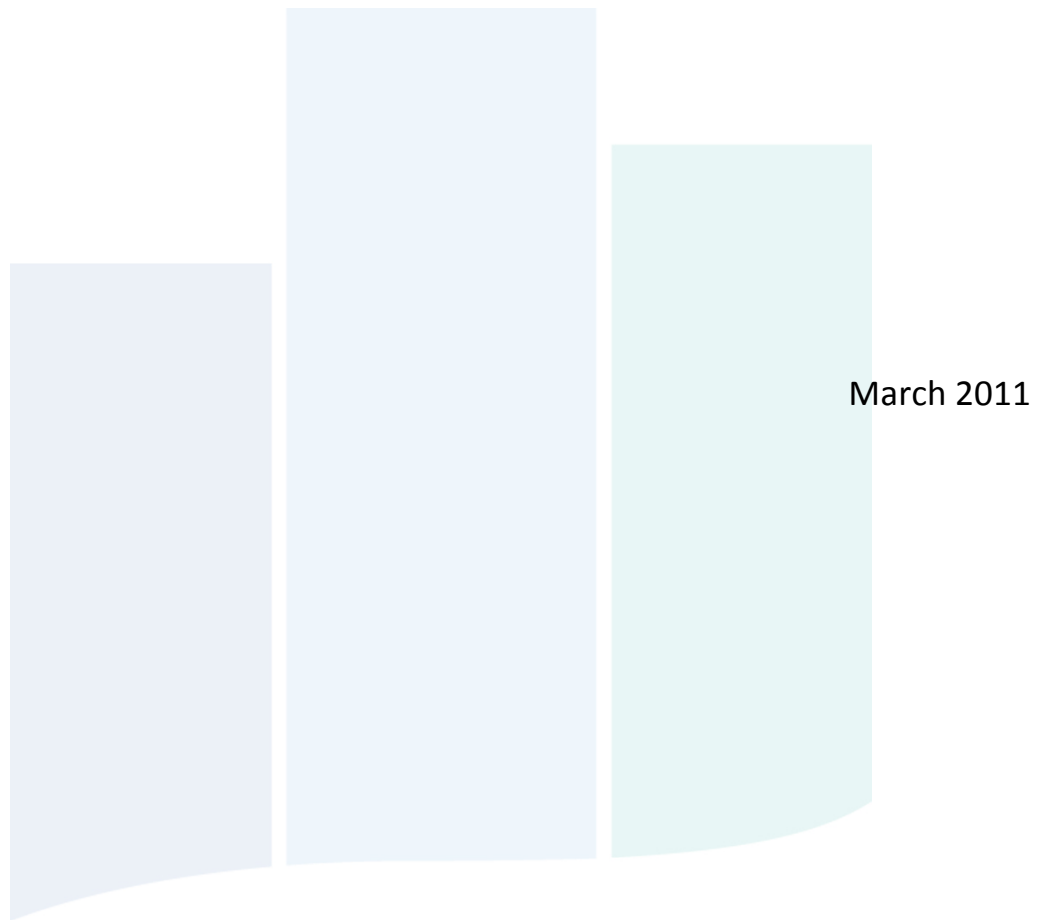


Catholic Attitudes on Gay and Lesbian Issues: A Comprehensive Portrait from Recent Research

Analysis by Robert P. Jones, Ph.D. and Daniel Cox



2027 Massachusetts Ave NW, 3rd Floor
Washington, DC 20036
www.publicreligion.org

Acknowledgements

PRRI would like to express our deep gratitude to the foundations who made this report possible. Major funding for this report comes from the Arcus Foundation, with additional support for underlying research coming from the Evelyn and Walter Haas, Jr. Fund, the Ford Foundation, and the Nathan Cummings Foundation. PRRI would also like to express our thanks to the Pew Research Center for providing public access to its data archive, which made original analysis of long-term trends possible.

© Public Religion Research Institute, Inc.

Robert P. Jones, Ph.D., CEO
2027 Massachusetts Ave NW, 3rd Floor
Washington, DC 20036
<http://www.publicreligion.org/>

Scan the following QR code with your smart phone to visit the PRRI website.



Table of Contents

Understanding American Catholics	3
American Catholics: A Faith in Transition	3
Two Key Dynamics: Native-Born Attrition and Latino Immigration.....	3
Catholics in American Politics	4
Catholics and Gay and Lesbian Issues	6
Same-sex Marriage and Civil Unions	6
The Impact of Religious Attendance	7
The Impact of Question Wording and Construction.....	8
Other Gay and Lesbian Issues	9
Moral, Theological, and Biological Beliefs about Homosexuality	10
Homosexuality and Institutions: Church and Society	11
Homosexuality and the Church	11
Negative Messages from Church and Gay and Lesbian Youth Suicide Rates.....	12
Homosexuality and Society	13
Appendix A. Catholics in Key States	14
Michigan Catholics	14
Same-sex Marriage and Civil Unions.....	14
Other Gay and Lesbian Issues	14
Moral Evaluations of Homosexuality	15
California Catholics	15
Same-sex Marriage and Civil Unions.....	15
Other Gay and Lesbian Issues	15
Moral Evaluations of Homosexuality	16
Appendix B: Catholic Views on Selected Gay & Lesbian Issues by Ethnicity	17
Works Cited	18
Public Religion Research Institute Surveys	18
Other Surveys.....	18
About Public Religion Research Institute	19

Executive Summary

- **Catholics are more supportive of legal recognitions of same-sex relationships than members of any other Christian tradition and Americans overall.** Nearly three-quarters of Catholics favor either allowing gay and lesbian people to marry (43%) or allowing them to form civil unions (31%). Only 22% of Catholics say there should be no legal recognition of a gay couple’s relationship.
- **When same-sex marriage is defined explicitly as a civil marriage, support is dramatically higher among Catholics.** If marriage for gay couples is defined as a civil marriage “like you get at city hall,” Catholic support for allowing gay couples to marry increases by 28 points, from 43% to 71%. A similar pattern exists in the general population, but the Catholic increase is more pronounced.
- **Beyond the issue of same-sex marriage, Catholic support for rights for gay and lesbian people is strong and slightly higher than the general public.** Nearly three-quarters (73%) of Catholics favor laws that would protect gay and lesbian people against discrimination in the workplace; 63% of Catholics favor allowing gay and lesbian people to serve openly in the military; and 6-in-10 (60%) Catholics favor allowing gay and lesbian couples to adopt children.
- **Compared to the general church-going public, Catholics are significantly less likely to hear about the issue of homosexuality from their clergy, but those who do are much more likely to hear negative messages.** Only about 1-in-4 (27%) Catholics who attend church services regularly say their clergy speak about the issue of homosexuality, but nearly two-thirds (63%) of this group say the messages they hear are negative.
- **Compared to other religious groups, Catholics are significantly more likely to give their church poor marks for how it is handling the issue of homosexuality.** Less than 4-in-10 (39%) Catholics give their own church top marks (a grade of either an A or a B) on its handling of the issue of homosexuality.
- **Seven-in-ten Catholics say messages from America’s places of worship contribute a lot (33%) or a little (37%) to higher rates of suicide among gay and lesbian youth.**
- **Catholics overwhelmingly reject the idea that sexual orientation can be changed.** Nearly 7-in-10 (69%) Catholics *disagree* that homosexual orientation can be changed; less than 1-in-4 (23%) believe that it can be changed.
- **A majority of Catholics (56%) believe that sexual relations between two adults of the same gender is *not* a sin.** Among the general population, less than half (46%) believe it is not a sin.

Understanding American Catholics

American Catholics: A Faith in Transition

American Catholics constitute a vital segment of America's diverse and dynamic religious landscape. Overall, they account for about one quarter (24%) of the adult population and a slightly larger proportion of the American electorate. For over 30 years Catholics have accounted for about 1-in-4 American adults and have been a quintessential swing constituency in American politics. They remain the single largest denomination in the United States. However, the relative stability of the Catholic population hides considerable internal diversity and significant shifts occurring below the surface (Pew Forum on Religion & Public Life, Religious Landscape Survey, 2007).

Two Key Dynamics: Native-Born Attrition and Latino Immigration

One of the hallmarks of American religious life is the high degree to which people engage in religious switching, choosing faiths from a vibrant and varied religious marketplace. More than one quarter (28%) of Americans now belong to a different faith than the one in which they were raised. Moreover, every faith is simultaneously gaining and losing adherents. The Religious Landscape Survey, conducted by the Pew Forum on Religion & Public Life, found that Catholics were the "biggest losers" in the American religious market place. More than 1-in-10 Americans are former Catholics, people who were raised in the faith but who now profess a different religious affiliation or none at all. In fact, nearly one-third (31%) of all American adults were raised Catholic. In contrast, only 3% of adults have switched to become Catholics after being raised in a different religious tradition (Pew Forum 2007).

Approximately half of all former Catholics remain unaffiliated with any faith. Among this group, majorities said they moved away from their former faith because they stopped believing in Catholicism's teachings overall (65%) or became dissatisfied with Catholic teachings about abortion and homosexuality (56%) (Pew Forum on Religion & Public Life, Faith in Flux, 2009).

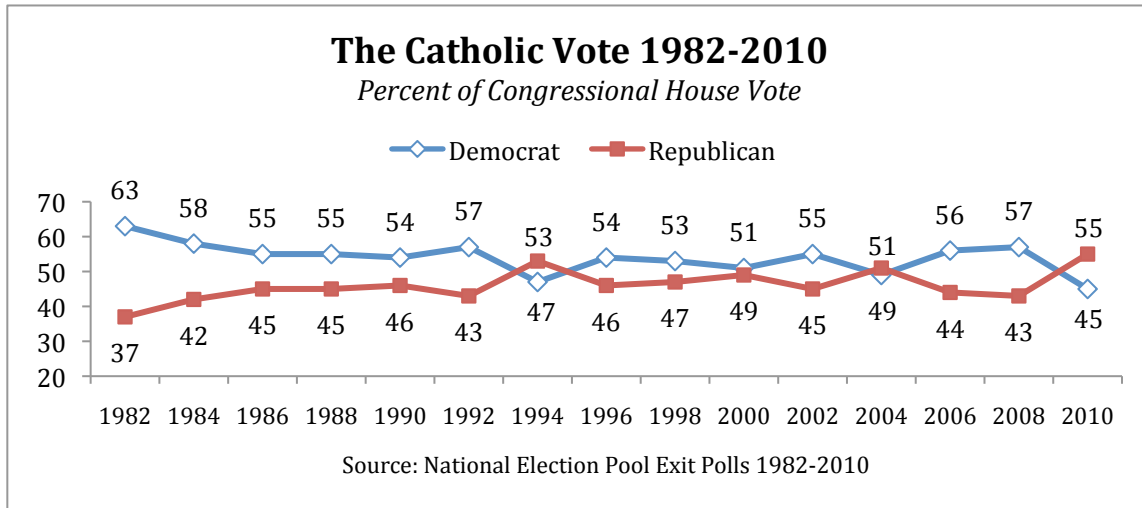
Despite losing a significant number of adherents and attracting relatively few new members, the Catholic share of the U.S. population has held fairly steady over the last three decades. The primary reason for this retention of market share is immigration. Nearly half (46%) of all immigrants coming to the U.S. are Catholic. The result has been a Catholic population that is becoming increasingly more diverse; nearly one-quarter of all Catholics are now born outside the U.S. (Pew Forum 2007).

The influx of foreign-born Catholics is having a significant effect on the ethnic composition of the Catholic population. Nearly 3-in-10 (29%) Catholics in the U.S. are Latino. However, ethnic diversity varies significantly by age. Among Catholics under the age of 30, nearly equal numbers are white (47%) and Latino (45%). In contrast, among Catholics over the age of 65, the vast majority (82%) are white (Pew Forum 2007).

The ethnic transformation of American Catholicism also has had a marked effect on its geographic base. Historically, Catholics were predominantly found in the Northeast. However, as new Catholic immigrants arrive in the U.S., they are settling in greater numbers in the South and West. A majority of white Catholics are found in the Northeast (36%) and Midwest (31%). In contrast, about three-quarters of Latino Catholics live in either the South (32%) or West (42%). In the western United States Latino Catholics now constitute a majority of the Catholic population (Pew Forum 2007).

Catholics in American Politics

Catholics are perhaps the most important religious swing group in national elections. They make up approximately 1-in-4 voters nationally, and considerably more in competitive swing states like Pennsylvania and Wisconsin, where they have significant influence on the outcomes of local and national elections (Pew Forum 2007).



Historically, Catholics were a solid Democratic constituency. In 1960, approximately 7-in-10 (71%) Catholics identified with the Democratic Party, and 78% voted for John F. Kennedy, who became the first Catholic President (1960 National Election Study & 1960 National Exit Poll). By the Reagan years, only slightly more than half of Catholics identified with the Democratic Party, and Catholic voting shifted significantly during this period. For example, in 1982, Democratic candidates enjoyed a 26-point advantage over Republican candidates in congressional elections. By 1986 the Democratic advantage among Catholics in congressional elections had shrunk to 10 points (55% to 45%). In

1994, Republicans received the majority of Catholic votes for the first time, a feat the GOP has repeated in 2004 and 2010 (NEP National Exit Polls, 1982-2010).

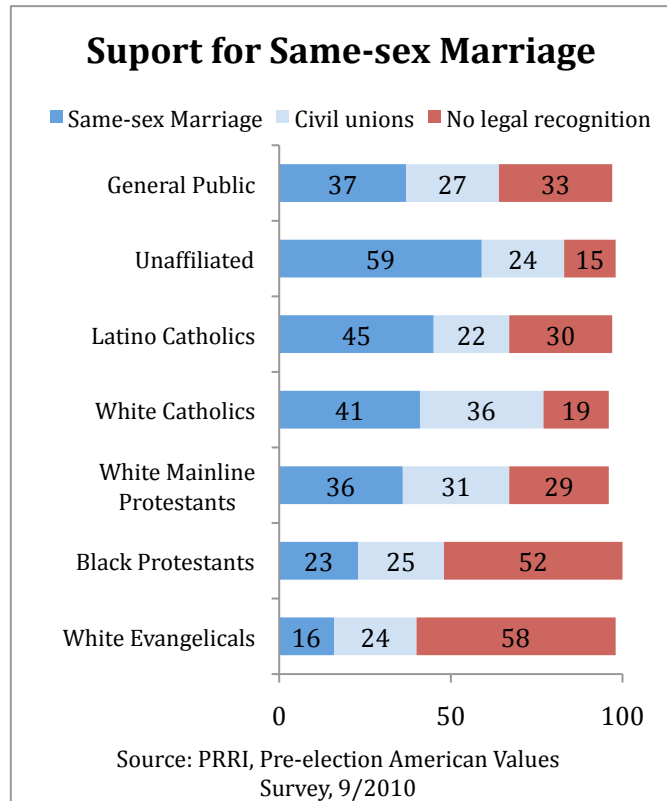
In 2008, Catholics supported Barack Obama over John McCain by a significant 9-point margin (54% to 45% respectively). However, there were significant differences in vote preferences among the Catholic community by ethnicity. White Catholics slightly preferred McCain over Obama (52% to 47%), but Latino Catholics overwhelmingly supported Obama over McCain (72% to 26%). Despite the fact that Obama performed much better among Catholics overall than John Kerry in 2004, he did only slightly better among white Catholics. Forty-three percent of white Catholics supported Kerry in 2004, and 47% supported Obama in 2008. However, Obama significantly improved over Kerry's performance among Latino Catholics. In 2004, 58% of Latino Catholics supported Kerry, and nearly 4-in-10 (39%) voted for Bush. In 2008, Obama captured 72% of the Latino Catholic vote, a 14-point increase over Kerry (NEP National Exit Polls, 2004 and 2008).

In 2010, Republican House candidates received 55% of the Catholic vote, the highest level of Catholic support for GOP candidates ever reported. Among white Catholics, nearly 6-in-10 (59%) voted for Republican congressional candidates (NEP National Exit Poll, 2010).

Catholics and Gay and Lesbian Issues

Same-sex Marriage and Civil Unions

Catholics are more supportive of legal recognitions of same-sex relationships than members of any other Christian tradition and Americans overall. Nearly three-quarters of Catholics favor either allowing gay and lesbian people to marry (43%) or allowing them to form civil unions (31%). Only about 1-in-5 (22%) say there should be no legal recognition for a gay couple’s relationship. By comparison, a majority of black Protestants and white evangelical Protestants oppose any form of legal recognition for same-sex couples (52% and 58% respectively) (PRRI, Pre-election American Values Survey, 9/2010).



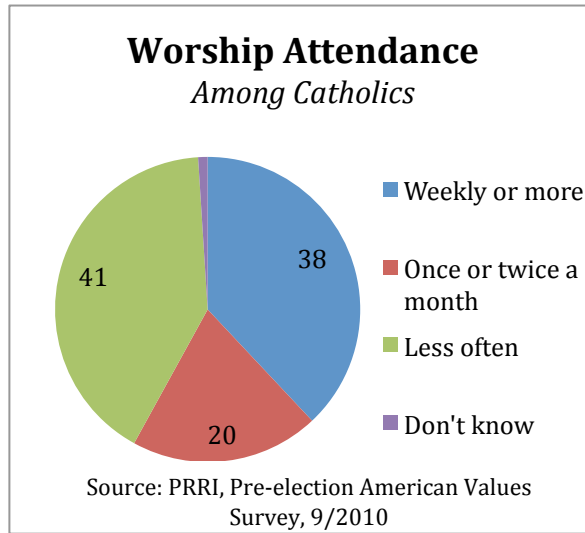
There are complex ethnic differences on the issue of same-sex marriage. White Catholics are more likely than Latino Catholics to support some kind of legal recognition of gay couples’

relationships, but they are not more likely than Latino Catholics to support same-sex marriage. Nearly 8-in-10 white Catholics favor either same-sex marriage (41%) or civil unions (36%), compared to roughly two-thirds of Latino Catholics who favor either same-sex marriage (45%) or civil unions (22%) (PRRI, Pre-election American Values Survey, 9/2010).

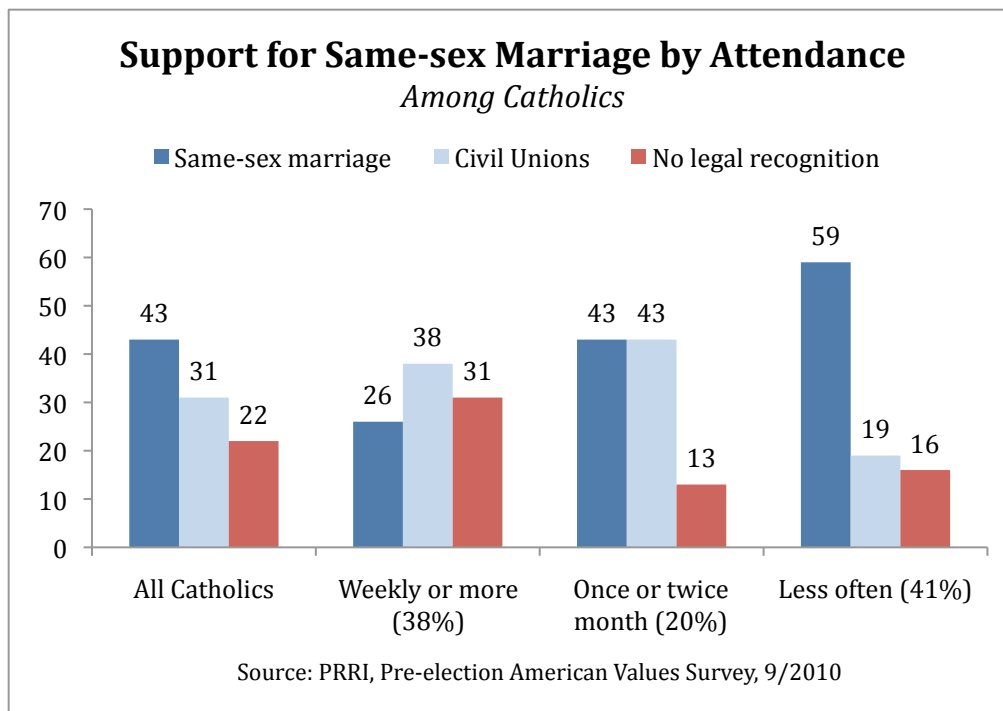
There are also significant divisions among Catholics by age, gender, and frequency of worship attendance. A majority (56%) of Catholics under the age of 35 favor same-sex marriage, compared to only about 1-in-5 (21%) Catholics age 65 and older. Catholic women are more supportive of same-sex marriage than Catholic men (48% vs. 38% respectively), a pattern similar to that found in the general population (PRRI, Pre-election American Values Survey, 9/2010).

The Impact of Religious Attendance

Catholics are divided nearly evenly between those who attend at least weekly (38%) and those who attend less often (41%)—a group that includes those who report attending a few times a year, seldom or never. One-in-five (20%) Catholics report attending once or twice a month.



There is a large gap in support for same-sex marriage between Catholics with different religious service attendance patterns. Only about 1-in-4 (26%) Catholics who attend services weekly or more favor allowing gay and lesbian people to marry, compared to 43% of Catholics who attend once or twice a month, and 59% of Catholics who attend a few times a year or less. It is notable, however, that even among Catholics who attend services weekly or more, only about one-third (31%) say there should be no legal recognition for a gay couple’s relationship, a view held by just 13% of those who attend once or twice per month and 16% of those who attend less often (PRRI, Pre-election American Values Survey, 9/2010).



The Impact of Question Wording and Construction

Civil vs. Religious Marriage

Confusion about the distinction between civil marriages and religious marriages plays a significant role in shaping American attitudes toward same-sex marriage, and this is also true for Catholics. When marriage is defined explicitly as “civil marriages like you get at city hall,” general population support increases 22 points, from less than 4-in-10 (37%) to nearly 6-in-10 (59%). Among Catholics the increase is even greater. Roughly 4-in-10 (43%) Catholics initially support same-sex marriage. If marriage for gay couples is explicitly defined as a civil marriage, Catholic support for allowing gay couples to marry increases 28 points to more than 7-in-10 (71%) (PRRI, Pre-election American Values Survey, 9/2010).

Three-part vs. Two-part Question Constructions

Public opinion surveys commonly use either a three-part question or a two-part question to measure support for same-sex marriage. Three-part questions typically allow respondents to choose between support for same-sex marriage, support for civil unions but not marriage, or opposition to any legal recognition for gay and lesbian couples. Two-part questions typically ask respondents whether they favor or oppose same-sex marriage only. These question constructions produce significantly different results.

Among the general public, these two question constructions produce an 11-point difference in support for same-sex marriage; the three-part question produces 37% support, and the two-part question produces 48% support. Among Catholics, this same pattern is evident. Forty-three percent favor same-sex marriage when provided the three-part question, compared to a majority (53%) who favor same-sex marriage when provided the binary question. These differences suggest that binary question constructions are capturing a significant degree of soft support for same-sex marriage in their results.

Support for Same-sex Marriage by Question Type			
	<u>3-Part*</u>	<u>2-Part^</u>	<u>Difference</u>
General Public	37	48	11
Unaffiliated	59	70	11
All Catholics	43	53	10
<i>White Catholics</i>	41	54	13
White Mainline Protestants	36	53	17
White Evangelical Protestants	16	21	5

Three-part Question: Which of the following statements comes closest to your view: gay couples should be allowed to marry, gay couples should be allowed to form civil unions but not marry or there should be no legal recognition of a gay couple’s relationship?

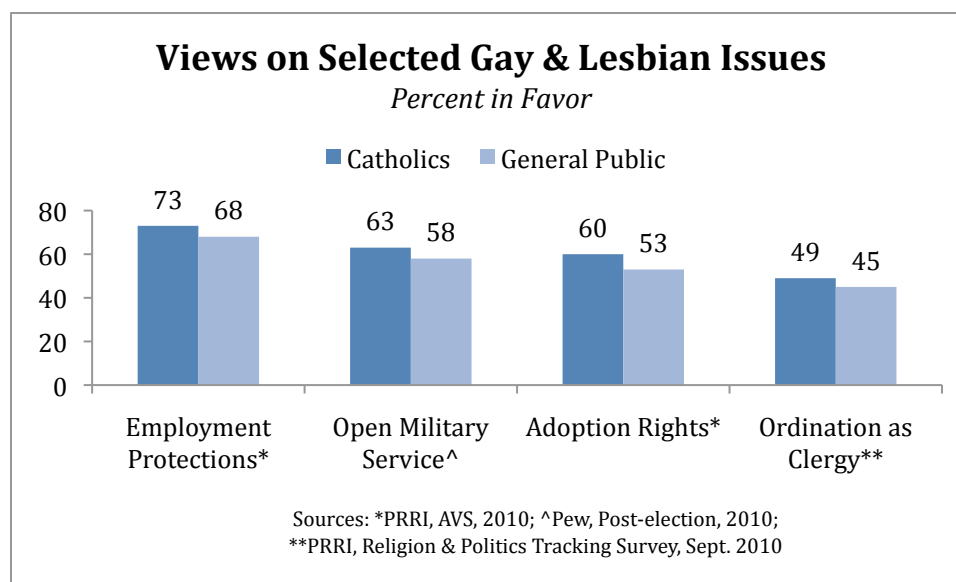
Two-Part Question: Do you completely agree, mostly agree, mostly disagree or completely disagree with the following statement: gay couples should be allowed to marry?

Sources:
 *Public Religion Research Institute, Pre-election American Values Survey, 9/ 2010.
 ^Public Religion Research Institute, Post-election American Values Survey, 11/2010.

Other Gay and Lesbian Issues

Catholic support for other issues related to rights for gay and lesbian Americans is significantly higher than support for same-sex marriage; and across all issues Catholic support remains slightly higher than public support overall (See Appendix A for summary table and ethnic breakdowns). Nearly three-quarters (73%) of Catholics favor laws that would protect gay and lesbian people against discrimination in the workplace, compared to roughly two-thirds (68%) of the general public (PRRI, Pre-election American Values Survey, 9/2010). Sixty-three percent of Catholics favor allowing gay and lesbian people to serve openly in the military, compared to 58% of the public (Pew Research Center, Post-election Survey, 2010). Six-in-ten (60%) Catholics favor allowing gay and lesbian couples to adopt children, compared to 53% of the public (PRRI, Pre-election American Values Survey, 9/2010).

Like the general public, Catholics are nearly evenly divided on the issue of ordination for gay and lesbian people as clergy. Forty-nine percent of Catholics agree that gay and lesbian people should be eligible for ordination with no special requirements, compared to 45% of the general public (PRRI, Religion & Politics Tracking Survey, September 2010).



Moral, Theological, and Biological Beliefs about Homosexuality

Compared to the general public and most other religious groups, Catholics are less likely to have negative moral evaluations of “homosexual behavior.” Among the general public, nearly half (49%) say that homosexual behavior is morally wrong, compared to about 1-in-10 (9%) who say it is morally acceptable. Roughly one-third (35%) say they do not consider it a moral issue. Less than 4-in-10 (39%) Catholics say homosexual behavior is morally wrong, compared to 12% who say it is morally acceptable. A plurality (41%) of Catholics say they do not consider homosexual behavior to be a moral issue (Pew Research Center, Religion & Politics Survey, 2009).

Catholics’ views on the morality of homosexual behavior are similar to mainline Protestants (40% of whom say it is wrong). Both groups are considerably more accepting than white evangelicals (76% of whom say it is wrong) and black Protestants (two-thirds of whom say it is wrong) (Pew Research Center, Religion & Politics Survey, 2009).

Catholics’ theological evaluations of same-sex relationships are largely consistent with these moral evaluations. A majority of Catholics (56%) believe that sexual relations between two adults of the same gender is *not* a sin, compared to less than half (46%) of the general population (PRRI/RNS Religion News Survey, October 2010).

Finally, Catholics overwhelmingly reject the idea that sexual orientation can be changed. Nearly 7-in-10 (69%) Catholics disagree that homosexual orientation can be changed; less than 1-in-4 (23%) agree that it can be changed. Among Americans overall about two-thirds (63%) say that homosexual orientation cannot be changed (PRRI, Religion & Politics Tracking Survey, December 2010).

Homosexuality and Institutions: Church and Society

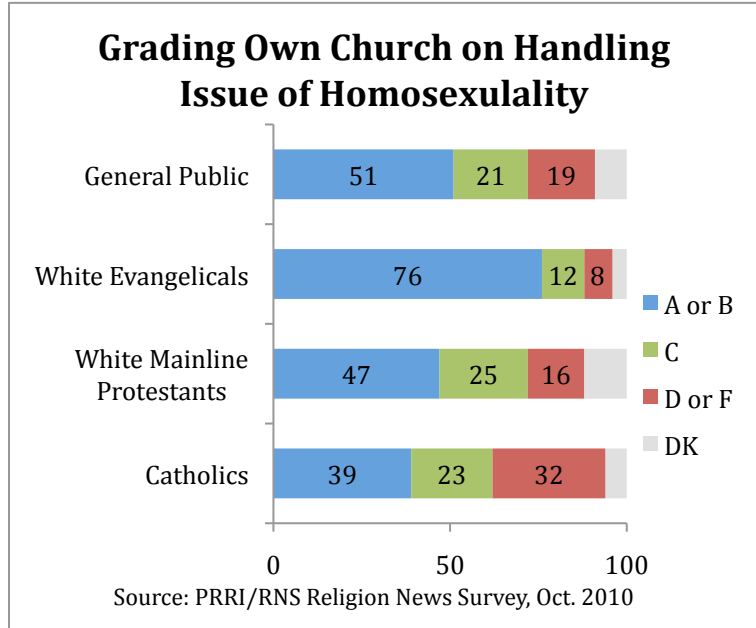
Homosexuality and the Church

Compared to the general church-going public, Catholics are significantly less likely to hear about the issue of homosexuality from their clergy. Among Catholics who attend religious services at least once or twice a month, only about 1-in-4 (27%) report hearing their clergy talk about the issue of homosexuality. Among all Americans who attend regularly, more than 4-in-10 (41%) report hearing about the issue of homosexuality. However, like other church-going Americans, when Catholics do hear messages about homosexuality in church, these messages are much more likely to be negative than they are to be either positive or neutral. Nearly two-thirds (63%) of Catholics who hear about the issue of homosexuality in church are getting negative messages from their clergy. This proportion is similar to that found among American churchgoers overall (PRRI, Pre-election American Values Survey, 9/2010).

Catholics are more likely than most other religious groups and the general public to believe that the messages on the issue of homosexuality coming from America's places of worship are generally negative. Nearly half (47%) of Catholics believe that messages coming from America's places of worship are generally negative; only 3% say that messages are generally positive. Roughly 4-in-10 (42%) say America's places of worship do not talk about the issue of homosexuality (PRRI/RNS Religion News Survey, October 2010).

Catholics are also more likely than other religious groups to give America's places of worship low marks on their handling of the issue of homosexuality. Nearly half (45%) give America's places of worship a "D" or an "F" for their handling of the issue. Only 14% give high marks (an "A" or "B") to America's places of worship (PRRI/RNS Religion News Survey, October 2010).

Catholics give more positive evaluations of their own churches, but overall rate them significantly lower than other religious groups rate their own churches. Less than 4-in-10 (39%) Catholics give their own church top marks (a grade of either an “A” or a “B”) on its handling of the issue of homosexuality and nearly one-third (32%) give their churches either a “D” or “F.” In contrast, a majority (51%) of religious



Americans overall give their own place of worship a grade of either “A” or “B,” and only 19% give them a “D” or “F.” (PRRI/RNS Religion News Survey, October 2010).

Negative Messages from Church and Gay and Lesbian Youth Suicide Rates

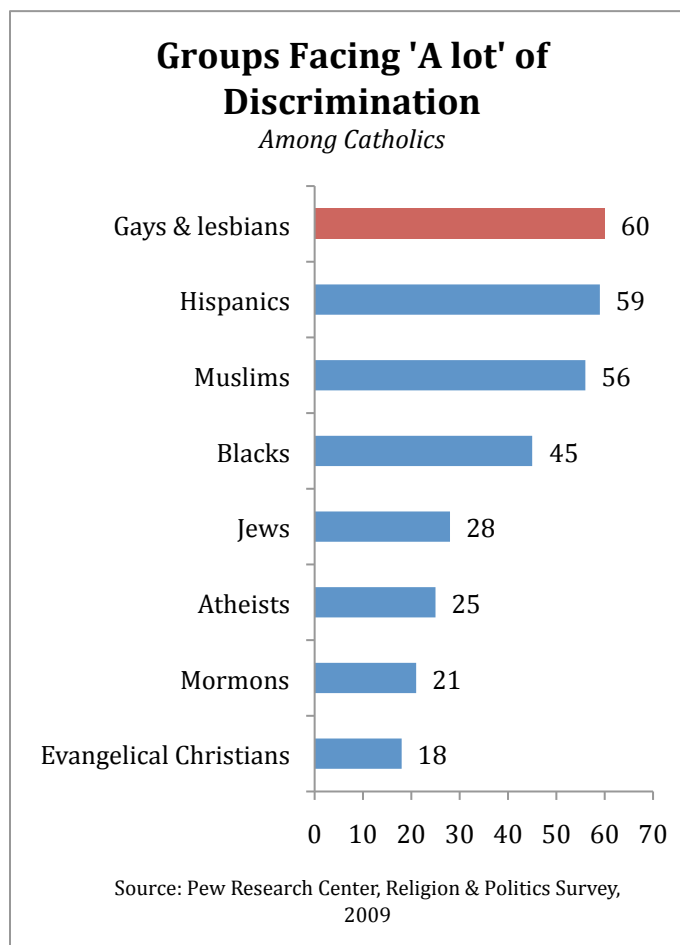
Catholic views about the impact of negative messages about homosexuality coming from churches are roughly consistent with the general population. Seven-in-ten (70%) Catholics say that messages from America’s places of worship contribute a lot (33%) or a little (37%) to higher rates of suicide among gay and lesbian youth. Among the general population, nearly two-thirds link messages from places of worship to higher rates of suicide (33% a lot, 32% a little). Nearly three-quarters of Catholics also believe that messages on the issue of homosexuality coming from places of worship contribute either a lot (43%) or a little (31%) to negative views of gay and lesbian people overall (PRRI/RNS Religion News Survey, October 2010).

Homosexuality and Society

Catholics strongly believe that society should accept gay and lesbian relationships. Nearly three-quarters (74%) agree that gay and lesbian relationships should be accepted by society. One-in-four disagree, but less than 1-in-10 (9%) say that they completely disagree. Among the general public, roughly 6-in-10 (62%) say that gay and lesbian relationships should be accepted by society, 12 points lower than support among Catholics (PRRI, Religion & Politics Tracking Survey, September 2010).

Nearly two-thirds (64%) of Americans say there is a lot of discrimination against gays and lesbians in society. In fact, Americans believe that gay and lesbian people are more likely to face a lot of discrimination than Latinos, blacks, Muslims, Mormons or atheists (Pew Research Center, Religion & Politics Survey, 2009).

Among Catholics the pattern is similar. A majority of Catholics say gays and lesbians (60%), Latinos (59%) and Muslims (56%) are facing a lot of discrimination. White Catholics are significantly more likely to say that gays and lesbians face a lot of discrimination. Among white Catholics, nearly two-thirds (63%) say there is a lot of discrimination against gay and lesbian people, and half say there is a lot of discrimination against Hispanics (Pew Research Center, Religion & Politics Survey, 2009).



Appendix A. Catholics in Key States

Michigan Catholics

Catholics make up nearly 1-in-4 (23%) Michigan residents, roughly similar to their proportion of the population in the country overall (Pew Forum, 2007). Michigan Catholics are less ethnically diverse than Catholics nationwide. Overall, Latinos account for nearly 3-in-10 (29%) Catholics in the U.S. In Michigan, nearly 9-in-10 (89%) Catholics are white, and only 4% are Latino. Michigan Catholics, however, report that their churches are more ethnically mixed than these statistics might suggest. A majority (55%) of Catholics say they belong to congregation that has a mix of different races or ethnicities (Greenberg Quinlan Rosner Research, Michigan Catholic Survey, 2010).

Same-sex Marriage and Civil Unions

Support for same-sex marriage and other gay and lesbian issues among Catholics in Michigan mirrors levels of support among Michigan residents overall. Forty-four percent of Michigan residents favor allowing gay and lesbian couples to marry, compared to 4-in-10 (40%) Michigan Catholics.¹ Half of Michigan Catholics are opposed, and nearly 1-in-10 (9%) refused to answer (GQR, Michigan Catholic Survey, 2010).

On the issue of civil unions, Catholics also closely resemble the general population in the state. Nearly 6-in-10 (59%) Michigan residents and Michigan Catholics (57%) favor allowing gay and lesbian couples to form legally recognized domestic partnerships that give them some of the legal rights of married couples (GQR, Michigan Catholic Survey, 2010).

Other Gay and Lesbian Issues

A slim majority (51%) of Michigan residents favor allowing unmarried parents who may be gay to jointly adopt a child. Among Michigan Catholics half are in favor; more than one-third (36%) are opposed (GQR, Michigan Catholics Survey, 2010).

Employment and housing discrimination laws garner overwhelming support among Michigan residents overall and Michigan Catholics. More than 7-in-10 (71%) Michigan residents and three quarters of Michigan Catholics favor protecting gay, lesbian and

¹ The Greenberg survey reflects a common approach that utilizes a binary question to measure support or opposition to same-sex marriage only. For a discussion of the different results produced by two-part questions and three-part questions that include a civil unions option, see the previous section in this report. See also *Two Decades of Polling on Gay and Lesbian Issues at Pew: An Overview and Assessment* (PRRI 2010), at <http://www.publicreligion.org/research/published/?id=354>.

transgender people from discrimination in employment, housing and public accommodations (GQR, Michigan Catholic Survey, 2010).

Moral Evaluations of Homosexuality

Michigan residents are split over the issue of whether homosexuality is a sin. A plurality (44%) report that homosexuality is a sin, and 42% say it is not. Among Michigan Catholics, a plurality (45%) say that homosexuality is not a sin, compared to 4-in-10 (40%) who say it is (GQR, Michigan Catholic Survey, 2010).

California Catholics

Catholics make up nearly one-third (31%) of all California residents, making them the largest single religious group in the state (Pew Forum, 2007). In California, the ethnic composition of the Catholics population is almost the inverse of the ethnic composition nationwide. More than 6-in-10 (62%) California Catholics are Latino, and only 27% are white (PRRI, California Proposition 8 Survey, 2010).

Same-sex Marriage and Civil Unions

Although a slight majority of Californians voted to pass Proposition 8 in 2008, two years later 51% of Californians report that if they had to vote on a similar proposition tomorrow, they would vote to allow gay and lesbian couples to marry. Among Catholics in California, 54% say they would vote to allow gay and lesbian people to marry. Latino Catholics register greater support for overturning Proposition 8 than white Catholics. Nearly 6-in-10 (57%) Latino Catholics say they would vote to allow gay and lesbian couples to marry in California, compared to less than half (45%) of white Catholics (PRRI, California Proposition 8 Survey, 2010).

Overall, nearly three-quarters of Californians favor either allowing gay and lesbian people to marry (42%) or allowing them to form civil unions (31%). Support for legal recognition for gay couples' relationships among California Catholics is nearly identical to the state population overall: 42% favor same-sex marriage and nearly one-third (32%) favor allowing gay and lesbian people to form civil unions. However, there is a significant ethnic divide on this issue. Latino Catholics in California are significantly more likely than white non-Latino Catholics to support same-sex marriage (44% to 37% respectively) (PRRI, California Proposition 8 Survey, 2010).

Other Gay and Lesbian Issues

There is strong support in California for most gay and lesbian issues, with Catholic support generally mirroring public support overall. More than three-quarters (76%) of Catholics favor laws that would protect gay and lesbian people against job discrimination, a rate nearly identical to Californians overall (75%). A majority (55%) of

Catholics in California and the California general public favor allowing gay and lesbian couples to adopt children. Despite the gap between Latino and white Catholics on same-sex marriage, on most other gay and lesbian issues there is little difference in the opinions of white and Latino Catholics (PRRI, California Proposition 8 Survey, 2010).

On the issue of ordination of gay and lesbian people as clergy, support among Catholics is more tepid. Less than half (44%) of Catholics agree that gay and lesbian people should be eligible for ordination as clergy with no special requirements. There is no significant difference between Latino Catholics and white Catholics on this issue (PRRI, California Proposition 8 Survey, 2010).

Moral Evaluations of Homosexuality

Nearly 6-in-10 (59%) California Catholics disagree that sexual relations between two adults of the same gender is always wrong. Less than 4-in-10 (36%) agree. Views of white and Latino Catholics are identical on the morality of same-sex sexual relations (PRRI, California Proposition 8 Survey, 2010).

Appendix B: Catholic Views on Selected Gay & Lesbian Issues by Ethnicity

Catholic Attitudes on Selected Gay and Lesbian Issues				
	All Catholics	White Catholics	Latino Catholics	Gen. Public
Gay and lesbian relationships should be accepted by society⁴	%	%	%	%
Agree	74	72	--	62
Disagree	25	28	--	35
Don't know/Refused	<u>2</u>	<u>2</u>	--	<u>3</u>
	100	100		100
Laws that would protect gay and lesbian people against job discrimination²				
Favor	73	75	70	68
Oppose	21	20	25	27
Don't know/Refused	<u>5</u>	<u>5</u>	<u>5</u>	<u>5</u>
	100	100	100	100
Allowing gays and lesbians to serve openly in the military³				
Favor	63	66	--	58
Oppose	21	20	--	27
Don't know/Refused	<u>17</u>	<u>14</u>	--	<u>16</u>
	100	100		100
Allowing gay and lesbian couples to adopt children²				
Favor	60	61	56	53
Oppose	32	33	33	42
Don't know/Refused	<u>8</u>	<u>7</u>	<u>11</u>	<u>5</u>
	100	100	100	100
Gay couples should be allowed to marry (2-part question)¹				
Agree	53	54	--	48
Disagree	44	44	--	49
Don't know/Refused	<u>3</u>	<u>2</u>	--	<u>3</u>
	100	100		100
Gay couples should be allowed to marry, form civil unions (3-part question)²				
Gay couples should be allowed to marry	43	41	45	37
Gay couples should be allowed to form civil unions, but not marry	31	36	22	27
There should be no legal recognition of a gay couple's relationship	22	19	30	33
Don't know/Refused	<u>4</u>	<u>4</u>	<u>2</u>	<u>3</u>
	100	100	100	100

¹ Public Religion Research Institute, Post-election American Values Survey, November 2010.
² Public Religion Research Institute, Pre-election American Values Survey, September 2010.
³ Pew Research Center, Post-election Survey, November 2010.
⁴ Public Religion Research Institute, Religion & Politics Tracking Survey, September 2010.
* Not all questions add up to 100 due to rounding.

Works Cited

Complete citations for all surveys are provided in the report text above. For ease of access, the following is a list of works cited in the report. For surveys conducted by Public Religion Research Institute, we have included links to the research page for that report, which contains the main findings, top line questionnaire, and research methodology. For surveys conducted by other organizations, we have included a link to the research on that organization's website where available. There is also a full Methodology Supplement available at <http://www.publicreligion.org/research/?id=509>.

Public Religion Research Institute Surveys

Public Religion Research Institute, American Values Survey, Pre-election, September 2010. Available at <http://www.publicreligion.org/research/published/?id=422>.

_____, American Values Survey, Post-election, November 2010. Available at <http://www.publicreligion.org/research/published/?id=428>.

_____, PRRI Religion & Politics Tracking Survey, September, October, December, 2010. Newly released in this report. Full methodology available at <http://www.publicreligion.org/research/published/?id=509>.

_____, PRRI/RNS Religion News Poll, October 2010. Available at <http://www.publicreligion.org/research/published/?id=426>.

_____, California Proposition 8 Survey, 2010. Available at <http://www.publicreligion.org/research/published/?id=318>.

Other Surveys

Greenberg Quinlan Rosner Research, Michigan Catholics Survey, 2010.

National Election Pool, Exit Polls, 1982-2010. Available from the Roper Center at the University of Connecticut at <http://www.ropercenter.uconn.edu/>.

Pew Forum on Religion & Public Life, Religious Landscape Survey, 2007. Available at <http://religions.pewforum.org/>.

Pew Research Center, Religion & Politics Survey, 2009. Available at <http://people-press.org/2009/12/01/gop-seen-as-friendlier-to-religion-than-democrats/>.

Pew Research Center, Post-election Survey, 2010. Available at <http://people-press.org/2010/11/09/public-support-for-increased-trade-except-with-south-korea-and-china/2/>.

About Public Religion Research Institute

Public Religion Research Institute (PRRI) is a nonprofit, nonpartisan, independent organization conducting research and education at the intersection of religion, values, and public life.

For a full list of recent projects, see our research page:

<http://www.publicreligion.org/research/>

PRRI also maintains a lively online presence on Facebook and Twitter:

<http://www.facebook.com/publicreligion>

<http://www.twitter.com/publicreligion>

The PRRI Research Team

Robert P. Jones, Ph.D.

CEO

Dr. Jones is a leading scholar in both the academy and public policy circles. He is the author two books and numerous peer-review articles on religion and public policy. Dr. Jones is one of six members of the national steering committee for the Religion and Politics Section at the American Academy of Religion and is an active member of the American Political Science Association, the Society of Christian Ethics, and the American Association of Public Opinion Research. He holds a Ph.D. in religion from Emory University, where he specialized in sociology of religion, politics, and religious ethics. He also holds an M.Div. from Southwestern Baptist Theological Seminary.

Before founding PRRI, Dr. Jones worked as a consultant and research fellow at several think tanks in Washington, DC, and served as assistant professor of religious studies at Missouri State University. He is a sought after speaker, and he is frequently featured in national media outlets including NPR, CNN, Newsweek, USA Today, The Washington Post, The New York Times, The Los Angeles Times, and others.

Daniel Cox

Director of Research

Director of Research and co-founder of PRRI, Mr. Cox also brings a wealth of expertise to PRRI projects. Prior to joining PRRI, he served as Research Associate at the Pew Forum on Religion & Public Life, where he worked on the core research team for dozens of polls, including the groundbreaking Religious Landscape Survey, one of the largest public opinion surveys on religion ever conducted. Mr. Cox specializes in youth politics and religion, and his work has appeared in numerous national news and religious publications including the *New York Times*, *ABC News*, *CNN*, *Newsweek*, *World Magazine*, and others.

Cox holds an M.A. in American government from Georgetown University and a B.A. in political science from Union College. He is an active member of the American Association of Public Opinion Research (AAPOR).