



Insights with Impact

PERCEPTIONS TOWARD CATHOLIC SISTERS IN THE UNITED STATES

DETAILED RESEARCH REPORT

PREPARED FOR:
CONRAD N. HILTON FOUNDATION
CATHOLIC SISTERS INITIATIVE

DECEMBER 2015

INTRODUCTION

This report details the research findings from a comprehensive study of perceptions towards Catholic sisters among adults in the United States. This research, funded by the Conrad N. Hilton Foundation's Catholic Sisters Initiative, was conducted between February and June 2015 and consisted of a series of focus groups in multiple markets along with a national telephone survey. A detailed overview of the methodology is outlined in the appendix.

Background & Objectives

To maximize the impact of its funding decisions and outreach activities to support women religious moving forward, the Foundation recognized there was a need to better understand how women religious are currently perceived. Given the dearth of this information, the Foundation engaged Anderson Robbins Research to conduct primary research on this topic. The Foundation chose to begin its research efforts in the United States due to the steady decline in the number of women entering religious life in this country in recent years.

This inaugural research study was designed to answer the following key questions:

- **What** does the general public in the United States know and think about Catholic sisters today? What opinions, beliefs and perceptions (as well as misperceptions) define Catholic sisters in the minds of the general public today?
- **Why** does the general public think as they do about Catholic sisters?
- **Who** (which groups) represent the greatest opportunity for women religious in the United States? That is, which group (s) are most likely to:
 - Consider entering religious life?
 - Support the work of Catholic sisters?
 - Advocate on behalf of Catholic sisters?
- **How** best can the Foundation and its grantees most effectively elevate and enhance the profile of Catholic sisters in the United States overall, and among specific audiences?

This research was also designed to establish the baseline metrics necessary to monitor shifts in Americans attitudes and behaviors over time, moving forward.

About Anderson Robbins Research

Anderson Robbins Research is a Boston-based firm specializing in providing highly accurate research to political and corporate clients. ARR executives have provided polling to a presidential campaign, Fortune 500 corporations, ballot initiative campaigns, as well as local and state political candidates. Current clients include the FOX News Channel, for whom ARR conducts regular national and state polls that are reported on air, Blue Cross Blue Shield of Massachusetts, Eli Lilly, Fidelity Investments, Royal Caribbean and Ecolab.

EXECUTIVE SUMMARY

Catholic sisters are widely respected today across the United States, but somewhat misunderstood. The vast majority of Americans hold positive views of Catholic sisters and trust the word of Catholic sisters more than Catholic priests.

At the same time, perceptions of Catholic sisters are dated. Many Americans think the majority of Catholic sisters still wear habits and *only* support issues that are in line with the teachings of the Catholic Church. Americans also tend to believe Catholic sisters work that only benefits Catholics, not the broader community outside the Catholic Church.

This all comes against a back drop of declining religiosity, but high spirituality in America. While Americans are not anti-religion, it appears their priorities are focused elsewhere. For the most part Americans are not concerned about the decline role of organized religion in this country. Rather, they are much more concerned about the effectiveness of government, the quality of public educations and the decline in family values.

Americans' movement away from organized religion has also likely contributed to Americans' limited view of Catholic sisters. Fewer Americans attend church today, the most common place (along with schools) where they have met or interacted with a Catholic sister in the past. As a result, Americans are most likely to hear about Catholic sisters second hand, from family and friends. While Catholic sisters are viewed as the best source of information about women religious, Americans are most likely turn to the Internet for information on this subject overall.

Millennials—the generation least likely to be affiliated with any religion today—are also the group least concerned about the decline in organized religion today. That said, their attitudes toward Catholic sisters are still very positive, but more narrow than their older peers. Millennials are more likely to associate Catholic sisters with their religious commitments and traditional dress (i.e. the habit). They are also the group more likely to say they have learned what they know about Catholic sisters from what they've seen on television and the movies, and the least likely to have interacted with them personally.

Catholics in America today are overwhelmingly positive towards Catholic sisters, and more knowledgeable about them than non-Catholics, likely because they interact with Catholic sisters at higher rates. But not all Catholics are alike. In fact, Catholic sisters (and Catholic priests) are trusted *more* by Moderate Catholics, a group that is *less* likely to attend church or participate in religious activities regularly. In contrast, Traditional and Liberal Catholics report lower levels of trust for Catholic sisters and Catholic priests. Moreover, close to one-in-five Traditional and Liberal Catholics do not trust Catholic priests at all. Feelings of trust toward Catholic sisters and Catholic priests also vary when considering the different generations. Millennial Catholics—those less likely to attend church regularly—trust Catholic sisters more than older Catholics; they also have stronger feelings of trust toward Catholic priests than their older peers. Catholics who are part of the Silent Generation—those most religiously active—trust Catholic sisters and Catholic priests less when compared to their younger counterparts.

A different phenomenon exists among Hispanic Catholics. On the surface, Hispanic Catholics—a group for whom religion is firmly at the center of their culture—appear less positive, less knowledgeable and less trusting of Catholic sisters. Hispanic Catholics' lack of exposure to Catholic sisters is likely responsible for their weaker affiliation with women religious, not a lack of interest or negative feelings. When presented with detailed information about Catholic sisters, positive feelings among Hispanics increase dramatically. Hispanic Catholics are also among the groups that express the greatest interest in learning more about the lives and work of Catholic sisters moving forward.

Information about Catholic sisters' work or ministries resonates strongly with Americans today, regardless of religious affiliation, age or ethnicity. Americans are most apt to associate Catholic sisters with the work they do to help others, not negative imagery or outdated anecdotes (such as ones of "mean teachers with rulers"). In fact, information about Catholic sisters' work for humanity and their role as spiritual guides is very effective at increasing positive feelings and inspiring action among Catholics and non-Catholics alike.

It also worth noting that learning about Catholic sisters appears to have a halo effect on the Catholic Church and Catholic priests as well; after hearing positive information about Catholic sisters, positive feelings toward the Catholic Church and Catholic priests increase. The groups most interested in learning more about Catholic sisters include active Catholics, Traditional and Moderate Catholics, Hispanic Catholics and women between the ages of 18 and 50 (Millennials and Generation X).

CONCLUSIONS

There is a very real opportunity for Catholic sisters to tell their story and elevate their stature in the United States. Despite the increasing movement away from organized religion, Americans want to learn more about Catholic sisters—a group that is revered and recognized as offering hope and creates opportunity for those in need. This information also appears to generate goodwill for the Catholic Church and Catholic priests as they continue to work to rebuild trust in the wake of major scandals and crises.

The lack of proactive, relevant communications about Catholic sisters today outside of the Church has fueled misperceptions and inaccuracies about their work and lifestyle, particularly among Millennials, a group that has relied more on popular media than other generations for its information about Catholic sisters. To the extent news of Catholic sisters is recalled today, it is most often headline making stories delivered by the mainstream media.

To effectively elevate and recast the image of Catholic sisters, information about their work and their lifestyle needs to be disseminated broadly both within and outside the Catholic Church. In fact, the future of women religious—women ages 18 to 50—need to be reached where they live, go to school and work, not only in a place of worship.

The Hilton Foundation should consider developing a multi-disciplinary communications strategy for the purpose of increasing awareness of Catholic sisters and the role they play in the United States. This should include the following:

- A consistent message framework that guides all communications disseminated about Catholic sisters by the Foundation, its grantees, and others:

Target Themes		
Contribution to Human Development	Spirituality/Religious Role	Lifestyle
<i>Goal: Provide real-world examples of the impact of Catholic sisters around Americans' priority areas</i>	<i>Goal: Reinforce the important and relevant role Catholic sisters play within the Catholic Church</i>	<i>Goal: Redefine women religious as a close community of empowered, supported dynamic women</i>
Target Messages		
<ul style="list-style-type: none"> • Helping the Poor & Disadvantaged • Commitment to Public & Private Education • Achievements for Others: <ul style="list-style-type: none"> ○ Women overall ○ Founders of Major Support Organizations 	<ul style="list-style-type: none"> • Providing Spiritual and Life Guidance to Catholics and non-Catholics • Agents of the Catholic Church, advocating for the Church's core values including strong family values 	<ul style="list-style-type: none"> • Strong sense of community

- Communications and outreach tactics that are tailored to the specific interests or needs of different groups, with a specific focus on:
 - **Traditional Catholics:** A base of support for Catholic sisters, utilize information to reinforce what they know, and how they can further support the work and lives of these women.
 - **Moderate Catholics:** Engage this group, and build support. Messages about how Catholic sisters' role as spiritual guides will be particularly salient.
 - **Hispanic Catholics:** Develop advocates within the Hispanic community by educating and increasing awareness of the role Catholic sisters play and their lifestyle – both within and outside the Catholic Church.
 - **Young Catholic women:** Develop the new generation of women religious by providing these women with authentic experiences to learn about and interact with Catholic sisters. Capture their attention with information about what Catholic sisters stand for and how they've made their mark in history and in today's world.

- A dedicated online web site or portal for Americans to access information about Catholic sisters. This could be featured on the Foundation’s web site, or a resource for directing Americans to online resources such as A Nun’s Life (www.anunslife.org).

In the short-term, a communications plan should be developed for the release of the data as a way to begin generating momentum around this topic. This could include:

- Disseminating infographics, animations, blog posts, Op-Ed/thought piece from the Conrad N. Hilton Foundation;
- Leveraging upcoming events or programs sponsored by the Foundation’s grantees to showcase the research results (e.g., *National Catholic Sisters Week*, etc.);
- Developing a tiered, targeted list of media to pitch; and,
- Conduct a media tour for TV, radio, influential digital press.

It will be important to media train spokespeople for talking about the results, which could include representatives from the Foundation, members of the Advisory Board, select grantees and others.

There may also be a need to create a visual identity that embodies who Catholic sisters are today and what they stand for.

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DETAILED FINDINGS

AMERICANS VIEWS TOWARD RELIGION

Americans views towards organized religion are mixed. Spirituality, however, is a concept that most Americans embrace.

More than eight-in-ten (83%) consider themselves a spiritual person, with few differences observed across religious and demographic groups. Fewer (64%) report that religious faith is important in shaping how they live. Traditional Catholics, followed somewhat closely by Moderate Catholics, are significantly more apt to hold this view than Liberal Catholics (56%). Millennials (51%) are less likely than their older peers to say religious faith is important to how they live (Generation X, 62%; Baby Boomers, 70%; Silent Generation, 73%).

Less than six-in-ten Americans (56%) believe organized religion is a positive force in America today. One-in-four (27%) says it is a negative force and the remainder are undecided. This sentiment is generally similar across the four life stage groups.

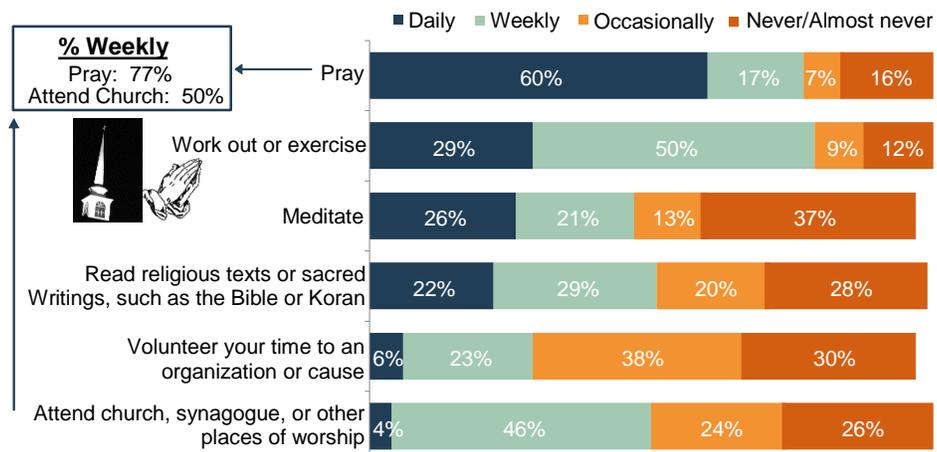
- Views toward organized religion is slightly more positive among Catholics than other groups (65% say it is more of a positive force in America today).
- Interestingly, Moderate Catholics (72%) view organized religion more positively than Traditional Catholics (66%) and Liberal Catholics (55%). Not surprising, active Catholics are more apt to view organized religion as a positive force than non-active Catholics (71% vs. 54%).

There is only moderate participation in organized religious activities. That is, while more than three-in-four (77%) pray weekly, far fewer (50%) attend church or read religious text (51%) weekly. Traditional Catholics are significantly more likely to participate in these religious activities than Moderate or Liberal Catholics. For example, while more than seven-in-ten (73%) of Traditional Catholics attend church weekly, far fewer Moderates (40%) and Liberals (24%) do the same. Millennials are notably less likely to be attending church on a weekly basis when compared to their older counterparts (38% vs. Generation X, 44%; Baby Boomers, 54%; Silent Generation, 60%). It is worth noting, however, Millennial women are significantly more likely to attend church on a weekly basis than male Millennials, 46% vs. 30%.

The decline of participation in organized religion is not something Americans are generally concerned about – less than one-in-four (24%) are highly concerned with another one-in-three “somewhat” concerned. Rather, they are much more concerned about the effectiveness of government, and the quality of public education in this country. Even among Traditional Catholics – those most likely to identify themselves as active Catholics – only one-in-three (38%) are highly concerned about the decline in participation in organized religion.

Behavior around Spirituality and Organized Religion

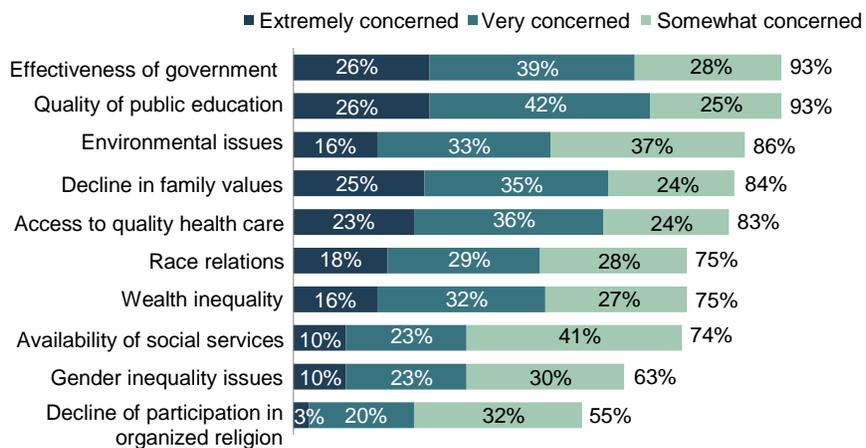
Among All Respondents



Q113-118: How often do you do each of the following, if ever? For each, please tell me whether you do that activity every day, a few times a week, once a week, once a month, a few times a month, once a year or less often, or never.

Areas of Concern in America

Among All Respondents



Q17-26: I am now going to read you a list of issues in the United States that some people are concerned about. For each, please tell me how concerned you are personally.

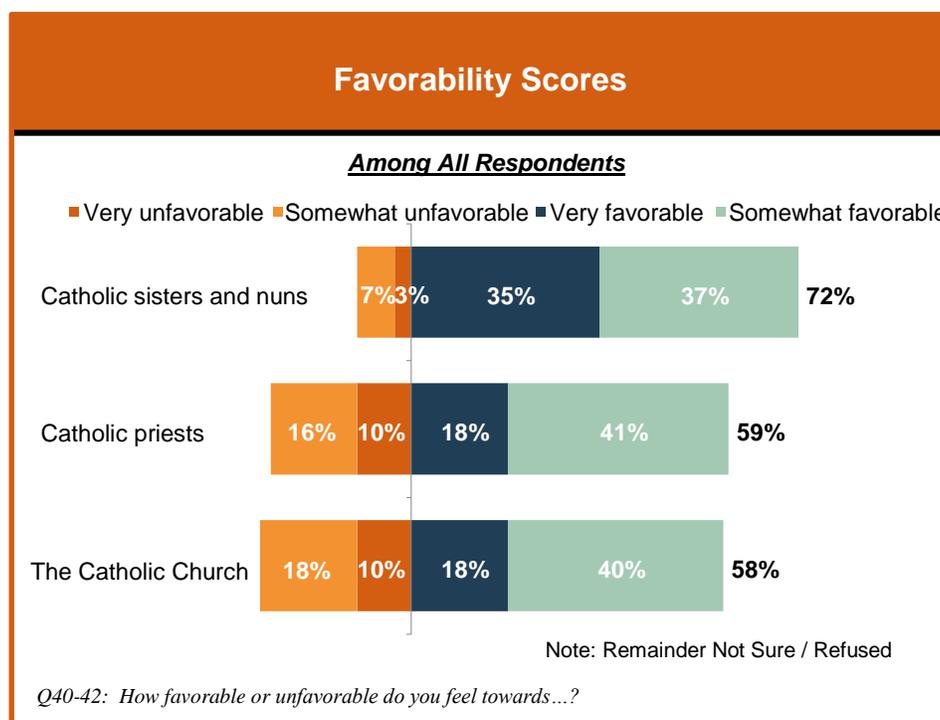
VIEWS TOWARD CATHOLIC SISTERS

Despite Americans views toward organized religion generally, Catholic sisters as a group are highly regarded nationwide, and most notably for their selfless devotion to humanity and God. Top-of-mind associations are largely positive, not negative.

More than seven-in-ten (73%) report feeling favorable toward women religious, with a solid third (35%) feeling very favorable toward them. Positive feelings are highest among Catholics (86%) with similar levels of favorability observed across the different sects of Catholics – Traditional (89% favorable), Moderate (89% favorable) and Liberal (85% favorable).

Strong positive feelings are consistent across other religious and non-religious groups: more than seven-in-ten Protestants (73%) are favorable toward Catholic sisters, while more than six-in-ten non-Christian religious Americans (66%) and six-in-ten non-Religious Americans (59%) report similar favorable feelings toward Catholic sisters and nuns.

Catholic sisters also enjoy higher favorability scores than the Catholic Church and Catholic priests in general. In fact, Americans are twice as likely to hold very favorable views toward Catholic sisters and nuns than they do for the Catholic Church and Catholic priests in general.



Unaided associations of Catholic sisters are largely positive. When asked what first comes to mind when thinking about Catholic sisters and nuns fewer than one-in-ten responses (6%) are negative in nature, with the most common negative response labeling this group as “stern,” “strict,” or “mean.” The majority of anecdotes relayed during the focus groups were also positive and full of admiration, with only few recounting a negative experience with a Catholic sister (most of which occurred in a classroom).

Americans are most apt to associate Catholic sisters with their ministries— the work they do to help others – as well as their kind and caring disposition. Catholic sisters’ affiliation with God and the Catholic faith falls into the third top category of top-of-mind associations.

When you think of Catholic sisters and nuns, what words or images come to mind?

Sample Verbatim Responses from Survey Respondents

“Putting others before themselves. Being an advocate for the sick, poor, and less fortunate.”

“I feel honored when they are around. They are beautiful people who have given their life to God.”

“I think of someone who is a teacher; someone who is a helper; someone who encourages you.”

“I think about women who do good deeds. Who sacrifice their lives to help others.”

Moreover, among the quarter (25%) of Catholic women who say they considered becoming a Catholic sister at some point in their life, they were most apt to be drawn by the opportunity to dedicate themselves to God or serving/helping others. The desire to live a “different” lifestyle (most often one which includes marriage and children) was the primary deterrent to choosing religious life.

This research also suggests that Catholic sisters are a moral asset for the Catholic Church. More than seven-in-ten Americans say they trust Catholic sisters and nuns (73%) – a similar percentage that trust scientists (78%) and social workers (68%). In contrast, just more than half of Americans trust Catholic priests (56%), with fewer than one-in-ten (8%) not trusting them. (Note: Jewish Rabbis generate similar levels of trust but fewer negatives, with less than one-in-ten (7%) not trusting them).



While Catholic priests fare better among Catholics, more Catholics trust Catholic sisters (86%) than Catholic priests overall (77%). Within the Catholic population, the following noteworthy differences emerged:

- Millennial Catholics trust Catholic sisters more than their older peers, with more than half of Millennials reporting they trust Catholic sisters “a great deal” (59%). They are as likely as Generation Xers and Baby Boomers to trust priests (80% v. 75% and 83%, respectively).
- In contrast, Catholics of the Silent Generation are less likely to trust Catholic sisters and Catholic priests than the young groups; they are more apt to be neutral in their views of both groups. Those who say they don’t trust priests are most apt to be members of Generation X (18%) and the Silent Generation (18%).
- More non-Hispanic Catholics trust these two groups than Hispanic Catholics (93% v. 75% trust Catholic sisters and nuns; 81% vs. 70% trust Catholic priests).
- Moderate Catholics trust these two groups more than Traditional and Liberal Catholics overall. (More Traditional Catholics, however, trust Catholic priests “a great deal” than Moderate or Liberal Catholics).

Why do you trust Catholic sisters?

Sample Verbatim Responses from Focus Groups Participants

“It’s selfless...the commitment and the commitment to follow the life of Chris and just to know God and to be able to share about love and teaching with the world.” Millennial Female, Houston

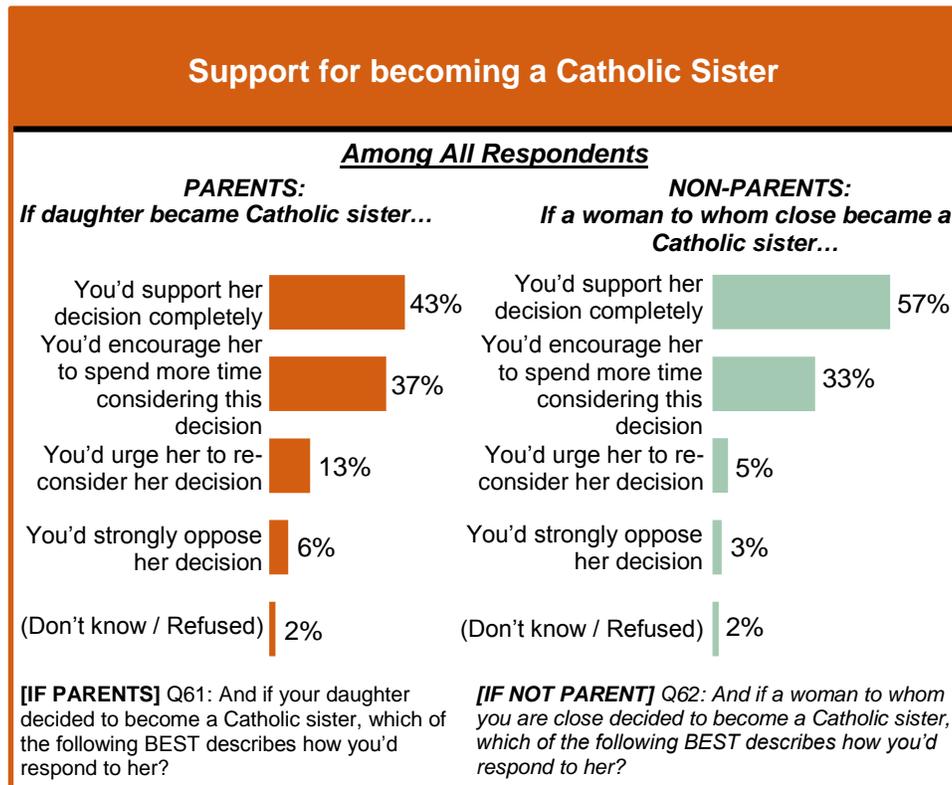
“The nuns and priests—all the ones I have ever come across in my entire life...have been very devout, faithful and just really committed to their church, their school, everything.” Millennial Parent, Houston

“Church leaders are trustworthy people. I think that they do everything in the name of God, and they do it to educate people and teach, and they are also people who dedicate themselves to God. They are people of faith. They are people I can trust.” Hispanic, Chicago

It is worth noting that despite Americans’ positive feelings toward Catholic sisters, parents remain somewhat apprehensive about the idea of their daughter becoming a Catholic sister. While two-in-five (43%) parents said they would support their decision “completely” (68% of Catholic parents would do the same), another third (37%) admit they’d encourage her to spend more time re-thinking her decision (with 26% of Catholic Parents saying this). Another one-in-ten (13%) would urge her to re-consider her decision altogether, and one-in-twenty (6%) would oppose her decision outright.

Interestingly:

- Parents who are non-white as well as those who are Traditional Catholics, Moderate Catholics, and those who feel favorable toward the church are more likely than other groups to support their daughter’s decision completely.
- When we posed the same question to people without children, more than half (57%) said they would support the decision of a young woman they know to become a Catholic sister.



When we explored this issue further in a focus group setting, parents said they “worried” that their daughters were giving up too much if they made the decision to become a Catholic sister. And by “too much,” they meant the opportunity to get married and have a family. A few others felt they would be very limited in their field of work or ministry.

CURRENT KNOWLEDGE & INFORMATION SOURCES

Americans experience with and knowledge about Catholic sisters is limited.

A majority (51%) feel knowledgeable about Catholic sisters while just more than one-in-ten (12%) say they feel “very” knowledgeable.

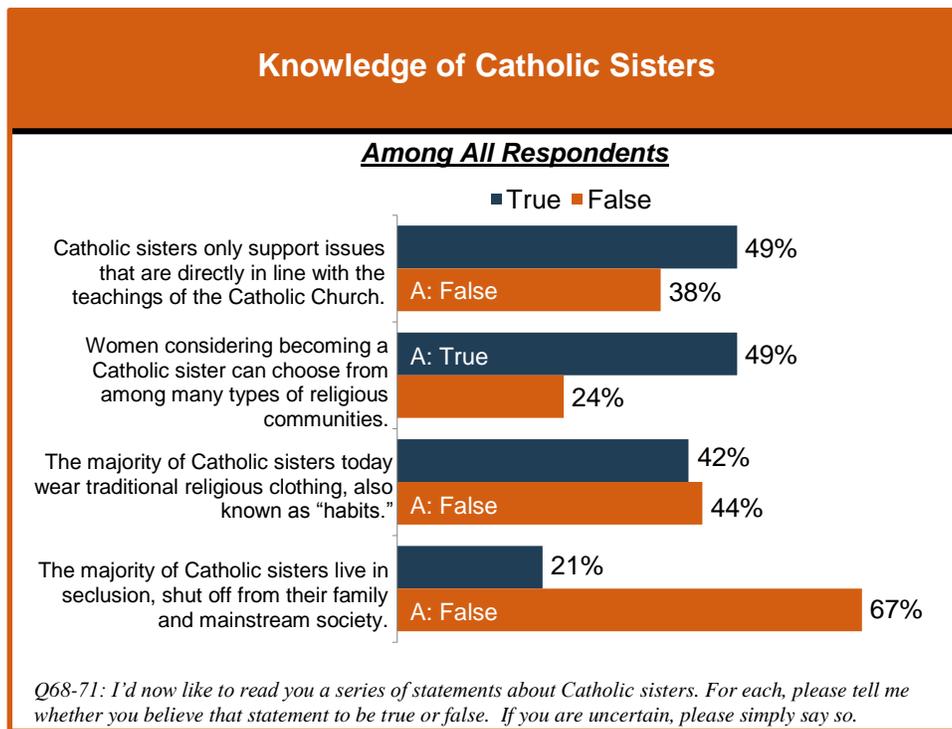
- While Catholics in general are most apt to feel knowledgeable about Catholic sisters, Hispanic Catholics feel less knowledgeable than non-Hispanic Catholics (52% vs. 69%).

- When considering Millennials as a whole, just more than a third (39%) feel knowledgeable, with female Millennials feeling more knowledgeable than their male counterparts (43% v. 36%).

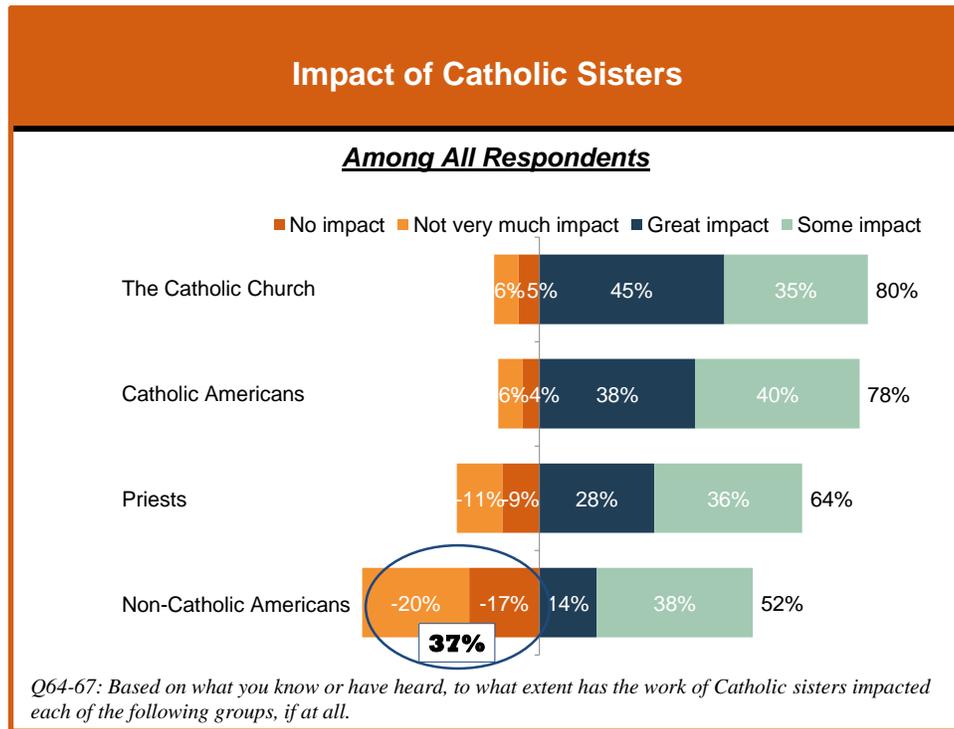
Not surprising, those Americans who have met a Catholic sister in the past (61%) are nearly three times more likely to feel knowledgeable than those who haven't met a Catholic sister in the past (68% vs. 25%). That said, of those who have met or interacted with a Catholic sister, nearly half (49%) report that they did so more than 5 years ago.

- Those who have met a Catholic sister in the past are more likely to be Catholic, older, and not Hispanic. Furthermore, Americans are most likely to have met a Catholic sister at church or school. Hispanic Catholics are significantly more likely to have met a Catholic sister at church than at school.
- Active Catholics are significantly more likely to have met or interacted with a Catholic sister within the last 5 years than non-active Catholics (73% vs. 42%).

While most Americans purport feeling knowledgeable on the topic of Catholic sisters, the research tells a much different story. In fact, what they do know – which is limited – also appears to be outdated. For example, most Americans believe the majority of Catholic sisters still wear habits, and only support issues that are directly in line with the teachings of the Catholic Church. Catholics did not fare any better in their knowledge of Catholic sisters than Americans in general.



Further, the vast majority of respondents believe the work of Catholic sisters is important (83%) but believe it largely impacts the Catholic Church (80%) and Catholics (78%), not non-Catholics (52%).



Currently more Americans report receiving their information about Catholic sisters from their friends or family than any other source. Church and school fall into a distant second tier of communication sources (31% and 29%), with even fewer (22%) identifying Catholic sisters themselves as a source of information. Millennials are more apt than other groups to get their information about Catholic sisters from what they see in movies and on television (14%).

Of the few (14%) who report reading, hearing, or seeing something recently about Catholic sisters in the United States, most recall recently publicized events such as social issues (e.g., a group of nuns' protest of Obama Care), the Catholic Church's disagreement with the Vatican, and the investigation of Catholic sisters and women religious' service in the community. The primary source for this information is the news media. Active Catholics are more apt to recall hearing something recently than other groups.

THE POWER OF THE HABIT

While the use of the habit by Catholic sisters and nuns decreased significantly after the Second Vatican Council in the mid-1960s, the habit remains very closely associated with women religious today. It embodies tradition and reverence and serves as Americans' primary way to identify women religious.

- Two-in-five Americans (42%) still believe that the majority of Catholic sisters wear traditional clothing, with another 14% uncertain.
- About one-in-ten top-of-mind responses center on the use of the habit by Catholic sisters. This is mentioned even more frequently by Millennials (25%) than other groups.
- Among those Catholic women who have considered religious life in the past, the majority would have preferred to wear traditional clothing or a habit as opposed to simple clothing of the day (60% vs. 31%). Those who do want to be identified as a nun and/or feel that the traditional dress will generate respect for the choice they've made.

Why Would You Prefer Traditional Clothing?

Verbatim Responses from Focus Groups Participants

"I would want people to know that I am a nun."

"I think people show more respect to people who wear traditional clothing."

"I feel that it has more reverence and it's the traditional style."

"It's a sign of goodness and holiness."

"So you don't focus on your clothes. You focus on your service; it reminds you that you are a nun."

IMPACT OF INFORMATION

Information about the mission and role of Catholic sisters fuels positive feelings, generates goodwill for the Catholic Church and inspires action among Catholics and non-Catholics alike.

As part of this research, we exposed respondents to a range of messages that provide specific details about the different types of ministries or "work" that Catholic sisters focus on (both past and present) as well as various aspects of their lifestyle¹.

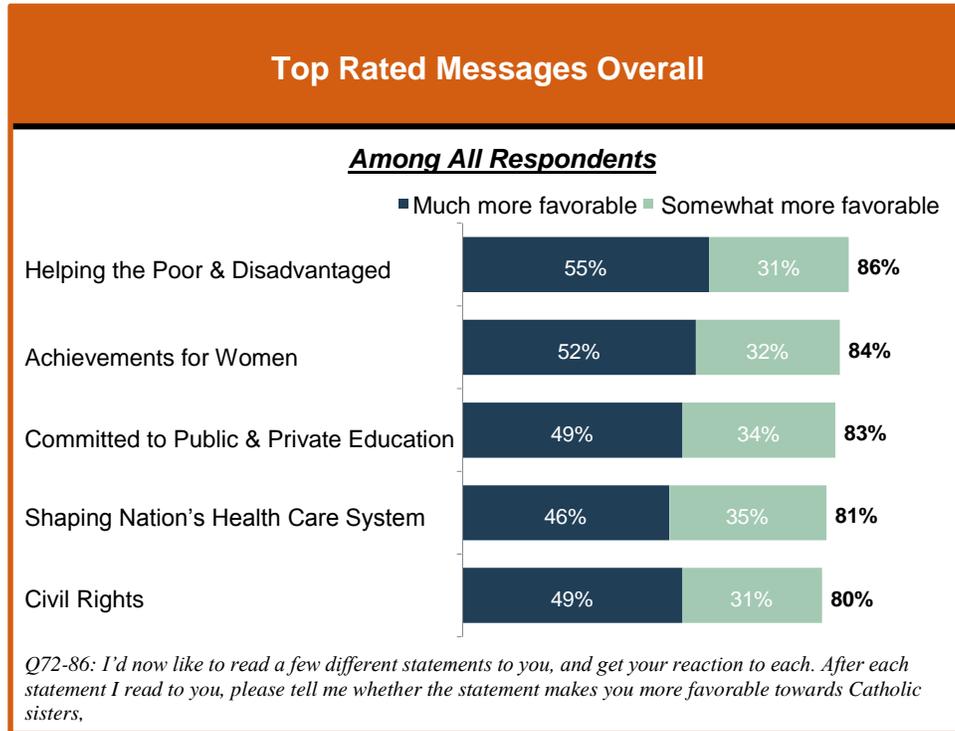
When detailed information about the work and lifestyle of Catholic sisters was introduced in a focus group session, participants' interest in and excitement about learning more about these women was palpable. Nearly all were previously unaware of the depth of Catholic sisters' work or the diversity of their lifestyle. Several respondents openly asked why this type of information was not being shared broadly. For the few who had lingering negative feelings about Catholic sisters or the Catholic Church, they admitted that the information made them view Catholic sisters in a new positive light.

The quantitative survey confirmed these findings. After respondents heard a selection of specific messages about the work and/or lifestyle of Catholic sisters, views toward Catholic sisters – as well as the Catholic Church and Catholic priests – improve. More specifically, positive opinions of Catholic sisters and nuns increase significantly after hearing these

¹ A full list of messages tested can be found in Appendix III.

message (+13). While the increase is not as pronounced, we also observe positive trends in feelings toward the Catholic Church (+10) and Catholic priests, in general (+6).

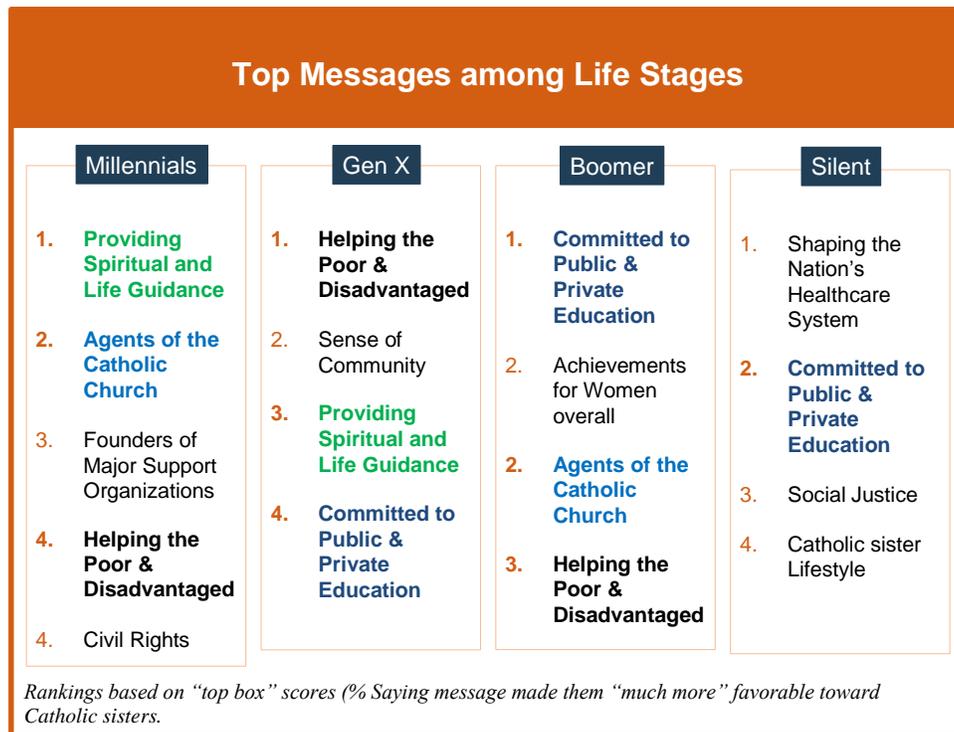
The specific messages that do the best job increasing positive feelings about Catholic sisters focus on the work Catholic sisters do for humanity, specifically helping the poor and disadvantaged, advancing women, and their role in public and private education.



Among Catholics, messages that highlight Catholic sisters' role in providing spiritual counsel (to people of all religions) and describe the sense of community that exists among women religious generate high marks.



Not surprising, different audience segments respond somewhat differently to the messages:



Finally, after respondents have been exposed to the messages, a third of all Americans (36%) express interest in learning more about Catholic sisters in the United States. Those audiences who are most interested include:

Life stage	Catholics
<ul style="list-style-type: none"> • Gen X women (46%) • Millennial women (43%) 	<ul style="list-style-type: none"> • Active Catholics (65%) • Traditional Catholics (65%) • Hispanic Catholics (65%) • Moderate Catholics (58%)

When considering a range of different ways and opportunities to learn more about Catholic sisters, Americans are most interested in volunteering for an organization alongside Catholic sisters (70%), accessing information about the types of work and missions the Catholic sisters are involved in (65%), programs where women do not take vows but can work and associate with a Catholic religious community (60%), and details about specific Catholic sisters, including information about their life and work (57%).

When considering the groups most interested in learning more, the following opportunities top their list:

- Millennial & Gen X women:
 - Volunteering for an organization along side Catholic sisters.
- Active, Traditional and Hispanic Catholics:
 - Information about the types of work and missions Catholic sisters are involved in.
 - Details about specific Catholic sisters, including information about their work and life.
- Moderate Catholics:
 - Information about the types of work and missions Catholic sisters are involved in.
 - Volunteering for an organization along side Catholic sisters (x% interested).

Information Sources

Americans expect to hear from, learn about, and experience Catholic sisters online.

Americans, regardless of age or religious affiliation, will turn to the Internet or their church to find out more about Catholic sisters. Catholics are more likely to turn to their church than the Internet while more Protestants and other religious groups will rely on the Internet as a source of information.

Less than one-in-five (14%) would be inclined to turn to a Catholic sister, with those in the Silent Generation and Catholics most likely to do so.

That said, nearly all Americans – more than nine-in-ten (93%) believe Catholic sisters themselves would be the most credible spokespeople or source of information about Catholic sisters. People who have benefits from the work of Catholic sisters (89%) and the Pope (83%) are close second choices.

Political leaders, celebrities, or well-known media personalities are seen as the least credible sources for this type of information.

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APPENDICES

APPENDIX I

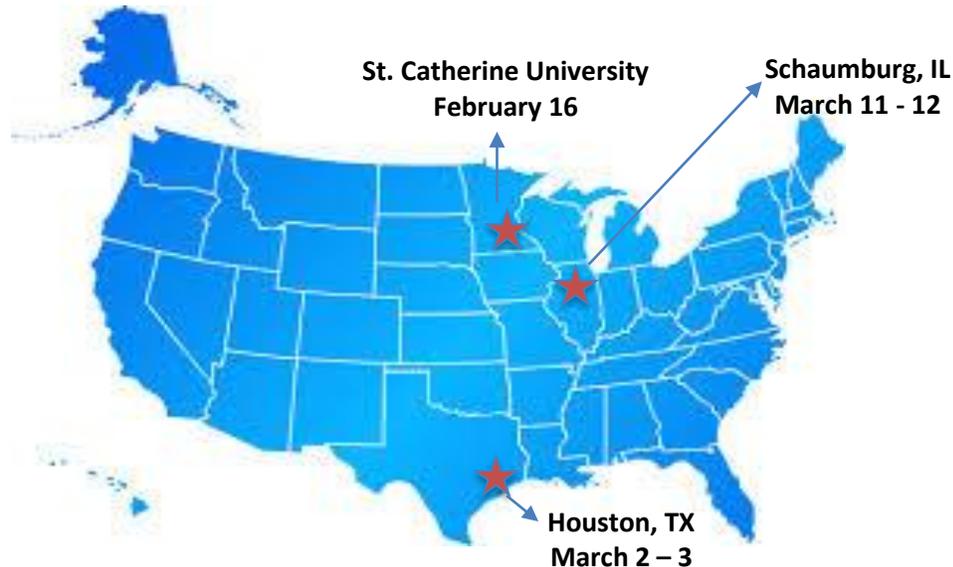
Methodology

Ten, 2-hour focus group discussions were conducted during the weeks of March 1, 2015 and March 9, 2015. Groups were held in Houston, Texas and Schaumburg, Illinois. Additionally, an online group was conducted via live video streaming with female students attending St. Catherine University in St. Paul, Minnesota.

Groups in each of the following key markets were chosen:

- In **Houston**, one group consisted of Millennial women, one group consisted of Millennial men, one group consisted of Catholic parents, and the last group consisted of non-Catholics and non-practicing Catholics;
- In **Schaumburg**, one group consisted of Millennial women, one group consisted of Millennial men, one group consisted of Catholic parents, one group consisted of non-Catholics and non-practicing Catholics, one group consisted of younger Hispanic Catholic women, and the last group consisted of older Hispanic Catholic women.

Each group consisted of five to nine participants and was moderated by Jennifer Robbins, CEO of Anderson Robbins Research.



A total of 1,608 25-minute telephone surveys were conducted between June 9, 2015 and June 25, 2015 as follows:

- 808 base interviews were conducted with adult Americans, ages 18+ nationwide;
- An additional 800 interviews were conducted with 400 Millennials, 200 Hispanic Catholics, and 200 non-Hispanic Catholics.

The surveys were conducted by trained professional interviewers from a central, monitored location.

APPENDIX II

The following audiences are mentioned throughout the report:

Group Identification (N=Unweighted Sample Size)	Definition:
CATHOLICS	
• Catholics (N=610)	Those who currently identify as Catholic, or Christian/Catholic
• Traditional Catholics (N=202)	<i>“Thinking about your own religious faith, would you describe yourself as a Traditional Catholic, Moderate Catholic or Liberal Catholic?”</i>
• Moderate Catholics (N=208)	
• Liberal Catholics (N=159)	
• Active Catholics (N=250)	Those who describe themselves as a “very active” or “somewhat active” Catholic
• Non-Active Catholics (N=183)	Those who describe themselves as “not very active” or “not an active” Catholic
• Hispanic Catholics (N=208)	Those who identify as Hispanic or Latino and as Catholic
• Non-Hispanic Catholics (N=403)	Those who identify as an ethnicity other than Hispanic or Latino and as Catholic
Non-Catholic Groups	
• Protestants (N=388)	Those who currently identify as Protestant or Christian/Protestant
• Non-Christian religious (N=97)	Those who currently identify as any religion not classified as Christian, Catholic or Protestant
• Non-religious(N=146)	Those who do not identify with a specific religion OR those who currently identify as Atheist or Agnostic
Life Stage	
• Millennials (N=569)	Those who are between the ages of 18 and 33
• Generation X (N=243)	Those who are between the ages of 34 and 50
• Baby Boomers (N=283)	Those who are between the ages of 51 and 69
• Silent Generation (N=97)	Those who are 70 years of age or older

APPENDIX III

Each participant was randomly read four messages (fifteen messages in total) containing information about Catholic sisters. After reading each message, the interviewer then asked if the message makes them much more favorable toward Catholic sisters, somewhat more favorable, somewhat less favorable, or much less favorable toward Catholic sisters.

MESSAGES TESTED

Theme/Area	Message
Health care	Catholic sisters have played a major role in shaping our country's health care system by establishing best practices in nursing, co-founding major hospitals such as the Mayo Clinic, advocating for affordable healthcare coverage, and much more.
Education	Catholic sisters are deeply committed to public and private education. They founded the first Catholic elementary school as well as the first Catholic university for African Americans, have been leaders in higher education, educated millions of American children, and created the largest network of private schools in the world.
The Poor & Disadvantaged	Catholic sisters are widely known for helping the poor and disadvantaged. Catholic sisters today provide ministry and medical resources to HIV/AIDS patients, housing and care for the elderly poor, and assistance to children whose mothers are in jail.
Social justice	Many Catholic sisters have committed their lives to promoting social justice. They actively advocate and lobby for peace-building, immigration reform, gender equality, healthcare access, environmental sustainability and economic justice.
Women's Movement	Catholic sisters have played a pioneering role in the education and advancement of women over the years. For example, Catholic sisters are credited for being the first female nurses onboard a U.S. Navy Hospital ship, inventing the first life-saving incubator for premature babies and becoming the first female pharmacist.
Catholic Church Teachings	Though Catholic sisters are ministering to a variety of people and missions, they remain true to the core tenets of Catholic teaching. They are committed to promoting the traditions and ethics that are central to the Catholic Church.
Spiritual Guidance	Catholic sisters work tirelessly to provide spiritual and life guidance to others, including both Catholics and non-Catholics. Catholic sisters have long been a permanent fixture in parishes, hospitals, social agencies, and retreat centers.
Government and Business	Catholic sisters have held major roles in government and business. They include presidents and CEOs of hospitals, colleges, and social service and educational agencies. They also include high profile activists who have been credited with major legislative changes in Washington, DC.

Innovative Ministries	Catholic sisters have adapted their ministries to the modern world. Today they use the latest online technology and social media to connect and communicate with Americans of all ages.
Sense of Community	Catholic sisters are part of a strong network of fellow Catholic sisters who support and empower each other. They have a strong sense of community and join together for common goals and a shared life.
Lifestyle	Like every day Americans, Catholic sisters have their own life goals and interests. What differentiates Catholic sisters from other people is their calling to live in community and within this context, deepen their relationship with God and others.
Choice of Ministry	Religious life offers women a variety of different ways to serve God and others. Some Catholic sisters choose to live, work and pray in the midst of mainstream society. Others choose to do so from a monastery where their work is to pray for the needs of the world.
Civil Rights	Catholic sisters played an important role in the civil rights movement. In 1965 Catholic sisters joined Martin Luther King Jr. in Selma for the historic walk to Montgomery. Today they continue to advocate for racial justice and the rights of minorities nationwide.
Agents of the Catholic Church	Catholic sisters are important agents for the Catholic Church. They have played a key role advocating for the Church's core values which include maintaining a strong pro-life position and advocating for strong family values.