

**Nationwide Survey of Catholic Parishioners**  
**on**  
**Financial Accountability and Support**

**(logo)**

**Foundations and Donors Interested in Catholic Activities, Inc.**  
**(FADICA)**

**in association with**

**The Gallup Organization**  
**and**  
**Dr. Charles E. Zech**  
**of**  
**Villanova University**

**National Survey of Catholic Parishioners  
on  
Financial Accountability and Support**

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**Foundations and Donors Interested in Catholic Activities, Inc.**

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## Introduction

The following national opinion survey of parish Catholics was commissioned in the spirit of promoting good financial stewardship by church leaders.

Over the past year Catholic dioceses and other church institutions have been shaken by the crisis of clergy sexual abuse. Catholics in the pew have looked on in bewilderment and shock as stories in the press multiplied. Much of the news coverage touched on the costs of the crisis – court judgments, money paid to victims and their families, the clinical treatment of victims and offending clergy, rising insurance premiums for church institutions, the liquidation of church assets and the outcome of the entire clergy sexual abuse scandal on Catholic charitable giving.

Public discussion on the repercussions of the crisis as measured by the collection basket spanned two extremes. There were those who maintained that all would be well because of the strong loyalties of parish givers and those who predicted financial catastrophe. Little of the discussion seemed to be guided by social scientific data. There just was not that much available.

For major Catholic lay donors, concerned about whether the church would ultimately be able to carry on its fundamental pastoral and social mission, the commissioning of research on parishioners – the main source of contributions for the church – appeared well worth doing. Just what was the Catholic parishioner thinking about the crisis? Would the handling of the crisis impact his or her decisions to support the church? We were anxious to know.

FADICA turned to two excellent resources, Dr. Charles E. Zech of Villanova University, whose research and publishing places him among the most knowledgeable observers of Catholic giving behavior, and the Gallup Organization of Princeton, New Jersey. The assistance we received resulted in the following survey examining issues of financial accountability and Catholic giving in the light of the clergy sexual abuse crisis.

While FADICA now joins in a discussion of the survey findings and Dr. Zech's analysis, one would find hard to ignore the very strong consensus of opinion so immediately evident here supporting financial accountability and openness on the part of church leaders.

The U.S. Bishops' pastoral letter of 1992, *Stewardship, A Disciple's Response*, called the church to be "consultative, collegial and accountable in the conduct of affairs." The letter invites Catholics "to have an active role in the oversight of the stewardship of pastoral leaders and administrators at the diocesan level." (p. 34)

The present moment provides a unique opportunity for bishops, pastors and church fiscal officers to give life to these words in adopting policies and plans that encourage parish Catholics to be as informed as possible on financial matters that touch on the life of the church.

Deep gratitude is expressed to Professor Zech, to John A. McNee, Senior Vice President at the Gallup Organization, and his colleagues at Gallup, to Bishop Wilton D. Gregory whose invaluable advice helped to clarify our approach to the survey questions, and to those members of FADICA who generously enabled the organization to undertake this important study.

Dr. Francis J. Butler, President  
Foundations and Donors Interested in Catholic Activities, Inc. (FADICA)  
Washington, DC  
November, 2002

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Dedicated  
To the Memory of

Archbishop Thomas J. Murphy  
Chairman  
Writing Committee  
U.S. Bishops' 1992 Pastoral Letter  
*Stewardship: A Disciple's Response*

# Nationwide Survey of Catholic Parishioners on Financial Accountability and Support

## Survey Highlights

- **Attitudes Towards Financial Accountability**

- Fewer than half (45 percent) of a sample of regular-attending Catholics rate the U.S. Catholic bishops highly on their financial accountability.**37.6**
- 65 percent agree that the church should be more accountable on finances.**70.1**
- 66 percent agree that the revelations concerning the lack of financial accountability arising from the priestly sexual abuse scandal are a cause for concern.
- 68 percent favor an annual independent audit of finances at every church level, with the results to be released publicly.**60.7**
- 79 percent agree that each diocesan bishop should give a full accounting of the financial costs of settlements arising from the priest sexual abuse scandal. **76.2**
- 55 percent express the fear that the cost of the settlements from the priestly abuse scandal will negatively impact the church's ability to meet its mission, including providing programs that assist the disadvantaged members of society.**65.1**

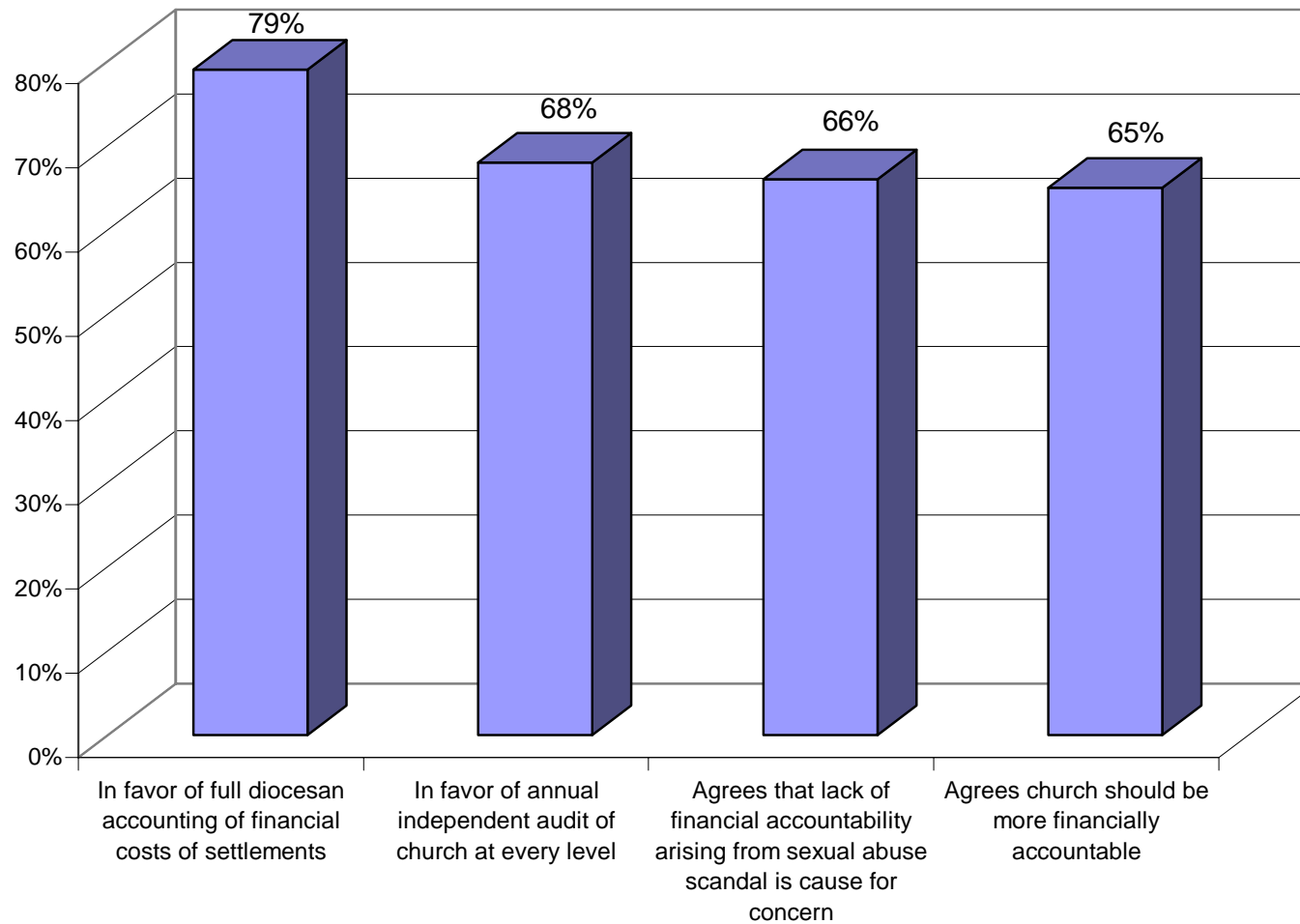
- **Attitudes Towards Individual Giving**

- 48 percent of the sample of regular-attending Catholics agree with a movement to provide parishioners with an alternative, non-diocesan means to contribute to Catholic charitable causes.
- About a quarter of the sample indicate that they would reduce their giving at all levels if they learned that their contributions were being used to pay for lawsuits. **One-sixth**
- A small (2 to 3) percent of the sample have increased their contributions in the wake of the scandal. These tend to be the higher givers.
- Relatively few parishioners have stopped giving to their parish (6 percent), but more have stopped supporting diocesan collections (13 percent) and national collections (18 percent).

- **Regional Differences**

- There are relatively few regional differences in attitudes towards financial accountability and support. Among these are
  - Midwesterners are less likely to agree with a movement to provide parishioners with an alternative, non-diocesan means to contribute to Catholic charitable causes, while Easterners are more likely to favor this approach.
  - Southerners are more likely to believe that the bishops are doing an acceptable job as financial managers.
  - Westerners tend not to agree that the church needs to be more accountable on financial issues.

# Survey of Parish Catholics Attitudes toward Financial Accountability





# **On Financial Accountability and Church Support Analysis of Survey Findings Among Catholic Parishioners**

**Dr. Charles E. Zech**

There always exists controversy in a study of this nature. Much of it revolves around which respondents should be included in the analysis. At one extreme, it is argued that the voices of all Catholics should be heard, whether they are regular mass attenders or not. At the other extreme is the position that only the most highly committed Catholics, including not only those who attend church regularly, but who are also active participants in their parish's activities, should be included.

This report attempts to strike a balance between these two extreme positions. Its findings are based on the responses of those who both indicated a familiarity with the priestly sexual abuse scandal and who self-identified themselves as attending weekly or almost weekly. While there is likely some exaggeration in the attendance claims, we are confident that this sub-sample reflects the opinion of committed parishioners.

## **Attitudes Towards Financial Accountability**

Our sample of regular attenders gives the bishops and the church in general low ratings on their financial accountability. Fewer than one-half (45 percent) give the bishops a good or excellent rating on their financial accountability at the moment. Nearly two-thirds (65 percent) agree that they should be made more accountable on its finances. More than two-thirds of the sample (68 percent) favor an annual independent audit of finances at all levels, with the results to be released publicly. Most astonishing is the finding that more than three-fourths of the sample (79 percent) agrees that each diocesan bishop should give a full accounting of the financial costs of the settlements arising from the priest sexual abuse scandal.

This attention towards financial accountability is no doubt one of the outcomes of the priest sexual abuse scandal, as almost two-thirds (66 percent) of our sample indicates that the revelations emanating from the scandal about the lack of accountability are a source of concern. Striking is the finding that the majority of Catholics express the fear that the cost of the sexual abuse settlements will negatively impact the church's ability to meet its mission, including providing programs that assist the disadvantaged members of society.

Finally, on the issue of paying for settlement costs once insurance has been exhausted, the option of selling real estate receives the greatest support, favored by a third of the sample. The second most popular response (chosen by 22 percent of the sample) is for the diocese to hold a special diocesan-wide collection with the funds specifically devoted to

paying for the settlements. Only one in nine (11 percent) favor reducing diocesan program offerings in order to pay for the settlements.

## **Impact on Individual Giving**

The impact of the priest sexual abuse scandal on Catholic giving can be analyzed on three levels: giving to the parish; giving to diocesan collections such as the Bishop's Annual Appeal or Catholic Charities; and contributing to support national collections (often referred to as "second collections") like the Bishops' Overseas Appeal or the Catholic Campaign for Human Development. We analyze each of these in turn.

### Parish-Level Giving

A large majority (87 percent) of our regular attending sample indicates that the scandal has had no effect on the level of their parish contributions. This is no surprise, since researchers have long known that parish-level giving is far more influenced by local parish factors, such as parishioners' attitudes towards the pastor, than by diocesan-wide issues.

Nevertheless, about one-fourth of those who currently have not changed their parish-level giving specify that they will reduce their contributions to the parish if they learn that these are being used to pay for sexual abuse lawsuits. On the other hand, a few parishioners (3 percent) tell us that they have increased their parish contributions since the scandal broke. One in nine have decreased their parish contributions. About half of those are replacing their parish contributions with donations to other Catholic causes.

The other half have ceased contributing to the parish altogether. But it is important to observe that in some areas of this country lay Catholics are organizing alternative, non-diocesan opportunities to contribute to Catholic charitable causes. Nearly half (48 percent) of our sample of frequent attenders supports this movement.

### Diocesan-Level Giving

More than three-fourths of the sample (79 percent) have not changed their contributions to diocesan-level causes such as the Bishops' Annual Appeal or Catholic Charities. A sizeable proportion of these individuals (31 percent of the sample) tell us that they have maintained their current level of diocesan support because they support their bishop, while another large group (22 percent of the sample) do not want to punish worthwhile charities by withholding their contributions. But as is the case with parish-level giving, a significant number (26 percent of the sample) indicate that they will reduce their diocesan contributions if they learn that these funds are being used to pay for sexual abuse lawsuits. A few households (2 percent of the sample) have increased their diocesan donations, while 19 percent have reduced them.

Of this latter group, one-third (6 percent of the sample) are replacing their diocesan giving with donations to other Catholic causes while the other two-thirds (13 percent of the sample) are no longer supporting diocesan collections.

## National Collections

About 80 percent of the sample has not changed their support for national collections (second collections) as a result of the scandal. Of these, the largest group (30 percent of the sample) specifies that they continue to contribute as a sign of support to the bishops. Another group (24 percent of the sample) do not want to punish worthwhile charities. As with parish and diocesan giving, a third group (26 percent of the sample) have not reduced their second collection giving, but will if they learn that the funds are being used to pay settlement costs. Also like the other types of giving, a small percentage (2 percent) have increased their contributions to the second collections, but 18 percent are no longer contributing to them.

## Recommendations

While the large majority of parish Catholics have not changed their giving habits as a result of the priest sexual abuse scandal, huge numbers of them would like a full accounting of the financial costs of the crisis and a good portion of them warn that if they find that their donations are being used in connection with sexual abuse lawsuits, they will reduce them. Church leadership should be slow to conclude that all is well with the parish Catholic. Clearly, those in the pew continue to support the church because they do not want to harm its charitable mission. But giving habits as measured by this total survey suggest a potential for a stern response from Catholic donors in the absence of wise stewardship.

It would appear that bold financial disclosure initiatives could meet some of the concerns surfacing among parish Catholics. Such constructive measures might include:

- The publication of diocesan audits in their entirety.
- Parish forums where diocesan representatives and diocesan financial council members could explain and respond to parishioner questions.
- A special financial report coordinated by the U.S. Conference of Catholic Bishops containing diocesan summary information on the church costs associated with the priest sexual abuse scandal.
- Forums and listening sessions sponsored by dioceses when pending financial decisions result in cutbacks in charitable or pastoral services, or the sale of church property.
- Educational efforts to acquaint parishioners with current not-for-profit accounting standards and church policies regarding accounting and the use of charitable donations.
- Further research on parish giving including an annual survey on Catholic donor attitudes nationwide.

## **Regional Differences**

There are surprisingly few regional differences within our sample. On the issue of a movement to provide parishioners with an alternative, non-diocesan means to contribute

to Catholic charitable causes, Easterners are more likely to express support, while Midwesterners are less likely. Southerners are less critical of the bishops' financial accountability, while Westerners are less likely to agree that they need to be more accountable on financial issues. There were no statistically significant differences among the regions on any of the other issues.

## **Giving Profiles**

We can use statistical analysis to develop profiles of categories of respondents to each of the three levels of Catholic giving.

### **Parish-Level Giving**

- Those Contributing More to Parish (3 percent of sample)
  - Favor lesser role for laity in diocesan finances
  - Age 30-44
  - Less likely to agree the Church should be made more accountable on financial issues
  - Less likely to agree with a movement to provide alternative non-diocesan means to contribute to Catholic charitable causes
- Those Signifying no Impact on Their Parish-level Contributions (65 percent of sample)
  - Favor lesser role for laity in parish finances
  - Middle-class income
  - More likely to agree that bishops are accountable on finances
  - Less likely to agree that there should be an annual independent audit of finances
  - Less likely to agree that bishops should give a full accounting of the financial costs of settlements
  - More likely to agree that the handling of the sex abuse scandal by the bishops is a matter for concern
- Those Signifying No Impact on Their Present Giving, But Will Reduce Contributions if Funds Used for Lawsuits (22 percent of Sample)
  - Age 65 or older
  - More likely to agree that bishops are doing a poor job in their financial accountability
  - More likely to agree that there should be an annual independent audit of finances
  - More likely to agree that bishops should give a full accounting of the financial costs of settlements
- Giving Parish Funds to Other Catholic Causes (6 percent of Sample)

- Favor greater role for laity in parish finances
- More likely to be Hispanic
- More likely to participate in activities at parish
- More likely to agree that bishops are doing a poor job in their financial accountability
- Not Inclined to Financially Support Parish (5 percent of Sample)
  - Lower attendance
  - Age 30 or younger
  - Non-white
  - More likely to agree that bishops are doing a poor job in their financial accountability

### **Giving to Diocesan Causes**

- Contributing More to Diocesan Causes (2 percent of Sample) – No Pattern
- Not Changed – Reason: Support Bishop (31 percent of Sample)
  - Higher attendance
  - Favor lesser role for laity in parish finances
  - Middle-class income
  - High level of giving to church
  - Catholic College Graduate
  - Age 65 or older
  - More likely to agree that bishops are accountable on finances
  - Less likely to agree the Church should be made more accountable on financial issues
  - Less likely to agree that there should be an annual independent audit of finances
  - Less likely to agree that bishops should give a full accounting of the financial costs of settlements
  - Less likely to agree that financial impact of settlements will impact the ability of the church to meet its mission
  - More likely to agree that the handling of the sex abuse scandal by the bishops is a matter for concern
  - Less likely to be concerned that the scandal has compromised the moral leadership of the bishops
  - More likely to agree with a movement to provide alternative non-diocesan means to contribute to Catholic charitable causes
- Not Changed – Reason: Not Punish Charities (22 percent of Sample)
  - More likely to agree that bishops are accountable on finances

- No Impact, But Will Reduce Contributions if Funds Used for Lawsuits (26 percent of Sample)
  - Younger than 65 years of age
  - Less likely to have graduated from a Catholic College
  - More likely to agree that bishops are doing a poor job in their financial accountability
  - More likely to agree that there should be an annual independent audit of finances
  - More likely to agree that bishops should give a full accounting of the financial costs of settlements
  - More likely to agree the Church should be made more accountable on financial issues
  - More likely to agree that financial impact of settlements will impact the ability of the church to meet its mission
  - More likely to agree with a movement to provide alternative non-diocesan means to contribute to Catholic charitable causes
- Giving Diocesan Funds to Other Catholic Causes (6 percent of Sample)
  - More likely to agree that bishops are doing a poor job in their financial accountability
  - More likely to agree the Church should be made more accountable on financial issues
- Not Inclined to Financially Support Diocesan Appeals This Year (13 percent of Sample)
  - More likely to be female
  - Lower attendance
  - More likely to agree that bishops are doing a poor job in their financial accountability
  - More likely to agree that there should be an annual independent audit of finances
  - More likely to agree that the fact that priests have engaged in improper sexual activities is a cause of concern

### **Giving to National Collections**

- Contributing More to National Collections (2 percent of Sample)
  - More likely to be Hispanic
  - High level of giving to church
- Not Changed – Reason: Support Bishops (30 percent of Sample)
  - Higher attendance
  - Favor lesser role for laity in diocesan finances
  - Lower Middle-class income

- High level of giving to church
  - Catholic College Graduate
  - More likely to agree that bishops are accountable on finances
  - Less likely to agree the Church should be made more accountable on financial issues
  - Less likely to agree that there should be an annual independent audit of finances
  - Less likely to agree that bishops should give a full accounting of the financial costs of settlements
  - Less likely to agree that financial impact of settlements will impact the ability of the church to meet its mission
  - More likely to agree that the handling of the sex abuse scandal by the bishops is a matter for concern
  - Less likely to be concerned that the scandal has compromised the moral leadership of the bishops
- Not Changed – Reason: Not Punish Charities (24 percent of Sample)
    - More likely to agree that bishops are accountable on finances
- No Impact, But Will Reduce Contributions if Funds Used for Lawsuits (26 percent of Sample)
    - Age 45-65
    - More likely to agree that bishops are doing a poor job in their financial accountability
    - More likely to agree that there should be an annual independent audit of finances
    - More likely to agree that bishops should give a full accounting of the financial costs of settlements
- Not Inclined to Financially Support National Collections This Year (18 percent of Sample)
    - Lower attendance
    - More likely to agree that bishops are doing a poor job in their financial accountability
    - More likely to agree that there should be an annual independent audit of finances
    - More likely to be concerned that the scandal has compromised the moral leadership of the bishops
    - More likely to be concerned with the revelations about the lack of financial accountability which resulted from the scandal

# Questionnaire Survey and Answers

## from The Gallup Organization

### Percent of Frequent Mass Attenders Familiar with Clergy Sexual Abuse Who Expressed an Opinion

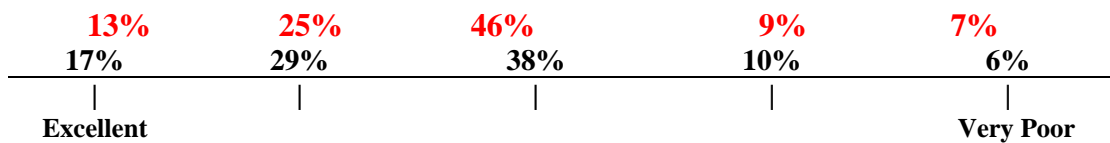
How often do you attend mass?

- |                        |     |     |
|------------------------|-----|-----|
| • At least once a week | 79% | 81% |
| • Almost every week    | 21% | 19% |

1. How many hours per month do you spend participating in activities at your parish?

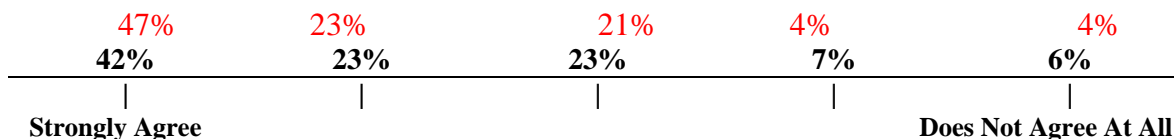
- |                           |     |     |
|---------------------------|-----|-----|
| • None/Less than one hour | 27% | 46% |
| • 1 to 3 hours            | 25% | 29% |
| • 4 to 7 hours            | 23% | 10% |
| • 8 to 10 hours           | 10% | 8%  |
| • 11 hours or more        | 14% | 7%  |

2. Using a five-point scale where 5 means excellent and 1 means very poor, how would you rate the U.S. bishops as a group on their accountability on issues such as church finances?



(Spectrum of Opinion)

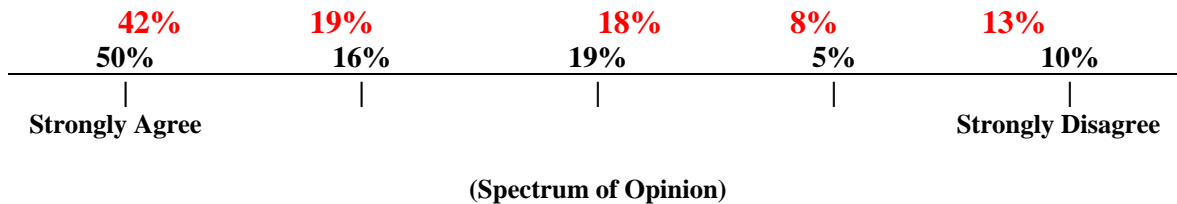
3. Using a five-point scale where 5 means you strongly agree and 1 means you do not agree at all, to what extent do you agree that the church should be made more accountable on issues such as church finances?



(Spectrum of Opinion)



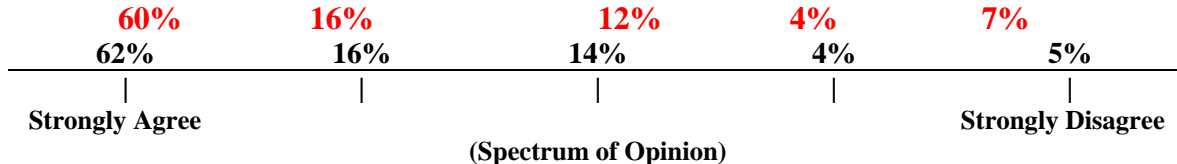
4. Using a five-point scale where 5 means strongly agree and 1 means strongly disagree, to what extent do you agree or disagree with the statement that there should be an annual independent audit of church finances at every level, with the results to be released publicly?



5. Overall, do you think the U.S. Catholic bishops have done a good job or a bad job in dealing with the problem of sexual abuse of young people by Catholic priests?

Good job	37%	41%
Bad job	63%	59%

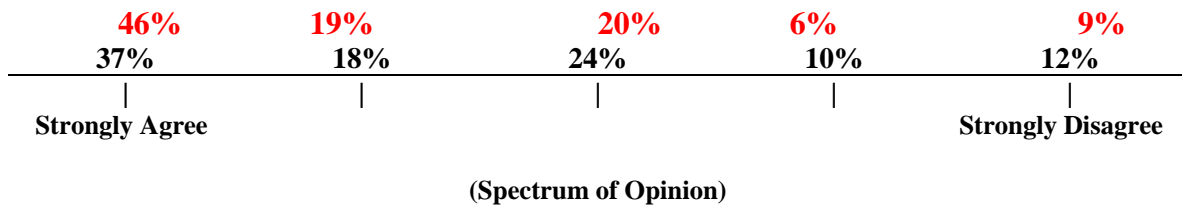
6. Using a five-point scale where 5 means strongly agree and 1 means strongly disagree, to what extent do you agree or disagree that each diocesan bishop should give a full accounting of the financial costs and settlements arising from the sexual abuse by priests?



7. Which of the following would be the best way for a diocese to pay for the financial settlements resulting from the sexual abuse by priests, once all diocesan insurance has been exhausted?

• The sale of church property	33%	38%
• A special diocesan-wide collection with funds specifically devoted to paying for the settlements	22%	36%
• A reduction in diocesan program offerings	11%	30%
• Declaring bankruptcy as an appropriate way to protect Church assets		35%
• Closing parishes as a way to save money		28%

8. Using a five-point scale where 5 means strongly agree and 1 means strongly disagree, to what extent do you agree or disagree that the financial impact of the settlements will affect the ability of the church to meet its mission, including programs that assist the disadvantaged members of society?



9. Which of the following best describes how your household has contributed to your local parish since the recent sexual abuse of young people by Catholic priests?

- I am contributing more to my parish. 3% 8%
- It has had no impact on my household's decision to support my parish financially. 64% 60%
- It has had no impact, but my household will reduce contributions if it is learned that collection money will be used to pay lawsuits. 22% 19%
- **I contribute less to my parish** 5%
- My household has given parish funds to other Catholic causes. 6% 6%
- My household is not inclined to support my parish right now. 6% 3%

10. Which of the following best describes how your household has contributed to church national collections, such as the American Bishops' Overseas Appeal or the Catholic Campaign for Human Development, in the wake of the crisis of sexual abuse by priests?

- I am contributing more to church national collections. 2% 5%
- I have not changed my contributions because I support the bishops. 31% 37%
- I have not changed my contributions because I didn't want to punish church-sponsored charities. 23% 23%
- I have not changed my contributions but I will change if I learn that the funds will be used to pay lawsuits. 25% 17%
- **I now contribute less to national collections** 10%
- I did not want to support these appeals this year. 19% 9%

11. Which of the following best describes how your household has contributed to diocesan collections such as Catholic Charities or the Bishops' Annual Appeal, in the wake of the crisis of the sexual abuse by priests?

- I am contributing more to diocesan collections. 2% 5%
- I have not changed my contributions because I support my bishop. 31% 40%
- I have not changed my contributions because I didn't want to

- |   |     |     |
|---|-----|-----|
| <u>punish diocesan charities.</u>   | 22% | 21% |
| • I have <u>not changed</u> my contributions <u>but I will change</u> if I learn that the funds will be used to pay lawsuits. | 25% | 17% |
| • <b>I now contribute less to diocesan collections</b>  |     | 9%  |
| • I have <u>given diocesan funds to other Catholic causes.</u>  | 6%  | 4%  |
| • <u>I did not want to support</u> the appeal this year.  | 13% | 4%  |

12. Using a 5 point scale where 5 means you strongly agree and 1 means you strongly disagree that you have an adequate understanding of how your contributions to the Catholic Church are used.

5. Strongly agree	34%
4	13%
3	24%
2	11%
1. Strongly disagree	15%
Don't Know	2%

13. Using a 5 point scale where 5 means excellent and 1 means poor, how would you rate the competence of the Church, in general, with regards to the handling of money?

5. Excellent	6%
4	7%
3	38%
2	27%
1. Very poor	22%

14. Over the past year, which has had the greatest impact on your decision to support the Church financially?

1. The economy	20%
2. The sexual abuse scandal	8%
3. Concern over church financial accountability issues	6%
4. Concern over the unfair treatment that the church has received in the secular press	6%
5. Recognition that the church needs my contributions	41%
6. Some other reason	20%

15. Has your DIOCESE issued certified audited financial statements within the past year?

Yes 38%                      No 35%                      Don't Know 27%

16. Has your PARISH issued certified audited financial statements within the past year?

Yes 51% No 27% Don't Know 22%

17. Using a 5 point scale, where 5 means strongly agree and 1 means you do not agree at all, to what extent do you agree that the Church makes good use of the managerial and financial expertise of its parishioners?

5. Strongly agree	35%
4	28%
3	27%
2	5%
1. Strongly disagree	5%

18. Using a five-point scale where 5 means you strongly agree and 1 means you do not agree at all, to what extent do you agree that the Catholic Church needs to develop more modern methods of fundraising to complement the traditional collection basket?

5. Strongly agree	40%
4	20%
3	23%
2	6%
1. Strongly disagree	10%

19. Using a five-point scale where 5 means you strongly agree and 1 means you do not agree at all, to what extent do you agree that dioceses should publicly certify that they are in compliance with the national standards of financial reporting established by the United States Conference of Catholic Bishops?

5. Strongly agree	58%
4	19%
3	17%
2	2%
1. Do not agree at all	5%

20. Using a five-point scale where 5 means you strongly agree and 1 means you do not agree at all, to what extent do you agree that **parishes** should provide an annual open forum for parishioners where the **parish's** financial planning and methods of fund raising can be aired?

5. Strongly agree	63%
4	18%
3	13%
2	4%
1. Do not agree at all	3%

21. To what extent has the financial bankruptcy of three U.S. Catholic dioceses affected your decision to contribute to the Church?

- |  |     |
|--|-----|
| 1. Knowing about the bankruptcies makes me want to contribute more               | 7%  |
| 2. Knowing about the bankruptcies makes me want to contribute less               | 9%  |
| 3. Knowing about the bankruptcies has had no effect on my decision to contribute | 57% |
| 4. I was not aware of the bankruptcies   | 27% |

### Demographics

- |  |                                    |     |     |
|--|------------------------------------|-----|-----|
| 1. Gender:   | Male                               | 31% | 46% |
|  | Female                             | 69% | 54% |
| 2. Age:  | Under 30                           | 6%  |     |
|  | 30-44                              | 28% |     |
|  | 45-65                              | 44% |     |
|  | Over 65                            | 21% |     |
| 3. Race: What is your race? Are you white, African-American, Asian, Native American, or some other race? |                                    |     |     |
|  | White                              | 83% | 75% |
|  | African-American/black             | 2%  | 2%  |
|  | Asian                              | 2%  | 1%  |
|  | Native American                    | 1%  |     |
|  | Hispanic                           | 11% | 17% |
|  | <b>Other</b>                       |     | 5%  |
| 9. Income:   |                                    |     |     |
|  | 1. Less than \$10,000              | 2%  |     |
|  | 2. \$10,000 to less than \$15,000  | 3%  |     |
|  | 3. \$15,000 to less than \$20,000  | 5%  |     |
|  | 4. \$20,000 to less than \$30,000  | 11% |     |
|  | 5. \$30,000 to less than \$50,000  | 25% |     |
|  | 6. \$50,000 to less than \$75,000  | 23% |     |
|  | 7. \$75,000 to less than \$100,000 | 14% |     |
|  | 8. \$100,000 or more               | 17% |     |

## **Notations on Methodology**

### **Sampling Technique**

The data supporting this report was collected through two telephone surveys. The first was conducted by The Gallup Organization, Inc. during the first three weeks of October, 2002. The second was conducted by the Zogby Organization during the first week of December, 2004.

Dr. Francis J. Butler of FADICA and Dr. Charles E. Zech of Villanova University's Center for the Study of Church Management developed the survey questionnaires. While many of the questions were identical in order to allow for some inter-temporal comparisons, a few were added to the 2004 survey instrument to capture attitudes on issues that were topical at that time. A draft of the 2002 questionnaire was previewed by some members of FADICA as well as by Bishop Wilton D. Gregory, at that time President of the United States Conference of Catholic Bishops. Bishop Gregory, in particular, made several useful suggestions that served to improve the questionnaire, although neither the FADICA members, nor the Bishop bear any responsibility for its final form.

Both of the final samples included only self-identified Catholics, eighteen years of age or older, and who indicated that they attended mass at least 3-5 times per year. As in most polls of this type, some respondents may have exaggerated their mass attendance. The final sample size for the Gallup poll was 1001 and for the Zogby poll it was 1000. In an effort to base the analysis only on those involved in church life, and most knowledgeable about the sexual abuse scandal, a subsample of respondents was selected who reported their mass attendance as weekly or almost weekly. This resulted in sample sizes of 732 for the 2002 Gallup poll and 803 for the 2004 Zogby poll that served as the basis for our analysis.

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