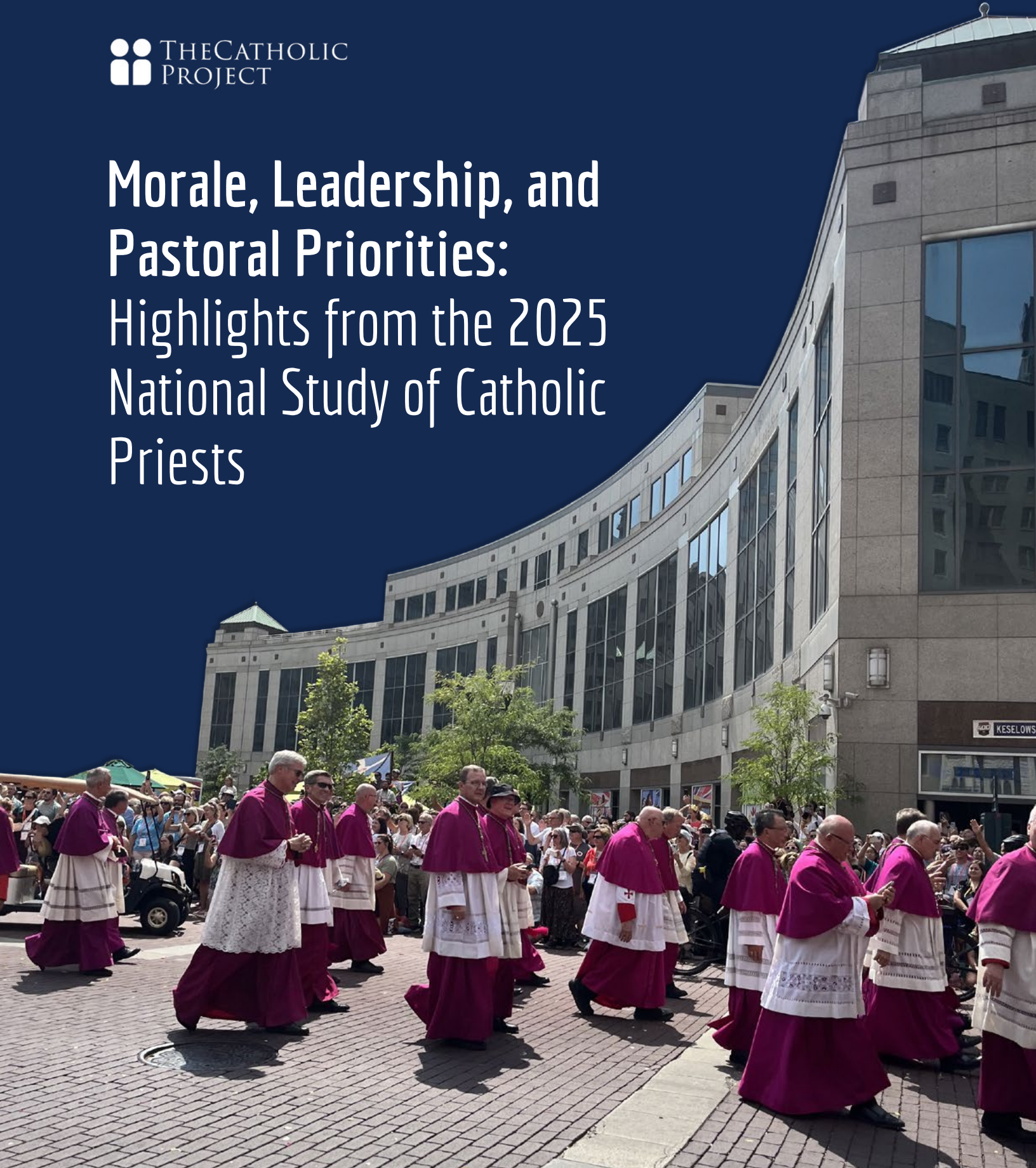


Morale, Leadership, and Pastoral Priorities: Highlights from the 2025 National Study of Catholic Priests



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Introduction

In 2022, The Catholic Project at the Catholic University of America conducted the largest study of US priests in more than fifty years.¹ The National Study of Catholic Priests revealed both encouraging signs, such as high levels of individual flourishing among priests, and sobering realities, including widespread mistrust of bishops and fear surrounding the possibility of being falsely accused of abuse.

Three years later, we surveyed the original survey respondents to see if anything has changed for them, and to find out what their pastoral priorities are. The goal was to more deeply understand American priests' experiences of ministry "on the ground," as well as assess any changes in their morale and confidence in Church leadership. We also wanted to inquire into their pastoral priorities and needs.

The 2025 wave of the National Study of Catholic priests was conducted by Gallup between May 12-June 30, 2025 and was completed by 1,164 priests (38% response rate). This report presents descriptive highlights of the new findings. Details on the sample and methodology are presented in the Appendix.

While the 2025 study did not include qualitative interviews, respondents were invited to share additional comments via a textbox at the end of the survey; we share some of their views in this report.

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I have loved my 58 years of being a priest... I could not be happier as a priest even in retirement as I live with twenty-five other retired priests who are truly the salt of the earth.

¹ Brandon Vaidyanathan, et. al. "Well-Being, Trust, and Policy in A Time Of Crisis: Highlights from the National Study of Catholic Priests," The Catholic Project, October 2022. <https://catholicproject.catholic.edu/wp-content/uploads/2022/10/Catholic-Project-Final.pdf> Brandon Vaidyanathan, et al. "Polarization, Generational Dynamics, and the Ongoing Impact of the Abuse Crisis: Further Insights from the National Study of Catholic Priests," The Catholic Project, November 2023. <https://catholicproject.catholic.edu/wp-content/uploads/2023/10/Further-Insights-NSCP-Nov-2023-rev.pdf>

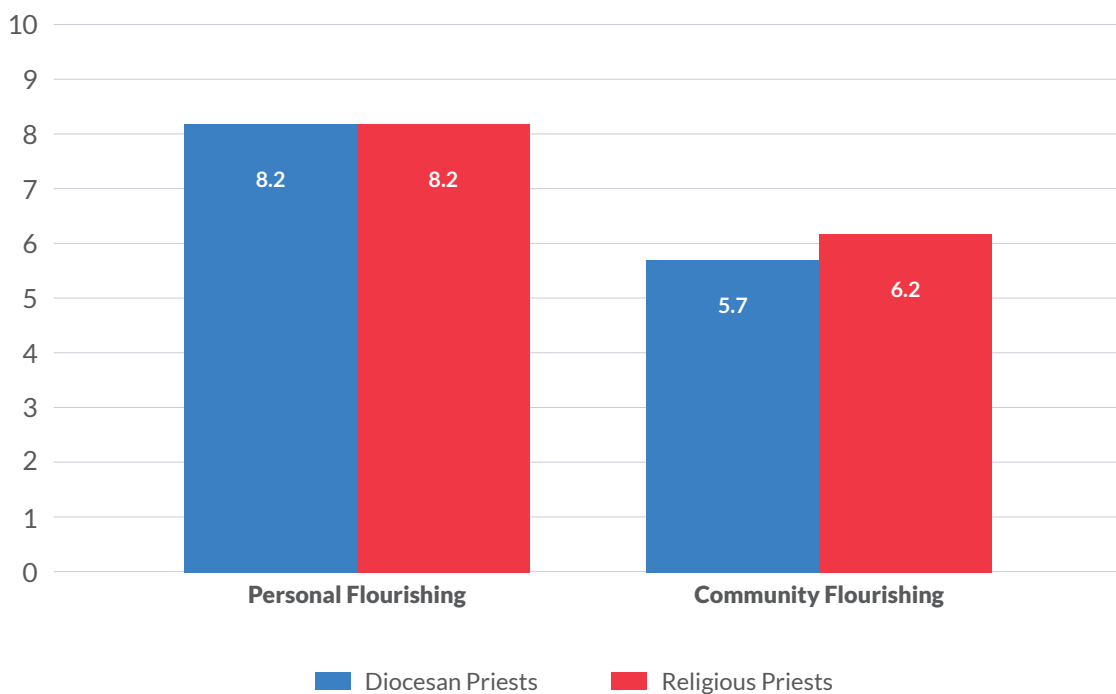
Well-being

Priests continued to report high levels of personal flourishing, with no change in the average well-being score from 2022. They scored an average of 82 out of 100 (or 8.2 out of 10) on the Harvard Flourishing Scale, which is a multidimensional measure of well-being (including mental health, physical health, purpose, character, and social relationships). This score is identical to the baseline from 2022, and is the same for diocesan and religious priests alike.



I am happy to be a priest and have witnessed Christ work powerfully. My identity in Him has only deepened over the past 11 years of priestly ministry.

Figure 1: Individual vs community flourishing



*What discourages me most?
Lack of new priests in our diocese, resulting in an increased workload as we get older.*

However, when asked whether their diocese or religious order is flourishing (on the same scale of 0-10), priests had quite different answers. Both diocesan and religious priests evaluated the flourishing of their respective communities at rates considerably lower than their personal flourishing (see Figure 1).

Morale and Burnout

To measure burnout, we asked priests to agree or disagree with the following statements that were replicated in our 2022 survey from the national Flourishing in Ministry survey (2018):²

- ♦ *“It happens more and more often that I talk about my ministry in a negative way”*
- ♦ *“During my ministry work, I often feel emotionally drained”*
- ♦ *“I usually feel worn out and weary after my ministry work”*

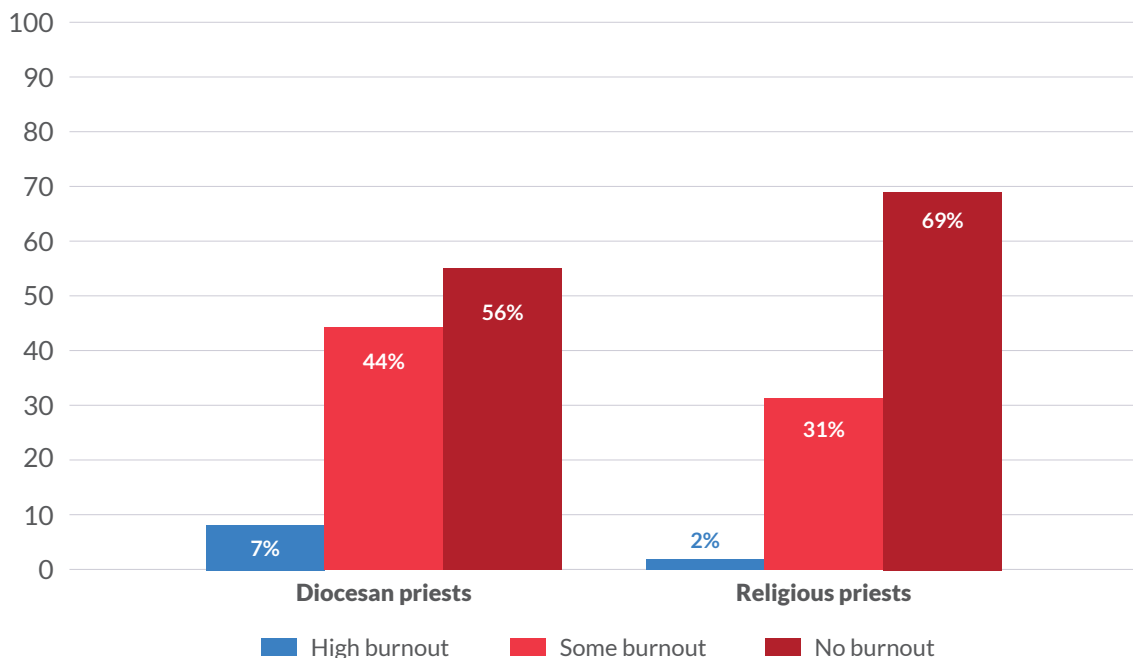
We divided the priests’ scores by whether they felt “no burnout” (i.e., they report experiencing none of these “symptoms”), “some burnout” (i.e., they report at least one of these experiences), and “high burnout” (i.e., they agree with all of these experiences). We found that most priests (61%) do not exhibit any symptoms; many (39%) exhibited at least one symptom; and only a small minority (5%) exhibited all three. We also saw noticeable differences between diocesan and religious priests (see Figure 2). For instance, 7% of diocesan priests showed high burnout compared to only 2% of religious priests, and 44% of diocesan priests showed at least one symptom of burnout compared to only 31% of religious priests.



After ministry, I feel worn out but not weary. It’s a happy worn out.”

Religious Priest

Figure 2: Burnout among diocesan and religious priests



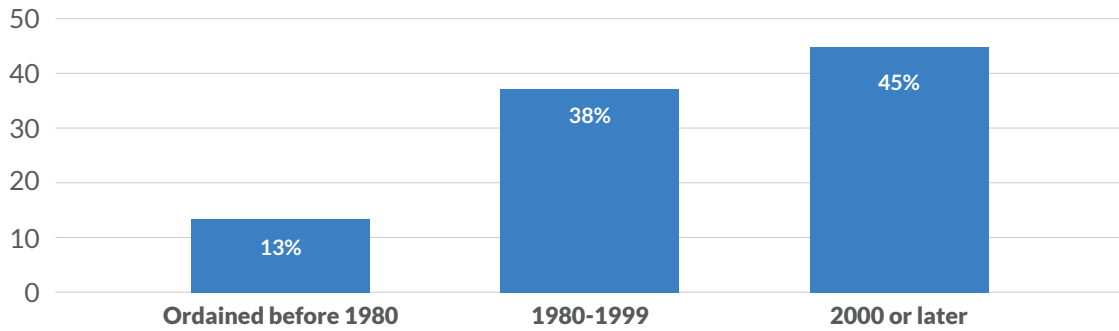
² See: <https://www.flourishinginministry.org/>

However, there were sharp gradients between cohorts when it comes to feeling overwhelmed, with almost half of the priests ordained since 2000 reporting that they are expected to do too many things “that go beyond [their] calling as priests” (see Figure 3).

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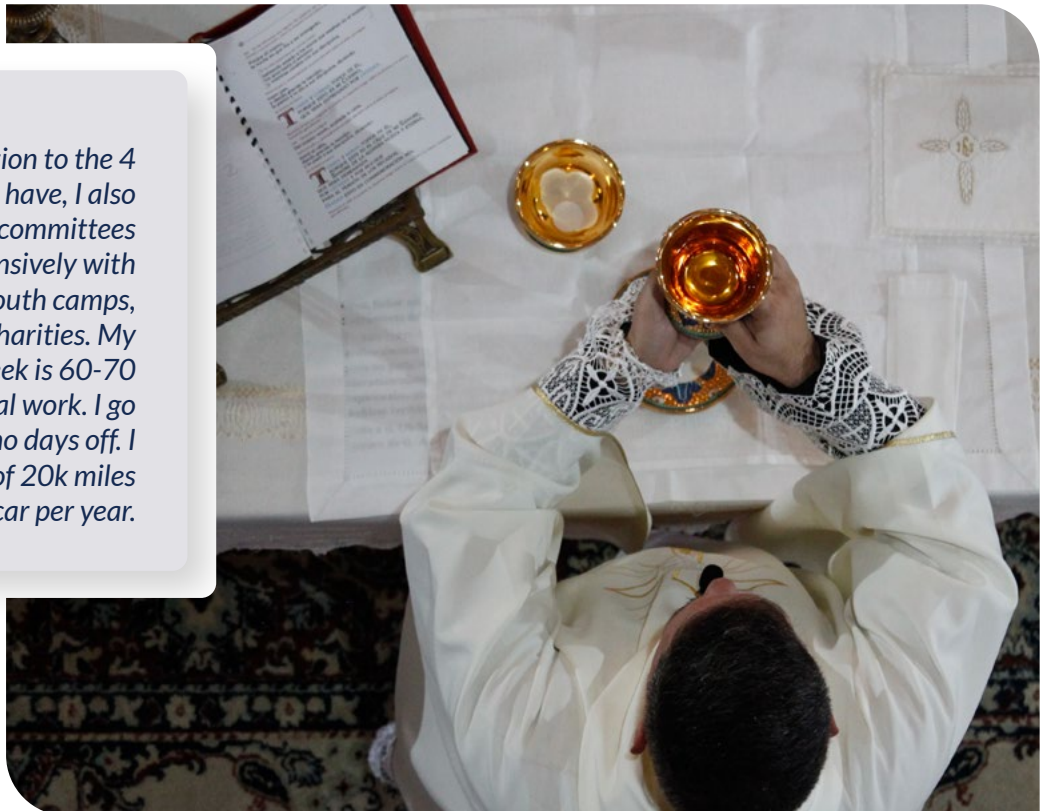
Burnout and feeling overwhelmed is a real problem, especially for our younger priests who, oftentimes feel as though they are ‘filling spots’ rather than reaching their full potential.

Figure 3: I am expected to do too many things that go beyond my calling as a priest



“

In addition to the 4 churches I have, I also [lead several committees and] help extensively with vocations, youth camps, and local charities. My average week is 60-70 hours of real work. I go weeks with no days off. I put an average of 20k miles on my car per year.



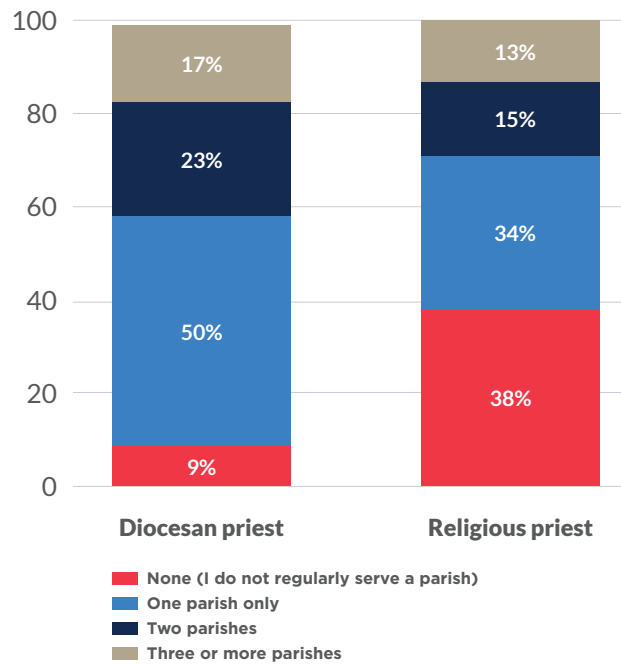
This generational difference points to growing concerns about sustainability in ministry, especially as parish demands increase. It may also point to differences in generational understandings regarding what a priest's calling means. Are these men being asked to do things that were not asked of previous generations of priests, or is it just that they do not see those things as a priest's responsibility while previous generations did?

One explanation could be that priests ordained more recently are tasked with greater responsibilities than previous generations. In our survey, we asked priests to indicate the number of parishes that they minister in (see Figure 4). While the majority of diocesan priests serve in one parish, there are significant numbers serving in two (23%) or more (17%) parishes. However, we found that the number of parishes a priest serves is not statistically related to his level of burnout.

While most priests reported that they avoid constant negativity and do not experience emotional exhaustion, a significant minority acknowledged that they have been talking about their ministry negatively or feeling emotionally drained. This suggests that while burnout is not universal, it remains a substantial pastoral challenge.

There is anecdotal evidence that the attrition rate for young priests is high. However, when we asked priests whether they are thinking about leaving the priesthood, we found that 81% of priests either strongly agree or agree that, "My morale is good," and only 3% reported that they are thinking of leaving.

Figure 4: Distribution of parish responsibilities



“

In the last four years our bishop has lost 10 priests.

“

Priest morale is low. An indication of this is that in the three years [the bishop has] been here, more priests have gone on leaves for personal and health reasons, some openly citing clinical depression, than ever before. Not a very good sign of his leadership or insight!

Mental Health

Our survey also included several indicators of priests' mental health. The overwhelming majority of priests (96%) said that they have access to mental health counseling if they want it. A minority of priests (11%) said that they are currently receiving treatment or therapy for a mental health condition.

We also asked priests about their relationships with other priests. Again, the overwhelming majority (92%) report that they "have a close relationship with at least one other priest." However, a substantial minority (33%) said that their "relationship with other priests tends to be superficial."

To assess psychological distress, we asked priests to complete the widely established Kessler K6 scale, with questions asking how often they felt nervous, restless, depressed, and the like. A total score of 13 or higher on this scale would indicate severe mental illness or severe psychological distress; only 2% of priests scored that high. Overall, priests' mental health seems to be good, and help is available to those who seek it.

While we cannot break down data by individual dioceses, there is strong reason to suspect significant variation from one diocese to another—or even from parish to parish—when it comes to the stressors priests face. These problems may be compounded by diocesan restructuring, bankruptcy proceedings, and similar situations.

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I am currently in an archdiocese that needs to close parishes and restructure [...] This reality of restructuring has a big impact on the lives and the mentality of priests.

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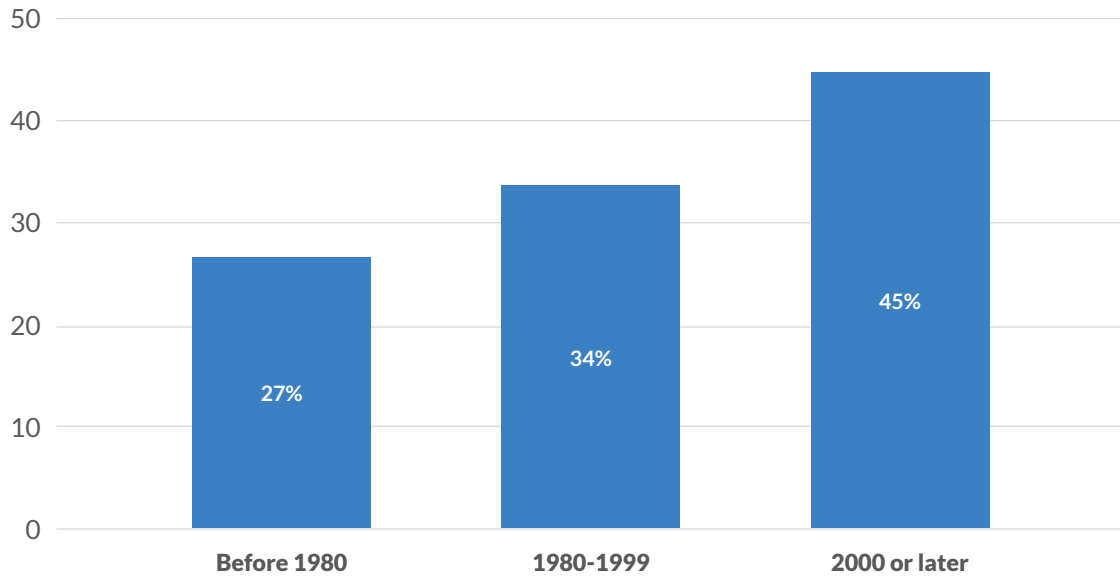
Loneliness is like a cancer that is killing the spirit I once had.

To measure priests' loneliness, we used the three-item UCLA Loneliness Scale.³ This scale consists of three questions ("How often do you feel that you lack companionship?" "How often do you feel left out?" and "How often do you feel isolated from others?") with scores running from 3 (least lonely) to 9 (most lonely) based on the response options of "hardly ever," "some of the time," and "often."

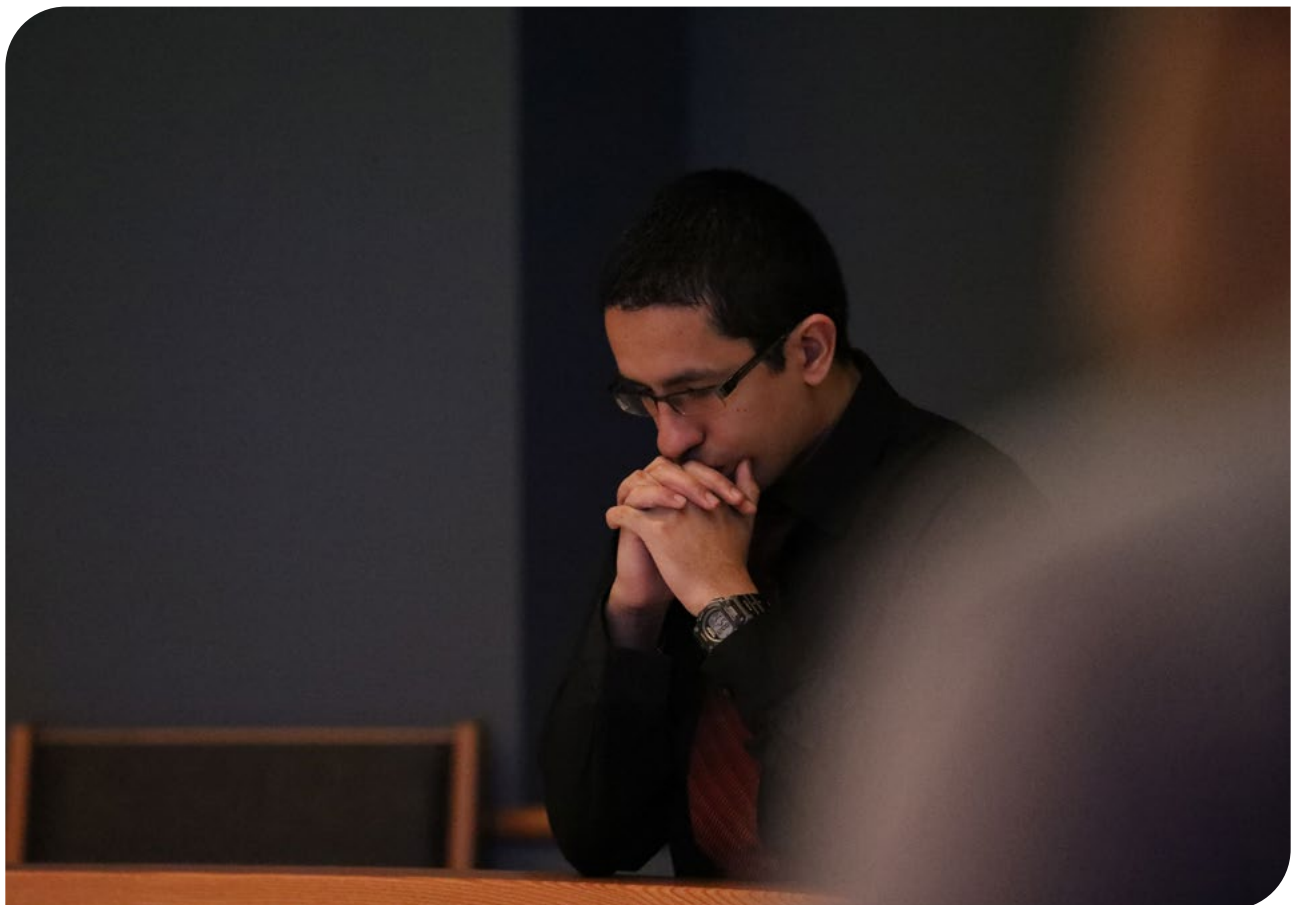
People who scored a 6 or over on this scale are identified as "lonely." In our cohort analysis, more recently ordained priests reported being lonely compared to older priests, with 40% of those ordained after 2000 scoring a 6 or above. This suggests that a significant minority of more recently ordained priests indicated either that they are lonely at least some of the time across all three measures, or indicated that they report feeling the way the statement describes "often" for at least one of them. However, priests who have been serving longer are much less likely to indicate that they are lonely.

³ See: <https://www.icmha.org/wp-content/uploads/2020/02/UCLA-Loneliness-Scale.pdf>

Figure 5: Loneliness by ordination cohort



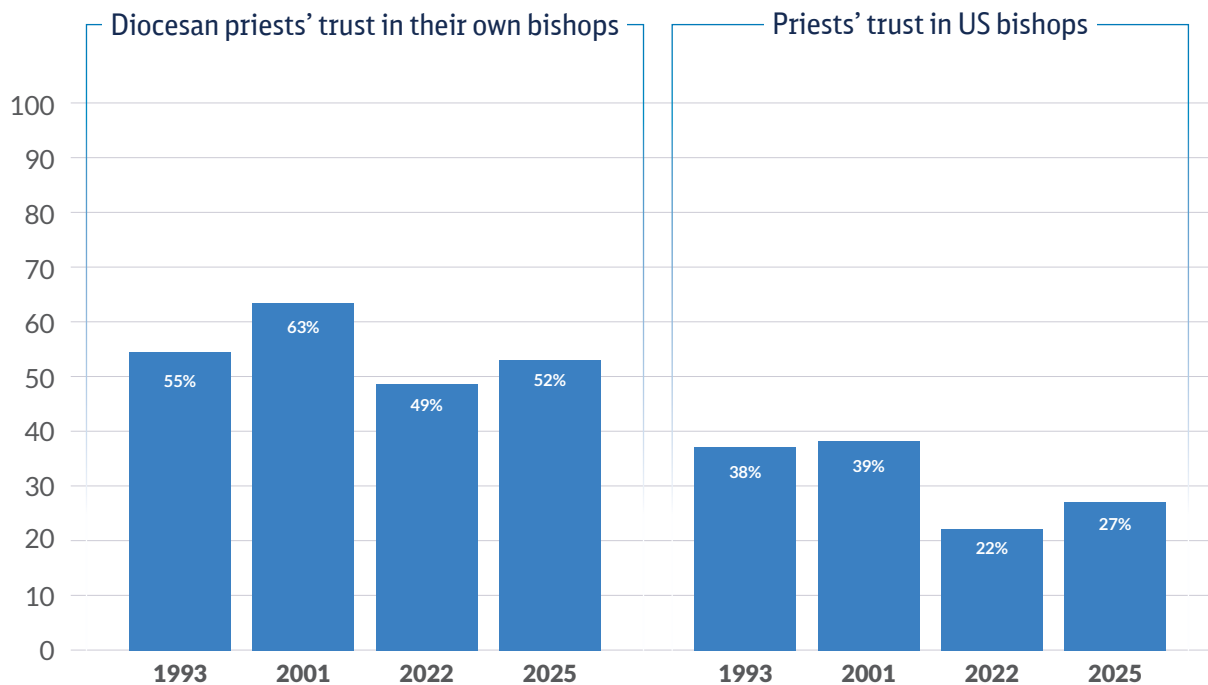
Loneliness measured by scoring 6+ in the UCLA 3-Item Loneliness Scale



Confidence in Leadership

In our 2022 survey, a main concern that arose was the priests' lack of confidence in their own bishop's leadership and the leadership of the US Bishops in general. Our results showed that levels of confidence were significantly lower now than in the 1990s or early 2000s. Three years later, there has been modest improvement on this measure, with 52% of diocesan priests reporting having confidence in their own bishops, and 27% of all priests reporting confidence in the US Bishops as a body (compared to 49% and 22%, respectively, in 2022). Of course, in the last three years, around 30 bishops have been appointed, so a certain number of the priests are responding about a different person than they were in 2022. As one priest said: "Since I took this survey the first time, I have a new bishop with whom I have a much better relationship."

Figure 6

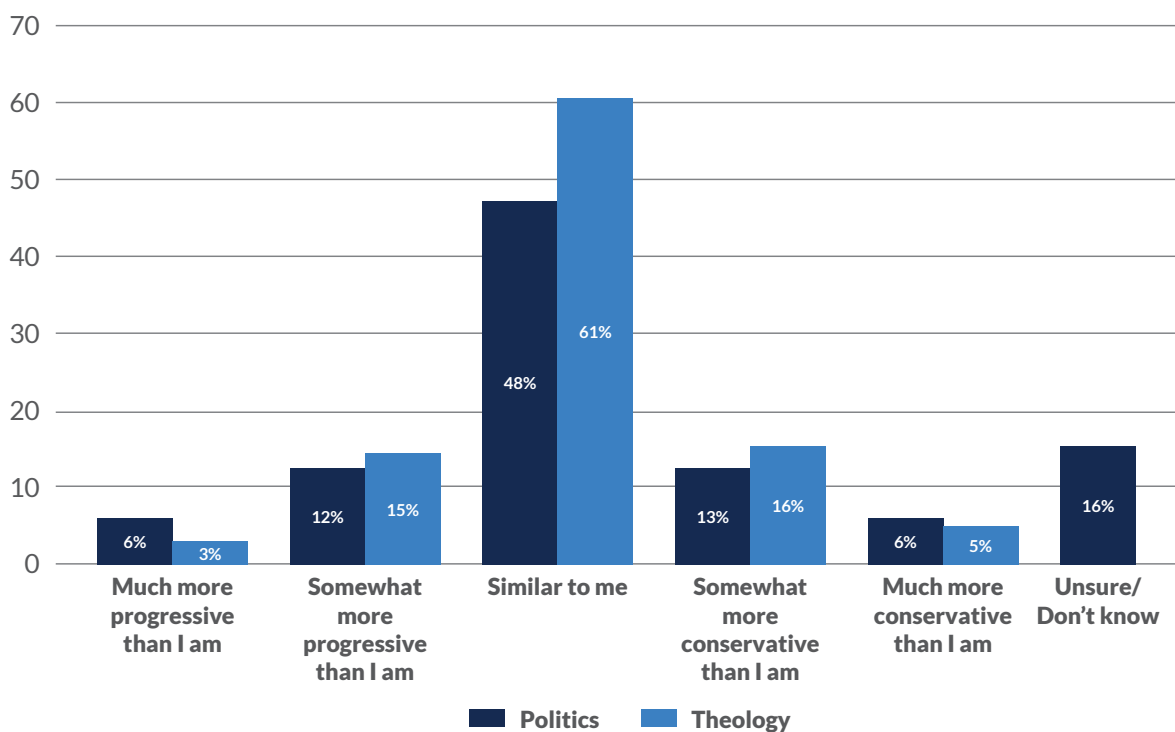


Relationships with Bishops and Superiors

In our previous study, we noted that a major factor in predicting whether a priest felt confident in his bishop was often aligned with whether the priest believed that he and the bishop shared the same theological and political perspective. Our data suggested that perceived theological and political alignment were the greatest predictors of confidence.

In the 2025 survey, we wanted to assess the distribution of the priests' perception of political and theological alignment with their bishop/major superior's theological alignment. Our results formed a bell curve (see Figure 7), demonstrating that there is no skew in priests' perceptions of their bishops being either too liberal or too conservative when it comes to theology or politics. Our results demonstrate that the modal priest sees his bishop as broadly aligned with his own views. More than half perceive theological concord; those who perceive a gap are evenly split between viewing their bishop as more conservative and as more liberal. Overall, there is no consistent perception among priests that bishops lean systematically more conservative or liberal relative to their own views.

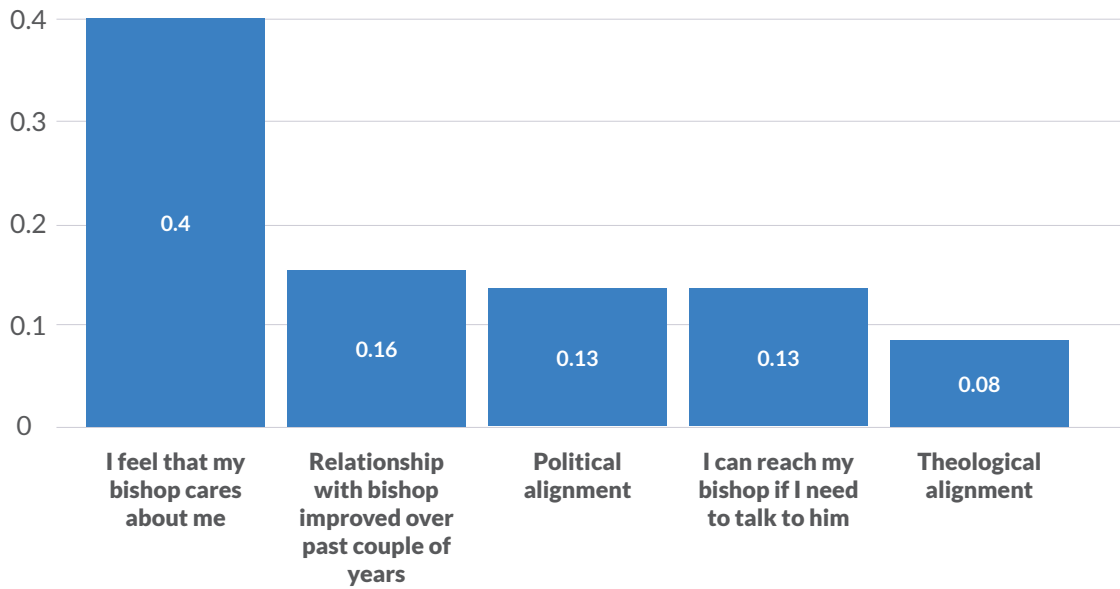
Figure 7: Priests' perceptions of the bishop's/major superior's theological and political alignment



This chart excludes the 16% of respondents who were "unsure/don't know" of political alignment of their bishop or religious superior.

Our new data show, in addition, that a far greater predictor of a priest's confidence in his bishop is whether the priest agrees with the statement, "I feel that my bishop cares about me" (Figure 8). 72% of diocesan priests who said that their bishops care about them express confidence in their bishop, whereas among priests who did not say that their bishop cares about them, only 10% express confidence in their bishop.

Figure 8: Predictors of confidence in bishops



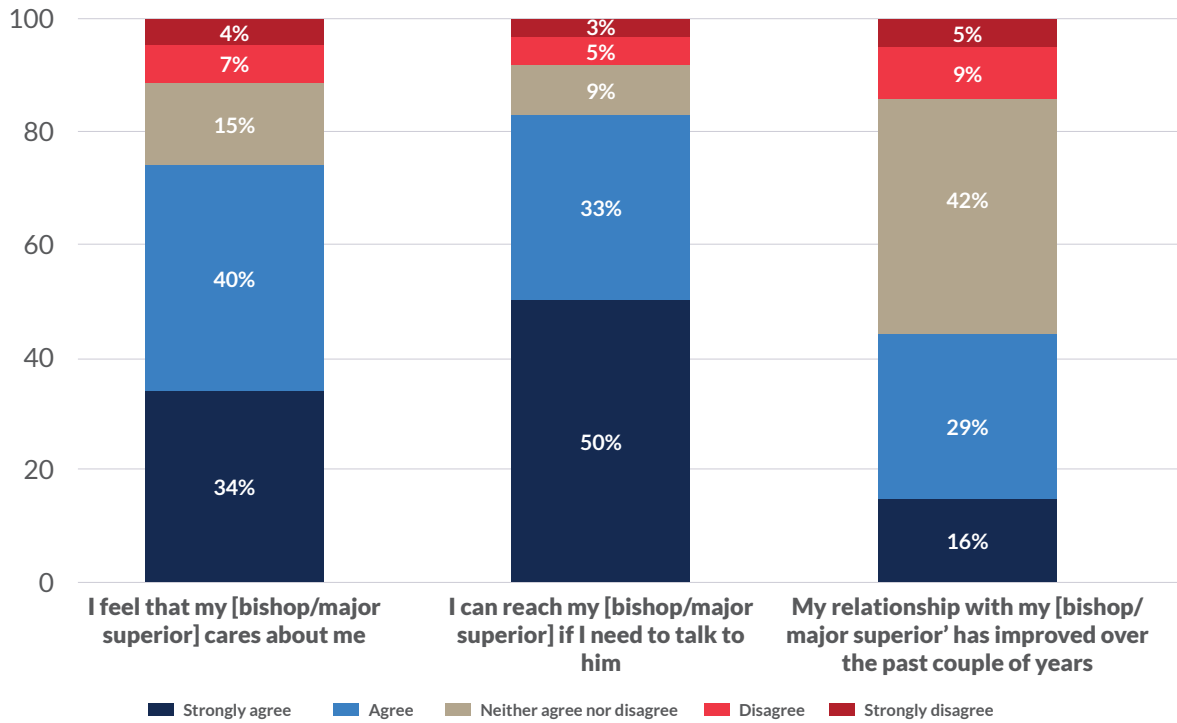
Graph shows standardized coefficients for degree of confidence expressed by diocesan priests in the decision-making and leadership of their diocesan bishop

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When you asked if my Bishop cares about priests, that's complicated. Intellectually he does, but he has no practical experience in a parish and neither do the people he surrounds himself with.



Figure 9: Relationship with bishop/major superior



Care alone is not enough to produce confidence. Although more than 70% of priests believed their bishop cares for them, only about half actually had confidence in him. This indicates that while care may be a near-necessary condition for confidence, it is not sufficient on its own—priests also appear to require evidence of other factors (e.g., competence, transparency, or alignment) in order to extend confidence.



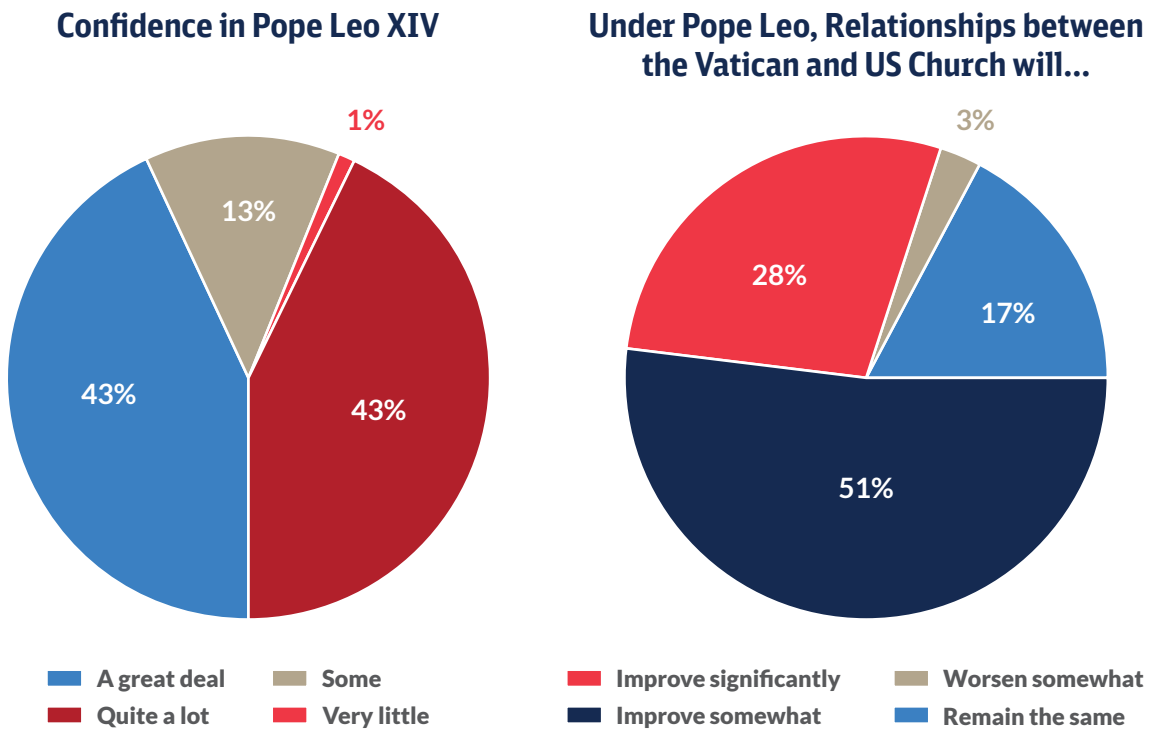
Views of Pope Leo

Pope Leo XIV is perhaps enjoying a “honeymoon” phase among the US presbyterate, with 86% of priests expressing “a great deal” or “quite a lot” of confidence in him, and 80% of priests expecting that the relationship between the Vatican and the US Church will improve “somewhat” or “significantly.” A recent Pew Research Center survey found that, overall, 84% of Catholics have a favorable view of Pope Leo.⁴



I look forward to seeing how the new Pope reaches out to the Church in the US and speaks to specific needs that he sees.

Figure 10: Favorable views of Pope Leo



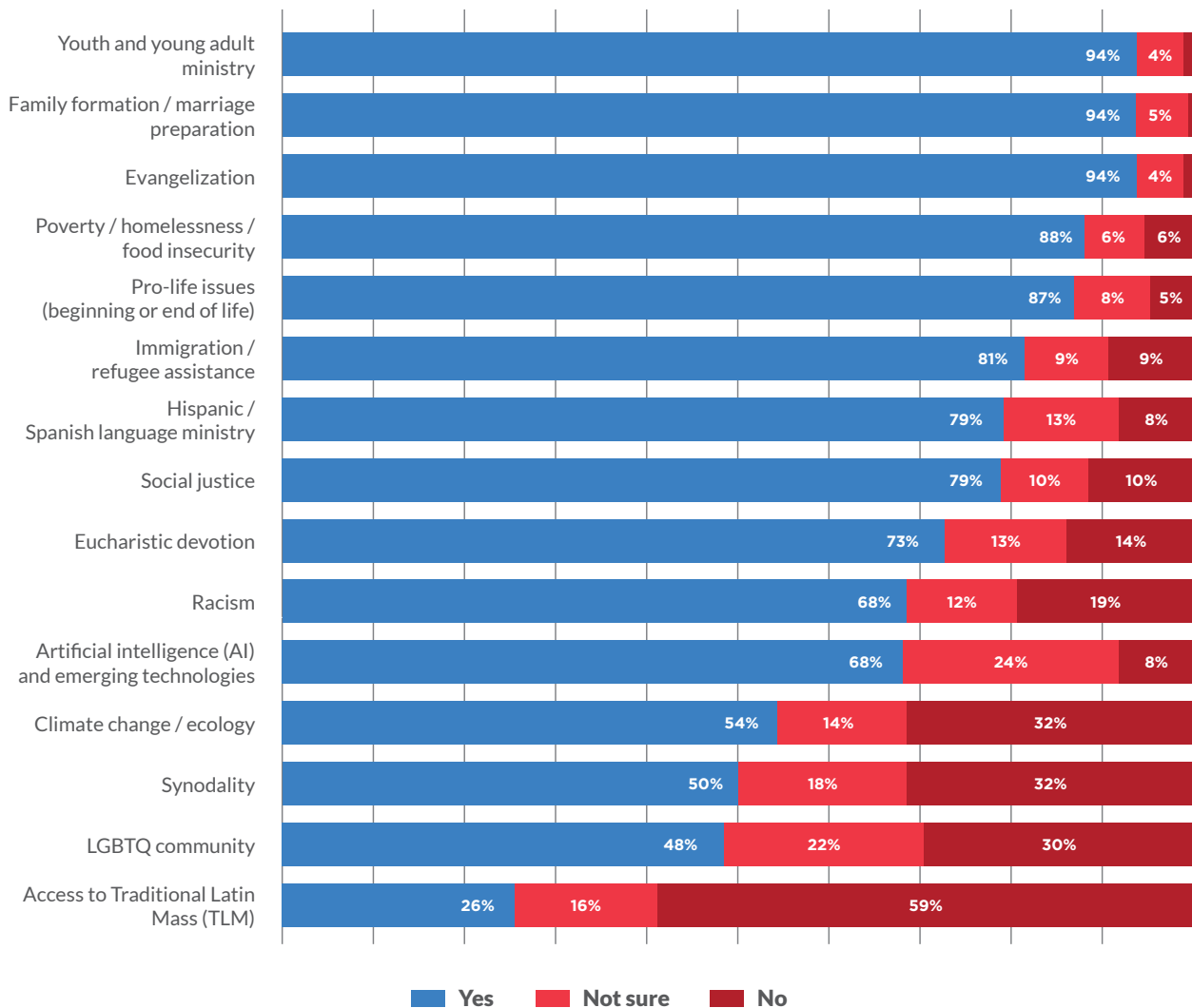
⁴ Gregory A. Smith. “More than 8 in 10 U.S. Catholics view Pope Leo favorably,” Pew Research Center, September 12, 2025, <https://www.pewresearch.org/short-reads/2025/09/12/more-than-8-in-10-u-s-catholics-view-pope-leo-favorably/>

Pastoral Priorities for the Church

To get a sense of what US priests see as important in the pastoral landscape, we asked them which among a list of popularly noted issues should be a priority for the American Church. They were able to choose multiple answers. We found that 94% of priests responded that Youth/Young adult ministry, Family Formation/Marriage Preparation, and Evangelization should be considered priorities by the Church in the US. Family Formation/Marriage Preparation was the issue that the fewest priests said should not be a priority (1%).

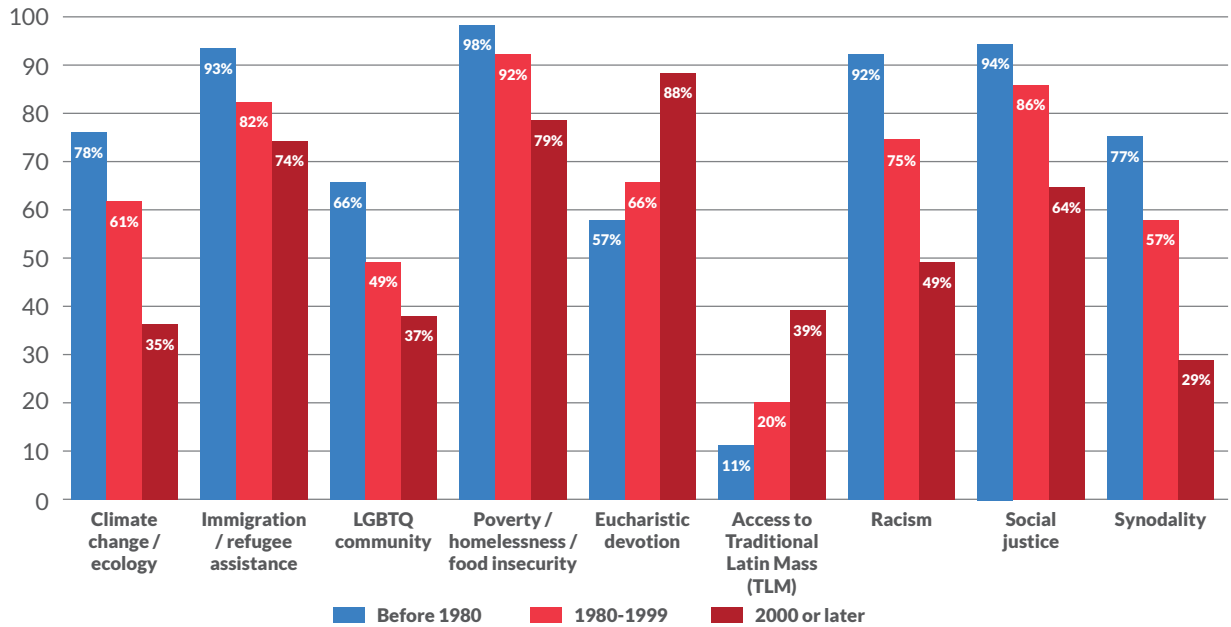
The only issue that a majority of priests (59%) said should not be a priority was access to the Traditional Latin Mass (TLM). The issue that the largest percentage of priests were unsure about including as a priority was artificial intelligence (AI) and emerging technologies (24%).

Figure 11: What should be priorities for the American Church?



The presbyterate appeared to be largely united when it comes to some of the priorities for the Church in the US, but for other issues, the priorities varied more significantly according to year of ordination. On issues such as climate change, immigration, LGBTQ issues, poverty, racism, social justice, and synodality, prioritization diminishes across ordination cohorts; it is the opposite in the case of Eucharistic devotion and access to the TLM.

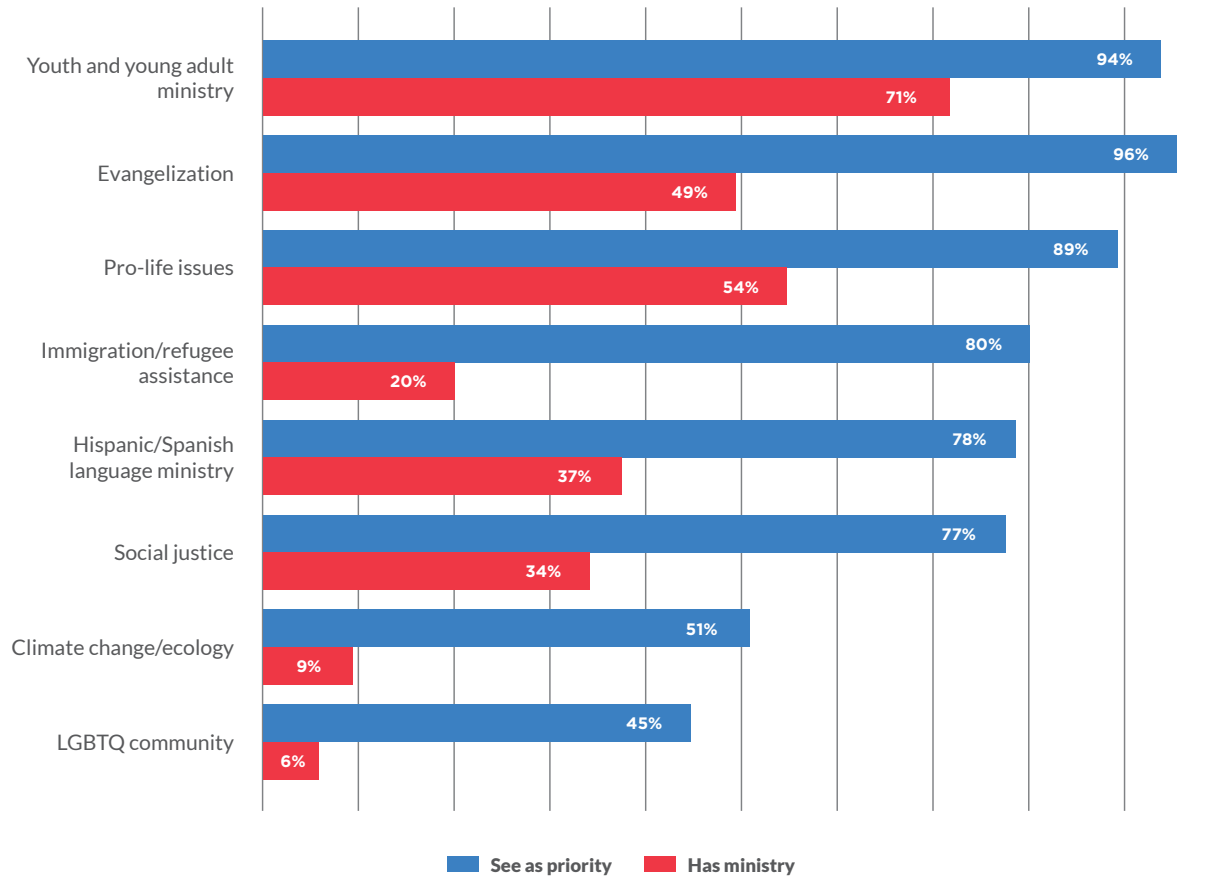
Figure 12: Variation in priorities by ordination cohort



In addition to what priests believed should be a priority for the US Church, we asked those priests who serve in a parish whether their parish had a dedicated ministry for these issues. We placed these two data points together, showing that the number of direct ministries at the parish level for a given priority is always lower than the priests’ perception that the issue should be a priority. For instance, 94% of all priests thought youth and young adult ministry should be a priority, but only 71% of those priests serving in parishes reported having dedicated youth/young adult ministries in their parishes (See Figure 13).

Possible explanations for this gap between stated priorities and active ministries include a lack of resources, diocesan ministries that address the priority (making local or parish ministries redundant), or simply a lack of interest among parishioners. It is also possible that some parishes may have concern about an issue but do not have any concrete action available to remedy the concern, e.g. climate change.

Figure 13: Stated priorities vs actual parish ministries for priests who minister to a parish



The Synod on Synodality

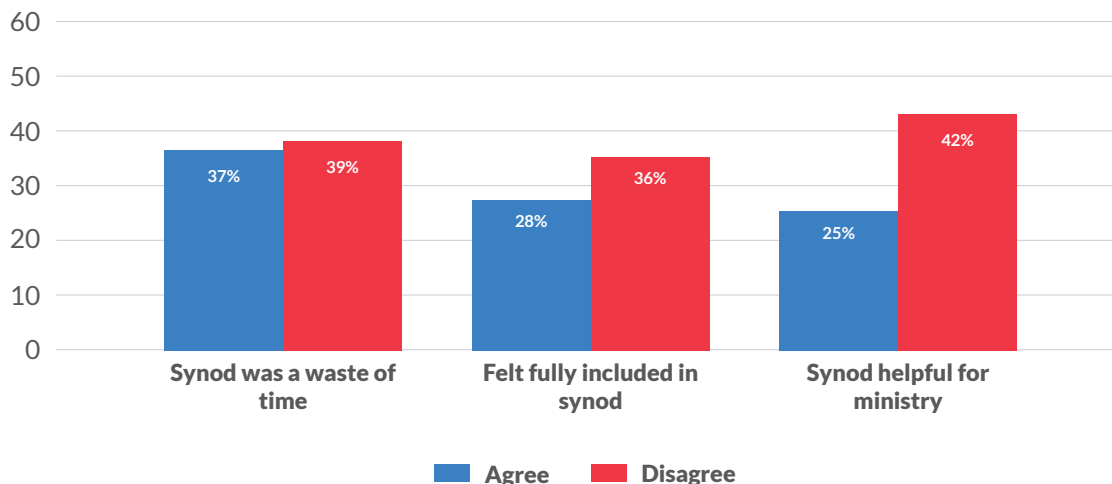
“For a Synodal Church: Communion, Participation, and Mission,” commonly referred to as the Synod on Synodality, was a three-year process of listening and dialogue initiated by the Vatican and held from 2021-2024. The diocesan phase of the synod was in 2021-2022. The Catholic Project organized listening sessions on campus for the synod, submitting a report to the Archdiocese of Washington. In the report, we noted that getting students, faculty, and staff interested in the process was a challenge.



I have always stressed lay leadership in concert with ordained leadership, working in concert for the mission of the parish.

In light of this experience, we wanted to see what priests throughout the country thought about the synodal process. We put the attitudes in stark terms, asking priests for the extent of their agreement with three statements: “The Synod on Synodality was a waste of time,” “I felt fully included in the synod process,” and “The synodal process was helpful for my ministry.” Figure 14 presents priests’ agreement or disagreement with the statements (“neither” is not pictured) and shows that priests were quite divided in their perceptions of the synod. Notably, 37% thought the synod was a waste of time, compared to 39% who disagreed; 28% felt fully included in the synod, compared to 36% who did not; and 25% found the synod helpful for their ministry, compared to 43% who did not.

Figure 14: Attitudes towards Synod



Of priests who have parish responsibilities, 66% reported that their parish participated in the synod. Among these parishes, 50% reported that they “actively sought the voices of people affected by Church crises (e.g. survivors of abuse, those who feel excluded by the Church).” However, only 35% said that the synod led to “helpful changes in our parish.

Then, using the final synod document from October 2024, we made a list of some of what could be considered the “component parts” of synodality at the parish level. Our data suggests that, while American priests were somewhat tepid toward the formal synod process, and saw it of marginal pastoral value, they were already quite committed to practices and forms of leadership which can reasonably be described as “synodal.” Table 1 presents responses from all priests with parish assignments to statements reflecting these components. American priests may not talk the synod talk, but they walk the synod walk.



The parish I serve is already steeped in lay involvement on all levels. Therefore, the ‘synodal process’ has been in place for some time.

Table 1: Synodality in practice

85%	My parish has a pastoral council or similar body that plays an important role in decision-making
75%	Before making significant decisions in my parish, I always involve parishioners in prayer and reflection
69%	My parish provides training or support to help lay people take an active role in the Church’s mission beyond the parish (e.g., evangelization, outreach, service)
65%	In the past year, I have changed a parish practice or decision based on lay input
64%	I intentionally seek out the voices of those who are less involved in parish life to understand their needs/concerns
47%	My parish has formal or structured ways to regularly gather input from parishioners about their needs and concerns (e.g., surveys, focus groups, listening sessions)



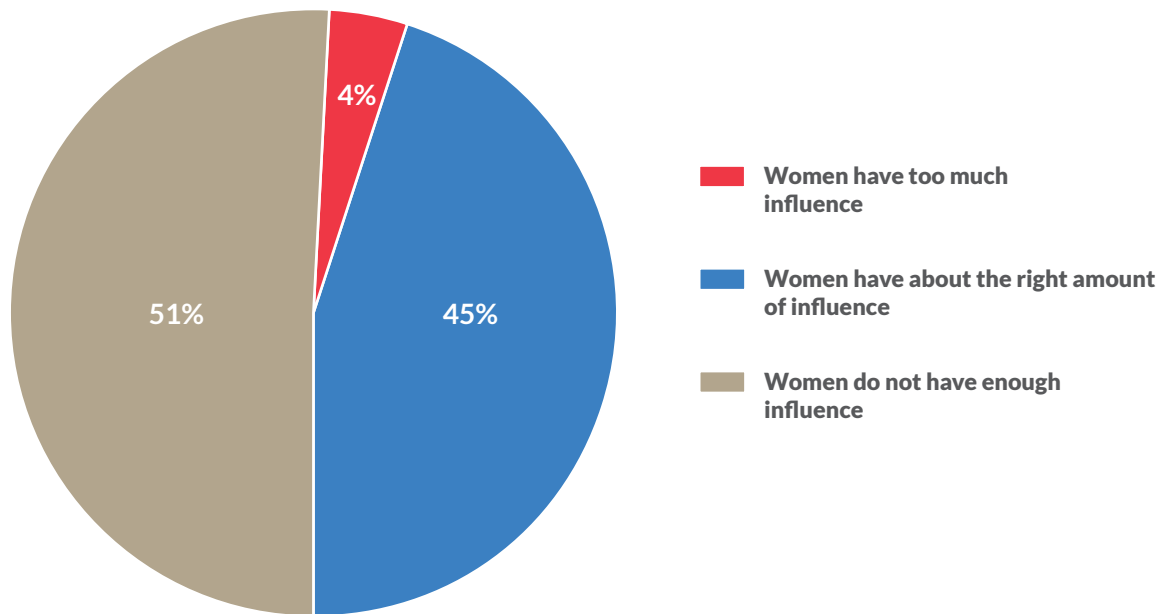
None of us can do the work we are called to do alone. Working together, cleric, religious, and lay is essential, and also not a new invention of the last few years.



Women in the Church

One part of the synodal process was including Catholic women’s voices in a more intentional and formal way. We asked priests whether they think that women have the right amount of influence in the Church, in their view. Our data showed that 51% of priests thought women do not have enough influence, 45% thought women have about the right amount of influence, and 4% thought women have too much influence. This question was replicated from a national study conducted by Pew Research Center, and our data from priests are almost identical to the distribution of the US Catholic population in response to this question.⁵

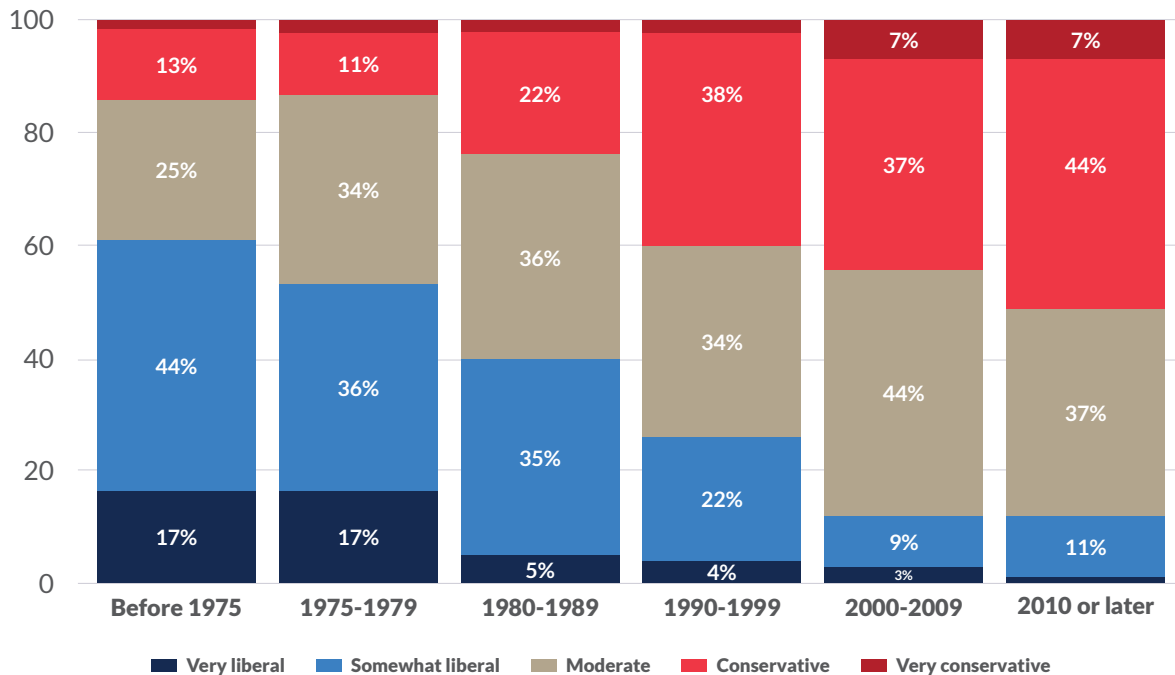
Figure 15: Women’s influence in the Church



⁵ Patricia Tevington and Gregory A. Smith. “Most U.S. Catholics Say They Want the Church To Be ‘More Inclusive,’” Pew Research Center report, April 30, 2025. <https://www.pewresearch.org/religion/2025/04/30/most-us-catholics-say-they-want-the-church-to-be-more-inclusive/>

Political Outlook

Figure 16: Politics by Cohort



When asked to describe their political and theological views, priests in our 2025 survey show a distribution that closely mirrors the pattern reported in 2022. Priests’ political views (Figure 17) showed a clear generational shift away from liberal self-identification, with moderates now making up a large share across most recent cohorts. Among those ordained before 1975, 61% identified as “very” or “somewhat” liberal and less than 15% as conservative; among those ordained since 2010, more than a third (37%) described themselves as politically moderate, while nearly half (51%) identified as “very” or “somewhat” conservative, and only about one in ten as liberal.

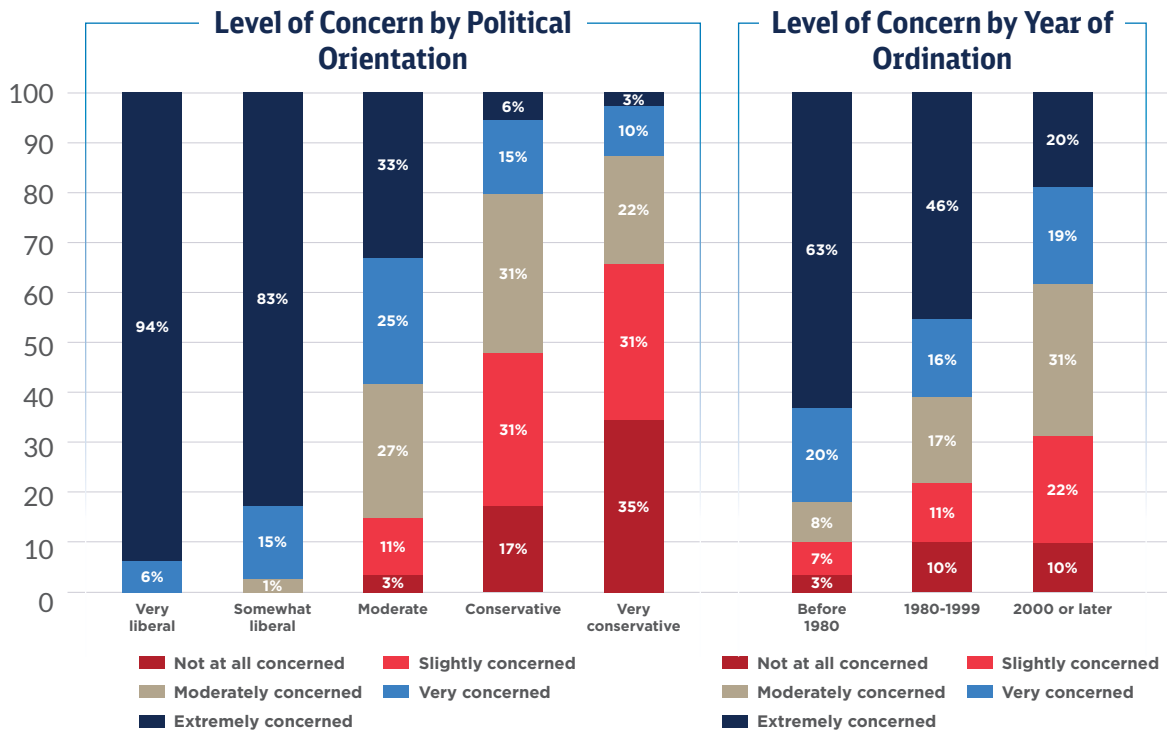


The Church and its priests and bishops are too influenced by politics of the culture. We are being formed by the culture rather than challenging the culture with the Gospel, even if it means persecution and being looked down upon.

Priests’ theological views (not shown) followed a similar pattern, though with an even sharper decline in progressivism and a stronger consolidation on the conservative side. For example, among priests ordained before 1975, more than 70% described themselves as theologically progressive, while in the 2010-or-later cohort only 8% did so. By contrast, over 70% of the youngest priests described themselves as either “conservative/orthodox” or “very conservative/orthodox,” leaving only about one in five in the “middle-of-the-road.” Thus, while the political views of priests retained a substantial moderate middle, theological views revealed a sharper polarization across generations.

Because political conservatism can mean many different things, and does not necessarily imply support for the party or administration in power, we asked priests: “To what extent are you concerned about the policies of the current political administration in the U.S.?” We categorized the answers to this question according to the priests’ self-identification as conservative or liberal. Instead of a bell curve, the results showed that even among those priests who identify as “very conservative,” 66% are at least somewhat concerned about the current administration’s policies, with 83% of self-described “conservative” priests at least somewhat concerned.

Figure 17: Concern about Current Political Administration



If attitudes toward the current administration were driven primarily by political loyalty, one would expect the attitudes of more liberal and more conservative priests to present as mirror images of one another. We see a different result. The nuanced responses indicate that there is concern among priests of all political leanings, and that these concerns appear to be driven by something other than mere partisan preference.

Continuing Formation

We also asked the priests which opportunities for additional formation they were interested in. We found that the appetite for continuing formation remains high. Major interests included spiritual formation (61 percent), convocations/retreats (55 percent), and priest-fellowship initiatives (48 percent). Only one priest in ten felt no current need for additional formation, underscoring the value of sustained investment in collegial, fraternal, and theological development. To the question, “What kind of ongoing formation opportunities are you interested in?” they could choose as many opportunities as they desired.



Over the past few years, I have come to see a real need for priests to have ongoing formation, and I have come to believe that this ongoing formation should be mandatory. Without it, we stagnate.

Table 2: Interests in Ongoing Formation

61%	Spiritual formation (spiritual direction training, deepening prayer life)
55%	Priest convocations / retreats
48%	Priest fellowship / fraternity groups
48%	Doctrinal and theological continuing education
36%	Leadership training (e.g., conflict management, team building)
34%	Mental health and well-being training (e.g., burnout prevention, pastoral care)
24%	Business and administrative training (e.g., finance, accounting, parish management)
21%	Intercultural ministry training (e.g., Hispanic ministry, ecumenical/interfaith training)
20%	Formal education (higher degree studies)
10%	Do not feel need for continuing formation at this time
8%	Other

Conclusion

In conclusion, while personal flourishing remained generally high for priests in the US, their trust and confidence in their bishops or major superiors was still low, though improving. Younger priests reported burnout and loneliness to a higher degree than older cohorts, and a higher percentage of them considered that they are being asked to do more than they ought to be. As the older generation of priests retires, it is to be expected that these younger priests will be asked to carry even more responsibilities in the years to come. It is not hard to see how burnout may continue to increase as fewer and fewer priests serve in active ministry.

Most American priests shared a broad, mission-oriented pastoral vision, but there is a gap between pastoral aspirations and institutional realization. While they believed that the Church should prioritize youth and young adult ministry, for example, of those priests who serve a parish only 71% actually had youth and youth adult ministry at their parish.

A key part of Pope Francis's pontificate, synodality, received a tepid response from priests in the US, but at the same time, they appeared to be decidedly synodal in practice. While not responding enthusiastically to the global synod process of 2021-2024, they reported high levels of engagement with the laity when it comes to parish decision-making and other "component parts" of synodality.

US priests tended to be both "conservative" and "pastorally expansive." The younger a priest was, the more likely he was to self-identify politically as conservative or very conservative, but the data reporting concern regarding the current political administration suggested a more nuanced picture.

Finally, priests in the US were interested in growing and learning more about the faith they profess, with 61% saying that they would like more spiritual formation and 55% asking for convocations or retreats. American priests recognize that they cannot be stagnant in their spiritual lives. This could be a good reminder to all Catholics, that their priests, too, are on a journey, and they continue to need the laity's prayers, support, and friendship.

Our hope is that this report contributes to an increased understanding of our priests and their needs, and, in turn, encourages Church leaders to seek to meet those needs creatively.





Appendix: Methodology

Wave 2 of the National Study of Catholic Priests (2025) was conducted by Gallup for The Catholic University of America. It surveyed U.S. Catholic priests between May 12 - June 30, 2025. The sampling frame consisted of 3,063 priests who had completed the 2022 Catholic University survey and provided an email address, representing 87% of the 2022 sample. A pilot survey of 250 priests was conducted in May 2025 to refine the questionnaire. All respondents received a \$10 incentive. Email invitations and reminders were sent in English, and web-based data collection yielded 1,203 completed surveys. After excluding ineligible or incomplete cases, the final analytic sample comprised 1,164 priests, with a response rate of 38%.

Survey weights were applied to adjust for selection probability, nonresponse, and eligibility across strata defined by diocese size and census region. Normalized weights ranged from .66 to 2.29 (mean = 1.0), ensuring representativeness of the U.S. priest population as listed in the Official Catholic Directory. The estimated margin of error for the weighted sample is ± 3 percentage points at the 95% confidence level. Gallup ensured respondent privacy by removing identifying information from the dataset and suppressing diocese/order data for groups of 50 or fewer members to reduce re-identification risk.

Table 3: Descriptive Statistics

	Wave 1 Percentage	Wave 2 Percentage		Wave 1 Percentage	Wave 2 Percentage
Diocesan priest	66%	63%	Diocese size		
Religious priest	34%	37%	Small (100 or fewer)	23%	25%
Age at Wave 1			Medium (101-200)	27%	28%
Under age 45	22%	23%	Large (201-500)	28%	28%
Age 45 to 64	39%	38%	Very large (501+)	21%	19%
Age 65 to 74	23%	24%	Theological orientation		
Age 75 or older	17%	15%	Very progressive	7%	8%
Year ordained			Somewhat progressive	21%	23%
Before 1980	25%	24%	Middle-of-the-road	31%	28%
1980-1999	34%	33%	Conservative/orthodox	35%	35%
2000 or later	41%	42%	Very conservative/orthodox	6%	6%
Race/ethnicity			Political orientation		
White	76%	83%	Very liberal	5%	7%
Hispanic	10%	8%	Somewhat liberal	19%	23%
Asian	8%	6%	Moderate	37%	36%
Black or African American	5%	3%	Conservative	33%	30%
American Indian or Alaska Native	1%	1%	Very conservative	5%	4%
Native Hawaiian or Pacific Islander	1%	1%	Parishes served		
Foreign-born	24%	17%	None		20%
Census region			One parish		44%
Northeast	29%	28%	Two parishes		20%
Midwest	29%	29%	Three or more parishes		16%
South	25%	25%	Parish SES		
West	18%	18%	Low-income		13%
			Mixed-income or middle income		75%
			High-income		12%

Note: Survey-weighted statistics presented. Wave 1 N=3,516; Wave 2 N=1,164





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