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*American Catholics' Views on
Climate Justice*

Center for Applied Research in the Apostolate
Georgetown University
Washington, D.C.

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Table of Contents

Executive Summary	1
Major Findings on All Catholic Adults	1
Differences Between Catholic Adults by Age Group.....	5
Differences Between Catholic Adults by Political Identity.....	7
Differences Between Catholic Adults by Frequency of Mass Attendance	9
Differences Between Catholic Adults by Ethnicity.....	12
Introduction	14
Demographic Characteristics	15
U.S. Region.....	15
Community.....	17
Place of Birth	20
Race	22
Ethnicity.....	24
Gender	25
Age.....	27
Political Identity.....	29
Religiosity	31
Catholic Identity	31
Organizational Religious Activity: Mass Attendance	33
Organizational Religious Activity: Parish Activities and Ministries	36
Non-Organizational Religious Activity	38
Intrinsic Religiosity.....	40
Importance of Catholic Church Teachings	42
Attitudes Towards Environmental Justice in General	45
Familiarity with the Concept of Environmental Justice	45
Understanding of the Concept of Environmental Justice.....	47
Exposure to Environmental Justice.....	49
Sources of Authority on Environmental Justice.....	52
Views on Existence of Global Warming	56
Views on Human Responsibility for Global Warming.....	58
Views on Climate Change	60
Views on Problems Facing the Country	62
Personal Involvement in Environmental Justice	66
Views on the Personal Moral Responsibility to Combat Climate Change.....	66
Engagement in Environmental Justice-Related Activities.....	68
Motivation for Engagement in Environmental Justice-Related Activities.....	71
Personal Efforts to Take Care for the Environment.....	73
Connection Between Personal Spirituality and Commitment to Environmental Justice	77

Attitudes Towards Environmental Justice in the Context of Church’s Teaching.....	82
Views on God’s Role in Climate Change	82
Views on the Efforts to Help Reduce Climate Change.....	84
Familiarity with Catholic Environmental Justice Undertakings	91
Familiarity with Encyclical Laudato Si	93
Effect of Encyclical Laudato Si.....	95
Views on the Catholic Moral Responsibility to Combat Climate Change	97
Catholics’ Role in Environmental Justice	99
Church’s Role in Environmental Justice – Part 1.....	101
Church’s Role in Environmental Justice – Part 2.....	104
 Appendix I: Original Questionnaires and Response Frequencies	 108
 Appendix II: Methodology	 118
What is This Report About? Research Question.....	118
How Was This Report Prepared? Data Collection Methodology.....	118
How Accurate are the Survey Results? Validity Assessment	119
How to Interpret Individual Questions? Results of Univariate Analysis.....	119
How to Interpret Subgroup Comparisons? Results of Multivariate Analysis	120
How to Interpret the Results Altogether? Statistical Models.....	121
 Appendix III: About CARA.....	 122

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Executive Summary

This report describes the views of American Catholics on climate justice. The study was conducted by the Center for Applied Research in the Apostolate (CARA) with generous funding from Sister of Charity Ministry Foundation (Cincinnati, OH), Center on Religion and Culture at Fordham University (Bronx, NY), Environmental Justice Program at Georgetown University (Washington, DC), Sisters of St. Joseph of Peace (Englewood Cliffs, NJ), Sisters of St. Francis (Denver, CO), and individual CARA donors.

The study is based on a national poll of self-identified Catholics, in the United States, ages 18 and older. The poll was conducted electronically from December 13 to 28, 2023. The final sample includes 1,342 responses and overrepresents young adults (i.e., age group between 18 and 34 years old). Weighting for age is used to ensure representativeness of the sample of the adult Catholic population relative to the most recent estimates in the General Social Survey. The credibility interval for the survey overall is ± 2.8 pp.

Major Findings on All Catholic Adults

In terms of **demographic characteristics**, among all U.S. Catholic adults:

- One third (32%) lives in the South, 28% live in the Northeast, 21% in the West, and 20% in the Midwest.
- Half (48%) live in suburban areas, as compared to 37% who live in cities or urban areas, and 15% who live in rural areas.
- Nine in ten (90%) were born in the United States or a U.S. territory, as compared to 10% who were born abroad.
- Four in five (80%) are White, 7% are Black or African American, 3% are Asian, and the remaining 10% are of another race. Two in five (37%) are of Spanish, Hispanic, or Latino ethnicity.
- Three in five (55%) are females and 45% are males.

- In terms of age, 12% are 18 to 24, 15% are 25 to 34, 12% are 35 to 44, 19% are 45 to 54, 20% are 55 to 64, and 22% are 65 and older.
- Two in five (42%) identify as Democrats, 31% as Republicans, 25% as independents, and 2% identify as something else (e.g., a mix or none).

In terms of **religiosity**, among all U.S. Catholic adults:

- Seven in ten (71%) identify “mostly” or “very much” as Catholics (as opposed to “not much at all” or “somewhat or a little”), which includes 43% who identify as Catholics “very much.”
- They are most likely to consider Catholic Church’s teachings on marriage the most important (74% of U.S. Catholics consider these teachings “somewhat” or “very” important as opposed to “not at all” or “a little” important) as compared to teachings on the care for the environment (66%), migration, refugees, immigrants (56%), abortion (53%), death penalty (52%), birth control (48%), and euthanasia (47%).
- In terms of organizational religiosity, 19% attend Mass weekly or more often while 29% attend it “rarely or never.” Additionally, one third reported being “somewhat involved” or “very involved” (as opposed to “not involved at all” or “involved a little”) in parish activities or ministries (besides attending Mass).
- In terms of non-organizational religiosity, 45% spend time in private religious activities (such as prayer, rosary, or Lectio Divina) weekly or more often while 33% engage in those activities “rarely or never.”
- In terms of intrinsic religiosity, 72% experience religious feelings (such as presence of God in their lives, 64% reported that religious beliefs are what really lies behind their whole approach to life, and 63% try hard to carry their religion over into all other dealings in life.

U.S. Catholic adults expressed the following **attitudes toward environmental justice in general** (as opposed to attitudes in the context of their religious beliefs):

- One tenth (11%) indicated that they “know well” what environmental justice is about and one third (32%) indicated that “they have a general sense of what it is about.” By comparison, 32% “heard about it but do not know what it is about” and 25% “have never heard about it.”
- One in five understood environmental justice as “equal access (for all people) to a healthy environment in which to live” (22% of U.S. Catholics) or as “fair and meaningful participation (of all people) in the development, implementation and enforcement of environmental regulations” (20%).
- Three in five (61%) came across the topic of environmental justice, in the past three months, in a Catholic venue (such as Mass, Catholic website, book, magazine, etc.).

- They rely on various authorities to judge reports on the environment including various media sources, educated professionals/experts, government organizations, personal observations, religious authorities, non-profit organizations, and personal connections.
- Seven in ten (67%) agree that “globally, temperatures on Earth are getting warmer, on average, in response to higher concentrations of heat-trapping greenhouse gasses like carbon dioxide and methane.”
- Seven in ten (66%) agree that “increasing concentrations of heat-trapping greenhouse gasses in our atmosphere like carbon dioxide and methane are largely a result of human activity as a result of industrial activity, transportation, as well as energy and food production.”
- Seven in ten (72%) believe that environmental justice is a legitimate issue that needs urgent attention, as compared to 28% who believe that it is “false.”
- Three in five (62%) are concerned that climate change will harm them personally at some point in their life, as compared to 38% who are not concerned.
- Two in five (43%) admit that they themselves (or someone they know) have been affected by the effects of climate change, as compared to 57% who do not.
- They rank environment/pollution/climate, on average, number 14 out 15 issues facing the country today (that were named in the survey) (with #9 being the rank they gave on average and #15 being the rank they gave most frequently).

U.S. Catholic adults get **involved in environmental justice** in the following ways:

- Four in five (76%) believe that they have a moral responsibility to personally do what they can to combat climate change, as compared to 24% who do not believe that.
- Four in five (81%) engaged in at least one of the environmental justice-related activities in the past three months. The most common of those activities was reducing waste or actively recycling (practiced by 55% of U.S. Catholics), followed by incorporating environmental justice into their decisions as consumers (18%) and donating to environmental justice-related causes (18%) among other activities.
- Among the 81% who engaged in at least one of the environmental justice-related activities in the past three months, two in five (44%) reported that they were motivated “somewhat” or “very much” (as opposed to “not at all” or “only a little”) by their Catholic beliefs.
- U.S. Catholics try to care for the environment by, for example, reducing personal waste, maintaining a clean environment, reducing personal consumption, educating self and others, as well as donating and volunteering.

U.S. Catholic adults expressed the following **attitudes toward environmental justice in the context of their religious beliefs** (as opposed to their attitudes in general which were described above):

- Half (54%) do not believe that “God has played a role in the changes observed to Earth’s climate in recent years,” while the other half (46%) believe it.
- Two in five believe that their dioceses (44% of U.S. Catholics), USCCB (43%), their parishes (42%), religious orders (42%), Catholic nonprofit organizations (40%), and they themselves as individuals (38%) do “too little” to help reduce the effects of global climate change. One third (31%) believe that Pope Francis is doing “too little.”
- One third (33%) heard about Pope Francis’ encyclical *Laudato Si*, as compared to two thirds (67%) who did not hear about it. A quarter (23%) have seen *Laudato Si* affecting them personally. Three in ten (29%) have seen *Laudato Si* affecting their families. And, three in ten (32%) have seen *Laudato Si* affecting their communities.
- Two in five (44%) agree that Catholics are morally responsible for the environment (including 19% who “strongly agree”).
- Seven in ten (69%) believe that it is “important” or “very important” (as opposed to “not at all important” or “not too important”) for Catholics to engage in environmental justice (including 22% who believe that it is “very important”).
- A quarter (23%) believe that the Church should not be involved in environmental justice. By comparison, half would like to see the Church engage in environmental justice by educating and raising awareness (46%) as well as creating volunteering opportunities (45%).

Differences Between Catholic Adults by Age Group

For the purpose of this study, U.S. Catholic adults are divided into two groups: young adults (i.e., respondents between age 18 and 34, who represent 27% of the population) and older adults (i.e., respondents age 35 or older at the time of participating in the poll, who represent 73% of the population).

In terms of **demographic characteristics**, by comparison to the older adults, young adult Catholics are:

- 26pp more likely to be males.
- 18pp less likely to be White, 9pp more likely to be Black or African American, and 5pp more likely to be Asian.
- 15pp more likely to live in cities or urban areas, 8pp less likely to live in rural areas, and 7pp less likely to live in suburban areas.
- 7pp less likely to live in the Northeast and 5pp more likely to live in the West.

In terms of **religiosity**, by comparison to the older adults, young adult Catholics are:

- 16pp more likely to consider Church's teachings regarding the care for the environment to be "very" important and 7pp more likely to consider Church's teachings on migration, refugees, immigrants to be "very" important.
- 12pp less likely to spend time in private religious activities "rarely or never."
- 10pp more likely to be "very involved" in parish activities or ministries.
- 7pp more likely to attend Mass "once or twice a month," 6pp more likely to attend Mass "a few times a year," and 4pp more likely to attend Mass "almost every week."

In terms of **attitudes toward environmental justice in general** (as opposed to attitudes in the context of their religious beliefs), by comparison to the older adults, young adult Catholics are:

- 31pp more likely to have come across the topic of environmental justice, in the past three months, in a Catholic venue (such as Mass, Catholic website, book, magazine, etc.).
- 18pp less likely to "have never heard about" environmental justice, 12pp more likely to "know well what it is about," and 10pp more likely to "have a general sense of what it is about."
- 13pp more likely to believe that environmental justice is a legitimate issue that needs urgent attention.
- 10pp more likely to be concerned that climate change will harm them personally at some point in their life.

- 10pp more likely to admit that they themselves (or someone they know) have been affected by the effects of climate change.
- On average, ranked higher environment/pollution/climate on a list of important problem facing the country today.

In terms of **personal involvement in environmental justice**, by comparison to the older adults, young adult Catholics were 11pp more likely to have engaged in at least one of environmental justice-related activity in the past three months (e.g., by donating to environmental justice-related causes or volunteered for environmental justice-related activities). Furthermore, they were 7pp more likely to be “very” motivated by their Catholic beliefs to engage this way.

In terms of **attitudes toward environmental justice in the context of their religious beliefs** (as opposed to their attitudes in general which were described above), by comparison to the older adults, young adult Catholics are:

- 13pp more likely to believe that “God has played a role in the changes observed to Earth’s climate in recent years.”
- 12pp more likely to have heard about Pope Francis’ encyclical Laudato Si.
- 10pp more likely to have seen Laudato Si affecting their communities, 7pp more likely to have seen Laudato Si affecting their families, and 5pp more likely to have seen Laudato Si affecting them personally.
- 9pp less likely to desire that the Church provides support for victims of environmental disasters and 8pp more likely to desire that the Church assesses environmental impact of church facilities.
- 8pp less likely to think that the USCCB, religious orders, Catholic nonprofit organizations, or they, themselves, as individuals are doing “too little” to help reduce the effects of global climate change.

Differences Between Catholic Adults by Political Identity

For this study, U.S. Catholic adults are divided into three groups: those who self-identify as Republicans (who represent 31% of the population), Democrats (42%), and independents (25%).¹ The description below focuses only on the differences between Republicans and Democrats.

In terms of **demographic characteristics**, as compared to Democrats, Republicans are:

- 17pp less likely to live in cities or urban areas, 11pp more likely to live in suburban areas, and 6pp more likely to live in rural areas.
- 16pp less likely to be of Spanish, Hispanic, or Latino ethnicity.
- 15pp more likely to be White, 7pp less likely to be Black or African American, and 7pp less likely to be of a race other than White, Black/ African American, or Asian.
- 11pp less likely to live in the West and 7pp more likely to live in the South.
- 8pp more likely to be males.

In terms of **religiosity**, as compared to Democrats, Republicans are:

- 33pp less likely to believe that environmental justice is a legitimate issue that needs urgent attention.
- 33pp less likely to share the concern that climate change will harm them personally at some point in their life.
- 23pp less likely to admit that they themselves (or someone they know) have been affected by the effects of climate change.
- 18pp more likely to consider Church's teachings on marriage as "very" important, 12pp more likely to consider Church's teachings on abortion as "very" important, and 8pp less likely to consider Church's teachings regarding the care for the environment as "very" important.
- 8pp more likely to respond that the following statements are definitely true of them: "religious beliefs are what really lie behind their whole approach to life" and "they try hard to carry their religion over into all other dealings in life."

In terms of **attitudes toward environmental justice in general** (as opposed to attitudes in the context of their religious beliefs), as compared to Democrats, Republicans are:

- 32pp less likely to "agree strongly" that "globally, temperatures on Earth are getting warmer, on average, in response to higher concentrations of heat-trapping greenhouse gasses like carbon dioxide and methane."

¹ Notably, 2% (or 26 participants) did not identify with any of the three groups and were excluded from this part of the analysis.

- 29pp less likely to “agree strongly” that “increasing concentrations of heat-trapping greenhouse gasses in our atmosphere like carbon dioxide and methane are largely a result of human activity as a result of industrial activity, transportation, as well as energy and food production.”
- 7pp less likely to understand environmental justice as “equal access (for all people) to a healthy environment in which to live.”
- On average, ranked lower environment/pollution/climate on a list of important problem facing the country today.

In terms of **personal involvement in environmental justice**, as compared to Democrats, Republicans are:

- 21pp less likely to believe that they have a moral responsibility to personally do what they can to combat climate change.
- 8pp less likely to have engaged in at least one of the environmental justice-related activities in the past three months (e.g., they were less likely to incorporate environmental justice into their decisions as consumers, to donate to environmental justice-related causes, or to personally advocated for environmental justice).

In terms of **attitudes toward environmental justice in the context of their religious beliefs** (as opposed to their attitudes in general which were described above), as compared to Democrats, Republicans are:

- 21pp less likely to think that the religious orders, dioceses and USCCB are doing “too little” to help reduce the effects of global climate change, 18pp less likely to think that the parishes are doing “too little,” 16pp less likely to think that the Catholic non-profit organizations are doing “too little,” 13pp less likely to think that they, themselves, as individuals are doing “too little,” and 9pp less likely to think that Pope Francis is doing “too little.”
- 17pp less likely to “strongly agree” that Catholics are morally responsible for the environment.
- 16pp less likely to believe that it is “very important” for Catholics to engage in environmental justice.
- 15pp less likely to have seen Laudato Si affecting their families or their communities and 13pp less likely to have seen Laudato Si affecting them personally.
- 12pp more likely to feel that the Church should not be involved in environmental justice (e.g., the Church should not be involved in educating and raising awareness, providing support for victims of environmental disasters, implementing sustainable practices, engaging in advocacy and outreach, providing support for communities during transitions to cleaner and more sustainable economies, integrating more environmental values into Church’s teaching, or assessing environmental impact of church facilities).

Differences Between Catholic Adults by Frequency of Mass Attendance

The analysis compares two groups of respondents based on the frequency of Mass attendance: those who attend Mass weekly or more often (19% of participants) and those who attend it rarely or never (28%).²

In terms of **demographic characteristics**, by comparison to those who attend Mass rarely or never, U.S. Catholic adults who attend Mass weekly or more often are:

- 17pp more likely to be males.
- 12pp more likely to be Republicans and 12pp less likely to be independents.
- 9pp more likely to live in cities or urban areas.
- 6pp less likely to be 45 to 54 years old.

In terms of **religiosity**, by comparison to those who attend Mass rarely or never, U.S. Catholic adults who attend Mass weekly or more often are:

- 56pp less likely to spend time in private religious activities “rarely or never.”
- 52pp more likely to identify “very much” as Catholic.
- 41pp more likely to consider Church’s teachings on marriage to be “very” important, 37pp more likely to consider Church’s teachings on abortion to be “very” important, 35pp more likely to consider Church’s teachings on euthanasia to be “very” important, 32pp more likely to consider Church’s teachings on migration, refugees, immigrants to be “very” important, 31pp more likely to consider Church’s teachings regarding the care for the environment to be “very” important, 30pp more likely to consider Church’s teachings on death penalty to be “very” important, 26pp more likely to consider Church’s teachings on birth control to be “very” important.
- 38pp more likely to respond that the following statement is definitely true of them: “their religious beliefs are what really lie behind their whole approach to life.”
- 32pp more likely to respond that the following statement is definitely true of them: “in their life, they experience religious feelings (such as the presence of God).”
- 30pp more likely to respond that the following statement is definitely true of them: “they try hard to carry their religion over into all other dealings in life.”
- 21pp more likely to be “very involved” in parish activities or ministries.

² Notably, 53% of survey participants do not belong in those two categories and were excluded from this part of the analysis.

In terms of **attitudes toward environmental justice in general** (as opposed to attitudes in the context of their religious beliefs), by comparison to those who attend Mass rarely or never, U.S. Catholic adults who attend Mass weekly or more often are:

- 37pp more likely to have come across the topic environmental justice, in the past three months, in a Catholic venue (e.g., at Mass, Catholic website, book, magazine, radio or TV).
- 16pp more likely to “know well what [environmental justice] is about” and 13pp more likely to “have a general sense of what it is about.”
- 13pp more likely to admit that they themselves (or someone they know) have been affected by the effects of climate change.
- 12pp more likely to believe that environmental justice is a legitimate issue that needs urgent attention.
- 10pp more likely to “agree strongly” with the following statement: “globally, temperatures on Earth are getting warmer, on average, in response to higher concentrations of heat-trapping greenhouse gasses like carbon dioxide and methane.”
- 10pp more likely to be concerned that climate change will harm them personally at some point in their life.
- 8pp more likely to “agree strongly” with the following statement: “increasing concentrations of heat-trapping greenhouse gasses in our atmosphere like carbon dioxide and methane are largely a result of human activity as a result of industrial activity, transportation, as well as energy and food production.”

In terms of **personal involvement in environmental justice**, by comparison to those who attend Mass rarely or never, U.S. Catholic adults who attend Mass weekly or more often are:

- 9pp more likely to have engaged in at least one of the environmental justice-related activities in the past three months (e.g., they were more likely to donate to environmental justice-related causes, to volunteer for environmental justice-related activities, or to incorporate environmental justice into their decisions when managing their financial investments). Furthermore, they were 24pp more likely to be “very” motivated by their Catholic beliefs to engage this way.
- 8pp more likely to believe that they have a moral responsibility to personally do what they can to combat climate change.

In terms of **attitudes toward environmental justice in the context of their religious beliefs** (as opposed to their attitudes in general which were described above), by comparison to those who attend Mass rarely or never, U.S. Catholic adults who attend Mass weekly or more often are:

- 37pp more likely to have heard about Pope Francis’ encyclical Laudato Si.

- 24pp more likely to believe that “God has played a role in the changes observed to Earth’s climate in recent years.”
- 26pp more likely to have seen Laudato Si affecting their communities, 24pp more likely to have seen Laudato Si affecting their families, and 22pp more likely to have seen Laudato Si affecting them personally.
- 19pp less likely to think that Catholic nonprofit organizations or that they, themselves, as individuals are doing “too little” to help reduce the effects of global climate change, 18pp less likely to think that the religious orders are doing “too little,” 17pp less likely to think that Pope Francis is doing “too little,” 15pp less likely to think that the USCCB is doing “too little,” 14pp less likely to think that the dioceses are doing “too little,” and 13pp less likely to think that parishes are doing “too little.”
- 16pp more likely to believe that it is “very important” for Catholics to engage in environmental justice.
- 12pp more likely to “strongly agree” that Catholics are morally responsible for the environment.
- 8pp more likely to desire that the Church provide support for communities during transitions to cleaner and more sustainable economies and that the Church integrate more environmental values into Church’s teaching.

Differences Between Catholic Adults by Ethnicity

The analysis compares two groups of respondents based on their ethnicity: those who identify as Spanish, Hispanic, or Latino (referred to as Hispanics from here on) (37% of participants) and those who do not identify as Spanish, Hispanic, or Latino (63%).

In terms of **demographic characteristics**, by comparison to other U.S. Catholic adults, Hispanics are:

- 24pp more likely to live in city or urban areas, 18pp less likely to live in suburban areas, and 6pp less likely to live in rural areas.
- 22pp less likely to be 65 and older, 21pp more likely to be between 35 and 44, 6pp more likely to be between 45 and 54, and 5pp less likely to be between 55 and 64.
- 16pp less likely to live in the Midwest, 13pp more likely to live in the West, 12pp more likely to live in the South, and 9pp less likely to live in the Northeast.
- 14pp more likely to be Democrats and 11pp less likely to be Republicans.
- 6pp less likely to be born in the United States or a U.S. territory.

In terms of **religiosity**, by comparison to other U.S. Catholic adults, Hispanics are:

- 7pp less likely to attend Mass rarely or never.
- 7pp more likely to consider Church's teachings on migration, refugees, immigrants to be "very" important and 6pp more likely to consider Church's teachings regarding the care for the environment to be "very" important.

In terms of **attitudes toward environmental justice in general** (as opposed to attitudes in the context of their religious beliefs), by comparison to other U.S. Catholic adults, Hispanics are:

- 15pp more likely to have come across the topic of environmental justice at a Catholic venue (in particular, at Mass, on a Catholic radio or TV) in the last quarter of 2023.
- 14pp more likely to be concerned that climate change will harm them personally at some point in their life, 13pp more likely to believe that environmental justice is a legitimate issue that needs urgent attention, and 8pp more likely to admit that they themselves (or someone they know) have been affected by the effects of climate change.
- 7pp less likely "have never heard about" the concept of environmental justice.
- Rank higher, on average, environment/pollution/climate among the most important problems facing the country.

In terms of **personal involvement in environmental justice**, by comparison to other U.S. Catholic adults, Hispanics are: 9pp less likely to reduce waste or actively recycle, 6pp more likely to personally advocate for environmental justice, 6pp more likely to donate, 5pp more likely to volunteer, 5pp more likely to attend (or participate) in environmentally focused events (or seminars)

held by the Church or Catholic institutions, and 5pp more likely to incorporate environmental justice into their decisions when managing their financial investments. Furthermore, they are 4pp more likely than others to be “very” motivated by their Catholic beliefs to engage in those practices.

In terms of **attitudes toward environmental justice in the context of their religious beliefs** (as opposed to their attitudes in general which were described above), by comparison to other U.S. Catholic adults, Hispanics are:

- 10pp more likely to have seen Laudato Si affecting their families, 7pp more likely to have seen Laudato Si affecting their communities, and 5pp more likely to have seen Laudato Si affecting them personally.
- 7pp less likely to desire that the Church implements sustainable practices, 6pp more likely to desire that the Church engages in educating and raising awareness of environmental justice, and 5pp more likely to desire that the Church provides support for communities during transitions to cleaner and more sustainable economies.
- Between 6pp and 7pp more likely to think that USCCB; their local communities; they, themselves, as individuals; and environmental advocacy organizations are doing “too little” to help reduce the effects of global climate change.
- 6pp more likely to believe that “God has played a role in the changes observed to Earth’s climate in recent years.”

Introduction

This report describes the views of American Catholics on climate justice. The study was conducted by the Center for Applied Research in the Apostolate (CARA) with generous funding from Sister of Charity Ministry Foundation (Cincinnati, OH), Center on Religion and Culture at Fordham University (Bronx, NY), Environmental Justice Program at Georgetown University (Washington, DC), Sisters of St. Joseph of Peace (Englewood Cliffs, NJ), Sisters of St. Francis (Denver, CO), and individual CARA donors.

The study is based on a national poll of self-identified Catholics, in the United States, ages 18 and older. The poll was conducted electronically from December 13 to 28, 2023. The final sample includes 1,342 responses and overrepresents young adults (i.e., age group between 18 and 34 years old). Weighting for age is used to ensure representativeness of the sample of the adult Catholic population relative to the most recent estimates in the General Social Survey. The credibility interval for the survey overall is ± 2.8 pp.

For a succinct overview of the overall research project and summary of the main findings, proceed to the *Executive Summary*.

For information about the exact question wording and responses (percentage of valid responses or average amount) to a specific item for all questions in a short format or to view the paper survey instrument, proceed to the *Appendix I*.

To review a more detailed analyses, including tables and/or charts with verbose interpretation of those results, proceed to the following sections of the report:

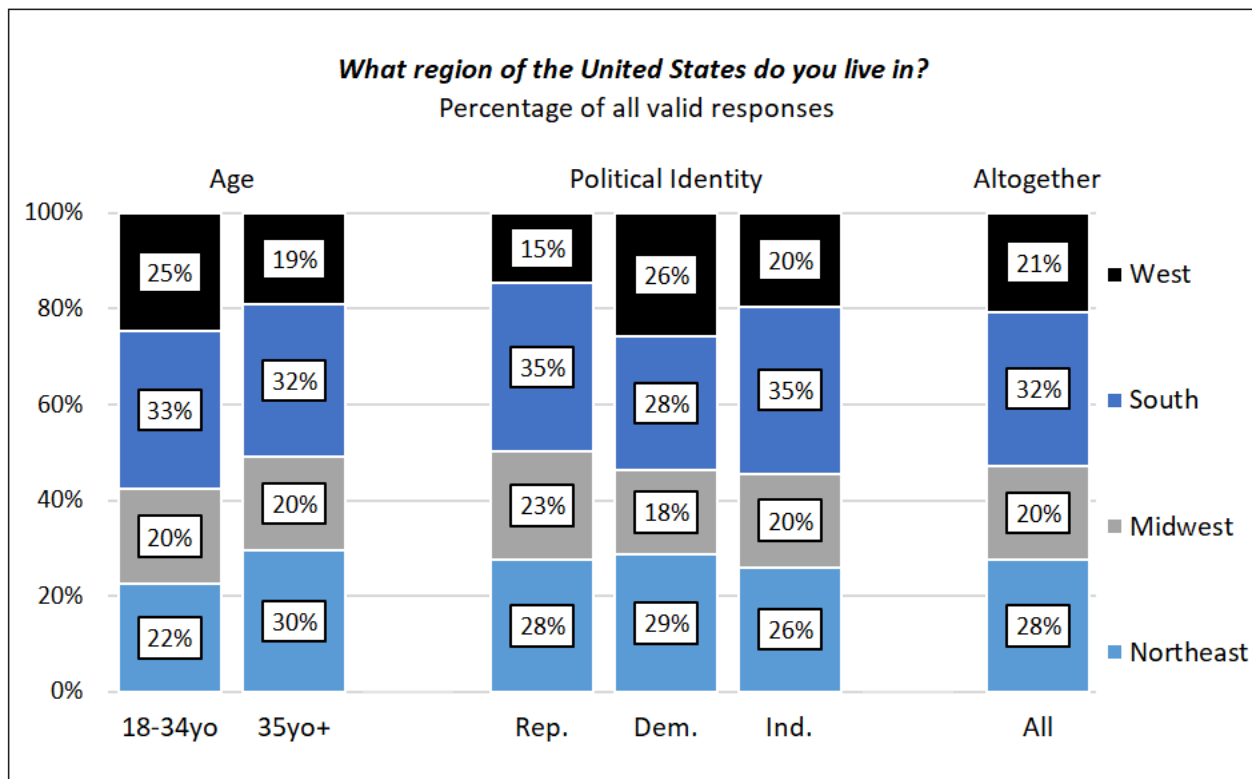
- *Demographic Characteristics*
- *Religiosity*
- *Attitudes Towards Environmental Justice in General*
- *Personal Involvement in Environmental Justice*
- *Attitudes Towards Environmental Justice in the Context of Church's Teaching*

The report also includes three appendices:

- *Appendix I* includes a copy of the original questionnaires with the percentage frequencies of responses for each applicable closed-ended item. The frequencies for each response category are calculated as a percentage of all valid responses to each question. The non-respondents to each question are calculated as a percentage of all valid responses to each question.
- *Appendix II* describes methodology. It is organized into six general questions: What is this report about? How was this report prepared? How accurate are the results? How to interpret individual questions? How to interpret subgroup comparisons? How to interpret the results altogether?
- *Appendix III* (on p. 122) includes a brief description of CARA and its services.

Demographic Characteristics

U.S. Region

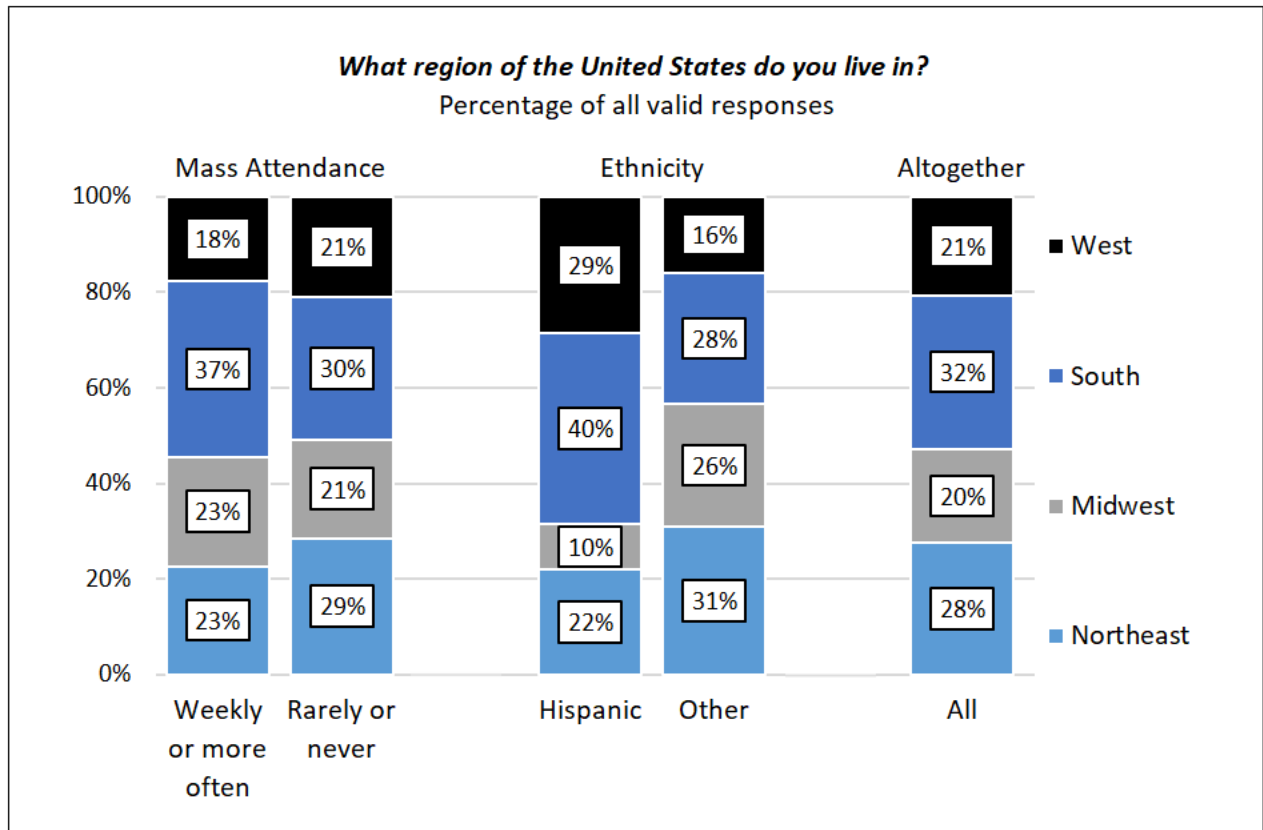


Among U.S. Catholics:

- 32% live in the South (AL, AR, DE, DC, FL, GA, KY, LA, MD, MS, NC, OK, SC, TN, TX, VA, WV).
- 28% live in the Northeast (CT, ME, MA, NH, NJ, NY, PA, RI, VT).
- 21% live in the West (AZ, CA, CO, ID, MT, NV, NM, OR, UT, WA, WY, AK, HI).
- 20% live in the Midwest (IL, IN, IA, KS, MI, MN, MO, NE, ND, OH, SD, WI).

Significantly:

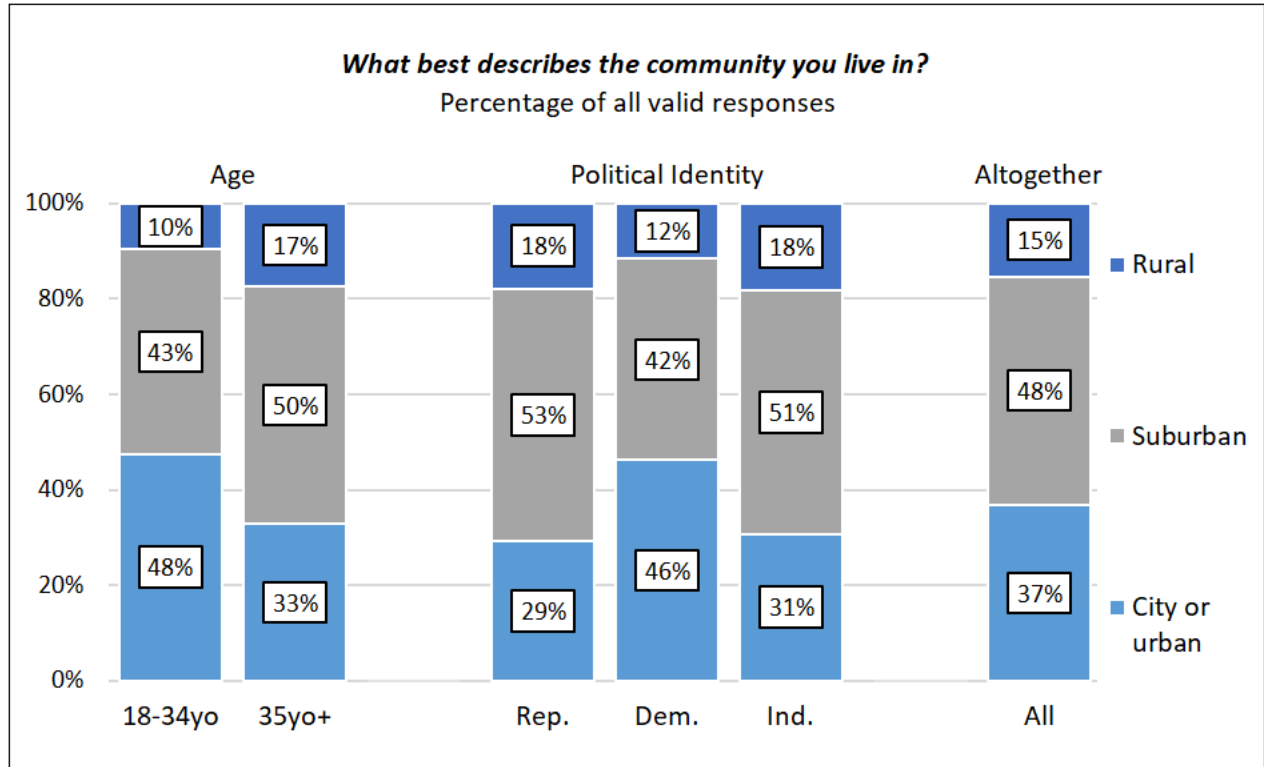
- Democrats are 11pp (a difference between 26% and 15%) more likely than Republicans to live in the West.
- Older adults are 7pp (a difference between 30% and 22%) more likely than young adults to live in the Northeast.
- Republicans are 7pp (a difference between 35% and 28%) more likely than Democrats to live in the South.
- Young adults are 5pp (a difference between 25% and 19%) more likely than older adults to live in the West.



Significantly:

- Non-Hispanics are 16pp (a difference between 26% and 10%) more likely than Hispanics to live in the Midwest.
- Hispanics are 13pp (a difference between 29% and 16%) more likely than others to live in the West.
- Hispanics are 12pp (a difference between 40% and 28%) more likely than others to live in the South.
- Non-Hispanics are 9pp (a difference between 31% and 22%) more likely than Hispanics to live in the Northeast.

Community

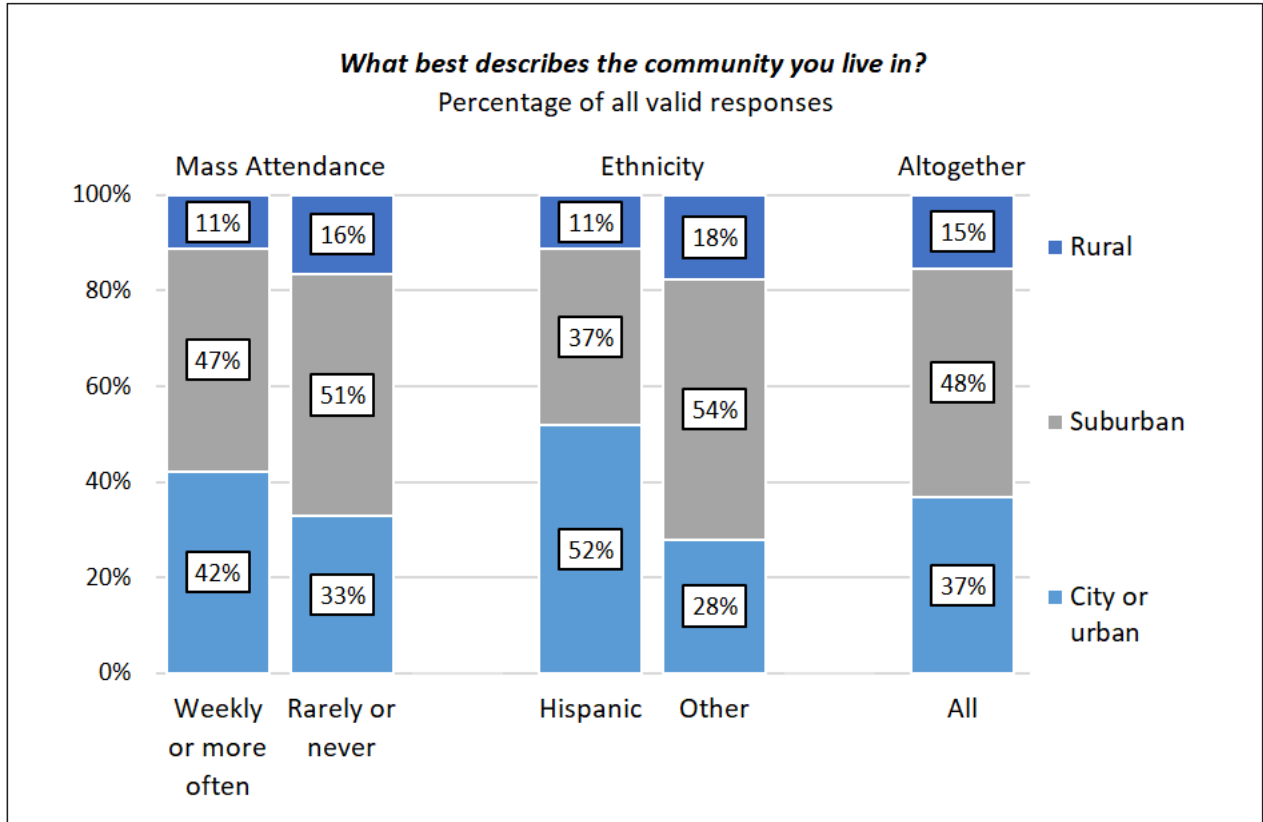


Half of U.S. Catholics (48%) live in suburban areas, as compared to 37% who live in cities or urban areas, and 15% who live in rural areas.

Significantly:

- Democrats are 17pp (a difference between 46% and 29%) more likely than Republicans to live in cities or urban areas.
- Young adults are 15pp (a difference between 48% and 33%) more likely than older adults to live in cities or urban areas.
- Democrats are 15pp (a difference between 46% and 31%) more likely than independents to live in cities or urban areas.
- Republicans are 11pp (a difference between 53% and 42%) more likely than Democrats to live in suburban areas.
- Independents are 9pp (a difference between 51% and 42%) more likely than Democrats to live in suburban areas.
- Older adults are 8pp (a difference between 17% and 10%) more likely than young adults to live in rural areas.

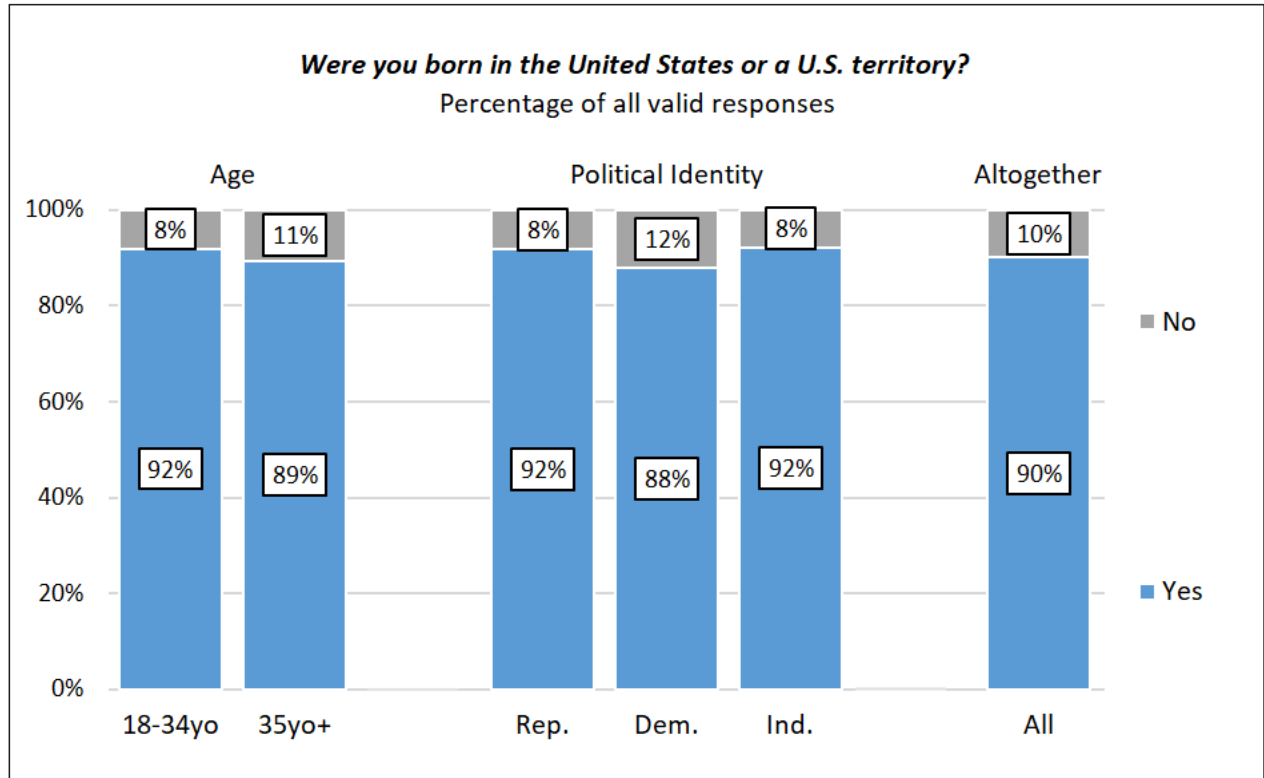
- Older adults are 7pp (a difference between 50% and 43%) more likely than young adults to live in suburban areas.
- Independents are 7pp (a difference between 18% and 12%) more likely than Democrats to live in rural areas.
- Republicans are 6pp (a difference between 18% and 12%) more likely than Democrats to live in rural areas.



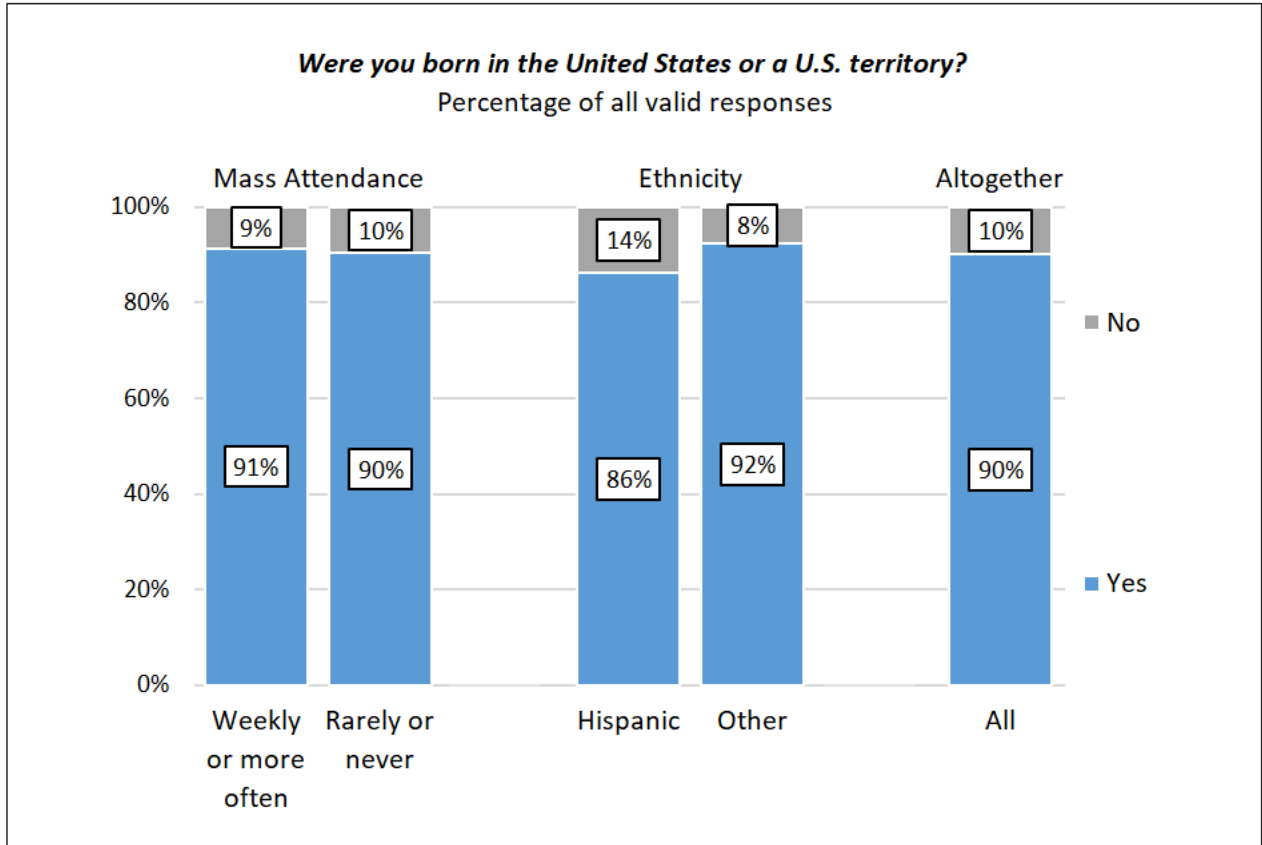
Significantly:

- Hispanics are 24pp (a difference between 52% and 28%) more likely than others to live in city or urban areas.
- Non-Hispanics are 18pp (a difference between 54% and 37%) more likely than Hispanics to live in suburban areas.
- Those who attend Mass weekly or more often are 9pp (a difference between 42% and 33%) more likely than those who attend it rarely or never to live in cities or urban areas.
- Non-Hispanics are 6pp (a difference between 18% and 11%) more likely than Hispanics to live in rural areas.

Place of Birth

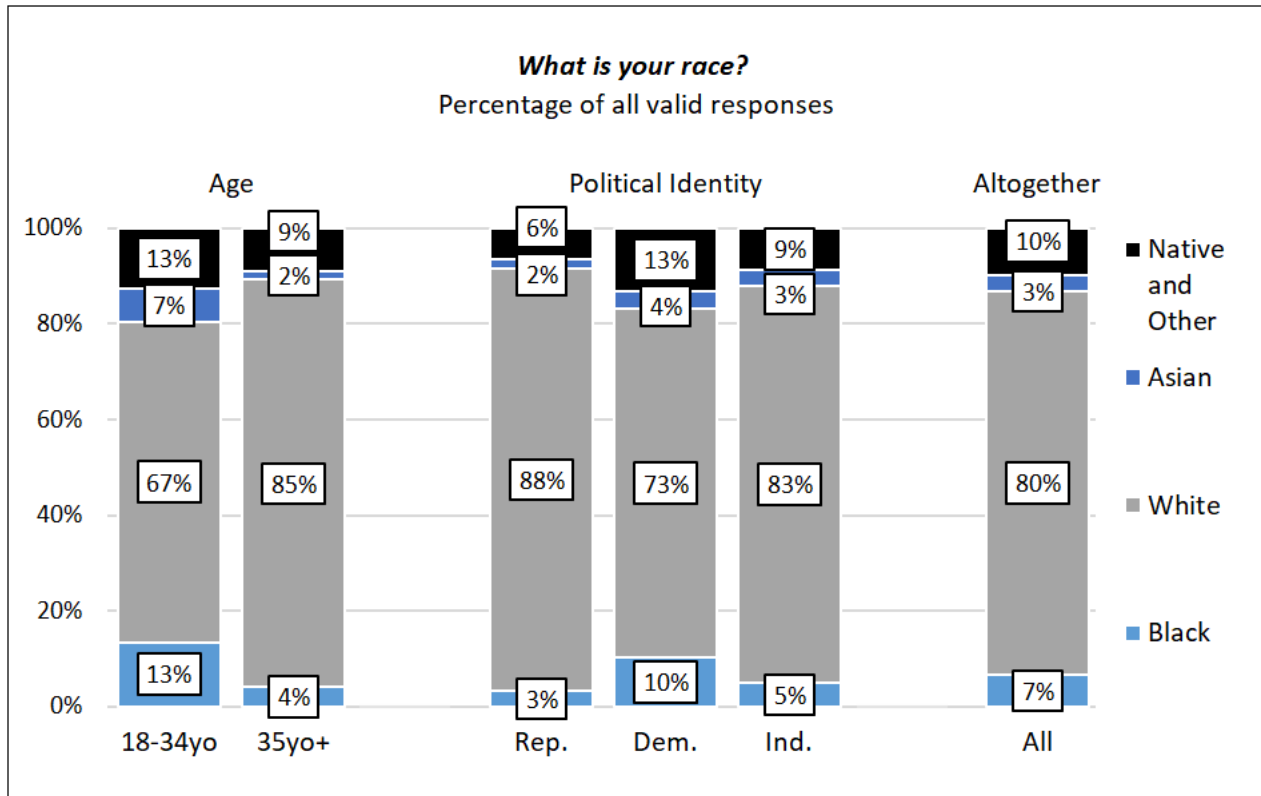


Nine in ten U.S. Catholics (90%) were born in the United States or a U.S. territory, as compared to 10% who were born abroad.



Significantly, non-Hispanics are 6pp (a difference between 92% and 86%) more likely than Hispanics to be born in the United States or a U.S. territory.

Race



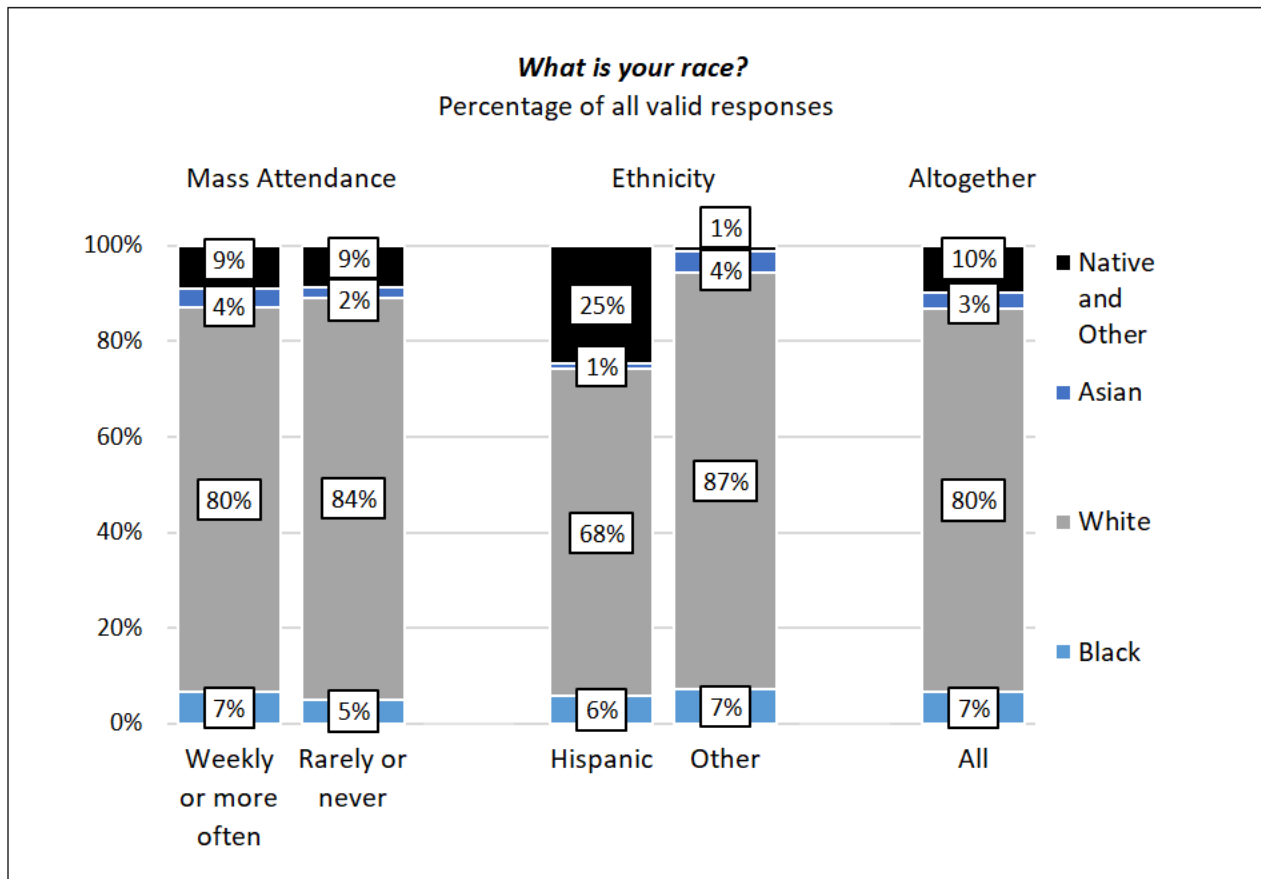
Among U.S. Catholics:

- 80% are White.
- 8% are of some other race not listed here (e.g., mixed races).
- 7% are Black or African American.
- 3% are Asian.
- 1% (or 19 respondents) are American Indian or Alaska Native.
- <1% (or 6 respondents) are Native Hawaiian or Pacific Islander.

Significantly:

- Older adults are 18pp (a difference between 85% and 67%) more likely than young adults to be White.
- Republicans are 15pp (a difference between 88% and 73%) more likely than Democrats to be White.
- Independents are 10pp (a difference between 83% and 73%) more likely than Democrats to be White.
- Young adults are 9pp (a difference between 13% and 4%) more likely than older adults to be Black or African American.

- Democrats are 7pp (a difference between 10% and 3%) more likely than Republicans to be Black or African American.³
- Democrats are 7pp (a difference between 11% and 5%) more likely than Republicans to be of some other race not specified here.⁴
- Democrats are 5pp (a difference between 10% and 5%) more likely than independents to be Black or African American.⁵
- Young adults are 5pp (a difference between 7% and 2%) more likely than older adults to be Asian.⁶



Significantly, non-Hispanics are 19pp (a difference between 87% and 68%) more likely than Hispanics to be White.

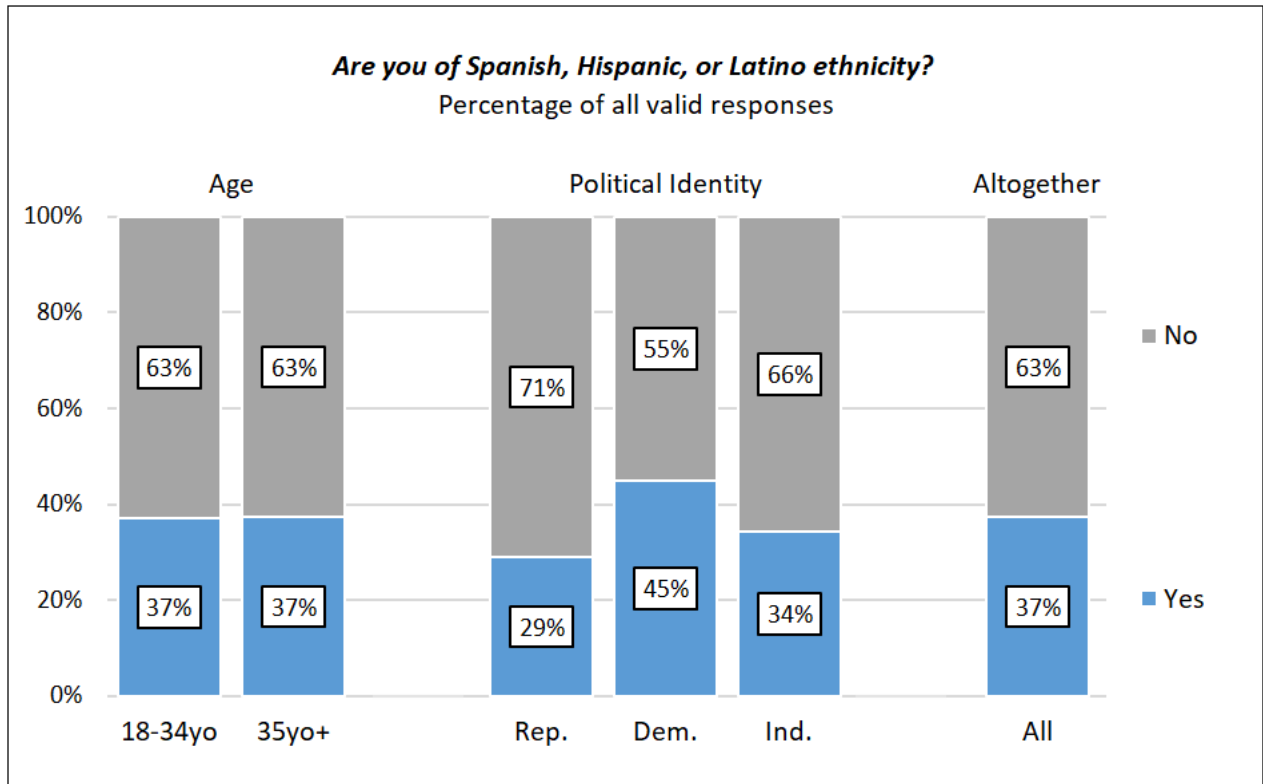
³ Note that the second subgroup includes only 14 respondents.

⁴ Note that the second subgroup includes only 19 respondents.

⁵ Note that the second subgroup includes only 17 respondents.

⁶ Note that the first subgroup includes only 25 respondents and the second subgroup includes only 18 respondents.

Ethnicity

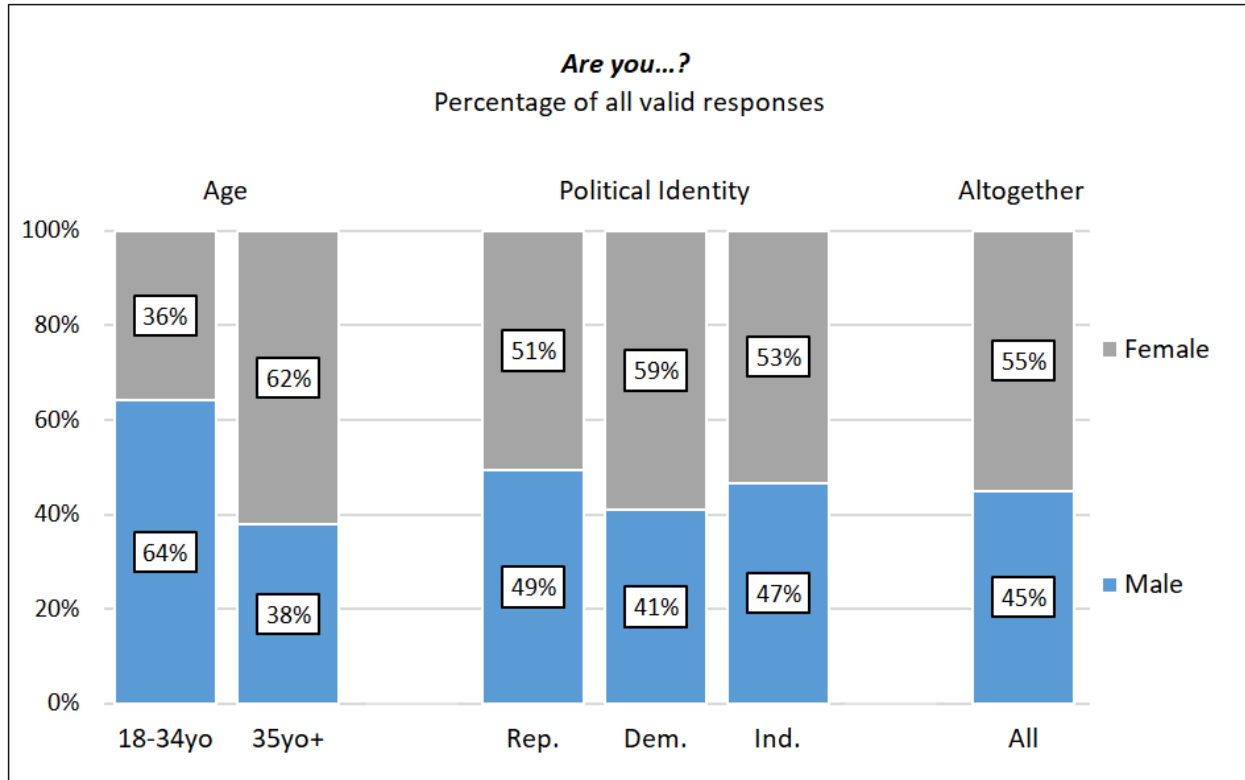


Among U.S. Catholics, two in five (37%) are of Spanish, Hispanic, or Latino ethnicity.

Significantly:

- Democrats are 16pp (a difference between 45% and 29%) more likely than Republicans to be of Spanish, Hispanic, or Latino ethnicity.
- Democrats are 11pp (a difference between 45% and 34%) more likely than independents to be of Spanish, Hispanic, or Latino ethnicity.

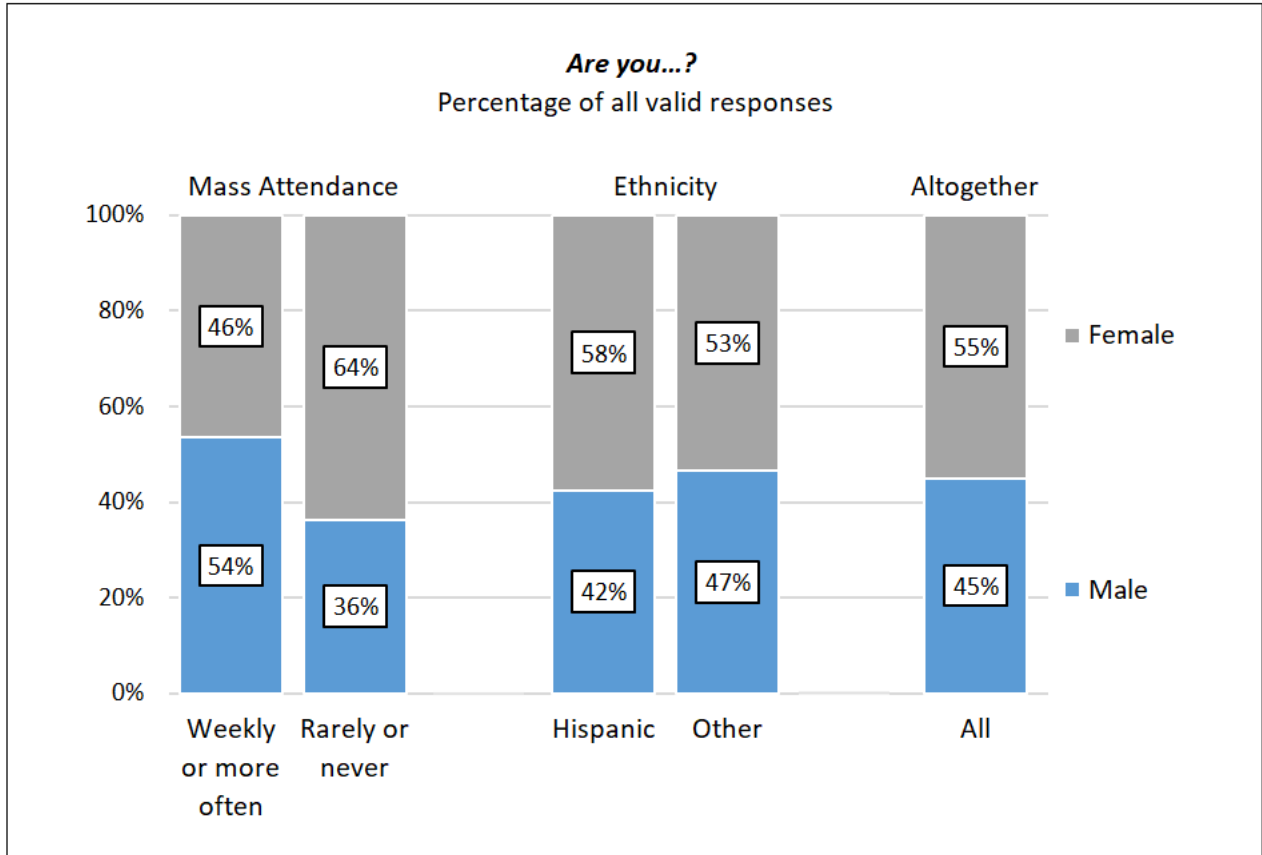
Gender



Three in five U.S. Catholics (55%) are females and 45% are males.

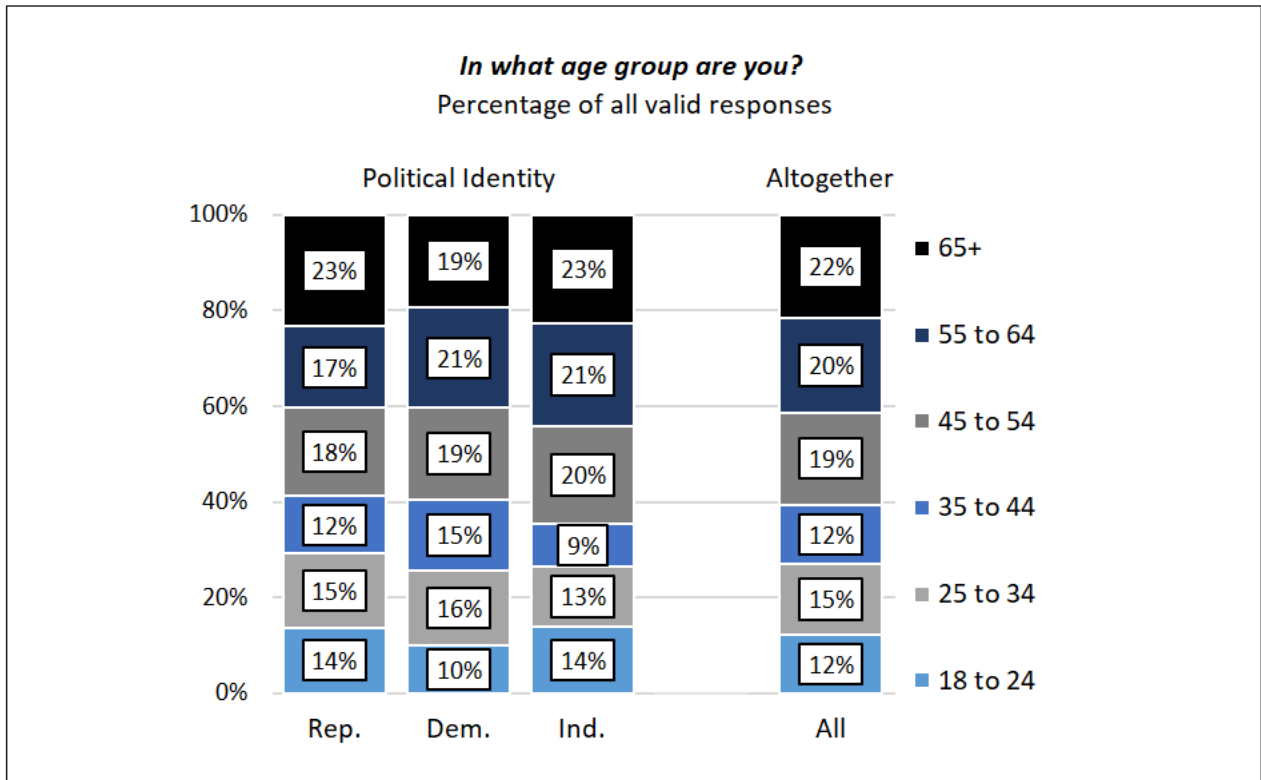
Significantly:

- Young adults are 26pp (a difference between 64% and 38%) more likely than older adults to be males.
- Republicans are 8pp (a difference between 49% and 41%) more likely than Democrats to be males.



Significantly, those who attend Mass weekly or more often are 17pp (a difference between 54% and 36%) more likely than those who attend Mass rarely or never to be males.

Age

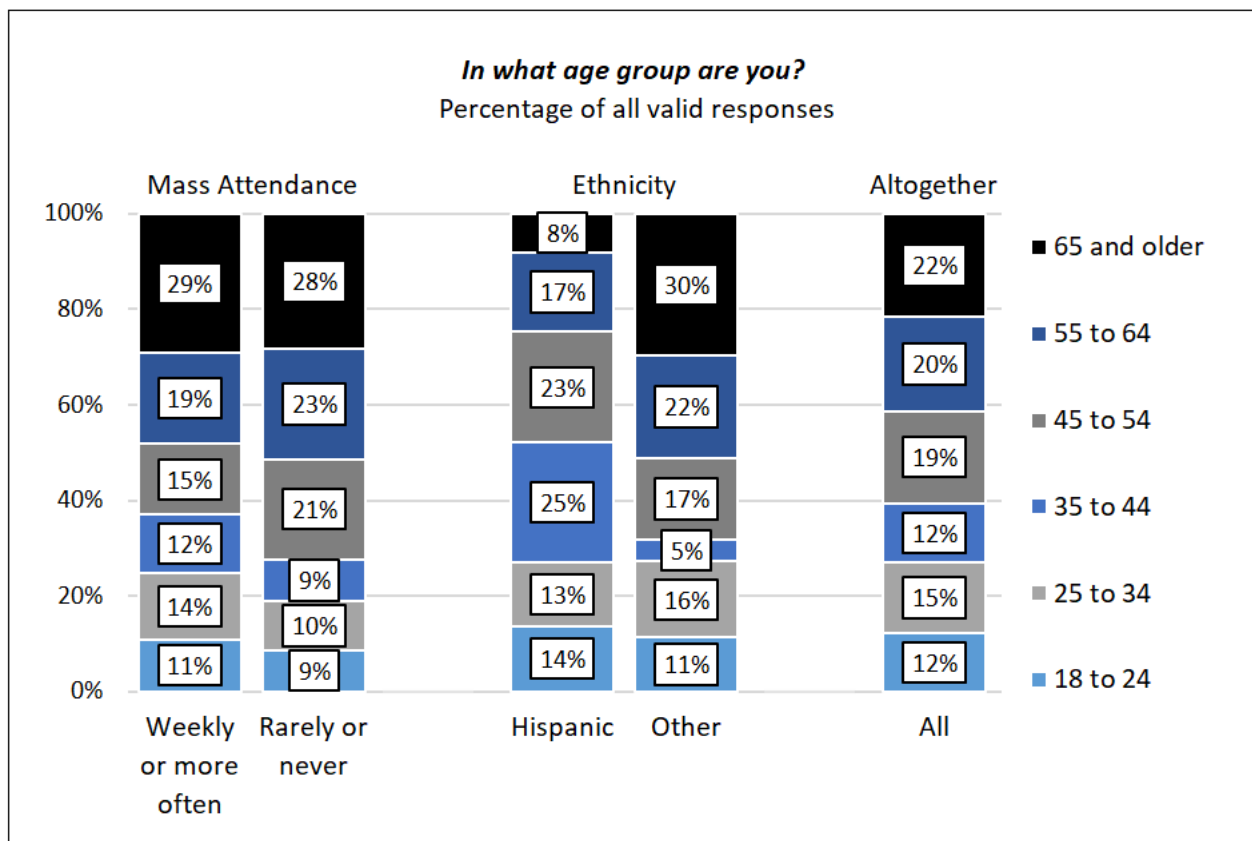


Among U.S. Catholics:

- 22% are 65 and older.
- 20% are 55 to 64.
- 19% are 45 to 54.
- 15% are 25 to 34.
- 12% are 35 to 44.
- 12% are 18 to 24.

Significantly, Democrats are 6pp (a difference between 15% and 9%) more likely than independents to be 35 to 44.⁷

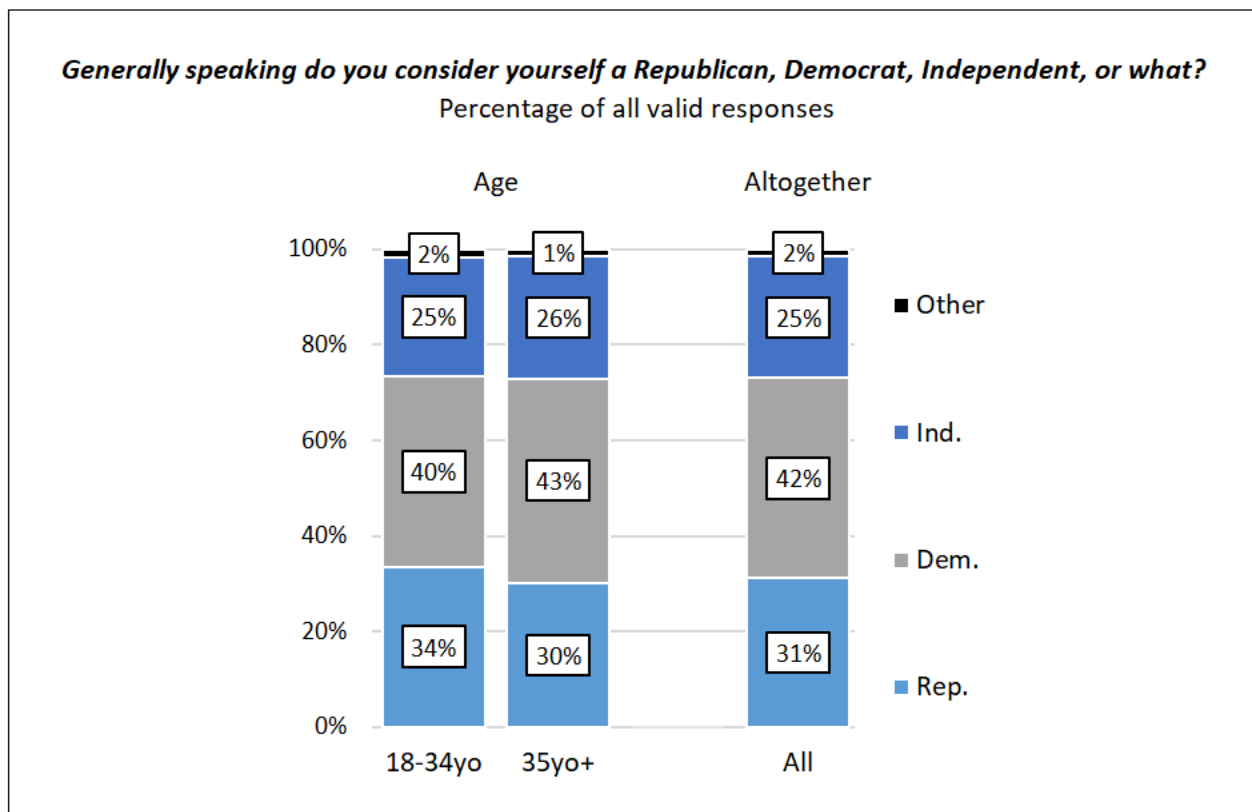
⁷ Note that the second subgroup includes only 30 respondents.



Significantly:

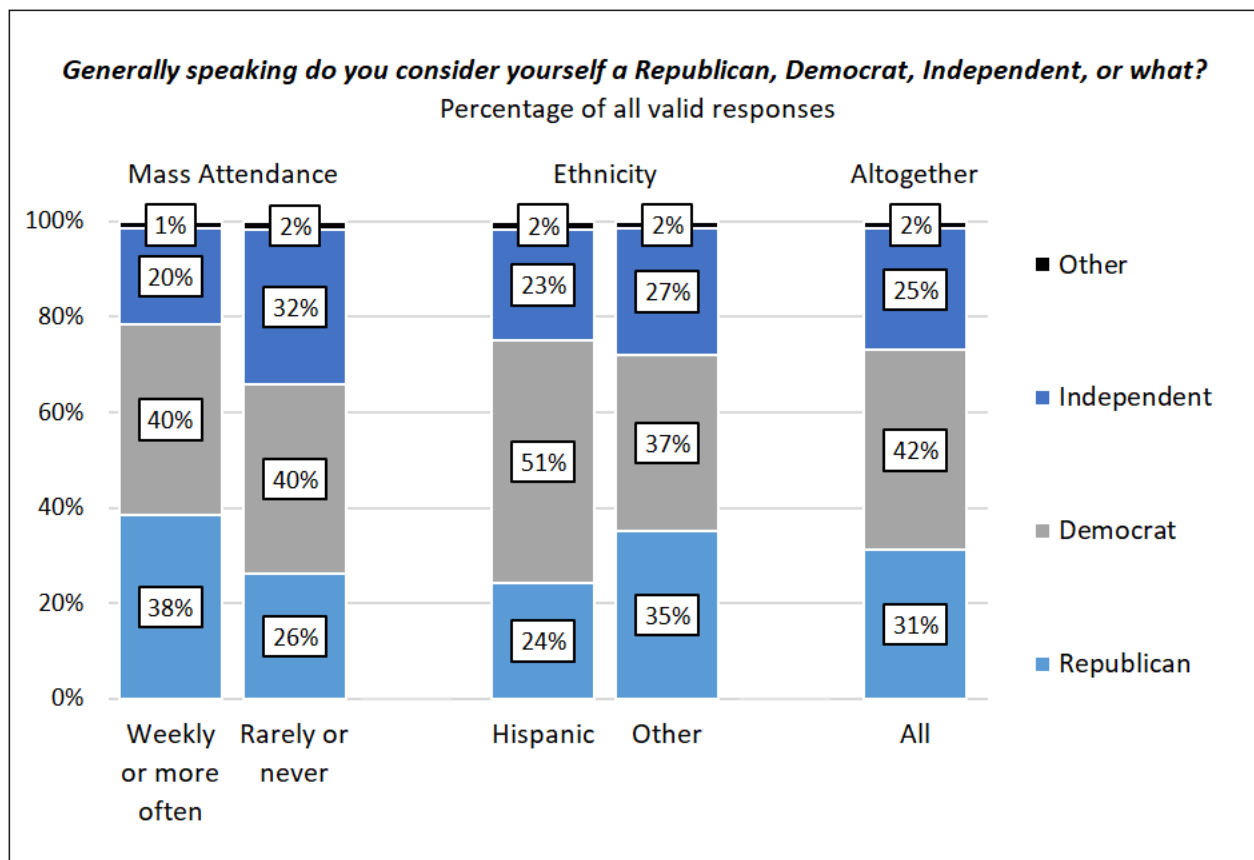
- Non-Hispanics are 22pp (a difference between 30% and 8%) more likely than Hispanics to be 65 and older.
- Hispanics are 21pp (a difference between 25% and 5%) more likely than others to be between 35 and 44 years old.
- Those who attend Mass rarely or never are 6pp (a difference between 21% and 15%) more likely than those who attend it weekly or more often to be between 45 and 54.
- Hispanics are 6pp (a difference between 23% and 17%) more likely than others to be between 45 and 54.
- Non-Hispanics are 5pp (a difference between 22% and 17%) more likely than Hispanics to be between 55 and 64.

Political Identity



Among U.S. Catholics:

- 42% are Democrats.
- 31% are Republicans.
- 25% are independents.
- 2% (or 21 respondents) identify as something else not listed here (e.g., a mix or none)

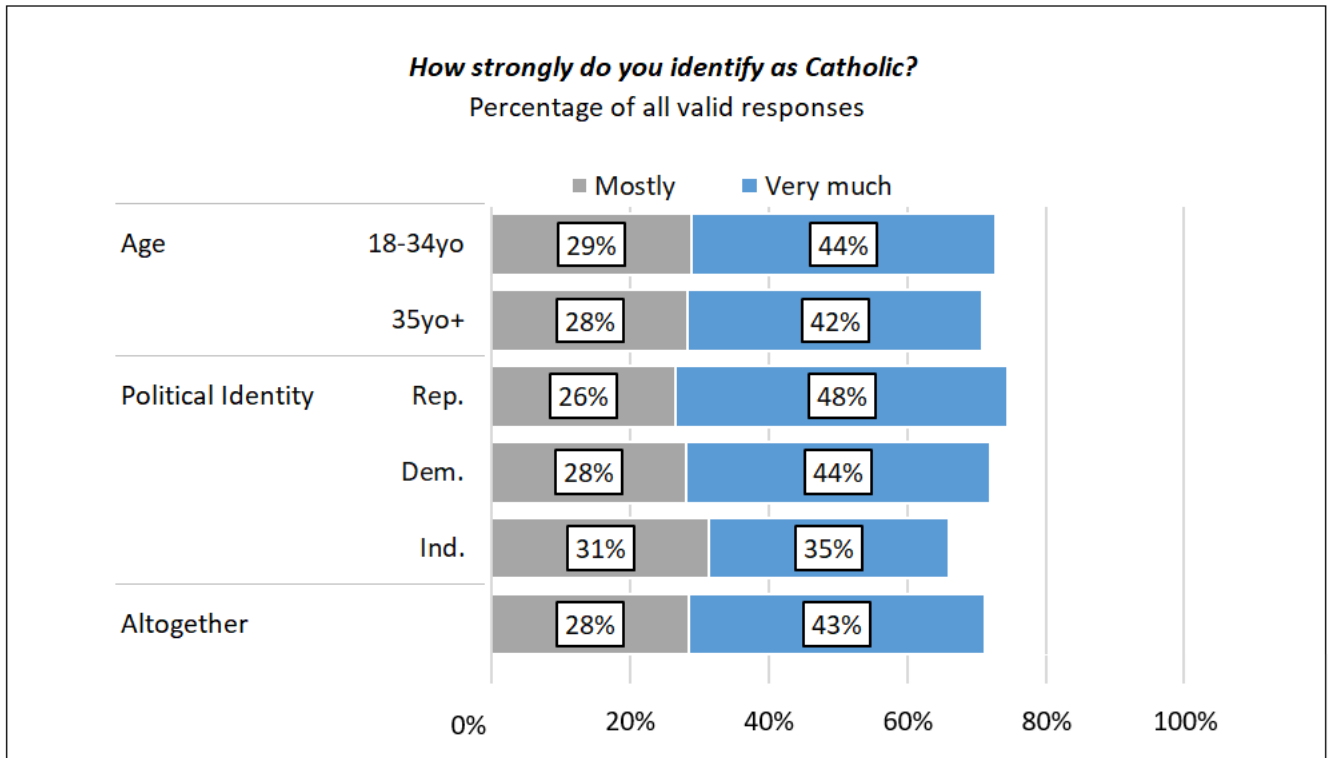


Significantly:

- Hispanics are 14pp (a difference between 51% and 37%) more likely than others to be Democrats.
- Those who attend Mass weekly or more often are 12pp (a difference between 38% and 26%) more likely than those who attend it rarely or never to be Republicans.
- Those who attend Mass rarely or never are 12pp (a difference between 32% and 20%) more likely than those who attend it weekly or more often to be independents.
- Non-Hispanics are 11pp (a difference between 35% and 24%) more likely than Hispanics to be Republicans.

Religiosity

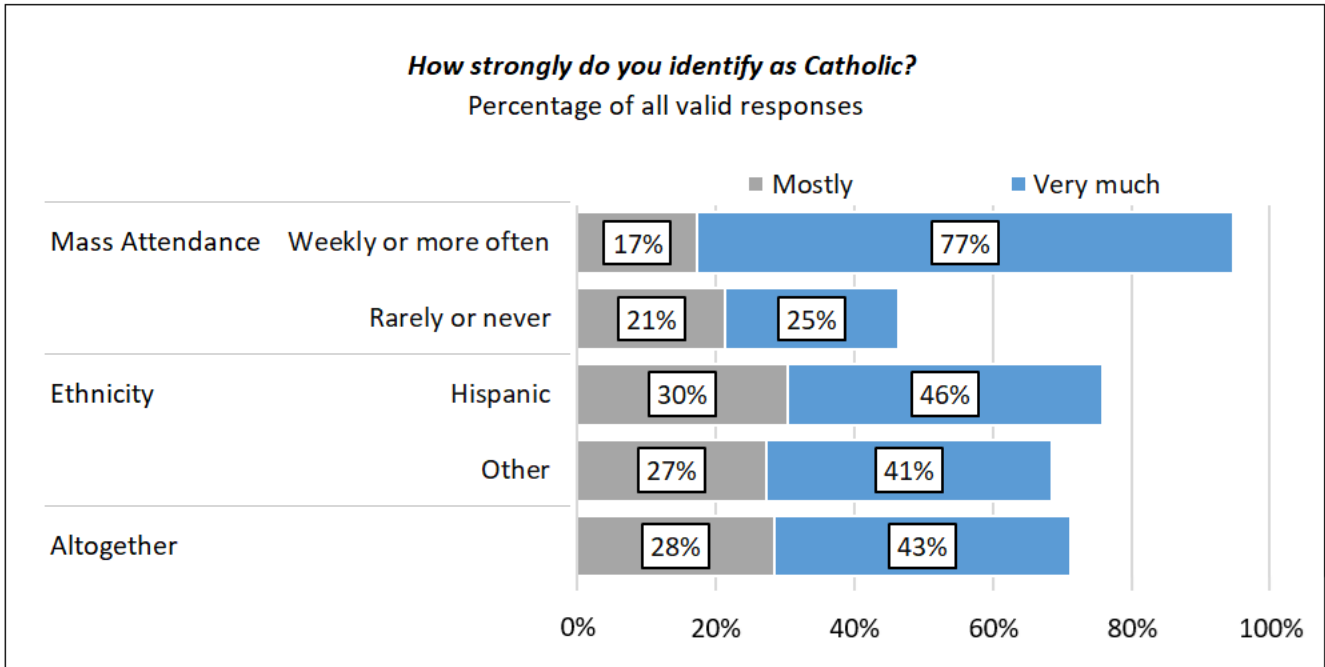
Catholic Identity



Seven in ten U.S. Catholics (71%) identify “mostly” or “very much” as Catholic (as opposed to “not much at all” or “somewhat or a little”), which includes 43% who identify as Catholic “very much.” Significantly:⁸

- Republicans are 13pp (a difference between 48% and 35%) more likely than independents to identify “very much” as Catholic.
- Democrats are 9pp (a difference between 44% and 35%) more likely than independents to identify “very much” as Catholic.

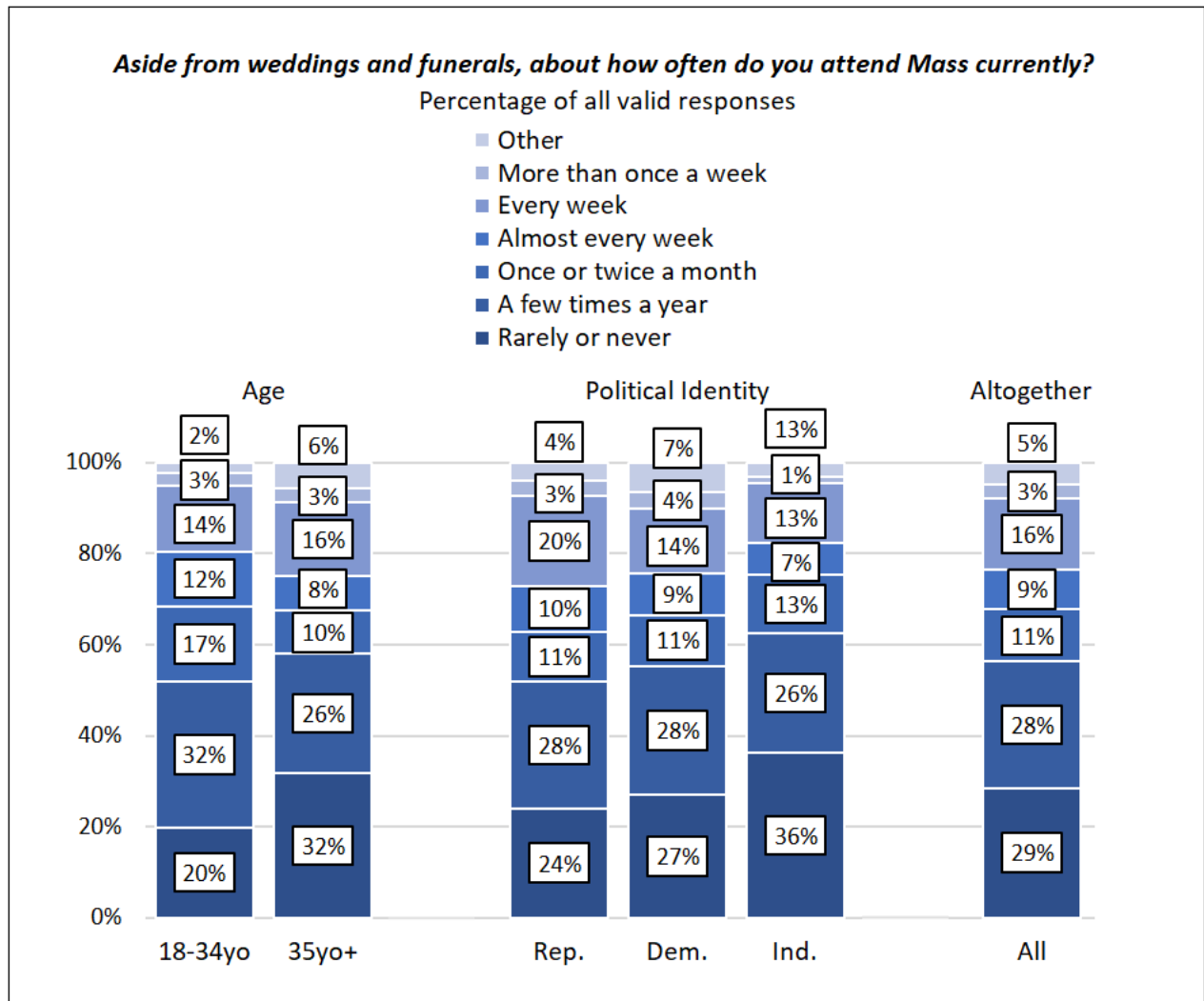
⁸ The analysis of statistically significant differences is limited to the proportion of respondents who identify “very much” as Catholic.



Significantly, those who attend Mass weekly or more often are 52pp (a difference between 77% and 25%) more likely than those who attend it rarely or never to identify “very much” as Catholic.⁹

⁹ The analysis of statistically significant differences is limited to the proportion of respondents who identify “very much” as Catholic.

Organizational Religious Activity: Mass Attendance



Among U.S. Catholics (aside from weddings and funerals):

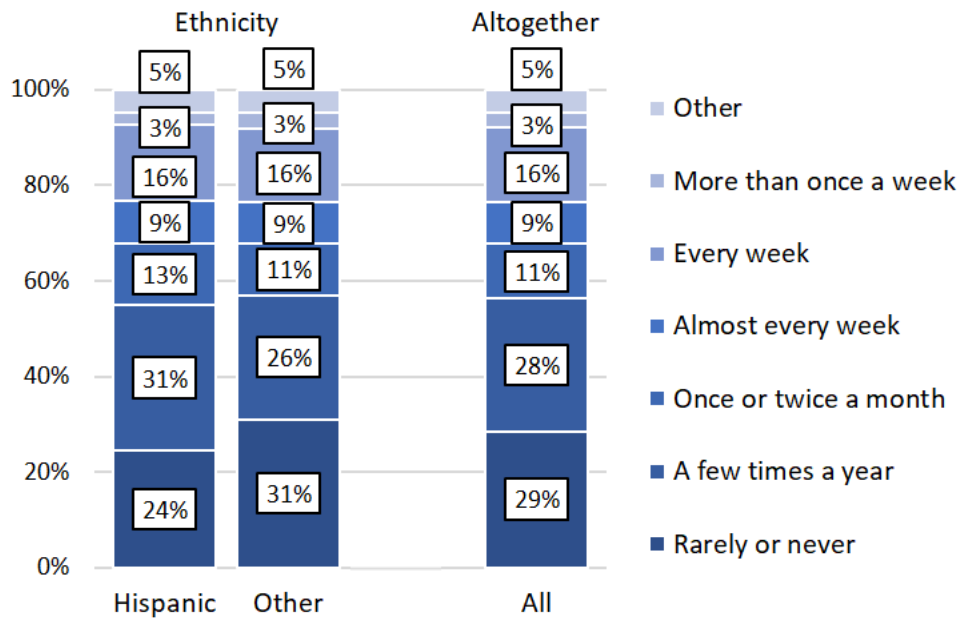
- 29% attend Mass rarely or never.
- 28% attend Mass a few times a year.
- 16% attend Mass every week.
- 11% attend Mass once or twice a month.
- 9% attend Mass almost every week.
- 3% are currently watching Mass online or television due to the COVID-19 pandemic.
- 3% attend Mass more than once a week.
- 2% (or 20 respondents) are homebound, shut-in, sick, or unable to get out.

Significantly:

- Older adults are 12pp (a difference between 32% and 20%) more likely than young adults to attend Mass rarely or never.

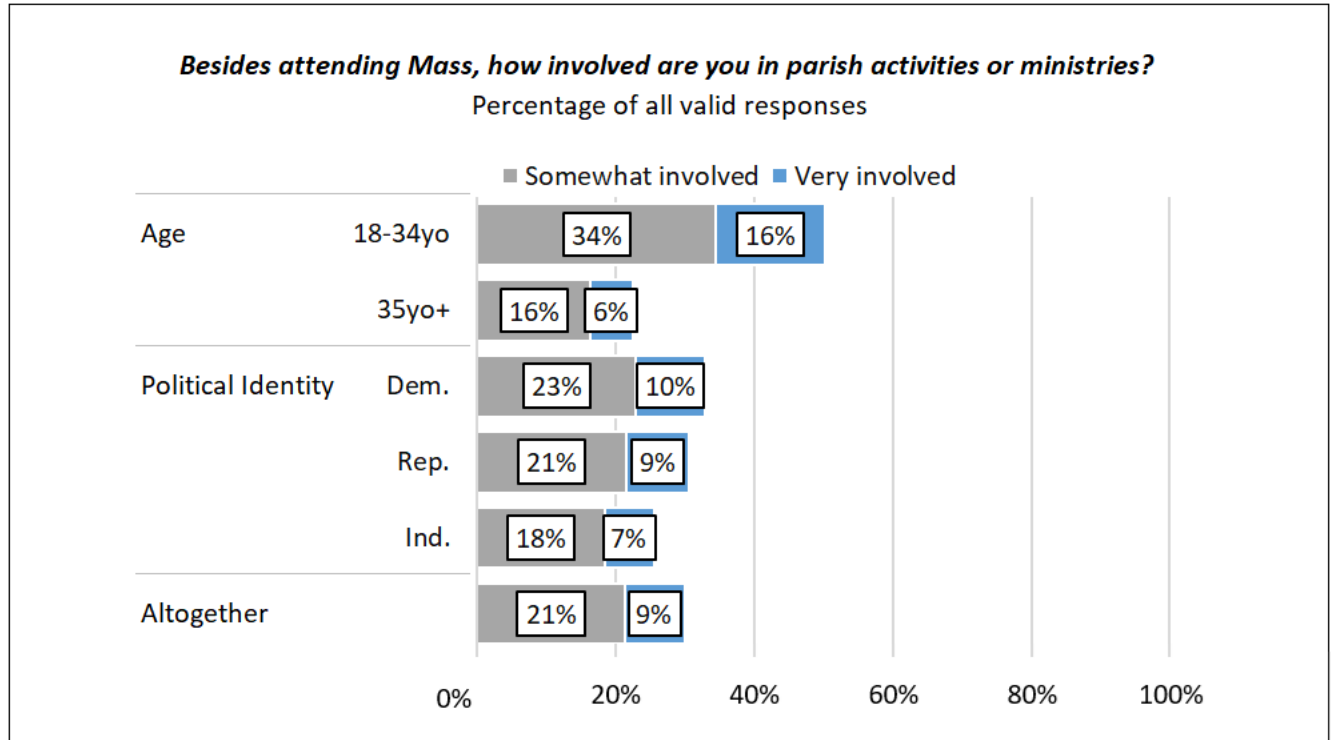
- Independents are 12pp (a difference between 36% and 24%) more likely than Republicans to attend Mass rarely or never.
- Independents are 9pp (a difference between 36% and 27%) more likely than Democrats to attend Mass rarely or never.
- Young adults are 7pp (a difference between 17% and 10%) more likely than older adults to attend Mass once or twice a month.
- Young adults are 6pp (a difference between 32% and 26%) more likely than older adults to attend Mass a few times a year.
- Young adults are 4pp (a difference between 12% and 8%) more likely than older adults to attend Mass almost every week.

Aside from weddings and funerals, about how often do you attend Mass currently?
 Percentage of all valid responses



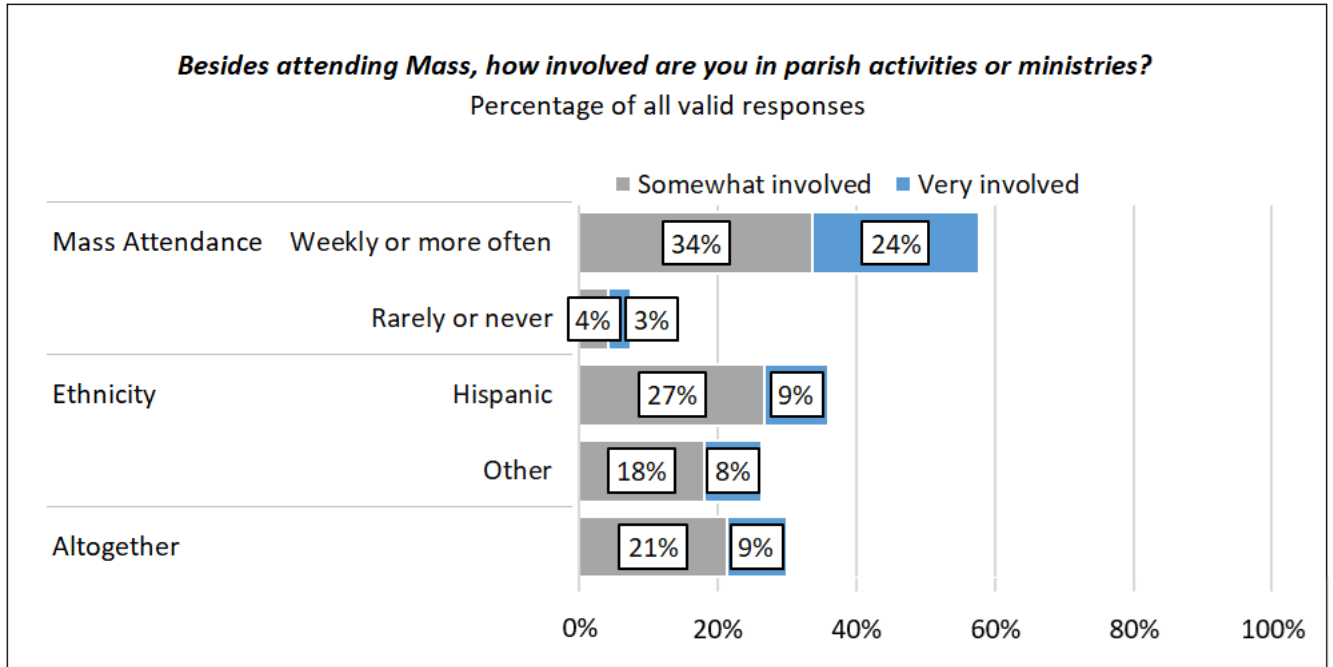
Significantly, non-Hispanics are 7pp (a difference between 31% and 24%) more likely than Hispanics to attend Mass rarely or never.

Organizational Religious Activity: Parish Activities and Ministries



A third of U.S. Catholics reported being “somewhat involved” or “very involved” (as opposed to “not involved at all” or “involved a little”) in parish activities or ministries (besides attending Mass) (30% of U.S. Catholics, which includes 9% of U.S. Catholics who are “very involved”). Significantly,¹⁰ young adults are 10pp (a difference between 16% and 6%) more likely than older adults to be “very involved” in parish activities or ministries.

¹⁰ The analysis of statistically significant differences is limited to the proportion of respondents who reported being “very involved” in parish activities or ministries.

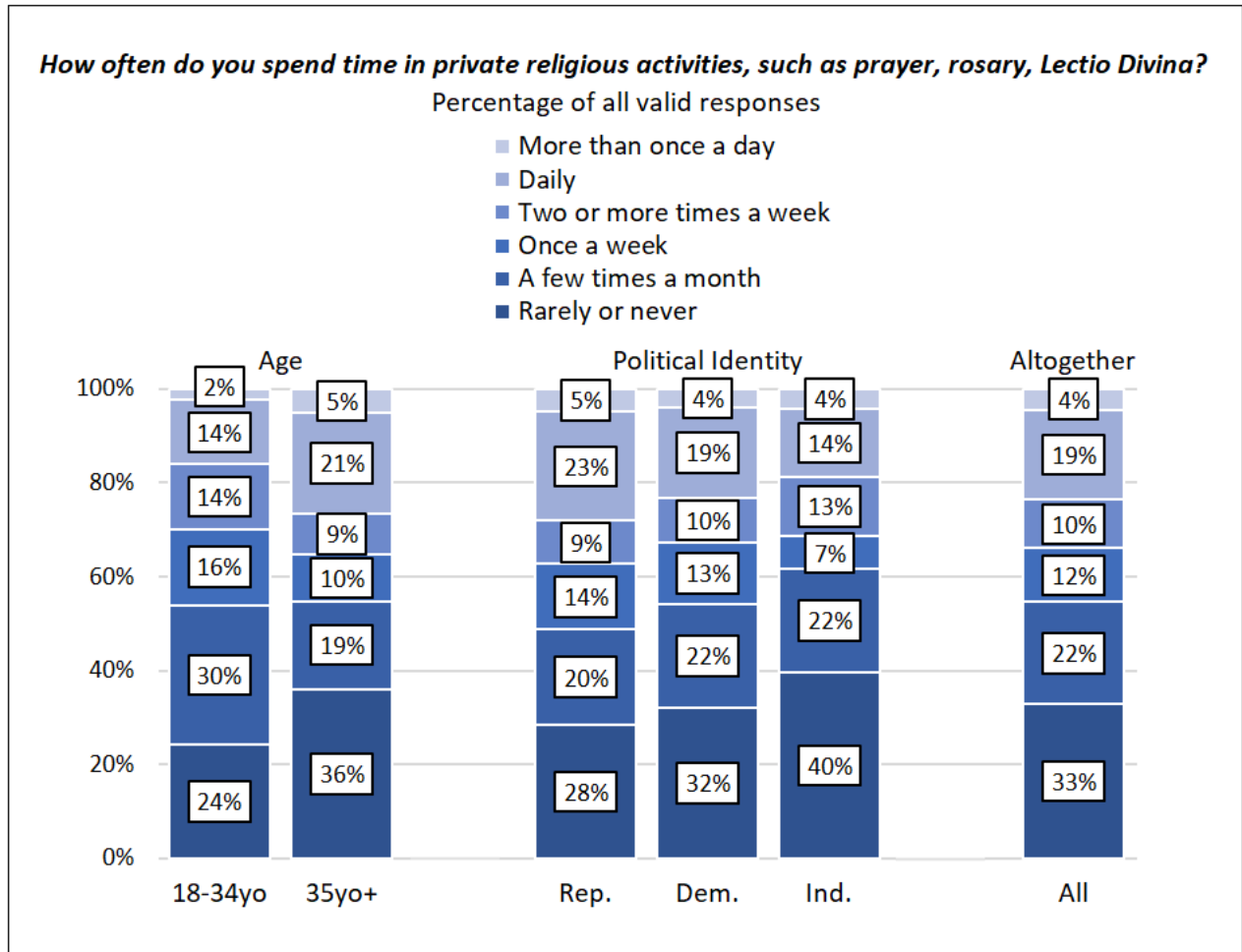


Significantly,¹¹ those who attend Mass weekly or more often are 21pp (a difference between 24% and 3%) more likely than those who attend it rarely or never to be “very involved” in parish activities or ministries.¹²

¹¹ The analysis of statistically significant differences is limited to the proportion of respondents who reported being “very involved” in parish activities or ministries.

¹² Note that the second subgroup includes only 12 respondents.

Non-Organizational Religious Activity



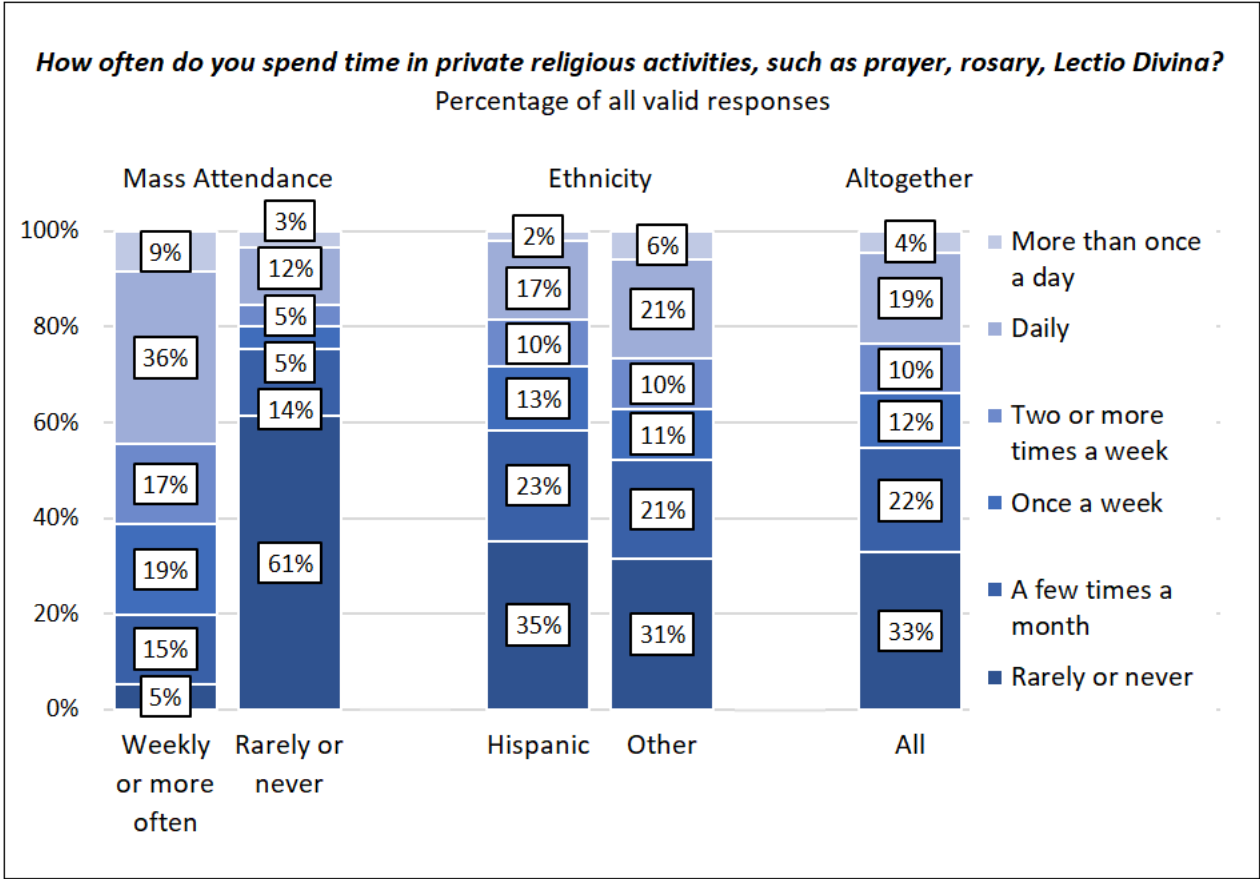
Among U.S. Catholics:

- 33% spend time in private religious activities rarely or never.
- 22% spend time in private religious activities a few times a month.
- 19% spend time in private religious activities daily.
- 12% spend time in private religious activities once a week.
- 10% spend time in private religious activities two or more times a week.
- 4% spend time in private religious activities more than once a day.

Significantly:¹³

- Older adults are 12pp (a difference between 36% and 24%) more likely than young adults to spend time in private religious activities rarely or never.
- Independents are 11pp (a difference between 40% and 28%) more likely than Republicans to spend time in private religious activities rarely or never.

¹³ The analysis of statistically significant differences is limited to the proportion of respondents who spend time in private religious activities rarely or never.

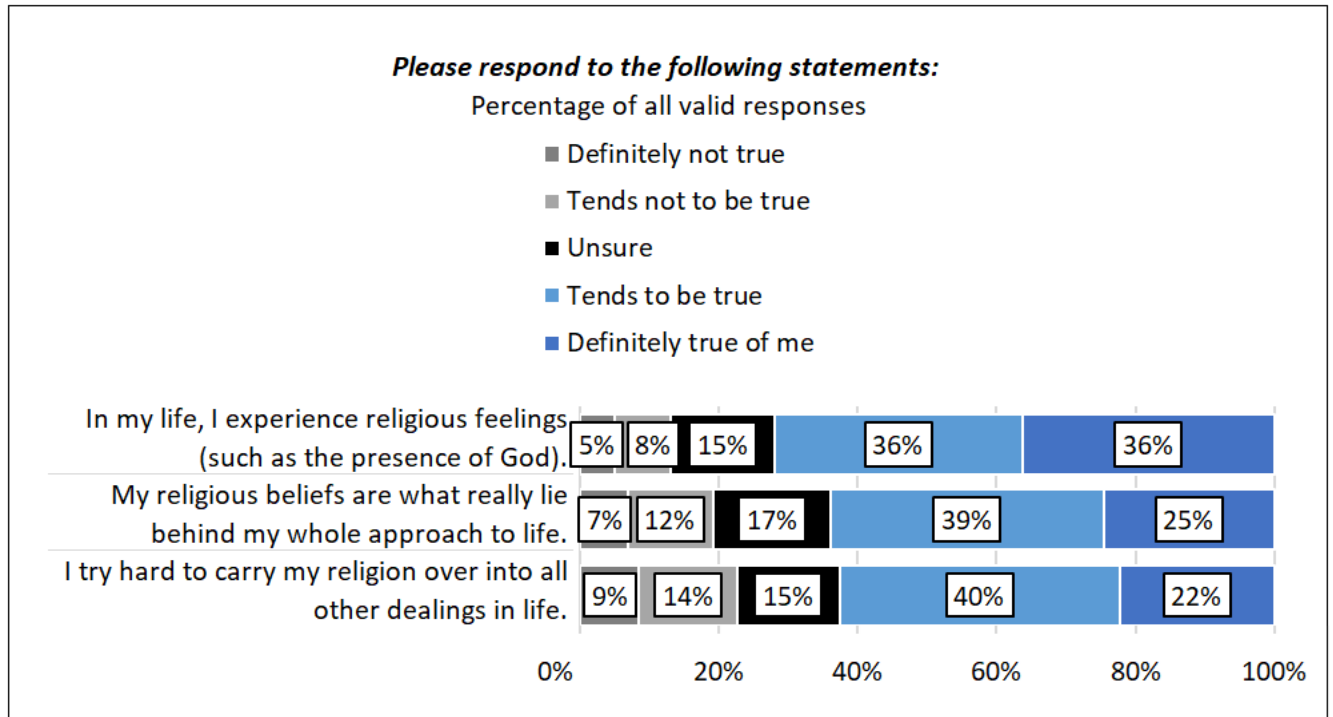


Significantly,¹⁴ those who attend Mass rarely or never are 56pp (a difference between 61% and 5%) more likely than those who attend it weekly or more often to spend time in private religious activities rarely or never.¹⁵

¹⁴ The analysis of statistically significant differences is limited to the proportion of respondents who spend time in private religious activities rarely or never.

¹⁵ Note that the second subgroup includes only 13 respondents.

Intrinsic Religiosity



Among U.S. Catholics, when asked to rate whether they **experience religious feelings (such as the presence of God)**, 72% responded that it is true of them (including 36% who responded that it is “definitely true of them”). Significantly,¹⁶ those who attend Mass weekly or more often are 32pp (a difference between 58% and 26%) more likely than those who attend it rarely or never to respond that it is “definitely true of them.”

Among U.S. Catholics, when asked to rate whether their **religious beliefs are what really lie behind their whole approach to life**, 64% responded that it is true of them (including 25% who responded that it is “definitely true of them”). Significantly:

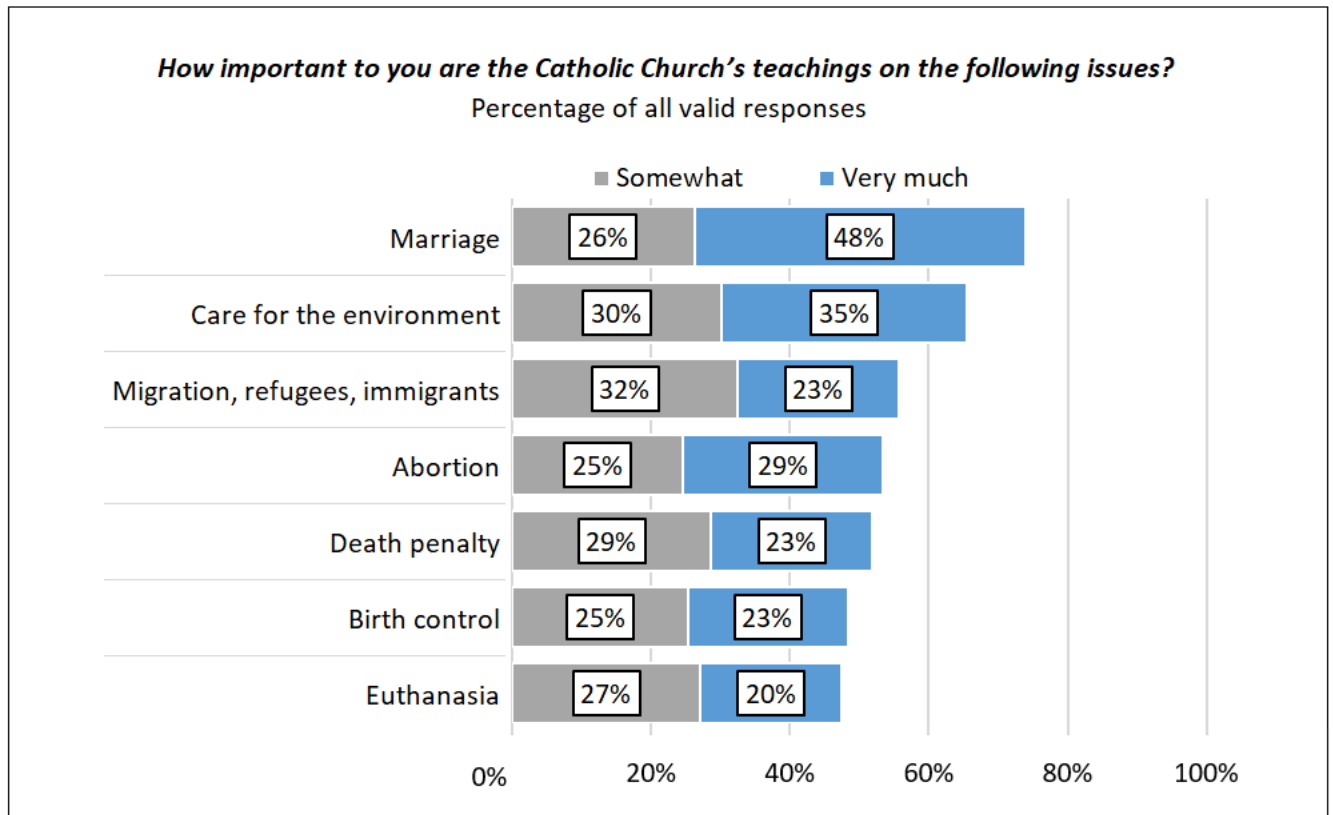
- Those who attend Mass weekly or more often are 38pp (a difference between 50% and 12%) more likely than those who attend it rarely or never to respond that it is “definitely true of them.”
- Republicans are 9pp (a difference between 31% and 21%) more likely than independents to respond that it is “definitely true of them.”
- Republicans are 8pp (a difference between 31% and 22%) more likely than Democrats to respond that it is “definitely true of them.”

¹⁶ The analysis of statistically significant differences is limited to the proportion of respondents who found the statement “definitely true” of themselves.

Among U.S. Catholics, when asked to rate whether they try hard to carry their **religion over into all other dealings in life**, 63% responded that it is true of them (including 22% who responded that it is “definitely true of them.”) Significantly:

- Those who attend Mass weekly or more often are 30pp (a difference between 41% and 11%) more likely than those who attend it rarely or never to respond that it is “definitely true of them.”
- Republicans are 9pp (a difference between 28% and 19%) more likely than independents to respond that it is “definitely true of them.”
- Republicans are 8pp (a difference between 28% and 20%) more likely than Democrats to respond that it is “definitely true of them.”

Importance of Catholic Church Teachings



When asked “how important to you are the Catholic Church’s teachings:”

- 74% of U.S. Catholics consider the teachings on marriage “somewhat” or “very” important (as opposed to “not at all” or “a little”).
- 66% of U.S. Catholics consider the teachings on care for the environment at least “somewhat” important.
- 56% of U.S. Catholics consider the teachings on migration, refugees, immigrants at least “somewhat” important.
- 53% of U.S. Catholics consider the teachings on abortion at least “somewhat” important.
- 52% of U.S. Catholics consider the teachings on death penalty at least “somewhat” important.
- 48% of U.S. Catholics consider the teachings on birth control at least “somewhat” important.
- 47% of U.S. Catholics consider the teachings on euthanasia at least “somewhat” important.

The following description provides more information about each response item.¹⁷

¹⁷ The analysis of statistically significant differences is limited to the proportion of respondents who consider each teaching “very” important.

Seven in ten U.S. Catholics consider the Church's teachings on **marriage** "somewhat" or "very much" important (as opposed to "not at all" or "a little") (74% of U.S. Catholics, which includes 48% of U.S. Catholics who consider this teaching "very" important). Significantly:

- Those who attend Mass weekly or more often are 41pp (a difference between 71% and 30%) more likely than those who attend it rarely or never to consider this teaching "very" important.
- Republicans are 18pp (a difference between 59% and 41%) more likely than Democrats to consider this teaching "very" important.
- Republicans are 14pp (a difference between 59% and 45%) more likely than independents to consider this teaching "very" important.

Seven in ten U.S. Catholics consider Church's teachings regarding the **care for the environment** at least "somewhat" important (66% of U.S. Catholics, which includes 35% of U.S. Catholics who consider this teaching "very" important). Significantly:

- Those who attend Mass weekly or more often are 31pp (a difference between 53% and 23%) more likely than those who attend it rarely or never to consider this teaching "very" important.
- Young adults are 16pp (a difference between 47% and 31%) more likely than older adults to consider this teaching "very" important.
- Democrats are 8pp (a difference between 39% and 31%) more likely than Republicans to consider this teaching "very" important.
- Hispanics are 6pp (a difference between 39% and 33%) more likely than others to consider this teaching "very" important.

Three in five U.S. Catholics consider Church's teachings on **migration, refugees, immigrants** at least "somewhat" important (56% of U.S. Catholics, which includes 23% of U.S. Catholics who consider this teaching "very" important). Significantly:

- Those who attend Mass weekly or more often are 32pp (a difference between 44% and 11%) more likely than those who attend it rarely or never to consider this teaching "very" important.
- Young adults are 7pp (a difference between 28% and 22%) more likely than older adults to consider this teaching "very" important.
- Democrats are 7pp (a difference between 27% and 20%) more likely than independents to consider this teaching "very" important.
- Hispanics are 7pp (a difference between 28% and 21%) more likely than others to consider this teaching "very" important.

Half of U.S. Catholics consider Church's teachings on **abortion** at least "somewhat" important (53% of U.S. Catholics, which includes 29% of U.S. Catholics who consider this teaching "very" important). Significantly:

- Those who attend Mass weekly or more often are 37pp (a difference between 51% and 14%) more likely than those who attend it rarely or never to consider this teaching "very" important.
- Republicans are 15pp (a difference between 38% and 22%) more likely than independents to consider this teaching "very" important.
- Republicans are 12pp (a difference between 38% and 26%) more likely than Democrats to consider this teaching "very" important.

Half of U.S. Catholics consider Church's teachings on **death penalty** at least "somewhat" important (52% of U.S. Catholics, which includes 23% of U.S. Catholics who consider this teaching "very" important). Significantly:

- Those who attend Mass weekly or more often are 30pp (a difference between 43% and 13%) more likely than those who attend it rarely or never to consider this teaching "very" important.
- Republicans are 8pp (a difference between 26% and 18%) more likely than independents to consider this teaching "very" important.
- Democrats are 8pp (a difference between 25% and 18%) more likely than independents to consider this teaching "very" important.

Half of U.S. Catholics consider Church's teachings on **birth control** at least "somewhat" important (48% of U.S. Catholics, which includes 23% of U.S. Catholics who consider this teaching "very" important). Significantly, those who attend Mass weekly or more often are 26pp (a difference between 38% and 12%) more likely than those who attend it rarely or never to consider this teaching "very" important.

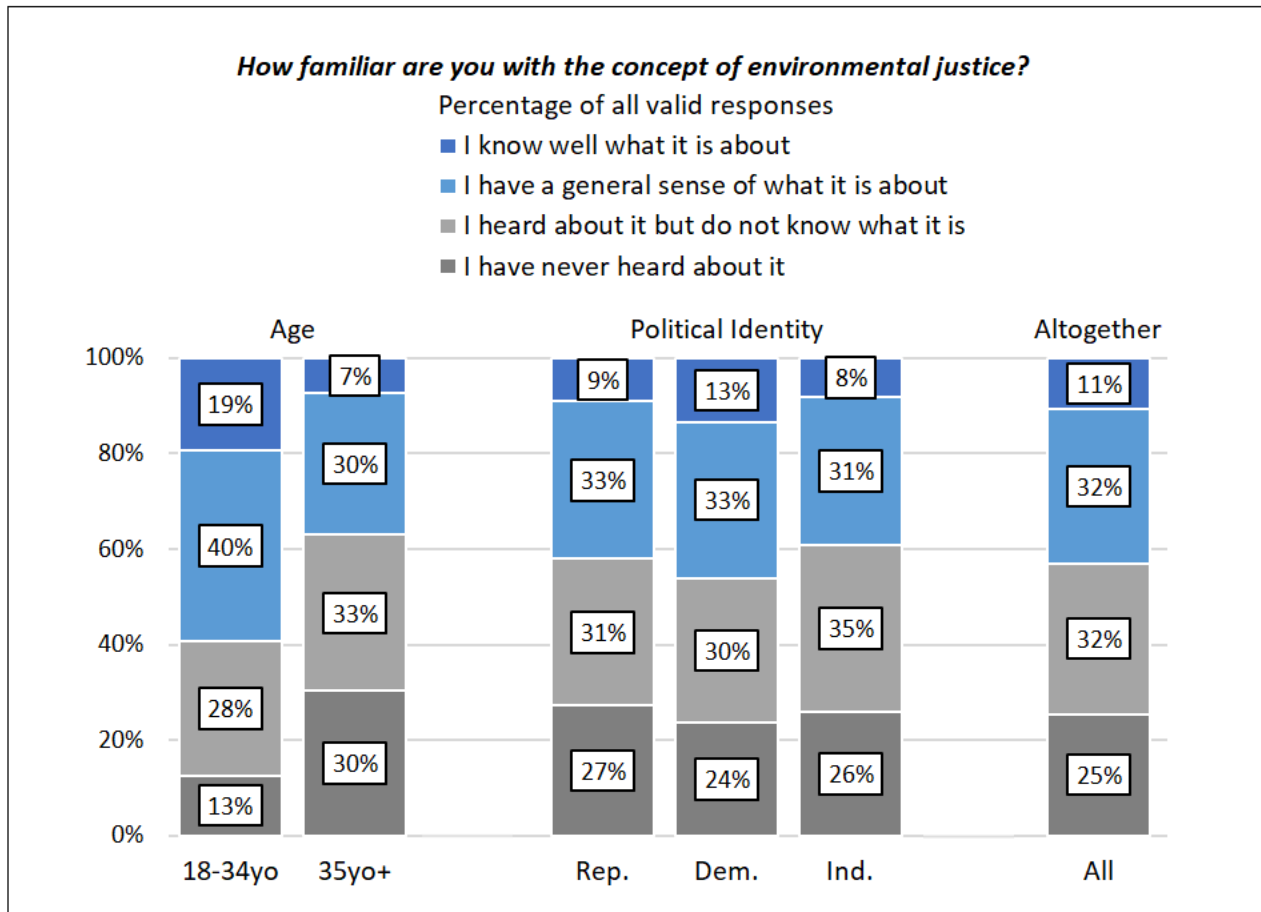
Half of U.S. Catholics consider Church's teachings on **euthanasia** at least "somewhat" important (47% of U.S. Catholics, which includes 20% of U.S. Catholics who consider this teaching "very" important). Significantly:

- Those who attend Mass weekly or more often are 35pp (a difference between 42% and 8%) more likely than those who attend it rarely or never to consider this teaching "very" important.¹⁸
- Republicans are 9pp (a difference between 25% and 16%) more likely than independents to consider this teaching "very" important.

¹⁸ Note that the second subgroup includes only 29 respondents.

Attitudes Towards Environmental Justice in General

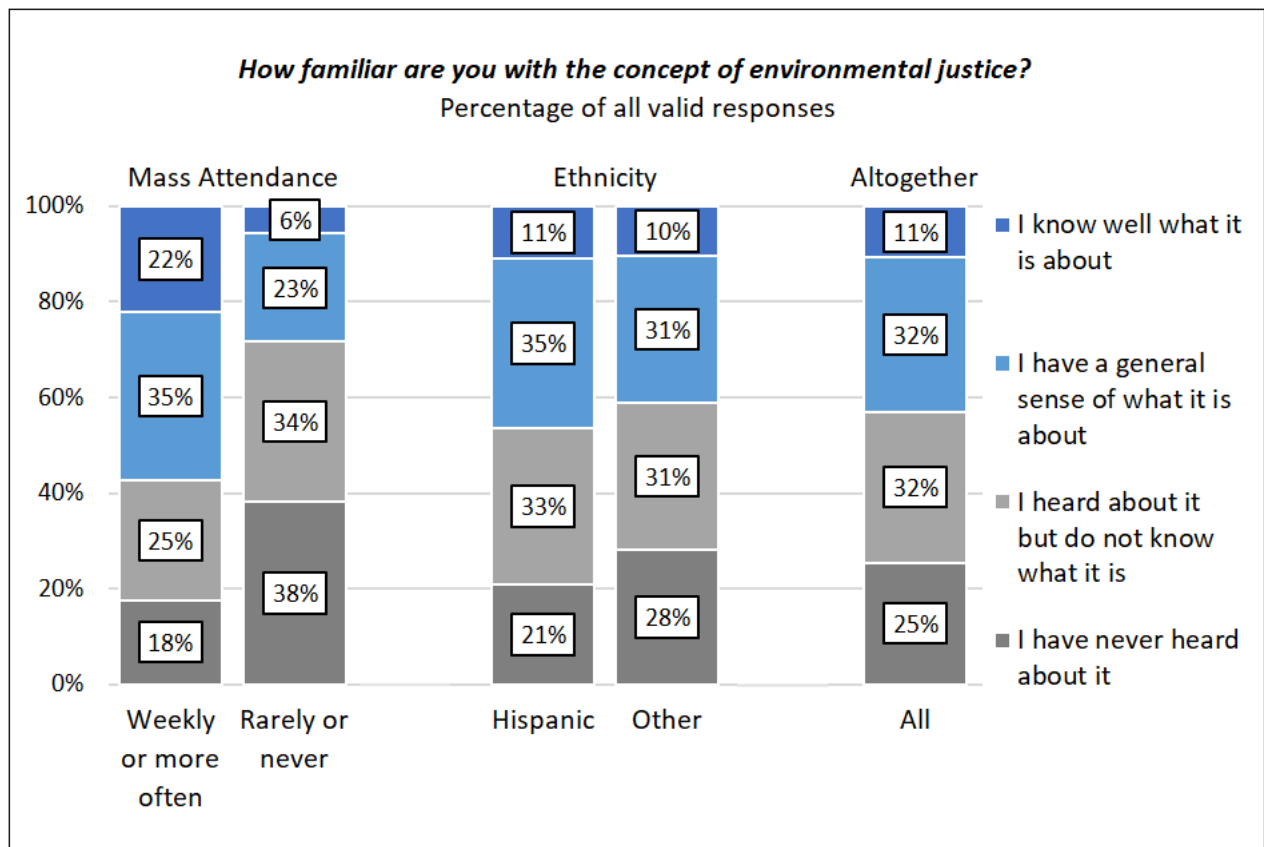
Familiarity with the Concept of Environmental Justice



When asked how familiar they are with the concept of environmental justice, one tenth of U.S. Catholics (11%) indicated that they “know well what it is about” and one third (32%) indicated that “they have a general sense of what it is about.” Significantly:

- Older adults are 18pp (a difference between 30% and 13%) more likely than young adults to “have never heard about it.”
- Young adults are 12pp (a difference between 19% and 7%) more likely than older adults to “know well what it is about.”
- Young adults are 10pp (a difference between 40% and 30%) more likely than older adults to “have a general sense of what it is about.”
- Democrats are 5pp (a difference between 13% and 8%) more likely than independents to “know well what it is about.”¹⁹

¹⁹ Note that the second subgroup includes only 27 respondents.

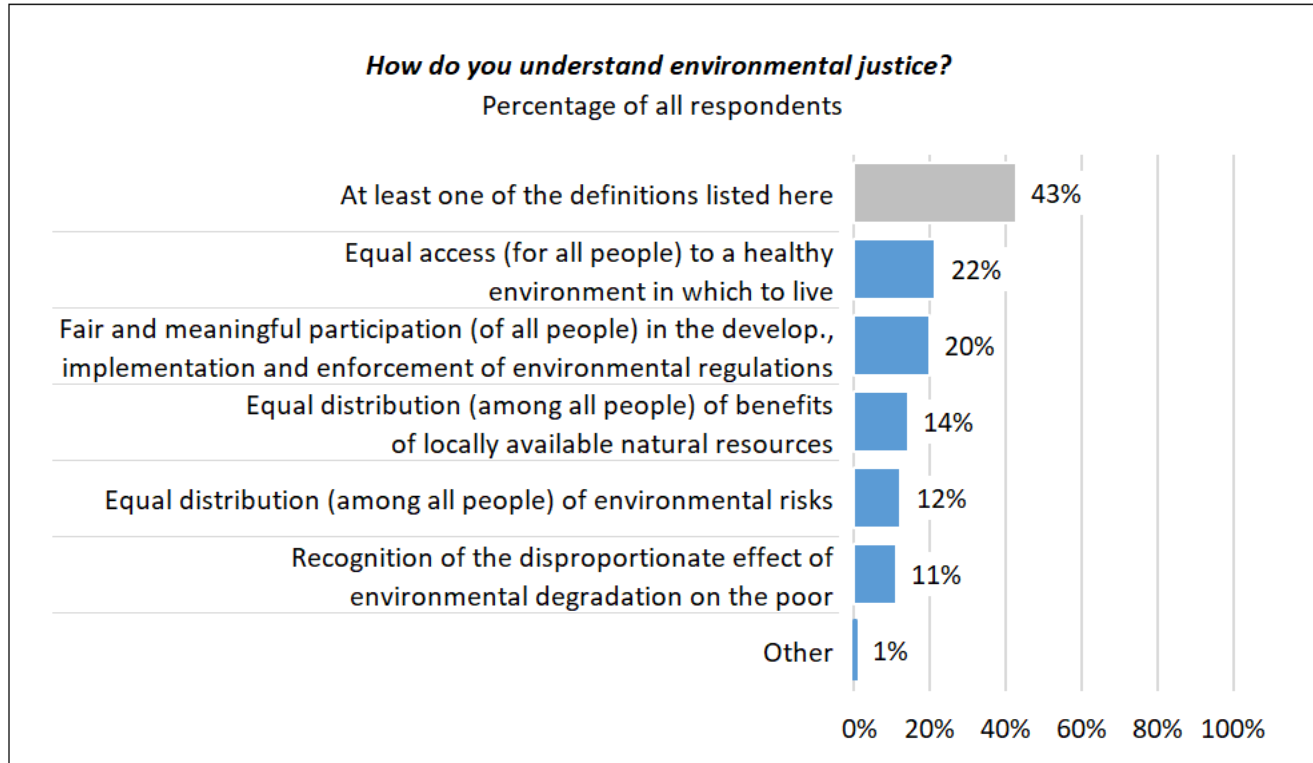


Significantly:

- Those who attend Mass rarely or never are 21pp (a difference between 38% and 18%) more likely than those who attend it weekly or more often to “have never heard about” the concept of environmental justice.
- Those who attend Mass weekly or more often are 16pp (a difference between 22% and 6%) more likely than those who attend it rarely or never to “know well what it is about.”²⁰
- Those who attend Mass weekly or more often are 13pp (a difference between 35% and 23%) more likely than those who attend it rarely or never to “have a general sense of what it is about.”
- Those who attend Mass rarely or never are 8pp (a difference between 34% and 25%) more likely than those who attend it weekly or more often to “heard about it but do not know what it is.”
- Non-Hispanics are 7pp (a difference between 28% and 21%) more likely than Hispanics to “have never heard about it.”

²⁰ Note that the second subgroup includes only 22 respondents.

Understanding of the Concept of Environmental Justice



Two in five U.S. Catholics (43%) understand environmental justice in at least one of the ways defined in the chart. Significantly:

- Those who attend Mass weekly or more often 29pp (a difference between 57% and 28%) more likely than those who attend it rarely or never to understand it in at least one of the ways defined in the chart.
- Young adults are 23pp (a difference between 59% and 37%) more likely than older adults to understand in at least one of the ways defined in the chart.

One in five U.S. Catholics (22%) understand environmental justice as “equal access (for all people) to a healthy environment in which to live.” Significantly:

- Those who attend Mass weekly or more often 18pp (a difference between 32% and 13%) more likely than those who attend it rarely or never to understand it this way.
- Young adults are 9pp (a difference between 28% and 19%) more likely than older adults to understand it this way.
- Democrats are 7pp (a difference between 25% and 18%) more likely than Republicans to understand it this way.

One in five U.S. Catholics (20%) understand environmental justice as “fair and meaningful participation (of all people) in the development, implementation and enforcement of environmental regulations.” Significantly:

- Young adults are 13pp (a difference between 29% and 16%) more likely than older adults to understand it this way.
- Those who attend Mass weekly or more often 12pp (a difference between 23% and 11%) more likely than those who attend it rarely or never to understand it this way.

One in seven U.S. Catholics (14%) understand environmental justice as “equal distribution (among all people) of benefits of locally available natural resources.” Significantly:

- Those who attend Mass weekly or more often 16pp (a difference between 23% and 7%) more likely than those who attend it rarely or never to understand it this way.²¹
- Young adults are 12pp (a difference between 23% and 11%) more likely than older adults to understand it this way.

One in eight U.S. Catholics (12%) understand environmental justice as “equal distribution (among all people) of environmental risks.” Significantly:

- Those who attend Mass weekly or more often 15pp (a difference between 21% and 6%) more likely than those who attend it rarely or never to understand it this way.²²
- Young adults are 9pp (a difference between 19% and 10%) more likely than older adults to understand it this way.

One in ten U.S. Catholics (11%) understand environmental justice as “recognition of the disproportionate effect of environmental degradation on the poor.” Significantly, those who attend Mass weekly or more often 9pp (a difference between 16% and 8%) more likely than those who attend it rarely or never to understand it this way.²³

Overall, 1% (10 respondents) understand environmental justice in some other way not listed in the chart. Examples of their responses include the following:

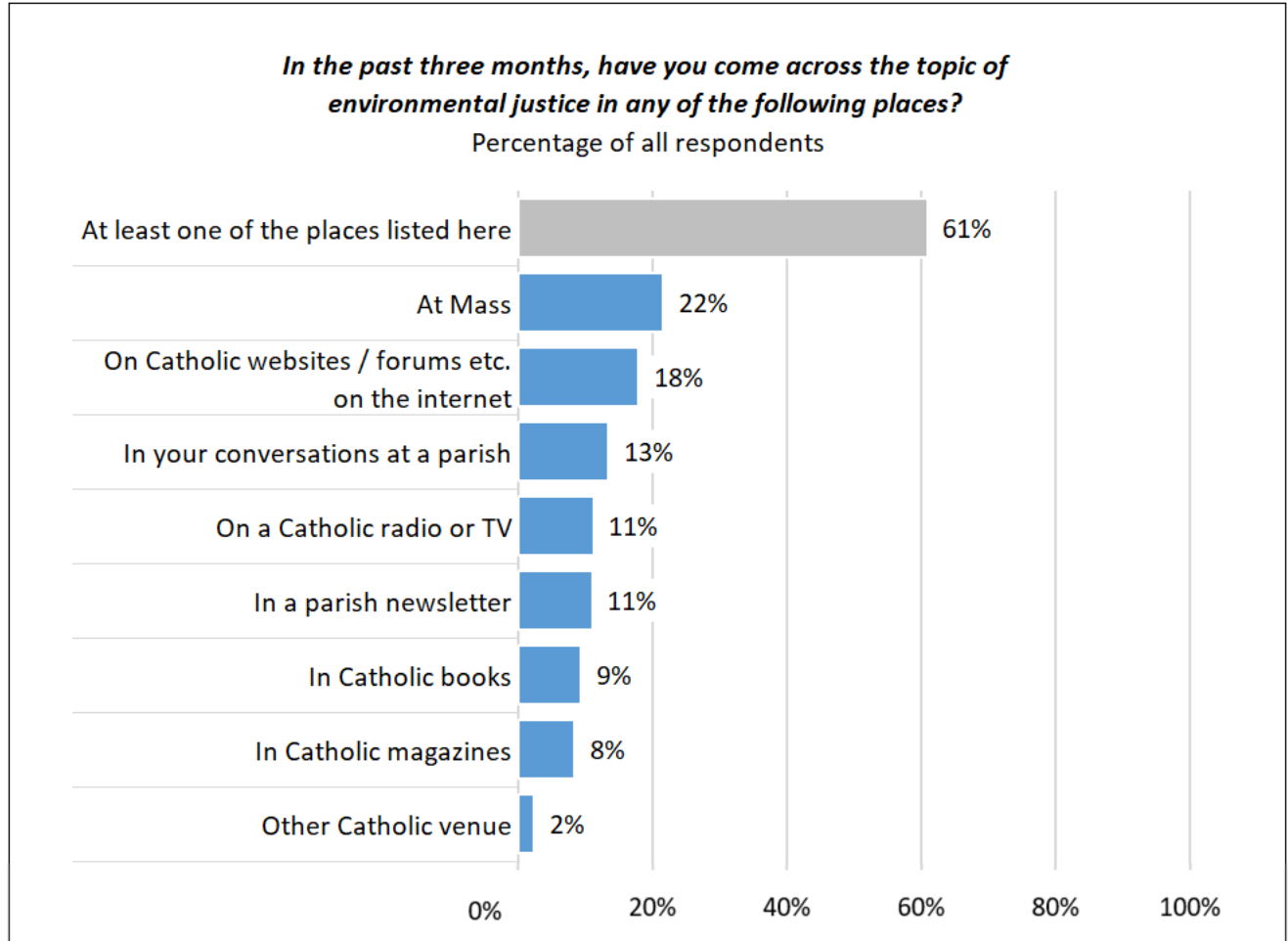
- Bullshit.
- Equal justice for all no matter what.
- Illegal transfer of money and wealth to undeserving people.
- Liberal nonsense.
- Pure gaslighting.
- Redistribution of resources to Democrat voters.
- Woke propaganda.

²¹ Note that the second subgroup includes only 28 respondents.

²² Note that the second subgroup includes only 24 respondents.

²³ Note that the second subgroup includes only 29 respondents.

Exposure to Environmental Justice



Within the past three months, 61% of U.S. Catholics came across that topic of environmental justice **at one or more places listed in the chart**. Significantly:

- Those who attend Mass weekly or more often are 37pp (a difference between 72% and 35%) more likely than those who attend it rarely or never to have come across that topic at one or more places listed in the chart.
- Young adults are 31pp (a difference between 84% and 52%) more likely than older adults to have come across that topic at one or more places listed in the chart.
- Hispanics are 15pp (a difference between 70% and 55%) more likely than others to have come across that topic at one or more places listed in the chart.

Within the past three months, 22% came across that topic of environmental justice **at Mass.** Significantly:

- Those who attend Mass weekly or more often are 26pp (a difference between 32% and 6%) more likely than those who attend it rarely or never to have come across that topic at Mass.²⁴
- Young adults are 24pp (a difference between 39% and 15%) more likely than older adults to have come across that topic at Mass.
- Hispanics are 9pp (a difference between 27% and 18%) more likely than others to have come across that topic at Mass.

Within the past three months, 18% came across that topic of environmental justice **on Catholic websites / forums etc. on the internet.** Significantly:

- Young adults are 7pp (a difference between 23% and 16%) more likely than older adults to have come across that topic on Catholic websites / forums etc. on the internet.
- Those who attend Mass weekly or more often are 6pp (a difference between 18% and 12%) more likely than those who attend it rarely or never to have come across that topic on Catholic websites / forums etc. on the internet.

Within the past three months, 13% came across that topic of environmental justice in their conversations **at a parish.** Significantly:

- Those who attend Mass weekly or more often are 17pp (a difference between 22% and 5%) more likely than those who attend it rarely or never to have come across that topic in their conversations at a parish.²⁵
- Young adults are 6pp (a difference between 18% and 12%) more likely than older adults to have come across that topic in their conversations at a parish.

Within the past three months, 11% came across that topic of environmental justice **on a Catholic radio or TV.** Significantly:

- Young adults are 8pp (a difference between 17% and 9%) more likely than older adults to have come across that topic on a Catholic radio or TV.
- Those who attend Mass weekly or more often are 8pp (a difference between 15% and 8%) more likely than those who attend it rarely or never to have come across that topic on a Catholic radio or TV.²⁶
- Hispanics are 6pp (a difference between 15% and 9%) more likely than others to have come across that topic on a Catholic radio or TV.

²⁴ Note that the second subgroup includes only 22 respondents.

²⁵ Note that the second subgroup includes only 19 respondents.

²⁶ Note that the second subgroup includes only 29 respondents.

Within the past three months, 11% came across that topic of environmental justice **in a parish newsletter**. Significantly, those who attend Mass weekly or more often are 12pp (a difference between 16% and 4%) more likely than those who attend it rarely or never to have come across that topic in a parish newsletter.²⁷

Within the past three months, 9% came across that topic of environmental justice **in Catholic books**. Significantly:

- Young adults are 14pp (a difference between 19% and 6%) more likely than older adults to have come across that topic in Catholic books.
- Those who attend Mass weekly or more often are 8pp (a difference between 13% and 5%) more likely than those who attend it rarely or never to have come across that topic in Catholic books.²⁸

Within the past three months, 8% came across that topic of environmental justice **in Catholic magazines**. Significantly:

- Those who attend Mass weekly or more often are 10pp (a difference between 13% and 3%) more likely than those who attend it rarely or never to have come across that topic in Catholic magazines.²⁹
- Young adults are 4pp (a difference between 12% and 7%) more likely than older adults to have come across that topic in Catholic magazines.
- Democrats are 5pp (a difference between 10% and 6%) more likely than independents to have come across that topic in Catholic magazines.³⁰

Within the past three months, 2% came across that topic of environmental justice **in other Catholic venues** such as, for example:

- Catechism of the Catholic Church
- A flyer
- Podcast
- Saint Vincent DePaul store
- YouTube Catholic Mass

²⁷ Note that the second subgroup includes only 16 respondents.

²⁸ Note that the second subgroup includes only 19 respondents.

²⁹ Note that the second subgroup includes only 12 respondents.

³⁰ Note that the second subgroup includes only 19 respondents.

Sources of Authority on Environmental Justice

Respondents were asked to respond to the open-ended question: *What authorities do you use to judge reports on the environment?* This question received 1,147 responses. From these responses, eight categories were identified which the responses fell into, with an additional ninth category for “other.” Some responses fell into several of the identified categories.

What authorities do you use to judge reports on the environment?		
Open Ended Question		
Number of responses and percentage of all respondents		
	 [#]	 [%]
None	264	20
Various news media sources	249	19
Educated professionals/experts	230	17
Government organizations	194	14
Other	108	8
Self, personal observation	102	8
Religious authority	41	3
NGOs	16	1
Personal connections	10	1

The largest category of responses was those which said they **did not use any authorities to judge reports on the environment**, with 264 responses (20%) falling into this category. Some responses in this category expressed that they did not know of any authorities from which to get information on the environment, while some others expressed that they choose to not use any authorities to judge the environment. Below are some examples of responses from this category.

None.

None I am no one to judge.

I'm not really sure about that.

I don't regularly consult specific authorities.

None. It's become so political that I don't trust any information.

I don't know who the credible sources are.

The second largest category of responses were those which said they used **various media sources to judge reports on the environment, including news publications, weather and nature channels, and the internet and social media**, with 249 responses (19%) falling into this category. Some responses named specific news channels which they use, while others simply listed

“the news” as a source of information for reports on the environment. Specific news channels which were most often named were FOX News (12 responses), CNN (12 responses), and The Weather Channel (8 responses). Below are some examples of responses from this category.

National news channels that report scientific results.

The news channels can be biased but I do follow Fox News and the weather channel.

What I read in the media.

News agencies and environmentalist articles.

CNN, Weather Channel.

Reports reported on the news and online website sources or social media. Specifically, TikTok shows me the honest truth on environmental problems and makes me concerned for how we should deal with it as government officials tend to not talk too much on it especially on the news.

I get my news from more than one reputable source. I research sources used by journalism myself.

The third largest category of responses were those which said they rely on **educated professionals and experts to judge reports on the environment**, with 230 responses (17%) falling into this category. Some responses simply said “science” or “scientists,” while others specifically said they relied on environmental or climate experts. Below are some responses from this category.

Environmental Scientists.

I read extensively reports from climate scientists.

Not many I would trust but the weather scientists study these patterns, and I would trust their authority.

Scientific research articles not funded by the Federal Gov't or UN.

I believe in the validity of scientific method.

Los estudios científicos hechos por expertos y las evidencias físicas que lo demuestran. [The scientific studies done by experts and the physical evidence that proves them.]

People who have spent their careers studying climate change.

The fourth largest category of responses were those which said they **rely on government organizations to judge reports on the environment**, with 194 responses (14%) falling into this category. Within this category, the most common government organization named was the Environmental Protection Agency, with 52 responses mentioning it. Below are some examples from this category.

I trust in the governmental offices.

I use official government sites to get my information.

I use the Environmental Protection Agency.

EPA, CDC, FDA, COP22/23 (United Nations).

Political leaders.

Police officers.

Publicaciones de organismos gubernamentales, organizaciones internacionales dedicadas al medio ambiente. [Publications of government agencies, international organizations dedicated to the environment.]

One-hundred and two responses (8%) fell into the category of **relying on oneself and one's own observations to judge reports on the environment**. Specifically, several responses mentioned paying attention to the weather and changes in the natural world. Below are some examples from this category.

I use my knowledge and understanding.

I do my own research as it is all swayed one way or the other in the media.

My own judgment based off of what I can recall from seasons in previous years.

Don't need authorities...look outside.

Communities devastated by rising water levels, wildfires, and unusual weather patterns.

I use my own personal barometer.

The smallest identified categories were those which mentioned relying on **religious authorities** (41 responses, 3%), **non-profits or NGOs** (16 responses, 1%), and **the opinions of people one knows personally** (10 responses, 1%) to judge reports on the environment. Several of the responses which fell into these categories also fell into other categories. Below are some responses from these three categories.

Church leaders.

Scientists, the Church, priests, other Catholics.

Non-governmental agencies.

EPA, U.S. Forest Service, Greenpeace, Sierra Club.

Family members, friends.

Word of mouth.

Finally, 108 responses (8%) fell into the category of **“other,”** as they did not fit into any of the identified eight categories. Below are examples of these responses.

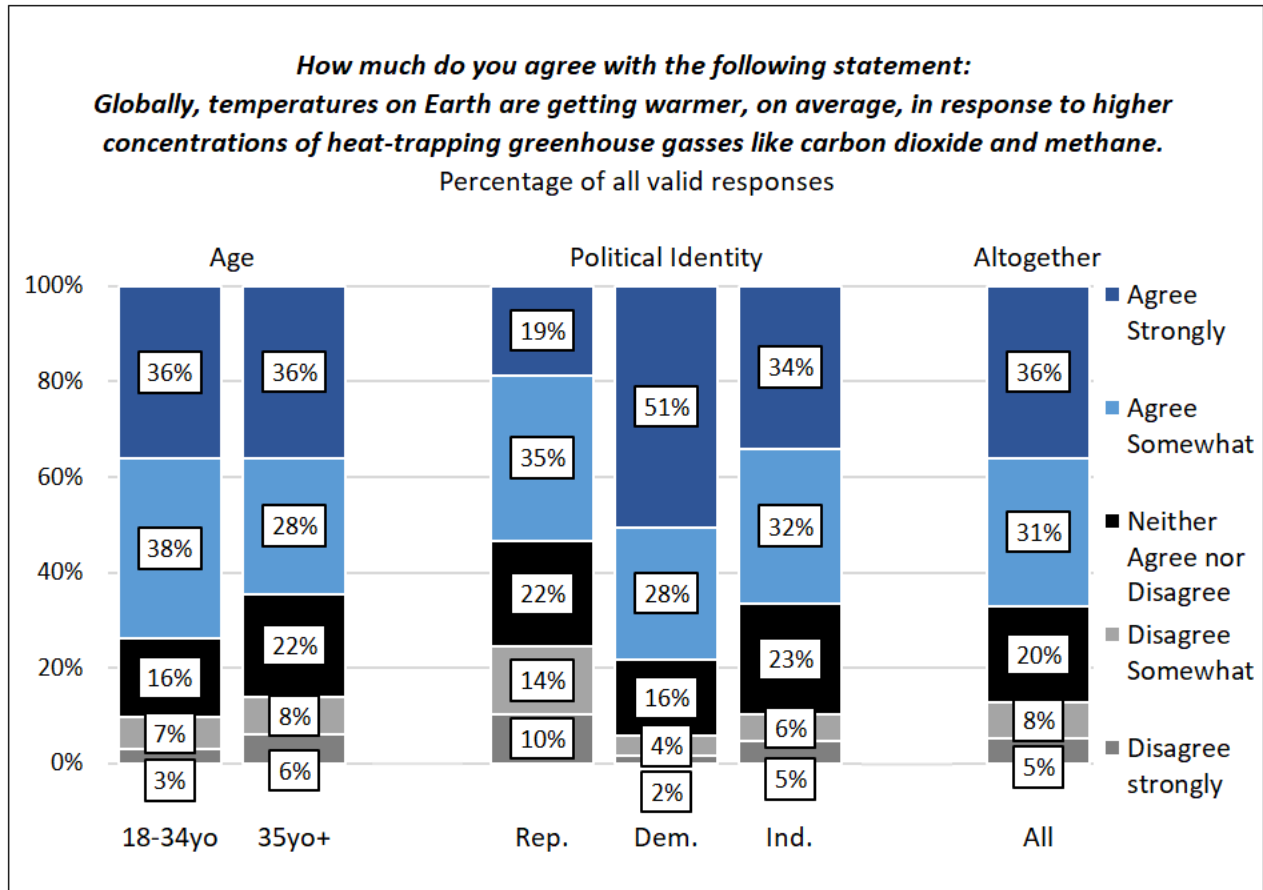
Various sources.

Facts and nothing else.

I use the authority of God to judge.

There's no such thing as climate control.

Views on Existence of Global Warming



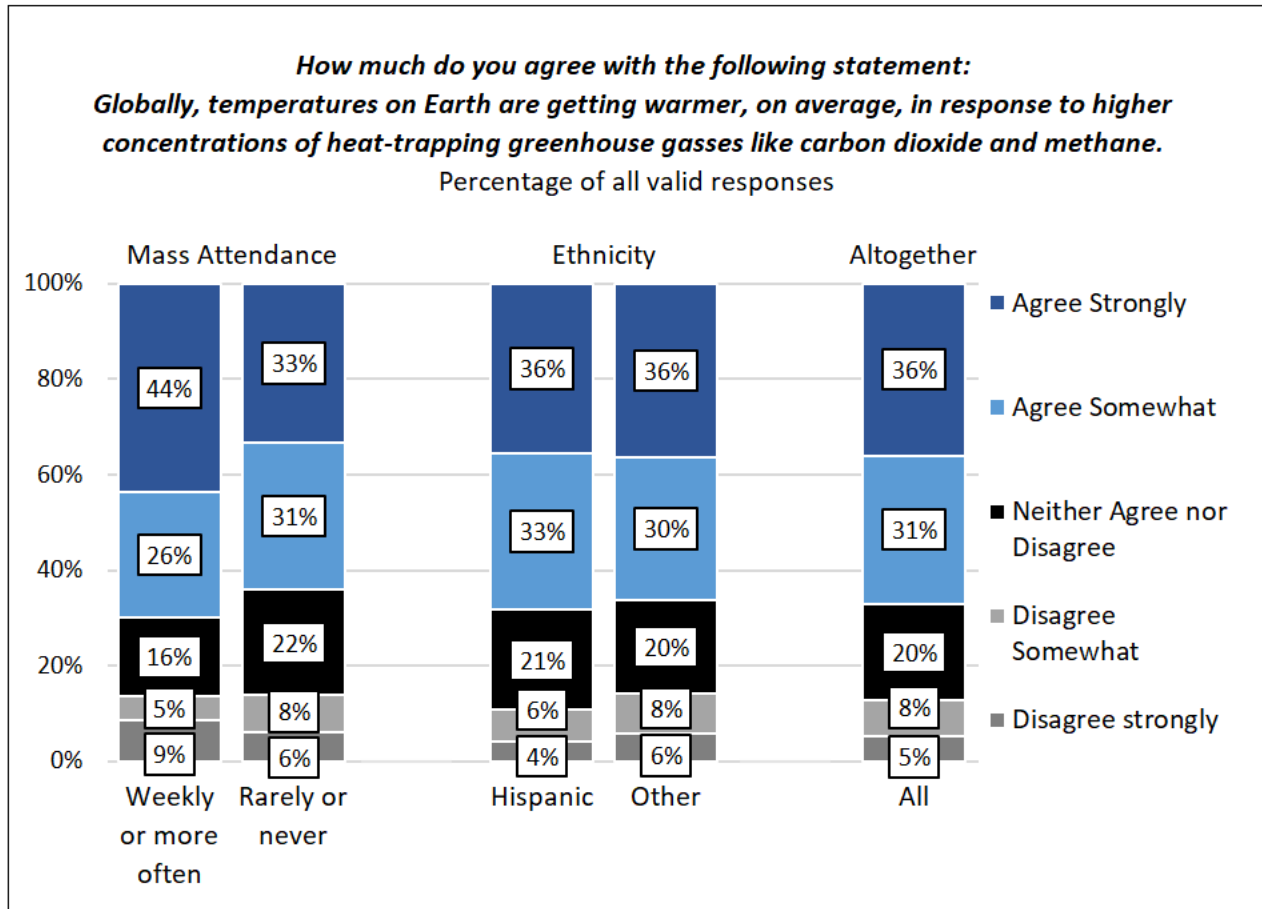
Among U.S. Catholics, 67% agree that “globally, temperatures on Earth are getting warmer, on average, in response to higher concentrations of heat-trapping greenhouse gasses like carbon dioxide and methane” (this includes 36% who “agree strongly”). By comparison, in 2016, 65% of U.S. Catholics agreed with this statement (including 34% who “agreed strongly”).³¹

Significantly:³²

- Democrats are 32pp (a difference between 51% and 19%) more likely than Republicans to “agree strongly.”
- Democrats are 17pp (a difference between 51% and 34%) more likely than independents to “agree strongly.”
- Independents are 15pp (a difference between 34% and 19%) more likely than Republicans to “agree strongly.”

³¹ According to Mark M. Gray. 2016. *CARA Catholic Poll (CCP) 2016: Attitudes about Climate Change*. Washington, DC: Center for Applied Research in the Apostolate. Retrieved from: <https://nineteensixty-four.blogspot.com/2016/06/laudato-si-catholic-attitudes-about.html>

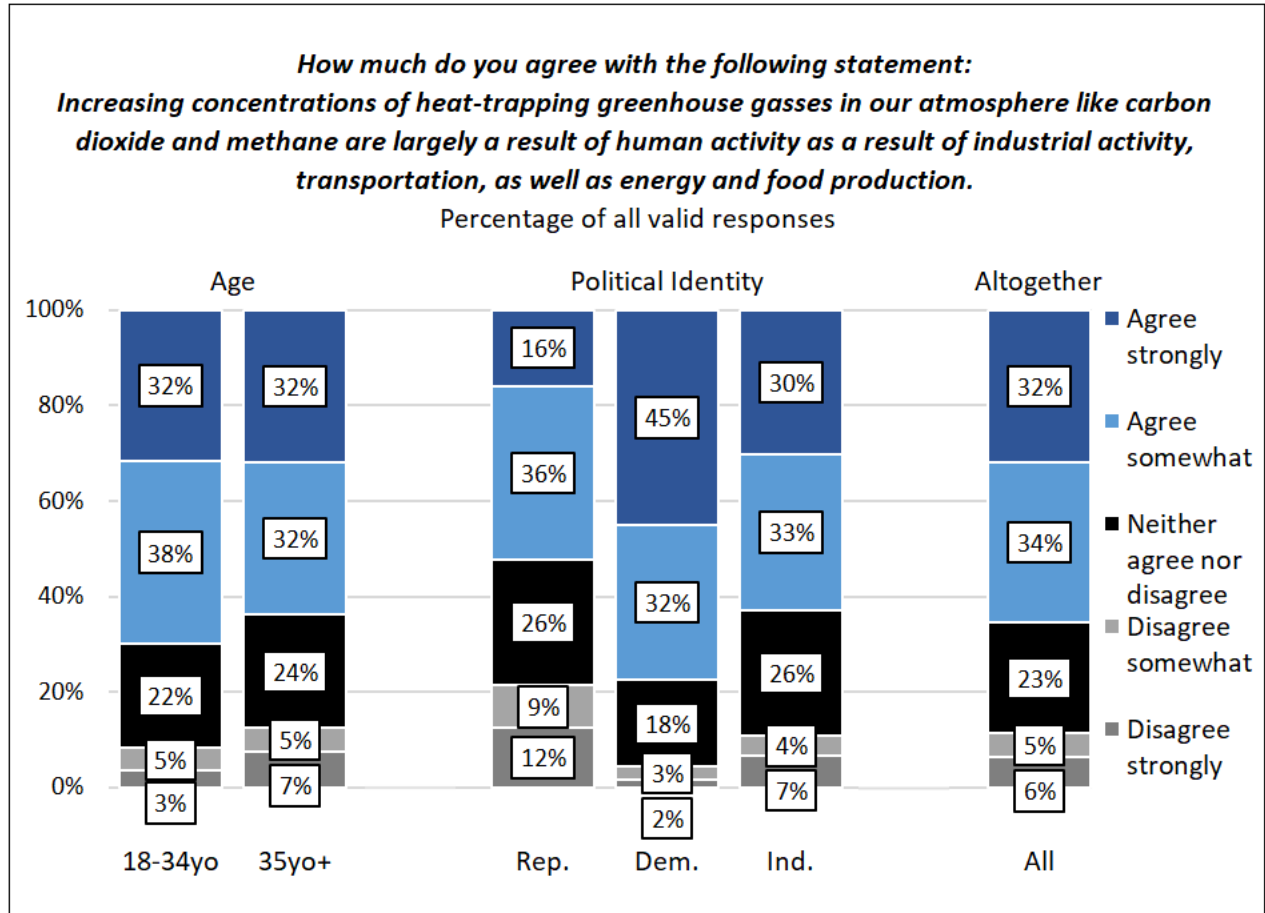
³² The analysis of statistically significant differences is limited to the proportion of respondents who “agree strongly” with the statement.



Significantly,³³ those who attend Mass weekly or more often are 10pp (a difference between 44% and 33%) more likely than those who attend it rarely or never to “agree strongly.”

³³ The analysis of statistically significant differences is limited to the proportion of respondents who “agree strongly” with the statement.

Views on Human Responsibility for Global Warming



Among U.S. Catholics, 66% agree that “increasing concentrations of heat-trapping greenhouse gasses in our atmosphere like carbon dioxide and methane are largely a result of human activity as a result of industrial activity, transportation, as well as energy and food production” (this includes 32% who “agree strongly”). By comparison, in 2016, 69% of U.S. Catholics agreed with this statement (including 37% who “agreed strongly”).³⁴

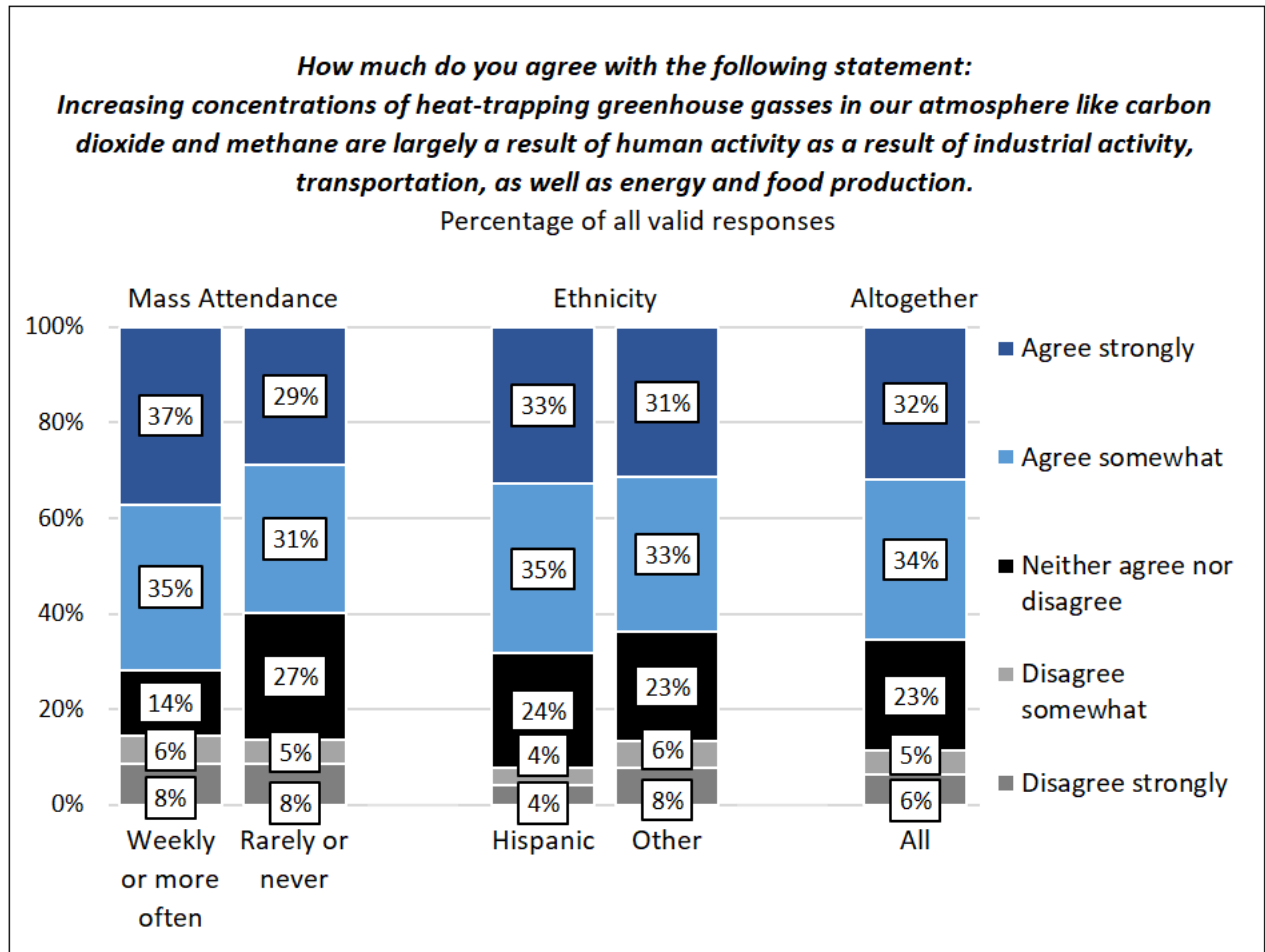
Significantly:³⁵

- Democrats are 29pp (a difference between 45% and 16%) more likely than Republicans to “agree strongly.”
- Democrats are 15pp (a difference between 45% and 30%) more likely than independents to “agree strongly.”

³⁴ According to Mark M. Gray. 2016. *CARA Catholic Poll (CCP) 2016: Attitudes about Climate Change*. Washington, DC: Center for Applied Research in the Apostolate. Retrieved from: <https://nineteensixty-four.blogspot.com/2016/06/laudato-si-catholic-attitudes-about.html>

³⁵ The analysis of statistically significant differences is limited to the proportion of respondents who “agree strongly” with the statement.

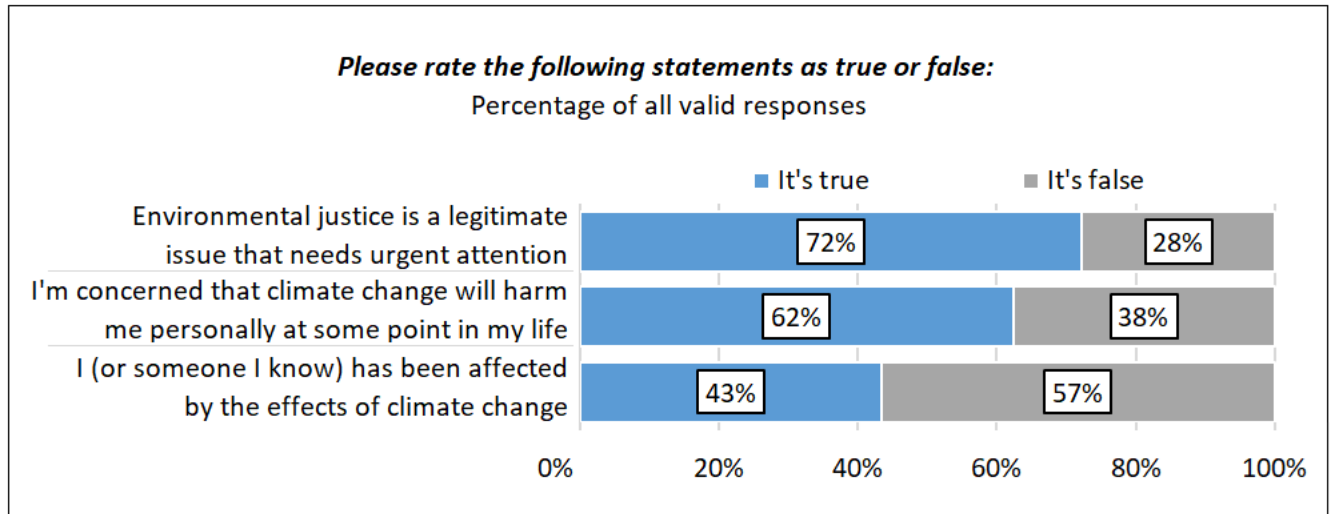
- Independents are 14pp (a difference between 30% and 16%) more likely than Republicans to “agree strongly.”



Significantly,³⁶ those who attend Mass weekly or more often are 8pp (a difference between 37% and 29%) more likely than those who attend it rarely or never to “agree strongly.”

³⁶ The analysis of statistically significant differences is limited to the proportion of respondents who “agree strongly” with the statement.

Views on Climate Change



Seven in ten U.S. Catholics (72%) believe that **environmental justice is a legitimate issue that needs urgent attention**, as compared to 28% who believe that it is “false.” Significantly:

- Democrats are 33pp (a difference between 86% and 53%) more likely than Republicans to believe it.
- Independents are 22pp (a difference between 74% and 53%) more likely than Republicans to believe it.
- Young adults are 13pp (a difference between 82% and 69%) more likely than older adults to believe it.
- Hispanics are 13pp (a difference between 80% and 68%) more likely than others to believe it.
- Those who attend Mass weekly or more often are 12pp (a difference between 73% and 61%) more likely than those who attend it rarely or never to believe it.
- Democrats are 11pp (a difference between 86% and 74%) more likely than independents to believe it.

Three in five U.S. Catholics (62%) are concerned that **climate change will harm them personally at some point in their life**, as compared to 38% who are not concerned. Significantly:

- Democrats are 33pp (a difference between 76% and 43%) more likely than Republicans to share this concern.
- Independents are 22pp (a difference between 65% and 43%) more likely than Republicans to share this concern.

- Hispanics are 14pp (a difference between 71% and 57%) more likely than others to share this concern.
- Democrats are 12pp (a difference between 76% and 65%) more likely than independents to share this concern.
- Young adults are 10pp (a difference between 70% and 60%) more likely than older adults to share this concern.
- Those who attend Mass weekly or more often are 10pp (a difference between 64% and 54%) more likely than those who attend it rarely or never to share this concern.

Two in five U.S. Catholics (43%) admit that **they themselves (or someone they know) have been affected by the effects of climate change**, as compared to 57% who do not. Significantly:

- Democrats are 23pp (a difference between 53% and 30%) more likely than Republicans to admit it.
- Independents are 15pp (a difference between 45% and 30%) more likely than Republicans to admit it.
- Those who attend Mass weekly or more often are 13pp (a difference between 47% and 35%) more likely than those who attend it rarely or never to admit it.
- Young adults are 10pp (a difference between 51% and 41%) more likely than older adults to admit it.
- Hispanics are 8pp (a difference between 49% and 40%) more likely than others to admit it.

Views on Problems Facing the Country

**What do you think are the most important problem facing the country today?
Rank your order of items from 1 most important to 16 least important:**

Average Rank

	Age		Political Identity			Altogether
	18-34yo	35yo+	Rep.	Dem.	Ind.	↓
High cost of living/inflation	6	5	5	6	5	6
Economy in general	7	7	6	7	7	7
Crime/violence	7	7	7	7	7	7
Healthcare	8	7	8	7	7	7
Poverty/hunger/homelessness	8	7	8	7	7	7
Guns/gun control	8	8	10	7	9	8
Immigration	9	8	7	9	8	8
Drugs	8	9	8	9	8	8
National security	9	8	7	9	9	9
Taxes	8	9	8	10	9	9
Fuel/oil prices	9	9	8	10	9	9
Race relations/racism	9	9	11	8	9	9
Federal budget deficit/federal debt	9	9	9	10	9	9
Environment/pollution/climate change	9	10	10	9	9	9
Gap between rich and poor	9	10	11	9	9	10
Other	13	13	13	13	13	13

U.S. Catholics who participated in the poll were asked to rank most important problems facing the country today from 1 (most important) to 16 (least important). On average:

- U.S. Catholics rank the **high cost of living/inflation** as the 1st most important issue (with #6 being the rank they gave on average and #1 being the rank they gave most frequently). Significantly:
 - Young adults ranked it as less important, on average, than older adults.
 - Those who attend Mass weekly or more often ranked it as less important, on average, than those who attend Mass rarely or never.
- U.S. Catholics rank **economy in general** as the 2nd most important issue (with #7 being the rank they gave on average and #1 being the rank they gave most frequently). Significantly:
 - Young adults ranked it as less important, on average, than older adults.
 - Democrats ranked it as less important, on average, than Republicans.
 - Democrats ranked it as less important, on average, than independents.
 - Hispanics ranked it as less important, on average, than others.

**What do you think are the most important problem facing the country today?
Rank your order of items from 1 most important to 16 least important:**

Average Rank

	Mass Attendance		Ethnicity		Altogether ↓
	Weekly or more often	Rarely or never	Hispanic	Other	
High cost of living/Inflation	6	5	5	6	6
Economy in general	7	6	7	7	7
Crime/Violence	7	7	7	7	7
Healthcare	7	7	7	7	7
Poverty/Hunger/Homelessness	8	8	7	8	7
Guns/Gun control	9	8	8	8	8
Immigration	8	8	8	8	8
Drugs	8	9	8	9	8
National security	8	9	9	8	9
Taxes	9	9	9	9	9
Fuel/Oil prices	9	9	9	9	9
Race relations/Racism	10	10	9	9	9
Federal budget deficit/Federal debt	9	9	10	9	9
Environment/Pollution/Climate change	9	10	9	10	9
Gap between rich and poor	10	10	9	10	10
Other	12	13	13	13	13

- U.S. Catholics rank **crime/violence** as the 3rd most important issue (with #7 being the rank they gave on average and #4 being the rank they gave most frequently).
- U.S. Catholics rank **healthcare** as the 4th most important issue (with #7 being the rank they gave on average and #3 being the rank they gave most frequently). Significantly:
 - Republicans ranked it as less important, on average, than Democrats.
 - Republicans ranked it as less important, on average, than independents.
- U.S. Catholics rank **poverty/hunger/homelessness** as the 5th most important issue (with #7 being the rank they gave on average and #4 being the rank they gave most frequently). Significantly, Republicans ranked it as less important, on average, than Democrats.
- U.S. Catholics rank **guns/gun control** as the 6th most important issue (with #8 being the rank they gave on average and #1 being the rank they gave most frequently). Significantly:
 - Republicans ranked it as less important, on average, than Democrats.

- Republicans ranked it as less important, on average, than independents.
 - Independents ranked it as less important, on average, than democrats.
- U.S. Catholics rank **immigration** as the 7th most important issue (with #8 being the rank they gave on average and #1 being the rank they gave most frequently). Significantly:
 - Young adults ranked it as less important, on average, than older adults.
 - Democrats ranked it as less important, on average, than Republicans.
 - Democrats ranked it as less important, on average, than independents.
 - Independents ranked it as less important, on average, than Republicans.
- On average, U.S. Catholics rank **drugs** as the 8th most important issue (with #8 being the rank they gave on average and #10 being the rank they gave most frequently). Significantly:
 - Those who attend Mass rarely or never ranked it as less important, on average, than those who attend Mass weekly or more often.
 - Non-Hispanics ranked it as less important, on average, than Hispanics.
- On average, U.S. Catholics rank **national security** as the 9th most important issue (with #9 being the rank they gave on average and #14 being the rank they gave most frequently). Significantly:
 - Young adults ranked it as less important, on average, than older adults.
 - Democrats ranked it as less important, on average, than Republicans.
 - Independents ranked it as less important, on average, than Republicans.
 - Those who attend Mass rarely or never ranked it as less important, on average, than those who attend Mass weekly or more often.
 - Hispanics ranked it as less important, on average, than others.
- U.S. Catholics rank **taxes** as the 10th most important issue (with #9 being the rank they gave on average and #11 being the rank they gave most frequently). Significantly:
 - Older adults ranked it as less important, on average, than young adults.
 - Democrats ranked it as less important, on average, than Republicans.
 - Democrats ranked it as less important, on average, than independents.
 - Independents ranked it as less important, on average, than Republicans.
 - Hispanics ranked it as less important, on average, than others.
- U.S. Catholics rank **fuel/oil prices** as the 11th most important issue (with #9 being the rank they gave on average and #12 being the rank they gave most frequently). Significantly:
 - Democrats ranked it as less important, on average, than Republicans.
 - Democrats ranked it as less important, on average, than independents.
 - Independents ranked it as less important, on average, than republicans.

- U.S. Catholics rank the **race relations/racism** as the 12th most important issue (with #9 being the rank they gave on average and #15 being the rank they gave most frequently). Significantly:
 - Older adults ranked it as less important, on average, than young adults.
 - Republicans ranked it as less important, on average, than Democrats.
 - Republicans ranked it as less important, on average, than independents.
 - Independents ranked it as less important, on average, than Democrats.

- U.S. Catholics rank the **federal budget deficit/federal debt** as the 13th most important issue (with #9 being the rank they gave on average and #12 being the rank they gave most frequently). Significantly:
 - Democrats ranked it as less important, on average, than Republicans.
 - Hispanics ranked it as less important, on average, than others.

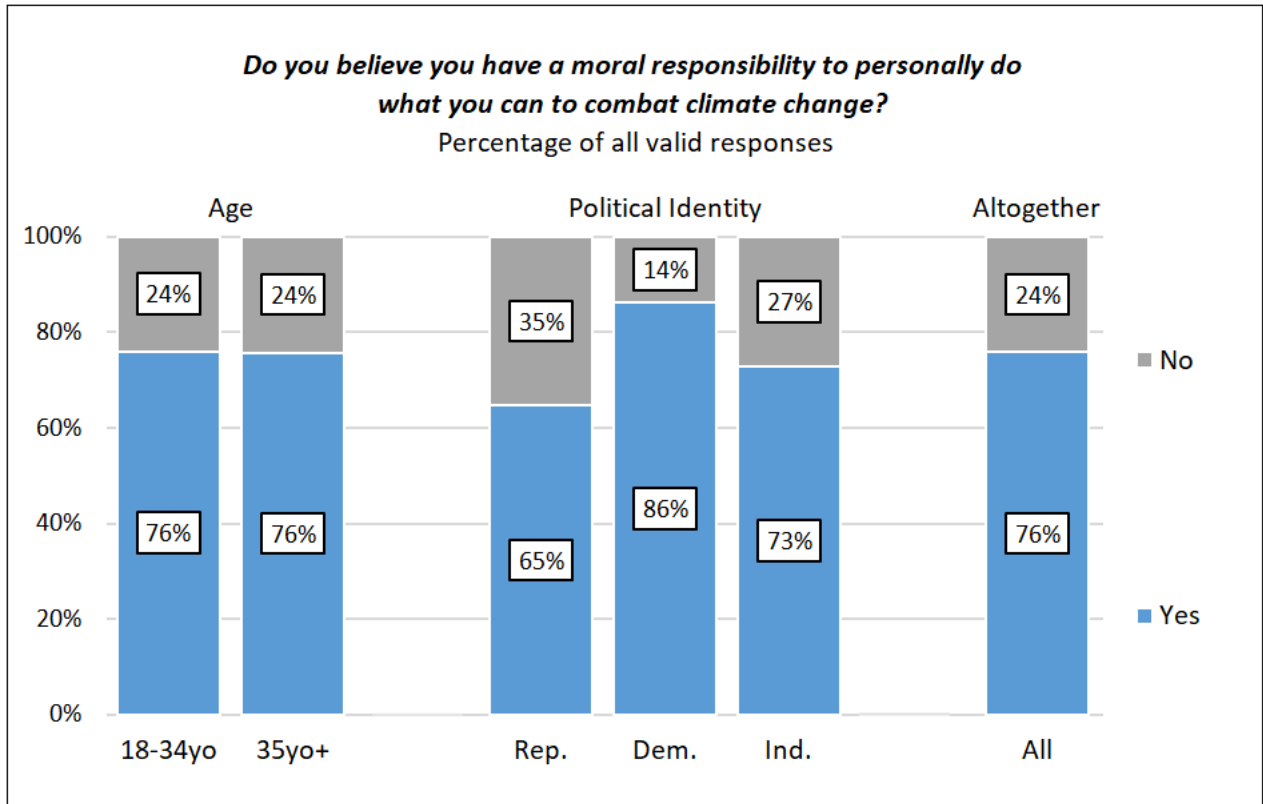
- U.S. Catholics rank **environment/pollution/climate** change as the 14th most important issue (with #9 being the rank they gave on average and #15 being the rank they gave most frequently). Significantly:
 - Older adults ranked it as less important, on average, than young adults.
 - Republicans ranked it as less important, on average, than Democrats.
 - Republicans ranked it as less important, on average, than independents.
 - Independents ranked it as less important, on average, than Democrats.
 - Non-Hispanics ranked it as less important, on average, than Hispanics.

- U.S. Catholics rank the **gap between rich and poor** as the 15th most important issue (with #10 being the rank they gave on average and #13 being the rank they gave most frequently). Significantly:
 - Older adults ranked it as less important, on average, than young adults.
 - Republicans ranked it as less important, on average, than Democrats.
 - Republicans ranked it as less important, on average, than independents.

- On average, U.S. Catholics rank the **other issues not listed in the table** as the 16th most important (with #13 being the rank they gave on average and #16 being the rank they gave most frequently). The examples of those other issues include the following:
 - Abortion.
 - Bullying.
 - Corruption, democracy, elections, politics, erosion of rule of law.
 - Hate speech, lies, fake news, and the loss of civil discourse.
 - Police.
 - Social Security.
 - War.

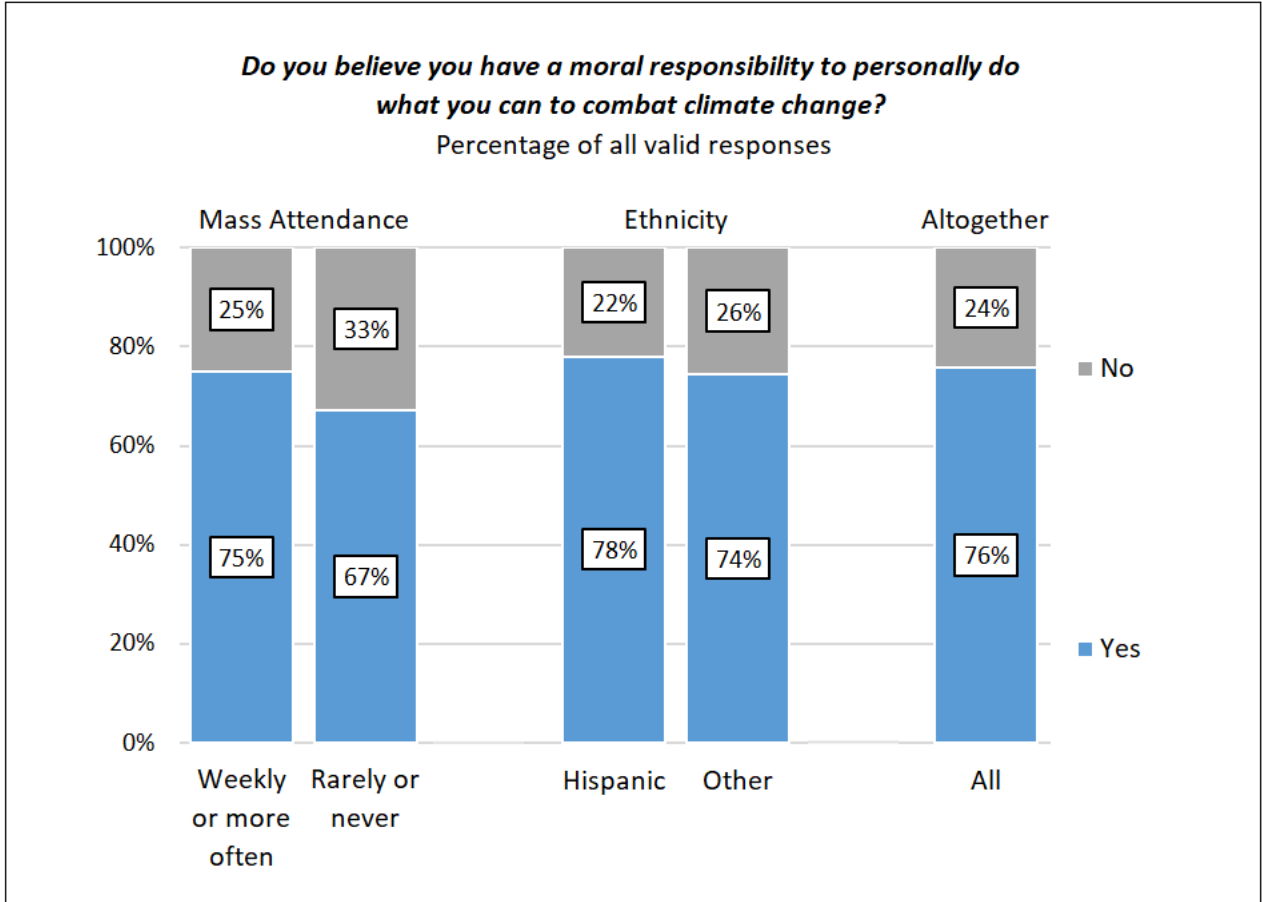
Personal Involvement in Environmental Justice

Views on the Personal Moral Responsibility to Combat Climate Change



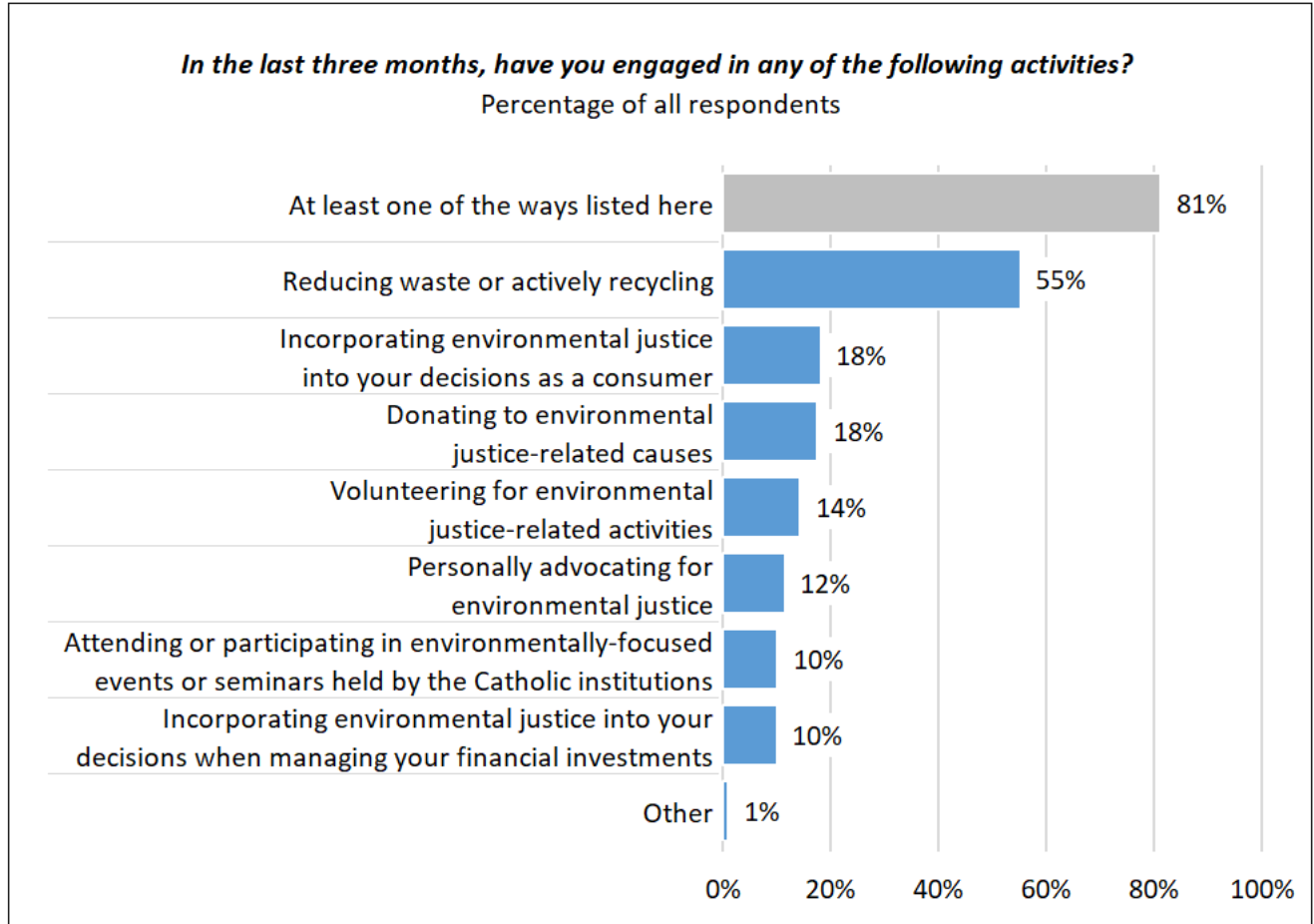
Four in five U.S. Catholics (76%) believe that they have a moral responsibility to personally do what they can to combat climate change, as compared to 24% who do not believe that. Significantly:

- Democrats are 21pp (a difference between 86% and 65%) more likely than Republicans to feel this moral responsibility.
- Democrats are 13pp (a difference between 86% and 73%) more likely than independents to feel this moral responsibility.



Significantly, those who attend Mass weekly or more often are 8pp (a difference between 75% and 67%) more likely than those who attend it rarely or never to feel this moral responsibility.

Engagement in Environmental Justice-Related Activities



Within the past three months, four in five (81%) U.S. Catholics engaged in **at least one of the environmental justice-related activities** listed in the chart. Significantly:

- Young adults are 11pp (a difference between 89% and 78%) more likely than older adults to have engaged in at least one way.
- Those who attend Mass weekly or more often 9pp (a difference between 83% and 73%) more likely than those who attend it rarely or never to have engaged in at least one way.
- Democrats are 8pp (a difference between 85% and 77%) more likely than Republicans to have engaged in at least one way.

Within the past three months, three in five (55%) U.S. Catholics **reduced waste or actively recycled**. Significantly:

- Older adults are 18pp (a difference between 60% and 42%) more likely than young adults to have been doing it.
- Non-Hispanics are 9pp (a difference between 59% and 49%) more likely than Hispanics to have been doing it.

Within the past three months, one in six (18%) U.S. Catholics **incorporated environmental justice into their decisions as consumers**. Significantly:

- Democrats are 12pp (a difference between 23% and 10%) more likely than Republicans to have done it.
- Independents are 10pp (a difference between 21% and 10%) more likely than Republicans to have engaged done it.

Within the past three months, one in six (18%) U.S. Catholics **donated to environmental justice-related causes**. Significantly:

- Young adults are 15pp (a difference between 28% and 14%) more likely than older adults to donate.
- Those who attend Mass weekly or more often 14pp (a difference between 24% and 9%) more likely than those who attend it rarely or never to donate.
- Democrats are 7pp (a difference between 21% and 14%) more likely than Republicans to donate.
- Hispanics are 6pp (a difference between 22% and 15%) more likely than others to donate.

Within the past three months, one in seven (14%) U.S. Catholics **volunteered for environmental justice-related activities**. Significantly:

- Young adults are 21pp (a difference between 30% and 9%) more likely than older adults to volunteer.
- Those who attend Mass weekly or more often 15pp (a difference between 20% and 5%) more likely than those who attend it rarely or never to volunteer.³⁷
- Democrats are 6pp (a difference between 17% and 11%) more likely than independents to volunteer.
- Hispanics are 5pp (a difference between 17% and 13%) more likely than others to volunteer.

Within the past three months, one in eight (12%) U.S. Catholics **personally advocated for environmental justice** (e.g., signing petitions, writing letters to representatives). Significantly:

- Young adults are 15pp (a difference between 23% and 7%) more likely than older adults to personally advocate.
- Democrats are 6pp (a difference between 14% and 8%) more likely than Republicans to personally advocate.

³⁷ Note that the second subgroup includes only 19 respondents.

- Hispanics are 6pp (a difference between 15% and 9%) more likely than others to personally advocate.

Within the past three months, one in ten (10%) U.S. Catholics **attended (or participated) in environmentally focused events (or seminars) held by the Church or Catholic institutions.** Significantly:

- Those who attend Mass weekly or more often 14pp (a difference between 18% and 3%) more likely than those who attend it rarely or never to engage this way.³⁸
- Young adults are 12pp (a difference between 19% and 7%) more likely than older adults to engage this way.
- Hispanics are 5pp (a difference between 13% and 9%) more likely than others to engage this way.

Within the past three months, one in ten (10%) U.S. Catholics **incorporated environmental justice into their decisions when managing their financial investments.** Significantly:

- Young adults are 13pp (a difference between 20% and 6%) more likely than older adults to do that.
- Those who attend Mass weekly or more often 10pp (a difference between 14% and 4%) more likely than those who attend it rarely or never to do that.³⁹
- Hispanics are 5pp (a difference between 13% and 8%) more likely than others to do that.

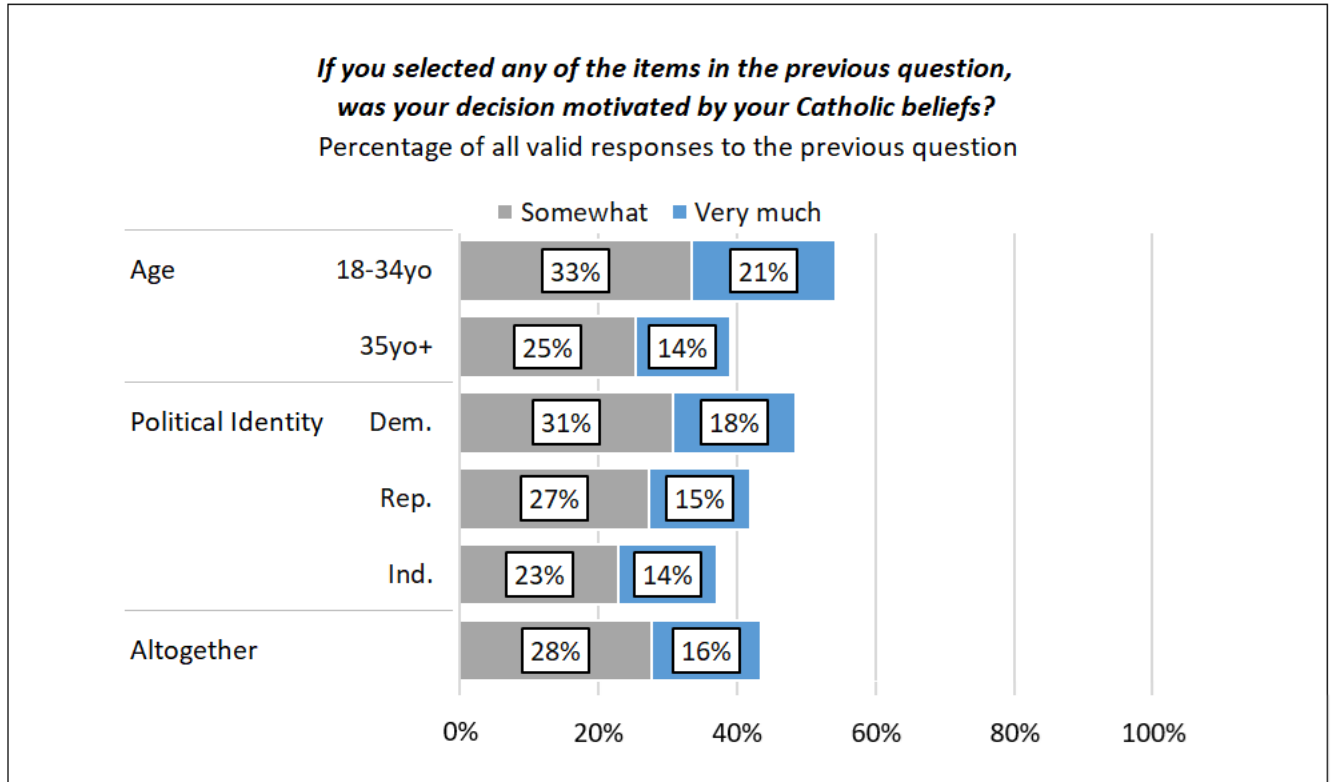
Within the past three months, 1% of U.S. Catholics (or 13 respondents) **engaged in environmental justice in some other way** not listed in the chart. This included, for example:

- Buying at thrift stores.
- Talking to family and friends about environmental issues.
- Praying to God that things will go okay.
- Upcycling, re-using.

³⁸ Note that the second subgroup includes only 13 respondents.

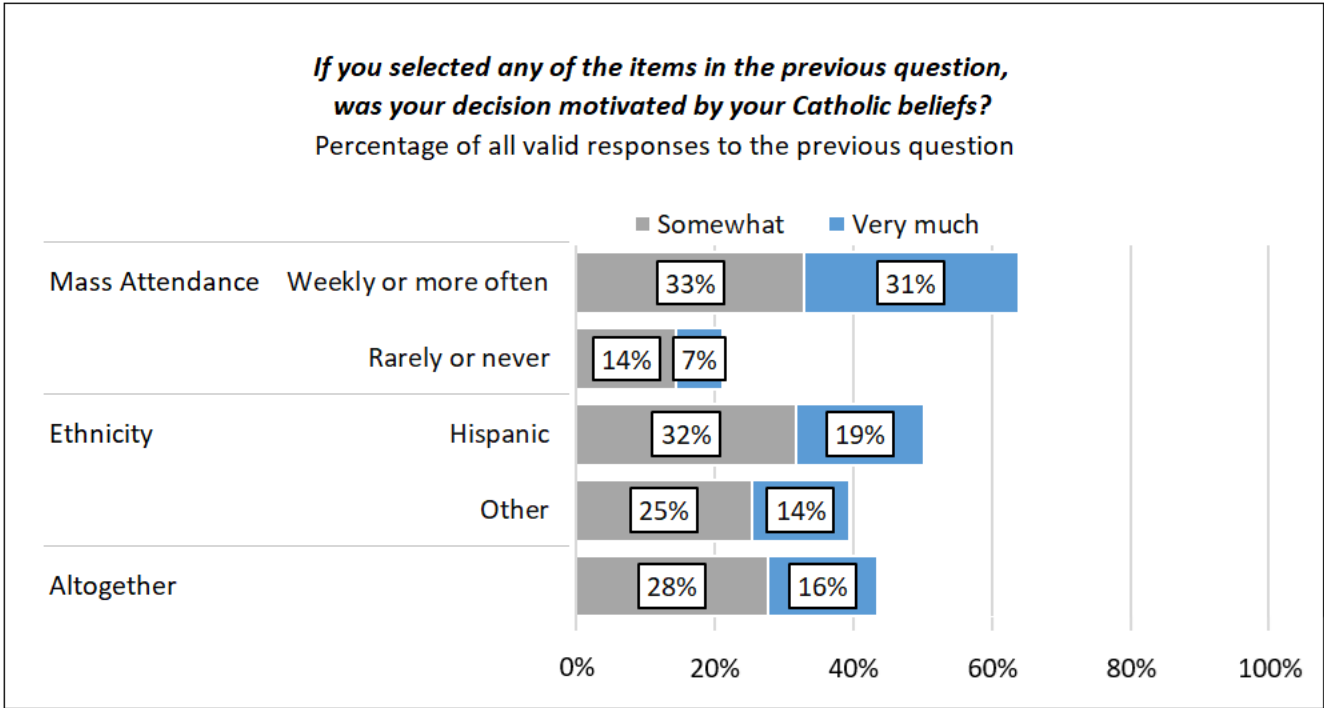
³⁹ Note that the second subgroup includes only 13 respondents.

Motivation for Engagement in Environmental Justice-Related Activities



Within the past three months, four in five (81%) respondents engaged in at least one of the environmental justice-related activities listed in the previous question. In this group, two in five responding U.S. Catholics reported that they were motivated “somewhat” or “very much” (as opposed to “not at all” or “only a little”) by their Catholic beliefs (44% of respondents, which includes 16% of respondents who were “very” motivated by their Catholic beliefs). Significantly,⁴⁰ young adults are 7pp (a difference between 21% and 14%) more likely than older adults to be “very” motivated by their Catholic beliefs.

⁴⁰ The analysis of statistically significant differences is limited to the proportion of respondents who were “very” motivated by their Catholic beliefs.



Significantly:⁴¹

- Those who attend Mass weekly or more often are 24pp (a difference between 31% and 7%) more likely than those who attend it rarely or never to be “very” motivated by their Catholic beliefs.⁴²
- Hispanics are 4pp (a difference between 19% and 14%) more likely than others to be “very” motivated by their Catholic beliefs.

⁴¹ The analysis of statistically significant differences is limited to the proportion of respondents who were “very” motivated by their Catholic beliefs.

⁴² Note that the second subgroup includes only 19 respondents.

Personal Efforts to Take Care for the Environment

Respondents were asked to answer the open-ended question: *In what ways do you personally try to care for the environment?* This question received 1,100 responses. From these responses, nine categories were identified which the responses fell into, with an additional tenth category for “other.” Some responses fell into several of the identified categories.

<i>In what ways do you personally try to care for the environment?</i>		
Open Ended Question		
Number of responses and percentage of all respondents		
	 [#]	 [%]
Reducing waste, actively recycling	685	51
Maintaining a clean environment	220	16
Reducing consumption of resources	188	14
Making responsible decisions as a consumer	116	9
Other	114	9
Nothing	50	4
Educating self and others	43	3
Donating and volunteering	34	3
Prayer	7	1
Caring for the poor and vulnerable	6	<1

The largest category of responses was those which said that they cared for the environment by **reducing waste**, with 685 responses (51%) falling into this category. Many of these responses (632) mentioned **recycling** specifically. Other examples of reducing personal waste which were mentioned include composting and using re-usable rather than disposable items. Below are some examples of responses which mentioned reducing personal waste.

I personally try to care for the environment by consciously producing less waste and recycling as much of that waste as I can.

We try to recycle and limit the amount of food waste.

Recycling, reusing bottles as much as possible to reduce waste, support companies that are committing to the environment.

I've been recycling since I was young, so that's something that's been instilled into my instincts since I was young. [...]

I re-use and do what I can without costing me extra.

Try to recycle metal cans and use organic waste for gardening.

NYC recently started collecting waste for composting. I am collecting my waste and taking it to a bin 5 minutes from me by foot.

Por ejemplo separa la basura ahorrar agua reciclar. [For example, separate garbage, save water, recycle.]

The second largest category of responses were those which said they cared for the environment by **maintaining a clean and healthy outdoor environment and not littering**, with 220 responses (16%) falling into this category. Along with not littering, this category also included responses which said they cleaned up trash outdoors and planted trees and other plants. Below are some examples of responses which mentioned maintaining a clean environment.

By picking up trash or stopping someone from littering.

I do clean up and take care of my surroundings.

We do monthly clean ups on the road the church is on. I try to recycle at home.

Not litter, pick up trash, plant trees.

By recycling and keeping litter off the ground and polluting the environment. Making sure my area of home is a clean environment and try to clean the neighborhood as much as possible.

Whenever I see trash on the ground that belongs in the garbage, I take action to responsibly pick it up and put it in its place.

Not to throw trash because it can kill animals.

The third largest category of responses were those which said they cared for the environment by **reducing consumption of resources**, with 188 responses (14%) falling into this category. Responses most commonly mentioned conserving water and electricity. Below are some examples of responses which mentioned reducing personal consumption of resources.

Try not use the car too often.

Try walk more instead of using my vehicle and clean up after myself and encourage others to do the same.

I try to leave as small a footprint as possible through many methods.

Hang laundry outside, open windows to let in cool air, recycling and reusing everything possible.

Recycle, in summer, turn up t-stat temp in summers & down in winter, only wash & dry clothes once a week (at night), only run dishwasher when full, only scrape dishes before loading in dishwasher, pull weeds instead of using chemicals to kill them, replaced windows with energy efficient ones.

When you leave a room or aren't using something, turn off the light, fan, or air conditioner. During the day, try to make better use of sunshine and avoid utilizing artificial lights. When you are not using an electronic appliance, unplug it. It not only helps the environment, but it also saves you money on power!!!

The fourth largest category of responses were those which said they cared for the environment by **making responsible decisions as a consumer**, with 116 responses (9%) falling into this category.⁴³ Included in this category are responses that said they try to source their energy from renewable energy sources rather than fossil fuels, which 26 responses in total mentioned. Below are examples of responses which mentioned consuming resources responsibly.

Boycott polluting industries, purchase items through sustainability advocates, recycle at home of course.

I drive a hybrid car, I use solar panels for my electricity, I buy organic food, I am an officer in the local Sierra Club, and I donate to environmental organizations.

I recycle, reuse, and repurpose items, try to be a conscientious consumer.

Recycle, buy products that are gentler on the environment.

Recycle. Use environment friendly products. Only buy from environmentally conscious companies.

Waste less. Conscious about the company's I support and how involved they are with environmental issues.

Fifty responses (4%) said that they **do nothing to care for the environment**. Below are examples of responses which said they did nothing to care for the environment.

Don't worry about it.

Nothing at all.

I don't care for the environment due to being busy and overwhelmed.

I don't know.

None.

The smallest identified categories were those which mentioned **educating oneself and others** (43 responses, 3%), **donating and volunteering** (34 responses, 3%), **praying** (7 responses, 1%), or **caring for the poor and vulnerable** (6 responses, <1%) as ways they cared for the environment. Below are examples from these four smaller categories.

By advocating and creating awareness.

⁴³ Notably, responses in previous category primarily focused on reducing the amount of resources consumed while responses in this category primarily focused on sourcing their resources ethically or sustainably.

I try to use my vast knowledge to inform others about eco-friendly choices and inspire positive environmental action.

Volunteering to clean up the city where I live.

Recycling, volunteering to pick up trash in our community, membership in Nature Conservancy and Conserving Carolina.

Recycling and financial donations to environmental groups.

With my purchases, investments (401K), and in the nonprofits I support plus recycling.

I try to implement a lot of prayer and also volunteer work.

By helping the poor and those affected by climate change.

Finally, 114 responses (9%) fell into the category of **“other,”** as they did not fit any of the defined nine categories. Below are some examples of these responses.

I care for the environment.

All that I can.

We have to do our part to save this earth cause it's the only one we have.

Least as possible.

I try to live up to the standards of a global citizen and care for mother nature. I try to reduce pollution and incorporate sustainable practices in my daily life.

Give back.

Follow the laws.

Connection Between Personal Spirituality and Commitment to Environmental Justice

Respondents were asked to answer the open-ended question: *How would you describe the connection between your personal spirituality and your commitment to environmental justice (if any)?* This question received 1,182 responses. From these responses, seven categories were identified which the responses fell into, with an additional eighth category for “other.” Some responses fell into several of the identified categories.

How would you describe the connection between your personal spirituality and your commitment to environmental justice (if any)?

Open Ended Question

Number of responses and percentage of all respondents

	[#]	[%]
No connection	480	36
Connected / Strongly connected	278	21
Connected through duty and moral obligation	76	6
Weak / Little connection	66	5
Not sure	66	5
Connected through stewardship	47	4
Connected through love for the earth and others	40	3
Other	38	3
Connected through worldview and priorities	35	3
Connected through practicality	29	2
Connected through hope and consolation	14	1

The largest category of responses was those which expressed that they **did not feel their personal spirituality was connected to their commitment to environmental justice**, with 480 responses (36%) falling into this category. Below are examples from this category.

No connection.

None.

Doesn't correlate much.

Don't believe there is one.

Environmental justice is not part of Catholic Church doctrine.

Nothing, my commitment is social and personal, no spiritual.

I am not really sure my faith has anything to do with it. I feel I would be environmentally responsible no matter my religion.

Both are different and equally important.

I am not an environmentalist; this is one thing I disagree with the Catholic Church.

I don't have such a commitment to this fiction.

Never think of it that way, frankly.

Very disconnected.

They're separate entities.

The second largest category of responses were those which expressed that their **personal spirituality and commitment to environmental justice were connected or strongly connected**, with 278 responses (21%) falling into this category. Below are examples from this category.

An organic and close relationship.

Both should go hand in hand.

One and the same.

Directly connected.

A very beautiful and balanced relationship.

Está muy conectada. [It is very connected.]

In my personal journey, I've found a profound connection between my spirituality and my commitment to environmental justice.

It's intertwined they both are important to me.

The connection between environmental justice and loving your neighbor is very present in my mind.

They are similar as we help the environment; we indirectly are helping others.

Very closely related.

The third largest category of responses were those which mentioned **ideas of duty and moral obligation** when describing how their personal spirituality and their commitment to environmental justice are connected, with 76 responses (6%) falling into this category. Some responses in this category explicitly mentioned their spirituality was connected to environmental justice through their duties and moral obligations, while other responses did not clearly express whether or not they saw their spirituality connected to environmental justice but did mention ideas of duty and moral obligation. Below are examples from this category.

My spiritual side strongly influences my sense of responsibility towards the environment.

One passage makes the difference: " Do unto others as I would have them do unto me."

Es cuidar lo que Dios nos dio. [It is taking care of what God gave us.]

I just feel it's my duty as a human being.

It's a right or wrong issue for me.

My personal spirituality informs my commitment to environmental justice by pushing me to do what is best for myself and others, which often aligns with doing good things for the environment.

Sense of duty to perform acts of good.

The connection between personal spirituality and commitment to environmental justice often lies in shared values of stewardship, compassion, and interconnectedness. Many spiritual traditions, including various forms of Christianity, emphasize the responsibility to care for the Earth and its inhabitants. Individuals drawing on their spirituality may view environmental justice as an extension of their ethical beliefs, fostering a sense of duty to protect the planet and ensure equitable access to resources for all. This connection can inspire action, advocacy, and a holistic approach to addressing environmental issues grounded in a deeper sense of purpose and interconnected spirituality.

We have to protect our planet; it's a sin to destroy and just take.

The fourth largest category of responses were those which expressed that their **personal spirituality had weak or little connection to their commitment to environmental justice**, with 66 responses (5%) falling into this category.

Very little connection.

Flimsy.

I am trying to reconnect.

In the early stage.

It connects but it's not everything.

It is still in progress.

It plays a role in me but most of my decisions come from myself.

Somewhat connected.

The other fourth largest category of responses were those which expressed that they **were not sure or did not know whether or not their personal spirituality was connected to their commitment to environmental justice**, with 66 (5%) responses falling into this category. Below are examples from this category.

I don't know anything about environmental justice.

I have no idea.

I'm not sure if there is a connection.

I'm not sure, just the right thing to do.

不知道啊 [I do not know.]

The fifth largest category of responses were those which mentioned **ideas of stewardship** in how their spirituality and commitment to environmental justice are connected, with 47 responses (4%) falling into this category. Ideas of stewardship include descriptions of acts of care for the environment and for others in one's community. Some responses explicitly described that their spirituality and environmental justice were connected through their actions of stewardship, while others did not clearly express whether or not they saw their spirituality connected to environmental justice but did mention ideas of stewardship. Below are examples of responses from this category.

God wants us to take care of the Earth.

We are stewards of the earth and as such should care for it.

I feel God gave us earth to live and thrive, it is up to us to protect it and cherish the gift.

I care for my community environment.

I am very helpful towards anybody and always willing to help.

Protect vulnerable people.

It makes me want to help others.

The smallest identified categories were those which mentioned **ideas of love and compassion for the earth and for others** in how their spirituality and commitment to environmental justice are connected (40 responses or 3%), **ideas of worldview and priorities** (respondents feel that their spirituality guides them and informs their worldviews which lead them to engage with environmental justice) (35 responses or 3%), **ideas of practicality** (respondents engage with environmental justice out of practical need, for the purpose of self-preservation) (29 responses or 2%), and those which mentioned **ideas of hope and consolation** (14 responses or 1%). Some responses in these categories explicitly described that their spirituality and environmental justice were connected through their worldview and priorities or through their experiences of hope and consolation, while others did not clearly express whether or not they saw their spirituality connected

to environmental justice but did mention the same ideas. Below are examples from these four smaller categories.

I was taught to love and respect people, animals and mother earth. My connection is to see the good in everyone, something my faith teaches me.

I feel the compulsion to express my love for God through my actions towards His creations.

I think that my spirituality steers me in the right direction.

I always look towards God before I make any decisions in my life.

I strongly believe that if we don't do everything we can to save our planet we soon may not have a planet to save.

The healthier nature is the healthier humans will be.

I keep faith that things will get better.

It heals my soul helping people in need and the environment.

Finally, 38 responses (3%) did not fit into any of the seven identified categories and are included in an eighth category **“other.”** Below are examples of these responses.

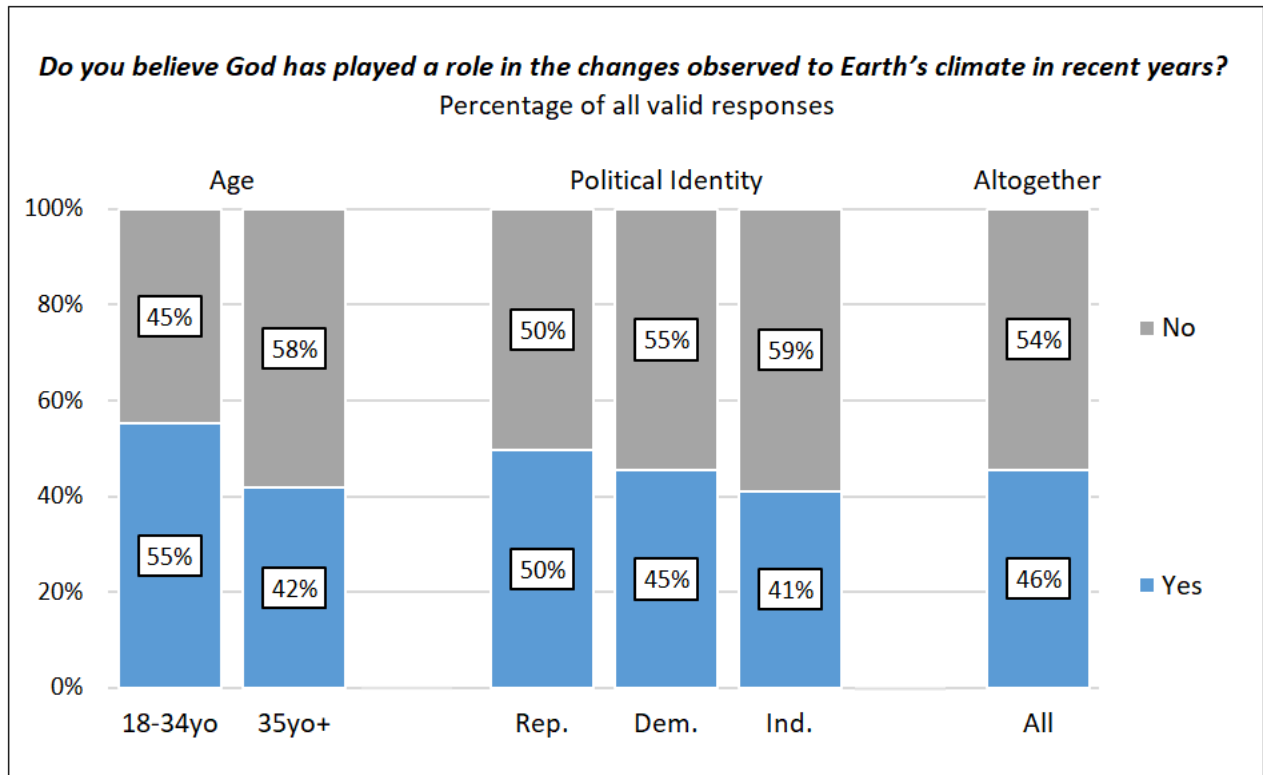
It's very unique.

I believe in God.

I do my best.

Attitudes Towards Environmental Justice in the Context of Church's Teaching

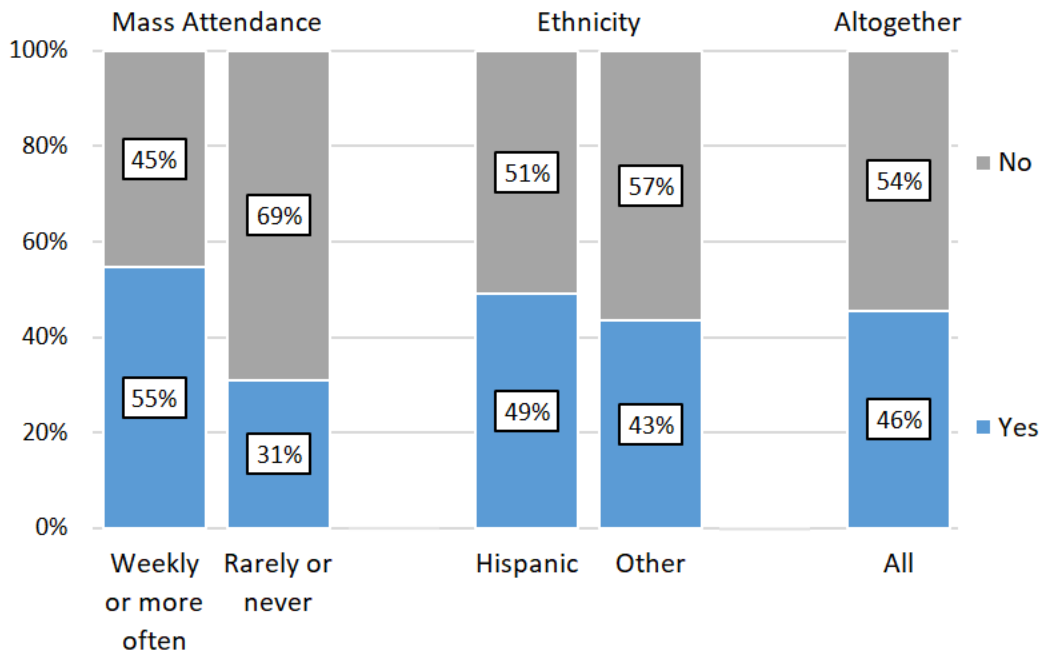
Views on God's Role in Climate Change



Half of U.S. Catholics (54%) do not believe that “God has played a role in the changes observed to Earth’s climate in recent years,” while the other half (46%) believe it. Significantly, young adults are 13pp (a difference between 55% and 42%) more likely than older adults to believe it.

Do you believe God has played a role in the changes observed to Earth's climate in recent years?

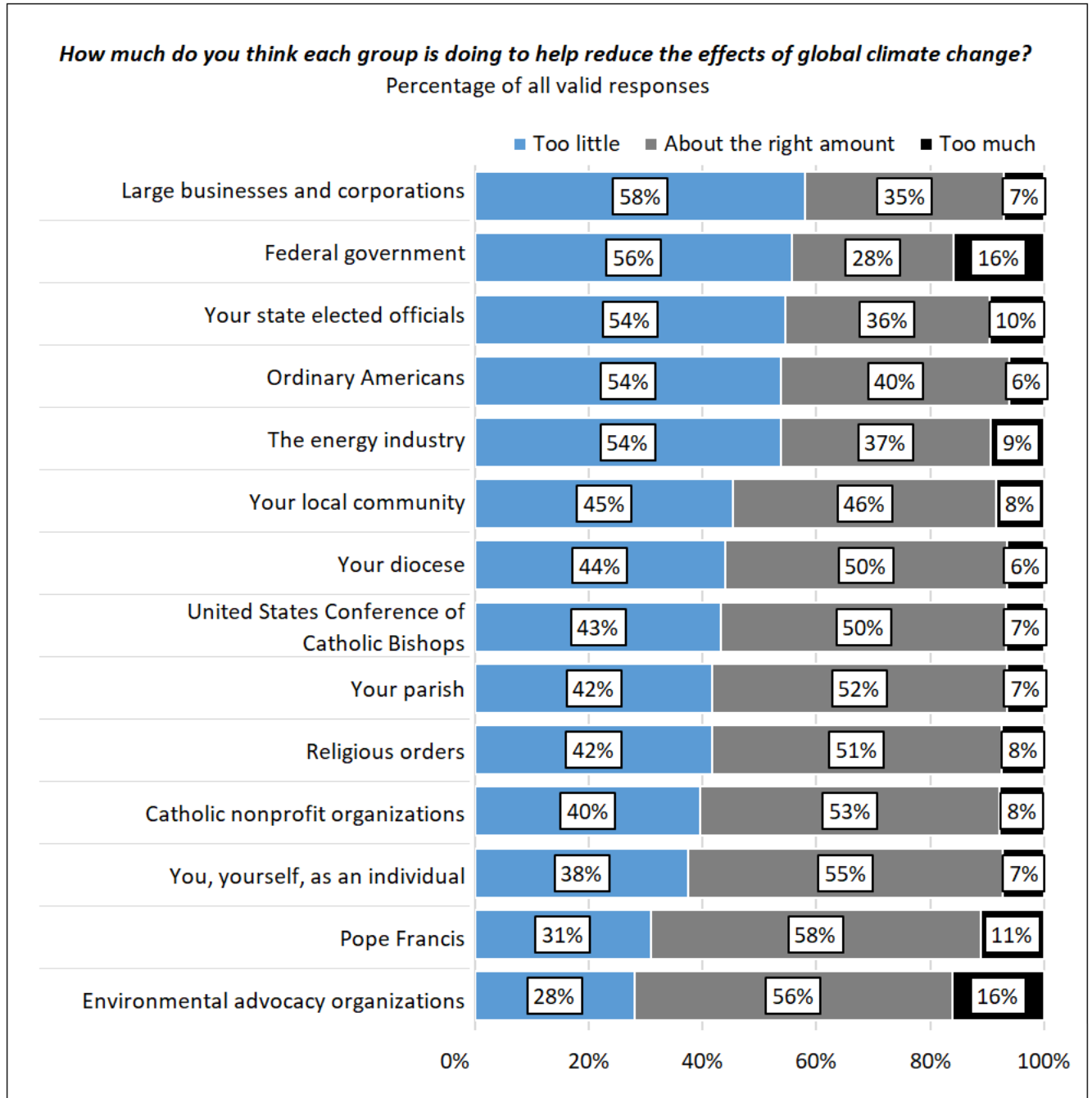
Percentage of all valid responses



Significantly:

- Those who attend Mass weekly or more often are 24pp (a difference between 55% and 31%) more likely than those who attend it rarely or never to believe it.
- Hispanics are 6pp (a difference between 49% and 43%) more likely than others to believe it.

Views on the Efforts to Help Reduce Climate Change



When asked how much they think each group is doing to help reduce the effects of global climate change:

- Three in five U.S. Catholics indicated that large businesses and corporations (58%) as well as federal government (56%) do “too little.”

- Half of U.S. Catholics indicated that their state elected officials (54%), ordinary Americans (54%), the energy industry (54%), and their local community (45%) do “too little.”
- Two in five U.S. Catholics indicated that their diocese (44%), United States Conference of Catholic Bishops (43%), their parish (42%), religious orders (42%), Catholic nonprofit organizations (40%), and that they, themselves, as individuals (38%) do “too little.”
- One in ten U.S. Catholics indicated that Pope Francis (31%) and environmental advocacy organizations (28%) do “too little.”

The following description provides more information about each response item.⁴⁴

Three in five U.S. Catholics (58%) think that **large businesses and corporations** are doing “too little” to help reduce the effects of global climate change (as compared to 67% of all U.S. adults),⁴⁵ 35% think that they are doing “about the right amount,” and 7% think that they are doing “too much.” Significantly:

- Democrats are 23pp (a difference between 66% and 43%) more likely than Republicans to think that large businesses and corporations are doing “too little.”
- Independents are 20pp (a difference between 63% and 43%) more likely than Republicans to think that large businesses and corporations are doing “too little.”
- Those who attend Mass rarely or never are 14pp (a difference between 61% and 47%) more likely than those who attend it weekly or more often to think that large businesses and corporations are doing “too little.”
- Older adults are 8pp (a difference between 60% and 52%) more likely than young adults to think that large businesses and corporations are doing “too little.”

Three in five U.S. Catholics (56%) think that **federal government** is doing “too little” to help reduce the effects of global climate change (as compared to 56% of all U.S. adults),⁴⁶ 28% think that it is doing “about the right amount,” and 16% think that it is doing “too much.” Significantly:

- Democrats are 19pp (a difference between 62% and 43%) more likely than Republicans to think that federal government is doing “too little.”
- Independents are 17pp (a difference between 60% and 43%) more likely than Republicans to think that federal government is doing “too little.”

⁴⁴ The analysis of statistically significant differences is limited to the proportion of respondents who selected “too little” response for each group.

⁴⁵ Alec Tyson, Cary Funk and Brian Kennedy. 2023. What the data says about Americans’ views of climate change. Pew Research Center: Washington, DC. Retrieved from: <https://www.pewresearch.org/short-reads/2023/08/09/what-the-data-says-about-americans-views-of-climate-change/>

⁴⁶ Alec Tyson, Cary Funk and Brian Kennedy. 2023. What the data says about Americans’ views of climate change. Pew Research Center: Washington, DC. Retrieved from: <https://www.pewresearch.org/short-reads/2023/08/09/what-the-data-says-about-americans-views-of-climate-change/>

- Those who attend Mass rarely or never are 16pp (a difference between 60% and 44%) more likely than those who attend it weekly or more often to think that federal government is doing “too little.”

Half of U.S. Catholics (54%) think that their **state elected officials** are doing “too little” to help reduce the effects of global climate change (as compared to 58% of all U.S. adults),⁴⁷ 36% think that they are doing “about the right amount,” and 10% think that they are doing “too much.”

Significantly:

- Democrats are 22pp (a difference between 62% and 40%) more likely than Republicans to think that state elected officials are doing “too little.”
- Independents are 19pp (a difference between 59% and 40%) more likely than Republicans to think that state elected officials are doing “too little.”
- Older adults are 8pp (a difference between 57% and 49%) more likely than young adults to think that state elected officials are doing “too little.”
- Those who attend Mass rarely or never are 8pp (a difference between 55% and 47%) more likely than those who attend it weekly or more often to think that state elected officials are doing “too little.”

Half of U.S. Catholics (54%) think that **ordinary Americans** are doing “too little” to help reduce the effects of global climate change (as compared to 57% of all U.S. adults),⁴⁸ 40% think that they are doing “about the right amount,” and 6% think that they are doing “too much.”

Significantly:

- Independents are 19pp (a difference between 61% and 42%) more likely than Republicans to think that ordinary Americans are doing “too little.”
- Democrats are 16pp (a difference between 58% and 42%) more likely than Republicans to think that ordinary Americans are doing “too little.”
- Older adults are 11pp (a difference between 57% and 46%) more likely than young adults to think that ordinary Americans are doing “too little.”

⁴⁷ Alec Tyson, Cary Funk and Brian Kennedy. 2023. What the data says about Americans’ views of climate change. Pew Research Center: Washington, DC. Retrieved from: <https://www.pewresearch.org/short-reads/2023/08/09/what-the-data-says-about-americans-views-of-climate-change/>

⁴⁸ Alec Tyson, Cary Funk and Brian Kennedy. 2023. What the data says about Americans’ views of climate change. Pew Research Center: Washington, DC. Retrieved from: <https://www.pewresearch.org/short-reads/2023/08/09/what-the-data-says-about-americans-views-of-climate-change/>

Half of U.S. Catholics (54%) think that the **energy industry** is doing “too little” to help reduce the effects of global climate change (as compared to 55% of all U.S. adults),⁴⁹ 37% think that it is doing “about the right amount,” and 9% think that it is doing “too much.” Significantly:

- Independents are 24pp (a difference between 64% and 39%) more likely than Republicans to think that the energy industry is doing “too little.”
- Democrats are 19pp (a difference between 58% and 39%) more likely than Republicans to think that the energy industry is doing “too little.”
- Older adults are 11pp (a difference between 57% and 46%) more likely than young adults to think that the energy industry is doing “too little.”
- Those who attend Mass rarely or never are 10pp (a difference between 57% and 47%) more likely than those who attend it weekly or more often to think that the energy industry is doing “too little.”

Half of U.S. Catholics (45%) think that their **local communities** are doing “too little” to help reduce the effects of global climate change (as compared to 48% of all U.S. adults),⁵⁰ 46% think that they are doing “about the right amount,” and 8% think that they are doing “too much.”

Significantly:

- Democrats are 17pp (a difference between 51% and 34%) more likely than Republicans to think that their local communities are doing “too little.”
- Independents are 15pp (a difference between 49% and 34%) more likely than Republicans to think that their local communities are doing “too little.”
- Those who attend Mass rarely or never are 12pp (a difference between 50% and 39%) more likely than those who attend it weekly or more often to think that their local communities are doing “too little.”
- Older adults are 7pp (a difference between 47% and 40%) more likely than young adults to think that their local communities are doing “too little.”
- Hispanics are 7pp (a difference between 50% and 43%) more likely than others to think that their local communities are doing “too little.”

⁴⁹ Alec Tyson, Cary Funk and Brian Kennedy. 2023. What the data says about Americans’ views of climate change. Pew Research Center: Washington, DC. Retrieved from: <https://www.pewresearch.org/short-reads/2023/08/09/what-the-data-says-about-americans-views-of-climate-change/>

⁵⁰ Alec Tyson, Cary Funk and Brian Kennedy. 2023. What the data says about Americans’ views of climate change. Pew Research Center: Washington, DC. Retrieved from: <https://www.pewresearch.org/short-reads/2023/08/09/what-the-data-says-about-americans-views-of-climate-change/>

Two in five U.S. Catholics (44%) think that their **dioceses** are doing “too little” to help reduce the effects of global climate change, as compared to 50% who think that they are doing “about the right amount,” and 6% who think that they are doing “too much.” Significantly:

- Democrats are 21pp (a difference between 50% and 30%) more likely than Republicans to think that their dioceses are doing “too little.”
- Independents are 20pp (a difference between 49% and 30%) more likely than Republicans to think that their dioceses are doing “too little.”
- Those who attend Mass rarely or never are 14pp (a difference between 48% and 35%) more likely than those who attend it weekly or more often to think that their dioceses are doing “too little.”

Two in five U.S. Catholics (43%) think that the **United States Conference of Catholic Bishops** is doing “too little” to help reduce the effects of global climate change, as compared to 50% who think that they are doing “about the right amount,” and 7% who think that they are doing “too much.” Significantly:

- Democrats are 21pp (a difference between 50% and 29%) more likely than Republicans to think that the USCCB is doing “too little.”
- Independents are 21pp (a difference between 49% and 29%) more likely than Republicans to think that the USCCB is doing “too little.”
- Those who attend Mass rarely or never are 15pp (a difference between 48% and 33%) more likely than those who attend it weekly or more often to think that the USCCB is doing “too little.”
- Older adults are 8pp (a difference between 45% and 37%) more likely than young adults to think that the USCCB is doing “too little.”
- Hispanics are 7pp (a difference between 48% and 41%) more likely than others to think that the USCCB is doing “too little.”

Two in five U.S. Catholics (42%) think that their **parishes** are doing “too little” to help reduce the effects of global climate change, as compared to 52% who think that they are doing “about the right amount,” and 7% who think that they are doing “too much.” Significantly:

- Independents are 19pp (a difference between 48% and 29%) more likely than Republicans to think that their parishes are doing “too little.”
- Democrats are 18pp (a difference between 47% and 29%) more likely than Republicans to think that their parishes are doing “too little.”
- Those who attend Mass rarely or never are 13pp (a difference between 46% and 33%) more likely than those who attend it weekly or more often to think that their parishes are doing “too little.”

Two in five U.S. Catholics (42%) think that **religious orders** are doing “too little” to help reduce the effects of global climate change, as compared to 51% who think that they are doing “about the right amount,” and 8% who think that they are doing “too much.” Significantly:

- Independents are 23pp (a difference between 50% and 27%) more likely than Republicans to think that religious orders are doing “too little.”
- Democrats are 21pp (a difference between 48% and 27%) more likely than Republicans to think that religious orders are doing “too little.”
- Those who attend Mass rarely or never are 18pp (a difference between 47% and 29%) more likely than those who attend it weekly or more often to think that religious orders are doing “too little.”
- Older adults are 8pp (a difference between 44% and 36%) more likely than young adults to think that religious orders are doing “too little.”

Two in five U.S. Catholics (40%) think that **Catholic nonprofit organizations** are doing “too little” to help reduce the effects of global climate change, as compared to 53% who think that they are doing “about the right amount,” and 8% who think that they are doing “too much.” Significantly:

- Those who attend Mass rarely or never are 19pp (a difference between 47% and 28%) more likely than those who attend it weekly or more often to think that Catholic nonprofit organizations are doing “too little.”
- Independents are 18pp (a difference between 46% and 28%) more likely than Republicans to think that Catholic nonprofit organizations are doing “too little.”
- Democrats are 16pp (a difference between 44% and 28%) more likely than Republicans to think that Catholic nonprofit organizations are doing “too little.”
- Older adults are 8pp (a difference between 42% and 34%) more likely than young adults to think that Catholic nonprofit organizations are doing “too little.”

Two in five U.S. Catholics (38%) think that they, themselves, as **individuals** are doing “too little” to help reduce the effects of global climate change (as compared to 43% of all U.S. adults),⁵¹ 55% think that they are doing “about the right amount,” and 7% think that they are doing “too much.” Significantly:

- Those who attend Mass rarely or never are 19pp (a difference between 46% and 27%) more likely than those who attend it weekly or more often to think that they, themselves, as individuals are doing “too little.”
- Democrats are 13pp (a difference between 42% and 29%) more likely than Republicans to think that they, themselves, as individuals are doing “too little.”

⁵¹ Alec Tyson, Cary Funk and Brian Kennedy. 2023. What the data says about Americans’ views of climate change. Pew Research Center: Washington, DC. Retrieved from: <https://www.pewresearch.org/short-reads/2023/08/09/what-the-data-says-about-americans-views-of-climate-change/>

- Independents are 11pp (a difference between 40% and 29%) more likely than Republicans to think that they, themselves, as individuals are doing “too little.”
- Older adults are 8pp (a difference between 40% and 32%) more likely than young adults to think that they, themselves, as individuals are doing “too little.”
- Hispanics are 6pp (a difference between 41% and 35%) more likely than others to think that they, themselves, as individuals are doing “too little.”

A third of U.S. Catholics (31%) think that **Pope Francis** is doing “too little” to help reduce the effects of global climate change, as compared to 58% who think that he is doing “about the right amount,” and 11% who think that he is doing “too much.” Significantly:

- Those who attend Mass rarely or never are 17pp (a difference between 38% and 21%) more likely than those who attend it weekly or more often to think that Pope is doing “too little.”
- Independents are 11pp (a difference between 35% and 24%) more likely than Republicans to think that Pope is doing “too little.”
- Democrats are 9pp (a difference between 33% and 24%) more likely than Republicans to think that Pope is doing “too little.”

A third of U.S. Catholics (28%) think that **environmental advocacy organizations** are doing “too little” to help reduce the effects of global climate change (as compared to 31% of all U.S. adults),⁵² 56% think that they are doing “about the right amount,” and 16% think that they are doing “too much.” Significantly:

- Older adults are 10pp (a difference between 31% and 21%) more likely than young adults to think that environmental advocacy organizations are doing “too little.”
- Democrats are 9pp (a difference between 31% and 22%) more likely than Republicans to think that environmental advocacy organizations are doing “too little.”
- Independents are 8pp (a difference between 30% and 22%) more likely than Republicans to think that environmental advocacy organizations are doing “too little.”
- Those who attend Mass rarely or never are 8pp (a difference between 32% and 24%) more likely than those who attend it weekly or more often to think that environmental advocacy organizations are doing “too little.”
- Hispanics are 7pp (a difference between 32% and 25%) more likely than others to think that environmental advocacy organizations are doing “too little.”

⁵² Alec Tyson, Cary Funk and Brian Kennedy. 2023. What the data says about Americans’ views of climate change. Pew Research Center: Washington, DC. Retrieved from: <https://www.pewresearch.org/short-reads/2023/08/09/what-the-data-says-about-americans-views-of-climate-change/>

Familiarity with Catholic Environmental Justice Undertakings

Respondents were asked to answer the open-ended question: *Are you aware of any environmental justice initiatives or projects that are being undertaken by Catholic organizations or communities? If yes, please describe.* This question received 1,206 responses. From these responses, two large categories and two small categories were identified which the responses fell into.

Are you aware of any environmental justice initiatives or projects that are being undertaken by Catholic organizations or communities?		
Open Ended Question		
Number of responses and percentage of all respondents		
	 [#]	 [%]
No	1,017	76
Yes	124	9
Action-oriented Projects	54	4
Efforts to promote awareness	23	2

The largest category of responses was those which expressed that they were **not aware of any environmental justice initiatives or projects being undertaken by Catholic organizations or communities**, with 1,017 responses (76%) falling into this category.

In contrast, 124 responses (9%) expressed that they **were aware of environmental justice initiatives or projects being undertaken by Catholic organizations or communities**. Some responses only expressed a general awareness, while others described more specifically what the projects were that they were aware of. Two subcategories were identified for these more specific descriptions.

Fifty-four responses (4%) said that they **were aware of action-oriented projects being undertaken by Catholic organizations or communities to promote environmental justice**. These projects include fundraising, service to the poor and vulnerable, and implementing internal sustainability practices. Below are examples of responses which mentioned action-oriented projects being undertaken by Catholic organizations.

Food drives for those in need.

Just local community gardens and education groups.

Local cleaning of local parks and streets near the church.

Organized activities that promote environmental stewardship.

Yes, I am aware of it. They undertake projects like feeding the hungry and providing houses for the homeless.

Yes, sustainability efforts.

Yes, we are currently recycling our community trashes found on the ground.

Yes. Donations to the weak and vulnerable.

Twenty-three responses (2%) said that they were **aware of efforts to promote awareness of environmental justice being undertaken by Catholic organizations or communities**. Below are examples of responses which mentioned awareness or education efforts.

Educating, volunteering, learning how to expand better resources to our community.

Yes, they are spreading awareness to people about environmental justice.

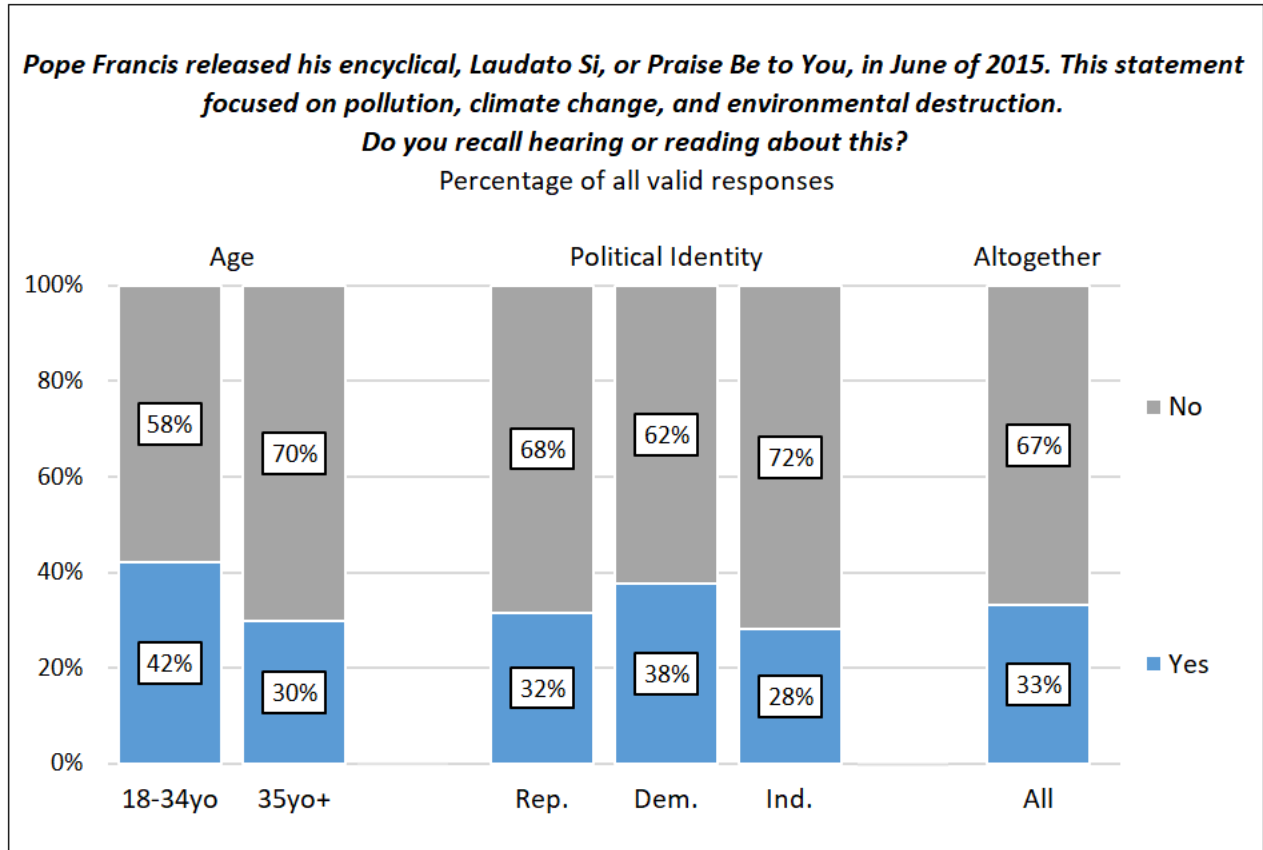
Encyclical laudatory.

Some Catholic schools teach students about aquaculture and how to start their very own garden.

Teachings of Pope Francis.

The Catholic Climate Covenant: This national initiative mobilizes U.S. Catholics to care for creation through education, advocacy, and action, focusing on climate-vulnerable communities. They offer resources, educational materials, and a pledge individuals and communities can take to commit to specific actions.

Familiarity with Encyclical Laudato Si



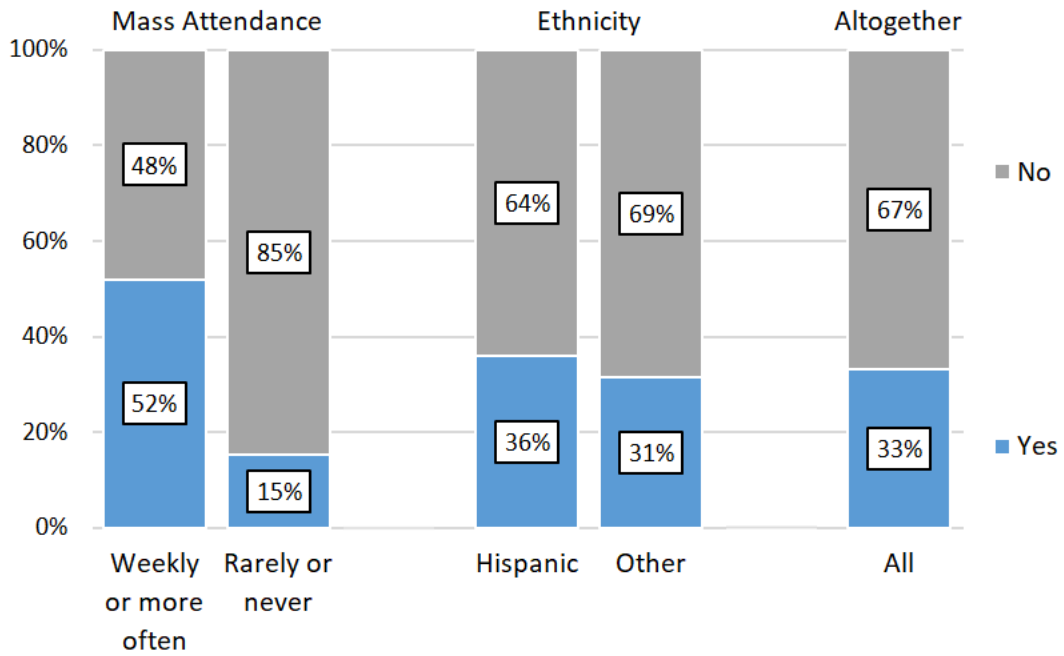
One third of U.S. Catholics (33%) heard about Pope Francis' encyclical *Laudato Si*, as compared to two thirds (67%) who did not hear about it. Significantly:

- Young adults are 12pp (a difference between 42% and 30%) more likely than older adults to have heard about it.
- Democrats are 10pp (a difference between 38% and 28%) more likely than independents to have heard about it.

Pope Francis released his encyclical, *Laudato Si*, or *Praise Be to You*, in June of 2015. This statement focused on pollution, climate change, and environmental destruction.

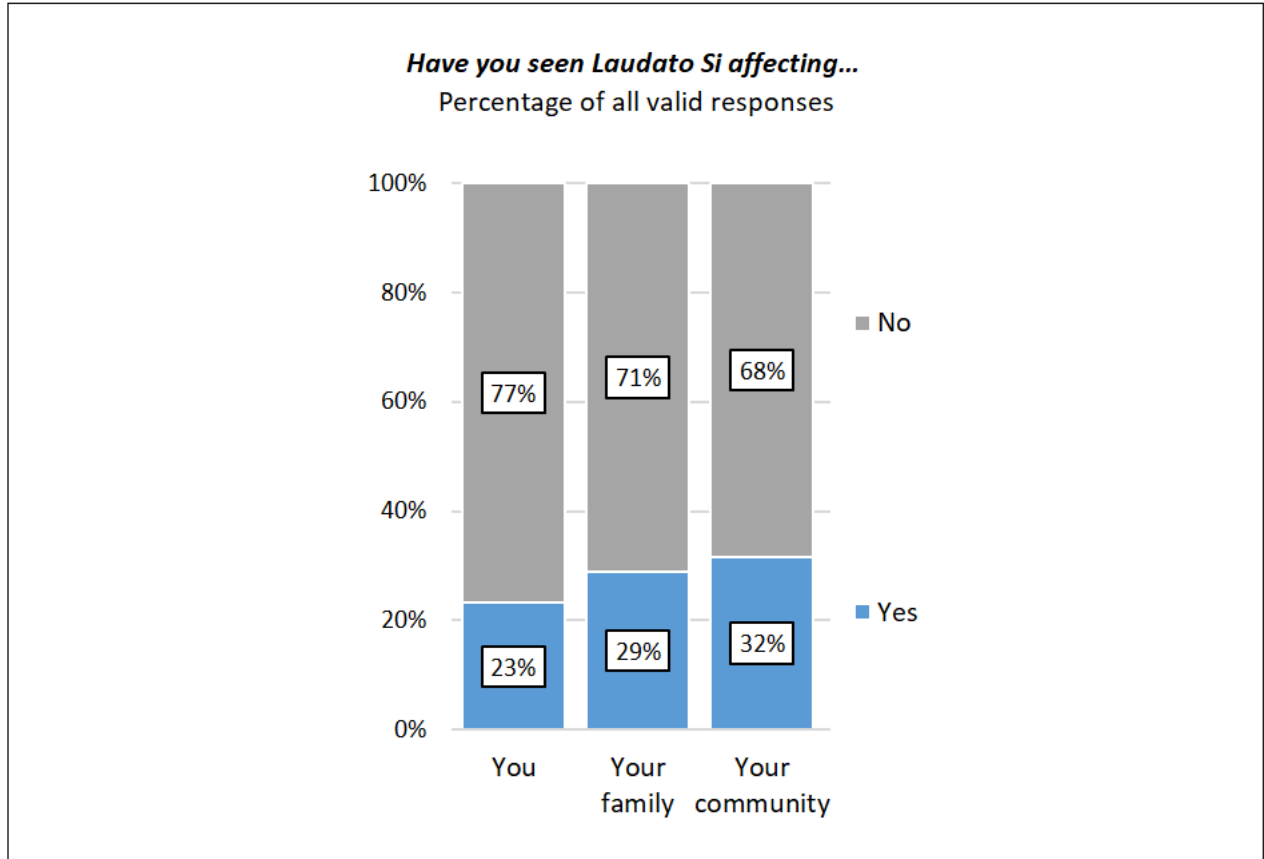
Do you recall hearing or reading about this?

Percentage of all valid responses



Significantly, those who attend Mass weekly or more often are 37pp (a difference between 52% and 15%) more likely than those who attend it rarely or never to have heard about it.

Effect of Encyclical Laudato Si



A quarter of U.S. Catholics (23%) have seen **Laudato Si** affecting them personally, as compared to three quarters (77%) who have not. Significantly:

- Those who attend Mass weekly or more often are 22pp (a difference between 33% and 11%) more likely than those who attend it rarely or never to have been affected.
- Democrats are 13pp (a difference between 30% and 18%) more likely than Republicans to have been affected.
- Democrats are 12pp (a difference between 30% and 18%) more likely than independents to have been affected.
- Young adults are 5pp (a difference between 27% and 22%) more likely than older adults to have been affected.
- Hispanics are 5pp (a difference between 26% and 21%) more likely than other to have been affected.

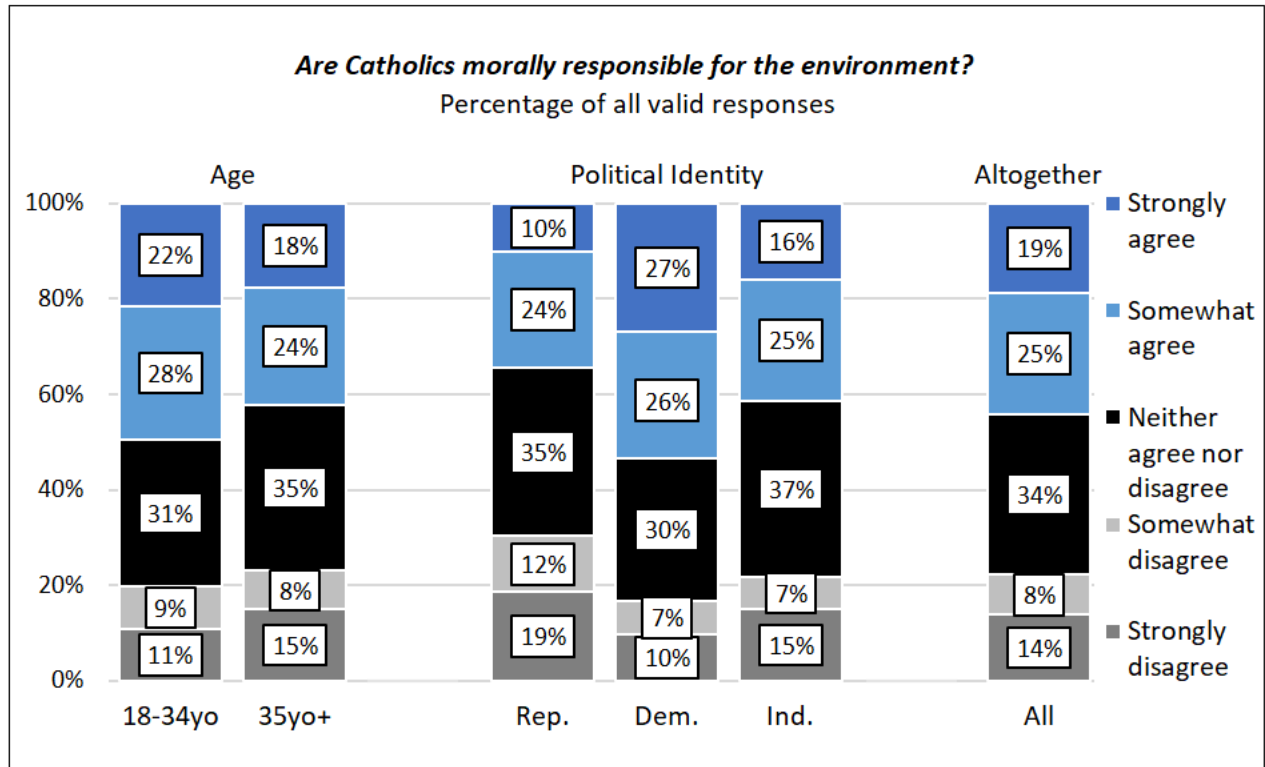
Three in ten U.S. Catholics (29%) have seen **Laudato Si affecting their families**, as compared to 71% who have not. Significantly:

- Those who attend Mass weekly or more often are 24pp (a difference between 38% and 14%) more likely than those who attend it rarely or never to have seen that effect.
- Democrats are 15pp (a difference between 37% and 22%) more likely than Republicans to have seen that effect.
- Democrats are 14pp (a difference between 37% and 24%) more likely than independents to have seen that effect.
- Hispanics are 10pp (a difference between 35% and 25%) more likely than others to have seen that effect.
- Young adults are 7pp (a difference between 34% and 27%) more likely than older adults to have seen that effect.

Three in ten U.S. Catholics (32%) have seen **Laudato Si affecting their communities**, as compared to 68% who have not. Significantly:

- Those who attend Mass weekly or more often are 26pp (a difference between 42% and 16%) more likely than those who attend it rarely or never to have seen that effect.
- Democrats are 16pp (a difference between 41% and 24%) more likely than independents to have seen that effect.
- Democrats are 15pp (a difference between 41% and 26%) more likely than Republicans to have seen that effect.
- Young adults are 10pp (a difference between 39% and 29%) more likely than older adults to have seen that effect.
- Hispanics are 7pp (a difference between 36% and 29%) more likely than other to have seen that effect.

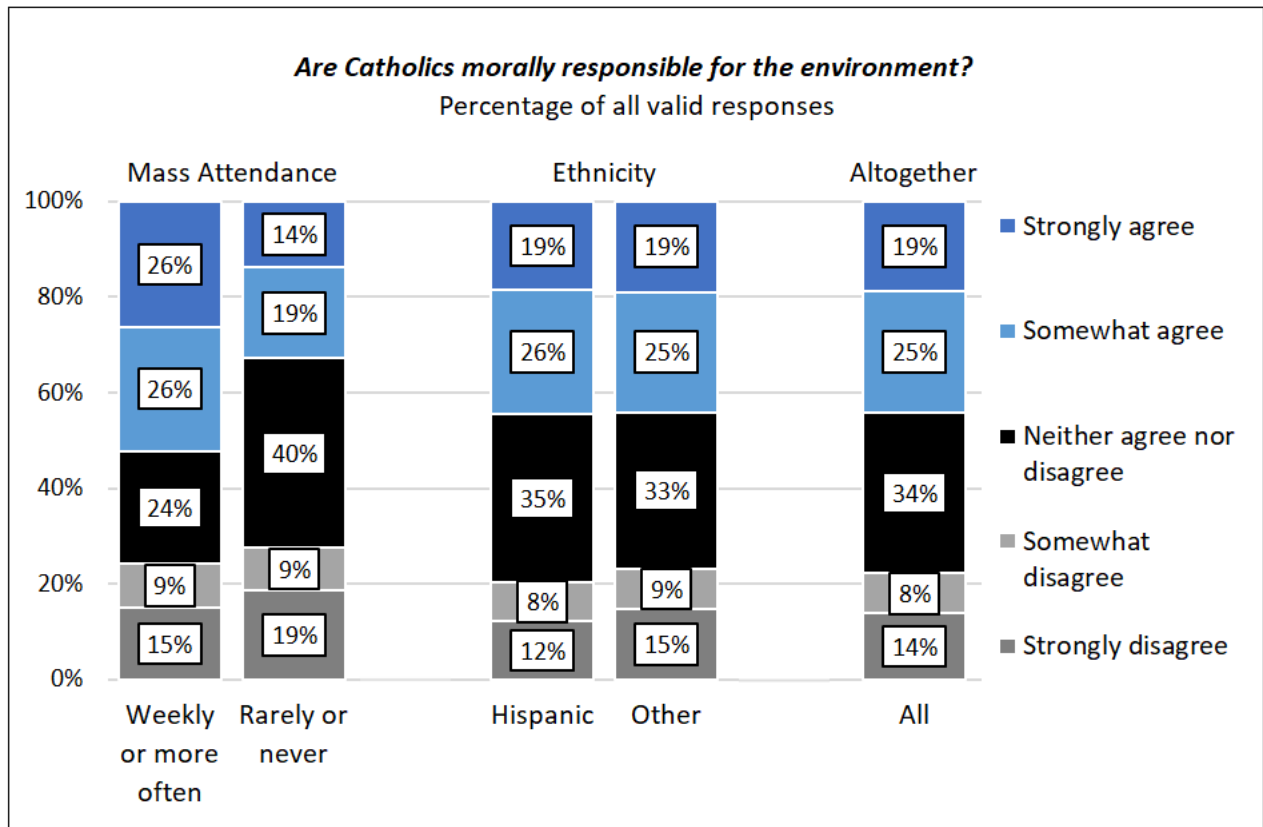
Views on the Catholic Moral Responsibility to Combat Climate Change



Two in five U.S. Catholics (44%) agree that Catholics are morally responsible for the environment (including 19% who “strongly agree”). Significantly.⁵³

- Democrats are 17pp (a difference between 27% and 10%) more likely than Republicans to “strongly agree.”
- Democrats are 11pp (a difference between 27% and 16%) more likely than independents to “strongly agree.”
- Independents are 6pp (a difference between 16% and 10%) more likely than Republicans to “strongly agree.”

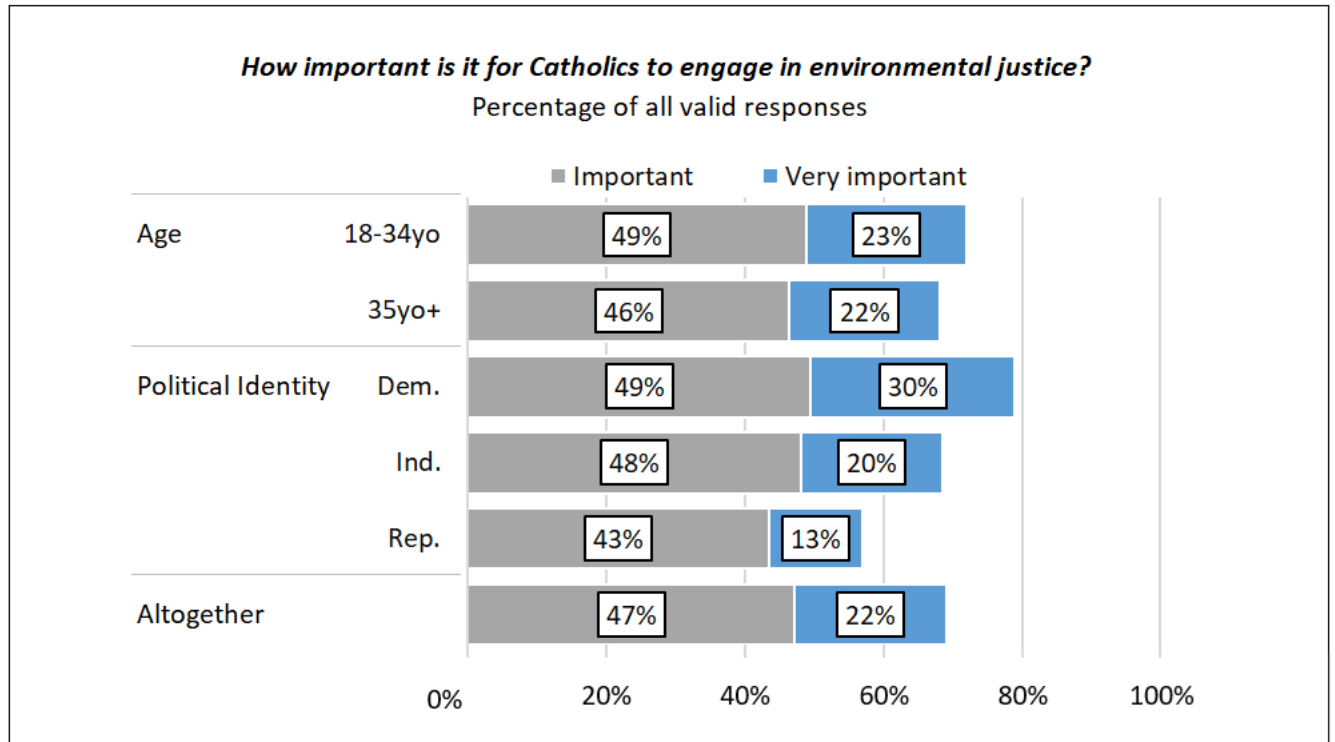
⁵³ The analysis of statistically significant differences is limited to the proportion of respondents who “strongly agree” with the statement.



Significantly,⁵⁴ those who attend Mass weekly or more often are 12pp (a difference between 26% and 14%) more likely than those who attend it rarely or never to “strongly agree.”

⁵⁴ The analysis of statistically significant differences is limited to the proportion of respondents who “strongly agree” with the statement.

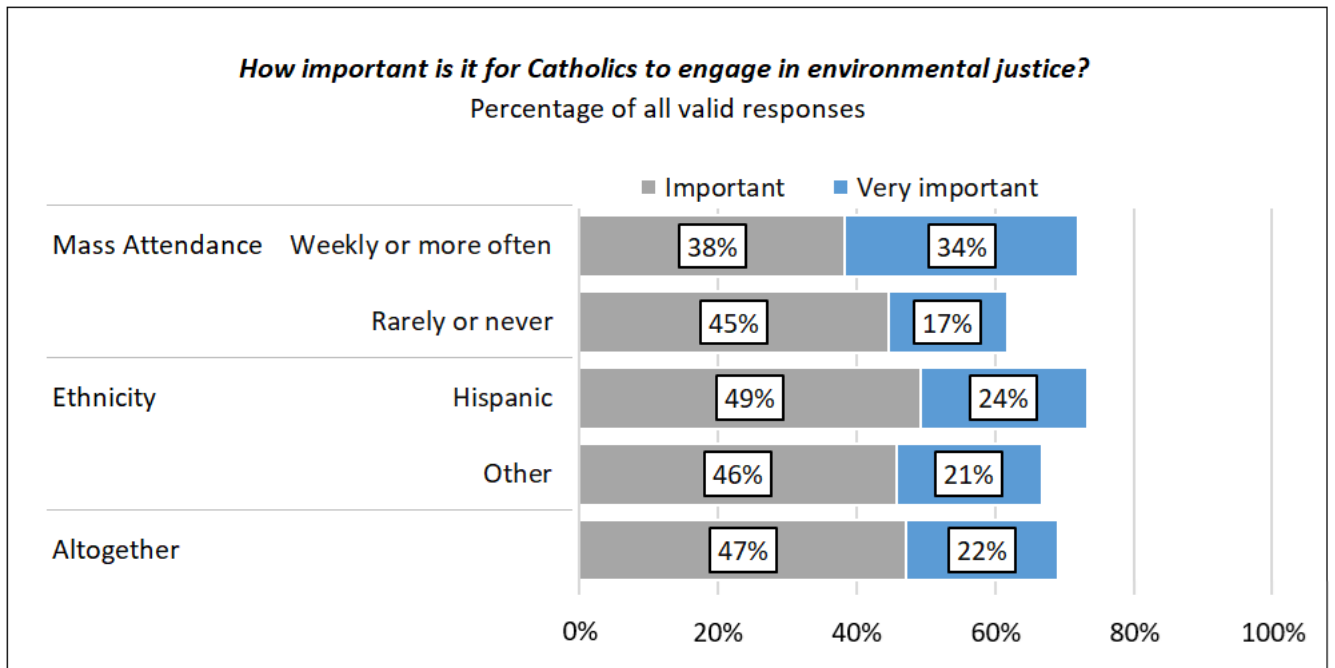
Catholics' Role in Environmental Justice



Seven in ten U.S. Catholics believe that it is “important” or “very important” (as opposed to “not at all important” or “not too important”) for Catholics to engage in environmental justice (69% of U.S. Catholics, which includes 22% of U.S. Catholics who consider this to be “very important” important). Significantly:⁵⁵

- Democrats are 16pp (a difference between 30% and 13%) more likely than Republicans to believe that it is “very important.”
- Democrats are 9pp (a difference between 30% and 20%) more likely than independents to believe that it is “very important.”
- Independents are 7pp (a difference between 20% and 13%) more likely than Republicans to believe that it is “very important.”

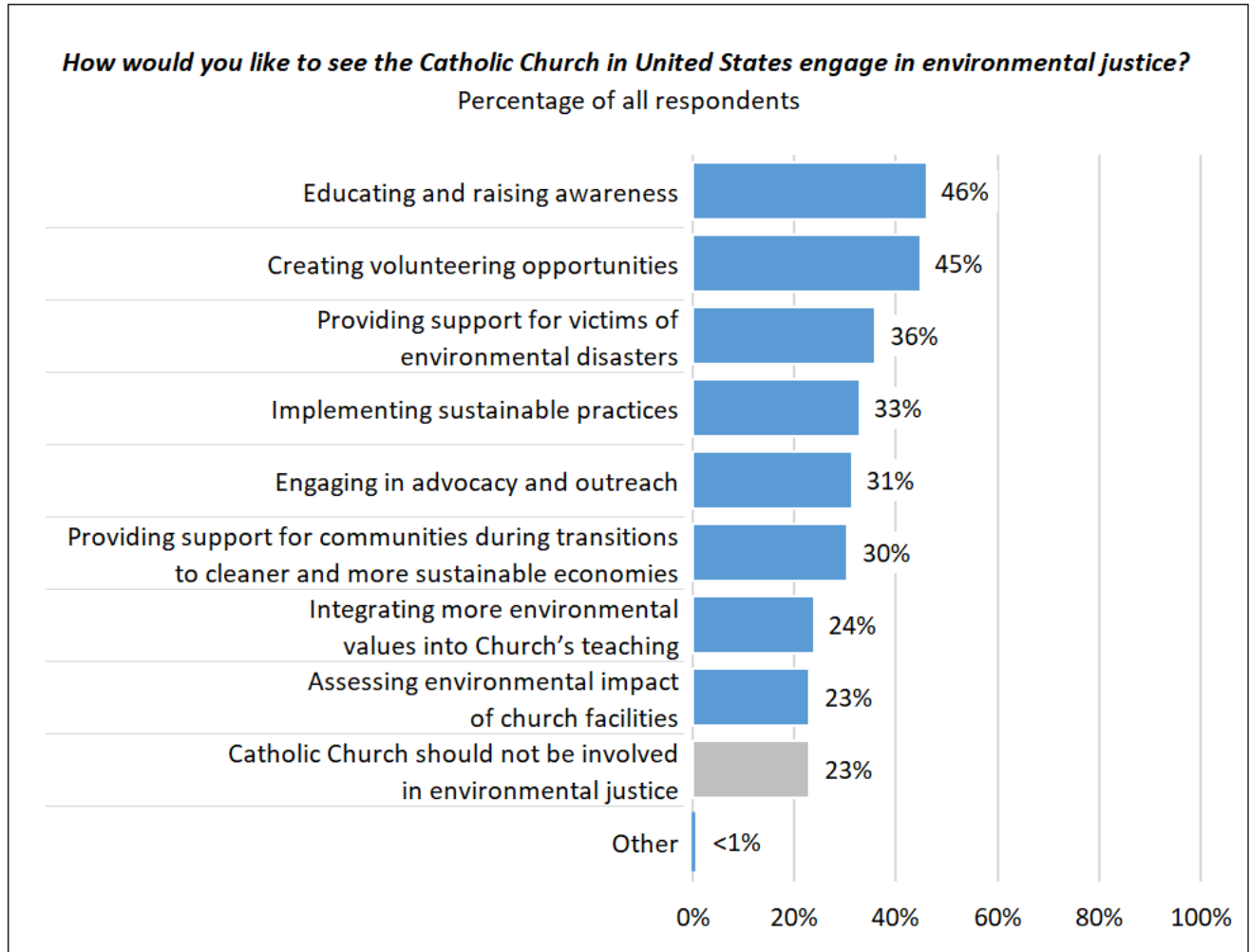
⁵⁵ The analysis of statistically significant differences is limited to the proportion of respondents who consider Catholics’ engagement in environmental justice to be “very” important.



Significantly,⁵⁶ those who attend Mass weekly or more often are 16pp (a difference between 34% and 17%) more likely than those who attend it rarely or never to believe that it is “very important.”

⁵⁶ The analysis of statistically significant differences is limited to the proportion of respondents who consider Catholics’ engagement in environmental justice to be “very” important.

Church's Role in Environmental Justice – Part 1



Half of U.S. Catholics (46%) would like to see the Church engage in **educating and raising awareness**. Significantly:

- Democrats are 19pp (a difference between 53% and 35%) more likely than Republicans to desire that.
- Independents are 14pp (a difference between 49% and 35%) more likely than Republicans to desire that.
- Hispanics are 6pp (a difference between 50% and 44%) more likely than others to desire that.

Half of U.S. Catholics (45%) would like to see the Church engage in **creating volunteering opportunities** (e.g., for clean-up events, tree planting, community gardens). Significantly, Democrats are 15pp (a difference between 52% and 37%) more likely than Republicans to desire that.

Two in five U.S. Catholics (36%) would like to see the Church **provide support for victims of environmental disasters**. Significantly:

- Democrats are 10pp (a difference between 39% and 29%) more likely than Republicans to desire that.
- Independents are 10pp (a difference between 39% and 29%) more likely than Republicans to desire that.
- Older adults are 9pp (a difference between 38% and 29%) more likely than young adults to desire that.

One third of U.S. Catholics (33%) would like to see the Church **implement sustainable practices**. Significantly:

- Democrats are 17pp (a difference between 38% and 22%) more likely than Republicans to desire that.
- Independents are 16pp (a difference between 38% and 22%) more likely than Republicans to desire that.
- Non-Hispanics are 7pp (a difference between 35% and 29%) more likely than Hispanics to desire that.

Three in ten U.S. Catholics (31%) would like to see the Church **engage in advocacy and outreach**. Significantly:

- Democrats are 14pp (a difference between 37% and 23%) more likely than Republicans to desire that.
- Independents are 8pp (a difference between 32% and 23%) more likely than Republicans to desire that.

Three in ten U.S. Catholics (30%) would like to see the Church **provide support for communities during transitions to cleaner and more sustainable economies**. Significantly:

- Democrats are 15pp (a difference between 36% and 21%) more likely than Republicans to desire that.
- Independents are 14pp (a difference between 34% and 21%) more likely than Republicans to desire that.
- Those who attend Mass weekly or more often 8pp (a difference between 35% and 27%) more likely than those who attend it rarely or never to desire that.
- Hispanics are 5pp (a difference between 34% and 29%) more likely than others to desire that.

A quarter of U.S. Catholics (24%) would like to see the Church **integrate more environmental values into Church's teaching**. Significantly:

- Democrats are 11pp (a difference between 29% and 17%) more likely than Republicans to desire that.
- Those who attend Mass weekly or more often 8pp (a difference between 26% and 18%) more likely than those who attend it rarely or never to desire that.

A quarter of U.S. Catholics (23%) would like to see the Church **assess environmental impact of church facilities**. Significantly:

- Democrats are 15pp (a difference between 28% and 13%) more likely than Republicans to desire that.
- Independents are 14pp (a difference between 27% and 13%) more likely than Republicans to desire that.
- Young adults are 8pp (a difference between 29% and 21%) more likely than older adults to desire that.

A quarter of U.S. Catholics (23%) believe that the **Church should not be involved in environmental justice**. Significantly, Republicans are 12pp (a difference between 30% and 18%) more likely than Democrats to feel this way.

Very few U.S. Catholics (less than 1% or 4 respondents) would like to see the Church **engage in environmental justice in some other way not listed here** (e.g., to promote self-reliance).

Church’s Role in Environmental Justice – Part 2

Respondents were asked to answer the open-ended question: *In your opinion, what role should Catholic institutions (parishes, schools, nonprofits) play in promoting environmental justice (if any)?* This question received 1,254 responses. From these responses, three large categories and six subcategories were identified which the responses fell into.

<i>In your opinion, what role should Catholic institutions (parishes, schools, nonprofits) play in promoting environmental justice (if any)?</i>		
Open Ended Question		
Number of responses and percentage of all respondents		
	[#]	[%]
Should have a role	766	57
Educating, raising awareness	236	18
Organizing environmental projects and volunteering opportunities	68	5
Implementing sustainable practices to lead by example	61	5
Engaging in advocacy	60	4
Providing support to the poor and vulnerable	47	4
Financially supporting environmental causes	24	2
Prayer	5	<1
Should not have a role	322	24
Unsure	98	7

The largest group of respondents believes that **Catholic institutions should play a role in promoting environmental justice**, with 766 responses (57%) falling into this category. Some responses simply expressed that Catholic institutions should play a role, while others described more specifically what that role should entail. Six subcategories were identified for these more specific descriptions. Some responses may fall into more than one of the six subcategories, while others may fit none of them.

The largest of the subcategories were responses which said that **Catholic institutions should work as educators to inform and raise awareness on environmental justice**, with 236 responses (18%) falling into this subcategory. Below are examples of these responses.

It should be a part of the teachings that we take care of the beautiful home that God has given us.

Provide instruction on environmental justice.

A Catholic school cannot just implement a recycling program but must also explain that it is doing so because of its Catholic commitment to steward and care for god's good gift of Creation. (...)

Schools should teach about the current state of the environment and how it will affect the future.

Health and sustainability awareness and spreading the culture of helping to protect the environment.

Education on what is causing the [planet] to heat up. Teach good practice on how to be environmentally friendly.

The role of the Church should be to educate people with regard to the effects of poor environmental practices.

These institutions can educate their communities about the importance of environmental stewardship, the impacts of climate change, and the concept of environmental justice.

The second largest subcategory were responses which said that **Catholic institutions should organize environmental projects and volunteering opportunities for their communities to take part in**, with 68 responses (5%) falling into this category. Below are examples of these responses.

Catholic institutions should focus on impact and actually mobilize volunteers to take action in our community.

Deben de implementarse jornadas de limpieza comunitaria semanalmente. [Community cleaning days must be implemented weekly.]

Encourage people to do more for the environment, set up gatherings to bring people together and care for the environment.

Más iniciativas y proyectos ambientales. [More environmental initiatives and projects.]

Providing cleaning, planting and recycling opportunities.

They should be working to clean roads and parks and prevent water pollution.

They should raise awareness. They should host events.

They should start more volunteer organizations to help the community.

The third largest subcategory were responses which said that **Catholic institutions should lead by example by implementing sustainable practices that support environmental justice**, with 61 responses (5%) falling into this category. Below are examples of these responses.

Awareness and practice what they preach.

I think they should act more than they talk. Lead by example.

Catholic institutions should put into practice what they tell others to do so they should also be putting environmental justice into action.

Do what they tell others to do, live the life they expect others to live.

In my opinion, Catholic institutions should practice more sustainable methods as well as incorporate environmental awareness into their teachings.

Just be responsible with resources used within the institution.

Reducing amount of waste and carbon footprint.

To be aware of their supply use and definitely recycle.

The fourth largest subcategory were responses which said that **Catholic institutions should engage in advocacy for policies which promote environmental justice**, with 60 responses (4%) falling into this category. Below are examples of these responses.

Catholic institutions can play a vital role in promoting environmental justice by integrating eco-conscious values into their missions. This may include educating members about environmental stewardship, supporting sustainable practices in operations, and advocating for policies that prioritize ecological well-being. Through community engagement and partnerships, these institutions can contribute to a broader movement for environmental awareness and justice, aligning with the principles of care for creation emphasized in Catholic social teaching.

Education and outreach programs and more active involvement with environmental causes.

Encourage climate-saving measures.

God created Earth, so churches must promote caring for it. Schools should educate us about the environment. Corporations should be held accountable for putting profit over safe practices.

Influential of promoting environmental justice.

Promote initiatives to improve the environment.

They should encourage that climate action is real.

The smallest identified subcategories were those which expressed that **Catholic institutions should offer support and service to the poor and vulnerable** (47 responses, 4%) or **should financially support environmental causes** (24 responses, 2%). Additionally, five responses (<1%) expressed that Catholic institutions **should play a spiritual role of prayer in order to promote environmental justice**. Below are examples from these categories.

Aydas a los mas pobres. [Help the poorest.]

Catholic institutions should be powerful advocates for environmental justice, aligning faith with action to protect creation and empower the marginalized.

They should provide more opportunities for those affected by the lack of environmental justice.

Education. Food relief and other assistance.

Give money to good environmental causes and volunteer.

Having fundraisers and programs to help those affected.

Volunteering and offerings/collections.

In contrast, 322 responses (24%) expressed that **Catholic institutions should not play any role in promoting environmental justice**. Below are examples of responses which thought Catholic institutions should not play a role in promoting environmental justice.

I don't think they play any role.

None.

It is up to the person not his religion.

No role whatsoever.

The Catholic institutions shouldn't worry about environmental justice.

Religion should stay out of political matters.

Stay neutral.

Finally, 98 responses (7%) said that they were **unsure or did not know whether or not Catholic institutions should play a role in promoting environmental justice**. Below are examples of these responses.

I do not know.

I don't have an answer for that.

Unsure.

Worth discussing.

Appendix I: Original Questionnaires and Response Frequencies

This appendix includes a copy of the original questionnaires with aggregate responses presented in the following way:

- “NR” is the “no response” rate, calculated as the percentage of all survey respondents who did not provide a valid answer to a question.
- “Avg” is the average amount from all valid responses.
- Numbers formatted in bold, located in place of response fields, represent percentage of all respondents (in multiple choice questions) or percentage of all valid responses (in case of single choice questions) who selected a particular item.

The screening questions at the beginning of the survey do not include response information, because all those who responded “no” were excluded from the final sample.

The responses to the main open-ended questions can be found in Appendix II.

1. What is your religious preference? **NR=0**
 - 100 Catholic

2. How strongly do you identify as Catholic? **NR= <1**
 - 3 Not much at all
 - 8 A little
 - 17 Somewhat
 - 28 Mostly
 - 43 Very much

3. Are you...? **NR=0**
 - 45 Male
 - 55 Female

4. What region of the United States do you live in? **NR=1**
 - 28 Northeast (CT, ME, MA, NH, NJ, NY, PA, RI, VT)
 - 20 Midwest (IL, IN, IA, KS, MI, MN, MO, NE, ND, OH, SD, WI)
 - 32 South (AL, AR, DE, DC, FL, GA, KY, LA, MD, MS, NC, OK, SC, TN TX, VA, WV)
 - 21 West (AZ, CA, CO, ID, MT, NV, NM, OR, UT, WA, WY, AK, HI)

5. What is your race? **NR=0**
 - 80 White
 - 7 Black or African American
 - 1 American Indian or Alaska Native
 - 3 Asian
 - <1 Native Hawaiian or Pacific Islander
 - 8 Other, specify:

6. Are you of Spanish, Hispanic, or Latino ethnicity? **NR=0**
 - 37 Yes
 - 63 No

7. Were you born in the United States or a U.S. territory? **NR=1**
 - 90 Yes
 - 10 No

8. In what age group are you? **NR=0**
 - 12 18 to 24
 - 15 25 to 34
 - 12 35 to 44
 - 19 45 to 54
 - 20 55 to 64
 - 22 65 and older

9. What best describes the community you live in? **NR= <1**
 - 37 City or urban area
 - 48 Suburban area
 - 15 Rural area

10. Aside from weddings and funerals, about how often do you attend Mass currently? **NR= <1**

- 29 Rarely or never
- 28 A few times a year
- 12 Once or twice a month
- 9 Almost every week
- 16 Every week
- 3 More than once a week
- 2 Homebound, shut-in, sick, unable to get out
- 3 Currently watching Mass online or television due to the COVID-19 pandemic

11. Prior to the COVID-19 pandemic, about how often did you attend Mass? **NR=1**

- 29 Rarely or never
- 23 A few times a year
- 12 Once or twice a month
- 12 Almost every week
- 16 Every week
- 4 More than once a week
- 1 Homebound, shut-in, sick, unable to get out
- 4 Watched Mass online or television

12. How often do you spend time in private religious activities, such as prayer, rosary, Lectio Divina?
NR=0

- 33 Rarely or never
- 22 A few times a month
- 12 Once a week
- 10 Two or more times a week
- 19 Daily
- 4 More than once a day

13. Besides attending Mass, how involved are you in parish activities or ministries? **NR=1**

- 47 Not involved at all
- 23 Involved a little
- 21 Somewhat involved
- 9 Very involved

14. Please respond to the following statements:

In my life, I experience religious feelings (such as the presence of God). **NR= <1**

- 5 Definitely not true
- 8 Tends not to be true
- 15 Unsure
- 36 Tends to be true
- 36 Definitely true of me

My religious beliefs are what really lie behind my whole approach to life. **NR= <1**

- 7 Definitely not true
- 12 Tends not to be true
- 17 Unsure
- 39 Tends to be true
- 25 Definitely true of me

I try hard to carry my religion over into all other dealings in life. **NR= <1**

- 9 Definitely not true
- 14 Tends not to be true
- 15 Unsure
- 40 Tends to be true
- 22 Definitely true of me

15. How important to you are the Catholic Church's teachings on the following issues?

Migration, refugees, immigrants **NR= <1**

- 20 Not at all
- 24 A little
- 32 Somewhat
- 23 Very much

Care for the environment **NR= <1**

- 15 Not at all
- 20 A little
- 30 Somewhat
- 35 Very much

Death penalty **NR= <1**

- 27 Not at all
- 22 A little
- 29 Somewhat
- 23 Very much

Euthanasia **NR= <1**

- 28 Not at all
- 24 A little
- 27 Somewhat
- 20 Very much

Abortion **NR= <1**

- 32 Not at all
- 15 A little
- 25 Somewhat
- 29 Very much

Birth control **NR= <1**

- 33 Not at all
- 18 A little
- 25 Somewhat
- 23 Very much

Marriage **NR= <1**

- 12 Not at all
- 14 A little
- 26 Somewhat
- 48 Very much

16. What do you think are the most important problem facing the country today? Rank your order of items from 1 most important to 16 least important:

Avg. NR

- | | | |
|------|---|--------------------------------------|
| 6.8 | 2 | Economy in general |
| 5.5 | 2 | High cost of living/Inflation |
| 8.2 | 2 | Immigration |
| 9.3 | 2 | Race relations/Racism |
| 9.3 | 2 | Federal budget deficit/Federal debt |
| 9.4 | 2 | Environment/Pollution/Climate change |
| 9.6 | 2 | Gap between rich and poor |
| 7.5 | 2 | Poverty/Hunger/Homelessness |
| 9.2 | 2 | Fuel/Oil prices |
| 6.9 | 2 | Crime/Violence |
| 8.9 | 2 | Taxes |
| 8.2 | 2 | Guns/Gun control |
| 7.3 | 2 | Healthcare |
| 8.5 | 2 | Drugs |
| 8.6 | 2 | National security |
| 13.1 | 2 | Other, specify |

17. How much do you agree with the following statement: Globally, temperatures on Earth are getting warmer, on average, in response to higher concentrations of heat-trapping greenhouse gasses like carbon dioxide and methane. **NR= <1**

- 5 Disagree strongly
- 8 Disagree Somewhat
- 20 Neither Agree nor Disagree
- 31 Agree Somewhat
- 36 Agree Strongly

18. How much do you agree with the following statement: Increasing concentrations of heat-trapping greenhouse gasses in our atmosphere like carbon dioxide and methane are largely a result of human activity as a result of industrial activity, transportation, as well as energy and food production.

NR= <1

- 6 Disagree strongly
- 5 Disagree somewhat
- 23 Neither agree nor disagree
- 34 Agree somewhat
- 32 Agree strongly

19. How familiar are you with the concept of environmental justice? **NR=1**

- 25 I have never heard about it
- 32 I heard about it but do not know what it is
- 32 I have a general sense of what it is about
- 11 I know well what it is about

20. How do you understand environmental justice? (Please select all that apply)

Response NR

- 12 88 Equal distribution (among all people) of environmental risks
- 14 86 Equal distribution (among all people) of benefits of locally available natural resources
- 22 78 Equal access (for all people) to a healthy environment in which to live
- 20 80 Fair and meaningful participation (of all people) in the development, implementation and enforcement of environmental regulations
- 11 89 Recognition of the disproportionate effect of environmental degradation on the poor
- 1 99 Other

21. Pope Francis released his encyclical, Laudato Si, or Praise Be to You, in June of 2015. This statement focused on pollution, climate change, and environmental destruction. Do you recall hearing or reading about this? **NR=1**

- 33 Yes
- 67 No

22. Have you seen Laudato Si affecting...

You **NR=1**

- 23 Yes
- 77 No

Your family **NR=2**

- 29 Yes
- 71 No

Your community **NR=1**

- 32 Yes
- 68 No

23. Please rate the following statements as true or false:

Environmental justice is a legitimate issue that needs urgent attention **NR=1**

72 True

28 False

I (or someone I know) has been affected by the effects of climate change **NR=1**

43 True

57 False

I am concerned that climate change will harm me personally at some point in my life **NR=1**

62 True

38 False

24. Do you believe God has played a role in the changes observed to Earth's climate in recent years?

NR= <1

46 Yes

54 No

25. What authorities do you use to judge reports on the environment?

Open Ended Question

26. In the past three months, have you come across the topic of environmental justice in any of the following places? (Please select all that apply)

Response NR

22 78 At Mass

11 89 In a parish newsletter

13 87 In your conversations at a parish

18 82 On Catholic websites / forums etc. on the internet

9 91 In Catholic books

8 92 In Catholic magazines

11 89 On a Catholic radio or TV

2 98 Other Catholic venue, specify

27. How much do you think each group is doing to help reduce the effects of global climate change?

Large businesses and corporations **NR=1**

58 Too little

35 About the right amount

7 Too much

Your state elected officials **NR=1**

54 Too little

36 About the right amount

10 Too much

Ordinary Americans **NR=1**

54 Too little

40 About the right amount

6 Too much

The energy industry **NR=1**

- 54 Too little
- 37 About the right amount
- 9 Too much

Your local community **NR=1**

- 45 Too little
- 46 About the right amount
- 8 Too much

You, yourself, as an individual **NR= <1**

- 38 Too little
- 55 About the right amount
- 7 Too much

Environmental advocacy organizations **NR=1**

- 28 Too little
- 56 About the right amount
- 16 Too much

Federal government **NR=1**

- 56 Too little
- 28 About the right amount
- 16 Too much

Your parish **NR=1**

- 42 Too little
- 52 About the right amount
- 7 Too much

Your diocese **NR=1**

- 44 Too little
- 50 About the right amount
- 6 Too much

Religious orders **NR=1**

- 42 Too little
- 51 About the right amount
- 8 Too much

Catholic nonprofit organizations **NR=1**

- 40 Too little
- 53 About the right amount
- 8 Too much

United States Conference of Catholic Bishops **NR=1**

- 43 Too little
- 50 About the right amount
- 7 Too much

Pope Francis **NR=1**

- 31 Too little
- 58 About the right amount
- 11 Too much

28. Do you believe you have a moral responsibility to personally do what you can to combat climate change? **NR= <1**

- 76 Yes
- 24 No

29. Are Catholics morally responsible for the environment? **NR=0**

- 19 Strongly agree
- 25 Somewhat agree
- 34 Neither agree nor disagree
- 8 Somewhat disagree
- 14 Strongly disagree

30. How important is it for Catholics to engage in environmental justice? **NR= <1**

- 8 Not at all important
- 22 Not too important
- 47 Important
- 22 Very important

31. How would you like to see the Catholic Church in United States engage in environmental justice?
(Please select all that apply)

Response NR

- 23 77 Catholic Church should not be involved in environmental justice
- 23 77 Assessing environmental impact of church facilities
- 45 55 Creating volunteering opportunities (e.g., for clean-up events, tree planting, community gardens)
- 31 69 Engaging in advocacy and outreach
- 46 54 Educating and raising awareness
- 33 67 Implementing sustainable practices
- 24 76 Integrating more environmental values into Church's teaching
- 30 70 Providing support for communities during transitions to cleaner and more sustainable economies
- 36 64 Providing support for victims of environmental disasters
- <1 99 Other

32. In the last three months, have you engaged in any of the following activities? (Please select all that apply)

Response NR

- 12 88 Personally advocating for environmental justice (e.g., signing petitions, writing letters to representatives)
- 14 86 Volunteering for environmental justice-related activities
- 18 82 Donating to environmental justice-related causes
- 18 82 Incorporating environmental justice into your decisions as a consumer
- 10 90 Incorporating environmental justice into your decisions when managing your financial investments
- 10 90 Attending or participating in environmentally-focused events or seminars held by the Church or Catholic institutions
- 55 45 Reducing waste or actively recycling
- 1 99 Other

33. If you selected any of the items in the previous question, was your decision motivated by your Catholic beliefs? **NR=12**

- 35 Not at all
- 24 Only a little
- 26 Somewhat
- 15 Very much

34. In what ways do you personally try to care for the environment?

Open Ended Question

46. Generally speaking do you consider yourself a Republican, Democrat, Independent, or what?

NR= <1

- 31 Republican
- 42 Democrat
- 25 Independent
- 2 Other, specify:

[Questions 47-57 were unrelated to climate justice.]

58. In your opinion, what role should Catholic institutions (parishes, schools, nonprofits) play in promoting environmental justice (if any)?

Open Ended Question

59. Are you aware of any environmental justice initiatives or projects that are being undertaken by Catholic organizations or communities? If yes, please describe.

Open Ended Question

60. How would you describe the connection between your personal spirituality and your commitment to environmental justice (if any)?

Open Ended Question

Appendix II: Methodology

This *Appendix* offers guidance on how to use this report. The section is organized into six general questions: What is this report about? How was this report prepared? How accurate are the results? How to interpret individual questions? How to interpret subgroup comparisons? How to interpret the results altogether?

If the description here does not answer your specific questions or if you have any comments, you can contact CARA at: cara@georgetown.edu for more information.

What is This Report About? Research Question

The purpose of this study was to explore the following question: How is climate justice rooted in the faith understanding and practice of Catholics across the United States? Notably, “climate justice” was not pre-defined for the purpose of this study. Instead, poll participants were given an opportunity to offer their own understanding of it (see question #20 in *Appendix I*).

How Was This Report Prepared? Data Collection Methodology

The poll of Catholics in the United States, ages 18 and older was prepared in the following way:

- CARA prepared the original questionnaire draft.
- CARA revised the questionnaire based on the feedback from:
 - Jose Aguto of the Catholic Climate Covenant
 - David Gibson of Fordham University
 - Fr. Mark Massa, SJ of Boston College
 - Fr. Peter Rožič, SJ of the University of Oxford
- CARA conducted the survey from December 13 to 28, 2023. Respondents were self-identified Catholics, in the United States, ages 18 and older. The religion of selected respondents was verified with the first survey question. The survey was conducted online in English and Spanish.
- The sample was provided by Qualtrics from actively managed, double-opt-in survey research panels. Self-identified Catholics were sampled randomly from these panels. Respondents received incentives for their participation. Responses were screened and quality checked for those who did not complete the survey or who responded too quickly without considering questions.
- The final sample includes 1,342 respondents and overrepresents young adults (i.e., age group between 18 and 34 years old). Weighting for age is used to ensure representativeness of the sample of the adult Catholic population relative to the most recent estimates in the General Social Survey.

Results from the study were prepared in the following way:

- CARA prepared this report to provide a comprehensive description of the study including an executive summary of key research findings, a description of the

- background and methodology, and an extensive narrative section including tables and charts with complete description of all findings.
- CARA prepared a Power Point presentation summarizing the report.
 - CARA produced a short article summarizing a few selected findings from the study, for dissemination in the mainstream Catholic media outlets.

How Accurate are the Survey Results? Validity Assessment

The issue of research accuracy in social science includes, among other things, the question of whether reported results can be generalized to the entire studied population and the question of whether the queries were asked in a valid and reliable manner.

In regard to **generalizing the findings** from the report to the entire studied population (i.e., external validity), the study is accurate to the extent that the responses of survey participants are representative of the answers all members of the population would have given if they all participated in the same survey.

The credibility interval for the survey overall is $\pm 2.8pp$. The accuracy of responses to individual questions is the same or lower than the accuracy reported above for the entire survey. To help assess how accurately the findings can be generalized to the entire population, the report includes information about low number of responses. Findings based on 16 to 30 responses are accompanied by a footnote detailing the specific number of those responses. Crosstabulations based on 15 responses or fewer are excluded from the text description altogether.

The ability to generalize findings from this report would not be particularly helpful if those findings were biased (i.e., if the findings lacked internal validity). Thus, among other things, another important question in assessing the accuracy of results is **whether the queries were asked in valid and reliable manner**. CARA addresses this issue by relying on its intimate understanding of the studied populations, by using questions and items developed over many years of research, and by using proven scales developed by others. When applicable, CARA uses confirmatory factor analysis to test those scales. The description of this testing is not included in the report but can be made available upon request.

As any research institution, CARA could be a source of bias in its own research. For example, CARA was founded by and is currently overseen by individuals who have interest in seeing the Church thrive. CARA is funded by institutions and individuals who may have vested interests in obtaining findings supportive of a particular agenda. CARA's research team inevitably bring their own identities as professionals and academics in the social sciences to the research they conduct. CARA tries to be self-aware of the coercive, mimetic, and normative mechanisms and the bias they may introduce. The reader can make their own assessment of potential biases by reviewing the survey instrument, which can be found in *Appendix I: Original Questionnaires*.

How to Interpret Individual Questions? Results of Univariate Analysis

Statistics used to describe responses to multiple and single choice questions:

- **Percentage of all respondents** is the number of respondents who selected a particular response divided by the number of all respondents participating in the survey.

- **Percentage of all valid responses** is the number of respondents who selected a particular response divided by the number of all valid responses to a particular question.

Statistics used to describe responses in numerical form:

- The **mean** is the sum of all reported values for a single variable, divided by the total number of valid responses to a particular question.
- The **mode** is the most frequently provided response to a single question.

Indicators of accuracy:

- The **number of observations** is the number of valid responses to a particular question.
- In general, the findings characterized by low accuracy are excluded from the text description.

Some of the questions in the survey use a four-point response scale (e.g., “not at all,” “only a little,” “somewhat,” and “very much”). Two of the responses in this scale may be interpreted as relatively more “negative” (e.g., “not at all” and “only a little”) and the other two as relatively more “positive” (e.g., “somewhat” and “very much”). The results focus on the percentage of the combined positive side of the scale (e.g., the percentage of respondents saying either “somewhat” or “very much”) and the most positive category only (e.g., the percentage of respondents saying “very much”) since the most positive response sometimes distinguishes important contrasts in level of support. This is useful when many respondents tend to give “positive” responses but often not the most positive responses. Readers may also wish to compare the difference between the two extreme responses. These comparisons and others may be drawn by referring to *Appendix I*.

How to Interpret Subgroup Comparisons? Results of Multivariate Analysis

The analysis of survey responses includes aggregate responses from all participants. The findings are presented both in charts and text description. The analysis also includes comparisons between subgroups of respondents.⁵⁷ The findings are only presented, if significant. The word **significant** is used to indicate that with high certainty (95 percent confidence) one can reject a claim that there is no difference between the values being compared.

The analysis of survey responses from the poll in findings sections includes aggregate responses from all participants as well as comparisons by age group, political identity, frequency of Mass attendance, and ethnicity.

The analysis groups respondents into one of two age groups: young adults (i.e., respondents between age 18 and 34 who represent 27% of the sample) and older adults (i.e., respondents who were 35 or older who represent 73% of the sample). Survey participants were assigned to each age group based on their responses to question #8 (see *Appendix I*).

The analysis groups respondents into one of three political identities: Republicans (31% of the sample), Democrats (42%), and independents (25%). Survey participants were assigned to each

⁵⁷ Note that the tests for ordinal question are limited to the item describing the highest frequency (e.g., those who pray several times a day, who attend church several times a week, etc.), which may be different from the most frequently selected item.

group based on their responses to question #46 (see *Appendix I*). Notably, 2% (or 26 participants) did not identify with any of the three groups and were excluded from this part of the analysis.

The analysis compares two groups of respondents based on the frequency of Mass attendance: those who attend Mass weekly or more often (19% of the sample) and those who attend it rarely or never (28%). Survey participants were assigned to each group based on their responses to question #10 (see *Appendix I*). Notably, 53% of survey participants do not belong in those two categories and were excluded from this part of the analysis.

The analysis compares two groups of respondents based on their ethnicity: those who identify as Spanish, Hispanic, or Latino (referred to as Hispanics from here on) (37% of participants) and those who do not identify as Spanish, Hispanic, or Latino (63%). Survey participants were assigned to each group based on their responses to question #6 (see *Appendix I*).

How to Interpret the Results Altogether? Statistical Models

The fact that a relationship is marked as significant in comparison between two subgroups in this report points out an important finding, but on its own should not be considered sufficient to make practical decisions. Those findings could be different if multiple questions are considered at the same time.

To explore such a possibility, CARA may use statistical modeling methods to provide more direct and comprehensive answers to the research question. The use of those methods is limited by the dataset and may not always be possible. Notably, those methods typically do not allow one to make assertions about causality (e.g., that increasing x in the population will lead to a corresponding increase in y), but only correlation (e.g., that those members of the population with higher x also have higher y , or, in other words, that higher x predicts higher y in the population).

Due to the time constraints, CARA did not employ statistical modeling methods in this study.

Appendix III: About CARA

The Center for Applied Research in the Apostolate (CARA) is a non-profit research center that has been conducting social scientific studies about and for the Catholic Church since 1964. CARA's mission has three aspects: to increase the Church's self-understanding, to serve the applied research needs of Church decision-makers, and to advance scholarly research on religion, particularly Catholicism. To this end, CARA provides assistance through custom-tailored research programs for various stakeholders:

Services to dioceses: include a number of rigorously designed and empirically proven programs, such as:

- *Cultivating Unity:* A program offered by CARA in collaboration with the National Organization for Continuing Education of Roman Catholic Clergy (NOCERCC), to strengthen solidarity among priests and their bishop. The centerpiece is a convocation where presbyteral unity is fostered through presentations, group discussions, prayer and reflection.
- *Diocesan Demographic Review:* A comprehensive demographic summary illustrating socio-economic characteristics of the Catholic and total population in a diocese. The report presents data on the size and distribution of the Catholic population in the diocese overall and within counties, deaneries, or vicariates.
- *Diocesan-wide Parish Life Studies:* A survey based on an extensive database of tested questions. The survey is administered in-pew to some or all parishes in the diocese. The data collected captures information about parish life and vitality.
- *Presbyterate Surveys:* Studies intended to assist dioceses with pastoral planning and understanding their priests' needs. Surveys are conducted among active and retired diocesan priests and religious priests active in parish ministry. Questions are adapted to meet diocesan needs.
- *Priest Personnel Projections:* Used in more than 75 dioceses over the past 40 years. Known for their precise methodology, these projections are an invaluable tool for clergy planning. The report presents likely projections of the number of diocesan priests available to serve in the future.

Services to religious institutes: CARA conducts a variety of studies for religious institutes (congregations, provinces, and monasteries). Those projects may include a combination of member surveys, focus groups, membership projections, and ministry site studies. They are often used in strategic or pastoral planning processes.

- *Membership Surveys and Focus Groups* are designed to assess attitudes, priorities, and needs in areas such as mission, ministry, charism, prayer, spirituality, community life, vocation promotion, initial formation, ongoing formation, and retirement.
- *Custom Studies* are designed to provide insight in areas such as sponsorship, mission integration as well as collaboration with associates and colleagues in sponsored institutions and works.

Services to individual parishes: For more than 20 years, CARA has served the research and planning needs of over 900 parishes. CARA provides its *Parish Life Survey* to help parishes

develop information-based pastoral plans that are attentive to the needs of the people of the parish community.

Services for Catholic Media and Publishers: CARA is a national leader in the study of Catholic media use. CARA regularly includes questions regarding media use in its *CARA Catholic Polls* series. CARA has also conducted studies specifically focused on media use including surveys and analysis of other national data sources.

- *Diocesan Level Surveys:* Assist in the analysis of subscription trends over time and map subscription areas. Using survey research and/or focus groups, CARA collects information about readers and subscribers as well as their attitudes and preferences for a publication. Those surveys can be used to make decisions about content and format as well as produce the information needed to attract potential advertisers. CARA can provide comparisons between readers, diocesan newspaper readers nationally, adult Catholics nationally, and/or the general U.S. adult population.
- *Research for Catholic Publishers:* CARA utilizes surveys, focus groups, and interviews to understand readers' and educators' interests in and satisfaction with material. These studies are typically custom designed to evaluate a product in development or already out in the marketplace. CARA helps publishers understand their markets and refine their products from religious education textbooks to online media.

Services for Catholic Schools: CARA offers different approaches for Catholic schools to surveying their community, depending on how they plan to use the resulting data:

- *Surveys of Parents of enrolled students:* In consultation with school staff, CARA can design a questionnaire for parents of students enrolled in the school. This questionnaire covers such topics as satisfaction with school administration, opinions of parents on the school facilities, the likelihood of parents to recommend the school to family and friends, and other topics useful for planning.
- *Surveys of Parents in the Parish:* CARA surveys all people in the pews on a given weekend. These surveys can be designed to ask specific questions of those parents in the parish who do not have their children enrolled in the parish school.

Services for Catholic Higher Education: CARA offers a number of services focusing specifically on the needs of those working in higher education:

- *Surveys of Students:* CARA conducts surveys designed to meet the unique needs of campus ministry. A combination of in-pew surveys of Mass attenders and/or residence hall surveys can be used to collect information for use in pastoral planning, in evaluations of programming, and in understanding the unique ways that college students express their spirituality. Additionally, for residence hall surveys, special survey items can be included for those of other faith traditions or denominations.
- *Surveys of Faculty, Staff, and Boards:* conducts surveys of faculty and staff at Catholic colleges and universities to evaluate the expressions of mission found on campus. These surveys include program-specific issues, staff development, and the unique charism of the institution, and are developed in collaboration with key stakeholders, including mission officers, campus ministers, and senior administrative leaders.
- *Surveys of Alumni:* CARA prepares surveys of alumni of colleges and universities. For Catholic colleges and universities, surveys focus on faith change over time, reflection on

time at the university, and the impact of attending a Catholic college or university, as well as development and other issues pertinent to alumni.

Services for Catholic Organizations and Institutions: CARA offers many research services custom-tailored to specific needs of different Catholic organizations and institutions. Some of those projects involve handling of mission-central and highly confidential information. For example:

- CARA helped *Catholic Charities USA* maintain an accurate record of the size and scope of services provided by its approximately 175 member agencies and affiliates.
- CARA collected data from all U.S. dioceses and eparchies for the *Secretariat of Child and Youth Protection of the United States Conference of Catholic Bishops* to document the response of bishops to the Charter for the Protection of Children and Young People.
- CARA carried out a survey of salary and benefits for priests and lay personnel for the *National Association of Church Personnel Administrators* and the *National Federation of Priests' Councils*.
- CARA carried out a program evaluation for *L'Arche USA* that involved a national survey of assistants and staff.

CARA provides those services as one-time projects that address decision needs at a specific point in time or as multi-year studies that allow tracking trends and provide up-to-date insights on changing needs and emerging opportunities.

To learn more about how CARA may be able to assist you, contact: cara@georgetown.edu or visit cara.georgetown.edu.

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