

Majority of U.S. Catholics Express Favorable View of Pope Francis

But his ratings have dipped since 2021 and become politically polarized over the past decade

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How we did this

Pew Research Center conducted this survey to explore views on the Catholic Church and Pope Francis.

For this report, we surveyed 12,693 respondents from Feb. 13 to 25, 2024, including 2,019 Catholics. Most of the survey’s respondents (10,642) – including all of the survey’s Catholic respondents – are members of the American Trends Panel, an online survey panel recruited through national random sampling of residential addresses, which gives nearly all U.S. adults a chance of selection. The remaining respondents (2,051) are members of three other panels: the Ipsos KnowledgePanel, the NORC Amerispeak Panel and the SSRS Opinion Panel. All three are national survey panels recruited through random sampling (not “opt-in” polls). We used these additional panels to ensure that the survey would have enough Jewish and Muslim respondents to be able to report on their views. Jewish and Muslim respondents are not discussed in this particular report that focuses on Catholic topics, but they are discussed in [other reports](#) based on [this survey](#).

The survey is weighted to be representative of the U.S. adult population by gender, race, ethnicity, partisan affiliation, education, religious affiliation and other categories.

For more, refer to the [ATP’s Methodology](#) and the [Methodology for this report](#). Read the [questions used in this report](#).

Majority of U.S. Catholics Express Favorable View of Pope Francis

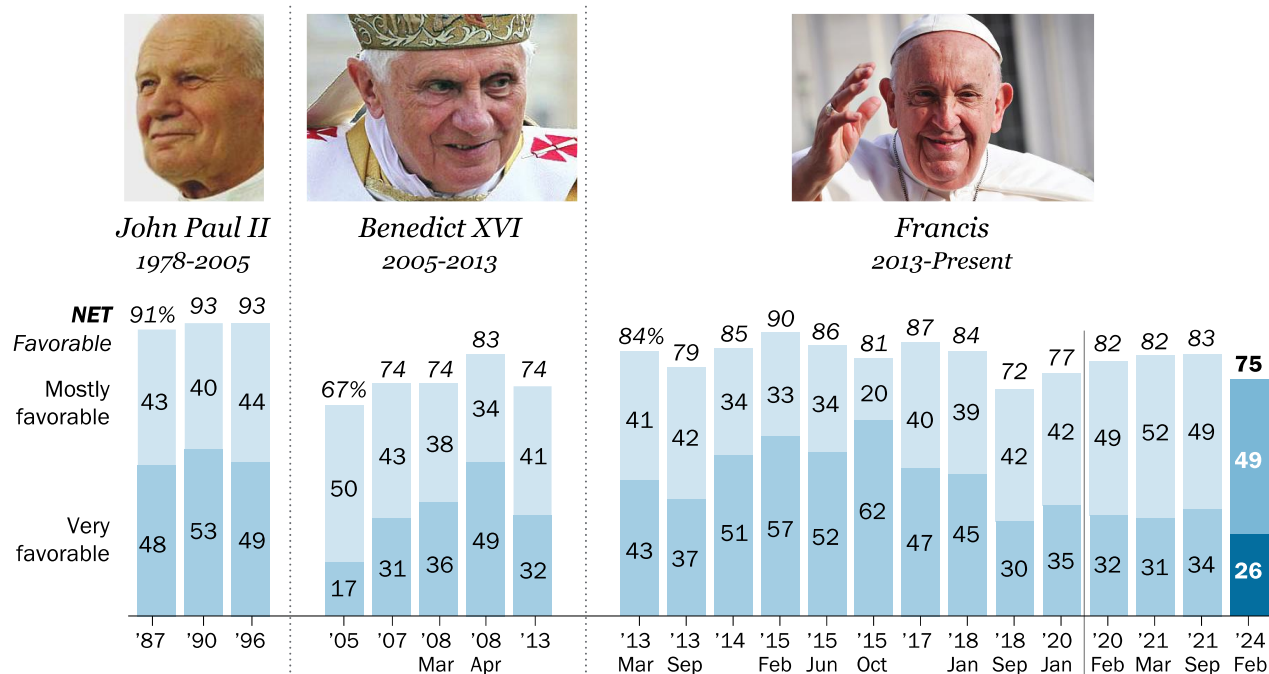
But his ratings have dipped since 2021 and become politically polarized over the past decade

A new Pew Research Center survey finds that 75% of U.S. Catholics view Pope Francis favorably, down 8 percentage points since we last asked this question in 2021 and 15 points below his peak favorability rating, which was 90% in early 2015.

Since becoming pope in 2013, Francis often has received favorable ratings from 80% or more of U.S. Catholics. He generally has been viewed more positively than his immediate predecessor, Pope Benedict XVI, but less positively than Benedict's predecessor, Pope John Paul II.

Three-quarters of U.S. Catholics rate Pope Francis favorably

% of U.S. Catholics expressing a favorable view of Pope Francis and recent popes



Note: Based on U.S. Catholics. Figures from February 2020 and later come from American Trends Panel online surveys. Estimates from January 2020 and earlier come from random-digit dial telephone surveys.

Source: Survey of U.S. adults conducted Feb. 13-25, 2024.

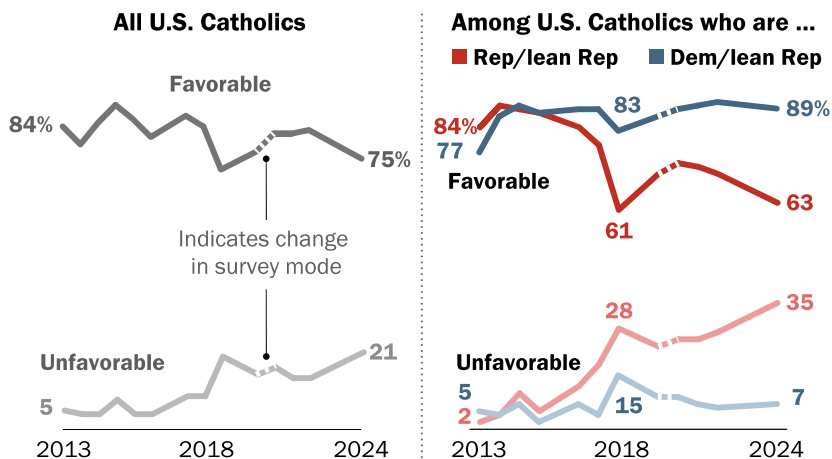
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(Benedict's favorability ratings varied between 67% and 83% during his pontificate. Upward of 90% of U.S. Catholics expressed favorable views of John Paul II on the three occasions that the Center asked about him in polls between 1987 and 1996.)

The partisan gap in views of Pope Francis is now as large as it's ever been in our surveys. Roughly nine-in-ten Catholics who are Democrats or lean toward the Democratic Party hold a positive view of him, compared with 63% of Catholics who are Republicans or lean Republican.

Large partisan divide in U.S. Catholics' opinions of Pope Francis

% of U.S. Catholics who have a favorable or unfavorable view of Pope Francis



Note: Based on U.S. Catholics. Those who did not answer or had not heard of Pope Francis are not shown. The October 2015 and March 2013 surveys did not include enough interviews among Catholic Republicans and Democrats to include them here. Estimates from February 2020 and later come from American Trends Panel online surveys. Estimates from January 2020 and earlier come from random-digit dial telephone surveys. Source: Survey of U.S. adults conducted Feb. 13-25, 2024.

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Regardless of their partisan leanings, most U.S. Catholics regard Francis as an agent of change. Overall, about seven-in-ten say the current pope represents a change in direction for the church, including 42% who say he represents a *major* change.

4 in 10 U.S. Catholics see Pope Francis as major change for the church

% of U.S. Catholics who say Pope Francis represents ____ in the direction of the Catholic Church



Note: Based on U.S. Catholics. Figures do not sum to 100% due to rounding.

Source: Survey of U.S. adults conducted Feb. 13-25, 2024.

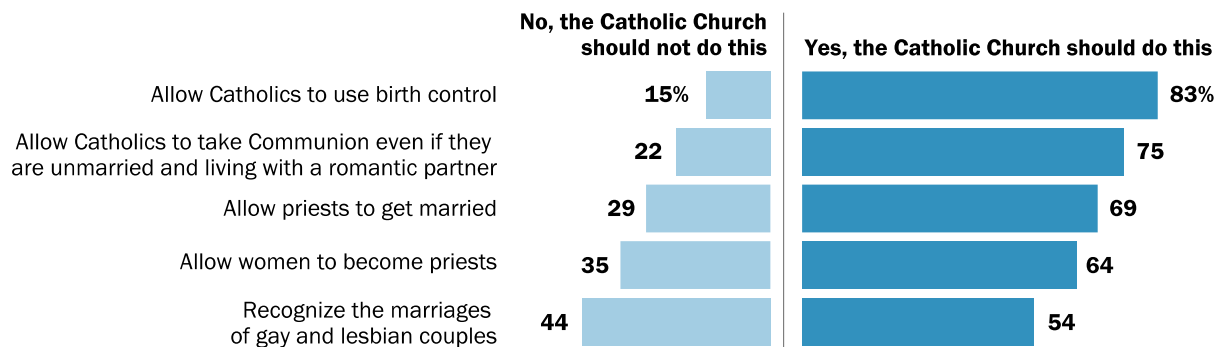
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Many U.S. Catholics would welcome more change. For example, the survey finds that:

- 83% of U.S. Catholics want the church to allow the use of contraception.
- 75% say the church should allow Catholics to take Communion even if they are unmarried and living with a romantic partner.
- 69% say priests should be allowed to get married.
- 64% say women should be allowed to become priests.
- 54% say the church should recognize the marriages of gay and lesbian couples.

Majorities of U.S. Catholics support the church allowing birth control, marriage for priests as well as other measures

% of U.S. Catholics who say the Catholic Church should or should not ...



Note: Based on U.S. Catholics. Those who did not answer are not shown.
Source: Survey of U.S. adults conducted Feb. 13-25, 2024.

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But there are also many Catholics who say the church should *not* take these steps. A new analysis in this report compares U.S. Catholics who favor these changes with those who oppose them. It shows that:

- The Catholics who *mostly favor* a variety of changes are largely Democrats or lean Democratic (57%), and many say they seldom or never attend Mass (56%).
- The Catholics who *mostly say the church should not* take these steps are predominantly Republicans or lean Republican (72%), and many say they attend Mass at least once a week (59%).

How we worded these questions

We used simple, common phrases in the survey questions about some steps that Catholics would – or would not – like to see the church take. Our goal was to make the questions easy to understand for as many respondents as possible. In some cases, the wording of the questions involved a trade-off between broad understandability and theological nuance.

For example, one question asks whether the church should “allow priests to get married.” This would not, strictly speaking, be a change in doctrine. The Catholic Church already allows married priests [under certain circumstances](#), such as if a man was married before being [ordained in an Eastern Catholic Church](#). Technically, the church considers the rule of celibacy for priests to be a [“discipline” rather than a doctrine](#). Nonetheless, allowing parish priests to get married and continue in their duties would represent a big change in the everyday life of the church in the United States.

Similarly, another question asks whether the church should allow unmarried Catholics who “are living with a romantic partner” to receive Communion. Actually, Catholicism has no rule against unmarried people living together. The church’s teaching is that *sexual activity outside of marriage* [is a grave sin](#), and that anyone “conscious of a grave sin” should [not take Communion](#) unless they have been to confession.

Yet another example concerns contraception. The survey asks whether the church should allow Catholics to “use birth control.” But the church does not object to married couples using [natural methods](#) (i.e., abstaining from sex during fertile periods) to [“space the births of their children.”](#) Rather, the objection is to using methods that prevent the sexual act from resulting in conception, including [“condoms, hormonal birth control pills and sterilization.”](#)

These are among the key findings of a Pew Research Center survey conducted Feb. 13-25, 2024, among a nationally representative sample of 12,693 respondents, including 2,019 Catholic adults.

Click below to read more information about:

- [U.S. Catholics' views of Pope Francis](#)
- [Perceptions of Pope Francis as a source of change](#)
- [Views on the priesthood, contraception, sexuality](#)

Catholics' views of Pope Francis

The 75% favorability rating for Pope Francis by U.S. Catholics represents a decrease of 8 points from the last time we asked this question, in September 2021. Then, 83% said they viewed him mostly or very favorably.

The overall drop in favorability reflects growing dissatisfaction with the current pope among Catholics who identify as Republicans or independents who lean toward the Republican Party. Fully 35% of Catholic Republicans and Republican leaners now say they have an *unfavorable* view of Pope Francis, compared with just 7% of Catholic Democrats and Democratic leaners.

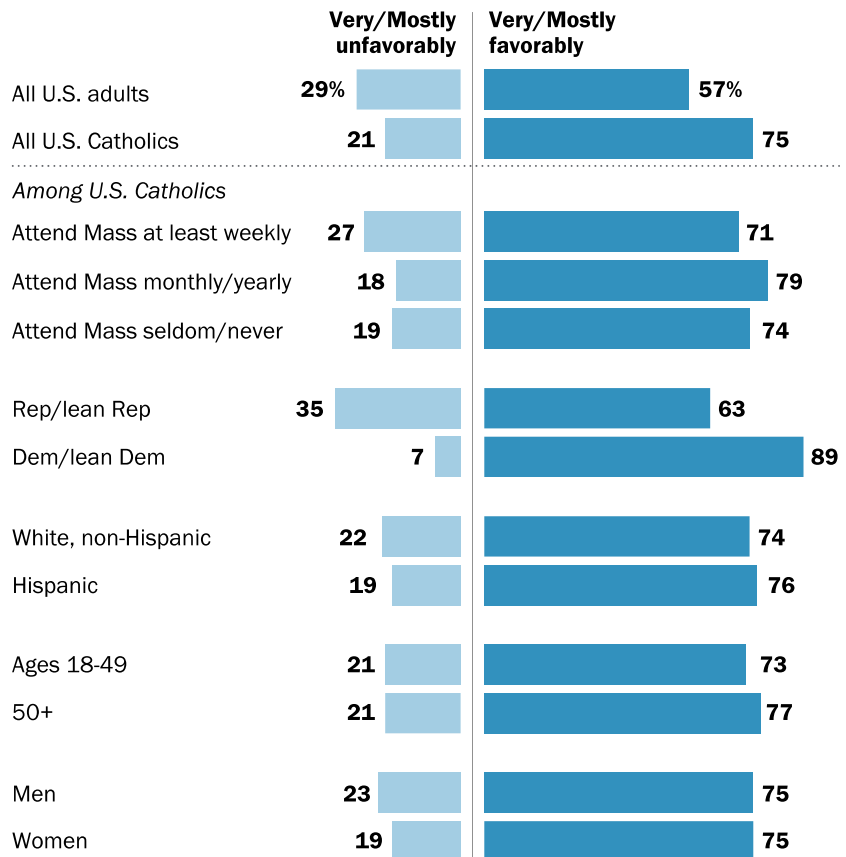
This survey marks the first time that more than 28% of Catholic Republicans have expressed unfavorable views of Francis in roughly a dozen times we have asked this question since his papacy began in 2013.

While Catholic Republicans have grown more negative toward Pope Francis, the views of Catholic Democrats have barely budged over the last decade. The 89% of Catholic Democrats who now express a favorable view of the pontiff is virtually identical to the 87% who said this in our February 2014 survey.

Catholics' views on this question vary little by race, gender, age or Mass attendance.

Views of Pope Francis among U.S. Catholics

% who say they view Pope Francis ...



Note: Those who did not answer or had not heard of Pope Francis are not shown.

Source: Survey of U.S. adults conducted Feb. 13-25, 2024.

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Perceptions of Pope Francis as a source of change

As previously noted, about seven-in-ten Catholics see Pope Francis as representing either a *major* (42%) or *minor* (30%) change in the direction of the church.

The view that Francis represents a big change for the church is especially pronounced among Catholics who view him unfavorably.

Among those with an unfavorable view of the pope, 54% say he represents a major change in direction for the church, while 20% say he represents a minor change.

Those who view Francis favorably are less likely than those with unfavorable views to see him as a major change (41%), and more likely to say he represents a minor change (35%).

42% of U.S. Catholics think Pope Francis represents major change in direction for the Catholic Church

% who say Pope Francis represents ___ in the direction of the Catholic Church

	Major change	Minor change	No change at all	Not sure/No answer
All U.S. adults	34%	25%	12%	30%
All U.S. Catholics	42	30	13	16
<i>Among U.S. Catholics</i>				
Attend Mass at least weekly	44	32	13	11
Attend Mass monthly/yearly	50	30	9	10
Attend Mass seldom/never	36	29	14	21
Rep/lean Rep	41	31	15	14
Dem/lean Dem	44	30	11	15
White, non-Hispanic	40	37	9	14
Hispanic	43	21	18	18
Ages 18-49	40	27	16	18
50+	44	33	10	13
Men	39	34	13	13
Women	44	26	11	18
View Francis favorably	41	35	12	12
View Francis unfavorably	54	20	14	12

Source: Survey of U.S. adults conducted Feb. 13-25, 2024.

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Views about the priesthood, contraception, sexuality

Big differences between Mass-attending Catholics and those who don't go

Catholics who attend Mass regularly (once a week or more) are far more inclined than those who go less often to say the church should take a traditional or conservative approach on questions about the priesthood and sexuality.

For instance, 65% of weekly Mass attenders say the church should not recognize the marriages of same-sex couples. And 56% say the church should not allow women to become priests.

By comparison, most Catholics who don't attend Mass weekly say the church *should* recognize the marriages of same-sex couples (61%) and ordain women priests (71%).

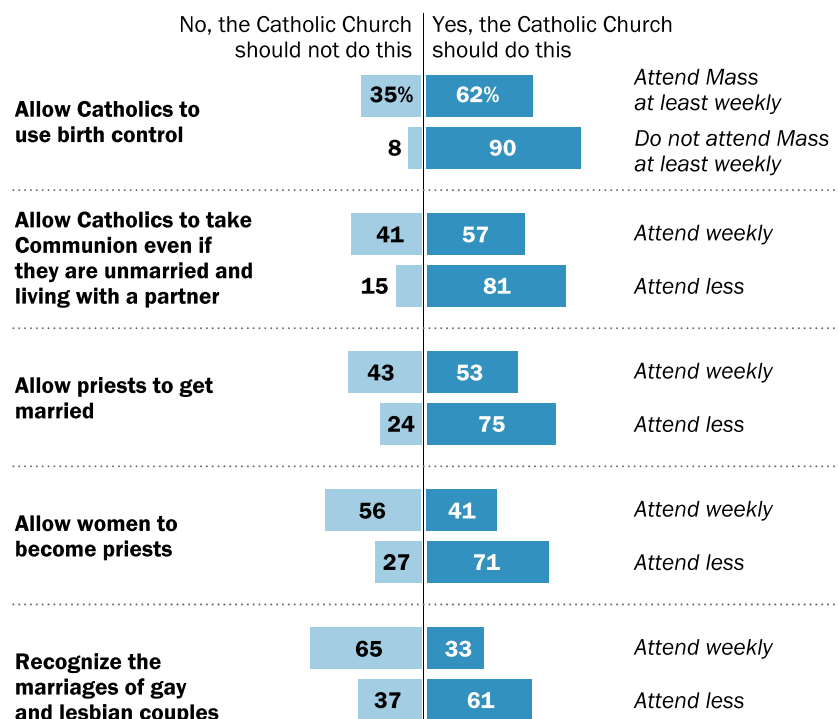
There are similar differences in opinion on the survey's questions about contraception, allowing priests to marry, and allowing Communion for Catholics living with a romantic partner outside of marriage. However, on all three questions, half of Catholics or more in both groups – those who attend regularly and those who don't – say the church should take these steps.

The survey also shows that Catholic Democrats are more likely than Catholic

Republicans to say they want the church to allow married priests, women priests, contraception, same-sex marriages and access to Communion for those living with a partner outside of marriage.

Most U.S. Catholics who attend Mass weekly say the church should *not* recognize same-sex marriages

% of U.S. Catholics who say the Catholic Church should or should not do the following, by frequency of Mass attendance



Note: Based on U.S. Catholics. Those who did not answer are not shown.

Source: Survey of U.S. adults conducted Feb. 13-25, 2024.

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Older Catholics, White Catholics and Catholic women tend to be a bit more inclined than younger Catholics, Hispanic Catholics and Catholic men to say the church should make these changes, though differences by age, race and ethnicity, and gender are often modest and aren't seen on every question.

In the U.S., more Catholic Democrats than Republicans say they want the church to allow women to become priests, recognize same-sex marriages

Among U.S. Catholics, % who say the Catholic Church should or should not do each of the following

	Allow Catholics to use birth control		Allow Catholics to take Communion even if they are unmarried and living with a partner		Allow priests to get married		Allow women to become priests		Recognize the marriages of gay and lesbian couples	
	Yes, should do this	No, should not	Yes, should do this	No, should not	Yes, should do this	No, should not	Yes, should do this	No, should not	Yes, should do this	No, should not
	%	%	%	%	%	%	%	%	%	%
Rep/lean Rep	77	21	70	28	61	37	52	47	36	63
Dem/lean Dem	88	10	83	16	79	19	77	21	72	27
White, non-Hispanic	84	14	79	20	74	24	67	32	52	46
Hispanic	82	15	68	27	64	34	61	37	57	42
Ages 18-49	80	18	72	25	65	33	61	37	56	43
50+	85	13	78	20	73	26	66	33	53	45
Men	79	19	76	22	70	29	65	34	47	51
Women	86	12	74	22	68	30	62	36	60	38

Note: Based on U.S. Catholics. Those who did not answer are not shown.

Source: Survey of U.S. adults conducted Feb. 13-25, 2024.

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Trends over time

Pew Research Center previously asked these questions (or similar questions) about the Catholic Church's approach to the priesthood and sexuality in telephone surveys conducted between 2013 and 2015. The switch in survey mode (from telephone to web) means it's important to use caution when comparing results over time.¹

Nevertheless, the data suggests there has been an increase over the last decade or so in the share of Catholics who favor allowing unmarried people who are living with a romantic partner to receive Communion. There also appears to be a slight increase in the share of Catholics who say the church should allow birth control.

The shares of Catholics who say the church should allow priests to get married, allow women to become priests and recognize the marriages of gay and lesbian couples are in the same ballpark as they were a decade ago.

Trends in U.S. Catholics' views about birth control, the priesthood and sexuality

% of U.S. Catholics who say the Catholic Church should ...

	- Telephone surveys -			Web survey
	March 2013	February 2014	May-June 2015	February 2024
	%	%	%	%
Allow Catholics to use birth control	76	77	76	83
Allow Catholics to take Communion even if they are unmarried and living with a partner	--	--	61	75
Allow priests to get married	64	72	62	69
Allow women to become priests	59	68	59	64
Recognize the marriages of gay and lesbian couples	--	50	46	54

Note: Based on U.S. Catholics. The 2015 survey asked about allowing "Catholics who are living with a romantic partner without being married to receive Communion" rather than allowing "Catholics to take Communion even if they are unmarried and living with a romantic partner."

Source: Survey of U.S. adults conducted Feb. 13-25, 2024.

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¹ Surveys conducted online versus on the phone sometimes produce different estimates resulting from the method in which the survey was conducted, a phenomenon called "[mode effect](#)." One potential mode effect is that when speaking to a live interviewer over the telephone, respondents are [more likely to offer responses](#) that are socially desirable, or which paint them in a positive light. Additionally, in surveys conducted online, respondents may be less likely to decline to answer the question. For more on how differences in survey mode can effect responses to religion questions, read the Center's 2021 report "[Measuring Religion in Pew Research Center's American Trends Panel](#)."

Summing up views about the Catholic Church’s approach to priesthood, sexuality

We created a scale to summarize U.S. Catholics’ views about whether the church should or should not do the following things:

- Allow Catholics to use birth control
- Allow Catholics to take Communion even if they are unmarried and living with a romantic partner
- Allow priests to get married
- Allow women to become priests
- Recognize the marriages of gay and lesbian couples

Overall, 61% of Catholics mostly say the church *should* take these steps, while 15% of Catholics mostly say the church *should not*. About a quarter express mixed views, saying the church

Summary scale of U.S. Catholics’ responses to questions about birth control, priesthood, sexuality

When it comes to whether the Catholic Church should allow priests to marry, ordain women to the priesthood, allow contraception, recognize same-sex marriages, and allow Communion for those living with a partner outside of marriage, % who ...

	Mostly say the Catholic Church should do these things	Have mixed views	Mostly say the Catholic Church should NOT do these things
All U.S. Catholics	61%	24%	15%
<i>Among U.S. Catholics</i>			
Attend Mass at least weekly	37	28	35
Attend Mass monthly/yearly	60	27	12
Attend Mass seldom/never	75	19	6
Rep/lean Rep	47	30	23
Dem/lean Dem	75	17	8
White, non-Hispanic	65	22	14
Hispanic	57	25	17
Ages 18-49	58	25	17
50+	64	23	13
Men	59	23	18
Women	62	25	13

Note: Based on U.S. Catholics. The three categories are based on a scale combining five questions that ask whether the church “should” or “should not” allow priests to get married; allow women to become priests; allow Catholics to use birth control; recognize the marriages of gay and lesbian couples; and allow Catholics to take Communion even if they are unmarried and living with a romantic partner. Catholics who gave four or five “should not” responses are coded in the “Mostly say the Catholic Church should NOT do these things” category, as are those who gave three “should not” responses if they gave one or zero “should” responses. Catholics who gave four or five “should” responses are coded in the “Mostly say the Catholic Church should do these things” category, as are those who gave three “should” responses if they gave one or zero “should not” responses. Catholics who gave a more even mix of responses are coded as “Have mixed views.” Those who didn’t answer three or more of the questions are excluded from the analysis.
Source: Survey of U.S. adults conducted Feb. 13-25, 2024.

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should do some of these things but not others.²

Weekly Mass attenders are much more likely than those who go less often to say the church should not do these things. Even among weekly Mass-goers, though, roughly one-third mostly say the church should allow contraception, marriage for priests, women's ordination to the priesthood, Communion for couples living together outside of marriage, and recognition of same-sex marriages.

Catholic Democrats and Democratic leaners are much more likely than Catholic Republicans and Republican leaners to say the church mostly should bring about these changes. Meanwhile, Catholic Republicans are more likely than Catholic Democrats to say the church mostly should not take these steps.

² The "Mostly say the Catholic Church should do these things" group includes Catholics who answer four or five of these questions by saying "should," as well as those who answer "should" three times as long as they didn't say "should not" to more than one of the questions. The "Mostly say the Catholic Church should NOT do these things" group includes Catholics who answer four or five of these questions by saying "should not," as well as those who answer "should not" three times as long as they didn't say "should" to more than one of the questions. Catholics who gave a more even mix of "should" and "should not" responses are coded as "Have mixed views." People who declined to answer three or more of these five questions are excluded from the analysis.

Profile of Catholics by their views on whether the church should/should not allow contraception, marriage for priests, and more

Another way to analyze these findings is to flip the lens and analyze the data from the other direction – to ask: Who are the Catholics who mostly say the church should *not* allow contraception, marriage for priests, women’s ordination, Communion for cohabiting couples or recognition of same-sex marriages? And who are the Catholics who mostly say the church *should* do these things?

Among Catholics who mostly say the church should *not* do these things:

- 59% say they attend Mass at least once a week.
- 72% identify with or lean toward the Republican Party.

By contrast, among Catholics who mostly say the church *should* do these things:

- 56% say they seldom or never attend Mass.
- 57% identify with or lean toward the Democratic Party.

The share of White Catholics in the “mostly should not” category is modestly lower (at a 90% confidence level) than the share of White Catholics in the “mostly should” category.

And the share of men in the “mostly should not” category is modestly higher (at a 90% confidence level) than the share of men in the “mostly should” category.

Profile of U.S. Catholics who say the church should or should not allow contraception, marriage for priests, ordination for women, and more

Profile of U.S. Catholics who say the following about the Catholic Church allowing priests to marry, ordaining women as priests, allowing contraception, recognizing same-sex marriages, and allowing Communion for those living with a partner outside of marriage

FIGURES READ DOWN

	AMONG THOSE WHO ...		
	Mostly say the Catholic Church should NOT do these things*	Have mixed views	Mostly say the Catholic Church should do these things
	%	%	%
Attend Mass at least weekly	59	30	16
Monthly/yearly	23	33	28
Seldom/never	18	37	56
Refused	<u><1</u>	<u><1</u>	<u>1</u>
	100	100	100
Rep/lean Rep	72	61	37
Dem/lean Dem	24	32	57
Independent/Other - no lean	<u>4</u>	<u>7</u>	<u>6</u>
	100	100	100
White, non-Hispanic	48	50	58
Hispanic	41	39	34
Other race/ethnicity or refused	<u>11</u>	<u>12</u>	<u>8</u>
	100	100	100
Ages 18-49	53	48	44
Ages 50+	47	52	56
Refused	<u><1</u>	<u>0</u>	<u><1</u>
	100	100	100
Men	54	44	44
Women	46	56	55
Describe gender in other way/Refused	<u><1</u>	<u><1</u>	<u><1</u>
	100	100	100

* The "Mostly say the Catholic Church should NOT do these things" category includes 289 respondents with an effective sample size of 96 and a 95% confidence level margin of error of plus or minus 10.0 percentage points.

Note: Based on U.S. Catholics. The three categories are based on a scale combining five questions that ask whether the church "should" or "should not" allow priests to get married; allow women to become priests; allow Catholics to use birth control; recognize the marriages of gay and lesbian couples; and allow Catholics to take Communion even if they are unmarried and living with a romantic partner. Catholics who gave four or five "should not" responses are coded in the "Mostly say the Catholic Church should NOT do these things" category, as are those who gave three "should not" responses if they gave one or zero "should" responses. Catholics who gave four or five "should" responses are coded in the "Mostly say the Catholic Church should do these things" category, as are those who gave three "should" responses if they gave one or zero "should not" responses. Catholics who gave a more even mix of responses are coded as "Have mixed views." Those who didn't answer three or more of the questions are excluded from the analysis.

Source: Survey of U.S. adults conducted Feb. 13-25, 2024.

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Methodology

The American Trends Panel survey methodology

Overview

The American Trends Panel (ATP), created by Pew Research Center, is a nationally representative panel of randomly selected U.S. adults. Panelists participate via self-administered web surveys. Panelists who do not have internet access at home are provided with a tablet and wireless internet connection. Interviews are conducted in both English and Spanish. The panel is being managed by Ipsos.

Data in this report is drawn from ATP Wave 143, conducted from Feb. 13 to 25, 2024. A total of 12,693 panelists (including 2,019 Catholics) responded out of 14,762 who were sampled, for a response rate of 89% (AAPOR RR3). The survey includes an [oversample](#) of 2,051 Jewish and Muslim Americans from Ipsos' KnowledgePanel, SSRS's Opinion Panel, and NORC at the University of Chicago's AmeriSpeak Panel. These oversampled groups are weighted to reflect their correct proportions in the population. The cumulative response rate accounting for nonresponse to the recruitment surveys and attrition is 4%. The break-off rate among panelists who logged on to the survey and completed at least one item is less than 1%. The margin of sampling error for the full sample of 12,693 respondents is plus or minus 1.5 percentage points.

ATP Panel recruitment

The ATP was created in 2014, with the first cohort of panelists invited to join the panel at the end of a large, national, landline and cellphone random-digit-dial survey that was conducted in both English and Spanish. Two additional recruitments were conducted using the same method in 2015 and 2017, respectively. Across these three surveys, a total of 19,718 adults were invited to join the ATP, of whom 9,942 (50%) agreed to participate.

In August 2018, the ATP switched from telephone to address-based sampling (ABS) recruitment. A study cover letter and a pre-incentive are mailed to a stratified, random sample of households selected from the U.S. Postal Service's Delivery Sequence File. This Postal Service file has been estimated to cover as much as 98% of the population, although some studies suggest that the coverage could be in the low 90% range.³ Within each sampled household, the adult with the next

³ AAPOR Task Force on Address-based Sampling. 2016. "[AAPOR Report: Address-based Sampling.](#)"

birthday is asked to participate. Other details of the ABS recruitment protocol have changed over time but are available upon request.⁴

We have recruited a national sample of U.S. adults to the ATP approximately once per year since 2014. In some years, the recruitment has included additional efforts (known as an “oversample”) to boost sample size with underrepresented groups. For example, Hispanic, Black and Asian adults were oversampled in 2019, 2022 and 2023, respectively.

Across the six address-based recruitments, a total of 23,862 adults were invited to join the ATP, of whom 20,917 agreed to join the panel and completed an initial profile survey. Of the 30,859 individuals who have ever joined the ATP, 11,920 remained active panelists and continued to receive survey invitations at the time this survey was conducted.

The American Trends Panel never uses breakout routers or chains that direct respondents to additional surveys.

Sample design

The overall target population for this survey was noninstitutionalized persons ages 18 and older living in the U.S., including Alaska and Hawaii. All active panel members who completed the ATP wave which fielded from July 31 to Aug. 6, 2023 (ATP W132), or panelists who previously identified as Jewish or Muslim, were invited to participate in this wave.

American Trends Panel recruitment surveys

Recruitment dates	Mode	Invited	Joined	Active panelists remaining
Jan. 23-March 16, 2014	Landline/ cell RDD	9,809	5,338	1,391
Aug. 27-Oct. 4, 2015	Landline/ cell RDD	6,004	2,976	831
April 25-June 4, 2017	Landline/ cell RDD	3,905	1,628	404
Aug. 8-Oct. 31, 2018	ABS	9,396	8,778	3,848
Aug. 19-Nov. 30, 2019	ABS	5,900	4,720	1,387
June 1-July 19, 2020; Feb. 10-March 31, 2021	ABS	3,197	2,812	1,440
May 29-July 7, 2021; Sept. 16-Nov. 1, 2021	ABS	1,329	1,162	731
May 24-Sept. 29, 2022	ABS	3,354	2,869	1,454
April 17-May 30, 2023	ABS	686	576	434
	Total	43,580	30,859	11,920

Note: RDD is random-digit dial; ABS is address-based sampling. Approximately once per year, panelists who have not participated in multiple consecutive waves or who did not complete an annual profiling survey are removed from the panel. Panelists also become inactive if they ask to be removed from the panel.

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⁴ Email pewsurveys@pewresearch.org.

The ATP was supplemented with an oversample of self-identified Jewish and Muslim American panelists from three other probability panels: Ipsos' KnowledgePanel, SSRS's Opinion Panel, and NORC at the University of Chicago's AmeriSpeak Panel. All panelists who met the selection criteria were selected with certainty.

Questionnaire development and testing

The questionnaire was developed by Pew Research Center in consultation with Ipsos, SSRS and NORC. The survey for ATP and KP panelists was programmed by Ipsos, while the survey for SSRS and NORC panelists was programmed by SSRS. A small number of SSRS panelists took their survey over the phone with an interviewer. Both web programs were rigorously tested on both PC and mobile devices by the Ipsos, SSRS and NORC project management teams and Pew Research Center researchers. The Ipsos project management team also populated test data that was analyzed in SPSS to ensure the logic and randomizations were working as intended before launching the survey.

Incentives

All ATP respondents were offered a post-paid incentive for their participation. Respondents could choose to receive the post-paid incentive in the form of a check or a gift code to Amazon.com or could choose to decline the incentive. Incentive amounts ranged from \$5 to \$20 depending on whether the respondent belongs to a part of the population that is harder or easier to reach. Differential incentive amounts were designed to increase panel survey participation among groups that traditionally have low survey response propensities.

Respondents from Ipsos' KnowledgePanel, SSRS's Opinion Panel, and the NORC AmeriSpeak Panel were offered the cash equivalent of \$10 for completing this survey.

Data collection protocol

The data collection field period for this survey was Feb. 13-25, 2024. Postcard notifications were mailed to a subset of ATP panelists with a known residential address on Feb. 12.⁵

Invitations were sent out in separate launches. Sixty ATP panelists and 300 KP panelists were included in the soft launch, which began with an initial invitation sent on Feb. 13. The ATP and KP panelists chosen for the soft launch were known responders who had completed previous surveys

⁵ Postcard notifications are sent to 1) panelists who have been provided with a tablet to take ATP surveys, 2) panelists who were recruited within the last two years, and 3) panelists recruited prior to the last two years who opt to continue receiving postcard notifications.

within one day of receiving their invitation. All remaining ATP and KP sampled panelists were included in the full launch and were sent an invitation on Feb. 14.

Overall, 129 SSRS panelists were included in the SSRS soft launch, which began with an initial invitation on Feb. 14. And 110 NORC panelists were included in the NORC soft launch, which began with an initial invitation on Feb. 15. All remaining SSRS and NORC sampled panelists were included together in the full launch and were sent an invitation on Feb. 15.

All panelists with an email address received an email invitation and up to four email reminders if they did not respond to the survey. All ATP panelists who consented to SMS messages received an SMS invitation and up to four SMS reminders.

Invitation and reminder dates, ATP Wave 143

	ATP/KP soft launch	ATP/KP full launch	SSRS soft launch	NORC soft launch	SSRS/ NORC full launch
Initial invitation	Feb. 13, 2024	Feb. 14, 2024	Feb. 14, 2024	Feb. 15, 2024	Feb. 15, 2024
First reminder	Feb. 17, 2024	Feb. 17, 2024	Feb. 17, 2024	Feb. 17, 2024	Feb. 17, 2024
Second reminder	Feb. 19, 2024	Feb. 19, 2024	Feb. 19, 2024	Feb. 19, 2024	Feb. 19, 2024
Third reminder	Feb. 22, 2024	Feb. 22, 2024	Feb. 22, 2024	Feb. 22, 2024	Feb. 22, 2024
Final reminder	Feb. 24, 2024	Feb. 24, 2024	Feb. 24, 2024	Feb. 24, 2024	Feb. 24, 2024

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Data quality checks

To ensure high-quality data, the Center's researchers performed data quality checks to identify any respondents showing clear patterns of satisficing. This includes checking for whether respondents left questions blank at very high rates or always selected the first or last answer presented. As a result of this checking, six ATP respondents were removed from the survey dataset prior to weighting and analysis.

Weighting

The data was weighted in a multistep process that accounts for multiple stages of sampling and nonresponse that occur at different points in the survey process. First, each panelist begins with a base weight that reflects their probability of inclusion in the panel to which they belong. Separately for each of the four panels (ATP, KP, SSRS and NORC), the base weights for Muslim and Jewish respondents were scaled to be proportional to the group's effective sample size. These weights were then combined and calibrated so that the overall proportions of Jewish and Muslim respondents respectively match the [National Public Opinion Reference Survey](#) (NPORS) benchmark.

This weight is then calibrated again to align with the full set of population benchmarks identified in the accompanying table (which also includes the NPORS benchmarks for the shares of Jewish and Muslim adults). In order to reduce the loss in precision stemming from variance in the weights, the weights were trimmed separately among Jewish, Muslim, Hispanic, non-Hispanic Black, and non-Hispanic Asian respondents at the 98th percentile, and among all other respondents at the 99.5th percentile. Sampling errors and tests of statistical significance take into account the effect of weighting.

American Trends Panel weighting dimensions

Variable	Benchmark source
Age (detailed)	2022 American Community Survey (ACS)
Age x Gender	
Education x Gender	
Education x Age	
Race/Ethnicity x Education	
Black (alone or in combination) x Hispanic	
Born inside vs. outside the U.S. among Hispanics and Asian Americans	
Years lived in the U.S.	
Census region x Metropolitan status	
Volunteerism	
Party affiliation x Voter registration	2022 CPS Voting and Registration Supplement
Party affiliation x Race/Ethnicity	2023 National Public Opinion Reference Survey (NPORS)
Frequency of internet use	
Religious affiliation (Protestant, Catholic, Jewish, Muslim, Religiously unaffiliated, Other)	

Note: Estimates from the ACS are based on noninstitutionalized adults. Voter registration is calculated using procedures from Hur, Achen (2013) and rescaled to include the total U.S. adult population.

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The following table shows the unweighted sample sizes and the error attributable to sampling that would be expected at the 95% level of confidence for different groups in the survey.

Sample sizes and margins of error, ATP Wave 143

Group	Unweighted sample size	Plus or minus ...
Total sample	12,693	1.5 percentage points
All U.S. Catholics	2,019	3.5 percentage points
<i>White, non-Hispanic</i>	1,246	3.9 percentage points
<i>Hispanic</i>	584	7.3 percentage points
<i>Among U.S. Catholics who attend mass ...</i>		
Weekly or more often	612	6.5 percentage points
NET Less than weekly	1,402	4.2 percentage points
<i>Monthly/yearly</i>	592	6.8 percentage points
<i>Seldom/never</i>	810	5.3 percentage points
<i>Among U.S. Catholics who are ...</i>		
Rep/lean Rep	1,082	4.7 percentage points
Dem/lean Dem	889	5.2 percentage points
Ages 18-49	613	6.3 percentage points
50+	1,402	3.7 percentage points

Note: This survey includes oversamples of Jewish and Muslim respondents. Unweighted sample sizes do not account for the sample design or weighting and do not describe a group's contribution to weighted estimates. Refer to the Sample design and Weighting sections above for details.

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Sample sizes and sampling errors for other subgroups are available upon request. In addition to sampling error, one should bear in mind that question wording and practical difficulties in conducting surveys can introduce error or bias into the findings of opinion polls.

Dispositions and response rates

Final dispositions, ATP Wave 143

	AAPOR code	ATP	KP	SSRS	AmeriSpeak	Total
Completed interview	1.1	10,642	959	696	396	12,693
Logged on to survey; broke off	2.12	35	2	0	0	37
Logged on to survey; did not complete any items	2.1121	22	0	0	0	22
Never logged on (implicit refusal)	2.11	320	0	0	0	320
Survey completed after close of the field period	2.27	1	0	0	0	1
Completed interview but was removed for data quality	2.3	6	0	0	0	6
Completed interview but was removed for ineligibility		0	120	71	76	267
Eligibility undetermined	3.2	0	168	618	630	1416
Screened out	4.7	0	0	0	0	0
Total panelists sampled for the survey		11,026	1,249	1,385	1,102	14,762
Completed interviews	I	10,642	959	696	396	12,693
Partial interviews	P	0	0	0	0	0
Refusals	R	377	2	0	0	379
Non-contact	NC	1	0	0	0	1
Other	O	6	0	0	0	6
Unknown household	UH	0	0	0	0	0
Unknown other	UO	0	168	618	630	1416
Not eligible	NE	0	120	71	76	267
Screen out	SO	0	0	0	0	0
Total		11,026	1,249	1,385	1,102	14,762
Est. eligibility rate among unscreened: e = (I+P+R)/(I+P+R+SO+NE)		100%	88.9%	90.7%	83.9%	
AAPOR RR1 = I / (I+P+R+NC+O+UH+UO)		97%	85%	50%	39%	88%
AAPOR RR3 = I / (I+P+R+NC+O+[e*(UH+UO)])		97%	90%	55%	43%	89%

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Cumulative response rate as of ATP Wave 143

	ATP	KP	SSRS	NORC	Total
Weighted response rate to recruitment surveys	11%	11%	9%	29%	12%
% of recruitment survey respondents who agreed to join the panel, among those invited	71%	61%	49%	76%	68%
% of those agreeing to join who were active panelists at start of Wave 143	45%	19%	74%	79%	48%
Response rate to Wave 143 survey	97%	90%	55%	43%	88%
Cumulative response rate	4%	1%	2%	8%	4%

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