers and magazines are considered more reliable than diocesan websites (68 percent compared to 63 percent) and parish bulletins are similarly more trusted than parish websites (74 percent compared to 65 percent).

Several non-local Catholic sources are also considered at least “somewhat” reliable sources by majorities of Catholics, including the Vatican news website (64 percent), the website for the USCCB (62 percent), Catholic television stations (59 percent), Catholic radio stations (59 percent), Catholic educational institutions websites (59 percent), Catholic news websites (58 percent), and Catholic social service agency websites (52 percent).

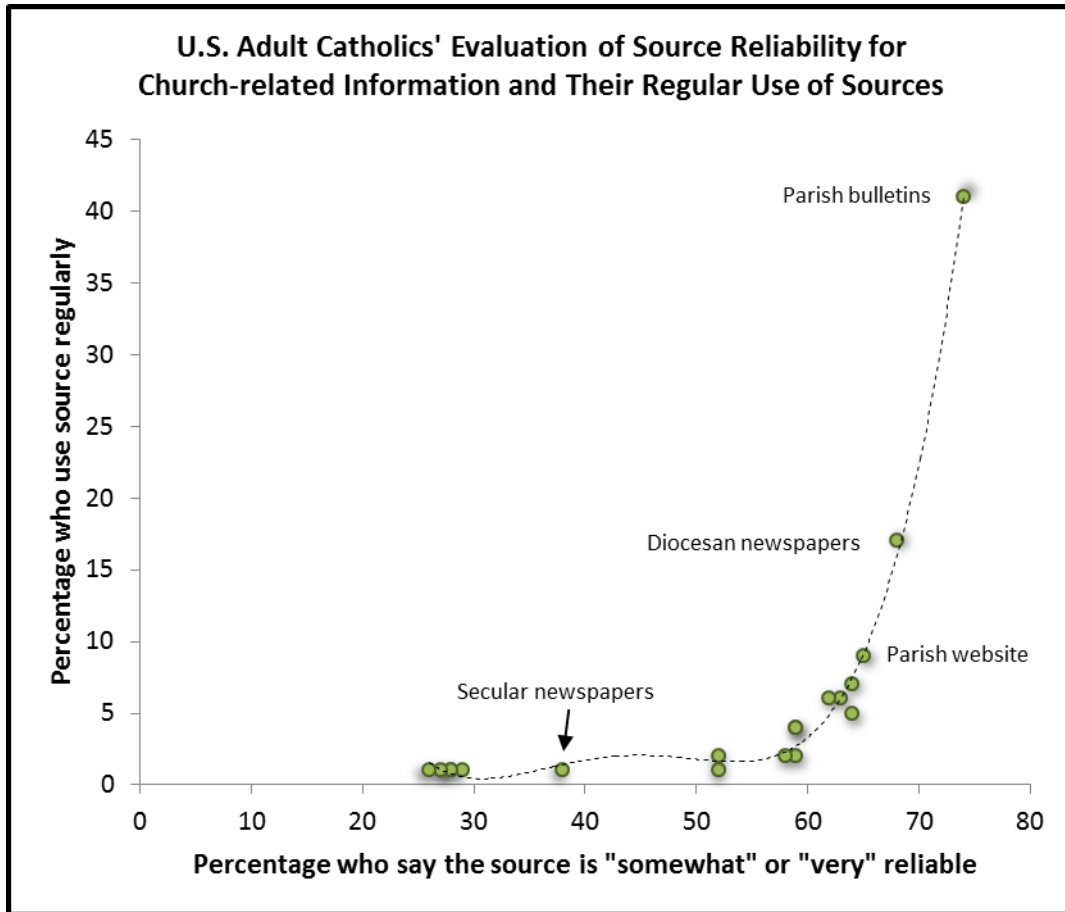
Also, 52 percent of Catholics consider an official Catholic website or blog authorized or sanctioned by a bishop or cardinal as at least “somewhat” reliable. By comparison, only 26 percent consider an independent website or blog that is not officially recognized by the Catholic Church as this reliable.

Most Catholics (62 percent) do *not* consider secular newspapers or magazines as “somewhat” or “very” reliable sources of information about the Catholic Church’s official position, view, or statements on a particular topic.⁴³ Catholics also doubt the reliability of Wikipedia for this information (29 percent consider this at least “somewhat” reliable).

Fewer than three in ten Catholics trust information on social networks or micro-blogging sites. Twenty-eight percent consider Twitter accounts associated with Catholics or Catholic institutions as at least “somewhat” reliable and 28 percent similarly regard this information from Facebook accounts associated with Catholics or Catholic institutions.

As the figure on the next page shows Catholics are most likely to report regular use of sources for Catholic information that they consider to be at least “somewhat” reliable sources.

⁴³ As the General Social Survey (GSS) has shown U.S. Catholic adults have exhibited low and declining trust in “the press.” For example, in 1975, just 26 percent of U.S. adult Catholics said they had “a great deal of confidence” in “the press.” As of 2010, this had dropped to 10 percent. U.S. adult Catholics have been much more likely to express confidence in religious institutions. For more see: <http://nineteensixty-four.blogspot.com/2012/07/falling-tide-sinks-all-boats-media-may.html>

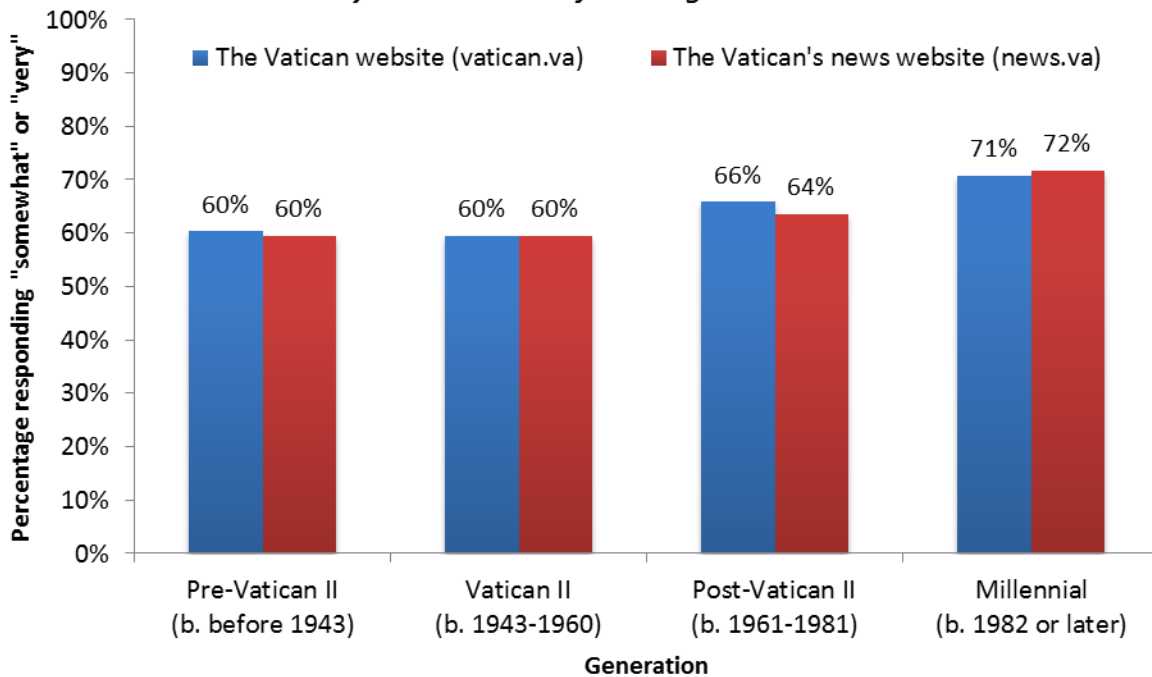


Sub-group Differences

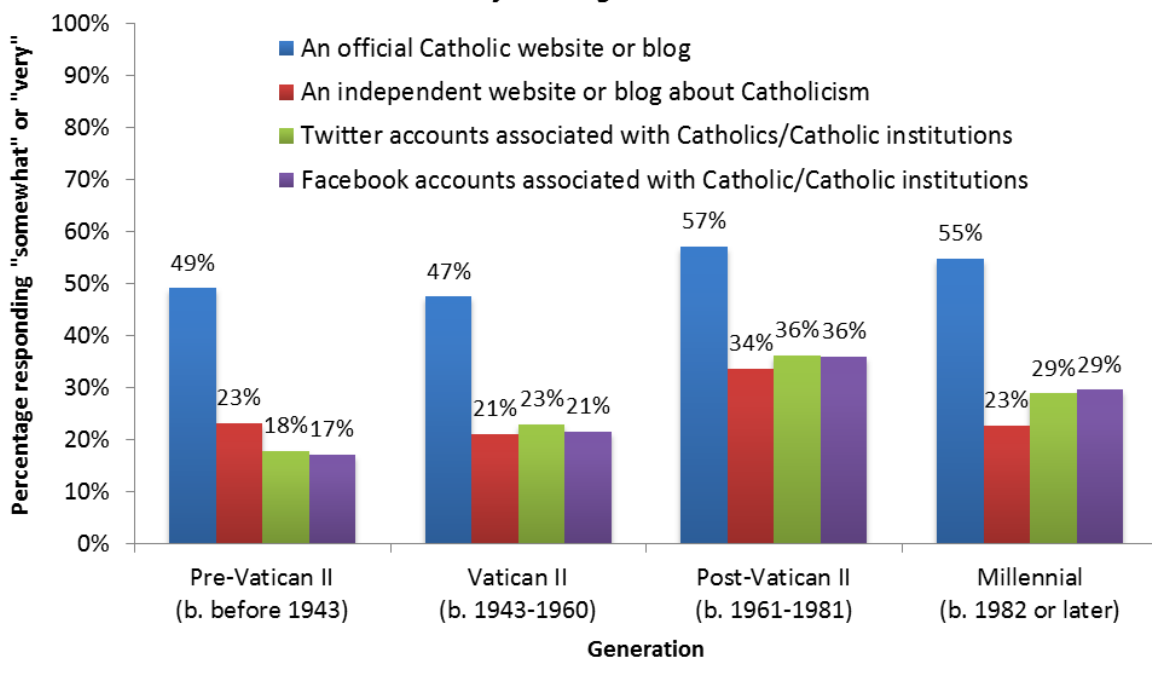
As shown in the first figure on the next page, younger Catholics consider online Vatican sources as more reliable than do older Catholics. More than seven in ten Millennials say the Vatican website and news site are “somewhat” or “very” reliable sources, compared to fewer than seven in ten in all other generations.

The second figure shows how different generations view the reliability of several new media sources. Post-Vatican II Generation Catholics tend to be the most likely to find these as at least “somewhat” reliable sources of information about the Catholic Church’s official position, view, or statements on a particular topic.

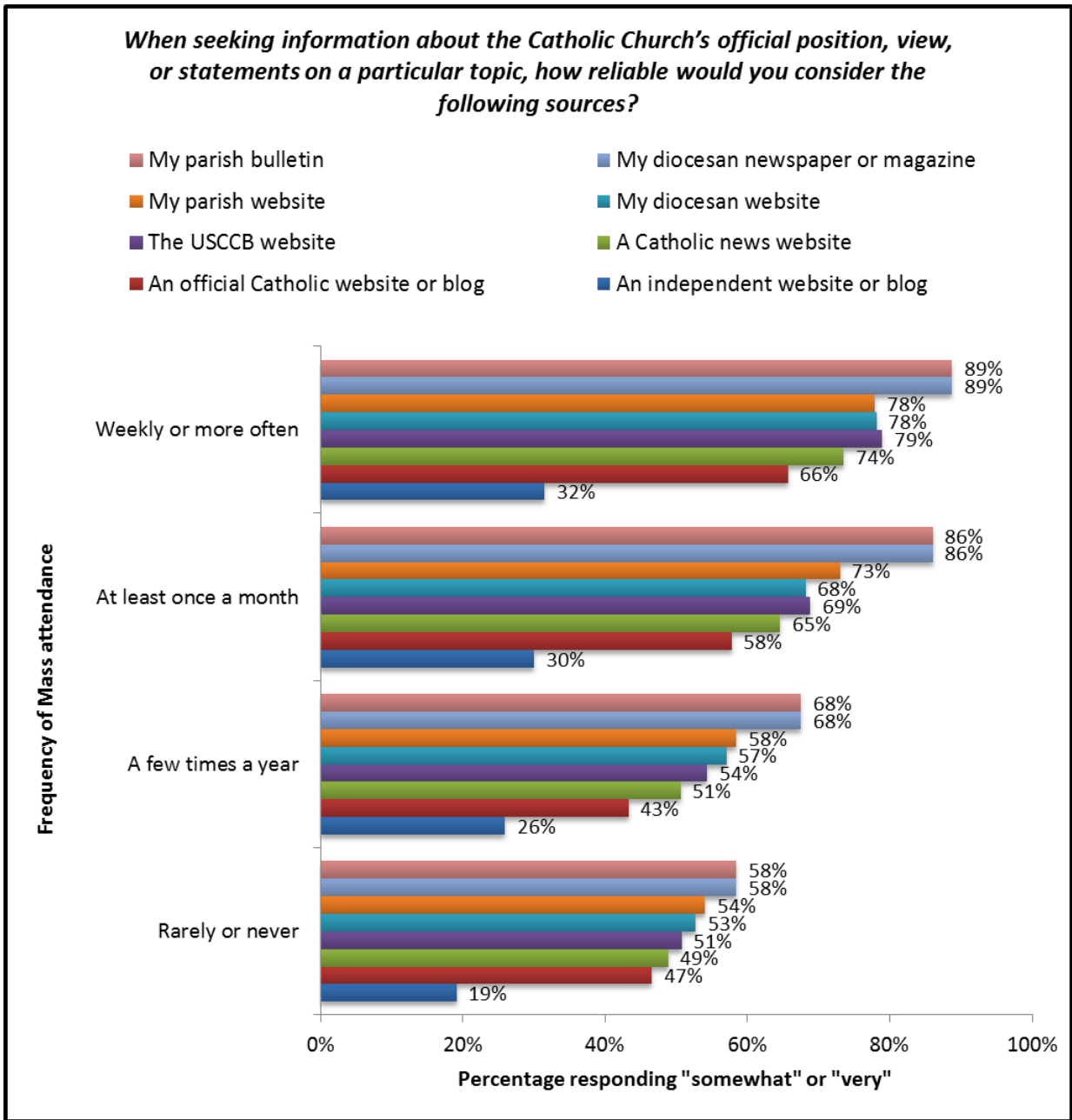
When seeking information about the Catholic Church's official position, view, or statements on a particular topic, how reliable would you consider the following sources?



When seeking information about the Catholic Church's official position, view, or statements on a particular topic, how reliable would you consider the following sources?



As shown below, frequent Mass attenders are more likely than less frequent Mass attenders to find sites to be reliable sources of information. This may be because more frequent attenders are more likely to use these sites and have awareness of their content.



Even among those who rarely or never attend Mass, official Catholic sites are considered more reliable sources of information about the Church than independent sites that are not officially recognized by the Catholic Church.

Attitudes about Online Catholic Content

Forty-three percent of Catholics agree “somewhat” or “strongly” that they are often disturbed by the tone of discussions online. Thus, for a majority of Catholics this is not a concern. The same percentage agrees similarly that it is important to them for people to comment and participate online anonymously.⁴⁴

<i>How much do you agree with the following statements?</i>		
Percentage responding as such:		
	Agree “strongly” or “somewhat”	Agree “strongly” only
I am often disturbed by the tone of discussions online	43%	10%
It is important for people to comment and participate online anonymously	43	8
I generally prefer reading content online rather than in print	38	3
I would like my pastor to blog	33	5
I would like my bishop to blog	31	3
I prefer participating on Facebook, personal blogs, Twitter, YouTube, or online message boards to reading print publications	21	5

Fewer than four in ten Catholics (38 percent) agree at least “somewhat” that they prefer reading content online rather than print. CARA fielded this same question in a 2011 survey in which 19 percent of respondents agreed similarly. This may represent a real change in attitudes or reflect a shift in question wording, as the 2011 question allowed respondents the option of “neither agree nor disagree.” Such a large shift in a single year indicates this effect is more likely due to question wording than real changes in aggregate opinion. An alternative hypothesis would be that Catholics are using more mobile devices to read digital content with the explosion in tablets and handheld devices and that a real shift is occurring. Regardless, a majority of Catholics continue to *disagree* that they prefer online digital content to print. This does not yet appear to be an either/or proposition.

One in five (21 percent) agree at least “somewhat” that they prefer Facebook, personal blogs, Twitter, YouTube, or online message boards to reading print publications. CARA fielded this same question in 2011 and 13 percent agreed similarly with this statement in that poll. But again, respondents in this previous survey were also provided with a “neither agree nor disagree” option. It is again difficult to discern if this finding

⁴⁴ Anonymous commenting is often considered a *cause* of a general lack of online civility.

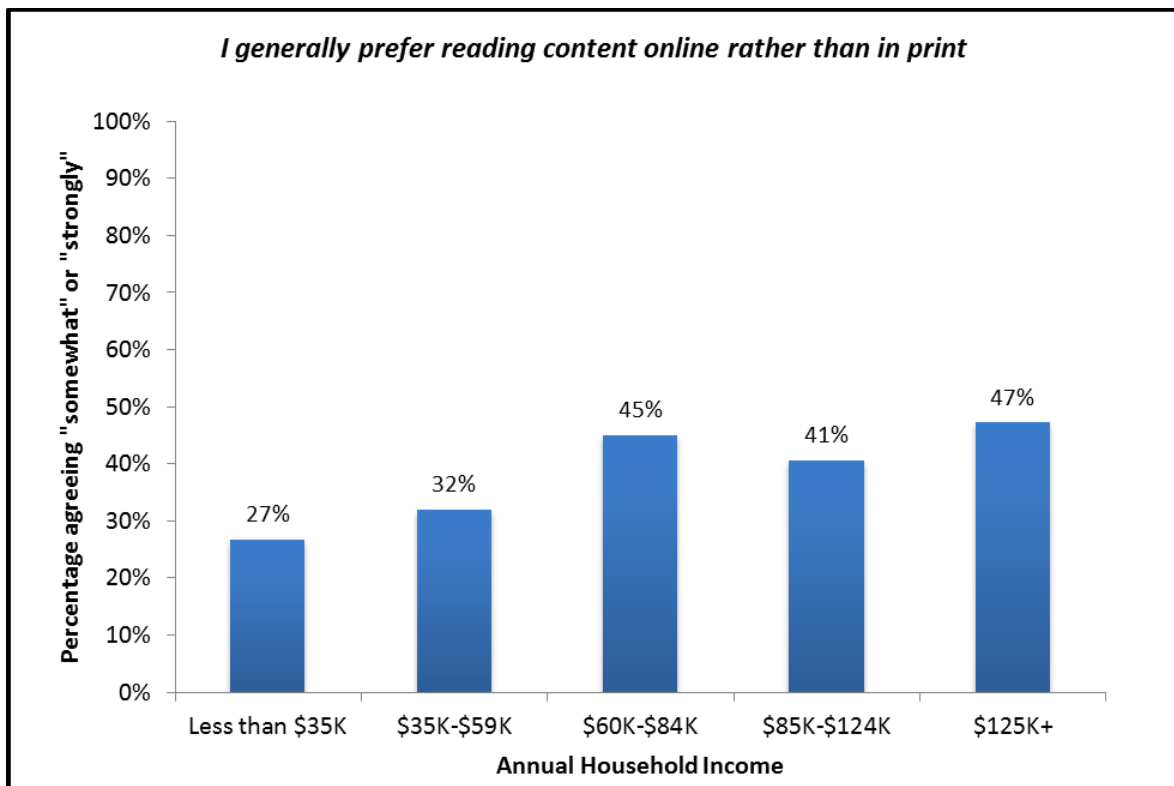
represents a real shift or is due to a different question wording. Regardless, a large majority of Catholics continue to *disagree* that they prefer participating in these new social networks and online discussions to using traditional print publications.

Given the previously stated findings regarding regular use and evaluations of source reliability, print sources remain an important—even essential—part of the Catholic Church’s communications in the 21st century digital age.

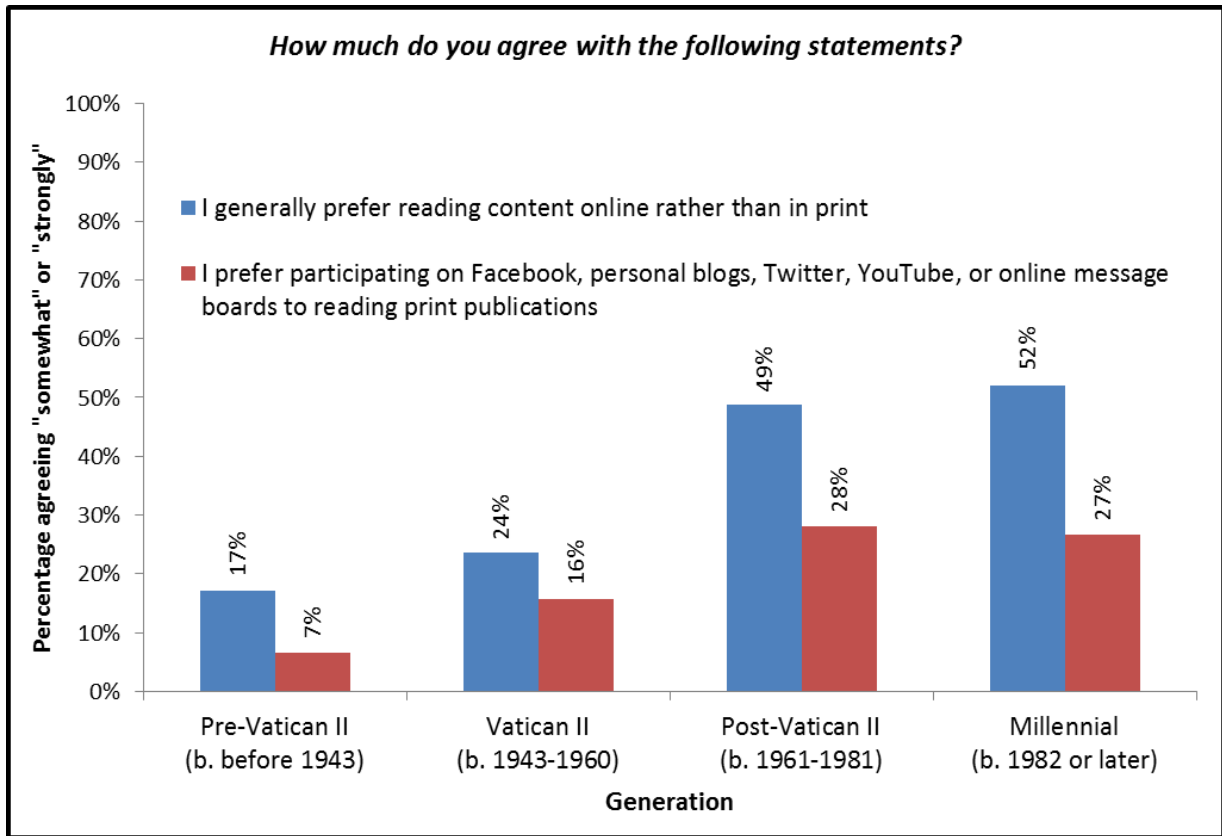
At the same time, although many Catholics say they consider their local parish and diocesan print and online sources to be among the most reliable sources for Catholic information only about a third agree at least “somewhat” that they want their bishop (31 percent) or pastor (33 percent) to blog. Note that these percentages are considerably larger than the 5 percent of Catholics who say they currently follow Catholic blogs. Thus, these results indicate there is a potential growth audience in the Catholic population for bishop and pastor blogs. It is also the case that a third of adult Catholics represent a huge audience in real numbers—equivalent to 19.2 million individuals.

Sub-group Differences

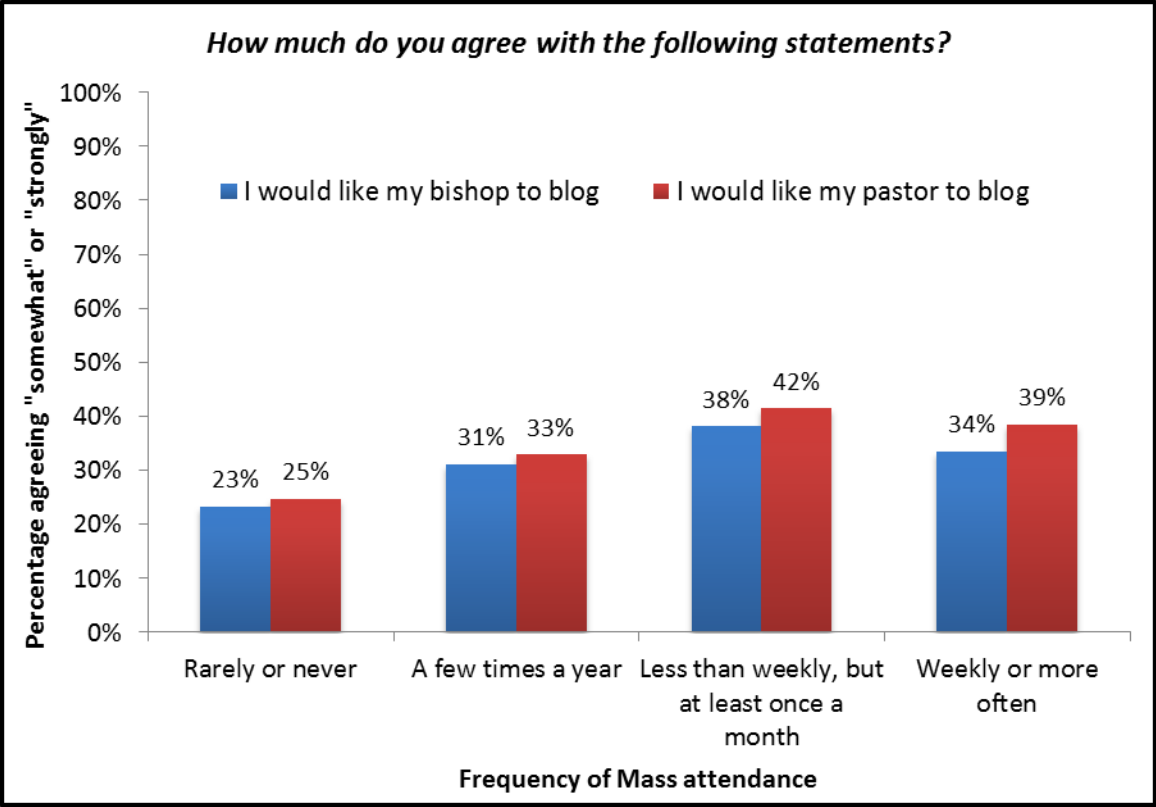
As the figure below shows, Catholics in households earning less than \$60,000 annually are less likely than those in households earning more to say that they prefer reading content online rather than in print. To some degree this may reflect difficulties of those in households earning less than \$60,000 per year in acquiring technology and online access in a manner that would make the online consumption of content preferable to print.



Younger Catholics are more likely than older Catholics to prefer going online over using print. Yet surprisingly, many Post-Vatican II and Millennial generation Catholics still do not overwhelmingly prefer online content to print content.



As shown in the figure on the next page, Catholics who attend Mass less than weekly, but at least once a month are more likely than others to agree “somewhat” or “strongly” that they would like their bishop or pastor to blog.



Religious or Spiritual Media Use

Respondents were asked about religious or spiritual media use. Responses indicate that traditional religious and spiritual media continue to be more widely used than online/digital options. The leading medium for consumption of religious or spiritual content is television. One in five adult Catholics (23 percent) has watched a religious or spiritual program on television in the last three months. Six percent indicate that they have watched religious or spiritual video content online. For each area of content—video, audio, and reading materials—traditional media is more widely used than new media alternatives. Many adult Catholics, 57 percent, did not use any of the religious or spiritual media listed in the last three months. This percentage increased from 42 percent in 2011.

Which of the following have you done in the last three months?

	Percentage responding “yes”	
	<u>2012</u>	<u>2011</u>
Video		
Watched religious or spiritual content on television	23%	21%
Watched religious or spiritual video content online (e.g., YouTube)	6	3
Reading Material		
Read a print copy of a religious or spiritual magazine or newspaper	18	18
Read a print copy of a religious or spiritual book	12	14
Read content from a religious or spiritual website or blog	6	6
Purchased a print copy of a religious or spiritual book	7	6
Read a religious or spiritual magazine or newspaper online	3	3
Followed religious or spiritual related pages and/or posts on facebook.com	5	2
Read a religious or spiritual e-book (e.g., for Kindle, Nook)	2	1
Purchased a religious or spiritual e-book (e.g., for Kindle, Nook)	1	1
Followed religious or spiritual related tweets on twitter.com	1	1
Audio		
Listened to a religious or spiritual programs on the radio or on a CD	12	12
Listened to religious or spiritual audio programs on a mobile device or online	4	2
New questions		
Commented on a news story or blog online about religion and spirituality	3	--
Participated (read or posted) in an online forum about religion and spirituality	2	--
None of the above	57	42

Eighteen percent of respondents indicate that they read a print copy of a religious or spiritual magazine or newspaper in the last three months. During this same period, 12 percent say they read a print copy of a religious or spiritual book (7 percent purchased a religious or spiritual book in the last 3 months). Twelve percent of respondents indicated that they had listened to a religious or spiritual program on the radio or on a CD in the last three months. These figures remain relatively unchanged from 2011.

Fewer than one in 15 adult Catholics report using each type of electronic or online media listed in the last three months. This is consistent with 2011 estimates. Most often, adult Catholics read content from a religious or spiritual website or blog (6 percent) or watched religious or spiritual content online (6 percent). Five percent say they follow religious or spiritual related pages and/or posts on facebook.com. This is up from 2 percent in 2011. However, this difference is just within margin of error. Four percent reported that they had listened to religious or spiritual audio programs online during this period. Three percent specifically indicate that they read a religious or spiritual magazine or newspaper online in the last three months.

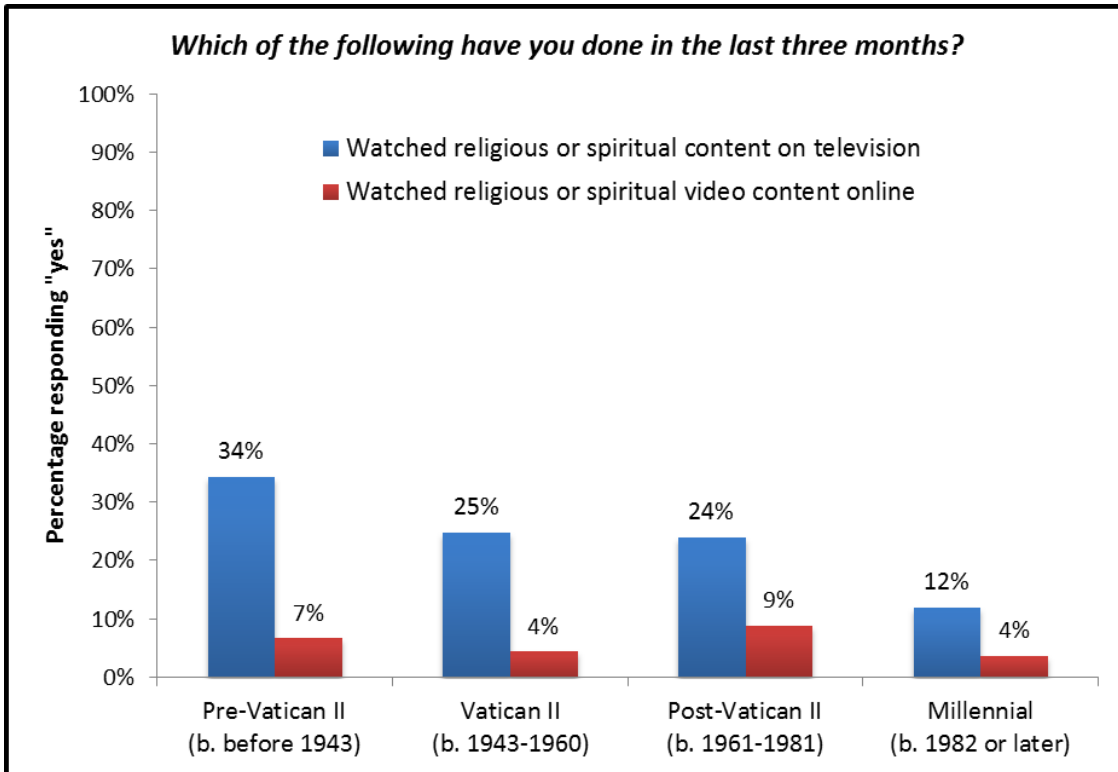
Two percent or fewer of respondents reported that they did the following in the last three months: read a religious or spiritual e-book, purchased a religious or spiritual e-book, or followed religious or spiritual related tweets on twitter.com.

Three percent say they commented on a news story or blog online about religion and spirituality within the last three months and 2 percent indicated that they participated (read or posted) in an online forum about religion and spirituality.⁴⁵

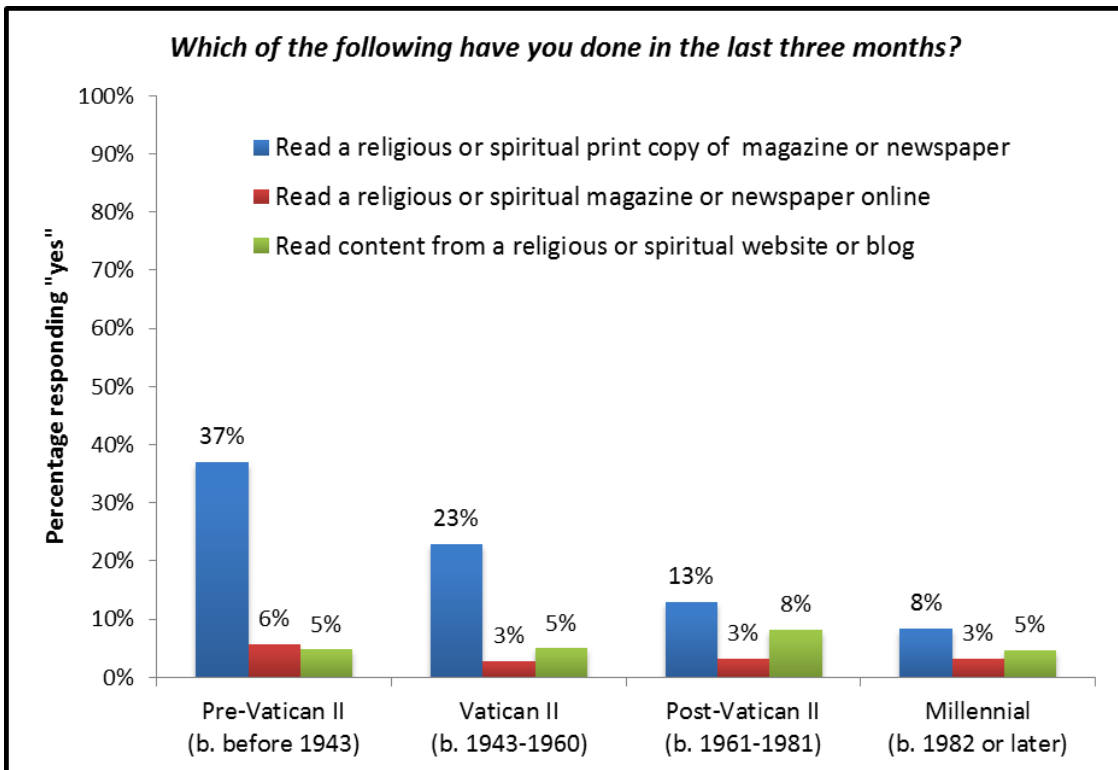
Sub-group Differences

Even younger Catholics continue to rely on traditional media over new media for religious or spiritual content. As the figure on the next pages shows, older Catholics are more likely than younger to watch religious or spiritual video and this occurs most often on television rather than on sites like YouTube.

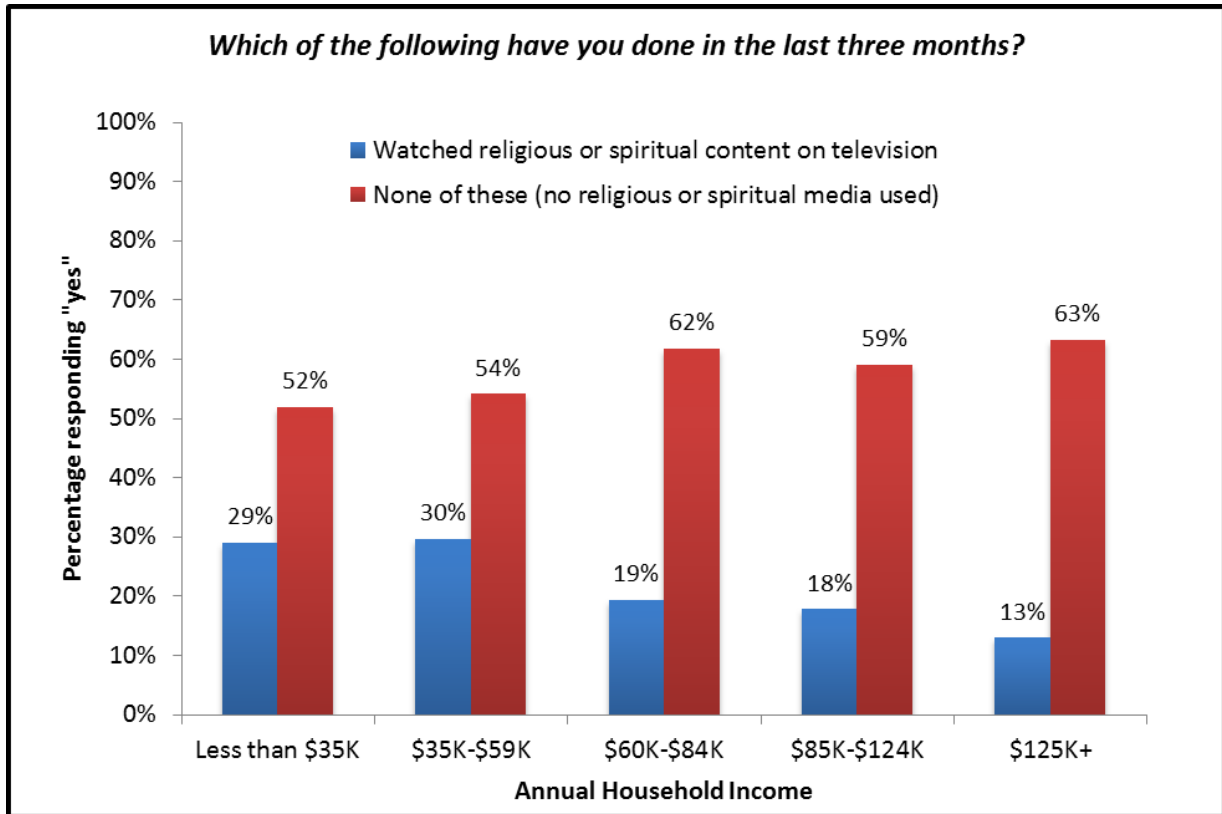
⁴⁵ These questions were not asked in 2011 or any previous CARA studies.



Print still trumps online text for all Catholic generations as well.



Respondents in lower income households are more likely than those in higher income households to say they have watched religious or spiritual content on television in the last three months. Respondents in households earning more than \$60,000 annually are more likely than those in households earning less to say that they have not used any mediated content (e.g., video, audio, print, online) of a religious or spiritual nature during this period of time.



The best predictor of whether Catholics use *any* religious or spiritual content—in traditional or new media—is their frequency of Mass attendance. As shown in the table on the next page, seven in ten weekly attenders (70 percent) indicate doing at least one of the things listed. Reading a print copy of a religious or spiritual magazine is the most common (42 percent) followed by watching religious or spiritual content on television (37 percent) and reading a print copy of a religious or spiritual book (28 percent).

Which of the following have you done in the last three months?

Percentage of weekly Mass attenders responding “yes”

Video

Watched religious or spiritual content on television	37%
Watched religious or spiritual video content online (e.g., YouTube)	16

Reading Material

Read a print copy of a religious or spiritual magazine or newspaper	42
Read a print copy of a religious or spiritual book	28
Read content from a religious or spiritual website or blog	14
Purchased a print copy of a religious or spiritual book	21
Read a religious or spiritual magazine or newspaper online	9
Followed religious or spiritual related pages and/or posts on facebook.com	10
Read a religious or spiritual e-book (e.g., for Kindle, Nook)	3
Purchased a religious or spiritual e-book (e.g., for Kindle, Nook)	1
Followed religious or spiritual related tweets on twitter.com	2

Audio

Listened to a religious or spiritual programs on the radio or on a CD	24
Listened to religious or spiritual audio programs on a mobile device or online	10

New questions

Commented on a news story or blog online about religion and spirituality	5
Participated (read or posted) in an online forum about religion and spirituality	4

None of the above	30
--------------------------	-----------

Interest in Online Catholic Faith Content

Catholics express the greatest interest in seeing more historical content about the Church (49 percent say they would be “somewhat” or “very” interested) and information about the saints online (46 percent). Slightly fewer, 44 percent, express at least “somewhat” interest in content about answers to moral questions. Forty-two percent express this level of interest in news stories about the Catholic Church and 40 percent are this interested in educational or catechetical resources online.

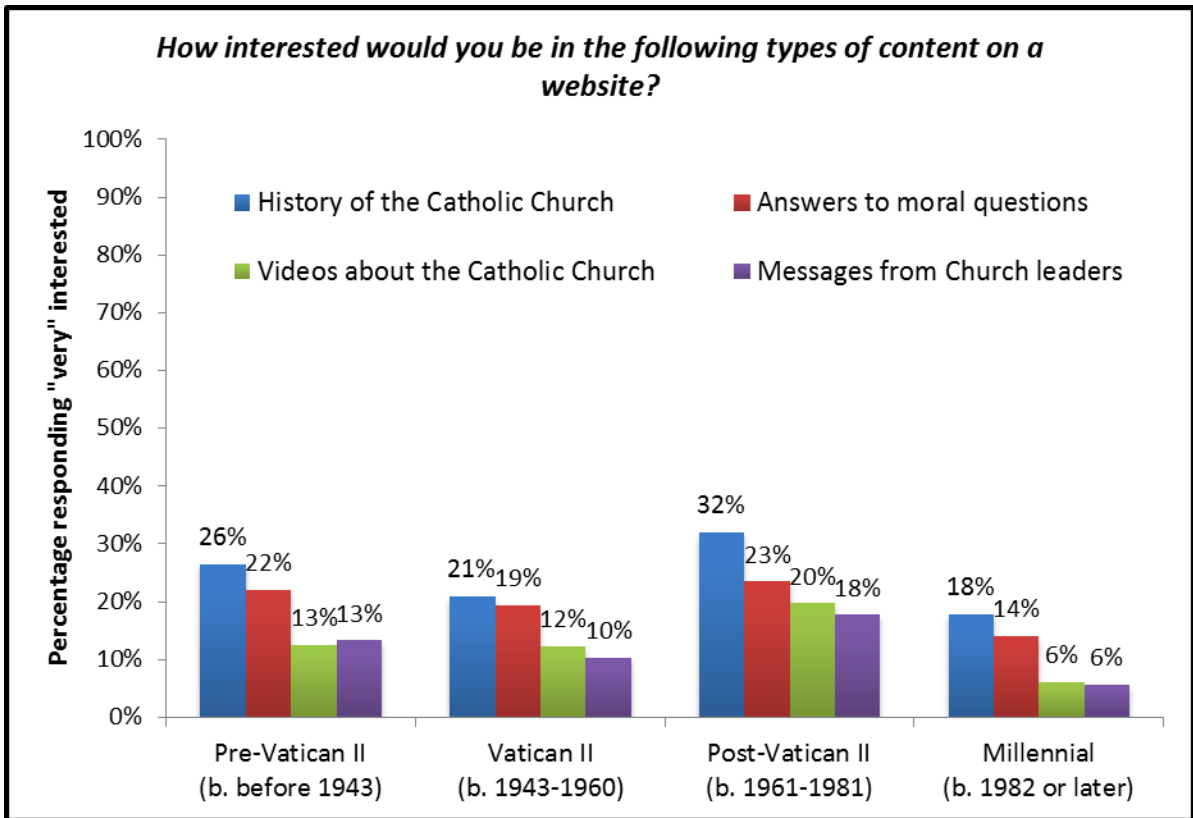
<i>How interested would you be in the following types of content on a website?</i>	“Somewhat” or “very”	“Very” only
History of the Catholic Church	49%	25%
Information about Saints	46	23
Answers to moral questions	44	20
News stories about the Catholic Church	42	15
Educational or catechetical resources	40	18
Messages from Church leaders	37	12
Prayers	36	17
Scripture	35	15
Videos about the Catholic Church	33	14
Religious music	31	13
Homilies	28	10
Bulletin boards and places for conversation with others	22	6

A third or more say they would be at least “somewhat” interested in content related to: messages from Church leaders (37 percent), prayers (36 percent), scripture (35 percent), and videos about the Catholic Church (33 percent).

Fewer than a third (but more than one in five) say they would be “somewhat” or “very” interested in content related to: religious music (31 percent), homilies (28 percent), and bulletin boards and places for conversations with others (22 percent).

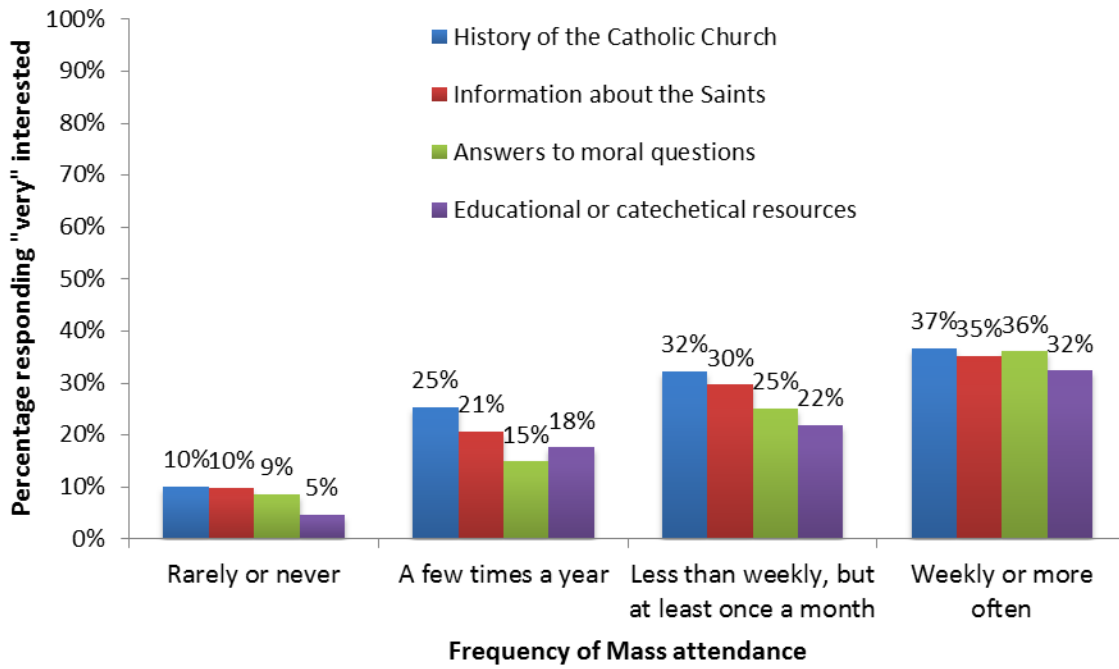
Sub-group Differences

Millennial Catholics are *less* likely than older Catholics to say they are “very” interested by any of the different types of content listed. Post-Vatican II Catholics are often the *most* likely to say they are “very interested” in the content listed. The figure on the next page shows some of the largest generational differences in interest.



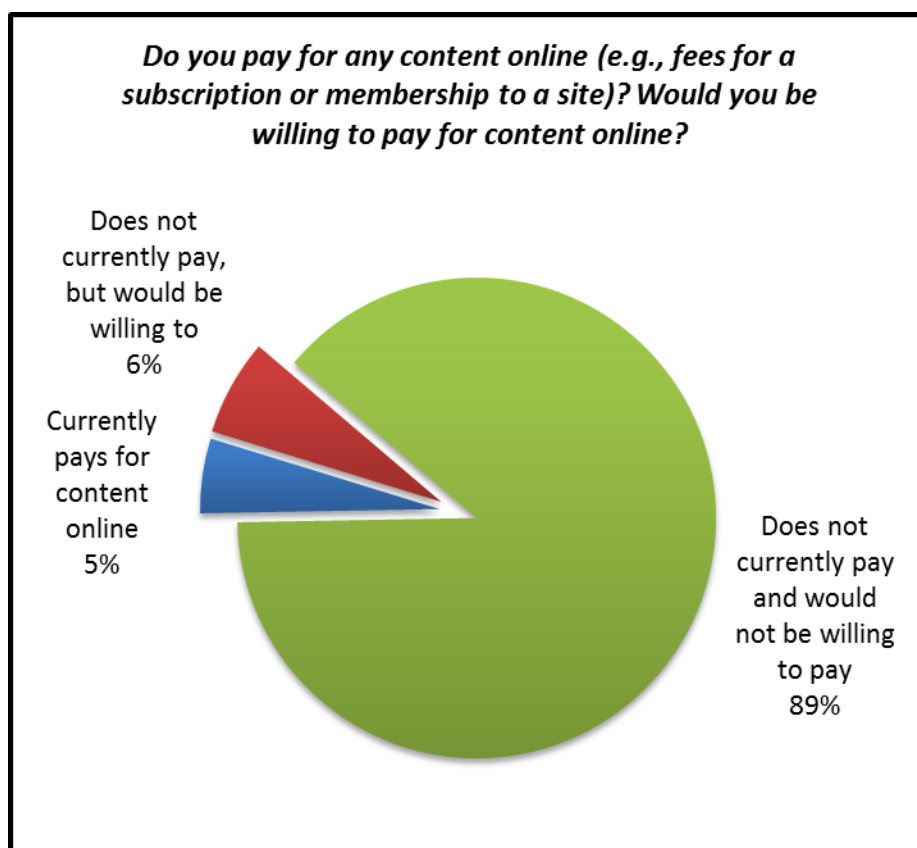
Catholics who attend Mass at least once a month indicate more interest than those who attend Mass less frequently in all of the topics listed. The figure on the next page shows some of the largest Mass attendance differences in interest.

How interested would you be in the following types of content on a website?



Paying for Online Content

Respondents were asked about paying for content online. This question is framed in generic terms and is not specific to religious content. One in 20 adult Catholics (5 percent) says they currently pay for online content of some form. An additional 6 percent say they do not currently pay for any content but would be willing to. Most Catholics, nearly nine in ten (89 percent), do not pay for online content and would not pay for this.



Respondents in households earning \$125,000 or more per year are more likely than those at other income levels to say they currently pay for content online (13 percent compared to just 2 percent in households earning less than \$35,000 annually). However, one in ten of those in households earning less than \$35,000 annually who do not currently pay for content say they would be willing to pay for this. Among all of those who do not pay for content, this lower income group is the most likely to indicate they would pay for content.

Sub-group Differences

There are no statistically significant differences by generation in currently paying for online content or willingness to do so in the future.

Appendix I: Questionnaire

This survey is being conducted as part of an academic research project. All of your responses are completely confidential and will only be reported together with those of all other respondents in national figures or sub-group totals (e.g., female respondents, respondents under age 35).⁴⁶

S1 What is your religion?

- 1 Catholic [S1=1 to continue with the survey]
- 2 Protestant
- 3 Jewish
- 4 Muslim
- 5 Other religion
- 6 No religion

Q1 When did you become Catholic? As an...

- 1 Infant (under age 1)
- 2 Child (ages 1-12)
- 3 Teenager (ages 13-17)
- 4 Adult (ages 18 or older)

Q2 Did you ever attend. . . (Check all that apply)

- 1 A Catholic elementary or middle school
- 2 A Catholic high school
- 3 A Catholic college or university
- 4 A Catholic seminary

Q3 Aside from weddings and funerals, about how often do you attend Mass?

- 1 Rarely or never
- 2 A few times a year
- 3 Once or twice a month
- 4 Almost every week
- 5 Every week
- 6 More than once a week

Q4a What would you say is your primary source for news?

- 1 Television
- 2 Print publications (i.e., newspapers, magazines)
- 3 Radio
- 4 Internet
- 5 Word of mouth (i.e., friends, family)

⁴⁶ Note additional demographic data about respondents used in this report were provided by GfK Custom Research and were not collected with this survey instrument.

Q4b Which of the following do you trust the most to provide accurate and truthful information?

- 1 Television
- 2 Print publications (i.e., newspapers, magazines)
- 3 Radio
- 4 Internet
- 5 Word of mouth (i.e., friends, family)

Q5 Do you subscribe to a print copy of a daily newspaper for your local area?

- 1 Yes
- 2 No

Q6 On an average day, including personal, work, and/or school use, how much time would you say you spend online? _____Hours _____Minutes

Do you regularly use...

Q7a A desktop and/or laptop computer

- 1 Yes
- 2 No

Q7b A cell phone or a Blackberry or iPhone or other device that is also a cell phone

Q7c A handheld device made primarily for e-book reading, such as a Nook or Kindle e-reader

Q7d A tablet computer such as an iPad, Samsung Galaxy, Motorola Xoom, or Kindle Fire

Q7e A console gaming system such as an Xbox 360, PlayStation 3, or Nintendo Wii

Q7f A handheld gaming system such as an PSP, PS VITA, or a Nintendo DS/3DS

[Show only the responses checked in Q7a to Q7f]

Q8 Please rank these devices from #1, used most often, #2, used second most often, and so on:

____ A desktop and/or laptop computer

____ A cell phone or a Blackberry or iPhone or other device that is also a cell phone

____ A handheld device made primarily for e-book reading, such as a Nook or Kindle e-reader

____ A tablet computer such as an iPad, Samsung Galaxy, Motorola Xoom, or Kindle Fire

____ A console gaming system such as an Xbox 360, PlayStation 3, or Nintendo Wii

____ A handheld gaming system such as an PSP, PS VITA, or a Nintendo DS/3DS

[If any of Q7b to Q7f=1]

Q9a Do you use any applications (i.e., apps) related to the Catholic Church or Catholicism on your cellphone or other mobile, e-reading, or gaming devices?

- 1 Yes
- 2 No

[If Q7b=1]

Q9b Do you text, at least occasionally?

- 1 Yes
- 2 No

[If any Q7a to Q7d=1]

Q9cce Do you send or receive email, at least occasionally?

- 1 Yes
- 2 No

Do you have a profile on any of the following social networking sites:

Q10a Facebook,

- 1 Yes
- 2 No

Q10b Twitter

Q10c LinkedIn

Q10d Google+

Q10e Instagram

Q10f Tumblr

Q10g Pinterest

Q10h Other; specify: _____

[If any of Q10a to Q10h=1]

Q11a Do you specify your religion as 'Catholic' on any of these profiles?

- 1 Yes
- 2 No

[If any of Q10a to Q10h=1]

Q11b About how often do you visit your most frequently used social network site?

- 1 Less than once a month
- 2 At least once a month
- 3 At least once a week
- 4 Two or three times a week
- 5 At least once a day
- 6 Multiple times every day

[If any of Q10a to Q10h=1]

Q11c About how often do you share things (e.g., posts, comments, pictures, articles, videos) with others in your social network?

Q12 Do you ever visit YouTube?

- 1 Yes
- 2 No

[If Q12=1]

Q13a How often do you visit YouTube?

- 1 Less than once a month
- 2 At least once a month
- 3 At least once a week
- 4 Two or three times a week
- 5 At least once a day
- 6 Multiple times every day

[If Q12=1]

Q13b Have you ever posted a video on YouTube?

- 1 Yes
- 2 No

[If Q12=1]

Q13c What type of content do you regularly watch on YouTube?

Check all that apply

- 1 Comedy content
- 2 Music videos
- 3 Vlogs (i.e. video blogs and commentaries)
- 4 Content from movies and television
- 5 Religious content
- 6 Educational content
- 7 Viral videos (videos that are viewed by many other YouTube users)
- 8 Other; specify:_____

How important to you are the following features of social networks sites and other content sites like YouTube that you visit?

Q14a Controlling who has access to my content

- 1 Not at all
- 2 A little
- 3 Somewhat
- 4 Very much

Q14b Sharing other people's content

Q14c Posting my own content

Q14d Reading what others have shared

Q14e Viewing videos that others have shared

- Q14f Viewing images that others have shared
- Q14g Staying connected with friends
- Q14h Staying connected with family
- Q14i Staying connected professionally with others
- Q14j Meeting new people
- Q14k Being entertained by content
- Q14l Being informed by content
- Q14m Being inspired by content

Q15a Do you have a personal blog?

- 1 Yes
- 2 No

Q15b Do you read or follow any blogs on the Catholic Church, faith, or spirituality?

- 1 Yes
- 2 No

[If Q15b=1]

Can you name those that you follow most closely (up to three)?

Q16a: _____

Q16b: _____

Q16c: _____

[If Q15b=1]

How much do you agree with the following statements?

Q17a I read Catholic blogs to get a balance from secular news sources

- 1 Not at all
- 2 A little
- 3 Somewhat
- 4 Very much

Q17b I read Catholic blogs to learn about the church's teachings and my faith

Q17c I read Catholic blogs to stay up to date on news of the Church

Q17d It is important to me to be able to comment on blogs I read

Q17e The Catholic blogs I read have a significant influence on my views and opinions

How important are each of the following aspects of a blog that would attract your interest and get you to come back for return visits?

Q18a It entertains

- 1 Not important at all
- 2 Only a little important
- 3 Somewhat important
- 4 Very important

Q18b It informs

Q18c It inspires

- Q18d It is about something I am really interested in
- Q18e It is related to a group I am a member of
- Q18f People in my social network read and share it
- Q18g I am able to participate on the blog by commenting
- Q18h It is popular (e.g., many followers, views, visits)
- Q18i It is written by a celebrity
- Q18j It is written by someone who is credible and respected
- Q18k It has religious or spiritual content

Which of the following do you regularly use or visit (typically once a month or more often) to get information, news, or other types of content about the Catholic faith? (Check all that apply)

- Q19a My parish bulletin (print or online copies)
- Q19b My diocesan newspaper or magazine (print or online copies)
- Q19c My parish website
- Q19d My diocesan website
- Q19e The website for the U.S. Bishops (usccb.org)
- Q19f The Vatican website (vatican.va)
- Q19g The Vatican's news website (news.va)
- Q19h Catholic radio stations (terrestrial or online)
- Q19i Catholic television stations (broadcast, cable, or online)
- Q19j A website for a Catholic educational institutions (schools, colleges, seminaries)
- Q19k A website of a Catholic charity or social service agency
- Q19l A Catholic news website (e.g., Catholic News Service)
- Q19m Twitter accounts associated with Catholics or Catholic institutions
- Q19n Facebook accounts associated with Catholics or Catholic institutions
- Q19o Other social networks (e.g., flock notes, Google+) associated with Catholics or Catholic institutions
- Q19p An official Catholic website or blog authorized or sanctioned by a bishop or cardinal
- Q19q An independent website or blog about Catholicism that is not officially recognized by the Catholic Church
- Q19r A secular newspaper or magazine (print or online copies)
- Q19s Wikipedia
- Q19t Other; specify: _____
- Q19u None of the above

[Show only the responses checked in Q19a to Q19t]

Of those you selected above, which is...

- Q20a Most important to you: _____
- Q20b Second most important to you: _____

[If Q19c=selected]

Q20c How would you evaluate your parish website overall?

- 1 Poor
- 2 Fair
- 3 Good
- 4 Excellent

[If any Q19a to Q19q<>1]

Q20d You indicated that you do not regularly visit several different types of Catholic websites. Can you describe why you have not visited any of these?

Q21 How would you rate the Catholic Church's visibility on the Internet?

- 1 Not very visible
- 2 Only a little visible
- 3 Somewhat visible
- 4 Very visible
- 5 I am unaware of any significant presence of the Catholic Church online

Q22 If the Catholic Church had to focus on one area to improve its presence in the online, new media, or digital world, what should that be in your opinion?

- 1 News: reporting on the activities of Church leaders and the Church's relationship with other institutions
- 2 Evangelization: reaching out to non-Catholics and inactive Catholics
- 3 Catechesis/Religious education: helping parents, catechists and teachers explain the faith
- 4 Media literacy: helping people discern reliable and competent Catholic sources, develop positive conversations about the faith
- 5 Other; specify: _____

Thinking of the Church using the internet, would any of the following be a concern to you?

Q23a Potential loss of the teaching authority of the bishops

- 1 Yes
- 2 No

Q23b Lack of system for the Catholic Church to validate sites and content as authentically Catholic

Q23c Reluctance by Catholic Church leaders to use the internet

Q23d Lack of civil tone in conversations happening on the internet

Q23e Perceived trivialization of Catholic Church matters

When seeking information about the Catholic Church's official position, view, or statements on a particular topic, how reliable would you consider the following sources?

- Q24a My parish bulletin (print or online copies)
- 1 Not at all
 - 2 A little
 - 3 Somewhat
 - 4 Very
- Q24b My diocesan newspaper or magazine (print or online copies)
- Q24c My parish website
- Q24d My diocesan website
- Q24e The website for the U.S. Bishops (usccb.org)
- Q24f The Vatican website (vatican.va)
- Q24g The Vatican's news website (news.va)
- Q24h Catholic radio stations (terrestrial or online)
- Q24i Catholic television stations (broadcast, cable, or online)
- Q24j A website for a Catholic educational institutions (schools, colleges, seminaries)
- Q24k A website of a Catholic charity or social service agency
- Q24l A Catholic news website (e.g., Catholic News Service)
- Q24m Twitter accounts associated with Catholics or Catholic institutions
- Q24n Facebook accounts associated with Catholics or Catholic institutions
- Q24o Other social networks (e.g., flock notes, Google+) associated with Catholics or Catholic institutions
- Q24p An official Catholic website or blog authorized or sanctioned by a bishop or cardinal
- Q24q An independent website or blog about Catholicism that is not officially recognized by the Catholic Church
- Q24r A secular newspaper or magazine (print or online copies)
- Q24s Wikipedia

How much do you agree with the following statements?

- Q25a I generally prefer reading content online rather than in print.
- 1 Disagree strongly
 - 2 Disagree somewhat
 - 3 Agree somewhat
 - 4 Agree strongly
- Q25b I prefer participating on Facebook, personal blogs, Twitter, YouTube, or online message boards to reading print publications.
- Q25c I am often disturbed by the tone of discussions online.
- Q25d It is important for people to comment and participate online anonymously.
- Q25e I would like my bishop to blog
- Q25f I would like my pastor to blog

Which of the following have you done in the last three months? Check all that apply

- Q26a Watched religious or spiritual content on television
- Q26b Watched religious or spiritual video content online (e.g., YouTube)
- Q26c Listened to religious or spiritual programming on the radio or on a CD

- Q26d Listened to religious or spiritual audio programs on a mobile device or online
- Q26e Read content from a religious or spiritual website or blog
- Q26f Read a religious or spiritual print copy of a magazine or newspaper
- Q26g Read a religious or spiritual magazine or newspaper online
- Q26h Purchased a print copy of a religious or spiritual book
- Q26i Purchased a religious or spiritual e-book (e.g., for Kindle, Nook)
- Q26j Read a print copy of a religious or spiritual book
- Q26k Read a religious or spiritual e-book (e.g., for Kindle, Nook)
- Q26l Followed religious or spiritual related tweets on Twitter
- Q26m Followed religious or spiritual related pages and/or posts on Facebook
- Q26n Participated (read or posted) in an online forum about religion and spirituality
- Q26o Commented on a news story or blog online about religion and spirituality
- Q26p None of these

How interested would you be in the following types of content on a website?

- Q27a Scripture
 - 1 Not at all
 - 2 A little
 - 3 Somewhat
 - 4 Very
 - Q27b Homilies
 - Q27c Prayers
 - Q27d History of the Catholic Church
 - Q27e Information about Saints
 - Q27f Videos about the Catholic Church
 - Q27g Religious music
 - Q27h Bulletin boards and places for conversation with others
 - Q27i News stories about the Catholic Church
 - Q27j Messages from Church leaders
 - Q27k Answers to moral questions
 - Q27l Educational or catechetical resources
- Q28 Do you pay for any content online (e.g., fees for a subscription or membership to a site)?
- 1 Yes
 - 2 No

[If Q28=2]

- Q28b Would you be willing to pay for content online?
 - 1 Yes
 - 2 No

- Q29 During the last 12 months, did you or your household regularly contribute to the collection at your local parish?
 - 1 Yes
 - 2 No

Q30 During the last 12 months, did you or your household contribute to an annual financial appeal of your diocese, for example, a bishop's or cardinal's appeal?

1 Yes

2 No

3 I am not aware of an annual appeal in my diocese

Appendix II: Transcript of Responses to the Open-ended Question

You indicated that you do not regularly visit several different types of Catholic websites. Can you describe why you have not visited any of these?

- Although I consider myself Catholic, I do not condone a lot of what the Catholic has said and done.
- Although I do believe in my faith, I do not find it necessary to follow religion on websites
- Am not interested
- Because I believe in God and He is everywhere so why do I need to search out for more?
- Because I do not believe in everything that the Catholic church is all about
- Because I had a stroke
- Because I have not followed the Catholic faith for some time.
- Because I prefer to get informed in person and personal with the source.
- Because the Catholic Church is becoming out dated!
- Being Catholic is something within me. I don't feel the need to visit outside sources.
- Being deeply religious, I'm not concerned about the administration topics of the Catholic Church.
- Boy a la iglesia
- Busy schedule.
- Can't really trust everything the Catholic Church says
- Can't say might just start
- Catholic policies and practices are not in touch with real world social issues
- Did not know about them.
- Didn't know there were any
- Didn't know they existed and don't feel the need to look these things up
- Do not feel the desire to
- Do not go on-line work long hours
- Do not have the interest in them.
- Do not know much about using computer also I have health issues
- Do not know of any
- Do not want to
- Doesn't interest me.
- Don't blog don't tweet don't email
- Don't care
- Don't care to
- Don't feel a need to.
- Don't have the time
- Don't have the time or interest
- Don't have time
- Don't know
- Don't know
- Don't like it

- Don't need too
- Don't see too much of this
- Don't use Internet much
- Don't use personnel websites
- Don't want or need to
- Don't want to
- Don't want to
- Don't want to
- Don't want to
- Don't want to
- Even though I am a Catholic, I do not attend a Catholic church.
- Faith and interpretation of faith principles and of church doctrine seems like it should come from person to person, in person, like in church or social settings.
- Falta de tiempo e interes.
- Get information from other sources
- Have no interest
- Have no interest in them.
- Have no interest
- Have not had the interest to do so
- Haven't found a need to search their information at this time
- Haven't had a reason to do so
- Haven't needed research information they might provide
- Haven't thought about visiting any
- Heard too much child endangerment
- Honestly didn't know about them
- I am a Catholic because that is what my parents chose for me. I do not go to church but I say my prayers and believe in Jesus and practice religion my own way.
- I am a Catholic that believes in God but does not interact or read information.
- I am a non-practicing Catholic, I get tired of them always asking for money
- I am a non-practicing Catholic
- I am a senior citizen who has been taught Catholic teachings. I have not forgotten those. I have lived my life by those with a realization that I must fit them as best I can into my life. I have had to make decisions and perhaps not always in line with them but my conscience has been my guide within the parameters of my education. I feel good about my decisions I have had to make over a lifetime because of my Catholic upbringing. I never needed a minute by minute reinforcement lecture.
- I am Catholic but I am not a full believer
- I am Catholic but I don't practice the faith
- I am divorced and do not attend church on a regular basis any more
- I am in opposition to many of the positions the Catholic Church adheres to and demands adherence to.
- I am interested in my faith but not that much.

- I have no interest in church activities
- I am not a practicing Catholic.
- I am not a "practicing" Catholic and am not interested in visiting sites about the Catholic faith.
- I am not a devoted Catholic. I do not know what a blog is.
- I am not a religious person
- I am not a strong religious person where I want to read it all the time
- I am not an active participant
- I am not currently a strongly practicing Catholic
- I am not familiar with any that would inform me, with no religious bias, on important national topics.
- I am not formally religious
- I am not interested in following. The church has really deviated from its teachings.
- I am not interested in learning more about the Catholic religion therefore I have not actively sought these out.
- I am not interested in reading about religion
- I am not interested in reading about up-to-date Catholic news.
- I am not interested in religious news.
- I am not interested in these things.
- I am not interested!
- I am not interested.
- I am not interested in what is public opinion on my religion.
- I am old and live with my daughter
- I am opposed to much of the extreme bias currently being demonstrated by much of the Catholic leadership today
- I can be described a fallen away Catholic.
- I choose to pray at home
- I consider myself Catholic, and my son attends Catholic school, but, truth be told, I am much more Agnostic, especially following my divorce...I was very Catholic for a time post-divorce, but I became disillusioned...
- I disagree with the Church's position on most current matters.
- I dislike it.
- I do my praying at home and my bible at home.
- I do not consider myself a practicing Catholic at this time. I do not trust the human element of the church since it has been proven that many of the church's priests have abused children and their supervisors protected them which enable these priests to abuse more kids!
- I do not feel I miss anything since I go to church regularly and my time is limited
- I do not feel the need to research my faith on a regular basis. When I need to do research, I do it.
- I do not follow religion on the internet.
- I do not have an internet account
- I do not have enough interest in them to visit.

- I do not have the time
- I do not practice my religion. I am more spiritual these days.
- I do not seek out knowledge from the Catholic Church
- I do not visit any websites, except KN panel and Google.
- I don't agree with the Church on most issues, so I don't care to visit their websites.
- I don't believe in organized religions, nor agree with how they run things. My beliefs are very different than most people.
- I don't care
- I don't find them applicable to me
- I don't find them necessary of me to be visiting these types of websites. My faith is not large enough to have me visiting these on a daily basis. I believe and I attend Mass however my devotion is not large.
- I don't have access.
- I don't have the time
- I don't have time to.
- I don't know just haven't
- I don't need to visit a website on Catholics ...I know enough and I believe in God and not all the dogma that is given by the Church...I believe we need to be a decent human being and that is all we all need...Catholics. Protestants, etc....
- I don't practice my religion
- I don't really have an interest in reading about the Catholic faith. Especially online.
- I don't think to visit them.
- I don't trust some sources and I am comfortable with where I am in regard to religion
- I don't visit websites of any kind
- I feel that the church is changing so much, and teaching me things as a kid do not matter. I truly believed that the church told the truth about everything. Come to find out that some things are not so. So can I believe what the Church says? No.
- I find the sites slanted and of no value.
- I get my religion/spirituality in and from the church
- I get religious info from church and friends
- I go to church
- I have a hard time reading very one sided viewpoints. I'm even turned off in church when politics are pushed, no matter how subtle.
- I have a strong Catholic faith, but have a very hard time with a church that does not appear to accept that times have changed and what worked once is no longer working.
- I have been busy with my kids and work and volunteering at my kids' school.
- I have lost all faith in the catholic church
- I have lost interest in the catholic religion for a number of reasons.
- I have no desire or interest in the topic.
- I have no desire to visit these sites
- I have no interest in any of these sights

- I have no interest in church activities
- I have no interest in doing so
- I have no interest in doing so anymore.
- I have no interest whatsoever in using my time to visit such sites.
- I have no need
- I have no need of church news or information
- I have no need to.
- I have only looked in the past for mass times and job openings.
- I haven't felt a need to read about religion online.
- I just don't feel like going to church. Too many people religious people.
- I just haven't.
- I only go online to do surveys for KN.
- I practice privately and feel these sites are agenda driven.
- I rather go to church
- I suppose it is my ignorance of the use of the internet; it is a wonder that I can successfully complete this survey. Perhaps in the months ahead my curiosity will be stronger and provide the courage to be better informed.
- I think the Catholic Church has gotten away from its basic teachings and it fears other religions. It also has become a big business.
- I use local media as my source of info.
- I was baptized catholic and went to Catholic school as a child but really didn't have the same beliefs, too many unanswered questions. Have tried other religions but found they are mostly the same and mostly hypocrites.
- I was forced to turn Catholic by my in-laws when I first got married.
- I was raised a Catholic but have not been involved with the religion as an adult.
- I'm new at this stuff and have a lot of trouble figuring things out.
- I'm a non-practicing Catholic.
- I'm not a practicing Catholic
- I'm not a practicing Catholic anymore. Entirely because of the way they have handled the rampant pedophilia within the church.
- I'm not a very religious person.
- I'm not interested
- I'm not interested in them or what they have to say.
- I'm not interested.
- I'm not that catholic!
- I'm not that interested.
- I'm not that religious, not interested in religious websites.
- I'm not very religious
- I'm not really very interested.
- Information I obtain is by word of mouth.
- Interest in the Catholic side of views is minimal
- It has never come to mind and there is no need to go to these websites.
- It is not a place that I care to search nor I am I interested in searching those types of sites.

- I've never thought about it.
- Just a personal choice
- Just don't
- Just don't
- Just don't
- Just haven't thought of it
- Just never have
- Just not my style...look at TV
- Just not my thing....
- Lack of interest
- Lack of interest
- Lack of interest
- Lapsed belief due to recent ultra conservative change in the Catholic Church.
- Lost faith in religion
- Lost interest in the religion.
- My eyes get tired from reading
- My faith is not really related to organized religion. My faith is about my personal relationship with God and following the commandments. Organized religion is part of the problem in this world...along with politics.
- My wife passed away in 2007 and I have not participated in the Catholic Church since her death.
- N/A
- Never think to and I never really read to be preached to.
- Never thought to look at one
- Never thought to...
- No
- No
- No
- No
- No
- No
- No
- No
- No
- No
- No desire to
- No desire to
- No estoy interesado
- No estoy interesado en publicida o informacion relacionada con la religion
- No interest
- No interest
- No interest
- No interest
- No interest
- No interest

- No interest
- No interest
- No interest
- No interest
- No interest
- No interest
- No interest
- No interest
- No interest
- No interest
- No interest
- No interest at all
- no interest in them
- No interest in viewing religious information.
- No interest on visiting websites on my computer. I do not watch religion on television for the same reason. I see no reason.
- No interest, no time
- No interest unless there is a story with opinions where one thinks and ponders. I am interested in archeological holy sites, which give it more meaning.
- No interest.
- No interest.
- No interest.
- No interest/need
- No me important
- No me interesa
- No me interesa la Iglesia Catolica como Institucion, solo tengo fe y mi background por herencia familiar es católico. No estoy de acuerdo con las practicas e hipocrisia de la Iglesia Catolica en el mundo.
- No me interesa.
- No me llama la atencion
- No me llama la atencion
- No me llaman la atencion
- No need
- No particular reason
- No real interest
- No real reason
- No reason
- No reason
- No reason
- No reason I am not real good using the computer
- No reason I just do not
- No reason to
- No reason to visit regularly

- Not interested.
- Not interested. I'm not a practicing catholic.
- Not interesting
- Not interested
- Not interested at this time
- Not practicing
- Not practicing
- Not practicing at this moment in time
- Not really interested
- Not really interested in them
- Not really interested. I believe that faith is between an individual and God. I do not need a building or a preacher to remind me about faith, love, and giving of oneself to others. Websites and churches are for those who need affirmation and that and prefer that type of surrounding. I know that it exists and will go on occasion when I feel I need that.
- Not religious
- Not specifically interested if I needed information I rather asked the pastor on the base church
- Not terribly interested
- Not that active
- Not that interested in obtaining extra information
- Not the least bit interested.
- Not to interested
- Not very active catholic.
- Not very important to me!
- Not very interested in it
- Not very religious
- Not very religious.
- Nothing has come up to where I felt the need to look for information on these websites.
- Nothing new or informative.
- Of no interest to me
- On the rare occasion that I want/need to look at something online, it has never been religious in nature.
- Pefiearo iralaignlesia
- Por que no tengo profile y no me interesa
- Por que para siertas paguinas no puedo tener aceso,y otro por que no se usar mucho el internet,y lo poco que se solo entro en los ratos que tengo tiempo.
- Porque boy personal mente ala iglesia
- Porque no me llama la atencion prefiero ir a la iglescias y escuchar en persona
- Porque no se de ellos
- Porque no tengo interes.
- Porque prefiero hacerlo personalmente

- Pues es por que me desespera la computadora desde que la prendo por lo tardada que es,
- Religion is a very personal thing to me
- Solo voy a misa
- Solo voy a misa para hablar d dios y no se d ninguna pagina religiosa.
- Suelp no coinsidir con esos sitios
- Tengo una biblia en mi casa q leo cuando quiero y necesito.
- The bad news about the churches pastor's lately
- The content is usually unlike what I want from my religious study. I don't really care about what some bishop has to say about a situation from which he is totally disconnected, nor do I like the church meddling in political affairs. Grace transcends all these things, and the type of writing that helps me get closer to this truth is what I want surrounding me.
- There isn't any information that I would like to look up on the web sites
- Time
- To be honest, I really never thought about it.
- Trabajo
- Usually they are too lengthy
- Very disenchanted with religion in general. has become far to hypocritical
- Voy a misa dos veces al mes es mas que suficiente para mi
- Why? I already have my beliefs and they are not going to change