

# NATIONAL ASSOCIATION OF DEACONS

## The permanent diaconate: Why is it growing so slowly in Australia?

### What is God saying to us about the diaconate?

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Chair

National Association of Deacons

*A submission to the Plenary Council from the executive of the National Association of Deacons. A draft of this submission was widely circulated among Australia's permanent deacons. It was then modified in the light of their comments.*

Vocations to the permanent diaconate are growing faster than any other vocation in the Church. But in Australia the number of deacons is still small. Why is this? Why are things moving so slowly in Australia?<sup>1</sup>

According to the figures supplied to us by the International Diaconate Centre<sup>2</sup>, based on Vatican statistics for 2017:

The biggest increase in numbers among vocations – a yearly increase of about 2.7% – was found in the case of permanent deacons. However, their number (46,312 worldwide) represents just approximately one tenth of the number of priests. The majority of new deacons is to be found in Asia, South and Central America. Their relative share in the clergy is the biggest on the American continent where there are almost 25 deacons for every 100 priests, in Europe there are eight and in Africa one.

But the number of permanent deacons in Australia is still relatively small. According to the *Official Directory of the Catholic Church in Australia*, Australia has 2900 priests and only 176 permanent deacons. Some Australian dioceses do not have deacons at all. Some have only one or two. Some dioceses that do have deacons do little to promote vocations to the diaconate.

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<sup>1</sup> Deacon Tim Grauel, national coordinator for the permanent diaconate, presented some statistics at the 1 to 3 March 2019 diaconal formators' intensive in Sydney, just as this submission was being finalised. His report was based on material supplied by Dr Trudy Dantis, director, National Centre for Pastoral Research, Australian Catholic Bishops Conference. Figures show that there has, in fact, been a marked increase in the number of deacons in Australia in the last ten years. The number has grown from 94 to 176. However, this growth has been restricted to five dioceses, Sydney, Parramatta, Melbourne, Adelaide and Perth, and the number of deacons in Australia is still very low. The data is attached to our submission as an appendix.

<sup>2</sup> The International Diaconate Centre for the study and promotion of the diaconate has its headquarters in Rottenberg, Germany. Its present president is American deacon, Rev Dr Gerald DuPont. Its website is <http://diaconia-idc.org/#2>.

The diaconate is one of the apostolic orders found in the New Testament and declared by the Second Vatican Council to be, with the episcopate and the priesthood, a permanent feature of the Church. Therefore, a diocese without the diaconate is incomplete.

We wonder why every diocese is not enthusiastically embracing the diaconate and promoting vocations to the diaconate. The grace of ordination strengthens us in our ministries. The structures of daily prayer, liturgy and ministry are mutually enriching. While we understand that different dioceses have different needs and different resources, all dioceses have dedicated people doing diaconal work – for example in chaplaincy, in pastoral care, in evangelisation, in administration, in social welfare ministries – that demonstrate Christ's love to the world. Many of them could be encouraged to discern whether or not Jesus Christ is calling them to express that love through the diaconate. It astounds us that it is up to each individual bishop to decide whether to promote vocations to the diaconate or not.

It is impossible to overestimate the value of the grace of ordination. The small number of deacons is hindering the ministry of the Church. The theology of the diaconate is summarised well in *Norms for the Formation of Permanent Deacons and Guidelines for the Ministry and Life of Permanent Deacons*<sup>3</sup> (pp 15- 24). Pope Francis has called us ambassadors of Christ and “ambassadors of our incarnate God who shows solidarity up until death and beyond death.”<sup>4</sup> We work especially closely with our bishop. We are a bridge between the Church and the world, but also between the bishop and his diocese. A large part of our role is to work with others to encourage other ministries. Some people seem to see the diaconate as a threat to lay ministry. A deacon who is not stimulating lay ministry is failing in his own ministry.

With so few deacons the ministry of the Australian Church is hampered. The Australian Church has a powerful tool for evangelising and ministry waiting to be used fully in the way we believe the Vatican Council intended. It is a gift of the Holy Spirit we are failing to use to the full.

We're told that some bishops fear that deacons can be a financial risk to their dioceses. We find this surprising. Unless they are actually employed by the diocese, deacons are usually self-supporting.

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<sup>3</sup> Australian Catholic Bishops Conference, 2016.

<sup>4</sup> Message to International Diaconate Centre golden jubilee conference, Rome, 20 October 2015.

We congratulate the Australian Catholic Bishops Conference for giving the Australian Church the excellent *Norms for the Formation of Permanent Deacons and Guidelines for the Ministry and Life of Permanent Deacons* of 2016. They set out a concise theology of the diaconate. They also provide a comprehensive guide to building up the diaconate in all Australian dioceses. We believe that the whole Australian Church – and every diocese in Australia – should now make the most of the opportunity the bishops have given the Church to develop a vital diaconal ministry across the whole country.

Our hope is that there could be a rich harvest of men in ordained ministry to serve Jesus Christ and his people and to be a witness to Christian family life in every diocese in Australia.

We also applaud the fact that diaconal formators have been meeting and have just held their third meeting in March 2019. We realise that smaller dioceses can find it difficult to form men for ordained ministry. The fact that diaconal formators are coming together and sharing ideas and resources is extremely encouraging.

We share Pope Francis' vision for diaconal ministry and a diaconal Church. We believe that deacons can do a great deal for evangelisation and renewal in our Church.

***This is our main point – a plea to the bishops in every diocese to make a deep commitment to the permanent diaconate and to the promotion of vocations to the diaconate.***

Many Australian Catholics still know little about deacons and our ministry.

If there were a solid commitment to the diaconate and to the promotion of the diaconate and to vocations to the diaconate, the number of deacons in Australia could double or treble within the next ten years.

#### Two other points

We would also like to see some uniformity across Australian dioceses in meeting the costs of diaconal formation and ministry expenses.

In many dioceses – but not all – men preparing to become deacons pay for part, or even all the cost of their formation. Men preparing to become priests do *not* pay their own academic fees. In many dioceses men preparing to be deacons are required to pay these academic fees – on top of all the costs of maintaining a family. This can be a very heavy burden on a man, his wife and his whole family. There is a danger it could make the diaconate available only to the

comparatively wealthy and those approaching later middle age, when their family responsibilities are less. It could exclude many others.

In some dioceses deacons receive some ministry expenses but in others they don't receive even petrol money. We argue that all deacons should have at least their basic ministry costs covered. Many deacons and their families make real financial sacrifices for the sake of ministry and this should be taken into account.

Adopting these two proposals could encourage more to consider the possibility of ordained ministry. That in turn could lead to more men in ordained ministry to serve the church and to bring the lessons of lives lived in marital unity to their dioceses.

We firmly believe that deacons can help the Church to be a more effective witness to the love of Christ and that the Church should make it financially possible for comparatively younger men to be deacons. We know that different dioceses have different financial and human resources. However, our association would be happy to be represented on a working party to look at all aspects of encouraging diaconal vocations across the Australian church and all other relevant issues, including financial support and proper reimbursement of expenses.

### Conclusion

We are stressing the need for the whole Church – and especially bishops – to make a real commitment to the permanent diaconate and to the promotion of vocations to the diaconate in every diocese in Australia.

We are also asking that the bishops and diocesan decision makers look at the questions of payment for the costs of deacons' formation, of deacons' ongoing formation, and of deacons' ministry expenses.

In June 2016, when Pope Francis met deacons from around the world at celebrations in Rome to mark the 50<sup>th</sup> anniversary of the International Diaconate Centre he spoke of the “commandment of love” as “the last will of Jesus, given to the disciples in the upper room after the washing of the disciples' feet”. Pope Francis continued:

By loving one another, the disciples continue the mission for which the Son of God came into the world. They understand, with the help of the Holy Spirit, that this commandment involves service to our brothers and sisters. In order to provide for the concrete care of people and their necessities, the Apostles chose several “deacons”, that is, servants. Deacons manifest the commandment of Jesus in a particular way: imitating God in the service of others; imitating God who is love and desires to serve us. The manner of

God's acting – that is, His acting with patience, goodness, compassion, and willingness to make us better persons – these must also characterize all ministers: Bishops as successors of the Apostles, priests – their collaborators – and deacons in the concrete “serving at table” (Acts 6,2). It is especially deacons who are the face of the Church in the daily life of a community, which lives and journeys in the midst of the people and in which the greatest is not the one who commands, but the one who serves (cf. Lk 22,26).

*A draft of this submission was sent to all the permanent deacons in Australia we were able to reach. Some selected extracts from their comments follow.*

Comments from Australian deacons

### Diaconal ministry

The diaconate is all about service. The Catholic Church in Australia is aching from its wounds, and from societal change, and it needs both healing and strengthening. We are struggling to get the priestly vocations we need, and so for years we've been importing hundreds of overseas priests.

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Well-formed deacons are in a position to make remarkable contributions in a wide variety of ministries, where many international priests often struggle, at least initially. Good deacons with an appropriate background can (and do) assist international parish priests in their ministries by accompanying them, acculturating them, mentoring them, encouraging them and supporting them. Too often we place a foreign priest in a parish by himself, leaving him to sink or swim.

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With the increasing diversity of the Australian population, deacons of various ethnic backgrounds provide the Church with a great opportunity to connect with those ethnic communities in meaningful ways. It is very hard for an individual priest to connect effectively with every cultural group in his parish.

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A good deacon can take some of the administrative and ministerial burden off a parish priest, leaving him to concentrate on his areas of pastoral strength. A parish these days requires a range of skills. So many of our priests would benefit from having the professional skills of a good deacon to assist him.

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Permanent deacons are embedded in both the Church and in the secular world, and the Church certainly needs many more witnesses and advocates among the unchurched. If the people won't come to Church, then the Church needs to go out to the people and permanent deacons are well placed to do this.

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The permanent deacon has a role as a preacher. It is harder these days to connect with the hearts and minds of secular society. There is so much cynicism and misinformation about. Many deacons have a proven capacity to proclaim the word of God in ways that capture the imagination and attention of ordinary people. Living in the same world, with the same financial and career and family pressures as everyone else, they can convey the message of God to the community in ways that celibate priests often cannot.

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Australian permanent deacons generally speak in ways that ordinary Australians can understand. They speak the vernacular language, and parishioners appreciate this very much, especially when they struggle to understand the accents and limited vocabularies of overseas priests. As well, many parishioners find it easier to communicate their thoughts and concerns with Australian deacons than with international priests. For some parishioners, the cultural barriers are too great and they are comforted to know that they also have the option to speak freely with an Aussie clergyman, even if it's a permanent deacon.

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Because of the abuse crisis, we find that the celibate life is no longer so highly valued by the community. Many Catholics today are openly advocating for married priests and are appreciative of the presence of married deacons within the Church. They find that they can relate more comfortably with married deacons and they find deacons a pastorally attractive feature of the Church.

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### Understanding of the diaconate

Here in our diocese, there is still little understanding of the diaconate, starting with many of the priests, and including principals and staff of Catholic schools and the laity. Formation of the entire Diocese on the charism and place of the permanent diaconate is still needed.

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We need to educate priests about the diaconate as intrinsic to the Church rather than an optional extra, based on whether the priest wants/needs a deacon or not.

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### Cost of formation

I have issue where a deacon is expected to deprive his wife and family of earnings to support his formation and ongoing ministry costs. This simply would not be tolerated in other society institutions.

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Our diocese pays formation costs of those in the diaconate program. Once ordained and appointed to a parish, the parish pays expenses up to a set amount, the diocese pays a bit more and pays for health fund expenses.

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Personally, I am horrified at the expectations of Deacons in other Dioceses that they have to fund their own formation and ministry expenses. I cannot understand why such an expectation would exist **anywhere**.

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When can we say a deacon is in full-time ministry? What is the status of a deacon in fulltime ministry with regards to diocesan support? Should he be regarded and supported as similar to, say, an assistant priest? A religious ministering in a parish (i.e. stipends or share in presbytery funds?). This way, we do not have to be “employed” by the parish as a pastoral associate to get financial support. I was doing all the baptisms but the parish priest was getting all the stole fees. But if a deacon is in full-time ministry and therefore has the right to be supported by the diocese like the assistant priests or religious, then this problem will disappear.

5<sup>th</sup> March 2019





**National Centre for Pastoral Research  
AUSTRALIAN CATHOLIC BISHOPS CONFERENCE**

**The Catholic Church in Australia  
Parishes, Priests and Deacons  
1981 to 2018**

Year	Parishes	Diocesan priests <sup>1</sup>	Religious priests	Total priests	Permanent Deacons	Catholic population
1981	1,455	2,462	1,399	3,861	4	
1982						
1983						
1984						
1985	1,476	2,370	1,340	3,710	13	
1986						
1987						
1988	-	2,359	1,307	3,666	16	4,064,413
1989						4,064,413
1990-1991	1,308	2,040	1,301	3,341	15	4,064,413
1992-1993	1,440	2,189	1,321	3,510	27	4,605,844
1994	1,433	2,189	1,310	3,499	33	4,605,844
1995	1,433	2,133	1,284	3,417	37	4,605,844
1996	1,430	2,159	1,304	3,463	40	4,605,844
1997	1,425	2,126	1,299	3,425	38	4,799,090
1998	1,413	2,095	1,250	3,345	42	4,799,090
1999	1,412	2,100	1,240	3,340	39	4,799,090
2000	1,421	2,075	1,215	3,290	39	4,799,090
2001	1,423	2,023	1,233	3,256	38	4,799,090
2002	1,380	1,910	1,200	3,110	46	5,001,624
2003	1,395	2,044	1,114	3,158	48	5,001,624
2004	1,399	2,033	1,170	3,203	61	5,001,624
2005-2006	1,363	1,973	1,153	3,126	61	5,001,624
2006-2007	1,375	1,697	1,168	2,865	68	5,001,624
2007-2008	1,363	1,996	1,182	3,178	83	5,126,862
2008-2009	1,358	1,988	1,153	3,141	94	5,126,862
2009-2010	1,349	1,948	1,137	3,085	94	5,126,862
2010-2011	1,324	1,940	1,125	3,065	115	5,126,862
2011-2012	1,369	1,917	1,153	3,070	118	5,126,862
2012-2013	1,368	1,930	1,174	3,104	121	5,439,267
2013-2014	1,364	1,899	1,174	3,073	135	5,439,267
2014-2015	1,359	1,884	1,169	3,053	140	5,439,267
2015-2016	1,364	1,920	1,018	2,938	150	5,439,267
2016-2017	1,361	1,948	1,003	2,951	156	5,439,267
2017-2018	1,385	1,904	1,063	2,967	166	5,291,817
2018-2019	1,394	1,861	1,039	2,900	176	5,291,817

1. Includes all priests and bishops, both active and retired, who belong to the diocese, and priests from overseas who are working in the diocese.

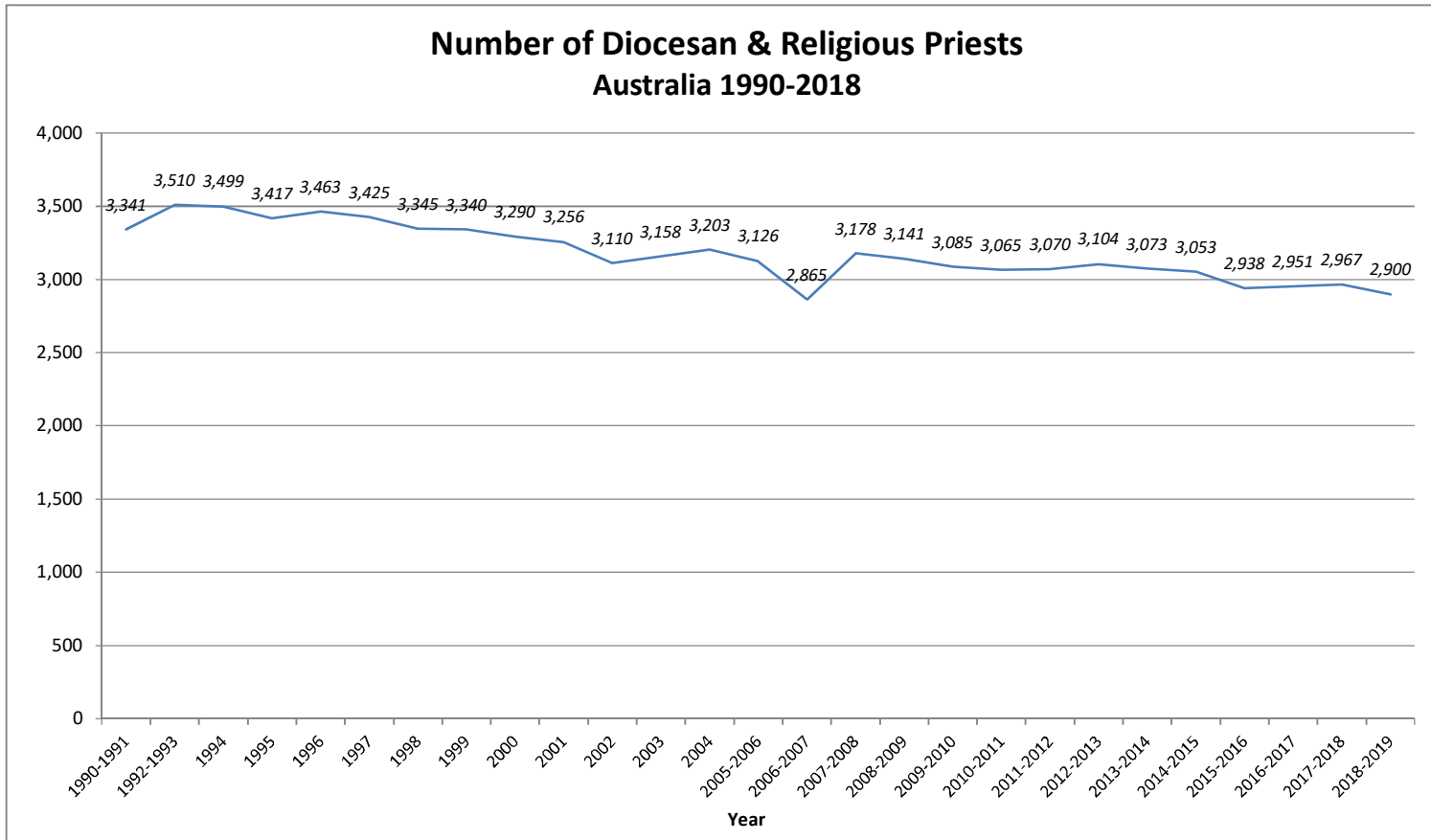
**Sources:**

*The Official Directory of the Catholic Church in Australia. Annual editions published with the authority of the Australian Catholic Bishops Conference by the National Council of Priests of Australia Inc.*

*Catholic population figures from Australian Bureau of Statistics, Census of Population and Housing, 1996-2016.*

Table prepared by the ACBC National Centre for Pastoral Research.

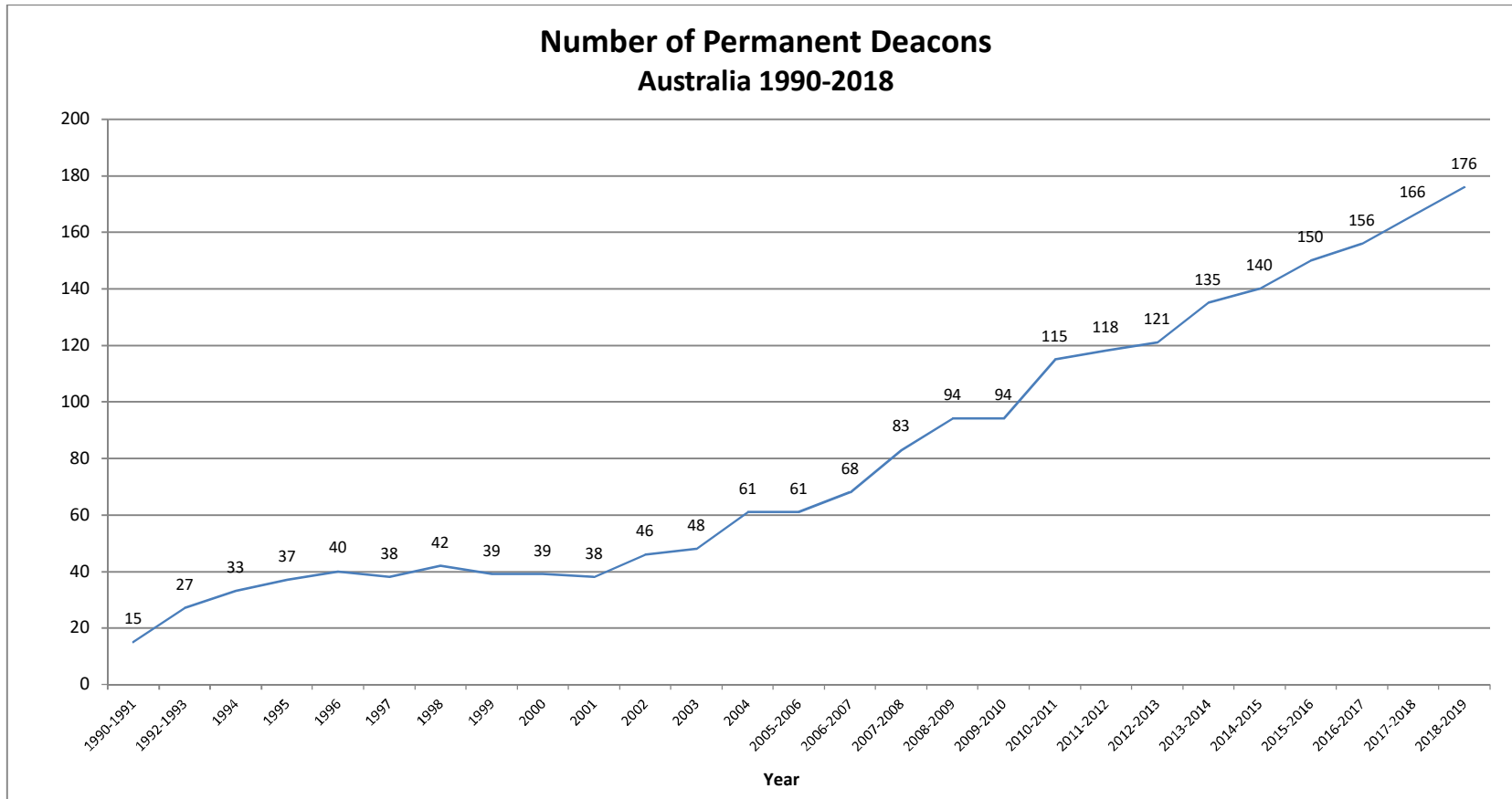
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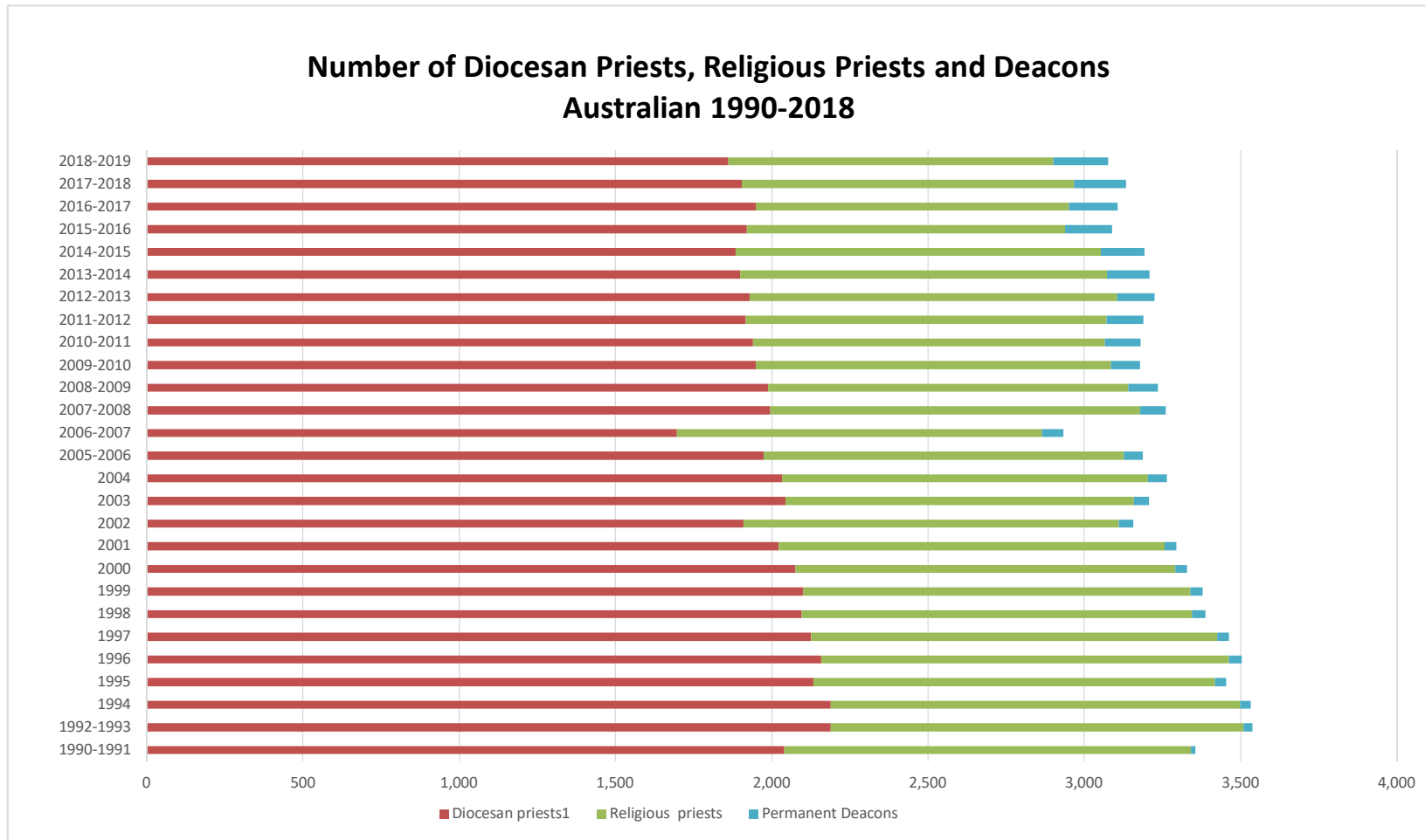


Dcn Tim Grauel  
28-Feb-19

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28-Feb-19

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The Catholic Church in Australia  
Permanent Deacons by Diocese  
1995 to 2018

Diocese	Directory Year																											
	1990-1991	1992-1993	1994	1995	1996	1997	1998	1999	2000	2001	2002	2003	2004	2005-2006	2006-2007	2007-2008	2008-2009	2009-2010	2010-2011	2011-2012	2012-2013	2013-2014	2014-2015	2015-2016	2016-2017	2017-2018	2018-2019	
Sydney	0	0	0	0	0	0	0	1	1	1	4	6	5	5	5	5	5	6	5	5	5	3	3	3	5	7	10	
Armidale	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	1	1	1	1	1	2	2	2	2	2	2	
Bathurst	0	0	0	0	0	0	0	0	0	0	0	1	1	1	0	0	0	0	0	0	0	0	0	0	0	4	4	
Broken Bay	0	0	0	0	0	0	0	0	0	0	0	0	4	4	4	3	3	6	6	4	5	6	7	7	7	6	7	
Lismore	0	0	0	0	0	0	0	0	0	1	2	2	2	2	2	2	2	3	3	3	2	2	2	2	2	2	2	
Maitland-Newcastle	0	0	0	0	0	0	0	2	2	2	2	2	2	2	3	3	4	7	9	8	8	8	8	8	8	9	10	
Parramatta	2	3	3	4	4	5	7	7	7	7	7	6	9	9	8	8	6	4	7	8	7	7	7	10	10	11		
Wagga Wagga	0	0	0	0	0	1	1	1	0	0	0	0	0	0	0	0	0	0	1	0	1	1	1	1	0	1	1	
Wilcannia-Forbes	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	
Wollongong	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	1	1	1	1	1	1	1	2	
Canberra & Goulburn	0	1	2	1	1	1	2	2	1	1	3	4	4	4	4	4	4	4	6	6	7	8	8	9	8	9	9	
Melbourne	1	1	2	1	1	1	1	1	0	0	0	0	0	0	0	2	1	1	2	2	8	8	16	17	17	19		
Ballarat	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Sale	0	0	0	0	0	0	0	0	0	2	2	3	3	3	3	5	5	5	5	5	5	5	5	5	5	5	5	
Sandhurst	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Hobart	0	0	0	0	0	0	0	0	0	0	1	0	0	0	1	1	0	1	1	2	2	3	3	3	3	3	2	
Adelaide	1	2	3	3	3	3	3	3	3	3	4	4	4	4	3	5	4	6	6	7	10	12	12	12	12	12	12	
Darwin	1	2	2	4	4	4	4	4	4	3	3	3	3	3	3	4	6	6	6	6	6	6	5	3	3	3		
Port Pirie	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	1	1	1	1	1	1		
Perth	1	1	1	1	1	1	2	2	2	1	1	1	0	0	1	14	15	15	15	15	14	14	14	13	13	12	12	
Broome	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	1	0	0	0	0		
Bunbury	6	12	13	13	13	12	12	9	9	9	8	9	11	11	11	13	13	12	12	12	14	14	15	14	14	13		
Geraldton	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Brisbane	0	0	0	1	2	2	1	1	1	1	1	1	1	1	6	8	13	13	13	15	15	15	15	14	13	14	16	
Cairns	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	1	1	1	3	4	3	3	3	5	7	7		
Rockhampton	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	1	1	1	1	0	0	0	0	0	0	0	0	
Toowoomba	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Townsville	2	2	2	2	2	2	2	2	2	2	1	1	1	1	1	1	1	0	0	0	0	0	0	0	0	0	0	
Ukrainian Eparchy	1	1	1	1	0	0	0	0	0	0	5	4	4	4	4	4	0	3	3	3	3	3	7	7	4	4		
Maronite Diocese	0	0	0	0	0	0	0	0	0	0	0	1	1	0	0	0	0	1	1	1	1	2	2	2	2	2		
Melkite Eparchy	0	2	3	5	5	2	3	3	3	3	1	4	4	3	0	2	2	7	8	7	7	7	7	7	8	8		
Chaldean Diocese	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1	1	1	0	0	2	3	3	3	5	5	5		
Syro Malabar Eparchy	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	0	0	0	0		
Military Ordinariate	0	0	1	1	4	4	4	4	4	4	4	0	2	2	5	2	1	2	3	4	4	4	4	5	6	7		
Personal Ordinariate OLSC	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	0	1	1	1		
Prelature of Opus Dei	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
<b>TOTAL</b>	<b>15</b>	<b>27</b>	<b>33</b>	<b>37</b>	<b>40</b>	<b>38</b>	<b>42</b>	<b>39</b>	<b>39</b>	<b>38</b>	<b>46</b>	<b>48</b>	<b>61</b>	<b>61</b>	<b>68</b>	<b>83</b>	<b>94</b>	<b>94</b>	<b>115</b>	<b>118</b>	<b>121</b>	<b>135</b>	<b>140</b>	<b>150</b>	<b>156</b>	<b>166</b>	<b>176</b>	

Sources:  
The Official Directory of the Catholic Church in Australia. Annual editions published with the authority of the Australian Catholic Bishops Conference by the National Council of Priests of Australia Inc.

Table prepared by the ACBC National Centre for Pastoral Research.



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Sydney	0	0	0	0	0	0	0	1	1	1	4	6	5	5	5	5	5	6	5	5	5	3	3	3	5	7	10	
Armidale	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	1	1	1	1	1	2	2	2	2	2	2	
Bathurst	0	0	0	0	0	0	0	0	0	0	0	1	1	1	0	0	0	0	0	0	0	0	0	0	0	4	4	
Broken Bay	0	0	0	0	0	0	0	0	0	0	0	0	0	4	4	4	3	3	6	6	4	5	6	7	7	7	6	7
Lismore	0	0	0	0	0	0	0	0	0	1	2	2	2	2	2	2	2	3	3	3	2	2	2	2	2	2	2	
Maitland-Newcastle	0	0	0	0	0	0	0	0	2	2	2	2	2	2	3	3	4	7	9	8	8	8	8	8	8	8	10	
Parramatta	2	3	3	4	4	5	7	7	7	7	7	6	9	9	8	8	6	4	7	8	7	7	7	7	10	10	11	
Wagga Wagga	0	0	0	0	0	1	1	1	0	0	0	0	0	0	0	0	0	0	1	0	1	1	1	1	0	1	1	
Wilcannia-Forbes	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	
Wollongong	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	1	1	1	1	1	1	2	
Canberra & Goulburn	0	1	2	1	1	1	2	2	1	1	3	4	4	4	4	4	4	4	6	6	7	8	8	9	8	9	9	
Melbourne	1	1	2	1	1	1	1	0	0	0	0	0	0	0	0	0	2	1	1	2	2	8	8	16	17	17	19	
Ballarat	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Sale	0	0	0	0	0	0	0	0	0	0	2	2	3	3	3	5	5	5	5	5	5	5	5	5	5	5	5	
Sandhurst	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Hobart	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	1	1	0	1	1	2	2	3	3	3	3	2	
Adelaide	1	2	3	3	3	3	3	3	3	3	4	4	4	4	3	5	4	6	6	6	7	10	12	12	12	12	12	
Darwin	1	2	2	4	4	4	4	4	4	3	3	3	3	3	3	4	6	6	6	6	6	6	6	5	3	3	3	
Port Pirie	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	1	1	1	1	1	1	
Perth	1	1	1	1	1	1	2	2	2	1	1	1	0	0	1	14	15	15	15	15	14	14	14	13	13	13	12	
Broome	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	1	0	0	0	0	
Bunbury	6	12	13	13	13	12	12	9	9	9	8	9	11	11	11	13	13	12	12	12	12	14	14	15	14	14	13	
Geraldton	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Brisbane	0	0	0	1	2	2	1	1	1	1	1	1	1	1	6	8	13	13	13	15	15	15	15	14	13	14	16	
Cairns	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	1	1	3	4	3	3	3	3	5	7	7	
Rockhampton	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	1	1	1	1	0	0	0	0	0	0	0	0	
Toowoomba	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Townsville	2	2	2	2	2	2	2	2	2	2	1	1	1	1	1	1	0	0	0	0	0	0	0	0	0	0	0	
Ukrainian Eparchy	1	1	1	1	0	0	0	0	0	0	0	5	4	4	4	4	4	0	3	3	3	3	3	7	7	4	4	
Maronite Diocese	0	0	0	0	0	0	0	0	0	0	0	0	0	1	1	0	0	0	0	1	1	1	1	2	2	2	2	
Melkite Eparchy	0	2	3	5	5	2	3	3	3	3	3	1	4	4	3	0	2	2	7	8	7	7	7	7	7	8	8	
Chaldean Diocese	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1	1	1	0	0	2	3	3	3	5	5	5	5	
Syro Malabar Eparchy	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	0	0	0	0	
Military Ordinariate	0	0	1	1	4	4	4	4	4	4	4	0	2	2	5	2	1	2	3	4	4	4	4	4	5	6	7	
Personal Ordinariate OLSC	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	0	1	1	1	
Prelature of Opus Dei	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
<b>TOTAL</b>	<b>15</b>	<b>27</b>	<b>33</b>	<b>37</b>	<b>40</b>	<b>38</b>	<b>42</b>	<b>39</b>	<b>39</b>	<b>38</b>	<b>46</b>	<b>48</b>	<b>61</b>	<b>61</b>	<b>68</b>	<b>83</b>	<b>94</b>	<b>94</b>	<b>115</b>	<b>118</b>	<b>121</b>	<b>135</b>	<b>140</b>	<b>150</b>	<b>156</b>	<b>166</b>	<b>176</b>	

Sources:  
The Official Directory of the Catholic Church in Australia. Annual editions published with the authority of the Australian Catholic Bishops Conference by the National Council of Priests of Australia Inc.

Table prepared by the ACBC National Centre for Pastoral Research.

Graded Colour scale: The cell that holds the minimum value (0) is colored red. The cell that holds the maximum value (19) is colored green. All other cells are colored proportionally