

## Roman Catholicism and Evangelicals: doctrinal and moral/political views

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This is a report from various referenced formal studies, mainly spanning 1992 to 2010, which mainly testify to the overall fruit of Roman Catholic and Evangelical faith\_ during this time, as manifest in differences in moral and doctrinal views and commitment.

Note: This comparison was issued in response to many of the former group asserting the supremacy of their church. The response to the import of these stats by such is often to attack the integrity of these sources (and any and all that impugn Roman Catholicism), though these stats manifest an overall consistency from many established sources, even including some that were commissioned by Roman Catholic orgs and or are invoked by Catholic publications as well as evangelical in sounding an alarm, as they testify to overall declension in both. In the case of stats on Catholic understanding the "Eucharist" where I found a marked deviation, I provided other surveys which attest to those variations.

I collect stats on lots of things related to faith in America, as seen in the extensive Revealing Statistics page [here](#). For a chart of state by state comparisons on many aspects see [here](#), and [here](#) as regards politico-religio correlations.

The up arrow ^ refers to the last referenced source above. Notes on classification and on unity are further [below](#).

- **73%** (highest) of **Pentecostal/Foursquare** believers strongly affirm that **Christ** was **sinless** on earth, with **Catholics, Lutherans** and **Methodists** being tied at **33%**, and the lowest being among **Episcopalians** with just **28%** <http://www.barna.org/barna-update/article/5-barna-update/53>
- **94.4%** of **Evangelical Protestants** and **84.9%** of **Catholics** believe that **Jesus is the son of God**. **42.1%** of the former and **46.1%** of the latter say they pray once a day or more. <http://www.baylor.edu/content/services/document.php/33304.pdf>
- **47.8%** of the **Evangelicals** and **11.8%** of **Catholics** affirm the **Bible is Literally** true. **6.5%** of the former and **19.8%** of the latter see it as an ancient book of history and legends. ^
- **42.1%** of **Evangelical Protestants** and **7.1%** of **Catholics** Read **Scripture** weekly or more. ^
- **64%** of those in **Assemblies of God** churches (versus only **9%** of **Catholics**) strongly **DISAGREE** that if a person is generally good, or does enough good things for others they will earn a place in **Heaven** [salvation on the basis of merit]. ^
- **56%** of **Assemblies of God** (versus **17%** **Catholics**) Christians strongly **DISAGREE** that **Satan** is just a symbol of evil [rather than a real being]. ^
- **Catholics** and **Mainline Protestants** tend more towards belief in a more **Distant God**. *Baylor Institute for Studies of Religion - American Piety in the 21 Century - September 2006* <http://www.baylor.edu/content/services/document.php/33304.pdf>
- **Evangelical Protestants** and **Black Protestants** tend towards belief in a more **Authoritarian God**. ^
- **Thirty percent** of **Protestants** listed **God** as their **most important connection** (relationship) versus **9%** of **Catholics**. *Barna, 2008* <http://www.barna.org/barna-update/article/13-culture/44-americans-identify-their-most-important-relationships>
- **Political conservatives** were almost three times as likely as **political liberals** to identify **God** as their most important relationship (**33% vs. 12%**, respectively). ^
- Among **7,441 Protestant** pastors. Asked if they believed that the Bible is the **inspired, inerrant Word of God**: **87%** of **Methodists** said no. **95%** of **Episcopalians** said no. **82%** of **Presbyterians** said NO. **67%** of **American**
- **15 percent** of the clergy polled listed themselves as "**gay** or on the **homosexual** side." Among younger priests **23 percent** did SO. *Los Angeles Times (extensive) nationwide survey (2002)*. <http://www.bishop-accountability.org/resources/resource-files/reports/LAT-Priest-Survey.pdf>
- **44 percent** of the priests said "definitely" a **homosexual subculture**'--defined as a `definite group of persons that has its own friendships, social gatherings and vocabulary'--exists in their diocese or religious order. ^
- After examining the official web sites of **244 Catholic** universities and colleges in America, the TFP Student Action found that **107** – or **43%** have pro-homosexual clubs. *TFP Student Action Dec. 6, 2011; studentaction.org/get-involved/online-petitions/pro-homosexual-clubs-at-107-catholic-colleges/print.html*
- **39 percent** of **Roman Catholics** and **79 percent** of born-again, **evangelical** or **fundamentalist** American Christians affirm that **homosexual** behavior is sinful. *LifeWay (SBC) Research study, released Wednesday, 2008* [LifeWay Research study. http://www.christianpost.com/article/20080606/survey-americans-divided-on-homosexuality-as-sin.htm](http://www.christianpost.com/article/20080606/survey-americans-divided-on-homosexuality-as-sin.htm)
- **79 percent** of **American Jews**, **58 percent** of **Catholics** and **56 percent** of mainline **Protestants** favor acceptance of **homosexuality**, versus **39 percent** of members of historically black churches, **27 percent** of **Muslims** and **26 percent** of the **evangelical Protestants**. U.S. *U.S. Religious landscape survey; Copyright © 2008 The Pew Forum on Religion & Public Life. http://religions.pewforum.org/comparisons#*
- **56%** of **Catholics** overall (and **46%** of the general public) believe that **sexual relations** between two adults of the **same gender** is not a **sin**, while **39%** of **Catholics** say **homosexual behavior** is morally wrong, (versus **76%** of **white evangelicals** and **66%** of **black Protestants**, and **40%** of **Mainline Protestants**). **41%** of **Catholics** do not consider homosexual behavior to be a moral issue. (*Pew Research Center, Religion & Politics Survey, 2009; PRRI/RNS Religion News Survey, October 2010; http://publicreligion.org/site/wp-content/uploads/2011/06/Catholics-and-LGBT-Issues-Survey-Report.pdf*)
- **69%** of **Catholics** disagree that **homosexual orientation** can be changed, versus **23%** who believe that they can change. ^
- A **2010** survey of more than **3,000** adults found that **41%** of **White American Catholics**, **45%** of **Latino Catholics** (versus **16 percent** of **White evangelical Christians**, and **23%** of **Black Protestants**) supported the rights of same-sex couples to **marry**, and **36%** (**22%** of **Latino Catholics**) supported **civil unions** (versus **24%** of **White evangelicals**, and **25%** of **Black Protestants**). Among the general public the

Baptists said no. <http://www.barna.org/barna-update/article/5-barna-update/54>

- **Bible Reading:** the highest was 75%, by those going to a **Pentecostal/Foursquare** church who reported they had read the Bible during the past week (besides at church), while the lowest was among Catholics at 23% ^
- **Volunteer church work** (during past 7 days): **Assemblies of God** were highest at 30%, with the lowest going to Catholics at 12%. ^
- **Donating Money** (during the last month): **Church of Christ** churches were the highest at 29%, with Catholics being the lowest at 12% ^
- American evangelicals gave four times as much money, per person, to churches as did all other church donors in 2001. 88 percent of evangelicals and 73 percent of all Protestants donated to churches. John Ronsvalle and Sylvia Ronsvalle, *The State of Church Giving through 2004: Will We Will?* 16th ed. (Champaign, Ill.: Empty Tomb, 2006), 12. <http://www.generousgiving.org/stats#>
- By denomination, 61% of the those associated with an **Assemblies of God** church said they had shared their faith at least once during the past year, as did 61% of those who attend a **Pentecostal/Foursquare** church, and ending 14% among **Episcopalians** and just 10% among Roman Catholics. <http://www.barna.org/barna-update/article/5-barna-update/54>
- 25% of **Evangelical** Christians and 20% of other Protestants and 7% of Catholics said they read the Bible on a daily basis. 44% of Catholics said they rarely or never read the Bible, along with only 7% of **Evangelical** Christians and 13% of other Protestants. [http://www.rasmussenreports.com/public\\_content/lifestyle/general\\_lifestyle/december\\_2008/catholics\\_protestants\\_practice\\_faith\\_in\\_different\\_ways](http://www.rasmussenreports.com/public_content/lifestyle/general_lifestyle/december_2008/catholics_protestants_practice_faith_in_different_ways)
- 91% of **Evangelical** Christians and 63% of other Protestants and 25% of Catholics consider themselves to be born again; ^
- 44% of **Evangelical** Christians reflect at least daily on the meaning of Scripture in their lives. 36% of other Protestants and 22% of Catholics do the same; ^
- 52% of **Evangelical** Christians have had a meaningful discussion about their faith with a non-Christian during the past month. 28% of other Protestants and 18% of Catholics also have held such a discussion. ^
- 68% of **Evangelical** Christians attend a regular Bible Study or participate in some other small-group activity. 47% of other Protestants take part in small groups related to their faith, along with 24% of Catholics. ^
- 39 percent of Catholics affirmed not attending church is a sin, versus 23 percent of Protestants. Ellison Research, March 11, 2008 <http://ellisonresearch.com/releases/20080311.htm> <http://www.christianpost.com/article/20080312/study-behaviors-americans-consider-sinful.htm>
- **Weekly Church attendance:** Evangelicals showed the highest participation of approx 60 percent (30% more than once a week). Catholics were at 45 percent (9% more than once a week), and Jews 15 percent. Gallup poll. between 2002 and 2005. <http://www.christianpost.com/article/20060418/weekly-attendance-highest-among-Evangelical-churches.htm>
- 69% of those associated with **Assembly of God** churches, and 66% of other

rates were 37 and 27 percent. (PRRI, Pre-election American Values Survey, 9/2010; <http://publicreligion.org/site/wp-content/uploads/2011/06/Catholics-and-LGBT-Issues-Survey-Report.pdf>.)

- 19% of **White Catholics**, 30% of **Latino Catholics**, 58% of **White evangelicals**, 52% of **Black Protestants** and 29% of **White Mainline Protestants** oppose any legal recognition of **homosexual marriage**. ^
- 60% of Catholics overall, and 53% of the general public favor allowing **homosexual** couples to adopt children. ^
- 73% of Catholics favor laws that would protect gay and lesbian people against discrimination in the workplace, and 63% favor allowing **homosexuals** to serve openly in the military. For the general public the figures are 68% and 58% respectively. ^
- 49% of Catholics and 45% of the general public agree that **homosexuals** should be eligible for ordination with no special requirements. ^
- Among Catholics who attend services regularly (weekly or more), 31% say there should be no legal recognition for **homosexual relationships** (marriage or civil unions), with 26% favoring allowing gay and lesbian people to marry, versus 43% of Catholics who attend once or twice a month, and 59% of Catholics who attend a few times a year or less favoring allowance of **homosexual marriage**. ^
- 27% of Catholics who attend church services regularly say their clergy speak about the issue of **homosexuality**, with 63% of this group saying the messages they hear are negative. ^
- 48% of **white evangelical** Protestants oppose letting **homosexuals** serve openly in the military, with 34% supporting this proposal, versus 63% of Catholics (66% of white) supporting and 23% opposing. Pew forum, November 29, 2010 [http://pewforum.org/uploadedFiles/Topics/Issues/Gay\\_Marriage\\_and\\_Homosexuality/gays%20in%20military%20full%20report.pdf](http://pewforum.org/uploadedFiles/Topics/Issues/Gay_Marriage_and_Homosexuality/gays%20in%20military%20full%20report.pdf)
- **White evangelicals** are most satisfied with their church's handling of **homosexuality**, with 75 percent giving it an 'A' or a 'B.' Catholics are the most critical, with nearly a third — twice as many as any other group — giving their church a 'D' or 'F.' Oct. 2010 Poll sponsored by the Public Religion Research Institute and the Religion News Service. <http://thepulpit.freedomblogging.com/2010/10/22/survey-links-gay-bullying-to-religion/7682/>
- 31% of Catholics called **celibacy** a major factor leading to sexual abuse, while another 28% called it a minor factor. 35% said **celibacy** did not play a part in the abuse. [http://www.cbsnews.com/htdocs/pdf/poll\\_catholics\\_050410\\_2pm.pdf](http://www.cbsnews.com/htdocs/pdf/poll_catholics_050410_2pm.pdf)
- 30%, meanwhile, said **homosexuality** played a major role. An additional 23% said it played a minor role. 37% said it was not a factor. ^
- The percentage of percentage of adults Protestants who have been married and divorced is 34% versus 28% for Catholics, (the survey not determining if the divorce occurred before or after conversions) while Evangelicals were at 26%. Atheists or agnostic were at 30% (only 65% were ever married, vs. 84% for born-again Christians) while those aligned with a non-Christian faith were at 38%. The largest disparity (17%) relative to divorce was between high and low income levels (22% to 39%). <http://www.barna.org/family-kids-articles/42-new-marriage-and-divorce-statistics-released>
- 31% of Catholics made less than \$30,000 per year (2008), while 19% made \$100,000 or

- Pentecostal churches and 61% of those in non-denominational Protestant churches were the most likely to have attended in the past week. Catholics registered at 48%, while at 30%, those going to an Episcopal church were least likely to attend a church service in the past week. <http://www.barna.org/barna-update/article/5-barna-update/54>
- Catholics' responses to the questions that make up the 2004 Gallup Index of Leading Religious Indicators add up to a score of 609, while Protestants score 690 -- a fairly substantial gap. Catholics lag noticeably behind Protestants on all but two of the survey items that make up the Index: belief in God and church membership. <http://www.gallup.com/poll/14725/protestants-vs-catholics-whos-got-religion.aspx>
  - Among those who converted to a Christian denomination, 42% of those to Roman Catholicism, 43% of Episcopalian converts, 44% of those to Lutheranism, 48% of those to Methodism, 50% of those to the Presbyterian church, 60% of Baptist converts, 60% of Non-denominational converts, and 73% of converts to Pentecostal churches reported they attend services weekly. <http://pewforum.org/docs/?DocID=482>
  - In 2011, 49% of Catholics were likely to attend church services, down from 59% in 1991, while 29% were unchurched, up from 20% in 1991, and were 10 points less likely to volunteer at their church (down to only 9%). <http://www.barna.org/faith-spirituality/514-barna-study-of-religious-change-since-1991-shows-significant-changes-by-faith-group>
  - See [HERE](#) for older [2002] church attendance (based on adults who attended a church service in the past week) by Denomination.
  - 49% of evangelical adults fit the charismatic definition, with 7% of Southern Baptist churches and 6% of mainline churches being charismatic, according to their Senior Pastors, 9% of whom are female (same as non-charismatic). 36% of all U.S. Catholics, and 22% of all charismatics in the U.S. identify as Catholic. *Barna research, 2008* <http://www.barna.org/congregations-articles/52-is-american-christianity-turning-charismatic>
  - 51% of all born again Christians are charismatic, with 46% of all adults who attend a Protestant church identifying with that. 16% of the country's white Protestant congregations are Pentecostal, compared to 65% of the Protestant churches dominated by African-Americans. (*Barna research, 2008*)
  - The highest percentage of those who strongly agree they have a personal responsibility to share their faith was found among believers in Pentecostal/Foursquare churches (73%) <http://www.barna.org/barna-update/article/5-barna-update/53>
  - 81% of Pentecostal/Foursquare believers strongly agree that the Bible is totally accurate in all that it teaches, followed by 77% of Assemblies of God believers, and ending with 26% of Catholics and 22% of Episcopalians. ^
  - The percentage of Catholics who believed the Bible is totally accurate in all of the principles it teaches declined from 34% in 1991 to 26% in 2011 <http://www.barna.org/faith-spirituality/514-barna-study-of-religious-change-since-1991-shows-significant-changes-by-faith-group>
- more (National average: 31% and 18% respectively). The figures for Evangelical Protestants were 34% and 13% respectively. Hindus and Jews had the highest income levels. <http://pewforum.org/Income-Distribution-Within-US-Religious-Groups.aspx>
- Evangelical Churches (17%), had the lowest percentage of souls aged 18-29, versus Unaffiliated (31%), Muslims (29%), Historically Black Churches (24%), Mormons (24%) and Other Faiths (24%). Mainline Churches had the greater percentage (23%) of souls 65 and older. *U.S. Religious landscape survey; Copyright © 2008 The Pew Forum on Religion & Public Life.* <http://religions.pewforum.org/comparisons#>
  - A Catholic study in the year 2000 reported that of the 17 religious bodies in America with 1 million or more adherents in 2000, only six showed an increase in numbers while 10 showed a decline in numbers. *Glenmary Research Centers.* [3.5http://www.glenmary.org/grc/RCMS\\_2000/Catholic\\_findings.htm](http://www.glenmary.org/grc/RCMS_2000/Catholic_findings.htm)
  - Among the gainers, four religious bodies showed double-digit increases-- between 16 percent for Catholics and 19 percent for Latter-Day Saints (Mormons). The Southern Baptist Convention grew at nearly 5 percent. ^
  - Except for Catholics (which grew by immigration), all those bodies gaining members between 1990 and 2000 generally are considered "Conservative Protestants," while most of those showing a decrease in number of adherents generally are considered "Moderate" or "Liberal" Protestants. ^
  - In every state, the percent Catholic growth from 1990 to 2000 was very substantially greater than the general population growth [including a 45 percent increase in Arkansas and 111 percent increase in Nevada.] ^
  - The Catholic population of the United States had fallen by nearly 400,000 in 2007, and suffered a slight membership loss in 2009 but increased 1.49 percent in 2010. [U.S. population growth rate in 2008 was 0.9 percent, and 0.57 percent in 2011.]. From 2007 to 2008 Roman Catholics grew from 17.33 percent of the global population to 17.4 percent in 2008. <http://www.catholicculture.org/news/headlines/index.cfm?storyid=5753> <http://www.nccusa.org/news/100204yearbook2010.html>; <http://www.nccusa.org/news/110210yearbook2011.html>
  - 2002 Statistics compiled by the U.S. bishops' Secretariat for Hispanic Affairs reported that 71 percent of the U.S. Catholic population growth since 1960 was due to Hispanics. The statistics are taken from U.S. Census reports and recent surveys of Hispanics. [http://findarticles.com/p/articles/mi\\_m1141/is\\_15\\_36/ai\\_59607715/pg\\_3/](http://findarticles.com/p/articles/mi_m1141/is_15_36/ai_59607715/pg_3/)
  - In 2008, 25.1% of respondents self-identified themselves as Catholic (versus 26.2 in 1990), with 50.9 belonging to Other Christian groups (from 60% in 1990). [http://www.americanreligionsurvey.org/reports/ARIS\\_Report\\_2008.pdf](http://www.americanreligionsurvey.org/reports/ARIS_Report_2008.pdf)
  - According to the American Bishops' count (as reported in WP) in their Official Catholic Directory 2010, which primarily rests on the parish assessment tax which pastors evaluate yearly according to the number of registered members and contributors, Catholics in the United States represented 22% of the US population.
  - 2010 reports show the Church of God (Cleveland, Tenn.) - ranked 24<sup>th</sup> largest - increased 1.76 percent, and the Assemblies of God (9<sup>th</sup>) grew 1.27 percent. The "Latter-day

- The typical Catholic person was 38% less likely than the average American to read the Bible; 67% less likely to attend a Sunday school class; 20% less likely to share their faith in Christ with someone who had different beliefs, donated about 17% less money to churches, and were 36% less likely to have an "active faith," defined as reading the Bible, praying and attending a church service during the prior week. Catholics were also significantly less likely to believe that the Bible is totally accurate in all of the principles it teaches. 44% of Catholics claimed to be "absolutely committed" to their faith, compared to 54% of the entire adult population. However, Catholics were 16% more likely to attend a church service and 8% more likely to have prayed to God during the prior week than the average American. *Barna Research, 2007, "Catholics Have Become Mainstream America" <http://www.barna.org/barna-update/article/12-faithspirituality/100>*
- 40% Roman Catholics vs. 41% Non-R.C. see abortion as "morally acceptable"; Sex between unmarried couples: 67% vs. 57%; Baby out of wedlock: 61% vs. 52%; Homosexual relations: 54% vs. 45%; Gambling: 72% vs. 59% *<http://www.gallup.com/poll/117154/Catholics-Similar-Mainstream-Abortion-Stem-Cells.aspx>*
- Committed Roman Catholics (church attendance weekly or almost) versus Non-R.C. faithful church goers (see the below as morally acceptable): Abortion: 24% R.C. vs. 19% Non-R.C.; Sex between unmarried couples: 53% vs. 30%; Baby out of wedlock: 48% vs. 29%; Homosexual relations: 44% vs. 21%; Gambling: 67% vs. 40%; Divorce: 63 vs. 46% ^
- 82% of Mainline Churches, 77% of Catholics and 53% of Evangelical Churches affirmed, "There is MORE than one true way to interpret the teachings of my religion." *U.S. Religious landscape survey; Copyright © 2008 The Pew Forum on Religion & Public Life. <http://religions.pewforum.org/comparisons#>*
- Orthodox (29%), Mainline Churches (28%), and Catholics (27%) led Christian Churches in affirming that the Scriptures were written by men and were not the word of God, versus Historically Black Churches (9%), and Evangelical Churches (7%) who rightly affirm its full inspiration of God. ^
- Catholics broke with their Church's teachings more than most other groups, with just six out of 10 Catholics affirming that God is "a person with whom people can have a relationship", and three in 10 describing God as an "impersonal force." *2008 The Pew Forum on Religion & Public Life. <http://religions.pewforum.org/comparisons#>*
- Only 33% of Catholics strongly affirmed that Christ was sinless on earth. *<http://www.barna.org/barna-update/article/5-barna-update/53>*
- 88% of Catholics believe that they can practice artificial means of birth control and still be considered good Catholics. *New York Times/CBS News poll, Apr. 21-23, 1994, subsample of 446 Catholics, MOE ± 5%*
- A 1992 Catholic-funded Gallup Poll found only 30% of American Catholics affirmed: "When receiving Holy Communion, you are really and truly receiving the Body and Blood, Soul and Divinity of the Lord Jesus Christ, under the appearance of bread and

Saints" [cult] (ranked 4<sup>th</sup> largest) grew 1.71 percent, the Jehovah's Witnesses [cult] (23<sup>rd</sup>) said they were up 2 percent

*<http://www.nccusa.org/news/100204yearbook2010.html>*

- The Presbyterian Church (USA) shrank 3.3 percent Southern Baptist Convention, the largest denomination after Catholics, lost 0.24 percent of its membership and now stands at 16.2 million. It also declined in membership in the year prior. *[http://www.catholicnewsagency.com/news/catholic\\_church\\_shows\\_robust\\_growth\\_in\\_u.s.\\_membership\\_new\\_report\\_says/](http://www.catholicnewsagency.com/news/catholic_church_shows_robust_growth_in_u.s._membership_new_report_says/)*
- In numbers (not percentage), Catholicism, which lists 68.1 million in the US, has experienced "the greatest net loss" of any major religious group. members. *The 'had it' Catholics," National Catholic Reporter, Oct. 11, 2001, based on reports from the 2008 Pew Forum on Religion & Public Life survey and the National Council of Churches' 2010 Yearbook of American and Canadian Churches.*
- 68% of those raised Roman Catholic still are Catholic (comparable with or better than the retention rates of other religious groups). 15% are now Protestant (9% evangelical); 14% are unaffiliated. *Pew forum, Faith in Flux (April 27, 2009) [http://pewforum.org/uploadedfiles/Topics/Religious\\_Affiliation/fullreport.pdf](http://pewforum.org/uploadedfiles/Topics/Religious_Affiliation/fullreport.pdf)*
- 44 percent of Americans have switched religious affiliations since childhood, mostly mainline Protestants. 7% who were raised Protestant are now unaffiliated; 15% now belong to a different Protestant faith. ^
- 80% of adults who were raised Protestant are still Protestant. ^
- 51% of Protestants from a different Protestant denomination cite a lack of spiritual fulfillment as a reason for leaving their childhood faith. 85% say they joined their current denominational faith because they enjoy the services and style of worship Only 15% left say they left because they stopped believing in its teachings. ^
- Those who have left Catholicism outnumber those who have joined the Catholic Church by nearly a four-to-one margin. 10.1% have left the Catholic Church after having been raised Catholic, while only 2.6% of adults have become Catholic after having been raised in a different faith.
- 4% of Americans raised Catholic are now unaffiliated; 5% are now Protestant. ^
- Over 75% of those who left Catholicism attended Mass at least once a week as children, versus 86% having done so who remain Catholics today. ^
- Regarding reasons for leaving Catholicism, less than 30% of former Catholics agreed that the clergy sexual abuse scandal played a role in their departure. ^
- 71% of Protestants converts from Catholicism said that their spiritual needs were not being met in Catholicism, with 78% of Evangelical Protestants concurring, versus 43% of those now unaffiliated. ^
- 50% of all Protestants converts from Catholicism said they stopped believing in Catholicism's teachings overall. Only 23% (20% now evangelical) were unhappy about Catholicism's teachings on abortion/homosexuality (versus 46% of those now unaffiliated); 23% also expressed disagreement with teaching on divorce/remarriage; 16% (12% now

wine. *Poll of 519 American Catholics, 18 years or older, conducted from December 10, 1991, to January 19, 1992, <http://www.highbeam.com/doc/1G1-79305248.html>*

- Responding to the questions on the **Roman Catholic Eucharist**, "Which of the following comes closest to what you believe takes place at Mass: (1) The bread and wine are **changed** into the body and blood of Christ, or (2) The bread and wine are **symbolic** reminders of Christ? 63% of **Roman Catholics** overall, and 51% of **weekly attenders**, and 70% of all **Catholics** in the age group 18 to 44 affirmed the **Roman Catholic Eucharist** is a "**symbolic reminder**" of Jesus [*it is, of His death*], indicating they do not believe it is Jesus actual body and blood [*as Rome erroneously teaches*]. *New York Times/CBS News poll, Apr. 21-23, 1994, subsample of 446 Catholics, MOE ± 5% [http://findarticles.com/p/articles/mi\\_m1252/is\\_n2\\_v122/ai\\_16233123/pg\\_8/](http://findarticles.com/p/articles/mi_m1252/is_n2_v122/ai_16233123/pg_8/) 1995 Commonwealth Foundation*
- However, a **Catholic** polling service reported that 57 percent of **adult Catholics** (and 91% of **adult weekly Mass** attenders), said their belief about the **Eucharist** is best reflected by the statement "**Jesus Christ is really present** in the bread and wine of the Eucharist," [a statement which **Lutherans** could assent to] versus to 43 percent who said their belief is best reflected in the statement, "**Bread and wine are symbols** of Jesus, but Jesus is not really present." *Center for Applied Research in the Apostolate (CARA) at Georgetown University, 2007, commissioned by the Department of Communications of the United States Conference of Catholic Bishops (USCCB)*
- In a survey by the Pew Forum, 55% of **Catholics** affirmed that their church teaches that the **bread and wine** in their liturgy of the Lord's supper **become Christ's body and blood**, [an **erroneous doctrine**] while (41%) said that the church teaches that the bread and wine are **symbols**. <http://pewforum.org/Other-Beliefs-and-Practices/U-S-Religious-Knowledge-Survey.aspx>
- A study by the Roper Center and commissioned by Catholic World Report reported that 82% of Catholics percent agreed with the statement that "the **bread and wine** used at Mass are actually transformed into the **body and blood of Christ**," and 57 percent attend **Mass every week**. *Catholic World Report; 1997 survey of 1,000 Catholic Americans by Roper Center for Public Opinion Research at the University of Connecticut. <http://www.adoremus.org/397-Roper.html>*
- 66% of **Catholics** supported **women's ordination** to the priesthood, and 73% approved of the way John Paul II leads the church. *Surveying the Religious Landscape: Trends in U.S. Beliefs by George Gallup, Jr. and D. Michael Lindsay (Morehouse Publishing, 1999). Copyright © 2004 -- The Gallup Organization [www.gallup.com](http://www.gallup.com)*
- 80% of **Catholics** believe it is possible to disagree with the pope on official positions on **morality** and still be a **good Catholic**. *Time/CNN nationwide poll of 1,000 adults, conducted by Yankelovich Partners, Sept. 27-28, 1995; subsample of 500 Catholics, MOE ± 4.5%*
- 77% of **Catholics** polled "believe a person can be a **good Catholic** without going to Mass every **Sunday**, 65 percent believe good Catholics can **divorce** and remarry, and 53 percent believe Catholics can have **abortions** and remain in good standing. 1999 poll by the **National Catholic Reporter**. <http://www.catholictradition.org/v2-bombs14b.htm>
- Comparing **Catholics and other Americans**, 44% of **Catholics** claimed to be "absolutely committed" to their faith versus 54% of the entire adult population, and donated about

**evangelical**) were dissatisfied with teachings on **birth control**, 70% said they found a **religion** the liked more in **Protestantism**.

- 55% of **evangelical converts** from **Catholicism** cited **dissatisfaction** with **Catholic teachings** about the **Bible** was a reason for leaving **Catholicism**, with 46% saying the **Catholic Church** did not view the **Bible** literally enough.
- 81% of all **Protestant** converts from **Catholicism** said they enjoyed the service and worship of **Protestant faith** as a reason for joining a **Protestant** denomination, with 62% of all **Protestants** and 74% **Evangelicals** also saying that they felt **God's call** to do so. ^
- 42% of those now **unaffiliated** stated they do not believe in **God**, or most **religious teaching**. ^
- 54% of "millennial generation" **Catholics** (born in 1982 or later) are **Hispanics**, while 39% are non-Hispanic whites. On the other hand, 76% of "pre-Vatican II generation" Catholics (born 1943 or earlier) are **non-Hispanic whites**, while 15% are **Hispanics**. *Center for Applied Research in the Apostolate (CARA) at Georgetown University, September, 2010 <http://www.osv.com/tabid/7621/itemid/6850/Opens-More-evidence-of-the-browning-of-US-Cat.aspx>*
- 68% of all **Latinos** in the U.S. identify as **Catholics**. *Changing Faiths: Latinos and the Transformation of American Religion <http://pewforum.org/Changing-Faiths-Latinos-and-the-Transformation-of-American-Religion.aspx> Baylor Institute for Studies of Religion - American Piety in the 21 Century - September 2006. <http://www.baylor.edu/content/services/document.php/33304.pdf>*
- Among **Catholics under the age of 30**, 47% are **white**, and 45% are **Latino**. In contrast, among Catholics over the age of 65, 82% are **white** (*Pew Forum 2007, reported in <http://publicreligion.org/site/wp-content/uploads/2011/06/Catholics-and-LGBT-Issues-Survey-Report.pdf>*)
- **Latinos** comprised 32 percent of all U.S. Catholics in 2008, versus to 20 percent in 1990. However, Catholic identification has slipped from 66 percent in 1990 to 60 percent in 2008. There has also been a significant rise in the number of Latinos who do not adhere to a religion. The longer a **Latino** has lived in the United States, the less likely he or she is to be **Catholic**. *Study of Secularism in Society and Culture at Trinity College. <http://theamericano.com/2010/03/18/new-report-on-u-s-latino-religious-identification/>*
- 18% of all **Latinos** say they have either **converted** from one religion to another or to **no religion** at all. [http://pewhispanic.org/files/reports/75\\_4.pdf](http://pewhispanic.org/files/reports/75_4.pdf)
- 1,000 **Mexicans** left the **Catholic Church** every day between 2000 and 2010, a **decline** that has **continued** uninterrupted over the past 60 years, from 98.21 of the population to 83.9 percent today. *Latin American Herald Tribune, March 10, 2011, based upon census data and study by sociologist and historian Roberto Blancarte of Colegio de Mexico and the National Autonomous University of Mexico*
- The percentage of of **Protestants** and **Evangelicals** rose from 1.28% in 1950 to close to 8% of the total population in 2010, (excluding so-called **Jehovah's Witnesses** or **Mormons**). 5.2 million say they profess **no religion**. ^
- This **decline** is seen as extending across the region (Catholics represent between 55% to 73% in **Central America**, 70% in **Brazil**, 50% in **Cuba** and **Uruguay**). ^
- Almost 20% of all **Latino American Catholics** have left the **Roman Catholicism**, with 23 percent of second-generation **Latino Americans** doing so. <http://www.baylor.edu/content/services/document.php/33304.pdf>
- 54% of **Hispanic Catholics** describe themselves as **charismatic Christians**. <http://pewhispanic.org/reports/report.php?ReportID=75>
- 51% of **Hispanic Evangelicals** are **converts**,

17% less money to churches; was 38% less likely than the average American to read the Bible; 67% less likely to attend a Sunday school class; 20% less likely to share their faith in Christ with someone who had different beliefs; 24% less likely to say their religious faith has greatly transformed their life; and were 36% less likely to have an "active faith," (defined as reading the Bible, praying and attending a church service during the prior week.) Yet Catholics were 16% more likely than the norm to attend a church service and 8% more likely to have prayed to God during the prior week. *Catholics Have Become Mainstream America*, Barna research, July 9, 2007

<http://www.barna.org/faith-spirituality/100-catholics-have-become-mainstream-america>

- Comparing 16 moral behaviors, Catholics were less likely to say mean things about people behind their back, and tending to engage in recycling more. However, they were also twice as likely to view pornographic content on the Internet, and were more prone to use profanity, to gamble, and to buy lottery tickets. ^
- In a survey asking whether one approves or rejects or overall sees little consequence (skeptical) to society regarding seven trends on the family (More: unmarried couples raising children; gay and lesbian couples raising children; single women having children without a male partner to help raise them; people living together without getting married; mothers of young children working outside the home; people of different races marrying each other; and more women not ever having children), 42% of all Protestants were "Rejecters" of the modern trend, 35% were Skeptics, and 23% were "Approvers." Among Catholics, 27% were Rejecters, 34% were Approvers, and 39% were Skeptics. (Among non religious, 10% were Rejecters, 48% were Approvers, and 42% were Skeptics.) *Pew forum, The Public Renders a Split Verdict On Changes in Family Structure, February 16, 2011* [http://pewsocialtrends.org/2011/02/16/the-public-renders-a-split-verdict-on-changes-in-family-structure/#prc\\_jump](http://pewsocialtrends.org/2011/02/16/the-public-renders-a-split-verdict-on-changes-in-family-structure/#prc_jump)
- 50 percent of Protestants affirmed gambling was a sin, versus 15 percent of Catholics; that getting drunk was a sin: 63 percent of Protestants, 28 percent of Catholics; gossip: 70 percent to 45 percent: homosexual activity or sex: 72 percent to 42 percent. *Ellison Research, March 11, 2008* <http://ellisonresearch.com/releases/20080311.htm> <http://www.christianpost.com/article/20080312/study-behaviors-americans-consider-sinful.htm>
- Combined aggregate results from 9 surveys conducted from 2001 through 2004 show 71% of Protestants (68% of regular church goers) and 66% of Catholics (59% of regular Catholic church-goers) support capital punishment. <http://www.deathpenaltyinfo.org/gallup-poll-who-supports-death-penalty>
- 73 percent of Catholics rejected Catholic teaching artificial methods of birth control. *Catholic World Report; 1997 survey of 1,000 Catholic Americans by Roper Center for Public Opinion Research at the University of Connecticut*
- Only 20 percent strongly agreed with the Church teaching that only men may be ordained. ^
- Of never-married adult females, 25% of Evangelicals, 11% of Catholics and 14% of Mainline Protestants professed never to be have had sexual relations. *Countering Conventional Wisdom: New Evidence on Religion and Contraceptive Use, Guttmacher Institute, April, 2011*
- 74% of Evangelicals, 73% of Mainline Protestants, and 68% of sexually active Catholics women use birth control. 3% of

and 43% are former Catholics. 82% of Hispanics cite the desire for a more direct, personal experience with God as the main reason for adopting a new faith. Among those who have become evangelicals, 90% say it was a spiritual search for a more direct, personal experience with God was the main reason that drove their conversion. Negative views of Catholicism do not appear to be a major reason for their conversion. ^

- A study which broke down Mainline Protestants, Evangelical Protestants, and non-Hispanic Catholics into the three subgroups of traditionalists, centrists, and modernists, found that 5.3 percent of the respondents qualified as traditionalist Catholic, 5.4 percent as centrist Catholics, and 4.9 percent of respondents are modernist Catholics. *The Henry Institute, A Pre-Election Analysis* [http://www.catholicnewsagency.com/news/survey\\_finds\\_some\\_catholics\\_looking\\_for\\_a\\_political\\_home](http://www.catholicnewsagency.com/news/survey_finds_some_catholics_looking_for_a_political_home)
- Latinos Catholics constituted 6.8 percent of the survey respondents. ^
- About 68 percent of traditionalist Catholics opposed gays and lesbian marriage, versus 50% of centrist Catholics and 65 percent of modernist Catholics. ^
- Traditionalist Catholics disagreed that "abortion should be legal and solely up to the woman to decide" 71 to 21 percent, centrist Catholics agreed 54 to 40 percent, and modernist Catholics agreed 80-16 percent. ^
- Catholic Latinos, overwhelmingly identify as Democratic, 57 percent to 15 percent. *Religion and the 2008 Election: ^*
- 99% of Protestant pastors who hold to very conservative theology strongly disagree that homosexual marriage should be legal, with 98% also describing themselves as pro-life, and of such 98 percent strongly agree with the statement "Our church considers Scripture to be the authority for our church and our lives." Among pastors who do not strongly disagree that gay marriage should be legal, 71 percent said they agreed with the above affirmation, as well as 65% of pro-choice pastors (three-fourths of all Protestant pastors surveyed said they are pro-life). *LifeWay Research; http://www.lifeway.com/ArticleView?storeId=10054&catalogId=10001&langId=-1&article=LifeWay-Research-protestant-pastors-share-views-on-gay-marriage-abortion*
- Evangelical Protestants are the most politically conservative Christian tradition. Within each tradition, those with literal views of the Bible are more politically conservative than is their tradition overall. Catholics that are Biblical literalists (11.8%) hold more conservative political views than the Catholic population in general does. The Biblical literalist Catholic is as politically conservative as the Biblical literalist who is Evangelical (47.8%) or Mainline Protestant. (11.2%) *American Piety in the 21st Century, Baylor Institute for Studies of Religion* <http://www.baylor.edu/content/services/document.php/33304.pdf>
- 72% of Catholics said that the will of the American people should have more influence than the Bible on US law, as compared to 63% of the general public. *Pew Research Center, "Pragmatic Americans Liberal and Conservative on Social Issues," August 3, 2006, http://people-press.org/reports/pdf/283.pdf (accessed June 24, 2008).*
- Latino Evangelicals are 50% more likely than those who are Catholics to identify with the Republican Party, and are significantly more conservative than Catholics on social issues, foreign policy issues and even in their attitudes toward the plight of the poor. <http://pewforum.org/surveys/hispanic>
- 50% of Evangelicals considered themselves Republican or leaned toward that party, 34%

- the Catholics rely on natural family planning. Attendance at religious services and importance of religion to daily life are largely unrelated to use of highly effective contraceptive methods. <sup>^</sup>
- 98% of self-identified Catholic women ages 15-44 who have ever had sexual relations have used a method of contraception other than natural family planning at some point in their lives. <sup>^</sup> [http://www.washingtonpost.com/blogs/fact-checker/post/the-claim-that-98-percent-of-catholic-women-use-contraception-a-media-foul/2012/02/16/gIQAkPeqIR\\_blog.html?wprss=fact-checker](http://www.washingtonpost.com/blogs/fact-checker/post/the-claim-that-98-percent-of-catholic-women-use-contraception-a-media-foul/2012/02/16/gIQAkPeqIR_blog.html?wprss=fact-checker)
  - 40% of 18- to 29-year-old Catholics said the church's "teachings on sexuality and birth control are out of date." <http://www.barna.org/teens-next-gen-articles/528-six-reasons-young-christians-leave-church>
  - 59% of all Catholic women of childbearing age practice contraception—a rate of usage statistically equivalent to that of the general population (60%). Calvin Goldscheider and William D. Mosher, "Patterns of Contraceptive Use in the United States:"
  - 58% of Catholics 52% if they are voters) believe that employers should be required to provide their employees with health care plans that cover contraception;
  - 50% of white Catholics support this requirement, versus 47% who oppose it, along with 38% of white evangelical Protestants and 50% of white mainline Protestants. Public Religion Research Institute, February 2012 <http://publicreligion.org/research/2012/02/january-tracking-poll-2012/>
  - Catholic women have an abortion rate 29 percent higher than Protestants. Alan Guttmacher Institute [http://www.catholicleague.org/research/Catholic\\_women\\_and\\_abortion.htm](http://www.catholicleague.org/research/Catholic_women_and_abortion.htm)
  - 26 percent of Catholics (2007) polled strongly agree with the Church's unequivocal position on abortion Catholic World Report; 2997 survey of 1,000 Catholic Americans by Roper Center for Public Opinion Research at the University of Connecticut
  - 46 percent of Catholics who say they attend mass weekly accept Church teaching on abortion; 43 percent accept the all-male priesthood; and 30 percent see contraception as morally wrong. <sup>^</sup>
  - 31% of faithful Catholics (those who attend church weekly, 2004) say abortion should be legal either in "many" or in "all" cases. 2004, The Gallup Organization Gallup Survey for Catholics Speak Out: 802 Catholics, May 1992, MOE ± 4%
  - When ask to choose, three-fourths of all Protestant pastors surveyed said [2009] they are pro-life, and 13 percent said they were pro-choice. LifeWay Research; <http://www.lifeway.com/ArticleView?storeId=10054&catalogId=10001&langId=-1&article=LifeWay-Research-protestant-pastors-share-views-on-gay-marriage-abortion>
  - In a 2010 LifeWay Research survey 77 percent of American Protestant pastors (57% of mainline versus 87% evangelical) strongly disagree with same-sex marriage, with 6% percent somewhat disagreeing, and 5% being somewhat in agreement and 10 percent strongly agreeing. (5% of evangelical).
  - Only 3% of evangelical pastors (versus 11% mainline) somewhat agree that there is nothing wrong with homosexual marriage.
  - 11% of evangelical pastors (versus 30% mainline) somewhat agree that homosexual civil unions are acceptable, with 67% of the former and 38% of the latter strongly disagreeing with homosexual civil unions. October 2010 LifeWay Research survey of 1,000 randomly selected Protestant pastors. <http://www.lifeway.com/ArticleView?storeId=10054&catalogId=10001&langId=-1&article=LifeWay-Research-protestant-pastors-oppose-homosexual-marriage>
  - A 2002 nationwide poll of 1,854 priests in

- Democratic or leaned thereto; 9% Independents. <sup>^</sup>
- 48% of Catholics considered themselves Democrats or leaned toward that party, 33% Republican or leaned thereto; 10% Independent. <sup>^</sup>
- Based upon exit polling, 74 percent of Evangelicals voted for McCain in 2008, with 25 percent for Obama. (Another measure put the percentage of evangelicals at 23 percent, with 73 percent voting for McCain, 26 percent for Obama.) <http://pewforum.org/docs/?DocID=367>
- Catholics overall supported Obama over McCain by a nine-point margin (54% vs. 45%) <sup>^</sup>
- 37% of Catholics were registered as Democrats, 27% Republican, and 31% as Independents. Aggregated Pew Research Surveys, 2007. <http://pewforum.org/docs/?DocID=295#ideology>
- 77 percent of Black Protestants said they vote Democratic, whether they attended weekly services or not. 2008 The Pew Forum on Religion & Public Life.
- 71% of Evangelicals, 35% of Protestants and 25% of Catholics said that a candidates position on abortion would have a lot of influence on their decision of who to vote for in 2012. Likewise 63% of evangelicals, 35% of Protestants and 19% of Catholics and said a candidates position on homosexual marriage would have a lot of influence on their decision. Barna, April, 2011 <http://www.barna.org/transformation-articles/482-voters-most-interested-in-issues-concerning-security-and-comfort-least-interested-in-moral-issues>
- 73% of Catholics polled say they believe Catholic politicians are under no religious obligation to vote on issues the way the bishops recommend, with 75% disapproving of denying communion to Catholics who support legal abortion, while 70% of Catholics say that the views of Catholic bishops in the US are unimportant to them in deciding for whom to vote, and 69% of say they feel no obligation to vote against candidates who support abortion. Belden Russonello & Stewart, "Secular and Security-Minded: The Catholic Vote in Summer 2008," Catholics for Choice, July 2008. <http://www.catholicvote.net/page7/page22/page22.html>
- According to a February, 2011 Pew forum survey, 44% of white evangelical Protestants agree with the Tea Party movement, with only 8% disagreeing, while 33% of white Catholics agree and 23% disagree. Only 12% of atheists/agnostics support it with 67% opposing. <http://pewforum.org/Politics-and-Elections/Tea-Party-and-Religion.aspx>
- 10% of Evangelical Protestants reside in the NE, 23% in the Midwest, 50% in the South, and 17% in the West. Catholics: 29% NE, 24% Midwest, 24% in the South, 23% in the West. "Muslim Americans: Middle Class and Mostly Mainstream," Pew Research Center, 2007. <http://religions.pewforum.org/comparisons#>
- The population of Massachusetts ranks as the most liberal, with Boston and Cambridge being the most liberal large cities (100,000 or more), followed by California. <http://www.epodunk.com/top10/liberal/index.html>
- The 16 most Catholic states contain 24 of the most liberal cities. Excluding (Maryland 26th), predominately Roman Catholic states contain all but one (Seattle WA) of the 30 most liberal cities. Of states in which S. Baptists are the single largest denomination none (of the 30 cities) were found. (the term "liberal" being defined according to individual contributions to PACs, election returns and the number of homosexual households: <http://www.epodunk.com/top10/liberal/index.html> [http://www.glenmary.org/grc/RCMS\\_2000/Catholic\\_findings.htm](http://www.glenmary.org/grc/RCMS_2000/Catholic_findings.htm) [http://www.adherents.com/re\\_USA.html](http://www.adherents.com/re_USA.html)

the United States and Puerto Rico reported that 30% of Roman Catholic priests described themselves as Liberal, 28% as Conservative, and 37% as Moderate in their Religious ideology. 53 percent responded that they thought it always was a sin for unmarried people to have sexual relations; 32 percent that it often was, and 9 percent seldom/never. However, nearly four in 10 younger priests in 2002 described themselves as conservative, and were more likely to regard as "always a sin" such acts as premarital sex, abortion, artificial birth control, homosexual relations, etc., and three-fourths said they were more religiously orthodox than their older counterparts. Los Angeles Times (extensive) nationwide survey (2002). <http://www.bishop-accountability.org/resources/resource-files/reports/LAT-Priest-Survey.pdf>

[http://findarticles.com/p/articles/mi\\_m1141/is\\_2\\_39/ai\\_94129129/pg\\_2](http://findarticles.com/p/articles/mi_m1141/is_2_39/ai_94129129/pg_2)

- The survey also found that 80% of Roman Catholic priests referred to themselves as "mostly" heterosexual in orientation, with 67% being exclusively heterosexual, 8% leaning toward heterosexual, 5% completely in the middle, and 6% leaning toward homosexual and 9% saying they are homosexual, for a combined figure of 15% on the homosexual class. Among younger priests (those ordained for 20 years or less) the figure was 23%. ^
- One-third of surveyed priests said they "do not waver" from their vow of celibacy, while 47% described celibacy as "an ongoing journey" and 14% said they "do not always succeed in following" it. 2% said celibacy is not relevant to their priesthood and they do not observe it. not celibate. ^
- 71 percent of priests responded that it always was wrong for a woman to get an abortion, 19 percent that it often was, and 4 percent seldom/never. ^
- 28 percent judged that it always was sin for married couples to use artificial birth control, 25 percent often, 40 percent never. ^
- 49 percent affirmed that it was always a sin to engage in homosexual behavior, often, 25 percent; and never, 19 percent. ^
- To take one's own life if suffering from a debilitating disease: always, 59 percent; often, 18 percent; never, 17 percent. ^

- The highest percentages of residents who describe themselves as Christian are typically in the South, including: Shreveport LA (98%), Birmingham (96%), Charlotte (96%), Nashville (95%), Greenville, SC / Asheville, NC (94%), New Orleans (94%), Indianapolis (93%), Lexington (93%), Roanoke-Lynchburg (93%), Little Rock (92%), and Memphis (92%).

<http://www.barna.org/faith-spirituality/435-diversity-of-faith-in-various-us-cities>

- 73% of the populations of Charlotte and Shreveport held scripture in high regard, versus only 27% of the residents of Providence, Rhode Island [the most Catholic state] and San Francisco [the most homosexual large city]. ^
- The lowest percentages of self-identified Christians inhabited the following markets: San Francisco (68%), Portland, Oregon (71%), Portland, Maine (72%), Seattle (73%), Sacramento (73%), New York (73%), San Diego (75%), Los Angeles (75%), Boston (76%), Phoenix (78%), Miami (78%), Las Vegas (78%), and Denver (78%). Even in these cities, however, roughly three out of every four residents align with Christianity. ^
- The highest percentage of souls who tended toward being atheist or agnostic were in Portland, Maine (19%), Seattle (19%), Portland, Oregon (16%), Sacramento (16%), and Spokane (16%)
- Commitment to evangelism (agree strongly that a person has a responsibility to share their beliefs with others) saw the greatest percentage of endorsement by residents of Birmingham (64%) and Charlotte (54%), in contrast to residents of Providence (14%) and Boston (17%).
- (See [HERE](#) for a table of casual Religious-Political relations. And [HERE](#) for correlation between faith, ideology, politics, environment, money.)
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### On the term "Evangelical."

It must be noted that while the term "evangelical" is a warranted and recognized distinguishable category of "tradition," it is not a precise classification, due to it not being a formal denomination or having a formal definition, and the determinative methodology used by pollsters is not uniform. Most studies use self-identification for religious categorizations, but typically classify respondents as evangelical depending on answers to a few basic questions (see below), and or what denomination they belong to (which themselves are classified based upon some general and recognized defining aspects), *but* typically they *combine* "born again" with "evangelical." The former is usually associated with experiencing a "day of salvation" (2Cor. 6:2) in which one entered into a "personal relationship" with Jesus Christ (born again), while an additional typical distinctive for evangelical denominations is that of holding to a basic literalistic view of the Bible and as Scripture being the supreme authority, and of salvation by faith versus earning it, as well as an emphasis upon evangelism, and possessing other basic conservative theological as well as moral views.

Seeking to be more precise, Barna *distinguishes* between "born again" and "evangelical" and categorizes the latter based upon affirmation of 9 theological aspects. These different methods can result in somewhat different numbers for evangelicals among pollsters, and can include those of any denomination, as well as reveal general characteristics of those in such. Only a small percentage of Catholics self-identify as "evangelical," and denominational and religious tradition comparisons are best manifest in surveys which compare denominations.

The American religious identification survey (ARIS) of 2008 asked, “Do you identify as a Born Again or Evangelical Christian?,” with no definition being offered or a distinction made between the two terms. In response, 44.8% of all American Christians (34% of the total national adult population), fell into the *combined* born again/evangelical category, including 18% of Catholics. (p. 9) This ambiguous self-identification versus classification (according to denomination or basic views) resulted in very high figure. The same survey also showed 25-30 percent of those who affirmed they were “Born Again” affirmed they believed in a higher power but not a personal God. In contrast, according to Barna’s *criteria*, only 8% of the nation *theologically* qualifies as *evangelical*. A basic Gallup Poll (2005) self-identification question, “Do you consider yourself to be born-again or evangelical?” found 42% Americans affirming. However, based upon respondents’ answers to three questions that most evangelical leaders would say are core evangelical doctrines (if the Bible is the word of God, and if they had a born again experience — a turning point when they committed their life to Jesus Christ — and if they have tried to get someone else to accept Jesus as their Lord and Savior), only 22% of Americans fit the description of an evangelical. (That number is further reduced to 18% if it is limited to those who are Protestants or unaffiliated Christians.)

(<http://www.gallup.com/poll/16519/US-Evangelicals-How-Many-Walk-Walk.aspx>)

In distinguishing between *born again* and *evangelical*, a 2008 Rasmussen Reports survey of 928 Regular Churchgoers, found 91% of Evangelical Christians (apparently from evangelical denominations), 63% of other Protestants, along with 25% of Catholics consider themselves to be born again. (*Toplines - Churchgoers - December 16, 2008*)

*In the 2005 Baylor Religion Survey, 33.6% of the US population were categorized as Evangelical Protestant by affiliation, but in choosing to affirm titles among many labels to describe their religious identity, and in which more than one could apply, 47.2% choose “Bible-believing,” and 28.5% “Born again,” 17.6% and “Theologically Conservative,” but only 14.9% chose the specific term “Evangelical,” and barely 2% say it is the best description.*

Thus we see that in the *born-again/evangelical*, category, the former term has the higher figure, while together they totaled around 42%. This survey also found 21.2% of Americans identified themselves as Catholic, (4.7% as “Born again,” and 2.8% as “Evangelical”) and 22.1% as Mainline Protestant. Respondents were asked to choose from a standard list of names, as well as to give the name and the address of their place of worship.

Going back further, a 2002 ABCNEWS/Beliefnet poll of a random national sample of 1,022 adults, showed 53 percent of Americans are Protestants, 22 percent Catholics and 8 percent other Christians, such as Mormons or Jehovah’s Witnesses. 37 percent of all Christians described themselves as *born-again or evangelical*; 14% of Catholics, 47% of all Protestants including 62% of Baptists and 37% of nondenominational Protestants. ([http://abcnews.go.com/sections/us/dailynews/beliefnet\\_poll\\_010718.htm](http://abcnews.go.com/sections/us/dailynews/beliefnet_poll_010718.htm))

### **Commentary on unity:**

This page was originally partly occasioned by a Roman Catholic polemic which impugned the evangelical doctrine of the supremacy of Scripture by contrasting the divisions in what is broadly defined as Protestantism in comparison to the doctrinal unity of Rome enabled by a magisterium providing clarity in that. To which I counter that the latter can only refer to a quite limited official “paper” unity, while any claim to popular unity stands in contrast to the disagreement in moral values and certain core truths among Catholics, and which disagreement much evidence shows is greater than among evangelicals, though the integrity of both faiths is in decline.

#### **Unity as proof**

Unity itself as a proof of being the one true church is not a valid criteria. Cults display the greatest unity, as they share with Rome the same basis for its greatest unity (assent of faith in an infallible-type human authority). But unity itself is not a goal of Godliness; rather, the Scriptural goal is unity with God and each other based upon established Truth.

While comprehensive doctrinal unity has ever been a goal *not* realized, though it must be sought, it is the unity of Holy Spirit (Eph. 4:3) that is most essential and foundational, and which is realized by souls being regenerated by repentant faith out of a broken heart and contrite spirit. (Ps. 34:18) Only by this can Jesus prayer can be realized to any degree — sonship with Christ in them and they in Him (Jn. 17:21-23) — but which institutionalized religion overall does not foster, and its unity is one that is much in critical error. The unity that results from the Berean method and heart, (Acts 17:11)

while it can result in more division than assenting to men as if they were assuredly infallible, is of a much higher quality, if not quantity, than implicit trust in such men based on as if their words were as assured Scripture.

Division because of truth is also what Christ promised, (Lk. 12:51-53) as it is necessary, (1Cor. 11:19) and Christianity is itself a result of division, and rejection by those who had the claim of official authority. (Mt. 23:2; Lk. 17:25; 20:17; Jn. 7:43; 10:19; Acts 13:46) And such necessary divisions occur due to a remnant wanting to preserve historic truth. Rome has her internal divisions, in heart and in doctrine, and the fact that they rarely result in formal divisions due to tolerance of liberal deviation is not necessarily a positive attribute. It also may be said that the lack of a Berean heart that esteems the truth of Scripture above men, and wants to follow it wherever it leads, is the reason for detrimental divisions, rather than the method that such uses being the problem.

### **Unity based on two different assured infallible supreme sources**

Evangelicals are attacked by Catholics as having a supreme assuredly infallible authority (Scripture, if indeed they allow it to be termed infallible), but as lacking an infallible (incapable of error) interpreter, and who only have a local fallible magisterium at best. And thus they are charged with not being able to have surety of doctrine from Scripture or the magisterium. This is contrasted with Roman Catholicism in which the supreme magisterium is asserted to be perpetually protected from fallibility when speaking in accordance with her infallibly defined (scope and subject-based) criteria, though this promise does not necessarily extend to the arguments and reasoning behind such decrees. What the exclusion of Scripture as providing surety versus the formulaic assuredly infallibility of Rome amounts to is that assurance of the infallible nature of such decrees essentially rests upon the infallible self-declaration of Rome to be so.

Meanwhile, the surety of faith which Scripture promises is not based on the premise of a perpetual assuredly infallible magisterium, but is realized by faith based upon demonstrable conformity with Scripture (Acts 17:11) and the Scriptural attestation that it evidences God gives to truth and faith, (Mk. 16:20; Acts 4:33; Rm. 15:19) “by manifestation of the truth commending ourselves to every man's conscience in the sight of God,” (2Cor. 4:2) and most essentially to the gospel by its manifest transformative regeneration. (1Thes. 1:3ff) Thus believers can even know the present have eternal life. and faith. (1Jn. 5:13; cf. Heb. 5:9)

And even without an assuredly infallible magisterium of men or centralized magisterium, those who in practice hold to the historical doctrine of the supremacy of Scripture of Scripture and its hermeneutic and its manner of (normatively) literal exegesis — from Southern and Fund. baptists to Assemblies of God churches to Calvary chapels — most universally (if not inclusively) agree on foundational truths stated in the Apostle's Creed, as well as salvation of grace (versus deserving or earning it), and the supremacy of Scripture, and which is shown by their common contention against cults which deny such things as the Deity of Christ, as well as extra-Biblical teachings of Rome, both of which are typically a result of effectively holding men or an office as a supreme, infallible type authority. In addition manifest a remarkable degree of spiritual fellowship — which is seen in in many realms — while disagreement in other things has *overall* been limited in degree and scope, with fringe groups being marked by their deviating from the norm.

This is true despite lacking a central authority which claims supremacy over all others, yet each evangelical denomination does have some sort of main teaching magisterium which upholds core essentials, exercising jurisdiction over it own flock.

As for Roman Catholicism, there is much less absolute certainty and more division that most realize. Roman Catholicism claims an assuredly infallible magisterium (and which effectively is like that of a denomination as it only has limited jurisdiction, even within what is called Catholicism), but its members cannot claim assured infallibility in understanding it, or whether a decree is infallible.

Certain core doctrines are provided, these being “infallible” pronouncements for which assent of faith is required, but it is a matter of interpretation as to how many of the multitudes of potentially infallible pronouncements really are infallible (and Catholics have a right to know if one is infallible before giving its requisite “assent of faith”), and in which their is disagreement, but which are generally held to be few. And these pronouncements themselves overall allow for some degree of interpretation.

In addition, much or most of what Catholics believe and practice today comes from the non-infallible Ordinary magisterium, which includes its catechisms, and (as Roman Catholic forums show) these can require interpretation to reconcile to Catholic teachings issued down through the centuries.

Moreover, Catholics can exercise varying degrees of dissent in non-infallible teachings (although that is a matter of interpretation), and which includes areas where evangelicals have much disagreement, such as freedom of the will and eschatology, and there actually can be much uncertainty about what Rome officially teaches.

Roman Catholics can look to officially approved publications which have the Roman Catholic stamps of approval, the Nihil Obstat (a Latin phrase meaning that “nothing stands in the way,” of publication, that a book contains nothing damaging to faith or morals) and its Imprimatur (Latin, meaning “let it be printed”). But Roman Catholic apologists themselves state that this is not an assurance that the contents are orthodox, nor is it required for much of Roman Catholic literature. ( They can look to papal pronouncements from nearly 300 popes, but trying to study such is a mammoth task even for theologians, let alone the impossibility of reconciling all that is taught therein as well as the rest of what Rome has taught (for instance see here as regards Bible reading). Just the “Bulls” of the popes from 540 to 1857 fill forty-one volumes, and the *General*

*Legislation in the New Code of Canon Law* states that Alexander III is said to have issued thirty-nine hundred and thirty-nine decrees and Innocent II over five thousand. (p. 42; H.A. Ayrinhac, Longmans, Green & Co., New York, 1969; [http://www.biblestudymanuals.net/infallible\\_interpreter.htm](http://www.biblestudymanuals.net/infallible_interpreter.htm))

### **Conclusions: basis and types of unity**

Thus, while evangelicals and Catholics both look to an authority they hold as infallible, neither one offers assurance that the understanding of every type of hearers will be infallible (though Scripture does offer assurance based upon obedience and virtue: 1Jn. 5:13), nor can Catholics be sure about what infallible pronouncements all consist of, as no infallible canon of all such is known to exist, while interpretations vary of when the magisterium is speaking infallibly, and how many times it has, and then what such more precisely mean.

And as little of the Bible has been “infallibly” defined, therefore, Roman Catholic apologist Jimmy Akin can state, “the liberty of the [Catholic] Scripture interpreter remains extensive, as taking due consideration of the factors that influence proper exegesis, only a few interpretations will be excluded with certainty by any of the four factors [the judgment of the magisterium, by the Church Fathers, or by the analogy of faith, these being open to some interpretation], circumscribing the interpreter’s liberty.”

While Roman Catholics can engage in much private interpretation of Scripture in seeking to support Rome, yet no amount of insufficient Scriptural warrant or contradiction of Scripture is allowed to correct what Rome has presumed to infallibly declare, which things are considered infallible when she declares them in accordance with her infallible declared (scope and subject-based) formula.

Roman Catholics are forbidden by Vatican 1 from interpreting the Scriptures contrary to the “unanimous consent of the fathers,” but Rome itself violates that command, yet it can autocratically define non-unanimous consent to mean unanimous. And in addition, the most complete written compilation of the Fathers (Oxford/Edinburgh “Ante-Nicene and Post-Nicene Fathers,” compiled by Anglicans) fills 38 volumes, and it is held that this work contains only a small selection of the writings of the Church Fathers.

This all results in Catholic unity being more that of identification with a particular church and faith-culture, rather than a bond resulting from a common conversion experience of regeneration based upon Scripture, and its resultant Scripture-based relationship with God. And as is true with institutionalized Protestant churches in which doctrinal purity is not a paramount concern, in Roman Catholicism it usually takes something very major for a *formal* split to occur. While Catholicism itself has many but fewer divisions, than in Protestantism yet as evidenced by statistics, multitudes of its souls have left to become evangelicals, mainly due to their spiritual needs not being met, versus a desire for an easier or more liberal faith.

All this does not negate or condone the reality of unnecessary formal and informal disunity among evangelicals, or the potential viability of a central Scriptural authority. But it is helpful to understand the different kinds of unity and cause and quality thereof.

Evangelicalism as a movement is characterized by emphasizing the supremacy of Scripture (versus an infallible magisterium) and obedience to it, with its typical manner of historical conservative, literal, exegesis, and emphasis on conversion and conservative values, and which distinguishes it from its mainline “institutionalized” counterpart. The latter, as seen in Roman Catholicism and mainline Protestantism, overall has a unity in which the authority of Scripture is typically not effectually emphasized much, and the exegesis of it is often liberal, with both working against Biblical conviction and conversion and commitment to absolute truths. Security is found in identification with a particular church, and in set structures of worship and formalism, versus living by faith. Yet as noted above, such institutionalized churches might be considered more stable, as seen today in which it takes something as extreme as the ordination of homosexual pastors for them to formally divide over.

And expanding on what has been stated, churches like the Southern Baptists and the Assemblies of God, etc., are formally divided on some things, and some each year split off from such, yet they typically both preach the gospel of grace in which souls, being damned because of their sins and morally destitute of any merit whereby they may escape Hell or gain glory, trust the risen Divine Son of God, sent by the Father, to save them by His sinless shed blood, (Rm. 3:8-5:1) resulting in manifest regeneration, (1Thes. 1:8,9; Heb. 6:9,10) and by which the universal church and the kingdom of God is enlarged. (1Cor. 12:13; Col. 1:13)

These therefore, rather than their faith being much centered in a relationship with a particular church which “birthed” them, are typically centered in a personal relationship with the Christ that regenerated them, and which basic faith and conversion experience transcends denominational lines. They thus can more easily go to different gatherings as they have a basic spiritual bond with others who have believed the “word of truth, the gospel of your salvation” (Eph. 1:13) and received the Spirit of promise. (Acts 10:43-47; 15:8,9)

Of course, not all in such churches have been converted or have continued in the Word and know this “fellowship of the Spirit,” (Phil. 2:1), and doctrinal divisions are real, but the unity of the remnant among such churches is greater than their differences and of a superior quality than among those who “think of men above that which is written,” (1Cor. 4:6) as is the case in Rome.

To be sure, to hold to the supremacy of Scripture requires seeking formal unity as well, but which includes leaders being established after the Biblical manner, by a holiness and teaching that conforms to Scripture and its attestation, versus resting on formal ecclesiastical decent and a self-proclaimed infallible office. And as the prophesied general apostasy of the church take place,

(2Thes. 2:1,2ff) the evangelical type unity must grow stronger in quality, even though it has not the greatest quantity; the latter of which belongs to the Beast of Revelation, whom the Lord will overcome. (Rev. 6:16; 13:3; 19:1-21; 20:10) Thanks be to God.

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