

Barna Group

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Diocese of Camden

COMMUNITY STUDY | 2012

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INTRODUCTION

This report contains the findings from a study of the southern New Jersey community commissioned by the Diocese of Camden and conducted by Barna Research (a division of the Barna Group). A total of 612 telephone interviews were completed among a representative sample of community residents, 18 years of age and older, in February, 2012. The level of precision for a sample of this size is +/-4% at the 95% confidence level.

Key research objectives for the study were as follows:

- To develop a profile of the faith characteristics of southern New Jersey residents
- To gauge faith-related behaviors
- To determine the current faith practices of those who self-identify as Catholics
- To assess attitudes regarding issues pertaining to the Catholic church and the local parish
- To identify demographic characteristics of interest.

This report contains the findings of this research study. Following the *Introduction* is an *Executive Summary* of the key findings in the report, and the *Data Analysis* section, a written explanation of the research results that includes data tables and graphics. Implications and observations are presented in special text boxes throughout the report. The *Appendix* contains a description of the research methodology. Detailed, cross-tabulated data tables (provided separately) contain all data from this study.

EXECUTIVE SUMMARY

KEY FINDINGS

Please note: In this report, the terms “Camden Diocese” and “southern New Jersey” generally refer to the 6-county community served by the Diocese of Camden. Unless stated otherwise, the terms refer to adult residents throughout the area – regardless of religious faith or denomination (or lack thereof). In addition, the faith segments listed (i.e., Catholics, Protestants, etc.) are subsets of Camden Diocese residents.

Church Experience and Faith Engagement

1. Four out of every five adults who reside within the Camden Diocese (82%) self-identify as Christians. (Nearly equal proportions are Protestants (35%) and Catholics (34%), while 12% are unable to identify any particular denomination.) A total of 8% of residents belong to another, non-Christian faith, while 10% say they have no religious faith (i.e., are atheists or agnostics).

The proportion of Catholics residing in the Camden Diocese (34%) exceeds the U.S. average of Catholics (23%).

2. Six out of every ten adults who consider themselves to be Christians (59%) say they are absolutely committed to the Christian faith. Catholics in the Diocese (52%) are less inclined to feel absolute commitment to their faith.
3. More than four out of every five adults in the Camden Diocese (82%) pray to God, while 41% attend worship services; 35% read the Bible (not including at church); 18% participate in a small group or Bible study; and 5% attend a Sunday school class at a church. One in 20 Catholics (5%) participate in a Faith Formation class.
4. One out of every two adults in the community (51%) say they donated money to a charity or non-profit organization (51%) or to a church (50%) in the past month. Far fewer residents volunteered their free time to help a community group or non-profit organization (36%) or help a church (27%).
5. In the 6-county area that comprises the Diocese of Camden, four out of every ten residents (40%) are “unchurched” (i.e., have not attended a church worship service other than a special event within the past six months). The proportion of unchurched adults within the Diocese is significantly higher than the national average (29%).
6. Among residents who have attended church previously but have not done so within the past month, one in four (25%) say they prefer to attend only on major holidays such as

Christmas and Easter. Catholics favor holiday-only church attendance to an even greater extent (38%).

7. One-half of Christian church attenders within the Camden Diocese (51%) invited a friend, neighbor, co-worker, or other acquaintance to attend a worship service or special event at their church during the past year. Catholics (33%) are half as likely as Protestants (66%) to have extended an invitation to visit their church.
8. About half of the Catholics in the Diocese of Camden (52%) are practicing Catholics – statistically the same as the national average (53%).
9. A majority of southern New Jersey residents (53%) “agree strongly” that caring for the poor should be a high priority for Christians, demonstrated by acts of service, charitable donations, and how they vote. This compares to 44% who strongly agree that churches should avoid controversial political issues that have the potential to force people to take sides.

More adults in the community tend to agree that churches are “too involved” in opposing same-sex marriage or abortion. For both issues, a total of 51% agree that churches are too involved, while 43% disagree. Roughly one-third each “strongly agree” that churches are too involved in opposing same-sex marriage (35%) or are overly involved in their opposition of abortion (33%).

Reasons for Church Avoidance

10. Among self-identified Catholics and Christians who have not attended church within the past six months, the primary reasons for non-attendance include: not having enough time to attend or get involved in church (38%); having the day off and preferring to spend it doing other things (32%); having to work (either themselves or a family member) on the day of worship (31%); or not having found a church they like despite visiting some churches (30%).
11. One out of every three lapsed Catholics (32%) cite personal circumstances as the top reason for not currently attending a Catholic church, saying they are too busy or have other priorities; another 27% simply lack interest in church.

Church Experience as a Youth

12. In the southern New Jersey community, virtually all adults say they were brought up in some type of religion – predominantly, a Christian faith (89% Christian, 8% non-Christian). Among all residents in the area, 43% were raised Catholic; this compares to only 34% of adults who consider themselves as Catholics today.

Two-thirds of residents in the Camden Diocese (65%) usually attended church every week as a child.

13. One in four residents in southern New Jersey (26%) attended a Catholic school, at some time, when they were growing up. More than one-half of Catholics in the Camden Diocese (53%) attended a Catholic school.
14. When asked about their current faith views compared to their faith perspective when growing up, three out of every four Camden Diocese residents (75%) say they have the same religious faith today that they had as a child, while 24% have either changed to a different faith or significantly changed their views. Catholics are far more likely than those of any other faith segment to have maintained the religious faith of their youth (90%). Among those adults with no faith, 70% “lost” their faith, saying they changed their faith views since childhood.

Among those with a change in their childhood faith, nearly half (48%) experienced that change before they turned 21.

Spiritual Impact of Church

15. As a result of their personal experience at church, three out of every four church attenders have experienced a deeper faith in God (74% say this is “very accurate”) or understand how a Christian should behave and strive to act that way (73%). A strong majority of church attenders in the area also believe that they have a stronger relationship with Jesus Christ (64%), have grown spiritually (62%), and are different and much better people (60%).
16. When asked about the greatest benefits of being a Catholic or attending their parish, Catholic church-attenders in the Diocese of Camden say: it is the faith they are familiar with (24%); they value the church community (21%); and they feel that it strengthens their faith or belief in God, or enhances their relationship to God and/or Jesus (20%).
17. While one-third of churchgoing Catholics (33%) are unable to identify any specific challenges or obstacles of being a Catholic or attending their parish, 21% struggle with actually living their faith, while 16% say they have issues with the Church’s teachings, requirements, and requests.

Interest in the Catholic Church

18. One-half of residents within the Diocese who are non-Catholics (50%) say they have attended a Catholic church at some time (other than for a special event such as a wedding or funeral).
19. One out of every eleven non-Catholics (9%) say they are very likely to consider visiting or attending a Catholic church within the next six months, while another 10% are somewhat likely to do so. The majority of non-Catholics (58%) are not at all likely to visit or attend the church.

Non-Catholics who are not likely to consider attending a Catholic church say it is because they have no interest in religion (43%), are not Catholic (29%), or they attend (or prefer) another church or denomination (16%).

Perceptions of the Catholic Church

20. A slight majority of adults throughout southern New Jersey hold the Catholic Church in high regard; 23% have a very favorable impression of the church, while 33% say it is somewhat favorable. One out of every three residents have an unfavorable opinion (17% somewhat favorable, 15% very unfavorable).
21. Nearly the same proportion of residents have a favorable impression of the local Catholic church or parish (28% very favorable, 26% somewhat favorable), while one in five have an unfavorable opinion (10% somewhat unfavorable, 9% very unfavorable), and 27% have no impression at all.
22. Nine in ten residents within the Camden Diocese (89%) say they have heard of the priest or clergy abuse scandals related to the Catholic Church. Among those aware of this topic, nearly all (89%) consider it a “major issue” for the church. In comparison, three out of every four Camden Diocese residents (76%) have heard about the Catholic Church’s position on contraception and family planning; 69% know about the merging of smaller Catholic parishes into fewer, larger parishes; and 56% have heard the Catholic Church’s position on women in the priesthood.
23. Four in ten Catholics in the Camden Diocese (40%) are unable to think of anything that their parish needs to address. The most frequently named issues include the priest abuse scandals involving minors (mentioned by 19%), the church mergers and combining of small churches (10%), and declining attendance (8%).

Religious Beliefs

24. Two out of every three Camden Diocese residents (68%) strongly agree that their religious faith is very important in their lives. This proportion is comparable to the national average among U.S. adults (72%).
25. A majority of residents agree (46% agree strongly, 12% agree somewhat) that the sexual expression of love should be reserved exclusively for a man and woman who are married to each other, while 39% disagree (16% somewhat, 23% strongly disagree). More than four in ten Catholics disagree that sex should be reserved for marriage (21% disagree somewhat, 23% disagree strongly).
26. Compared to the national average of 48%, fewer Camden Diocese residents (38%) are in strong agreement that the Bible is totally accurate in all of the principles it teaches. Catholics (28%) are even less likely to be in strong agreement about the accuracy of biblical principles.

27. Nearly three out of every ten residents (28%) are in strong agreement that when He lived on earth, Jesus Christ was human and committed sins, like other people – higher than the national average of 23%. A majority of Catholics in the Camden Diocese believe that Jesus sinned (33% agree strongly, 24% agree somewhat).
28. One in four adults in southern New Jersey (27%) strongly agree that they have a personal responsibility to tell other people their religious beliefs. This compares to 40% among Protestants, 36% among those of non-Christian faiths, and 18% among Catholics.
29. Two-thirds of adults in the Camden Diocese (65%) hold an orthodox belief about God, (i.e., that God is the all-powerful, all-knowing, perfect creator of the universe who rules the world today), significantly lower than the U.S. average (74%).

Demographic Profile

30. Residents in the Camden Diocese are nearly equally split by gender (51% women, 49% men).
31. One in five adults (19%) are Mosaics (ages 18 to 27), 31% are Busters (ages 28 to 46), 30% are Boomers (ages 47 to 65), and 20% are Elders (those 66 or older).

One in eight Catholics (12%) and Protestants (12%) are Mosaics (ages 18 to 27) – a lower proportion than in the community as a whole. In comparison, atheists, agnostics, and those with no faith claim a disproportionately higher share of these young adults (54%).
32. One in four residents (24%) are college graduates. Less than half are employed full-time (45%).
33. One-third each of Camden Diocese residents have a total annual household income of less than \$40,000 (34%), \$40,000 to \$75,000 (33%), and over \$75,000 (34%).
34. A majority of adults in the area (56%) are married. Four in ten adults (41%) have children under 18 years of age.
35. Seven in ten residents (73%) are white, while 15% are black. A total of 12% are of Hispanic origin.
36. Although a slight majority (52%) consider themselves to be politically moderate, registered Democrats (38%) far outweigh registered Republicans (22%).
37. Most adults reside in Camden (39%) and Gloucester counties (28%); fewer live in Atlantic (14%), Cape May (9%), Salem (7%) and Cumberland counties (4%). Six in ten residents (59%) have lived in their county for more than 20 years.

DATA ANALYSIS

Notes to Reader

1. This study includes adults, 18 years of age and older, who reside in the 6-county area of southern New Jersey that will be referred to as the “Diocese of Camden” or “Camden Diocese” throughout this report. This area includes Atlantic, Camden, Cape May, Cumberland, Gloucester, and Salem counties. In this study, total respondents in each of the six counties are in the same proportions as the actual population within each county to more accurately reflect the community as a whole.

Adult residents in the 6-county area were eligible to participate in the study regardless of their religious faith (or lack thereof) or denomination.

2. In the tables that follow, data has been marked with a (↑) or (↓) sign, if applicable, to indicate if the data for that segment is statistically significantly higher or lower than the total response for residents within the Camden Diocese that typically appear in the *first* column of each data table. Where these tests of significance have been performed, differences are statistically significant at the 95% confidence level or higher.

The data tables show responses for segments of self-identified Christians and non-Christians. Definitions of these terms and segments are as follows:

Self-identified Christians:

- **Catholic:** those who self-identify as Christian or Catholic and consider themselves to be Catholic or Roman Catholic.
- **Protestant:** those who self-identify as Christian and are affiliated with any mainline or non-mainline Protestant denomination (e.g., Presbyterian, Lutheran, United Methodist, Adventist, Assembly of God, Baptist, etc.)
- **Other Christian:** those who self-identify as Christian but are neither Catholic nor Protestant (e.g., non-denominational or unable to identify a denomination)

Non-Christians:

- **Other faith:** those who identify with a non-Christian faith (e.g., Jewish, Muslim, Buddhist, Hindu, etc.)
- **No faith:** those who say they are atheist or agnostic, or say they have no religious faith.

3. “Practicing” Catholics are those adults who self-identify as Catholics, have attended church in the past month, and who also strongly agree that their religious faith is very important in their life.
4. Where available, national data is also shown for comparison purposes. This data is derived from Barna Group proprietary national research studies conducted in 2011.
5. Implications and observations are presented in special text boxes throughout the report.

1. CHURCH EXPERIENCE AND FAITH ENGAGEMENT

This initial chapter provides an overview of the current church experience and faith practices of adults who reside within the southern New Jersey Diocese of Camden. Also included are general opinions on church involvement in moral and political issues.

Religious Faith

Four out of every five adults who reside within the Camden Diocese (82%) consider themselves to be Christians. Nearly equal proportions are Protestants (35%) and Catholics (34%), while 12% are unable to identify any particular denomination. Methodist and Baptist are among the primary Protestant denominations in the area.

A total of 8% of residents belong to another, non-Christian faith and are mainly Jewish and Muslim. One in ten (10%) say they have no religious faith; among these adults, there are twice as many atheists as agnostics.

The proportion of Catholics residing in the Camden Diocese (34%) exceeds the U.S. average of Catholics (23%). In comparison, there are proportionally fewer Protestants (35% in the Camden Diocese, 53% in the U.S.).

Religious Faith of Residents within Camden Diocese

(n=612)

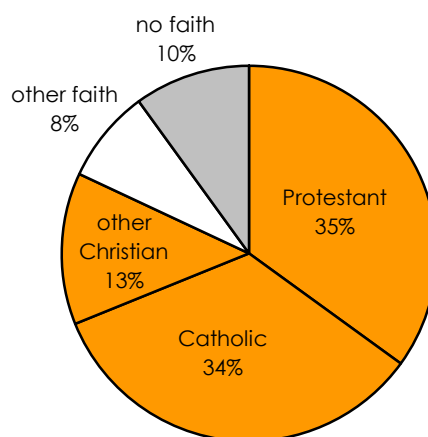


TABLE 1.1 FAITH SEGMENTS

	Camden Diocese residents	<i>self-identified Christians</i>			<i>non-Christians</i>		US adults ¹
		Cath- olic	Protes- tant	other Chris- tian	other faith	no faith	
self-identified Christian							
Catholic	34%	100%	0	0	0	0	22%
Protestant	35	0	100	0	0	0	48
other Christian	13	0	0	100	0	0	17
other faith	8	0	0	0	100	0	5
no faith	10	0	0	0	0	100	7
<i>n=</i>	599	203	210	76	49	62	1608

¹ Source: Barna Group OmniPollSM January and August 2011

TABLE 1.2 DENOMINATIONS

	Camden Diocese residents	US adults ¹
Catholic	34%	23%
Christian / Protestant:	35	48
Methodist (any type)	9	6
all Baptist	9	19
<i>Baptist – American</i>	4	6
<i>Baptist – Southern</i>	2	9
<i>Baptist - other</i>	3	4
non-denominational / independent	5	7
Pentecostal	2	3
Episcopal	2	1
Presbyterian (any)	2	2
Evangelical (Free, Covenant)	1	1
Lutheran (any)	1	4
Assembly of God	1	1
Orthodox	1	*
Church of Christ (any)	*	2
Adventist (7 th day or other)	*	1
Other denominations under 1% each (Adventist, Mennonite, Disciples of Christ, Wesleyan, Church of God, Nazarene, etc.)	1	1
Christian / Protestant (no denomination specified)	13	17
other faith (non-Christian)	8	5
no faith	10	7
<i>n=</i>	599	1554

¹ Source: Barna Group OmniPollSM January and August 2011

Commitment to Christian Faith

Adults who consider themselves to be Christians were asked how committed they were to the Christian faith. Six out of every ten (59%) say they are absolutely committed, while another 33% are moderately committed to their faith. One in twelve Christians in the area do not feel dedicated to their faith (6% not too committed, 2% not at all committed).

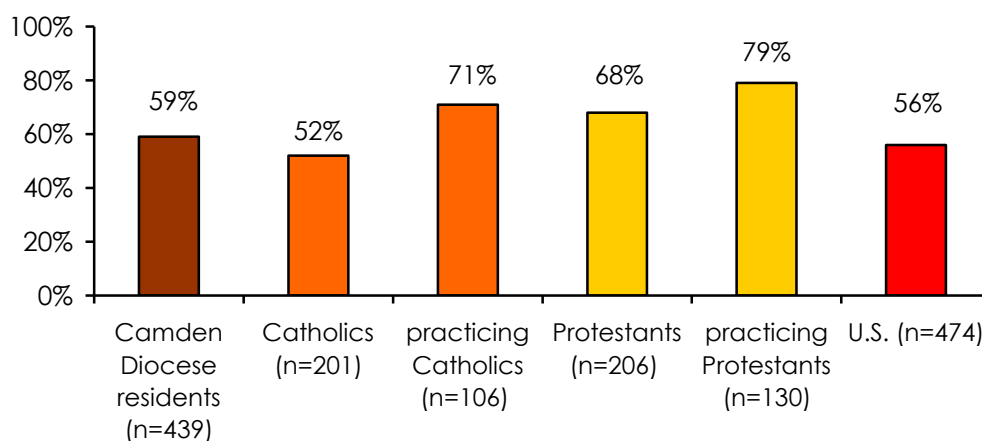
Christians in the Camden Diocese (59%) are about on par with the national average (56%) in terms of their relatively high level of self-reported faith commitment.

Catholics in the Diocese (52%) are less likely than average to feel absolutely committed to their Christian Faith, while Protestants (68%) are more likely to feel a high degree of commitment. (These differences are statistically significant.) However, when reviewing the subset of “practicing” Catholics (roughly half of all Catholics in the Diocese), the level of dedication increases accordingly to 71% absolutely committed.

In the context of both nationwide and Diocesan-wide Christian faith commitment, Catholics as a whole in the Camden Diocese are less dedicated to their faith – by their own self-report.

Commitment to Christian Faith

among self-described Christians (% absolutely committed)



Catholics are a subset of Camden Diocese residents. Practicing Catholics are a subset of Catholics.

TABLE 1.3 COMMITMENT TO CHRISTIAN FAITH

Question: Overall, how committed are you to the Christian faith? Are you absolutely committed to it, moderately committed to it, not too committed to it, not at all committed to it, or don't know?

% among self-identified Christians	Camden Diocese residents	self-identified Christians			US adults ¹
		Catholic	Protestant	other Christian	
absolutely committed	59%	52%↓	68%↑	50%	56%
moderately committed	33	38↑	28↓	41	38
not too committed	6	7	4	10	5
not at all committed	2	4↑	*↓	0	1
not sure	*	0	1	0	1
n=	439	201	206	33	474

* indicates less than one-half of one percent

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all residents. Differences are statistically significant at the 95% confidence level or higher.

¹ Source: Barna Group OmniPollSM January 2011

% among self-identified Christians	Camden Diocese residents	practicing	
		Catholic	Protestant
absolutely committed	59%	71%↑	79%↑
moderately committed	33	26	21
not too committed	6	3	0
not at all committed	2	0	0
not sure	*	0	1
n=	439	105	130

* indicates less than one-half of one percent

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all residents. Differences are statistically significant at the 95% confidence level or higher.

Faith-Related Behaviors

More than four out of every five adults in the Camden Diocese (82%) say they prayed to God in the past week – nearly the same as the average among U.S. adults (85%). The rate of prayer among Catholics in the Diocese at 89% exceeds both national and southern New Jersey community averages.

Nearly one-half of Catholics in the Diocese (48%) attended Mass in the past seven days – virtually the same rate of worship service attendance as the national average (47%), but exceeding the local average (41%) for residents within the Diocese.

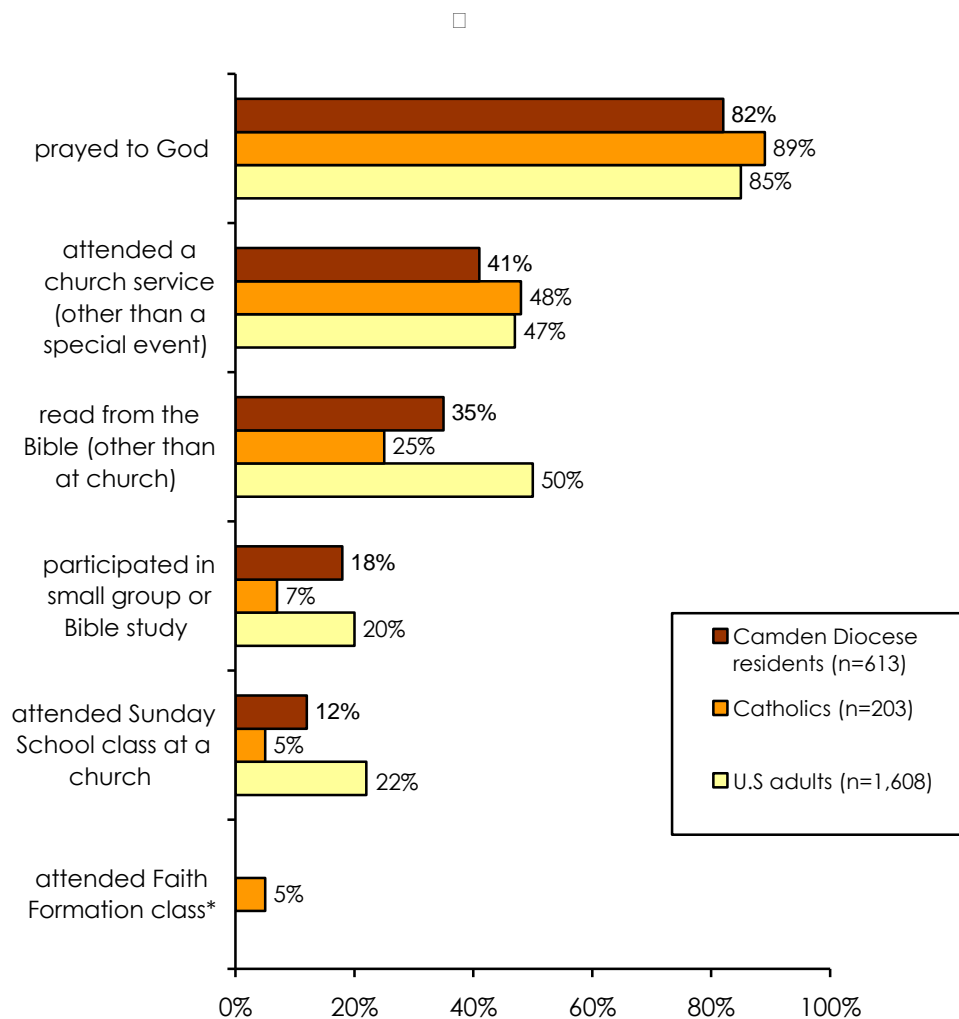
Bible-reading (i.e., not as part of a church service) is significantly lower among southern New Jersey residents – both in the community (35%) and among Catholics in the Diocese (25%) – than it is nationally (50%).

Roughly one in five Camden Diocese residents (18%) participated in a small group or Bible study in the past week, nearly the same as the U.S. average (20%) but more than twice that of Catholics in the Diocese (7%).

One in 20 Catholics within the Diocese each say they either attended a Sunday School class (5%) at a church or a Faith Formation class (5%) within the past week. In comparison, Sunday school attendance at a church is 12% community-wide and 22% nationally.

Similar to national norms, residents in the community are far more likely to pray than engage in other faith-related activities.

Faith-Related Activities in Past Week



*only asked of self-identified Catholics in Camden Diocese
Catholics are a subset of Camden Diocese residents. Practicing Catholics are a subset of Catholics.

TABLE 1.4 FAITH-RELATED ACTIVITIES, PAST WEEK

Question: Now I'm going to list some activities. Please tell me which, if any, of these activities you have done during the past week?

	Camden Diocese residents	<i>self-identified Christians</i>			<i>non-Christians</i>		US adults ¹
		Cath- olic	Protes- tant	other Chris- tian	other faith	no faith	
pray to God	82%	89%↑	94%↑	85%	79%	20%↓	85%
attend a church service, not including a special event such as a wedding or funeral	41	48↑	54↑	27↓	27↓	8↓	47
read from the Bible, not including when you were at a church or synagogue	35	25↓	59↑	37	13↓	6↓	50
participate in a small group that meets regularly for Bible study, prayer or Christian fellowship, not including a Sunday school or 12-step group	18	7↓	36↑	9↓	22	6↓	20
attend a Sunday school class at a church	12	5↓	24↑	6	10	6	22
attend a Faith Formation class*	NA	5	NA	NA	NA	NA	NA
<i>n=</i>	613	203	210	76	49	62	1608

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all residents. Differences are statistically significant at the 95% confidence level or higher.

¹ Source: Barna Group OmniPollSM January and August 2011

*only asked of self-identified Catholics

NA = not applicable

Donor and Volunteer Behavior

Southern New Jersey residents were also asked about their donation and volunteer activity over the past month. One-half of adults in the community (51%) say they donated their own money to a charity or non-profit organization (other than a church) in the past 30 days. Catholics in the Diocese (57%) are more likely than average to donate to charity – and nearly twice as likely to make this type of donation than are those adults with no faith (31%).

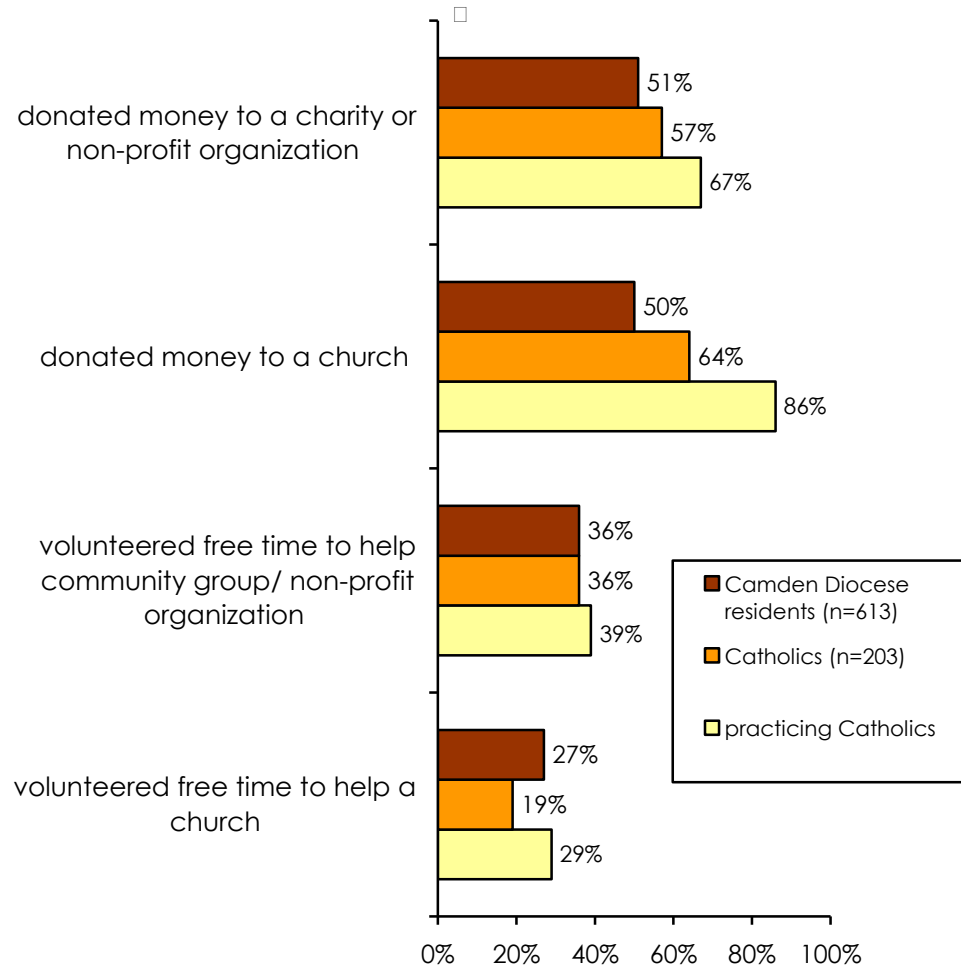
One-half of adults in the area (50%) also donated their money to a church in the past month. Protestants (at 66%) as well as Catholics (64%) are both more likely than average to make financial donations to a church, while those of non-Christian faiths (21%) are far less likely to do so.

Just over one-third of residents within the Diocese (36%) volunteer their free time to help a community group or non-profit organization (other than a church) – with Catholics (36%), Protestants (36%), and those with no faith (38%) at virtually the same rate of volunteerism.

Far fewer adults volunteer their time to help a church; community-wide, roughly one in four adults (27%) do so. Protestants (42%) are twice as likely as Catholics (19%) to volunteer at a church.

Catholics in the Diocese of Camden are more inclined than those in the community to donate money to a church or a non-profit organization – but they are far less likely to personally help out in their parish.

Donation and Volunteer Behavior in Past Month



Catholics are a subset of Camden Diocese residents. Practicing Catholics are a subset of Catholics.

TABLE 1.5 DONATIONS AND VOLUNTEERISM

Question: Please tell me which of these, if any, you have done in the past month.

	Camden Diocese residents	<i>self-identified Christians</i>			<i>non-Christians</i>	
		Cath- olic	Protes- tant	other Chris- tian	other faith	no faith
donate any of your own money to a charity or non-profit organization other than church	51%	57%↑	51%	40%	63%	31%↓
donate any of your own money to church	50	64↑	66↑	35↓	21↓	0%
volunteer some of your free time to help a community group or non-profit organization other than a church	36	36	36	28	44	38
volunteer some of your free time to help a church	27	19↓	42↑	22	16	18
<i>n=</i>	612	203	210	76	49	62

	Camden Diocese residents		
		practicing Catholic	practicing Protestant
donate any of your own money to a charity or non-profit organization other than church	51%	67%↑	54%
donate any of your own money to church	50	86↑	87↑
volunteer some of your free time to help a community group or non-profit organization other than a church	36	39	43
volunteer some of your free time to help a church	27	29	64↑
<i>n=</i>	612	105	130

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all residents. Differences are statistically significant at the 95% confidence level or higher.

Church Attendance

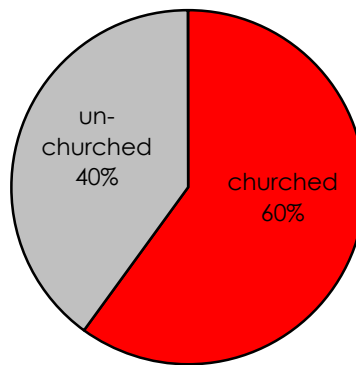
In the 6-county area that comprises the Diocese of Camden, six out of every ten residents (60%) are “churched” (a.k.a., church attenders) while four in ten (40%) are unchurched (i.e., have not attended a church worship service other than a special event within the past six months). The proportion of unchurched adults within the Diocese (40%) is significantly higher than the national average (29%).

More specifically, four in ten adults (41%) went to church in the past week, while another 12% attended in the past month, and 8% have gone between one and six months ago. (These three groupings comprise the “churched” segment, with a minor difference due to rounding of the numbers.) One in 20 residents (5%) went to church between 6 months and one year ago, 16% went more than a year ago, and 19% have never attended a church. (These groups combined are considered “unchurched”.)

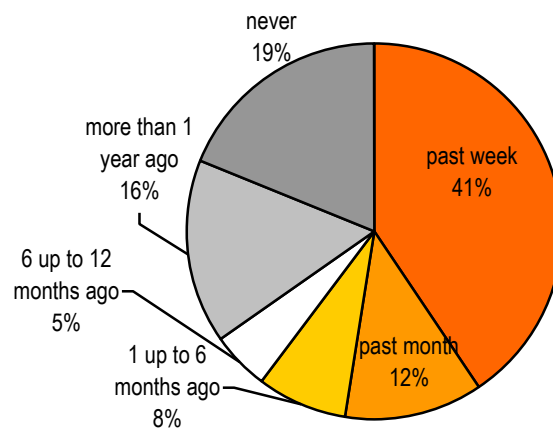
Unchurched residents are far more likely than average to be those with no faith (i.e., atheists or agnostics), those who do not practice a (or their) religious faith, and young adults (Mosaics, ages 18 to 27). (All differences noted are statistically significant.)

The proportion of unchurched residents is both an opportunity and a challenge for the Camden Diocese. The opportunity lies in the sheer size of the unchurched population which, proportionally, exceeds even the national average. The challenge is likely to be the personal experiences and perceptions of these unchurched adults which, as a result, may make them less receptive to messages about God, faith, and the church.

Church Status of Camden Diocese Residents (n=612)



Last Church Attendance among Camden Diocese Residents (n=609)



Segmentation Analysis: Unchurched Adults (average 40%)	
<i>Above average likelihood...</i>	<i>Below average likelihood...</i>
<ul style="list-style-type: none">✓ atheists and agnostics (91%)✓ non-practicing non-Christians (90%)✓ non-practicing Christians (61%)✓ Mosaics, ages 18-27 (57%)	<ul style="list-style-type: none">✓ Catholics (28%)✓ Protestants (24%)✓ political conservatives (29%)✓ adults attending church weekly as a child (32%)

Note: Unchurched adults are defined as not having attended a Christian church service in the past 6 months.

All differences listed are statistically significant at the 95% confidence level or higher.

TABLE 1.6 CHURCHED STATUS

	Camden Diocesan residents	Self-identified Christians			Non-Christians		US adults ¹
		Cath- olic	Protes- tant	other Chris- tian	other faith	no faith	
churched (attended church within the past 6 months)	60%	72% ↑	76% ↑	50	32 ↓	9 ↓	72%
unchurched (not attended church within past 6 months)	40%	28% ↓	24% ↓	50%	68%	91% ↑	29
<i>n</i> =	612	203	210	76	49	62	1608

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all residents. Differences are statistically significant at the 95% confidence level or higher.

¹ Source: Barna Group OmniPollSM January and August 2011

TABLE 1.7 FREQUENCY OF CHURCH ATTENDANCE

Question: When was the last time you attended a Christian church service, other than for a holiday service, such as Christmas or Easter, or for special events such as a wedding or funeral?

	Camden Diocese residents	self-identified Christians			US adults ¹
		Cath- olic	Protes- tant	other Chris- tian	
past week	41%	48% ↑	54% ↑	27% ↓	47%
within the past month	12	14	15	15	11
more than 1 month ago, but within the past 6 months	8	10	7	9	11
more than 6 months ago, but within the past year	5	2 ↓	7	5	5
more than 1 year ago	16	11 ↓	10 ↓	25 ↑	16
never	19	15	7 ↓	19	9
<i>n</i> =	609	203	210	75	1595

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all residents. Differences are statistically significant at the 95% confidence level or higher.

NA = not available

¹ Source: Barna Group OmniPollSM January and August 2011

Church Attendance Only on Major Holidays

Camden Diocese residents who attended church at some time in their lives but who had not done so within the past month were asked whether or not they preferred to attend church only on major holidays such as Christmas and Easter. One in four of these residents (25%) favor holiday-only attendance.

Catholics (at 38%) have a higher than average preference for church attendance only on major holidays.

Masses and special events during Christmas and Easter present an opportunity to gently invite lapsed Catholics and those who do not attend regularly back into the fold.

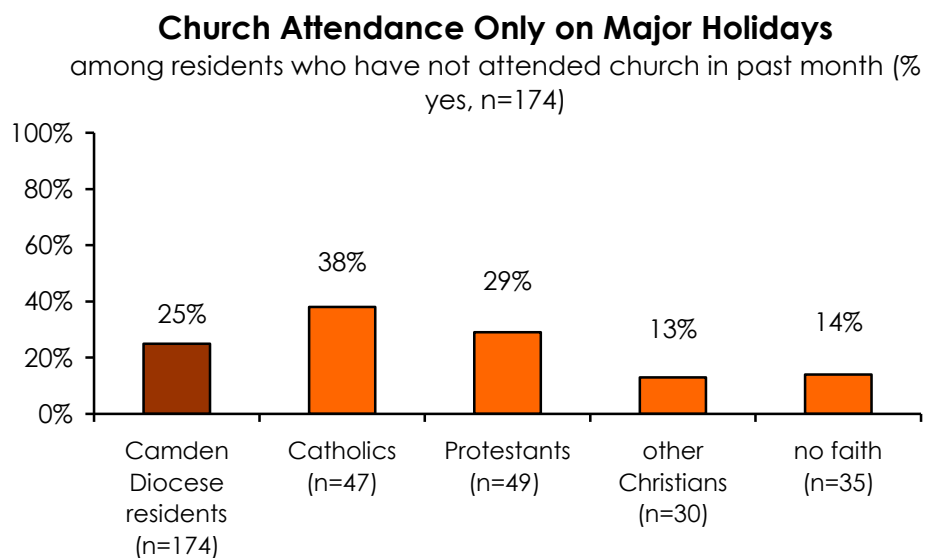


TABLE 1.8 ATTEND ON MAJOR HOLIDAYS ONLY

Question: Some people prefer to attend church only on major holidays such as Christmas and Easter. Would you say that describes you?

% of those who have attended church in the past, but not within the past month	Camden Diocese residents	<i>self-identified Christians</i>			<i>non-Christians</i>	
		Catholic	Protestant	other Christian	other faith	no faith
yes	25%	38%↑	29%	13%	NA	14%
no	75	63↓	71	87	NA	86
	<i>n</i> = 174	47	49	30	7	35
% all residents						
yes	7%	9%	7%	5%	2%	8%
no	21	14	17	34	13	48
	<i>n</i> = 612	203	210	76	49	62

NA: percentages not shown due to limited sample size

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all residents. Differences are statistically significant at the 95% confidence level or higher.

Invite Others to Attend Church

One-half of Christian church attenders within the Camden Diocese (51%) invited a friend, neighbor, co-worker, or other acquaintance to attend a worship service or special event at their church during the past year.

Catholics in the Diocese (33%) are half as likely as Protestants (66%) to have invited a friend, neighbor, or co-worker to their church.

A personal invitation to attend a church service or event – especially when the person making the invitation accompanies the invitee – is a highly effective means of attracting new visitors to churches. Some Catholics in the Diocese may benefit from reminders and encouragement to do so.

Invited Others to Attend Church in Past Year

among Christians church attenders (% yes, n=348)

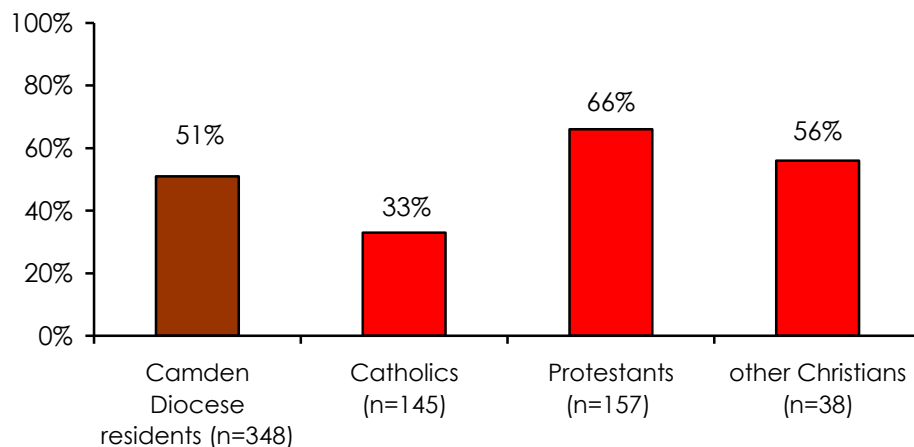


TABLE 1.9 INVITED OTHERS TO CHURCH

Question: In the past 12 months, have you invited a friend, neighbor, co-worker or other acquaintance to attend a worship service or special event at your church?

% among Christians attending church in the past 6 months	Camden Diocese residents	<i>self-identified Christians</i>		
		Catholic	Protestant	other Christian
yes	51%	33%↓	66%↑	56%
no	48	64↑	34↓	44
not sure	1	3↑	0	0
<i>n</i> =	348	145	157	38

% among Christians attending church in the past 6 months	Camden Diocese residents	practicing Catholic	practicing Protestant
yes	51%	38%↓	77%↑
no	48	59↑	23↓
not sure	1	3	0
<i>n</i> =	348	105	130

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all residents. Differences are statistically significant at the 95% confidence level or higher.

Practice of Catholicism

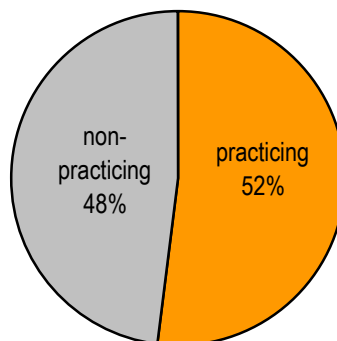
Barna Group defines a “practicing Catholic” as someone who: considers himself or herself to be a Catholic; strongly agrees that his/her religious faith is very important in their life; and who has attended a church service (Mass) within the past month. By this definition, just over half of Catholics in the Diocese of Camden (52%) are practicing Catholics. This proportion is statistically the same as the national average among Catholics (53%).

Practicing Catholics are more likely than average (i.e., all Camden Diocese Catholics) to be: weekly church attenders; older adults (Elders, ages 66 or older); political conservatives; those who attended Catholic school as a child; those who are not currently employed; and those who attended church weekly as a child.

Non-practicing Catholics are more inclined to be: Busters (those 28 to 46 years of age); those who did not attend church weekly as a child; those in lower-income households (under \$40,000 annually); and those who did not attend a Catholic school as a child.

Practice of Catholicism

(among Catholics in
Diocese of Camden, n=203)



Segmentation Analysis: Practicing Catholics (average 52%)	
<i>Above average likelihood...</i>	<i>Below average likelihood...</i>
<ul style="list-style-type: none"> ✓ weekly church attenders (87%) ✓ Elders, ages 66 plus (68%) ✓ political conservatives (64%) ✓ adults attending Catholic school as a child (63%) ✓ unemployed adults (61%) ✓ attended church weekly as child (58%) 	<ul style="list-style-type: none"> ✓ those who never attended Catholic school (40%) ✓ adults not attending church weekly as child (40%) ✓ Busters, ages 28-46 (39%) ✓ households earning under \$40K annually (39%)

Note: practicing Catholics self-identified as Catholics and have attended church in the past month or more and agree strongly that their religious faith is very important in their life.

All differences listed are statistically significant at the 95% confidence level or higher.

Segmentation Analysis: Non-Practicing Catholics (average 48%)	
<i>Above average likelihood...</i>	<i>Below average likelihood...</i>
<ul style="list-style-type: none"> ✓ Busters, ages 28-46 (62%) ✓ did not attend church weekly as a child (61%) ✓ households earning under \$40K annually (61%) ✓ did not attend Catholic school as a child (60%) 	<ul style="list-style-type: none"> ✓ attended church weekly as a child (42%) ✓ unemployed adults (39%) ✓ attended Catholic school as a child (37%) ✓ political conservatives (36%) ✓ Elders, ages 66 plus (32%) ✓ weekly church attenders (13%)

Note: non-practicing Catholics did not meet the definition for practicing Catholics.

All differences listed are statistically significant at the 95% confidence level or higher.

TABLE 1.10 PRACTICE OF CATHOLICISM

% self-identified Catholic	Camden Diocese residents	US adults ¹
practicing Catholic	52%	53%
non-practicing Catholic	48	47%
<i>n=</i>	203	347

¹ Source: Barna Group OmniPollSM January and August 2011

Participation in the Sacraments

Catholics as well as those raised Catholic who were raised Catholic and who reside in the Camden Diocese were asked whether or not they received specific sacraments in a Catholic church. Nearly all (95%) received the sacrament of Baptism, while nine in ten (91%) have received the Eucharist.

A total of 86% of Catholics and those raised in the Catholic Church have had their Confirmation, while 82% have received the sacrament of Penance or Reconciliation, and 60% have received the sacrament of marriage.

The majority of those raised Catholic but who now consider themselves to have no religious faith received four out of the five signs and instruments of God's grace that were assessed in this study.

Among those with no faith who were raised Catholic:

- 94% received Baptism
- 80% received the Eucharist
- 72% received Confirmation
- 70% received Reconciliation
- 20% received Holy Matrimony

Celebration of the Sacraments

among Catholics or those raised Catholic in Diocese of Camden,
n=276

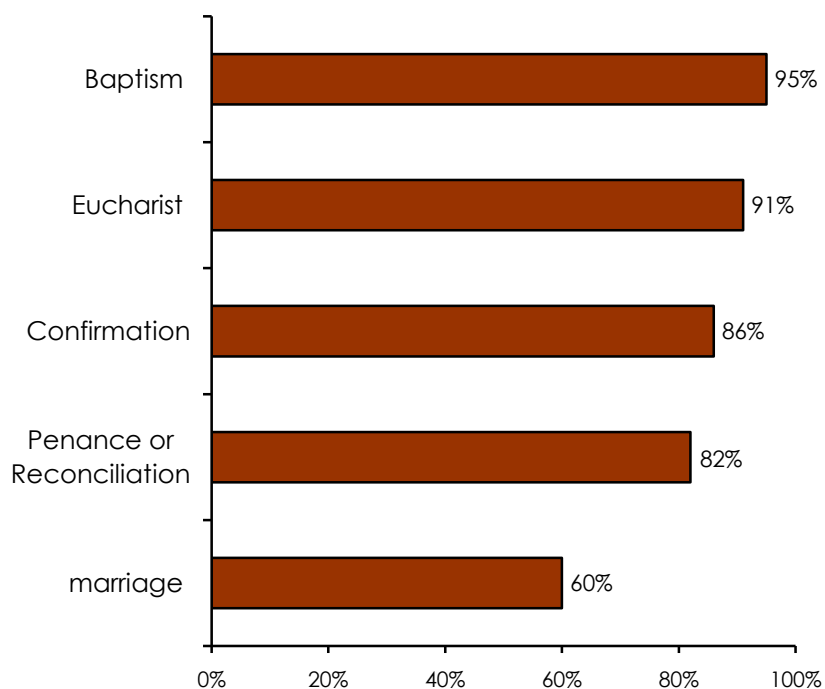


TABLE 1.11 RECEIVED THE SACRAMENTS

Question: The Catholic Church teaches that there are sacraments instituted by Christ and administered through His Church to assure salvation and show grace to His people. I'd like to ask you about a few of the sacraments. For each one I read, please tell me whether or not you have received this Sacrament in a Catholic Church at some time in your life.

% among Catholics or those raised Catholic (% yes)	Camden Diocese residents	self-identified Christians			non-Christians	
		Cath- olic	Protes- tant	other Chris- tian	other faith	no faith
Baptism	95%	95%	100%	NA	NA	94%
Eucharist or Holy Communion	91	93	90	NA	NA	80
Confirmation	86	88	86	NA	NA	72
Penance or Reconciliation	82	87↑	78	NA	NA	70
Marriage	60	69↑	48	NA	NA	20
<i>n</i> =	276	203	29*	16	5	23*

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all residents. Differences are statistically significant at the 95% confidence level or higher.

*please note small sample sizes

Sample sizes for "other Christian" and "other faith" were too small to be meaningful

Beliefs about Church Involvement

Residents within the Camden Diocese were presented with a series of statements regarding faith or church involvement in moral and political issues. They were asked to rate their opinion using a 4-point scale ranging from strong agreement to strong disagreement. Key findings are as follows:

- **Care for the Poor:** A majority of southern New Jersey residents (53%) “agree strongly” that caring for the poor should be a high priority for Christians, demonstrated by acts of service, charitable donations, and how they vote. Most adults – regardless of their faith – believe that Christians should *show* their care for the poor.
- **Political Issues:** Fewer than half of residents within the Diocese (44%) strongly agree that churches should avoid controversial political issues that have the potential to force people to take sides. Catholics are less likely than average to be in strong agreement on this issue, while those of non-Christian faiths and those with no faith are far more likely to be in strong agreement.
- **Same-Sex Marriage:** More adults in the community believe that churches are “too involved” in opposing same-sex marriage, with 51% in agreement and 43% disagreeing. More than one-third of Camden Diocese residents (35%) strongly agree that churches are too involved in this matter.

Those with no religious faith and those with a non-Christian faith are far more likely to be in strong agreement that churches are too active in their opposition of homosexual unions, while Protestants are more likely to strongly disagree.

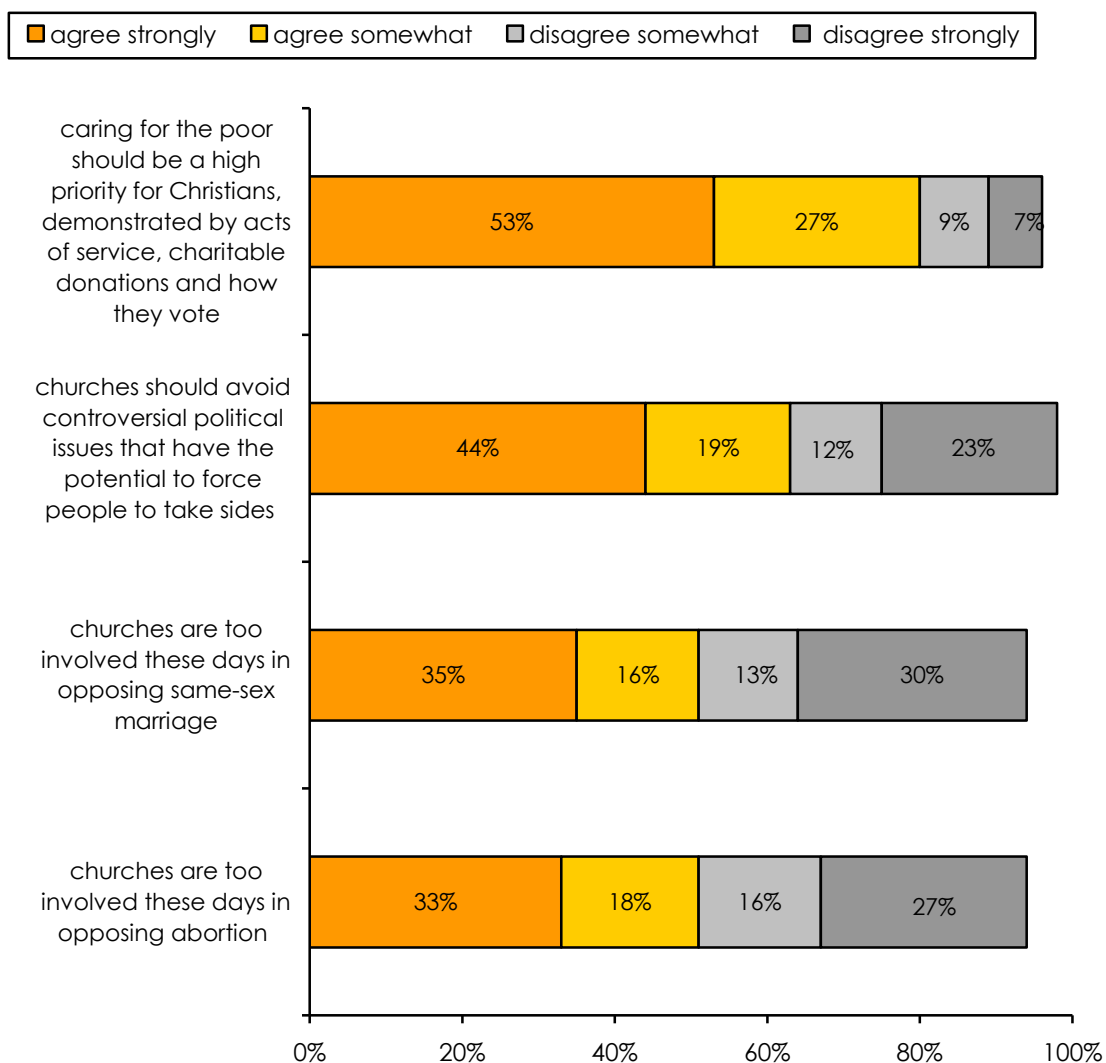
- **Abortion:** Similar to their attitudes about church opposition of same-sex-marriage, more residents also agree that churches are too involved in opposing abortion (51% agree, 43% disagree).

On average, only 33% of residents overall strongly agree that churches are overly involved in their opposition of abortion. Those in a non-Christian faith (58%) and those with no faith (50%) are far more likely to be in strong agreement.

Protestants (35%) and Catholics (33%) are more likely than average (27%) to strongly disagree that churches are too involved in opposing abortion.

The low levels of non-response to these questions along with the high proportions of responses at the extremes (i.e., strong agreement/disagreement) suggest deep-seated beliefs or feelings about these potentially controversial issues regarding church involvement.

Beliefs about Church Involvement in Moral and Political Issues



according to Diocese of Camden residents, n=612
Responses do not total 100%; "not sure" responses not included in chart.

TABLE 1.12 BELIEFS ABOUT CHURCH INVOLVEMENT IN MORAL AND POLITICAL ISSUES

Question: I'm going to read some statements about people's beliefs. People have a variety of beliefs on these matters, so please tell me whether you, personally, agree or disagree with each statement, no matter what you think other people may believe.

	Camden Diocese residents	<i>self-identified Christians</i>			<i>non-Christians</i>	
		Cath- olic	Protes- tant	other Chris- tian	other faith	no faith
caring for the poor should be a high priority for Christians, demonstrated by acts of service, charitable donations, and how they vote						
agree strongly	53%	51%	57%	56%	61%	48%
agree somewhat	27	32↑	24	27	20	21
disagree somewhat	9	9	7	9	4	23↑
disagree strongly	7	7	6	6	14	6
not sure	4	2	6↑	1	2	3
churches should avoid controversial political issues that have the potential to force people to take sides						
agree strongly	44	38↓	39	46	67↑	62↑
agree somewhat	19	21	17	22	12	17
disagree somewhat	12	13	12	13	5	13
disagree strongly	23	26	26	18	15	9↓
not sure	3	2	6↑	1	1	0
<i>n=</i>	612	203	210	76	49	62

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all residents. Differences are statistically significant at the 95% confidence level or higher.

TABLE 1.12 BELIEFS ABOUT CHURCH INVOLVEMENT IN MORAL AND POLITICAL ISSUES (CONTINUED)

	Camden Diocese residents	<i>self-identified Christians</i>			<i>non-Christians</i>	
		Cath- olic	Protes- tant	other Chris- tian	other faith	no faith
churches are too involved these days in opposing same-sex marriage						
agree strongly	35%	36%	22%↓	26%	57%↑	63%↑
agree somewhat	16	20↑	16	9	9	15
disagree somewhat	13	11	15	21↑	5	6
disagree strongly	30	27	39↑	33	26	11↓
not sure	7	7	8	11	4	5
churches are too involved these days in opposing abortion						
agree strongly	33	29	23↓	32	58↑	50↑
agree somewhat	18	18	17	18	18	19
disagree somewhat	16	15	17	27↑	1↓	19
disagree strongly	27	33↑	35↑	19	14↓	6↓
not sure	6	5	8	4	10	6
<i>n=</i>	612	203	210	76	49	62

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all residents. Differences are statistically significant at the 95% confidence level or higher.

2. REASONS FOR CHURCH AVOIDANCE

Chapter Two reveals the reasons that unchurched adults within the Diocese of Camden prefer not to attend church or visit a Catholic church.

Reasons for Not Attending Church

Adults who reside within the Camden Diocese who self-identified as Catholics or Christians and who have not attended a church within the past six months were presented with ten possible reasons for not attending religious services and asked whether or not each statement describes their reasons for not attending.

Of the ten statements presented, none were noted as a reason for non-attendance by the majority of these adults.

More Frequently Named Reasons for Non-Attendance

Nearly four in ten adults (38%) say they just don't have the time to attend or to get involved in church. (This was especially true among those working full-time.)

Roughly one-third of Christian non-attenders each say they don't attend religious services on a regular basis because: it is the day off for them (or their spouse) and/or they prefer to spend it doing other things (32%); they or another family member have to work on the day of worship (31%); or they have visited some churches but have not found one that they like (30%).

Less Frequently Named Reasons for Non-Attendance

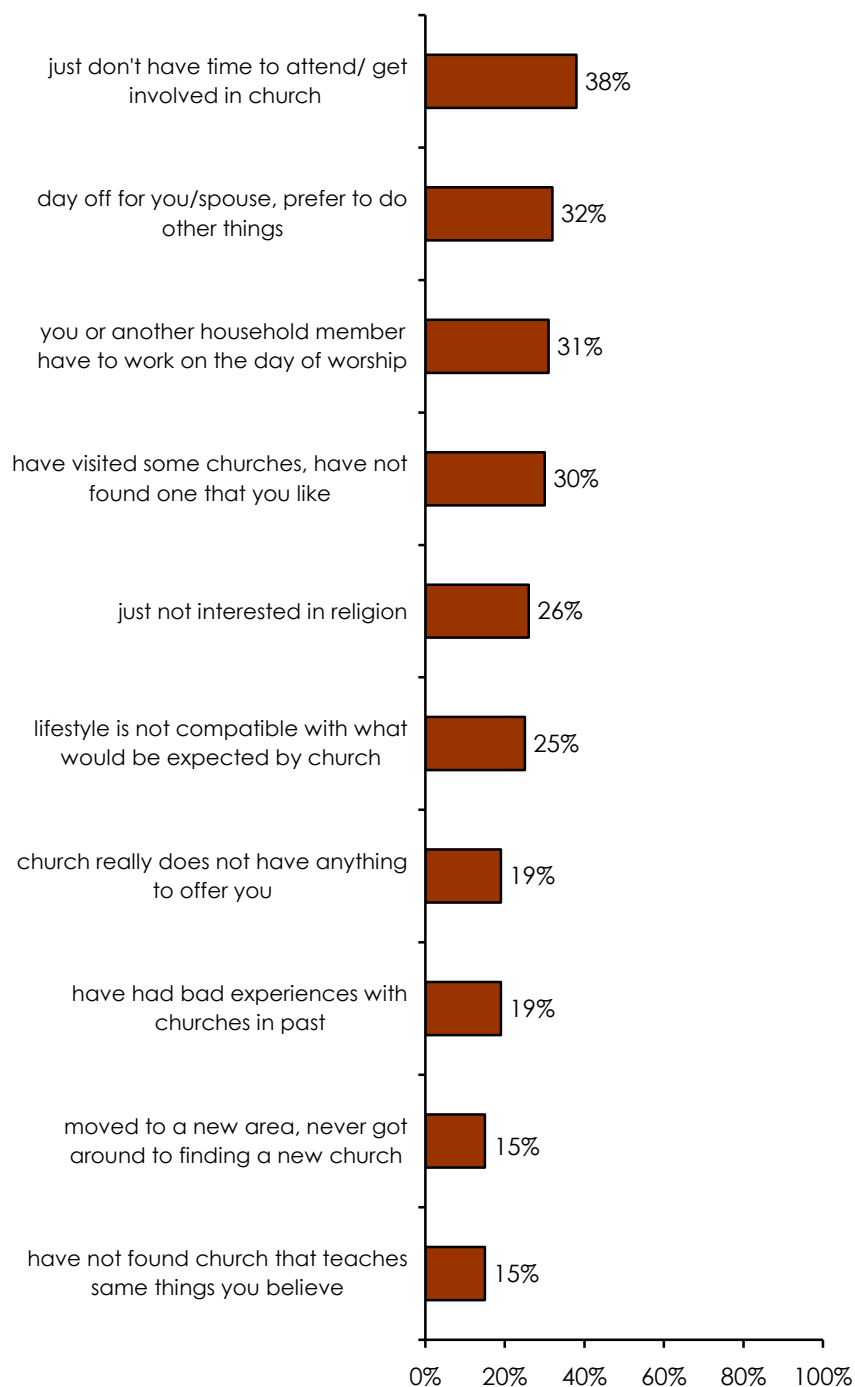
Roughly one in four Christian non-church attenders in the area admit that they are just not interested in religion (26%) or that their lifestyle is not compatible with what would be expected by church (25%).

One out of every five of these adults believe that church really does not have anything to offer them (19%) or have had bad experiences with church in the past (19%).

A total of 15% of Christian non-attenders each say they moved into the area but never got around to finding a new church and they have not found a church that teaches what they believe.

Reasons for Not Attending Church

according to unchurched Catholics/Christians in Camden Diocese
(% yes, n=144)



Differences in Non-Church Attendance by Christian Segments

There are a few variations in the primary reasons for not attending a church by Christian faith segments as noted below:

- **Catholics:** The top reasons for non-attendance among those who self-identify as Catholics are: lack of time to attend or get involved in a church, preferring to spend the day off doing other things, a lifestyle that would be inconsistent with church expectations, and lack of interest in religion.
- **Protestants:** Similar to Catholic non-attenders, the top reasons noted by those in Protestant denominations are a lack of time to attend or get involved in a church and a preference for spending the day off doing other things. Protestant non-attenders also say they have not found a church that they liked despite visiting some churches.
- **Other Christians:** Non-church attenders who are neither Catholic nor Protestant say: they have visited some churches but have not found one they like, they (or another household member) work on the day of worship, and have not found a church that teaches the same things they believe.

Despite very busy lives these days, people find the time for what they value. By citing a lack of time or simply preferring to do something else on their day off, these non-attenders are really saying that they find no value in church services or participation in worship.

Lapsed Catholics will need a compelling reason to attend or return to Mass and church involvement that is presented in a grace-filled and non-judgmental manner.

TABLE 2.1 OBSTACLES TO CHURCH ATTENDANCE

Question: As you may know, many adults do not attend religious services on a regular basis. I'm going to read some of the reasons why people might not attend church. For each one I read, please tell me whether it describes the reason why you do not attend religious services.

% of unchurched self-id Christians/Catholics who answered yes	Camden Diocese residents	self-identified Christians		
		Catholic	Protestant	other Christian
just don't have the time to attend or get involved in a church	38%	41%	37%	34%
day off for you / spouse, prefer to spend it doing other things	32	27	36	32
you or another household member have to work on the day of worship	31	23	31	42
have visited some churches, but have not found one that you like	30	10↓	34	56↑
just not interested in religion	26	26	24	30
lifestyle is not compatible with what would be expected by a church	25	27	23	21
the church really does not have anything to offer you	19	12	16	32↑
have had bad experiences with churches in the past	19	18	8↓	33↑
moved to a new area and never got around to finding a new church	15	5↓	18	27↑
have not found a church that teaches the same things you believe	15	5↓	10	39↑
<i>n=</i>	144	58	48	38

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all residents. Differences are statistically significant at the 95% confidence level or higher.

Boxes indicate top reasons for that segment of Christians

Reasons for Not Attending a Catholic Church

Consistent with the previous findings regarding reasons for not attending church, lapsed Catholics also cite personal circumstances as the top reason for not currently attending a Catholic church (mentioned by 32%). Most describe being too busy or having other priorities, while some say they are unable to leave their homes (to attend church).

In response to this open-ended inquiry, more than one in four Catholic non-attenders (27%) described a lack of interest in church. More specifically, they said they have no interest in church in general, consider it unimportant or unnecessary, believe they can be religious without church, or feel generally apathetic regarding church.

Only 15% of lapsed Catholics disagree with or dislike the teachings, commenting on the poor quality of preaching, a dislike for how the Word of God is taught, or disagreement with the Church's teachings on contraception or divorce.

One in eight non-attending Catholics (12%) say they do not currently attend a Catholic church because they had a bad experience there, while another 11% cite the priest abuse scandals involving minors.

Reasons for Not Attending Catholic Church

according to unchurched Catholics in Camden Diocese
(n=55, multiple responses allowed)

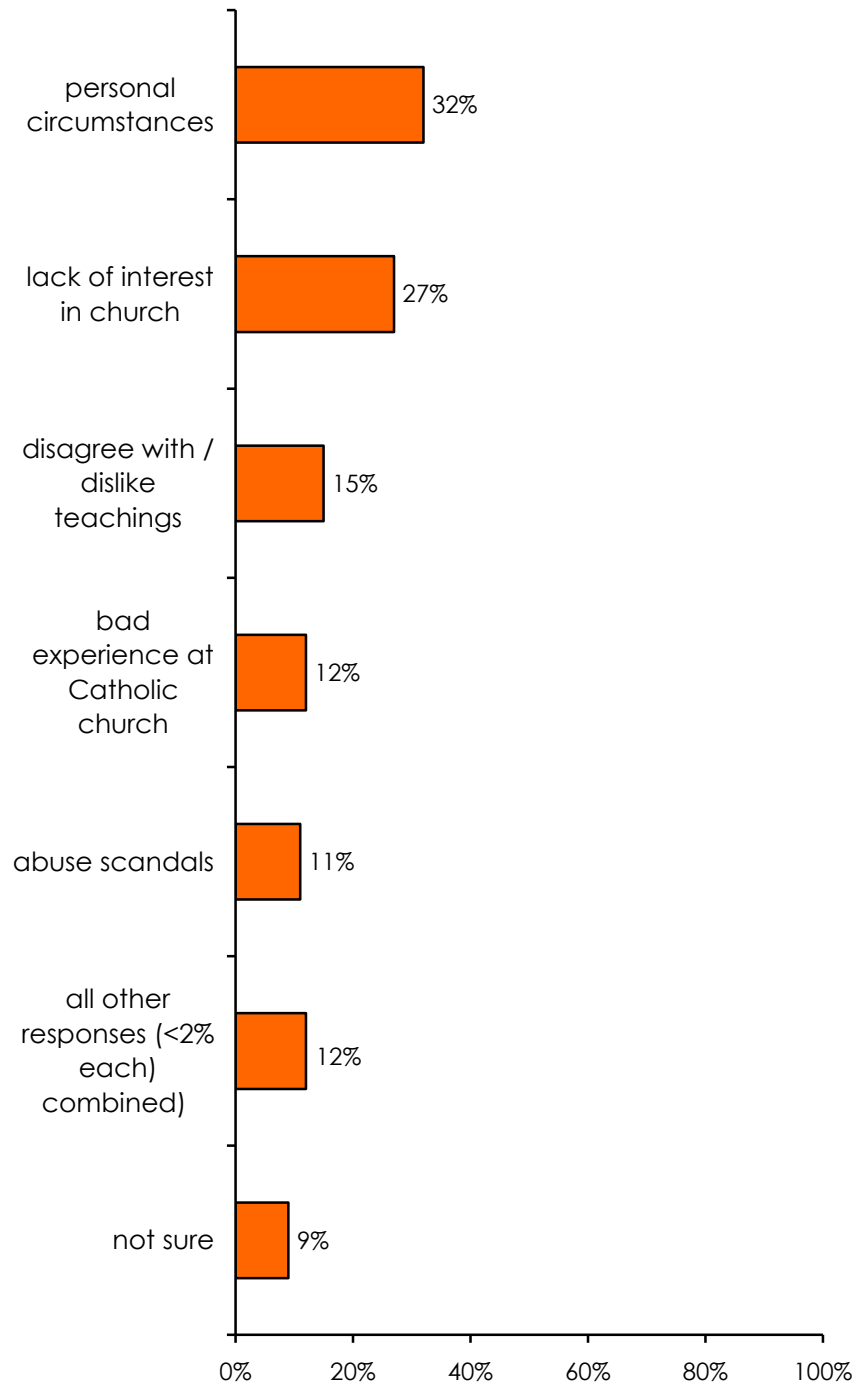


TABLE 2.2 REASONS FOR NOT ATTENDING CHURCH

Question: What would you say are the main reasons that you do not currently attend a Catholic church? (MULTIPLE RESPONSE)

% among self-identified Catholics who have not attended in the past 6 months	Camden residents
personal circumstances	32%
too busy / other life priorities	24
cannot get out of home	9
lack of interest in church	27
no interest in church (general)	15
church attendance is not important / can be religious without church	6
apathy, laziness	5
no interest in church (specific to catholic)	1
disagree with / dislike teachings	15
poor quality preaching/teaching; do not like the way the word of God is taught	9
do not agree with teachings on: contraception / family planning	7
do not agree with the church teachings on: divorce	6
had a bad experience at Catholic church	12
abuse scandals / priest or clergy abuse / sexual abuse involving minors	11
other	12
other (less than 1% combined)	10
attend / prefer another church / denomination	1
too much tradition / too traditional	1
not sure	9
n=	55

3. CHURCH EXPERIENCE AS A YOUTH

The church and religious experiences of children affect their beliefs and practices as adults. This chapter identifies the backgrounds of adults in the Camden Diocese with regard to church-related and religious educational experiences as children.

Childhood Faith

In the southern New Jersey community, virtually all adults (97%) say they were brought up in some type of religion – predominantly a Christian faith (89% Christian, 8% non-Christian).

Among all residents in the area, 43% were raised Catholic; this compares to only 34% of adults who consider themselves as Catholics today – a 9-percentage point decrease. Some of those who were raised Catholic are now among the small proportion of adults who do not consider themselves to have any faith (i.e., are atheists or agnostics); while only 2% of Camden Diocese area residents say they were raised with no faith, one in ten (10%) claim this distinction as an adult.

Nearly four in ten residents (38%) say they were raised in a Protestant denomination as a child, with more than half as Methodists or Baptists. This represents a 3-percentage point decrease when compared to the proportion of those who affiliate with a Protestant denomination as an adult (35%).

The Catholic Church has lost a greater proportion of people from childhood to adulthood than any other major denomination or faith affiliation in the area.

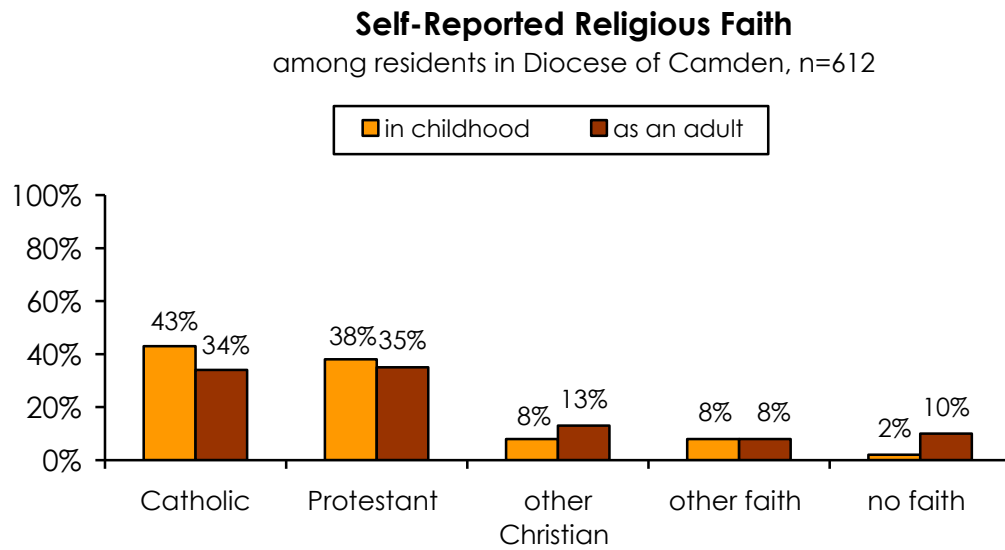


TABLE 3.1 FAITH SEGMENTS AS A YOUTH

	Camden Diocese residents
self-identified Christian	
Catholic	43%
Protestant	38
other Christian	8
other faith	8
no faith	2
<i>n=</i>	612

TABLE 3.2 MAJOR DENOMINATION AS A YOUTH

	Camden Diocese residents
Catholic	43%
Protestant	38
Methodist (any type)	10
all Baptist	13
<i>Baptist – American</i>	6
<i>Baptist – Southern</i>	2
<i>Baptist - other</i>	4
Pentecostal	3
Presbyterian Church (any)	3
Episcopal	3
Non-denominational / independent	2
Lutheran (any)	2
Assembly of God	1
Orthodox	1
Other denominations under 1% each (Adventist, Church of God in Christ, other church of God, Mennonite, Reformed)	1
other Christian (Christian / Protestant - no denomination specified)	8
other faith	8
no faith	2
<i>n=</i>	<i>607</i>

Church Experience as a Child

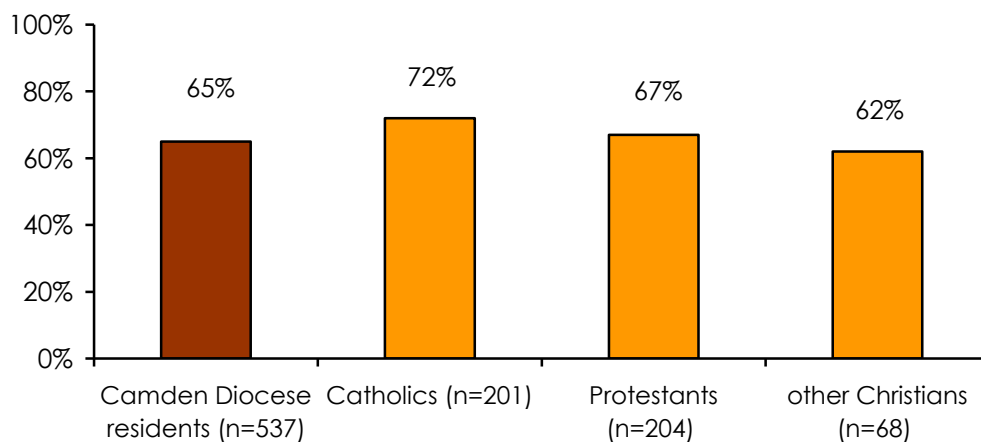
Two-thirds of residents in the Camden Diocese (65%) usually attended church every week as a child. Those raised Catholic were even more likely than average to attend church weekly (a statistically significant difference.)

Those more likely than average to have attended weekly church services as a child are: Boomers (those 47 to 65 years of age), Catholics – especially practicing Catholics, those who attended Catholic school as a child, those who have experienced a divorce, weekly church attenders, political conservatives, and registered Republicans.

Nearly all who identified Catholicism as their childhood faith consider themselves to be raised Catholic (94%).

Weekly Church Attendance as a Child

among Diocese of Camden residents with a Christian childhood faith



*small sample size

Catholics, Protestants and "other Christians" are subsets of Camden Diocese residents.

TABLE 3.3 CHURCH ATTENDANCE FREQUENCY AS YOUTH

Question: Thinking back to when you were growing up, would you say that you usually attended church every week, less often than weekly, but frequently occasionally or never, or don't know?

% who had religious faith as a child	Camden Diocese residents	<i>self-identified Christians</i>		
		Cath-olic	Protes-tant	other Chris-tian
every week	65%	72%↑	67%	62%
less often than weekly, but frequently	17	14	15	23
occasionally	16	14	18	14
never	2	1	1	1
<i>n=</i>	537	201	204	68

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all residents. Differences are statistically significant at the 95% confidence level or higher.

*small sample size

TABLE 3.4 RAISED CATHOLIC

Question: Do you consider yourself to have been raised Catholic – or not?

% who identified childhood faith as a Catholic	Camden Diocese residents	<i>self-identified Christians</i>			<i>non-Christians</i>	
		Cath-olic	Protes-tant	other Chris-tian	other faith	no faith
yes	94%	97%↑	77%↓	NA	NA	86%
no	6	3↓	23↑	NA	NA	14
<i>n=</i>	236	190	29	16	5	23

Sample sizes for "other Christian" and "other faith" are too small to be meaningful.

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all residents. Differences are statistically significant at the 95% confidence level or higher.

Catholic School Attendance

One in four residents in southern New Jersey (26%) attended a Catholic school, at some time, when they were growing up. More than one-half of Catholics in the Camden Diocese (53%) attended a Catholic school.

Noteworthy proportions of non-Christians and non-Catholics also had a Catholic school experience including: 20% of Christians who are affiliated with a church that is neither Catholic nor Protestant, 17% of those with a non-Christian faith, and 15% of those with no faith (i.e., atheists and agnostics). One in twelve of those who currently affiliate with a church that is a Protestant denomination (8%) also attended a Catholic school during their childhood.

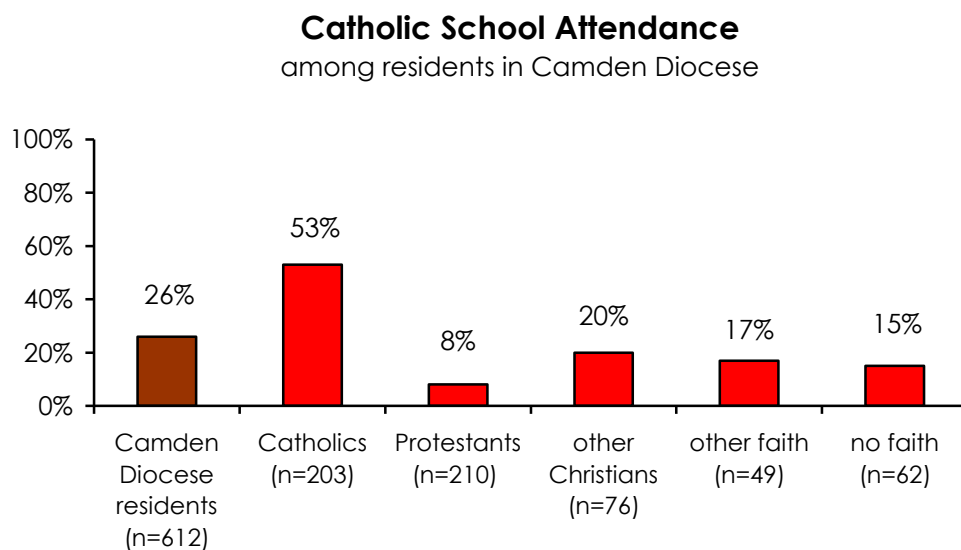


TABLE 3.5 TYPE OF SCHOOL ATTENDED

Question: When you were growing up, did you attend a public school, a private school, or both?

	Camden Diocese residents	<i>self-identified Christians</i>			<i>non-Christians</i>	
		Cath- olic	Protes- tant	other Chris- tian	other faith	no faith
public school	68%	45%↓	83%↑	77%	55%	85%↑
private school	14	30↑	6↓	9	5	7
both public and private school	18	25↑	10↓	14	39↑	8
homeschooled	*	0	1	0	1	0
<i>n=</i>	612	203	210	76	49	62

* indicates less than one-half of one percent

TABLE 3.6 TYPE OF PRIVATE SCHOOL ATTENDED

Question: Was the private school that you attended a Catholic school, another religious school, or a non-religious school?

	Camden Diocese residents	<i>self-identified Christians</i>			<i>non-Christians</i>	
		Cath- olic	Protes- tant	other Chris- tian	other faith	no faith
% of those who attended a private school						
Catholic school	80%	95%↑	51%↓	NA	40%	NA
another religious school	10	2↓	31↑	NA	18	NA
non-religious school	9	2↓	18↑	NA	42	NA
not sure	2	1	0	NA	0	NA
<i>n=</i>	197	113	33	18	22	9

	Camden Diocese residents	<i>self-identified Christians</i>			<i>non-Christians</i>	
		Cath- olic	Protes- tant	other Chris- tian	other faith	no faith
% all residents						
public school	68%	45%↓	83%↑	77%	55%	85%↑
Catholic school	26	53↑	8↓	20	17	15
another religious school	3	1	5	4	8	0
non-religious school	3	1	3	0	19	0
not sure	1	1	0	0	0	0
<i>n=</i>	612	203	210	76	49	62

NA: percentages for "other Christian" and "no faith" are not shown due to limited sample size.

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all residents. Differences are statistically significant at the 95% confidence level or higher.

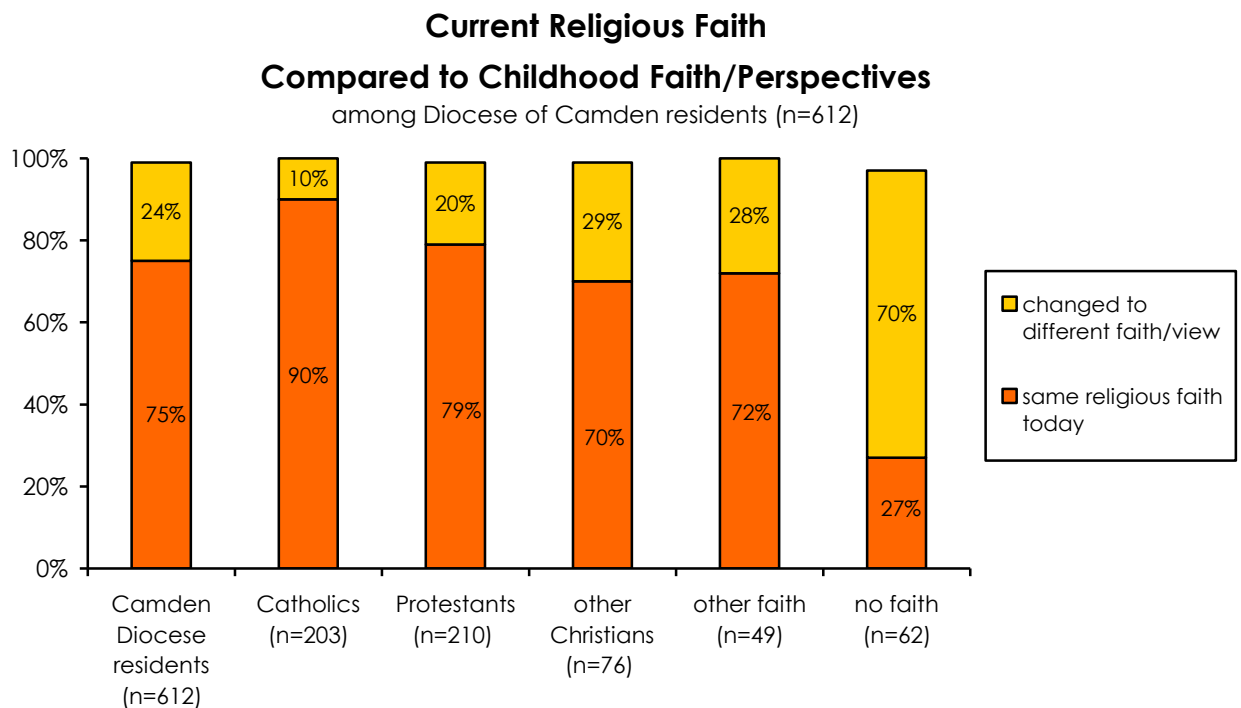
Change in Childhood Faith Perspective

When asked about their current faith views compared to their faith perspective when growing up, three-quarters of Camden Diocese residents (75%) say that they have the same religious faith today that they had as a child, while one-quarter (24%) have either changed to a different faith or significantly changed their views since then.

A comparison of faith segments in the community reveals that Catholics are far more likely than those of any other faith segment to have maintained the religious faith of their youth (90%). Four out of every five of those in Protestant denominations (79%), 72% of those in a non-Christian faith, and 70% of other Christians (i.e., neither Catholics nor Protestants) all say they have the same religious faith today as when they were growing up.

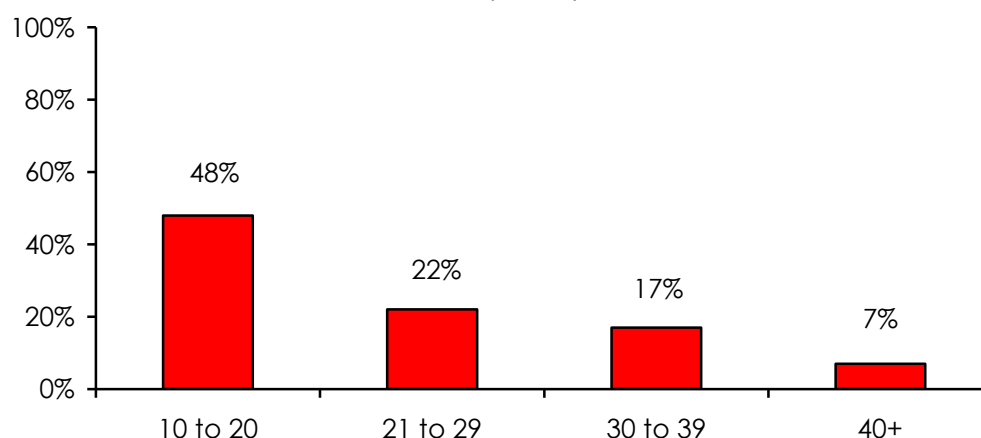
Among those adults with no faith, 70% actually “lost” their faith, saying they changed their faith views since childhood.

Nearly all current Catholics grew up in the Catholic faith.



Age of Faith Change

among Diocese of Camden residents with a change in childhood faith
(n=145)



Among those with a change in their childhood faith, nearly half (48%) changed their views before they turned 21. In fact, 26% of these adults say the change occurred between the ages of 10 and 16; these are also the ages in which the majority of those with no faith changed their beliefs or lost their faith.)

Another 22% of those with a different faith perspective than in their childhood years experienced the change in their twenties, while 17% changed their faith views in their thirties. Only 7% of those with a change in their faith perspective did so when they were 40 or older.

The findings regarding changes in faith are consistent with our own research on the topic – especially with regard to the ages when that change tends to occur. The pre-teen and teenage years are the times when people develop their frames of reference for the remainder of their lives – especially theologically and morally. Parents, churches and schools in the Diocese must provide clear and consistent explanations of biblical truths as well as model Christ-like behavior in an effort to enhance the spiritual development of young people in the community.

TABLE 3.7 CHANGED FAITH SINCE CHILDHOOD

Question: Thinking about your life, are you part of the same religious faith today as you were when you were a child or have you ever changed to a different faith or significantly changed your faith views since then?

	Camden Diocese residents	<i>self-identified Christians</i>			<i>non-Christians</i>	
		Cath- olic	Protes- tant	other Chris- tian	other faith	no faith
same religious faith today	75%	90%↑	79%	70%	72%	27%↓
changed to a different faith / faith view	24	10↓	20	29	28	70↑
not sure	1	0	1	1	0	4
<i>n=</i>	612	203	210	76	49	62

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all residents. Differences are statistically significant at the 95% confidence level or higher.

TABLE 3.8 AGE AT WHICH CHANGES IN FAITH OCCURRED

Question: At what age did you change faiths or significantly change your faith views?

% among residents who had a change in faith	Camden Diocese residents	<i>self-identified Christians</i>			<i>non-Christians</i>	
		Cath- olic	Protes- tant	other Chris- tian	other faith	no faith
10-16	26%	22%	2%↓	17%	NA	54%↑
17-18	10	7	3	21	NA	14
19-20	12	14	15	6	NA	9
21-24	10	9	19↑	6	NA	7
25-29	12	6	15	15	NA	6
30-34	11	16	16	10	NA	2
35-39	6	6	13↑	6	NA	3
40 plus	7	3	12	8	NA	1
not sure	7	19	4	12	NA	4
<i>n=</i>	145	20*	42	22*	14*	43
median age	20.4	20.3	25.2	20.7	20.4	16.3

NA: percentages for "other faith" not shown due to limited sample size.

*very small sample size; please use caution when interpreting these results

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all residents. Differences are statistically significant at the 95% confidence level or higher.

4. SPIRITUAL IMPACT OF THE CHURCH

What affect, if any, has the Church had on the lives of those who attend? Do church attenders believe they have grown spiritually? What do Catholics perceive as the greatest benefits and obstacles of Catholicism or their local parish? These questions are addressed here.

Church Experiences

To determine the spiritual impact of church on its members and visitors, current church attenders who reside within the Diocese of Camden were presented with a series of ten statements and asked to indicate how accurately each describe their personal experience in their church – whether very, somewhat, not too, or not at all accurately. Results are reported here as the “top box” (i.e., “very accurate”) scores.

Greater Impact

Three out of every four church attenders have experienced a deeper faith in God (74% “very accurate”) or understand how a Christian should behave and strive to act that way (73%); these are the most predominant areas of spiritual impact. A strong majority of church attenders in the area also believe that have a stronger relationship with Jesus Christ (64%), have grown spiritually (62%), and are different and much better people (60%).

Lesser Impact

Just over half of churchgoing residents say it is “very accurate” that they volunteer or serve those in need other than their own family and friends (54%), know their purpose in life (54%), and believe they understand the Bible better.

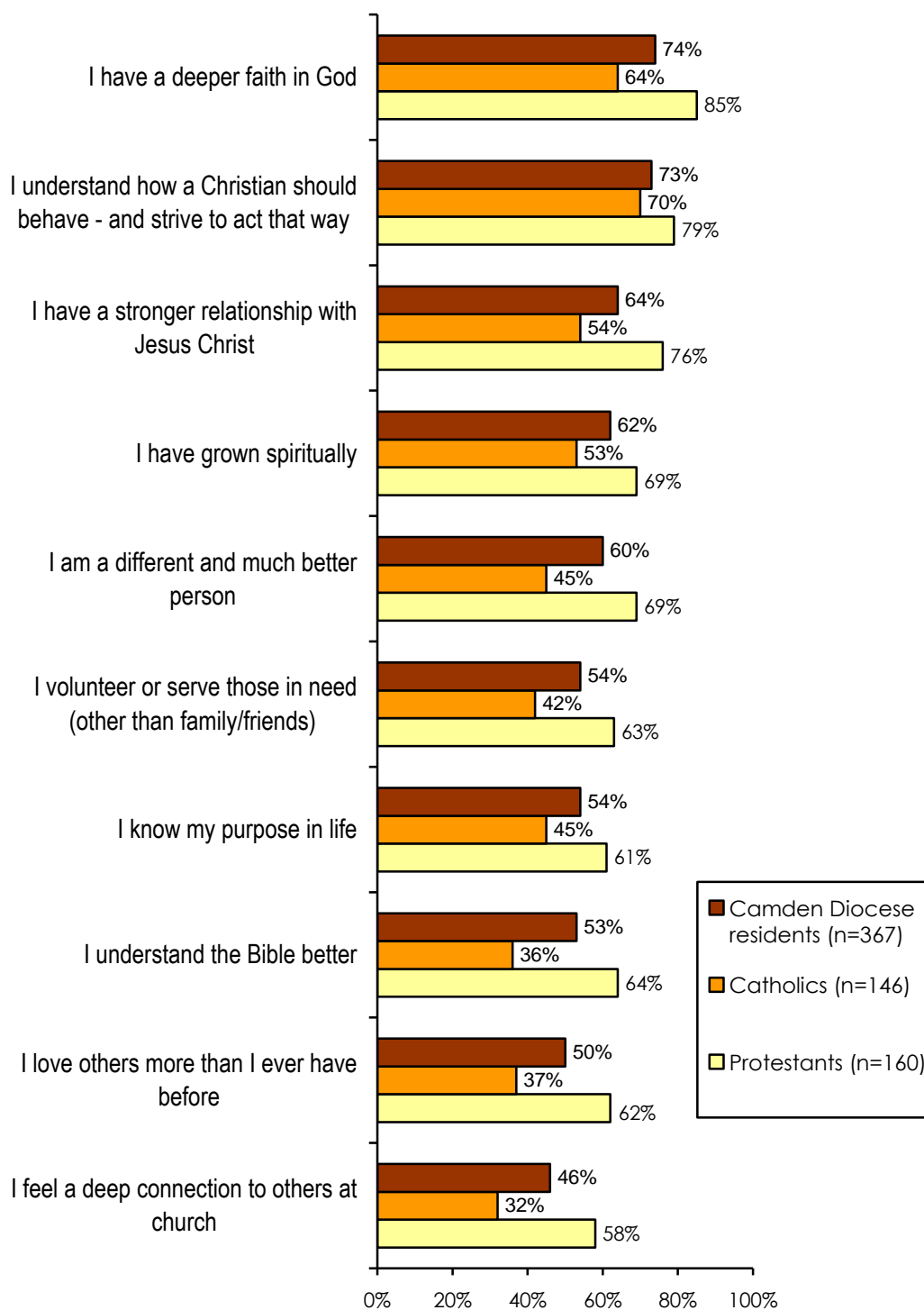
While half of church attenders say they love others more than they ever have before (50%), even fewer feel a deep connection to others at church (46%).

Catholics scored *below* the churchgoing average on every item assessed – with statistically significant differences in 9 of the 10 areas. In comparison, Protestants scored higher on every single measure.

The church experience in the area varies; those attending Catholic churches feel less of a spiritual impact compared to those attending other Christian churches.

Spiritual Growth: Personal Experience in Your Church

(% "very accurate" according to church attenders
who reside in Camden Diocese)



Catholics and Protestants are subsets of Camden Diocese residents.

TABLE 4.1 CHURCH EXPERIENCES

Question: I'd like to ask you about your personal experience in your church. For each statement that I read, please tell me how accurate it is for you. Is it very accurate, somewhat accurate, not too accurate, or not at all accurate of your experience in your church?

		self-identified Christians		
% who attended church in the past month	Camden Diocese residents	Cath- olic	Protes- tant	other Chris- tian
I have a deeper faith in God				
very accurate	74%	64%↓	85%↑	65%
somewhat accurate	22	31↑	13↓	32
not too accurate	2	3	1	0
not at all accurate	2	2	1↓	2
not sure	1	*	1	0
I understand how a Christian should behave and I strive to act that way				
very accurate	73	70	79↑	61
somewhat accurate	23	25	19	39↑
not too accurate	1	0	0	0
not at all accurate	3	4	1↓	0
not sure	1	1	1	0
I have a stronger relationship with Jesus Christ				
very accurate	64	54↓	76↑	63
somewhat accurate	27	36↑	20↓	30
not too accurate	3	4	1↓	5
not at all accurate	5	5	2↓	2
not sure	1	1	1	0
I have grown spiritually				
very accurate	62	53↓	69↑	60
somewhat accurate	31	37↑	26	38
not too accurate	3	5	3	2
not at all accurate	3	5	1↓	0
not sure	1	1	1	0
n=	367	146	160	38

* indicates less than one-half of one percent.

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all residents. Differences are statistically significant at the 95% confidence level or higher.

TABLE 4.1 CHURCH EXPERIENCES (CONTINUED)

% who attended church in the past month	Camden Diocese residents	<i>self-identified Christians</i>		
		Cath- olic	Protes- tant	other Chris- tian
I am a different and much better person				
very accurate	60%	45%↓	69%↑	65%
somewhat accurate	30	39↑	24↓	29
not too accurate	4	7↑	1↓	4
not at all accurate	4	6↑	2	2
not sure	3	3	4	0
I volunteer or serve those in need (other than my family and friends)				
very accurate	54	42↓	63↑	47
somewhat accurate	31	40↑	24↓	35
not too accurate	8	8	8	5
not at all accurate	7	9	5	13
not sure	1	1	1	0
I know my purpose in life				
very accurate	54	45↓	61↑	49
somewhat accurate	34	40↑	32	34
not too accurate	7	6	6	9
not at all accurate	4	7↑	*↓	7
not sure	1	2	*	2
I understand the Bible better				
very accurate	53	36↓	64↑	59
somewhat accurate	32	38↑	29	34
not too accurate	8	12↑	5	7
not at all accurate	7	13↑	1↓	0
not sure	1	2	*	0
<i>n=</i>	367	146	160	38

* indicates less than one-half of one percent.

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all residents. Differences are statistically significant at the 95% confidence level or higher.

TABLE 4.1 CHURCH EXPERIENCES (CONTINUED)

% who attended church in the past month	Camden Diocese residents	<i>self-identified Christians</i>		
		Cath- olic	Protes- tant	other Chris- tian
I love others more than I ever have before				
very accurate	50%	37%↓	62%↑	43%
somewhat accurate	35	42↑	28↓	44
not too accurate	6	6	6	7
not at all accurate	6	12↑	2↓	2
not sure	3	3	2	4
I feel a deep connection to others at church				
very accurate	46	32↓	58↑	46
somewhat accurate	36	45↑	30↓	31
not too accurate	9	10	8	16
not at all accurate	8	11↑	3↓	6
not sure	1	2	1	2
<i>n=</i>	367	146	160	38

* indicates less than one-half of one percent.

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all residents. Differences are statistically significant at the 95% confidence level or higher.

Benefits of Being a Catholic

Catholics within the Diocese of Camden who are current church attenders (i.e., those who have been to Mass within the past month), were asked, in an open-ended manner, about the greatest benefits of being a Catholic or attending their parish. No single response or idea was mentioned by a large proportion of these respondents; rather, a wide variety of reasons were offered.

One in four Catholic church attenders (24%) believe the greatest benefit of being a Catholic is that it is the faith they are familiar with. Some say it is “my religion” while others note that it is the religion in which they were raised. A few note that being a Catholic is “comfortable” for them.

One in five Catholics attenders (21%) value the church community – being a part of it or feeling supported by it. The same proportion (20%) feels that being a Catholic or being in their parish strengthens their faith or belief in God, or enhances their relationship to God and/or Jesus.

While 13% find being a Catholic to be personally fulfilling and beneficial, another 12% believe the greatest benefit is being able to receive the sacraments. Other advantages include the teachings (6%) and a desire to raise their family in the church (5%).

Familiarity, community, and an enhanced relationship with God are among the primary benefits of being a Catholic.

Greatest Benefits of Being a Catholic/ Attending your Parish

among Catholic church attenders in Diocese of Camden, n=146,
multiple responses allowed

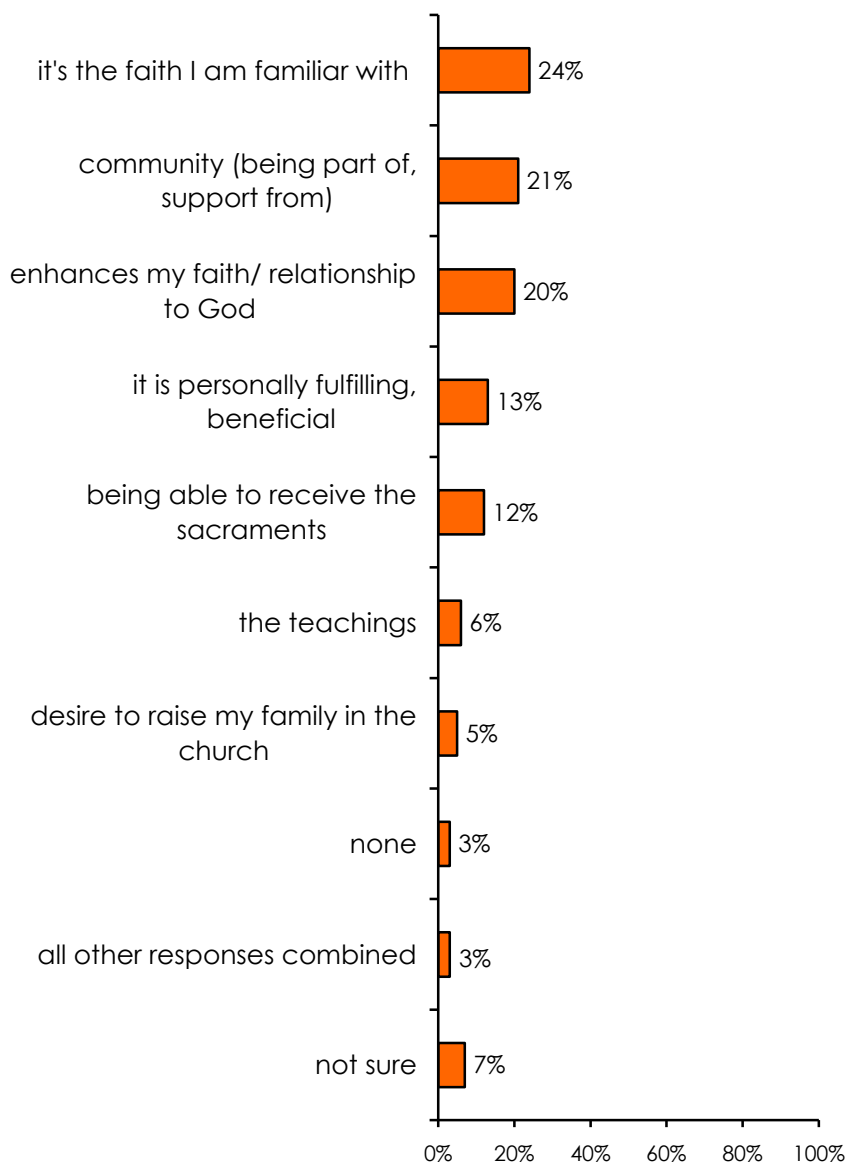


TABLE 4.2 PERCEIVED BENEFITS OF CATHOLICISM

Question: People have many different choices and options with regard to Christian churches and denominations. What do you consider to be the greatest benefits of being a Catholic or attending your parish? (MULTIPLE RESPONSE)

% among current Catholic church attenders	Camden Diocese residents
It's the faith I am familiar with	24%
being Catholic / it's my faith/ it's my religion	13
it's how I was raised	7
it's comfortable	3
it's tradition / habit / obligation	2
being part of a community / support from the community	21
enhances my faith / relationship to God	20
my relationship with God and/or Jesus	9
strengthens my faith	4
my belief in God	4
salvation / path to Heaven	3
Its personally fulfilling, beneficial	13
makes me a better person	9
it's fulfilling / I feel good about it	6
being able to receive the sacraments	12
the teachings	6
desire to raise my family in the church	5
there are no benefits	3
other	3
not sure	7
n=	146

Challenges of Being a Catholic

Churchgoing Catholics within the Diocese were also asked about the challenges or obstacles of being a Catholic or attending their parish. One-third of these Catholics (33%) are unable to identify any such challenge.

One in five Catholic church attenders in the Diocese (21%) struggle with actually living their faith. Some explained that their busy schedules and other priorities interfere with attending church and with their faith in general. Others are challenged by what occurs in our society today.

Another 16% have issues with church teachings, requirements and requests. While some simply disagree with teachings of the Catholic Church, others take issues with the “rules” suggesting they are either strict or outdated, or there are just too many. A few of these Catholic church attenders believe the church is always asking for money.

One in twelve of these churchgoers (8%) consider the greatest challenge of being a Catholic to be the church leadership – as evidenced by the church and school closings and mergers, poor quality leadership, or church politics.

The same proportion (8%) name the priest abuse scandals involving minors as the biggest obstacle to being a Catholic. Additionally, 3% believe that (external) perceptions of the church are the biggest challenge.

While some Catholics readily acknowledge their personal and spiritual struggles in living the Christian faith or as a Catholic, others feel challenged by the teachings, leadership, and decisions made by the church or their parish.

Greatest Challenges of Being a Catholic/ Attending your Parish

among Catholic church attenders in Diocese of Camden, n=146,
multiple responses allowed

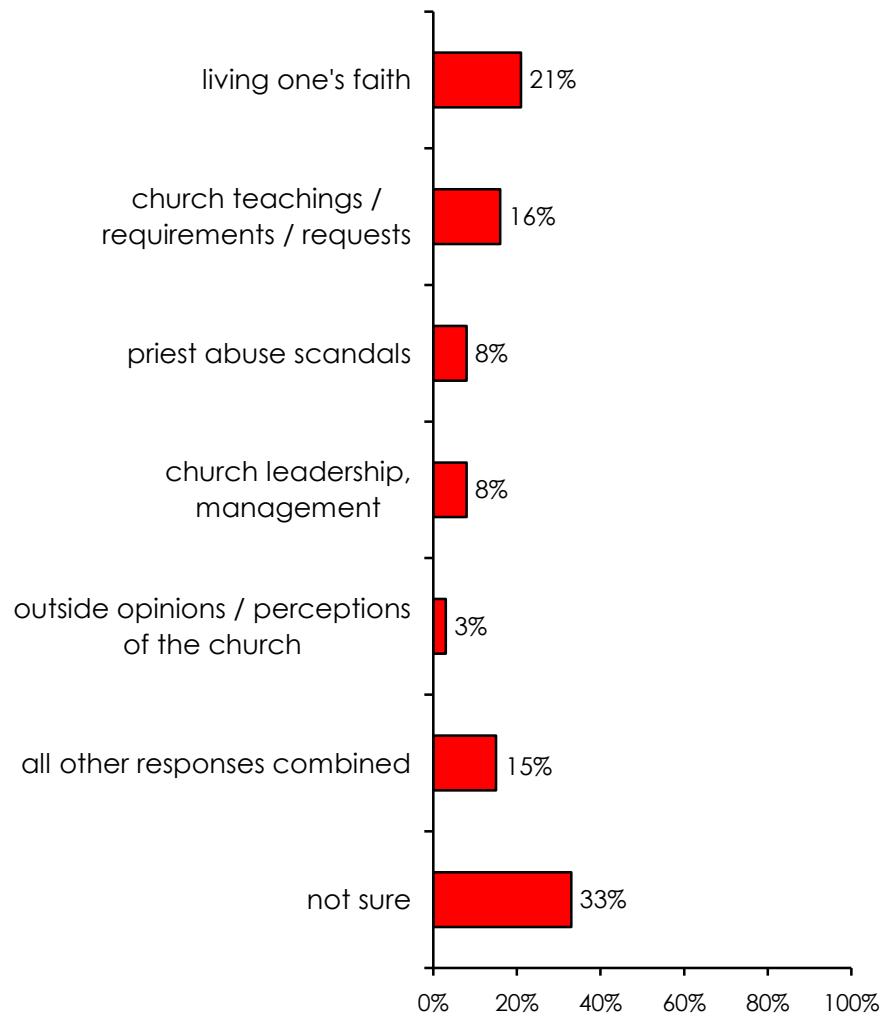


TABLE 4.3 PERCEIVED OBSTACLES OF CATHOLICISM

Question: What do you find to be the biggest challenge or obstacle of being a Catholic or attending your parish? (MULTIPLE RESPONSE)

% among current Catholic church attenders	Camden residents
living one's faith	21%
too busy / life priorities interfere with attendance and faith	12
keeping faith in today's society / just believing	5
going to confession / having to go to confession	2
living a good life	2
church teachings / requirements / requests	16
disagree with church teachings	8
too many rules / strict rules / outdated rules	7
always asking for money	3
church leadership / management	8
churches and schools closing / mergers	4
poor quality leadership / disagree with leadership	3
the politics in the church	2
priest scandals	8
outside opinions / perceptions of the church	3
all others (<1% each combined)	15
not sure	33
<i>n=</i>	146

5. INTEREST IN THE CATHOLIC CHURCH

This section explores the experiences of non-Catholics with regard to the Catholic Church – including their likelihood of visiting the church.

Catholic Church Experience

One-half of residents within the Diocese who do not consider themselves to be Catholic (50%) say they have attended a Catholic church at some time (other than for an event such as a wedding or funeral). Christians not affiliated with a Protestant denomination are more likely to have been to a Catholic service, while those of a non-Christian faith are less likely to have done so.

Attended a Catholic Church
(among non-Catholics in Diocese of
Camden, n=409)

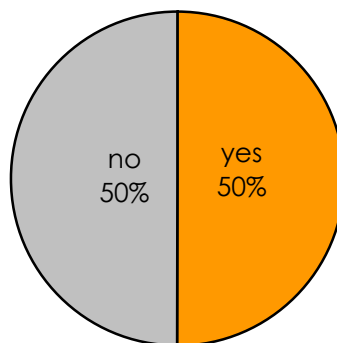


TABLE 5.1 EVER ATTENDED A CATHOLIC CHURCH

Question: Have you ever attended a Catholic church - not including a special event such as a wedding or funeral?

		<i>self-identified Christians</i>		<i>non-Christians</i>	
% among non-Catholics	Camden Diocese residents	Protestant	other Chris- tian	other faith	no faith
yes	50%	51%	63%↑	30%↓	47%
no	50	49	38↓	70↑	53
<i>n</i> =	409	210	76	49	62

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all residents. Differences are statistically significant at the 95% confidence level or higher.

Likelihood of Visiting a Catholic Church

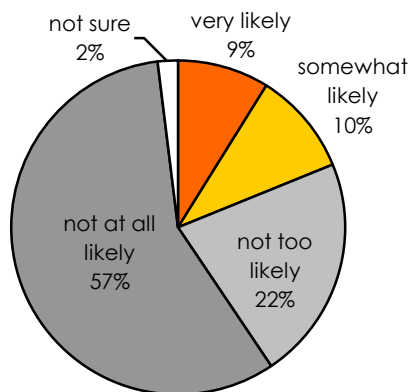
One out of every eleven non-Catholics who reside within the Camden Diocese (9%) say they are very likely to consider visiting or attending a Catholic church within the next six months, while another 10% are somewhat likely to do so. Another 22% say they are not too likely to visit a Catholic church, while the majority of non-Catholics (58%) are not at all likely to visit or attend the church.

A review of the demographic and faith characteristics of non-Catholics who say they are “very likely” to attend a Catholic church indicate that they are more likely than average to be: residents of Cape May County, single (never married), weekly church attenders, and Protestants. (There were no statistically significant differences among those who are “very likely” to attend.)

Non-Catholics who are “not at all likely” to visit a Catholic church are more inclined to be: political liberals, non-Christians, unchurched adults, and those who were not raised Catholic.

Likelihood of Attending or Visiting a Catholic Church

(among non-Catholics in
Diocese of Camden, n=409)



Segmentation Analysis: Likelihood of Attending Catholic Church Among Non-Catholics		
Likelihood of Visiting/ Attending Catholic Church in Next 6 Months	Camden Diocese Residents More Likely than average to say	Camden Diocese Residents Less Likely than average to say
very likely (9%)	- no statistically different segments	- high school educated or less (6%)
somewhat likely (10%)	- Cape May residents (21%) - never marrieds (17%) - weekly church attenders (15%) - Protestants (13%)	- unchurched adults (6%) - non-practicing non-Christians (4%) - political liberals (4%) - adults with no faith (2%)
not too likely (22%)	- attended church in past month, not week (36%) - African-Americans (31%) - political moderates (26%)	- political liberals (9%) - adults who align with non-Christian faiths (7%)
not at all likely (58%)	- political liberals (84%) - non-Christian faith groups (82%) - non-practicing non-Christians (66%) - unchurched adults (66%) - adults who were not raised Catholic (61%)	- Protestants (52%) - political moderates (50%) - attended church in past month, not week (42%) - adults who were raised Catholic (41%) - downscale adults ¹ (40%)

Differences noted are statistically significant at the 95% confidence level or higher.

¹ Adults who earn \$20,000 or less annually who lack a college degree are included in this category.

TABLE 5.2 LIKELY OF VISITING/ATTENDING A CATHOLIC CHURCH

Question: How likely would you be to consider visiting or attending a Catholic church within the next six months? Would you say you are very likely, somewhat likely, not too likely, or not at all likely to consider attending a Catholic church within the next six months?

		<i>self-identified Christians</i>		<i>non-Christians</i>	
	Camden Diocese residents	Protes- tant	other Chris- tian	other faith	no faith
% among non-Catholics					
very likely	9%	9%	11%	9%	7%
somewhat likely	10	13↑	15	2	2↓
not too likely	22	25	17	7↓	30
not at all likely	58	52↓	53	82↑	59
not sure	2	1	3	0	3
<i>n=</i>	409	210	76	49	62

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all residents. Differences are statistically significant at the 95% confidence level or higher.

Reasons for Not Visiting a Catholic Church

Non-Catholics in the Camden Diocese who said they were not likely to consider attending a Catholic church were asked why they would not do so. The most predominant reason is that they have no interest in religion, church or the Catholic Church – as mentioned by 43% of these uninterested non-Catholics.

Three in ten disinterested non-Catholics (29%) say they would not attend a Catholic church because they are not Catholic, while another 16% say they attend or prefer another church or denomination.

One in seven of these non-Catholics (14%) either dislike or disagree with church teachings – whether the quality of the preaching or teaching or the actual teachings on subjects such as contraception or family planning or divorce.

A few (4%) would not consider attending a Catholic church due to their personal circumstances, mainly because they are housebound.

The top reasons for non-Catholics' lack of interest in attending a Catholic church – by faith segments – are as follows:

- **Protestants:** The most prevalent reasons noted by those in Protestant denominations include a lack of interest in church or religion, not being a Catholic, and a preference for another denomination or church.
- **Other Christians:** Those not attending a Protestant denomination also cite a lack of interest in religion or church. Other top reasons include a dislike or disagreement with (Catholic) church teachings and simply not being Catholic.
- **Other Faith:** Not being a Catholic is the primary deterrent for those of another non-Christian faith. Some also have no interest in church or religion.
- **No Faith:** Not surprisingly, nearly all of the atheists and agnostics say they have no interest in church or religion.

Many non-Catholics in the Diocese would not attend a Catholic Church because they believe you have to be a Catholic. This response may also suggest that they would not feel welcome or comfortable – or that they perceive the church to be more exclusive than inclusive (i.e., for Catholics but not for others).

Reasons Non-Catholics are Not Likely to Consider Attending a Catholic Church

among non-Catholics in Diocese of Camden,
n=325, multiple responses allowed

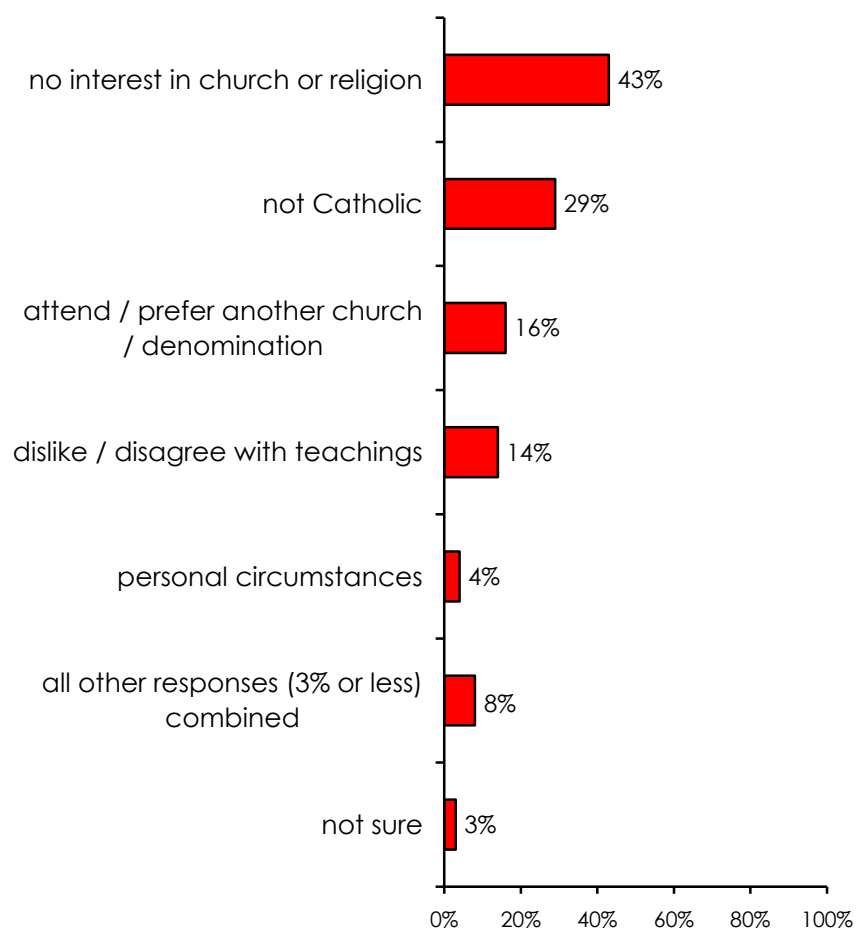


TABLE 5.3 REASONS NON-CATHOLICS ARE NOT LIKELY TO ATTEND

Question: Why do you say you are (not too likely, or not at all likely) to consider attending a Catholic church?

% among non-Catholics who are not likely to attend a Catholic church	Camden Diocese residents	self-identified Christians		non-Christians	
		Protes- tant	other Chris- tian	other faith	no faith
no interest in church or religion	43%	35%↓	36%	23%↓	88%↑
no interest in church (general)	19	15↓	14	6↓	45↑
no interest in church (specific to Catholic)	18	17	21	13	20
not religious	14	3↓	5	6	61
not Catholic	29	28	24	63↑	9
attend / prefer another church/ denomination	16	28↑	10	7	0
dislike / disagree with teachings	14	15	26↑	13	4↓
poor quality preaching/teaching; do not like the way the word of god is taught	9	11	12	8	2
do not agree with teachings on: contraception / family planning	8	7	15↑	12	2
do not agree with the church teachings on: divorce	4	4	7	4	0
personal circumstances	4	4	6	0	3
cannot get out of home	3	4	2	0	0
too busy / life priorities interfere / don't have time	1	0	3	0	3
all other responses (3% or less) combined	8	10	10	6	6
other (less than one percent each)	3	3	1	2	5
too much tradition / too traditional	3	7↑	0	0	0
abuse scandals / priest/clergy abuse / sexual abuse involving minors	1	0	4↑	1	1
have different beliefs	1	*	5↑	0	3
not sure	3	5	3	0	0
<i>n=</i>	325	162	54	44	55

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all residents. Differences are statistically significant at the 95% confidence level or higher. Boxes indicate most prevalent responses for that segment

6. PERCEPTIONS OF THE CATHOLIC CHURCH

How is the Catholic Church perceived among those in the community? Are any particular issues associated with the church? The answers to these questions are revealed in this chapter.

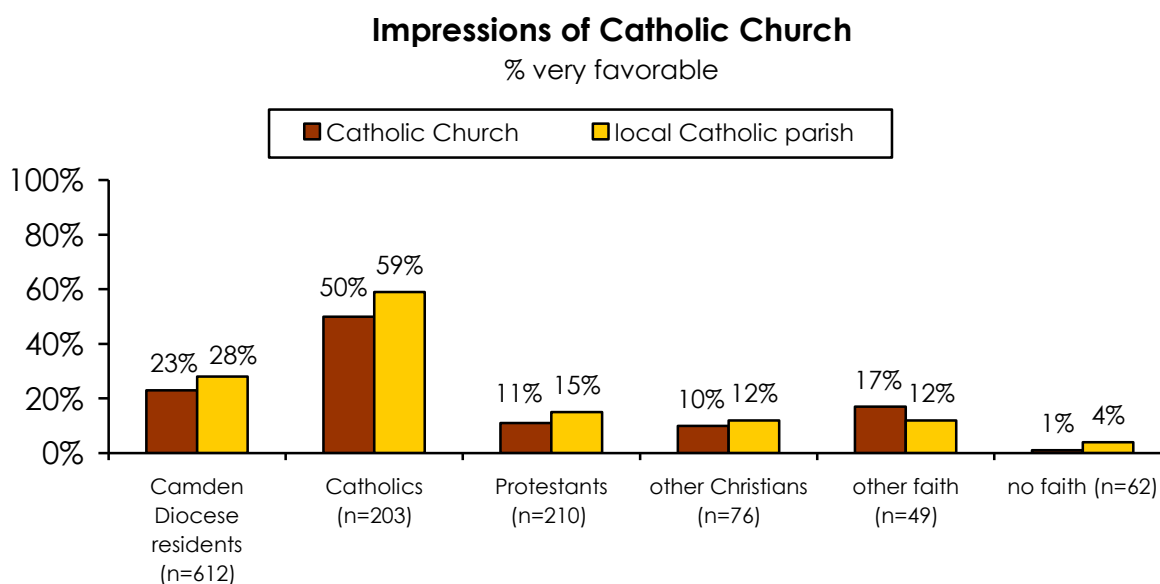
Impressions of the Catholic Church and Local Parish

Camden Diocese residents were asked to rate their impressions of both the Catholic Church and their local Catholic church or parish using a 4-point scale ranging from “very favorable” to “very unfavorable.” Special emphasis should be placed on the “top box” score, i.e., the most favorable response option possible (very favorable), which is a key indicator of attitudes and opinions.

The Catholic Church

Only a slight majority of adults throughout southern New Jersey hold the Catholic Church in high regard; 23% have a very favorable impression of the church, while 33% say it is somewhat favorable. One out of every three residents have an unfavorable opinion of the Catholic Church (17% somewhat favorable, 15% very unfavorable), while 12% have no opinion.

Although Catholics in the Camden Diocese have a substantially higher regard for their church than any other faith segment, only half (50%) say they have a “very favorable” impression of the Catholic Church.



Roughly one in six of those with a non-Christian faith (17%) have the highest regard for the Catholic Church. This compares to 11% among Protestants, 10% among other Christians, and only 1% among those with no faith. More than two-thirds of those with no faith have a poor impression of the Catholic church (32% somewhat unfavorable, 27% very unfavorable).

Nine out of every ten practicing Catholics hold their church in high regard; 66% have a very favorable impression while another 24% say it is somewhat favorable.

The Local Catholic Parish

A majority of residents have a favorable impression of the local Catholic church or parish (28% very favorable, 26% somewhat favorable), while one in five have an unfavorable opinion (10% somewhat unfavorable, 9% very unfavorable).

Catholics in the Diocese rate their local parish highly (59% very favorable); this proportion increases to 76% among practicing Catholics.

Local church favorability is comparable to that of the Catholic Church at large among Protestants (15% very favorable), other Christians (12%), and those in non-Christian faiths (12%), but is lower among those with no faith (4%).

There is considerable lack of awareness or knowledge about the local Catholic parish; more than one in four residents in the area (27%) have no impression at all. This proportion is substantially higher among all non-Catholic faith segments:

- other non-Christian faith (42% not sure)
- other Christians (39% not sure)
- those in Protestant denominations (37% not sure)
- no faith (atheists/agnostics, 37% not sure)

The church has an uphill battle in terms of reversing some impressions among southern New Jersey residents. For the Catholic Church at large, unfavorable opinions are the primary concern. More locally, the issue is lack of awareness of who the church is, what it does, and how it demonstrates the love of Christ to those it serves – especially within the community.

Impressions of the Catholic Church

among Catholics within Diocese of Camden

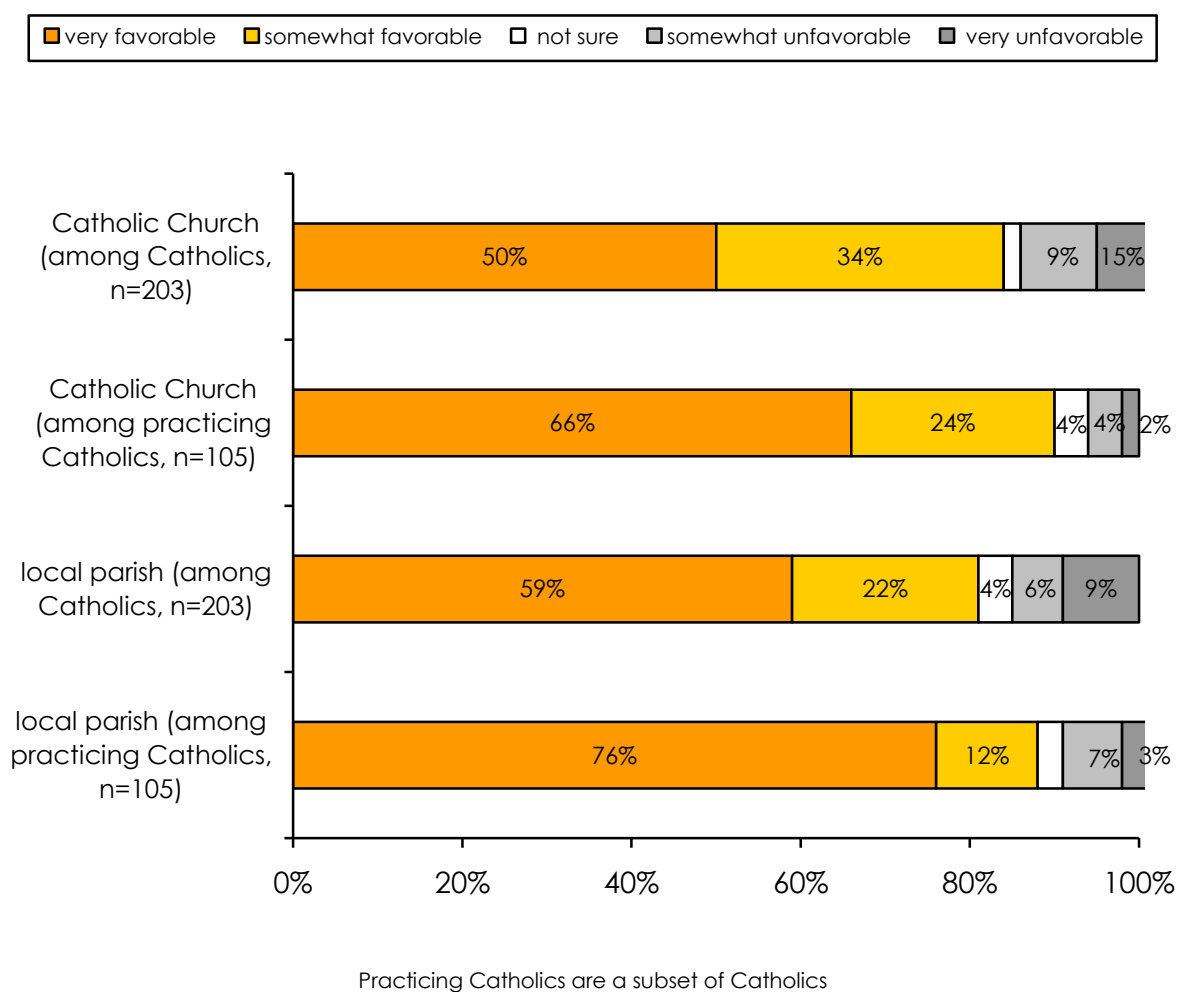


TABLE 6.1 PERCEPTIONS OF THE CATHOLIC CHURCH

Question: In general, would you say that you have a favorable or unfavorable impression of the Catholic Church? Would that be very or somewhat favorable/unfavorable?

	Camden Diocese residents	self-identified Christians			non-Christians	
		Cath- olic	Protes- tant	other Chris- tian	other faith	no faith
very favorable	23%	50%↑	11%↓	10%↓	17%	1%↓
somewhat favorable	33	34	37	37	17↓	26
somewhat unfavorable	17	9↓	18	20	19	32↑
very unfavorable	15	15↓	17	21	20	27↑
not sure	12	2↓	17↑	12	26↑	13
<i>n=</i>	612	203	210	76	49	62

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all residents. Differences are statistically significant at the 95% confidence level or higher.

	Catholic	practicing Catholic
very favorable	50%	66%
somewhat favorable	34	24
somewhat unfavorable	9	4
very unfavorable	15	2
not sure	2	4
<i>n=</i>	203	105

* indicates less than one-half of one percent

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all residents. Differences are statistically significant at the 95% confidence level or higher.

TABLE 6.2 PERCEPTIONS OF THE LOCAL PARISH

Question: Thinking about your local Catholic Church or parish, would you say that you have a favorable or unfavorable impression of that church or parish?

	Camden Diocese residents	self-identified Christians			non-Christians	
		Cath- olic	Protes- tant	other Chris- tian	other faith	no faith
very favorable	28%	59%↑	15%↓	12%↓	12%↓	4%↓
somewhat favorable	26	22	27	29	22	38↑
somewhat unfavorable	10	6↓	13	11	14	11
very unfavorable	9	9	8	9	10	10
not sure	27	4↓	37↑	39↑	42↑	37
<i>n=</i>	612	203	210	76	49	62

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all residents. Differences are statistically significant at the 95% confidence level or higher.

	Catholic	practicing Catholic
very favorable	59%	76%
somewhat favorable	22	12
somewhat unfavorable	6	7
very unfavorable	9	3
not sure	4	3
<i>n=</i>	203	105

* indicates less than one-half of one percent

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all residents. Differences are statistically significant at the 95% confidence level or higher.

Awareness and Views of Catholic Church Issues

Residents within the Camden Diocese were also asked whether or not they were aware of several specific topics related to the church. Those who had heard of each topic were asked to rate whether they believed it to be a major or minor issue for the Catholic church, or not an issue at all.

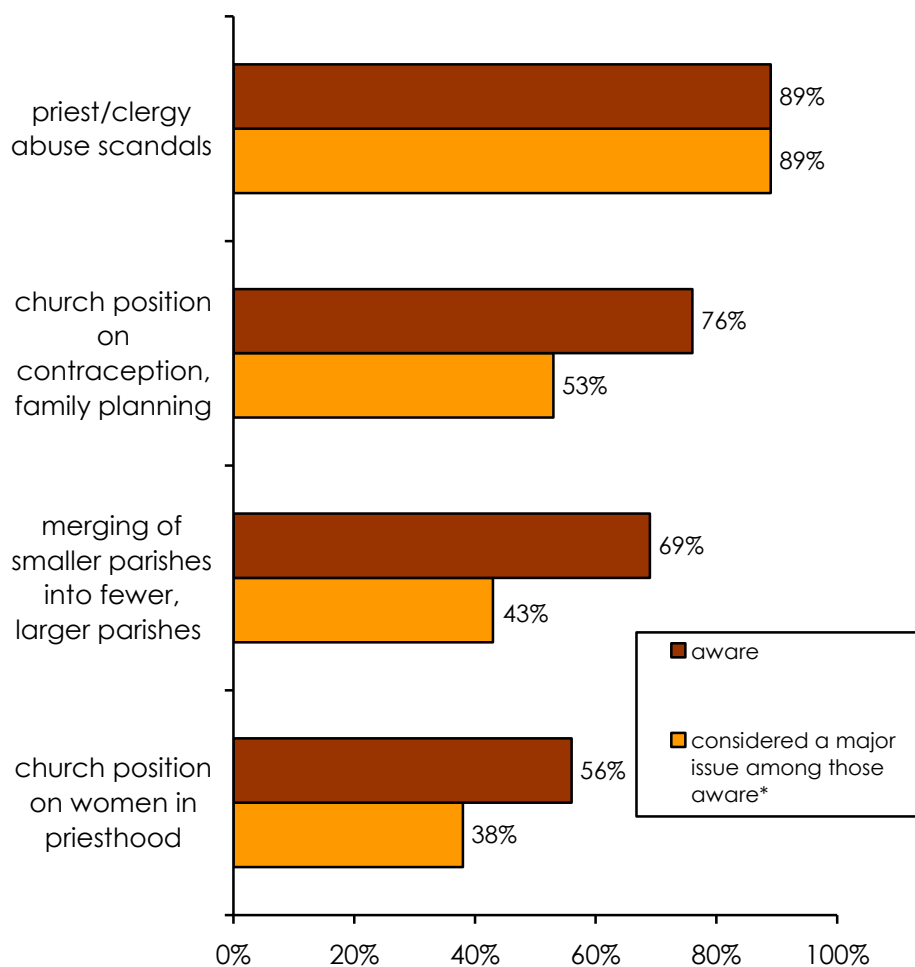
- **Clergy Abuse:** Nine in ten adults (89%) say they have heard of the priest or clergy abuse scandals. This is the highest level of awareness among the four topics assessed. Of those aware of the clergy abuse scandal related to the Catholic Church, nine in ten (89%) consider it a “major issue” for the church, while another 7% believe it to be a minor issue. Among Catholics, 94% know about the abuse scandals, and 90% of those adults also consider it a major issue for the church.
- **Contraception/Family Planning:** Three out of every four Camden Diocese residents (76%) have heard about the Catholic Church’s position on contraception and family planning. Of those aware, a slight majority (53%) consider contraception and family planning to be a major issue.
- **Merging of Parishes:** More than two-thirds of those living within the Diocese (69%) know about the merging of smaller Catholic parishes into fewer, larger parishes. Only four in ten of those who have heard about the mergers think it is a major issue for the church (43%). Half of the Catholics aware of the mergers consider it a major issue (48%).
- **Women in the Priesthood:** A slight majority of residents (56%) have heard the Catholic Church’s position on women in the priesthood. Among these adults, only 38% consider it a major issue for the church.

Catholics are more likely than average to know about each of the four issues tested. They are also more inclined to consider the Catholic Church’s position on contraception and women in the priesthood to be “minor” issues.

Based on awareness and perceptions, the clergy abuse scandals involving minors are strongly associated with the Catholic Church and are considered an issue of foremost importance. Although the data from this study do not demonstrate causality, it is conceivable that some of the unfavorable impressions of the church may be due to strong and negative reactions to this issue (e.g., what occurred and how it was handled).

Awareness and Perceptions of Issues Facing the Catholic Church

among residents within Diocese of Camden, n=612



*among those aware of each issue (sample size varies for each question)

TABLE 6.3 AWARENESS OF ISSUES FACING THE CATHOLIC CHURCH

Question: I'd like to get your thoughts on a few topics related to the Catholic Church. First, for each statement I read, please tell me whether or not you have heard about this issue or topic. If you are not familiar with a topic, just tell me that.

	Camden Diocese residents	self-identified Christians			non-Christians	
		Cath- olic	Protes- tant	other Chris- tian	other faith	no faith
priest or clergy abuse scandals	89%	94%↑	86%↓	89%	95%	83%
Catholic church's position on contraception and family planning	76	86↑	74	74	68	56↓
merging of smaller Catholic parishes into fewer, larger parishes	69	87%↑	68	52↓	55	45
Catholic church's position on women in the priesthood	56	73↑	48↓	50	52	50
<i>n=</i>	612	203	210	76	49	62

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all residents. Differences are statistically significant at the 95% confidence level or higher.

TABLE 6.4 VIEWS ON ISSUES FACING THE CHURCH

Question: Do you consider [READ STATEMENT] to be a major issue, a minor issue, or not an issue at all for the Catholic Church?

		self-identified Christians			non-Christians	
% among those aware of specific issues	Camden Diocese residents	Cath- olic	Protes- tant	other Chris- tian	other faith	no faith
priest or clergy abuse scandals						
major issue	89%	90%	88%	90%	87%	88%
minor issue	7	7	7	6	9	5
not an issue	2	2	2	3	3	6
not sure	2	1	3	1	1	2
n=	546	192	180	68	46	51
the Catholic church's position on contraception and family planning						
major issue	53	45↓	52	61	68	69
minor issue	29	37↑	25	29	22	14
not an issue	14	18	16	6	9	15
not sure	4	1↓	8↑	4	1	2
n=	462	174	155	56	34	35
the merging of smaller Catholic parishes into fewer, larger parishes						
major issue	43	48	45	37	26	31
minor issue	32	34	27	41	42	32
not an issue	18	16	17	18	25	29
not sure	6	2↓	11↑	5	8	9
n=	423	177	144	40	27	28
the Catholic church's position on women in the priesthood						
major issue	38	31↓	35	42	58	70
minor issue	43	50↑	43	44	25	23
not an issue	14	16	17	8	8	7
not sure	4	4	6	7	9	0
n=	345	147	100	38	26	31

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all residents. Differences are statistically significant at the 95% confidence level or higher.

Issues to be Addressed by Local Parish

To further explore potential concerns, Catholics in the Camden Diocese were asked, in an open-ended manner, what they consider to be the most important issues or topics that their local Catholic Church or parish needs to address, if any. Based on this inquiry, no single issue stood out. In fact, four in ten Catholics (40%) could not think of anything that their parish needs to address.

The most frequently named issue is the priest abuse scandals involving minors, mentioned by one in five Catholics in the Diocese (19%). Half as many Catholics say the most important issues are the church mergers and combining of small churches (10%) or declining attendance (8%) – either in general or specific to young adults leaving the church.

One in 25 Catholics (4%) say there is a need for a specific type of program (e.g., one for seniors, one for youth, a Bible study, etc.), while the same proportion (4%) think that improvements need to be made to the homilies or the Mass itself.

A wide variety of miscellaneous topics were noted by a few respondents each (see Table 6.5 for a more complete list).

According to Catholics in the Camden Diocese, there do not appear to be major issues in the local parishes. There is some level of concern, however, related to clergy abuse involving minors.

Issues to be Addressed by Local Catholic Church/Parish

according to Catholics in Diocese of Camden, n=201, multiple
responses allowed

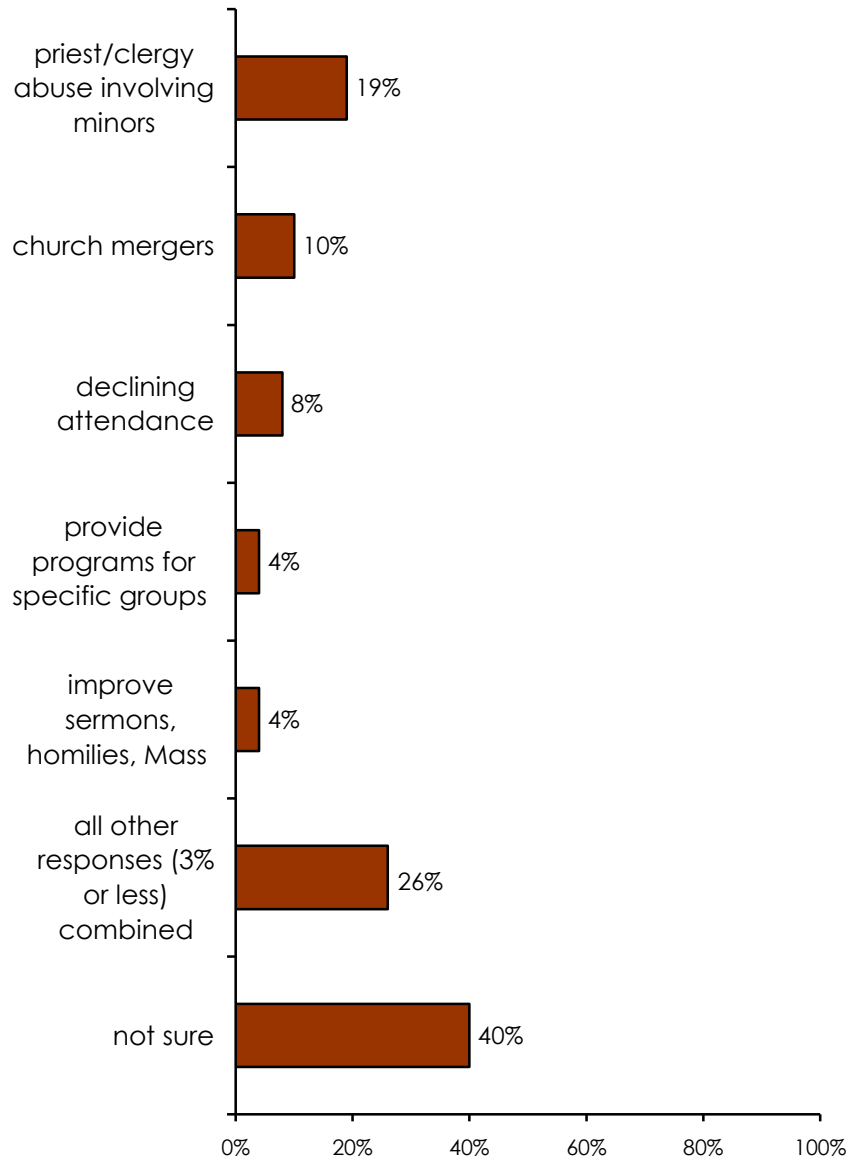


TABLE 6.5 ISSUES THAT NEED TO BE ADDRESSED BY LOCAL CATHOLIC CHURCH

Question: What would you consider to be the most important issues or topics, if any, that your local Catholic Church or parish needs to address? (MULTIPLE RESPONSE)

% self-id Catholics who answered yes	Catholic residents
priest/clergy abuse (involving minors)	19%
church mergers / combining smaller churches	10
declining attendance	8
young adults are leaving the church	4
declining attendance	4
provide programs for specific groups	4
need: programs for youth	3
need: programs for seniors	2
need: Bible studies, classes	1
improve sermons, homilies, Mass	4
need better sermons, need better preaching	2
Sermons/homilies: too much talk about money, donations	2
Mass is too long	2
Sermons/(homilies: too long	1
all other responses (3% or less) combined	26
helping people / evangelizing	3
allowing priests to marry	2
the allocation of money	2
the constant moving of the priests to different parishes	2
forgiving divorce / make it easier to get an annulment	2%
teachings on contraception	2
music: dislike music, need better music	1

TABLE 6.5 ISSUES THAT NEED TO BE ADDRESSED BY LOCAL CATHOLIC CHURCH (CONTINUED)

% self-id Catholics who answered yes	Catholic residents
all other responses (continued)	
cost of Catholic school tuition	1
being more involved / outspoken on government related issues	1
allowing women into the priesthood	1
all others (<1% each combined)	8
church temperature: too hot, too cold	*
none	1
not sure	40
n=	201

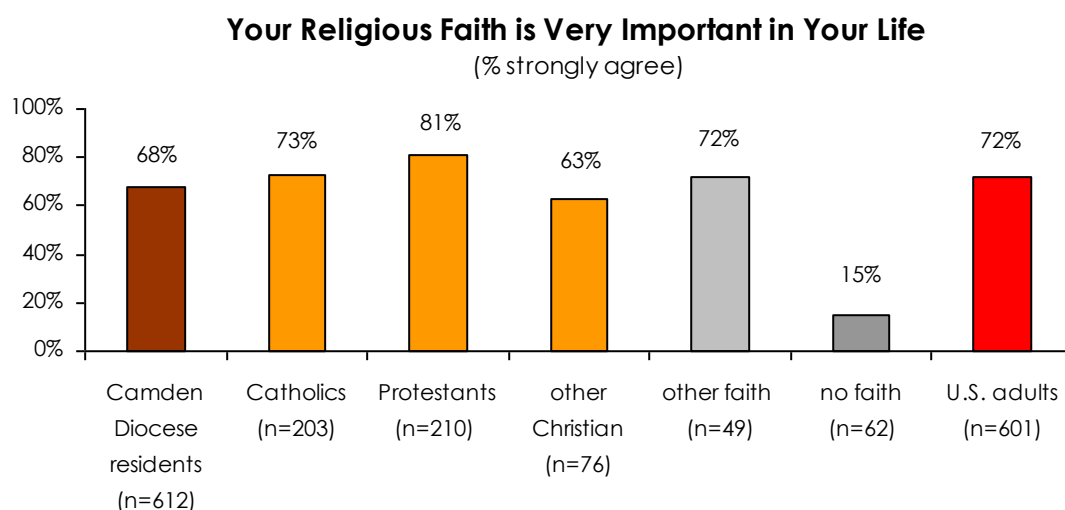
7. RELIGIOUS BELIEFS

This chapter explores religious beliefs (i.e., those relating to faith, God, the Bible, etc.) held by residents within the Camden Diocese.

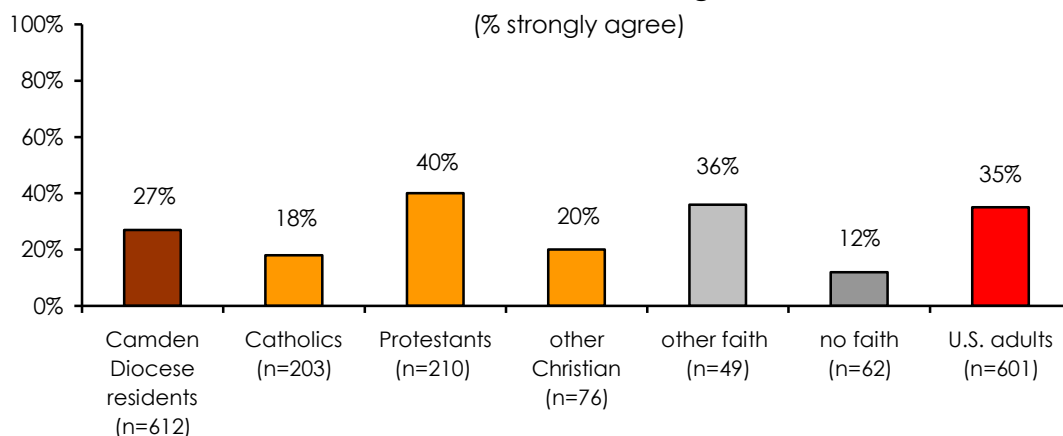
Religious Beliefs

A series of statements about beliefs were presented to adults in the Diocese who were asked to indicate their level of agreement with each on a 4-point scale ranging from strong agreement to strong disagreement. Key findings appear below.

- Religious Faith:** Two out of every three Camden Diocese residents (68%) strongly agree that their religious faith is very important in their lives. This proportion is comparable to the national average among U.S. adults (72%). Protestants are more likely than average to agree strongly, while those with no faith are far more inclined to strongly disagree.
- God is Real:** Seven in ten residents (71%) strongly agree that God is real – and that He knows them personally. Both Catholics and Protestants are even more likely to strongly agree, while those with no faith are far more likely to be in strong disagreement.
- The Eucharist:** A majority of adults (60%) agree strongly that when taking communion – sometimes called celebrating the Lord’s table or the Eucharist – the bread and wine become the body and blood of Jesus Christ. While Catholics and Protestants agree to an ever greater extent, those of a non-Christian faith and those with no faith are far more likely to strongly disagree.



**You, Personally, have a Responsibility
to Tell Others about Your Religious Beliefs**



- Sex within Marriage:** When presented with the belief that the sexual expression of love should be reserved exclusively for a man and woman who are married to each other, a slight majority of southern New Jersey area adults agree (46% agree strongly, 12% agree somewhat), while a total of 39% disagree (16% somewhat, 23% strongly disagree). More than four in ten Catholics *disagree* that sex should be reserved for marriage (21% disagree somewhat, 23% disagree strongly).
- Earning Salvation:** Nearly two-thirds of adults in the Diocese believe that if a person is generally good or does enough good things for others during their life, they will earn a place in Heaven (44% agree strongly, 19% agree somewhat). In fact, they feel even more strongly about this belief than adults nationwide (at 31% agree strongly, 25% agree somewhat). Catholics in the Camden Diocese are far more likely than average to strongly believe that good works can earn salvation, while Protestants are far less inclined to share that belief.
- Satan:** A total of 44% of residents strongly agree that the devil, or Satan, is not a living being but is a symbol of evil – higher than the national average of 35%. In comparison, one-half of Catholics (50%) strongly agree that Satan is just a symbol, while only 17% strongly disagree.
- Accuracy of the Bible:** Compared to the national average of 48%, fewer Camden Diocese residents are in strong agreement (38%) that the Bible is totally accurate in all of the principles it teaches. Catholics (28%) are even less likely to be in strong agreement about the accuracy of biblical principles. The majority of those with no religious faith (53%) strongly disagree that the Bible is totally accurate.

- **Jesus as Sinless:** Nearly three out of every ten residents (28%) are in strong agreement that when He lived on earth, Jesus Christ was human and committed sins, like other people – higher than the national average of 23%. A majority of Catholics in the Camden Diocese believe that Jesus sinned (33% agree strongly, 24% agree somewhat); only one in four Catholics (26%) strong disagree that Jesus committed sins.
- **Sharing Your Faith:** One in four adults in southern New Jersey (27%) strongly agree that they have a personal responsibility to tell other people their religious beliefs. This compares to 40% among Protestants, 36% among those of non-Christian faiths, 18% among Catholics, and the national average of 35% (among U.S. adults).
- **God:** Two-thirds of adults in the Camden Diocese (65%) hold an orthodox belief about God, i.e., that God is the all-powerful, all-knowing, perfect creator of the universe who rules the world today – significantly lower than the U.S. average (74%). Protestants (79%) are more likely to hold this view, while Catholics (63%) are on par with the southern New Jersey average.

TABLE 7.1 BELIEFS ABOUT THE BIBLE AND FAITH

Question: I'm going to read some statements about people's beliefs. People have a variety of beliefs on these matters, so please tell me whether you, personally, agree or disagree with each statement, no matter what you think other people may believe.

	Camden Diocese residents	self-identified Christians			non-Christians		US adults ¹
		Cath- olic	Protes- tant	other Chris- tian	other faith	no faith	
God is real – and He knows me personally							
agree strongly	71%	78%↑	84%↑	66%	63%	17%	NA
agree somewhat	14	15	9↓	21↑	19	11	NA
disagree somewhat	5	6	2↓	5	3	15↑	NA
disagree strongly	8	1↓	2↓	8	11	53↑	NA
not sure	2	1	2	1	4	4	NA
your religious faith is very important in your life							
agree strongly	68	73	81↑	63	72	15↓	72
agree somewhat	18	20	14	29↑	14	7↓	17
disagree somewhat	6	4	2↓	6	8	26↑	4
disagree strongly	8	3↓	3↓	2↓	5	49↑	5
not sure	1	*	1	0	0	3	1
when taking communion – sometimes called celebrating the Lord's table or the Eucharist – the bread and wine become the body and blood of Jesus Christ							
agree strongly	60	76↑	70↑	55	15↓	31↓	NA
agree somewhat	14	12	11	28↑	6	12	NA
disagree somewhat	7	5	5	8	12	13↑	NA
disagree strongly	13	4↓	13	5↓	40↑	34↑	NA
not sure	6	4	2↓	5	28↑	10	NA
<i>n=</i>	612	203	210	76	49	62	1608

* indicates less than one-half of one percent

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all residents. Differences are statistically significant at the 95% confidence level or higher.

¹ Source: Barna Group OmniPollSM January and August 2011

TABLE 7.1 BELIEFS ABOUT THE BIBLE AND FAITH (CONTINUED)

	Camden Diocese residents	<i>self-identified Christians</i>			<i>non-Christians</i>		US adults ¹
		Cath- olic	Protes- tant	other Chris- tian	other faith	no faith	
the sexual expression of love should be reserved exclusively for a man and woman who are married to each other							
agree strongly	46%	41%	64%↑	38%	43%	19%↓	NA
agree somewhat	12	14	13	9	8	7	NA
disagree somewhat	16	21↑	12	18	7	16	NA
disagree strongly	23	23	8↓	25	42↑	58↑	NA
not sure	6	1	3	9↑	0	0	NA
if a person is generally good or does enough good things for others during their life, they will earn a place in Heaven							
agree strongly	44	62↑	30↓	45	56	26↓	33
agree somewhat	19	21	19	17	11	17	22
disagree somewhat	9	6	11	12	3	9	11
disagree strongly	23	6↓	34↑	19	22	40↑	27
not sure	6	5	6	8	8	8	7
the devil, or Satan, is not a living being but is a symbol of evil							
agree strongly	44	50↑	35↓	41	60↑	47	39
agree somewhat	19	21	21	18	6↓	24	19
disagree somewhat	7	7	6	10	8	7	9
disagree strongly	25	17↓	34↑	26	23	22	27
not sure	5	5	5	5	3	0	7
<i>n=</i>	612	203	210	76	49	62	1608

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all residents. Differences are statistically significant at the 95% confidence level or higher.

¹ Source: Barna Group OmniPollSM January and August 2011

TABLE 7.1 BELIEFS ABOUT THE BIBLE AND FAITH (CONTINUED)

	Camden Diocese residents	self-identified Christians			non-Christians		US adults ¹
		Cath- olic	Protes- tant	other Chris- tian	other faith	no faith	
the Bible is totally accurate in all of the principles it teaches							
agree strongly	38%	28%↓	56%↑	44%	27%	12%↓	46%
agree somewhat	23	27	27	29	2↓	10↓	20
disagree somewhat	17	21	9↓	11	30↑	26	14
disagree strongly	17	18	3↓	11	32↑	53↑	15
not sure	5	6	5	4	9	0	5
When He lived on earth, Jesus Christ was human and committed sins, like other people							
agree strongly	28	33↑	18↓	20	46↑	32	24
agree somewhat	18	24↑	15	21	9	14	18
disagree somewhat	8	9	8	6	2	9	9
disagree strongly	38	26↓	54↑	39	29	32	41
not sure	9	8	4↓	14	14	13	8
you, personally, have a responsibility to tell other people your religious beliefs							
agree strongly	27	18↓	40↑	20	36	12↓	33
agree somewhat	18	17	22↑	22	14	3↓	19
disagree somewhat	19	25↑	15	22	16	15	18
disagree strongly	35	39	22↓	36	33	70↑	27
not sure	1	1	1	1	1	1	1
<i>n=</i>	612	203	210	76	49	62	1608

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all residents. Differences are statistically significant at the 95% confidence level or higher.

¹ Source: Barna Group OmniPollSM January and August 2011

TABLE 7.2 ORTHODOX BELIEF IN GOD

Question: There are many different beliefs about God or a higher power. Please tell me which one of the following descriptions comes closest to what you, personally, believe about God.

	Camden Diocese residents	<i>self-identified Christians</i>			<i>non-Christians</i>		US adults ¹
		Cath- olic	Protes- tant	other Chris- tian	other faith	no faith	
God is the all-powerful, all-knowing, perfect creator of the universe who rules the world today	65%	63%	79%↑	70%	62%	16%↓	70%
God represents a state of higher consciousness that a person may reach	11	15	7↓	12	11	17	8
God refers to the total realization of personal, human potential	7	8	6	10	9	4	6
there is no such thing as God	5	1↓	0	0	6	46↑	3
there are many gods, each with different power and authority	4	4	3	3	10↑	2	3
everyone is God	2	4	1	0	0	8↑	4
not sure	5	6	3	5	3	9	5
<i>n=</i>	612	203	210	76	49	62	1608

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all residents. Differences are statistically significant at the 95% confidence level or higher.

¹ Source: Barna Group OmniPollSM January and August 2011

8. DEMOGRAPHIC PROFILE

This final chapter provides an overview of the demographic characteristics of adults who reside in the Diocese of Camden. Also included are single-page summary “profiles” of these southern New Jersey residents and Catholics within the Diocese.

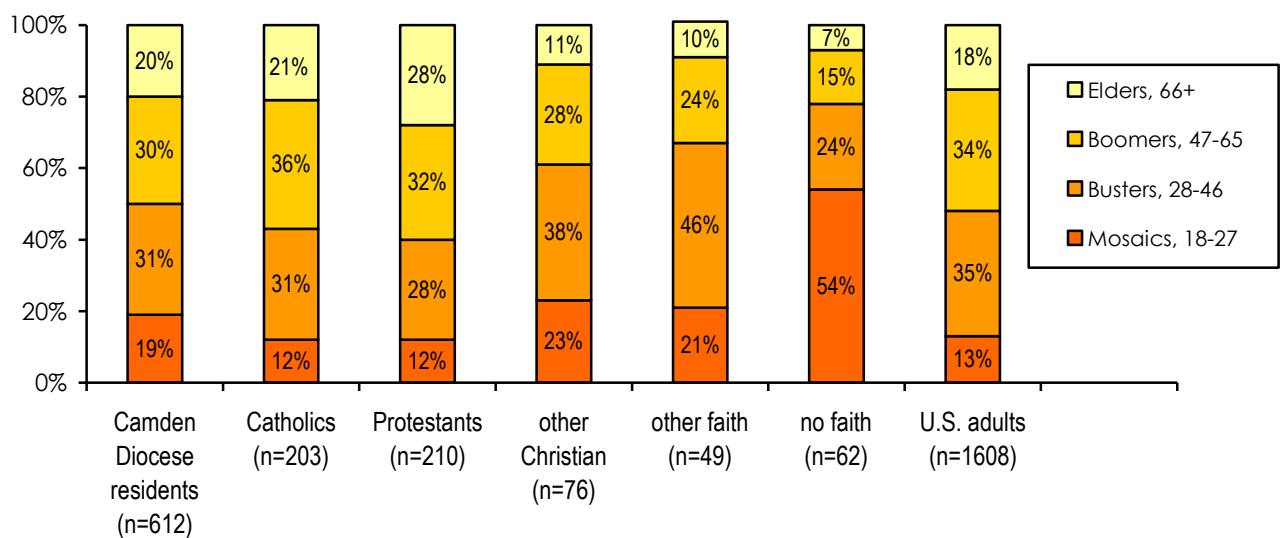
Demographic Characteristics

- Residents in the Camden Diocese are nearly equally split by gender with 51% women and 49% men.
- Boomers and Busters comprise the majority of adult residents; a total of 31% are Busters (ages 28 to 46), while 30% are Boomers (ages 47 to 65). There are also nearly equal proportions of Mosaics (those 18-27) at 19% and Elders (those 66 or older) at 20%.

The median age of adult residents in southern New Jersey is 46.

- Only one in eight Catholics (12%) and Protestants (12%) are young adults (Mosaics, 18-27) – significantly lower than in the community as a whole. Atheists, agnostics and those with no faith claim a disproportionately high share of young adults (54%).

Age/Generational Segments



- Adults in the community are somewhat split in terms of educational attainment; 48% have a high school education or less, while 28% have some college, and 24% are college graduates.
- One-third each of Camden Diocese residents have a total annual household income of less than \$40,000 (34%), \$40,000 to \$75,000 (33%), and over \$75,000 annually (34%).
- Over one-half of the adults in the area (56%) are married, and 14% have experienced a divorce at some time. Four in ten (41%) have children under 18 years of age.
- More than seven in ten residents (73%) are white, while 15% are black. One in eight (12%) are of Hispanic origin.
- Less than half of the adults in the area are employed full-time (45%) while another 13% work part-time. Another 43% are not working for pay.
- A slight majority (52%) consider themselves to be politically moderate, while 28% are mostly conservative and 17% are mostly liberal. Nearly four in ten (38%) are registered Democrats, while 22% are registered Republicans.
- A total of 3% of adults in the community are gay, lesbian or bisexual.
- Most adults reside in Camden (39%) and Gloucester counties (28%); fewer live in Atlantic (14%), Cape May (9%), Salem (7%) and Cumberland counties (4%).

Six in ten residents (59%) have lived in their county for more than 20 years.

Our research on young adults suggest that their expectations of church are quite different than those of older adults. In addition, they face unique social, economic, technological, and other challenges. While a potentially difficult population to reach and retain, young adults may present a significant opportunity for the Camden Diocese.

The pages that follow contain summary profiles of adult residents within the Camden Diocese and Catholics in the Diocese.

Summary Profile: Camden Diocese Residents (n=612)		
gender	51% 49	female male
age	19 31 30 20	Mosaics (18-27) Busters (28-46) Boomers (47-65) Elders (66+)
marital status	56 25 2 6 3 14 8	married single, never married separated currently divorced living with a domestic partner ever divorced widowed
ethnicity	73 27	white other
education	24 28 48	college graduates (4-yr college) some college high school or less
children under the age of 18	41 59	have children in household no children in household
annual household income	34 33 34	under \$40K \$40K - \$75K \$75k plus
political ideology	28 52 17	conservative moderate liberal
employment	45 13 43	full-time part-time not employed
faith segment	34 35 13 8 10	Catholic Protestant other Christian other faith no faith
faith activities (past week)	82 41 35 18 12	prayed to God attended a church service (other than a special event) read from Bible (other than at church) participated in small group attended a Sunday school class
church attendance/frequency	41 12 8 5 16 19	weekly within the past month more than 1 month ago, but within the past 6 months more than 6 months ago, but within the past year more than 1 year ago never
county of residence	39 28 14 9 7 4	Camden Gloucester Atlantic Cape May Salem Cumberland
political party identification	38 22 20	Democrat Republican Independent

Summary Profile: Camden Diocese Catholics (n=203)		
gender	50% 50	female male
age	12 31 36 21	Mosaics (18-27) Busters (28-46) Boomers (47-65) Elders (66+)
marital status	63 21 1 6 * 12 9	married single, never married separated currently divorced living with a domestic partner widowed ever divorced widowed
ethnicity	92 6	white other
education	26 31 44	college graduates (4-yr college) some college high school or less
children under the age of 18	40 60	have children in household no children in household
annual household income	28 33 39	under \$40K \$40K - \$75K \$75k plus
political ideology	30 51 14	conservative moderate liberal
employment	51 13 36	full-time part-time not employed
practice of Catholicism	52 48	practicing Catholic non-practicing Catholic
faith activities (past week)	89 48 25 7 5 5	prayed to God attended a church service (other than a special event) read from Bible (other than at church) participated in small group attended a Sunday school class attend a Faith Formation class
church attendance/frequency	48 14 10 2 11 15	weekly within the past month more than 1 month ago, but within the past 6 months more than 6 months ago, but within the past year more than 1 year ago never
county of residence	40 36 9 9 4 2	Camden Gloucester Atlantic Cape May Salem Cumberland
political party identification	34 28 19	Democrat Republican Independent

*indicates less than one-half of one percent

TABLE 8.1 DEMOGRAPHIC PROFILE

	Camden Diocese residents	self-identified Christians			non-Christians		US adults ¹
		Cath- olic	Protes- tant	other Chris- tian	other faith	no faith	
age groups							
Mosaics (18-27)	19%	12%↓	12%↓	23%	21%	54%↑	13%
Busters (28-46)	31	31	28	38	46↑	24	35
Boomers (47-65)	30	36↑	32	28	24	15↓	34
Elders (66 or older)	20	21	28↑	11↓	10	7↓	18
<i>median</i>	46	49	50	41	41	25	47
gender							
male	49	50	52	39	37	59	49
female	51	50	48	61	63	41	51
marital status							
married	56	63↑	61	41↓	60	32↓	58
single, never been married	25	21	16↓	36↑	26	57↑	22
separated	2	1	2	4	2	7↑	2
currently divorced	6	6	7	8	4	2	7
living with a domestic partner	3	**↓	5↑	5	1	0	3
widowed	8	9	10	6	7	1	6
ever divorced	14	12	19	11	12	6	23
children under 18 in household							
yes	41	40	42	56↑	37	26↓	33
no	59	60	58	44↓	63	74↑	66
education							
high school or less	48	44	49	50	32↓	65↑	45
some college	28	31	31	29	24	11↓	28
college graduate	24	26	19↓	21	45↑	24	27
<i>n*=</i>	612	203	210	76	49	62	1608

* Not sure and refused have been removed from the base of responses. Actual sample size varies with each question.

** indicates less than one-half of one percent

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all residents. Differences are statistically significant at the 95% confidence level or higher.

¹ Source: Barna Group OmniPollSM January and August 2011

TABLE 8.1 DEMOGRAPHIC PROFILE (CONTINUED)

	Camden Diocese residents	<i>self-identified Christians</i>			<i>non-Christians</i>		US adults ¹
		Cath- olic	Protes- tant	other Chris- tian	other faith	no faith	
household income							
under \$40K	34%	28%↓	36%	43%	29%	39%	44%
\$40K to \$75K	33	33	33	34	40	27	32
\$75K plus	34	39	32	23	31	34	24
ethnicity / race							
white	73	92↑	63↓	72	49↓	71	65
black	15	2↓	28↑	19	12	14	14
Asian	4	2	1↓	3	31↑	0	4
non-white	8	2	7	6	9	15↑	35
Hispanic origin	12	11	13	16	12	12	15
employment status							
employed full-time	45	51↑	44	44	42	27↓	47
employed part-time	13	13	12	18	11	11	9
not employed	43	36↓	44	39	47	62↑	44
political ideology							
conservative	28	30	36↑	24	10↓	9↓	34
moderate	52	51	52	49	45	65	47
liberal	17	14	9↓	23	42↑	20	15
party identification							
Democrat	38	34	35	42	58↑	38	37
Republican	22	28↑	28↑	17	6↓	1↓	23
Independent	20	19	18	21	18	35↑	21
other	3	3	4	5	0	0	5
not registered	17	16	15	15	18	26	14
<i>n</i> *=	612	203	210	76	49	62	1608

* Not sure and refused have been removed from the base of responses. Actual sample size varies with each question.

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all residents. Differences are statistically significant at the 95% confidence level or higher.

¹ Source: Barna Group OmniPollSM January and August 2011

TABLE 8.1 DEMOGRAPHIC PROFILE (CONTINUED)

	Camden Diocese residents	<i>self-identified Christians</i>			<i>non-Christians</i>	
		Cath- olic	Protes- tant	other Chris- tian	other faith	no faith
sexual orientation						
heterosexual	97%	99%	97%	98%	94%	95%
gay / lesbian / bisexual	3	1	3	2	7	5
county						
Camden	39	40	40	40	45	28
Gloucester	28	36↑	26	20	12↓	29
Atlantic	14	9↓	11	21	31↑	20
Cape May	9	9	9	12	7	6
Salem	7	4↓	10↑	3	0	13
Cumberland	4	2	5	4	5	4
years residing in specific county						
less than one year	1	0	2	3	0	4
1 to 5 years	5	2↓	7	6	10	5
5 to 10 years	13	12	11	15	16	18
10 to 20 years	21	20	13↓	25	34↑	40↑
20 or more years	59	66↑	66↑	49	40↓	34↓
<i>n</i> *=	612	203	210	76	49	62

* Not sure and refused have been removed from the base of responses. Actual sample size varies with each question.

Note: A (↑) or (↓) sign indicates that data for that segment is statistically significantly higher or lower than the total response for all residents. Differences are statistically significant at the 95% confidence level or higher.

APPENDIX

M E T H O D O L O G Y

The data contained in this report originated through a research study conducted by Barna Group and commissioned by the Diocese of Camden. The data was collected via telephone interviews from February 13, 2012 through February 25, 2012.

A total of 612 interviews were conducted among a representative sample of adults, ages 18 and older, who reside in the areas served by the Camden Diocese. The level of precision for a sample of this size is +/-4 percentage points at the 95% confidence level.

Most interviews were conducted via respondents' home telephones (a.k.a., landlines). In this study, 10% of the total interviews in the study were conducted with respondents on their cell, mobile, or smart phones. This was done to ensure that households that only use a cell or mobile phone were also represented.

Survey calls were made at various times during the evening and weekend. As necessary, individuals selected for inclusion in the research were contacted numerous times on separate days, at different times of day, to maximize the possibility of contact. This is a quality control procedure that ensures individuals on the sample list have an equivalent probability of inclusion within the survey, thereby increasing the survey reliability. The average interview length was 20 minutes.

The interviewers were supervised at all times as well as monitored during the course of their work on this project. The survey was conducted through the use of a CATI (Computer Assisted Telephone Interviewing) system. This process ensures that question skip patterns are properly administered by interviewers and that survey data are recorded accurately.

Based upon U.S. Census data sources, county and ethnic quotas were designed to ensure that the final group of adults interviewed in this study reflected the distribution of adults in the six New Jersey counties selected for inclusion and adequately represented the three primary ethnic groups (those groups that comprise at least 10% of the population: white, black, and Hispanic). The final survey data were balanced according to gender, age, ethnicity, and education.

In this study, the cooperation rate was 73%. This is an unusually high rate (i.e. the industry norm is about 60%) and it significantly raises the confidence we may place in the resulting statistics. In every survey there are a variety of ways in which the accuracy of the data may be affected. The cooperation rate is one such potential cause of error in measurement: the lower the cooperation rate, the less representative the respondents interviewed may be of the population from which they were drawn, thereby reducing the accuracy of the results. Other sources of error include question-design bias, question-order bias, interviewer mistakes, sampling error and respondent deception. Many of these types of errors cannot be accurately estimated. However, having a high cooperation rate does enhance the reliability of the information procured.

GUIDE TO SURVEY DATA

Do you remember reading the results of a survey and noticing the fine print that says that the results are accurate within plus or minus three percentage points (or some similar number)? That figure refers to the "range of sampling error." The range of sampling error indicates the accuracy of the results and is dependent upon two factors: 1) the sample size and 2) the degree to which the result you are examining is close to 50 percent or the extremes, 0 percent and 100 percent.

You can estimate the accuracy of your survey results using the table below. First, find the column heading that is closest to your sample size. Next, find the row whose label is closest to the response percentages observed for a particular question from your survey. The intersection of the row and column displays the number of percentage points that need to be added to, and subtracted from, the observed result to obtain the range of error. There is a 95 percent chance that the true percentage of the group being sampled is in that range.

Result	Sample Size											
	100	200	300	400	500	600	800	1000	1200	1500	2000	2500
05% or 95%	4.4	3.1	2.5	2.2	2.0	1.8	1.5	1.4	1.3	1.1	.96	.87
10% or 90%	6.0	4.3	3.5	3.0	2.7	2.5	2.1	1.0	1.7	1.6	1.3	1.2
15% or 85%	7.1	5.1	4.1	3.6	3.2	2.9	2.5	2.3	2.1	1.9	1.6	1.4
20% or 80%	8.0	5.7	4.6	4.0	3.6	3.3	2.6	2.5	2.3	2.1	1.8	1.6
25% or 75%	8.7	6.1	5.0	4.3	3.9	3.6	3.0	2.8	2.5	2.3	1.9	1.7
30% or 70%	9.2	6.5	5.3	4.6	4.1	3.8	3.2	2.8	2.7	2.4	2.0	1.8
35% or 65%	9.5	6.8	5.5	4.8	4.3	3.9	3.3	3.1	2.8	2.5	2.1	1.9
40% or 60%	9.8	7.0	5.7	4.9	4.4	4.0	3.4	3.1	2.8	2.5	2.2	2.0
45% or 55%	9.9	7.0	5.8	5.0	4.5	4.1	3.5	3.2	2.9	2.6	2.2	2.0
50%	10.0	7.1	5.8	5.0	4.5	4.1	3.5	3.2	2.9	2.6	2.2	2.0

Note that the above statistics only relate to the sampling accuracy of survey results. When comparing the results of two subgroups (e.g., men versus women), a different procedure is followed and usually requires a greater sample size. Further, there is a range of other errors that may influence survey results (e.g. biased question wording, inaccurate data tabulation) – errors whose influence cannot be statistically estimated.