

**CARA Working Papers Series**



Number 6

***Profile of the Diaconate in the United States:  
A Report of Findings from CARA's Deacon Poll***

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

***Profile of the Diaconate in the United States:  
A Report of Findings from CARA's Deacon Poll***

**A Report Originally Prepared for the Secretariat for the  
Diaconate of the United States Conference of Catholic Bishops**



**January 2004**

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*CARA first released this work as a report commissioned by the Secretariat for the Diaconate of the United States Conference of Catholic Bishops (USCCB). The Secretariat permitted CARA to release the report as a CARA Working Paper in order to provide for a wider distribution of the findings. CARA gratefully acknowledges the support of Deacon William Ditewig, Ph.D., Executive Director of the Secretariat for the Diaconate.*



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CARA was founded by Catholic leaders in 1964 to put social science research tools at the service of the Catholic Church in the United States.

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**Profile of the Diaconate in the United States**  
*A Report of Findings from CARA's Deacon Poll*

**Executive Summary**

In November 2003, the Secretariat for the Diaconate of the United States Conference of Catholic Bishops (USCCB) commissioned the Center for Applied Research in the Apostolate (CARA) at Georgetown University to report key findings from the CARA Deacon Poll. This is a random sample telephone poll of 804 permanent deacons conducted in February 2001. The survey provides information on the demographics, background characteristics, and current ministry of deacons in the United States. To date, there has been limited national level information of this sort about deacons. This report fills that gap and creates a profile of Catholic deacons.

***Major Findings***

- More than two-thirds of deacons are between the ages of 55 and 74, nearly all deacons – more than nine in ten – are married, and more than eight in ten are non-Hispanic White.
- More than one in four deacons active in ministry report that they are paid for their ministry. Deacons of the Vatican II/Post-Vatican II Generations (born after 1942) are more likely than Pre-Vatican II Generation deacons (born 1942 or earlier) to report they are compensated for their ministry.
- The average age at ordination for deacons who were ordained between 1970 and 1979 is 46. By comparison the average age at ordination for those ordained between 1980 and 1989 is 49 and 53 for those ordained between 1990 and 2000.
- Deacons of the Vatican II/Post-Vatican II Generations are more likely than Pre-Vatican II Generation deacons to have attended a graduate or professional school program after college.

- Active deacons ordained in 1990 or later are more likely to be involved in a mixture of parish and non-parish ministry than those ordained in previous decades but still active in ministry. Two-thirds of deacons ordained since 1990 are involved in parish and non-parish ministry as compared to 60 percent of deacons ordained in the 1980s and 57 percent of deacons ordained in the 1970s.
- More than one in five deacons involved in non-parish ministry are located in a chancery or diocesan office (22 percent). More than one in seven are involved in non-parish ministry at a prison (16 percent) or social service agency (15 percent).
- More than eight in ten deacons serve only one parish, but 16 percent minister in two or three parishes.
- Almost all deacons assist at Masses, celebrate baptisms, and preside at wakes and funeral services.
- Almost nine in ten deacons preach homilies. Of these deacons, they are most likely to preach on the topics of helping the poor and needy (48 percent), respect for life (39 percent), social justice (37 percent), and social concerns in the United States (35 percent) “very often.”
- Eight in ten deacons who preach homilies or who assist at Masses say they get a “great deal” of satisfaction from these activities.
- Vatican II/Post-Vatican II deacons are more likely than Pre-Vatican II Generation deacons to take “a great deal” of satisfaction in counseling people and serving or advocating for the poor and needy.
- Deacons of the World War II Generation (born between 1901 and 1924) are more likely than younger generation deacons to take “a great deal” of satisfaction in providing pastoral ministry to the sick, assisting at Masses, presiding at communion services, and working with priests.
- Deacons of the World War II Generation are more likely than those of younger generations to “strongly agree” that they have a good relationship with their bishop, that priests understand and accept the role of deacons, that the laity understand and accept the role of deacons, and that their formation and training prepared them for the ministry they have been asked to provide.

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**Profile of the Diaconate in the United States**  
*A Report of Findings from CARA's Deacon Poll*

**Introduction**

In November 2003, the Secretariat for the Diaconate of the United States Conference of Catholic Bishops (USCCB) commissioned the Center for Applied Research in the Apostolate (CARA) at Georgetown University to analyze and report key findings from CARA's 2001 telephone poll of deacons in the United States.

The CARA Deacon Poll was conducted by CARA in February 2001. The questionnaire included a variety of queries about the background and demographic characteristics of deacons, their ministry profiles, and their attitudes about service, social justice and satisfaction with their role as a deacon. Interviewing was conducted using a list of permanent deacons from *The Official Catholic Directory*. Deacons were randomly sampled from the list and called up to ten times. After the tenth call or a refusal, another deacon was randomly sampled as a replacement. Completed interviews were obtained with a total of 804 deacons.

Following standard assumptions of statistical inference, a sample size of 804 provides a margin of error of approximately  $\pm 3.5$  percent. In other words, assuming true random sampling, the characteristics of deacons in the CARA Deacon Poll can be assumed to be within 3.5 percentage points of the characteristics of all U.S. deacons. In analyses of subgroups of respondents, for example comparisons of different generations, margin of error is greater because there are fewer respondents being analyzed. In those cases, margin of error depends on the number of respondents in each subgroup.

**Organization of this Report**

This report consists of three parts. Part I describes demographic and background characteristics of deacons sampled in the CARA poll. Part II describes responses to questions about ministry and service. Part III details levels of satisfaction with aspects of ministry and with their role as a deacon. The Appendix includes the wording for each question along with the percentages of those giving each response out of 100 percent – including those who responded “don't know” or refused to answer a question.

CARA's analysis of the Deacon Poll data has explored a variety of possibly important subgroup differences to assess possible dissimilarities among respondents based on their different characteristics and experiences. Throughout the report, comparisons of responses are displayed for some of these subgroups, for example deacons of different generations, years of ordination, or involvement in non-parish ministry. These results are presented in the report only where differences between subgroups are statistically significant, that is, they pass standard tests of statistical inference and can be considered to be "real" differences.

In some instances percentages in a figure or table presented here may add to just slightly more or less than 100 percent. In these cases, this is due to rounding error, unless otherwise noted.

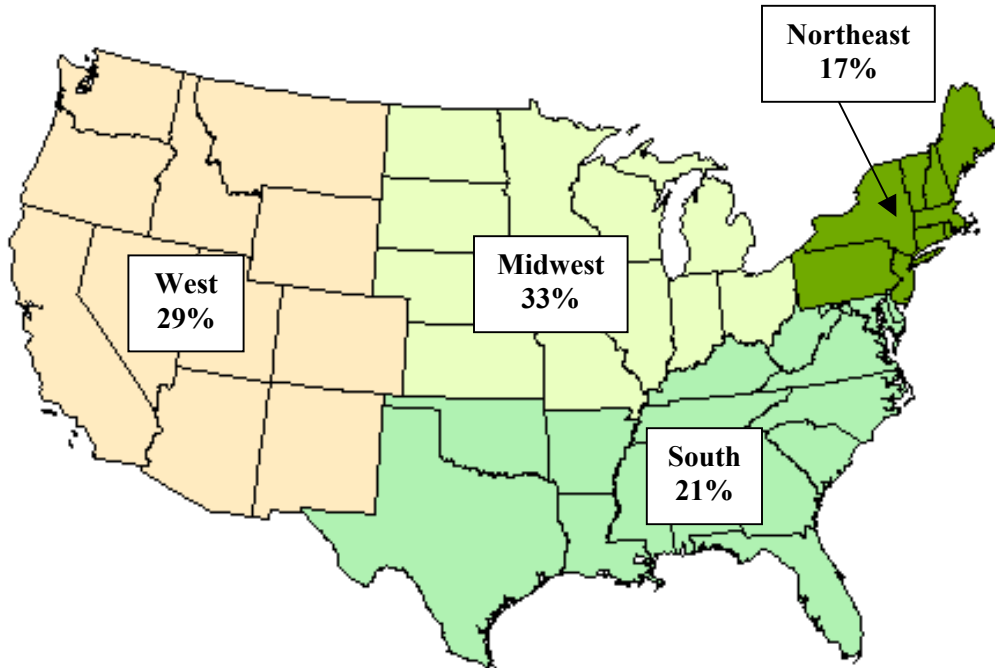


## Part I: Demographics and Background Characteristics

This section describes respondents' region of ministry, age and generation, marital status, education, race and ethnicity, compensation for ministry and employment in a secular job.

### Region

*Responding deacons were most likely to serve in ministry in the Midwest (33 percent), followed by the West (29 percent), the South (21 percent), and the Northeast (17 percent).*



## Age

*More than two thirds of responding deacons are between the ages of 55 and 74.*

Age	
	Percentage in each age group
35 to 44	2%
45 to 54	15
55 to 64	34
65 to 74	34
75 or older	15

- Two percent of deacons are younger than 45.
- About one in seven is between the ages of 45 and 54. The same percentage is 75 or older

## Generation

Important differences among Catholics are typically found among different generations. CARA generally divides Catholics into three generations: the Pre Vatican II Generation (which can be further subdivided into the World War II Generation and the Silent Generation), the Vatican II Generation, and the Post-Vatican II Generation.

- *Ages 62 and older, the “Pre-Vatican II Generation.”* The Pre-Vatican II Generation, born in 1942 or earlier, came of age before the Second Vatican Council. This generation played a crucial role in creating many of the social and religious institutions the twentieth century, and they tend to show high degrees of loyalty to those institutions. Among deacons, priests, and religious brothers and sisters CARA also commonly further subdivides this generation into two segments. The first is the *World War II Generation*, born between 1901 and 1924. Nine percent of responding deacons are of this generation, which has a worldview affected primarily by World War II and the Great Depression. The second segment, the *Silent Generation*, was born between 1925 and 1942. A majority, 61 percent of responding deacons, is of this generation that came of age primarily in the 1950s. Generational research refers to them as the “Silent” Generation because they largely conformed to the world built for them by the World War II Generation.

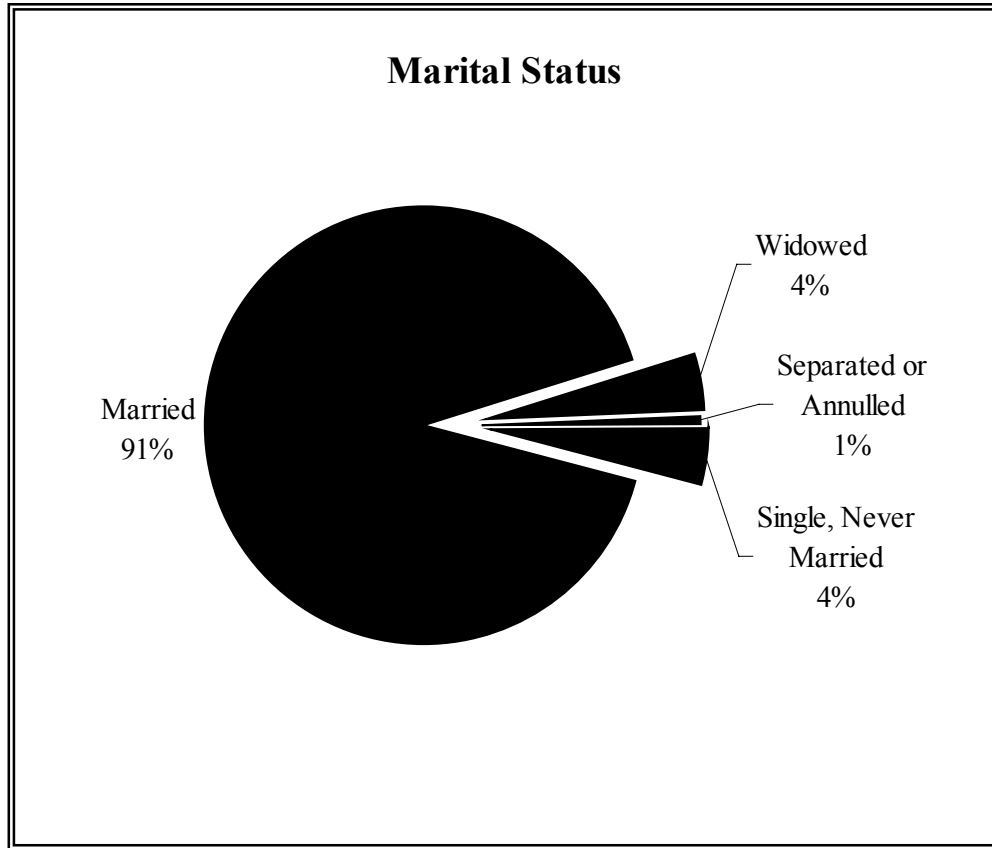
- *Ages 44-61, the “Vatican II Generation.”* These are the baby boomers who were born between 1943 and 1960, a time of great demographic and economic growth. They came of age during the time of the Second Vatican Council and their formative years are most likely to span the time of profound changes in the Church. They are sometimes considered a “questioner” generation; in Church life they tend to share common memories of a Catholic childhood but now exhibit a wide variety of forms of religious practice and understanding. In general, members of this generation are more likely than the generations before them to emphasize concerns of individual self-actualization over institutional commitment. Three in ten responding deacons are of the Vatican II Generation.
- *Ages 43 and younger, the “Post-Vatican II Generation.”* Born after 1960, today’s young adults, sometimes called “Generation X” or “baby busters” by demographers, have no lived experience of the pre-Vatican II Church. Their religious training occurred during the 1970s, a time when catechetical styles were very different from the methods used up to the late 1960s. They were children at a time when divorce rates rose rapidly and seemingly intractable socio-economic problems grew. Often called the “survivor” generation, they are often relatively less likely to make long-term commitments, more pessimistic, pragmatic, and relatively more interested in issues of identity and community. Very few responding deacons, less than one percent, are of the Post-Vatican II Generation.

<b>Generation</b>	
	<b>Percentage in each generation</b>
Pre-Vatican II (born before 1943)	70%
<i>World War II Generation</i>	9
<i>Silent Generation</i>	61
Vatican II (born 1943 to 1960)	30
Post-Vatican II (born 1961 or later)	<1

Due to the small number of deacons among the Post-Vatican II Generation they are combined into the Vatican II Generation where generational differences are highlighted in the report.

## Marital Status

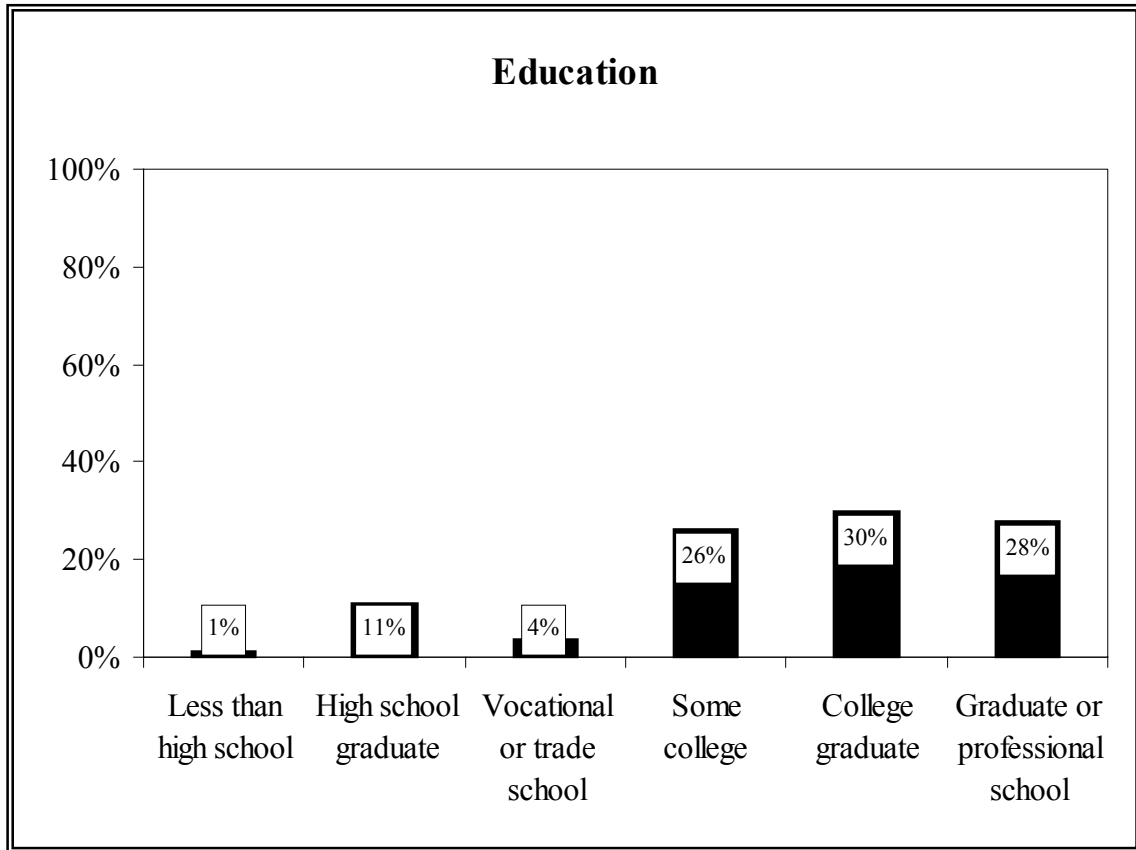
*Nearly all deacons, more than nine in ten, are married.*



- Four percent of deacons are single and have never been married; another 4 percent are widowed.
- Only one percent of deacons are separated from their spouses or have had a marriage annulled.

## Education

*More than eight in ten deacons have attended college (84 percent). Fifty-eight percent have graduated from college or attended a post-graduate program.*



**Generations**

Deacons of the Vatican II/Post-Vatican II Generations are more likely than Pre-Vatican II Generation deacons to have attended a graduate or professional school program after college (36 percent compared to 25 percent of Silent Generation deacons and 17 percent of World War II Generation Deacons).

**Decade of Ordination**

Deacons ordained 1980 or later are much more likely than those ordained in the 1970s to report having attended a graduate or professional school program (30 percent compared to 20 percent).

**Education of Deacons Compared to Other Catholic Males and All U.S. Males**

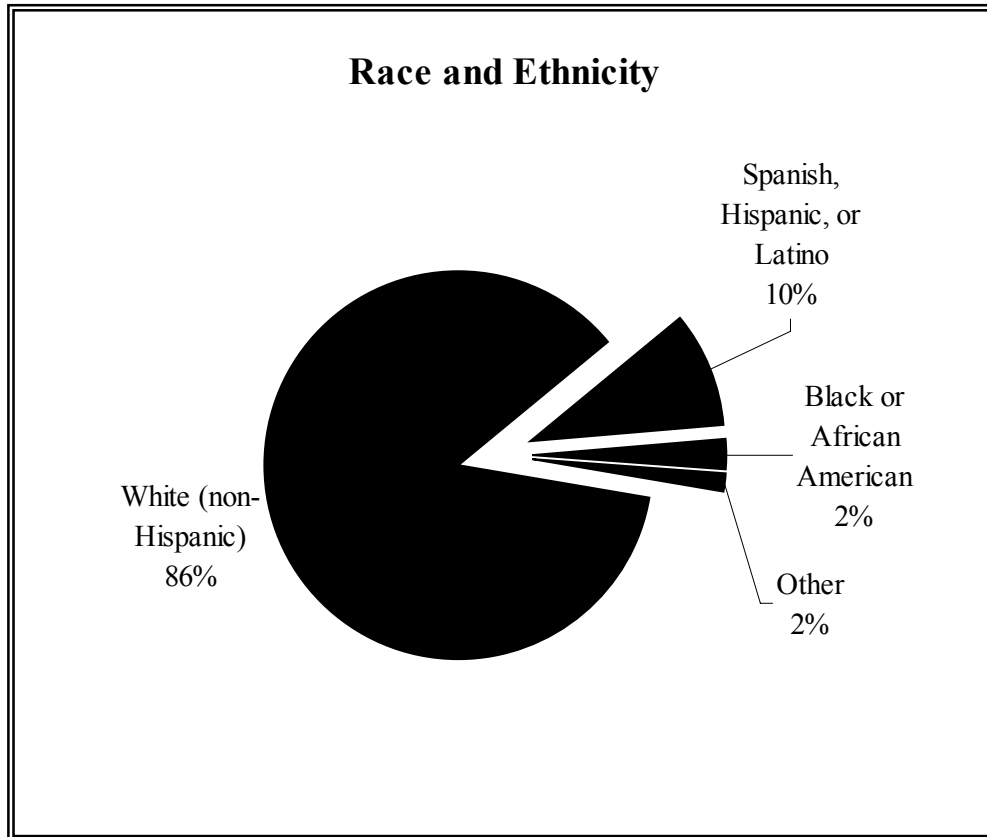
The table below compares educational attainment of Catholic permanent deacons with that of Catholic generally and with all U.S. men. The information for Catholic lay men comes from a 2003 CARA telephone poll of Catholics nationally. The information for all U.S. men comes from the 2000 General Social Survey, a national-level academic poll conducted periodically by the National Opinion Research Center. For this table, categories for high school graduate, some college, and vocational school have been collapsed for sake of comparability across polls.

<b>Education</b>			
Ages 35 and Over Only			
	<b>Permanent Deacons</b>	<b>Catholic Males</b>	<b>All U.S. Males</b>
Less than High School	1%	7%	17%
High School Graduate or Some College	41	52	48
College Graduate	30	25	22
Graduate or Professional School	28	16	13

Perhaps not surprisingly, deacons are more likely than other Catholic men or U.S. men generally to have completed graduate or professional school. Very few deacons have not graduated from high school while small but non-trivial proportions of Catholic and U.S. men have not completed high school.

## Race and Ethnicity

*More than eight in ten deacons (86 percent) are non-Hispanic White and one in ten self-identifies as Spanish, Hispanic, or Latino.*



- Two percent of deacons self identify as Black or African American.
- Two percent of deacons self-identify as some other race or ethnicity such as Asian or Pacific Islander, Native American or Indian, or an identity that can not be classified, such as “American.”

### **Race and Ethnicity of Deacons Compared to Other Catholic Males**

The table below compares the race and ethnicity of permanent deacons with that of other Catholic men in the United States. Again, the information for Catholic men comes from CARA's 2003 national telephone survey.

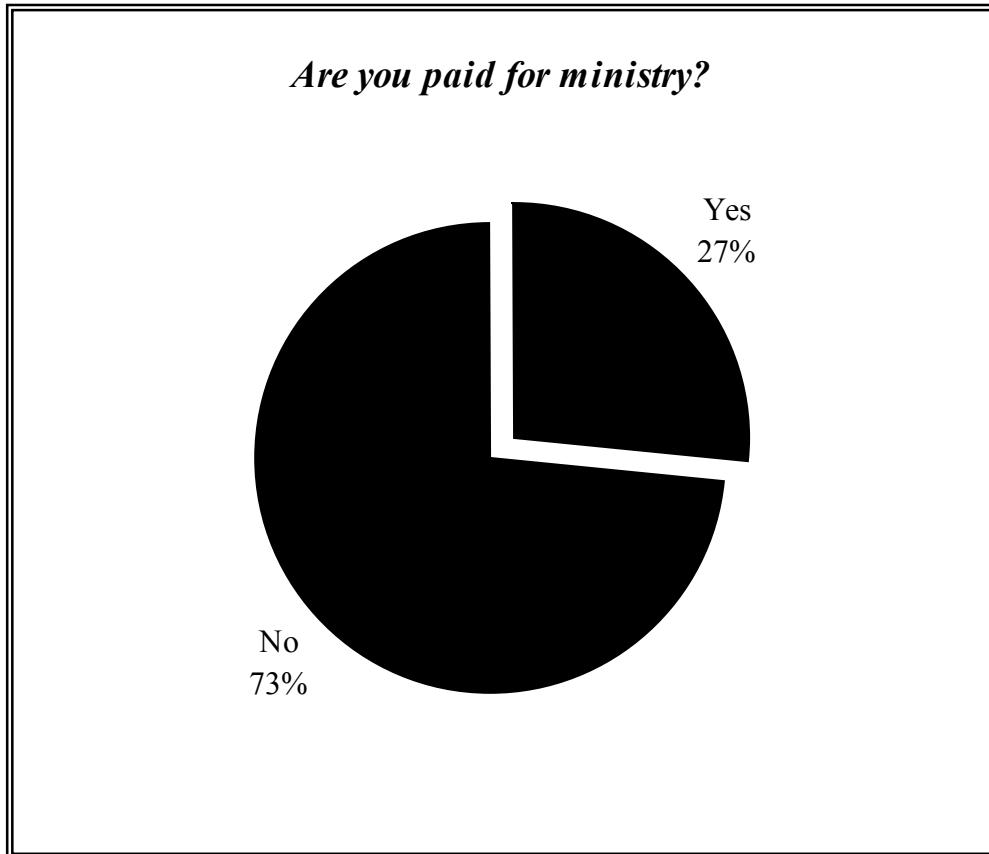
<b>Race and Ethnicity</b>		
Age 35 and Over Only		
	<b>Permanent Deacons</b>	<b>Catholic Males</b>
White (Non-Hispanic)	86%	73%
Spanish, Hispanic or Latino	10	20
Black or African American	2	3
Other	2	4

Though one in five Catholic men 35 and over are Hispanic, just one in ten permanent deacons are Hispanic.



## Compensation for Ministry

*More than one in four deacons active in ministry report that they are paid for their ministry.*

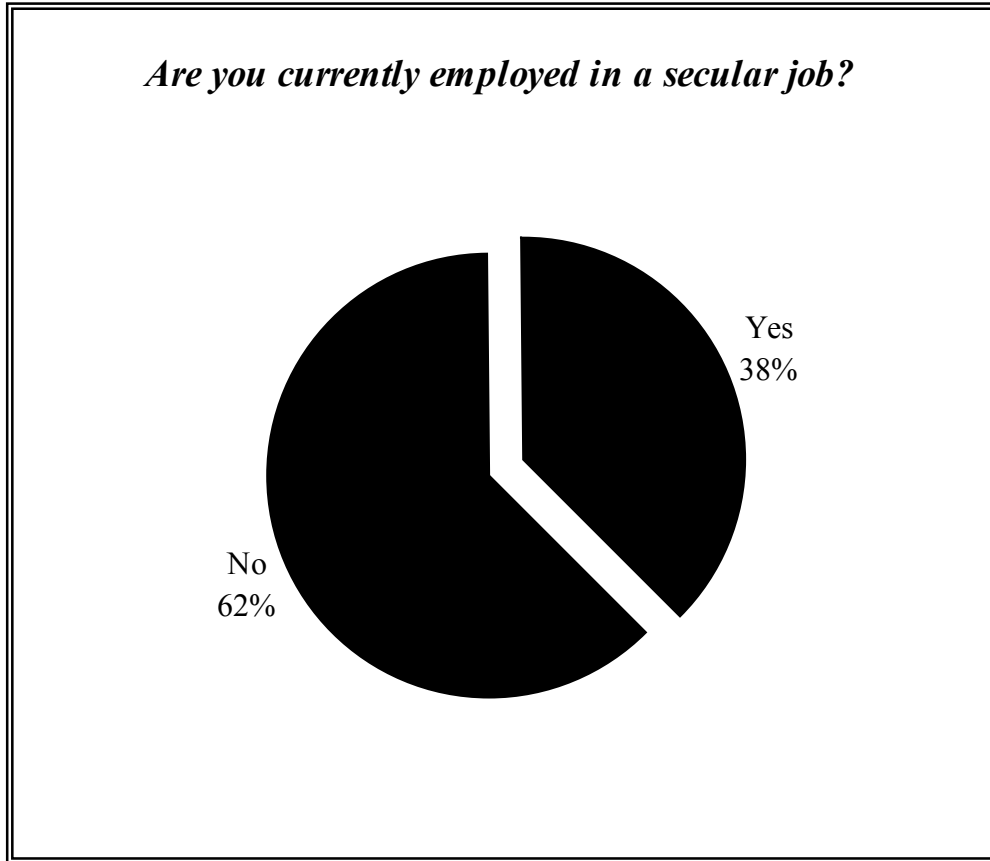


### ***Generation***

Deacons of the Vatican II/Post-Vatican II Generations are more likely than Pre-Vatican II Generation deacons to report that they are paid for their ministry (32 percent compared to 26 percent of Silent Generation deacons and 12 percent of World War II Generation deacons).

## Employment in Secular Job

*Almost four in ten deacons are also currently employed in a secular job.*



### ***Generation***

Deacons of the Vatican II/Post-Vatican II Generations are much more likely than Pre-Vatican II Generation deacons to report that they are employed in a secular job (65 percent compared to 28 percent of Silent Generation deacons and 7 percent of World War II Generation deacons).

### ***Decade of Ordination***

Deacons ordained 1990 or later are more likely than those ordained earlier to report that they are employed in a secular job (49 percent compared to 34 percent of deacons ordained in the 1980s and 20 percent of those ordained in the 1970s).

## Hours per Week Working at Secular Job

*Of deacons who have a secular job, the average number of hours worked at that job per week is 42 (with a median of 40).*

<b>Hours Working at Secular Job per Week</b>	
	<b>Percentage with a secular job for each period of time on a weekly basis</b>
1 to 5 hours	1%
6 to 10 hours	4
11 to 15 hours	<1
16 to 20 hours	4
21 to 25 hours	4
26 to 30 hours	5
31 to 35 hours	4
36 to 40 hours	32
More than 40 hours	45

- Forty-five percent of deacons with a secular job work more than 40 hours per week at that job.
- Less than one in ten deacons with secular jobs work less than 20 hours a week at that job.

## Part II: Vocation History and Current Ministry

This section analyzes major life stages in the vocation of deacons. It examines the time points at which deacons first seriously considered becoming a deacon, decade of ordination, age at which they were accepted as a candidate, and age at ordination. This section also describes the level of support deacons have from their wives.

### Age of Consideration

*Eighty-one percent of deacons first seriously considered becoming a deacon at age 35 or older, the minimum age of ordination for deacons.*

<i>At what age did you first seriously consider becoming a deacon?</i>	
	<b>Percentage in each age group</b>
Under 18	1%
18 to 24	1
25 to 30	9
31 to 34	8
35 to 40	26
41 to 50	32
51 or older	23

On average, deacons say they first seriously considered becoming a deacon at the age of 43 (median age of 42). Most seriously considered the diaconate for the first time after the minimum age for ordination.

- Almost two in ten deacons (19 percent) say they seriously considered becoming a deacon before age 35, the age where they would have been eligible age for ordination.
- Two percent say they seriously considered the diaconate before the age of 25.
- Almost a quarter (23 percent) seriously considered becoming a deacon at age 51 or older.

## Decade of Ordination

*Four in ten deacons were ordained in 1990 or later and a nearly the same percentage were ordained between 1980 and 1989. About one in five were ordained before 1980.*

<i><b>In what year were you ordained as a deacon?</b></i>	
	<b>Percentage ordained during each decade</b>
1970 to 1979	19%
1980 to 1989	40
1990 to 2000	41

## Age of Candidacy and Ordination

*The average age at which respondents were accepted as candidates for the diaconate is 46 (median age of 46) and the average age at ordination is 50 (median age of 50).*

	Candidacy	Ordination
Under 35	8%	0%
35 to 40	21	15
41 to 50	39	38
51 to 60	25	32
61 and older	7	15

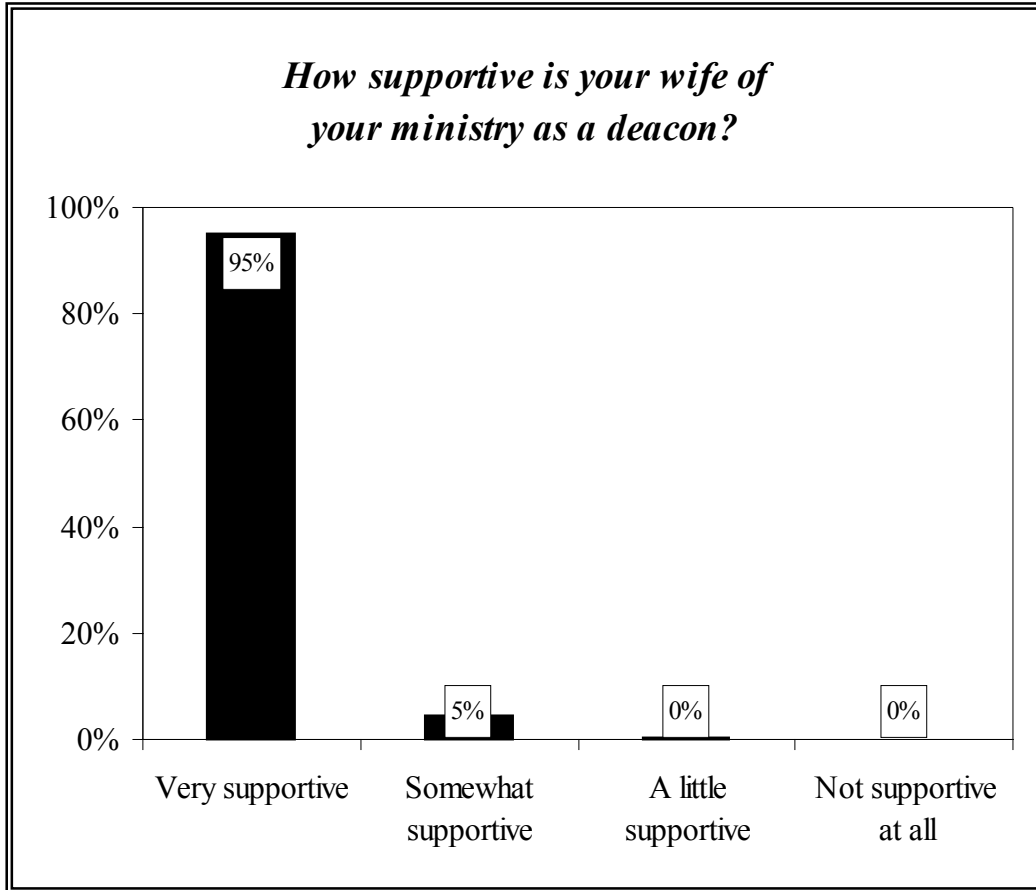
- A fifth of deacons were accepted as candidates between the ages of 35 and 40. Fifteen percent of deacons were ordained between these ages.
- About four in ten deacons were accepted as candidates when they were between the ages of 41 and 50. A like percentage were ordained between these ages.
- About one in 15, some 7 percent, were accepted as candidates after the age of 60. Fifteen percent of deacons were ordained when they were 61 or older.

### ***Decade of Ordination***

The average age at ordination for deacons who were ordained between 1970 and 1979 is 46. By comparison the average age at ordination for those ordained between 1980 and 1989 is 49 and 53 for those ordained between 1990 and 2000.

## Support of Deacon's Wife

*Ninety-five percent of married deacons say their wife is “very supportive” of their ministry as a deacon and five percent say they are “somewhat supportive.”*



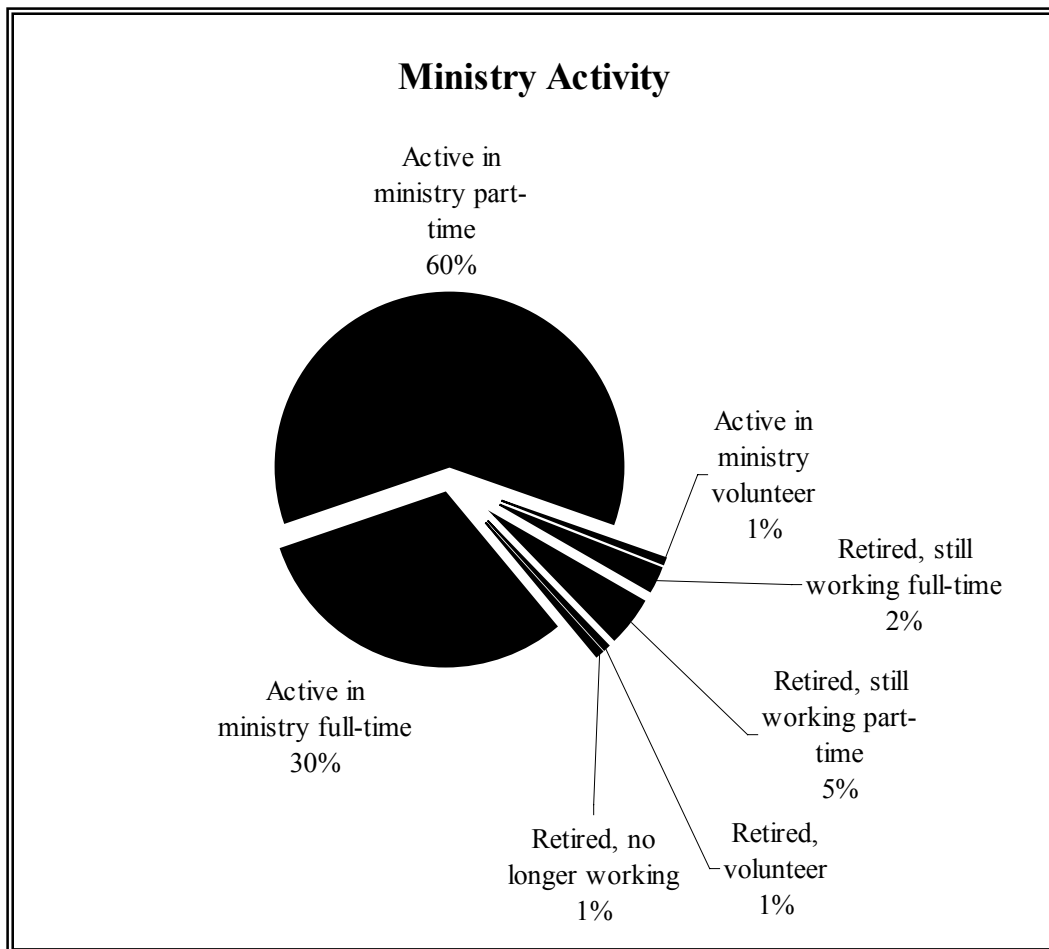
Almost no married deacons report that their wife is less than “somewhat supportive” of their ministry as a deacon.

## Ministry

This section describes the ministries of deacon respondents including their time spent on ministry, types of non-parish ministries, types of religious activities, assisting at Masses, preaching homilies, and the importance of service and social justice in their ministry. After the discussion of these topics, all other parts of this section analyze the responses of deacons who are active in ministry and exclude those who are retired.

### Ministry Activity

*Nine in ten responding deacons are active in ministry and involved on at least a part-time basis.*



- Three in ten of those active in ministry are involved on a full-time basis.
- Five percent of respondents are retired but still in ministry on a part-time basis. Two percent are retired but still working in ministry full-time.



## Hours of Ministry per Week

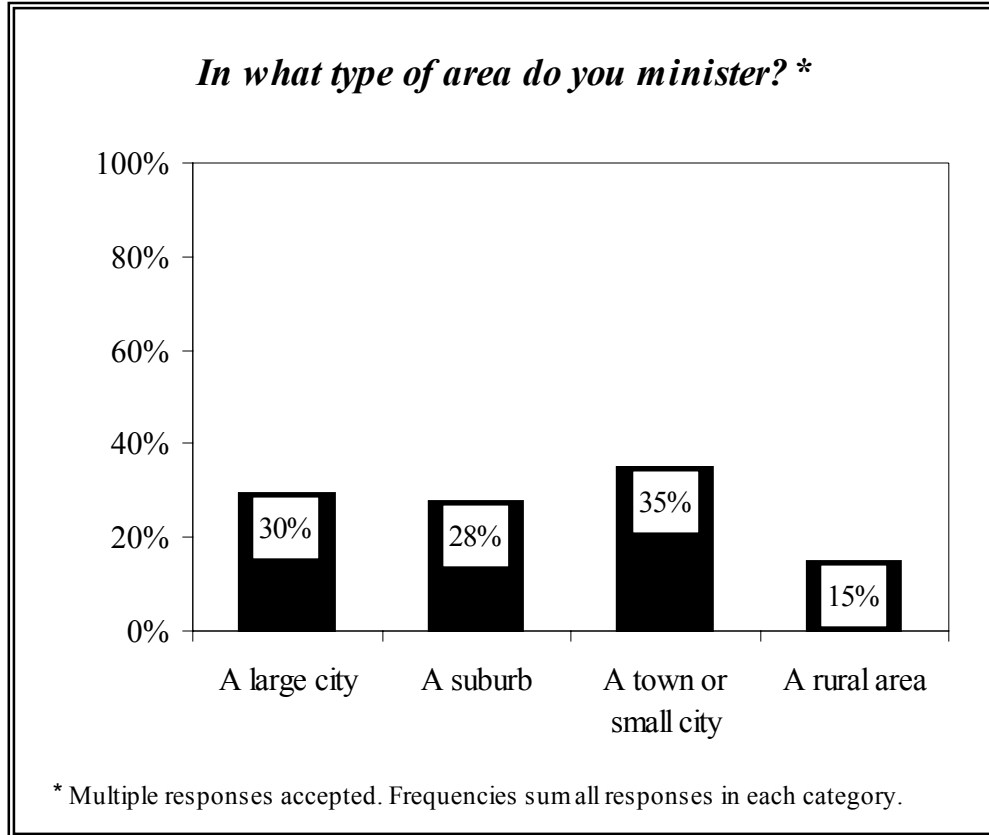
*The average number of hours spent per week on ministry for deacons who are active in ministry is 23 (with a median of 20).*

Hours of Ministry per Week	
	Percentage active in ministry for each period of time on a weekly basis
1 to 5 hours	9%
6 to 10 hours	21
11 to 15 hours	17
16 to 20 hours	15
21 to 25 hours	6
26 to 30 hours	8
31 to 35 hours	3
36 to 40 hours	7
More than 40 hours	14

- One in five deacons active in ministry spend, on average, six to ten hours a week on ministry.
- One in seven deacons active in ministry spend, on average, more than 40 hours a week on their ministry.

## Type of Ministry Area

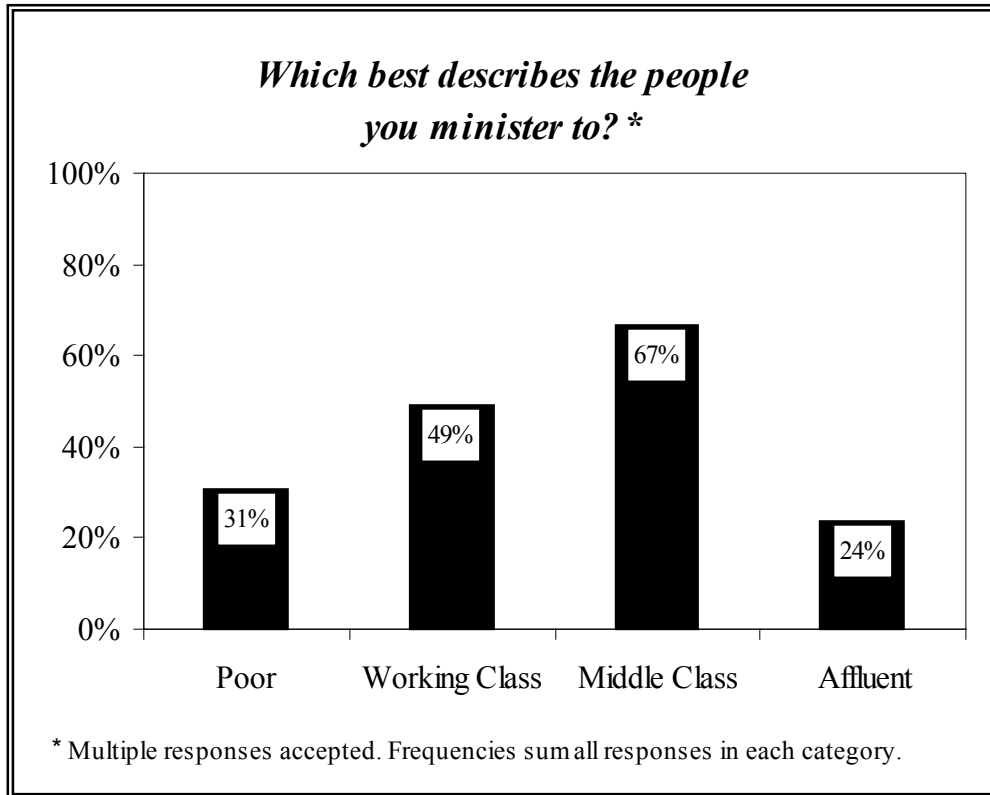
*More than a third of deacons active in ministry say they minister in “a town or small city.”*



- Active deacons are least likely to minister in a rural area (15 percent).
- Twenty-eight percent minister in a suburb.
- Three in ten minister in a large city.

## People Ministered To

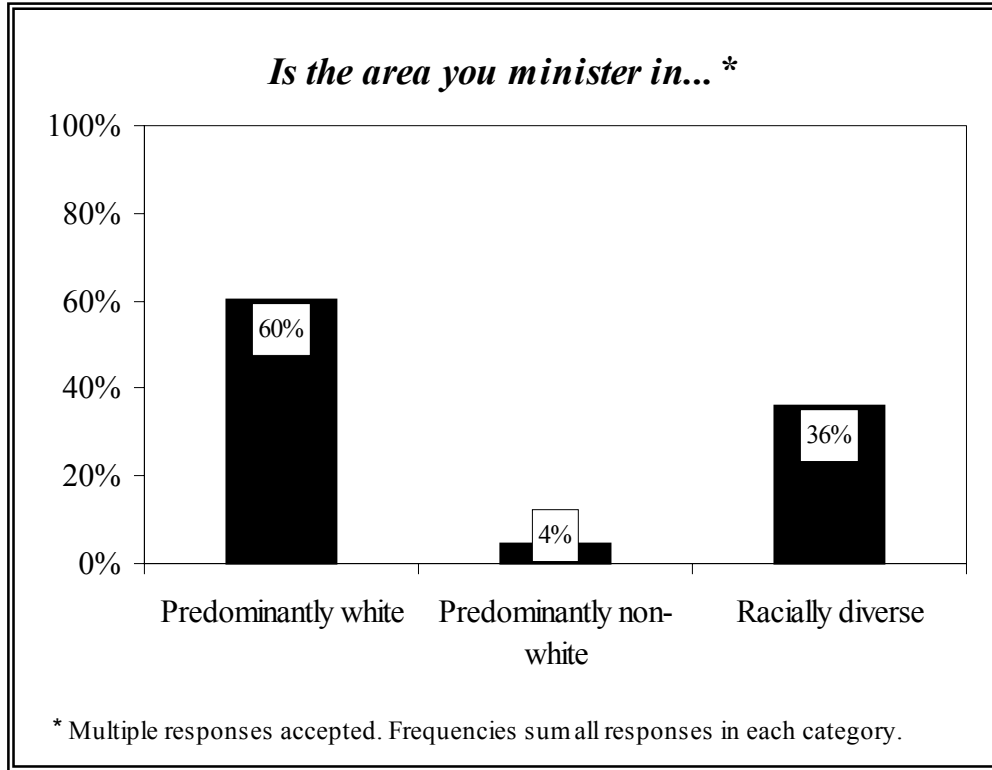
*Two-thirds of deacons active in ministry say their ministry is directed at “middle class” people.*



- Three in ten deacons active in ministry say they minister to the “poor.”
- Almost half minister to “working class” people.
- About a quarter minister to the “affluent.”

## Diversity of Ministry Area

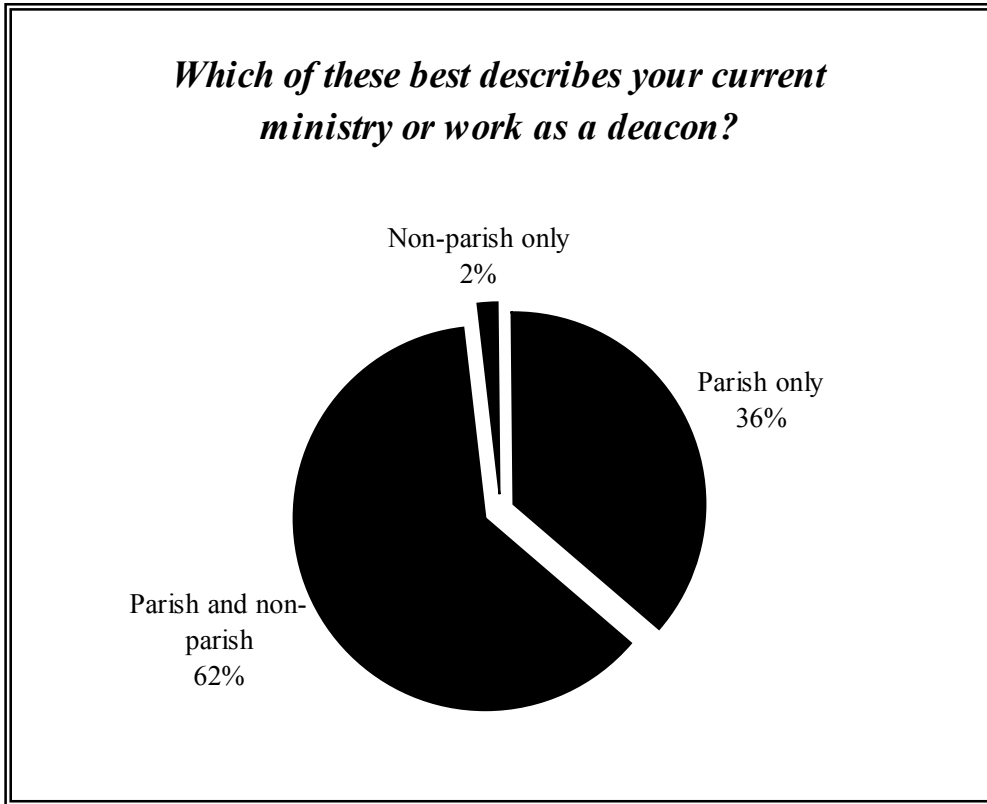
*Deacons active in ministry are most likely to say they minister to an area that is “predominantly white” (60 percent).*



- More than a third of deacons active in ministry say they minister in areas that are “racially diverse.”
- Very few deacons minister in an area that is “predominantly non-white” (4 percent).

## Current Ministry

*More than a third of active deacons are involved in parish ministries only.*



- More than six in ten are involved in both parish and non-parish ministry.
- Two percent of respondents say they are involved in non-parish ministry only.

### ***Decade of Ordination***

Active deacons ordained in 1990 or later are more likely to be involved in a mixture of parish and non-parish ministry than those who are active in ministry and ordained in previous decades. Two-thirds of deacons ordained since 1990 are involved in parish and non-parish ministry as compared to 60 percent of deacons ordained in the 1980s and 57 percent of deacons ordained in the 1970s.

## Non-Parish Ministry

*Deacons involved in non-parish ministry are most often serving in a hospital or health care institution (39 percent). The most common type of non-parish ministries are counseling (37 percent) or ministering as a chaplain (35 percent).*

### Location of Non-Parish Ministry

	Percentage involved in each location*
Hospital or other health care institution	39%
Other	27
Chancery or diocesan office	22
Prison	16
Social service agency	15
Retreat center or house of prayer	9
Elementary or high school	8
College or university	5
Military	2

\* Multiple responses accepted. Frequencies sum all responses in each category.

### Type of Non-Parish Ministry

	Percentage involved in each type of ministry*
Counseling	37%
Chaplain	35
Spiritual or retreat direction	31
Social work or social service	30
Teaching	25
Administration	17
Other	15
Public policy or lobbying	6

\* Multiple responses accepted. Frequencies sum all responses in each category.

### **Location of Non-Parish Ministry**

- The second most common location named for non-parish ministry was a response in the “other” category (27 percent). The locations named are varied and include charities, community organizations and centers, homeless shelters, police and fire departments, and marriage programs.
- More than one in five deacons involved in non-parish ministry are located in a chancery or diocesan office (22 percent). More than one in seven are involved in non-parish ministry at a prison (16 percent) or social service agency (15 percent).
- Less than one in ten deacons involved in non-parish ministry are located at a retreat center or house of prayer, elementary or high school, college or university, or in the military.

### **Type of Non-Parish Ministry**

- About three in ten of those involved in non-parish ministry are providing spiritual or retreat direction (31 percent) or social work or social service (30 percent).
- A quarter of those involved in non-parish ministry are teaching, followed by smaller numbers working in administration (17 percent) or public policy or lobbying (6 percent).
- More than one in seven responded in the “other” category (15 percent). The specific types of non-parish ministry named here include community service, home visits, assistance in food pantry/collection, maintenance, librarian, and presiding at weddings and funerals.

## Number of Parishes Served with Ministry

*More than eight in ten deacons serve only one parish. The average number of parishes served is 1.3 (with a median of 1.0).*

Number of Parishes Served	
	Percentage serving in one or more parishes
One	82%
Two	12
Three	4
Four or more	2

- Sixteen percent of deacons minister in two or three parishes.
- Only a small number of deacons provide ministry in four or more parishes (2 percent). The largest number of parishes served that was reported was eight.



## Years in Ministry at Current Parish

*More than a third of deacons have served in their current parish for more than 15 years. The average number of years deacons have served in their current parish is 13 (with a median of 11).*

<b>Number of Years Served in Parish</b>	
	<b>Percentage serving length of time in their parish</b>
1 year or less	3%
2 to 4 years	17
5 to 9 years	23
10 to 15 years	23
16 or more years	34

- Very few – 3 percent – have served their current parish for a year or less.
- About one in six (17 percent) have been in ministry at their parish for two to four years.
- Almost a quarter each have served their parish for five to nine years (23 percent) or ten to 15 years (23 percent).

## Types of Parish Activities

*Almost all deacons assist at Masses (99 percent) and nearly all celebrate baptisms (96 percent), and preside at wakes and funeral services (95 percent).*

<b>Parish Activities</b>	
	<b>Percentage involved in each*</b>
Assist at Masses	99%
Celebrate baptisms	96
Preside at wakes and funeral services	95
Preside at communion services	92
Pastoral ministry to the sick	87
Witness marriages	87
Religious education or catechesis	81

\*Multiple responses accepted. Frequencies sum all responses in each category.

- More than nine in ten deacons preside at communion services (92 percent).
- Fewer than nine in ten provide pastoral ministry to the sick (87 percent), witness marriages (87 percent), or provide religious education or catechesis (81 percent).

### ***Generation***

Several differences in involvement in parish activities are apparent among deacons of different generations.

- Deacons of the Vatican II/Post-Vatican II Generations are more likely than Pre-Vatican II Generation deacons to provide ministry in religious education or catechesis (89 percent compared to 80 percent of Silent Generation deacons and 57 percent of World War II Generation deacons).
- Deacons of the Pre-Vatican II Silent Generation are more likely than deacons of all other generations to witness marriages (90 percent compared to 85 percent of Vatican II/Post-Vatican II Generations deacons and 71 percent of World War II Generation deacons).

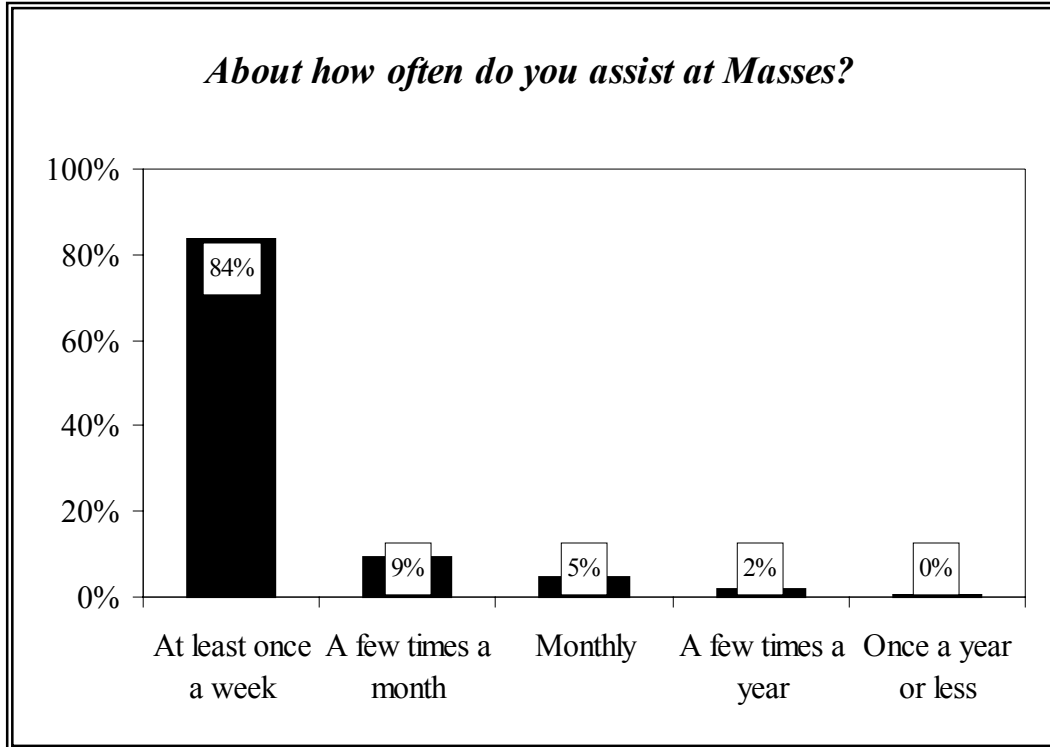
- Deacons of the World War II Generation are *less* likely than deacons of all other generations to celebrate baptisms (85 percent compared to 96 percent of Vatican II/Post-Vatican II Generations deacons and 97 percent of Silent Generation deacons).

***Decade of Ordination***

Deacons ordained in 1990 or later are more likely than those ordained earlier to provide ministry in religious education or catechesis (88 percent compared to 77 percent of deacons ordained in the 1980s and 75 percent of those ordained in the 1970s).

## Assisting at Masses

More than eight in ten deacons (84 percent) say that they assist at Mass at least once a week.



- About one in ten (9 percent) assist at Mass a few times a month.
- One in twenty assist at Mass once a month.
- Two percent assist at Mass a few times a year or less.

### ***Parish and Non-Parish Ministry***

Deacons active in parish ministry only are *no more likely* than those also involved in ministry outside a parish to assist at Masses weekly (85 percent compared to 83 percent).

## Number of Masses per Week Assisting

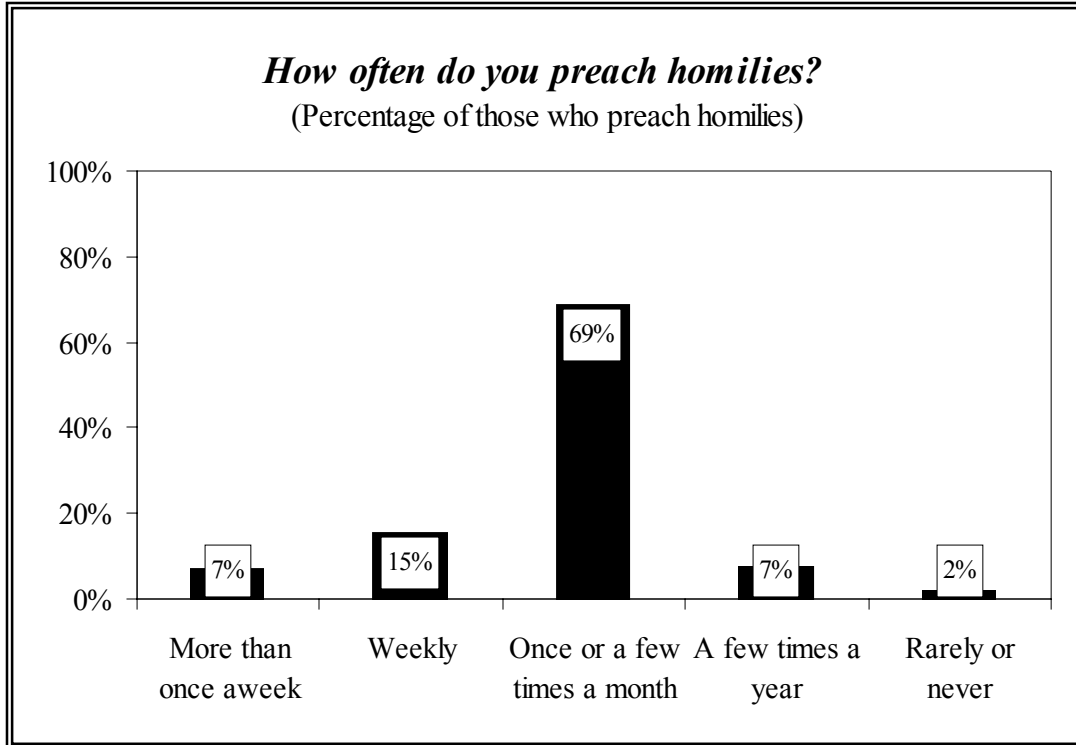
*On average, deacons assisting at Masses at least once a week are more likely to be involved in Saturday evening or Sunday Masses (average of 1.8 and median of 2.0) than weekday Masses (average of 1.4 and median of 1.0).*

<b>Number of Masses Per Week Assisting</b>		
Percentage of Deacons assisting at Mass at least once a week		
	<b>Saturday evening or Sunday Mass</b>	<b>Weekday Mass</b>
None	2%	48%
One	45	20
Two to three	46	17
Four or more	7	15

- Almost all deacons assisting at Masses at least once a week (98 percent) serve one or more Saturday evening or Sunday Masses.
- More than half of deacons assisting at Mass at least once a week (52 percent) is involved in at least one weekday Mass.
- Less than half of deacons assisting at Mass at least once a week (45 percent) are involved in only one Saturday evening or Sunday Mass.

## Preaching Homilies

*Almost nine in ten deacons (88 percent) preach homilies, and of these respondents, almost seven in ten do so once or a few times a month.*



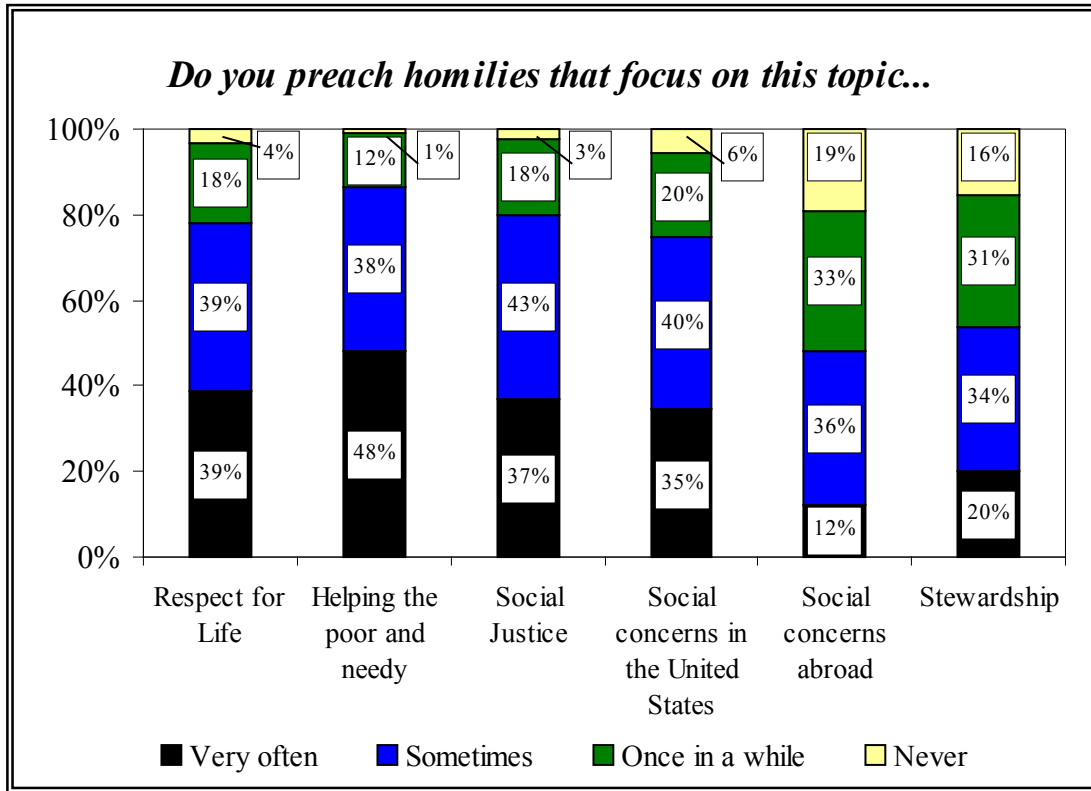
- More than one in seven deacons who preach homilies do so weekly (15 percent) and 7 percent do so more than once a week.
- Less than one in ten deacons who preach homilies do so only a few times a year or less.

### ***Generation***

Deacons of the Vatican II/Post-Vatican II Generations are more likely than Pre-Vatican II Generation deacons to preach homilies (93 percent compared to 89 percent of Silent Generation deacons and 62 percent of World War II Generation deacons). However, deacons of all generations who do preach homilies, do so with much the same frequency.

## Homily Topics

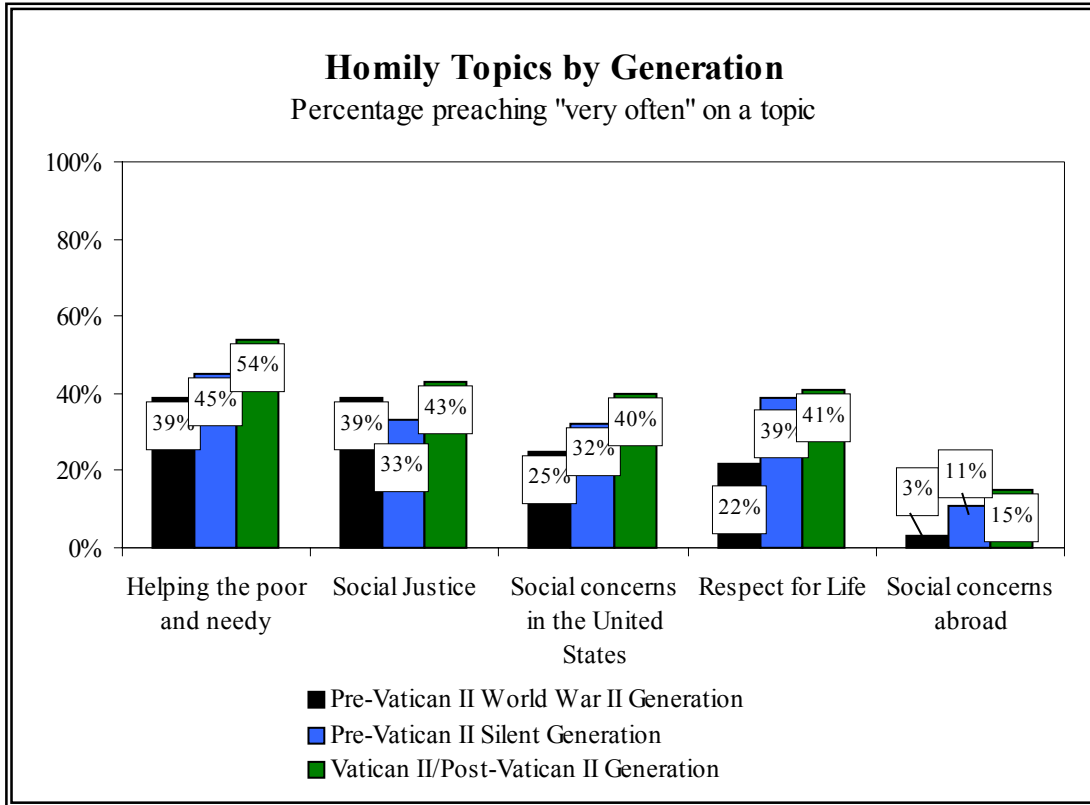
*“Helping the poor and needy” is the topic most likely to be used for homilies “very often” (48 percent) by deacons who preach homilies.*



- Almost four in ten say they use “respect for life” as a homily topic “very often,” followed by social justice (37 percent) and social concerns in the United States (35 percent).
- Less regularly used topics are “stewardship” (20 percent “very often”) and social concerns abroad (12 percent “very often”).

**Generation**

Of those deacons who preach homilies, those of the Vatican II/Post-Vatican II Generations are generally more likely than those of the Pre-Vatican II Generations to focus “very often” on several topics including helping the poor and needy, social justice respect for life, social concerns in the United States and social concerns abroad.



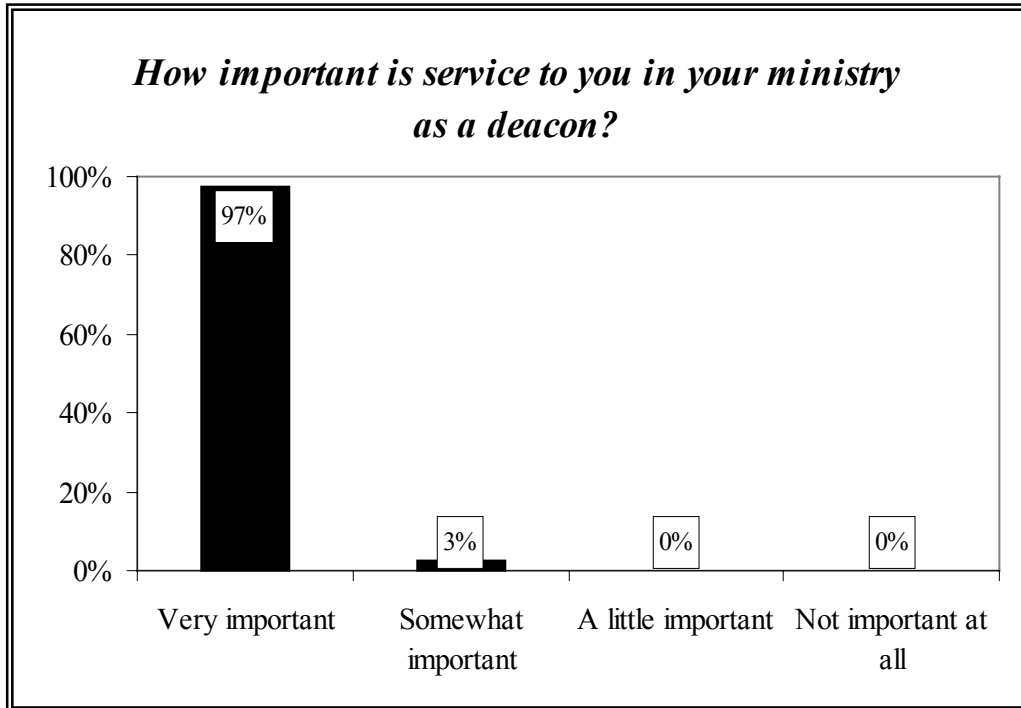
**Decade of Ordination**

Of the deacons who preach homilies, those ordained in 1990 or later are more likely than deacons ordained earlier to preach homilies “very often” that focus on helping the poor and needy (55 percent compared to 42 percent of those ordained in the 1980s and 41 percent of those ordained in the 1970s) and social concerns in the United States (38 percent compared to 32 percent of those ordained in the 1980s and 30 percent of those ordained in the 1970s).

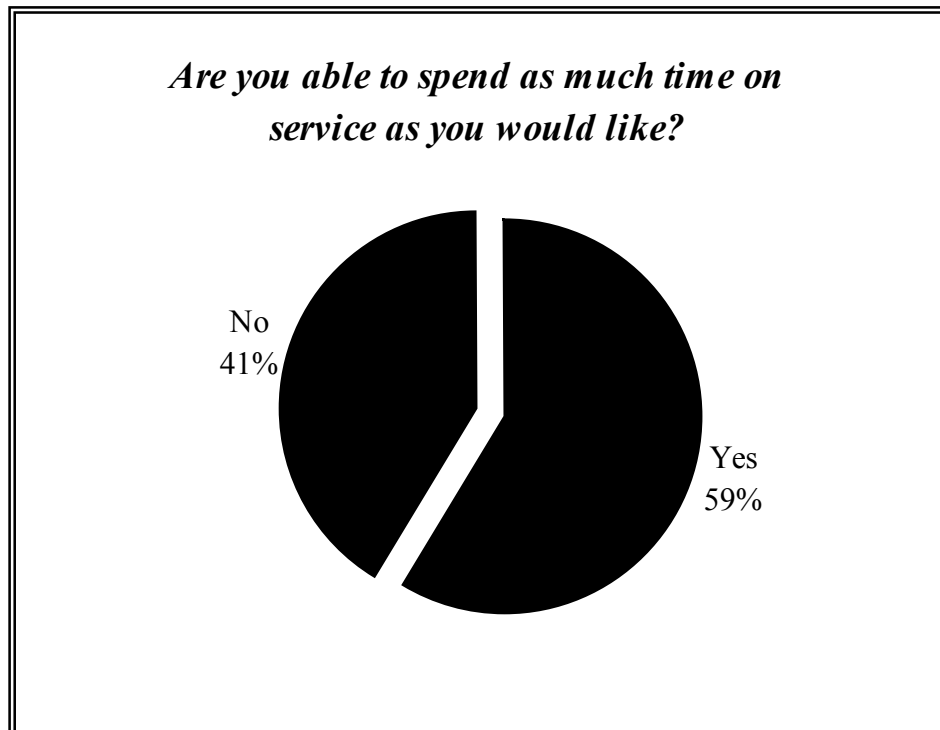


## Importance of Service

*Almost all deacons say that service is “very important” to their ministry.*

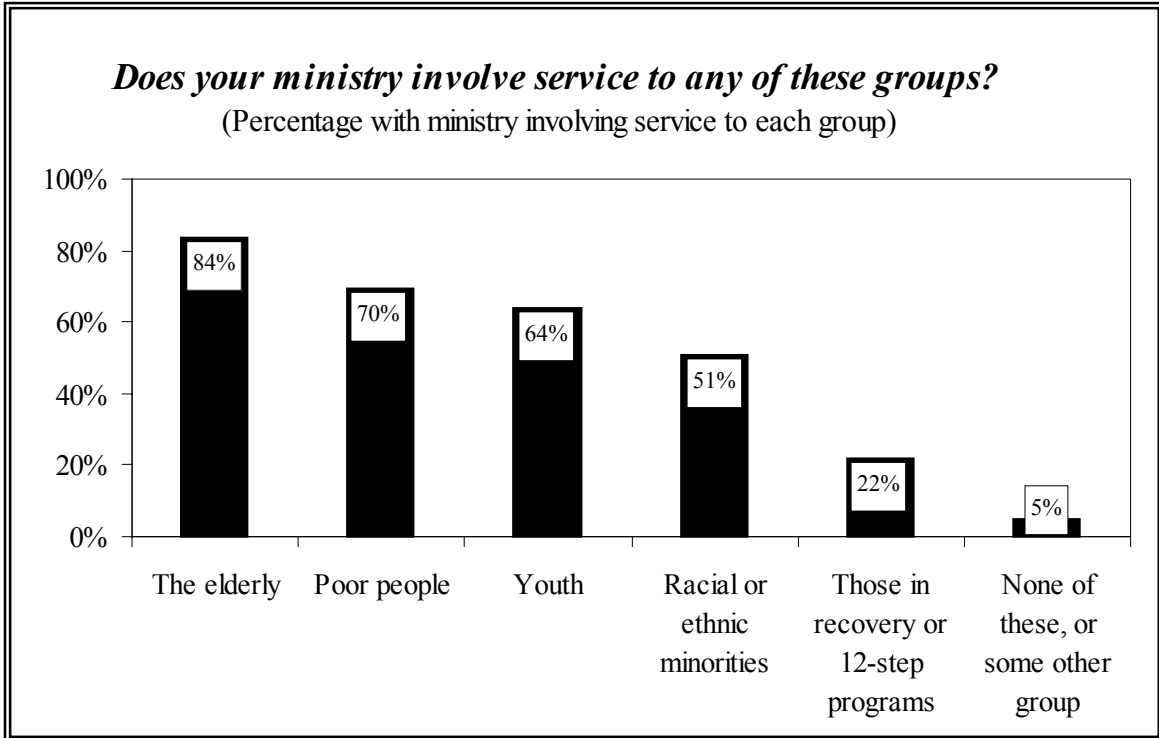


*However only about six in ten report that they are able to spend as much time on service as they would like.*



## Service to Groups

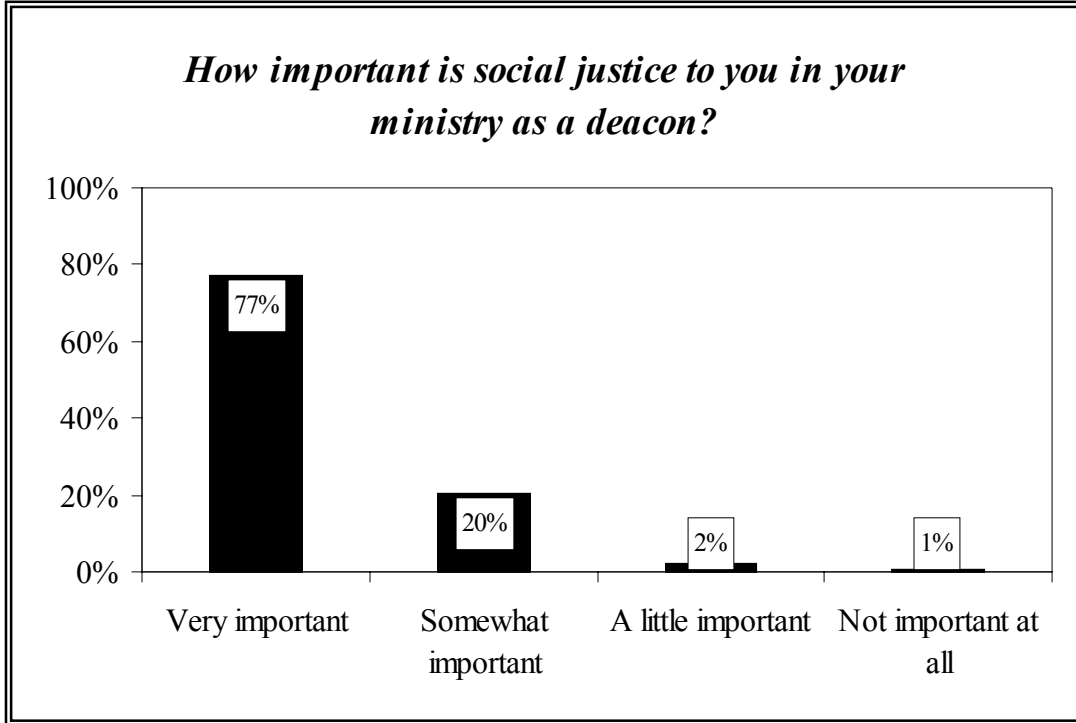
*Deacons' ministries involving service are most often directed toward the elderly (84 percent) or poor people (70 percent).*



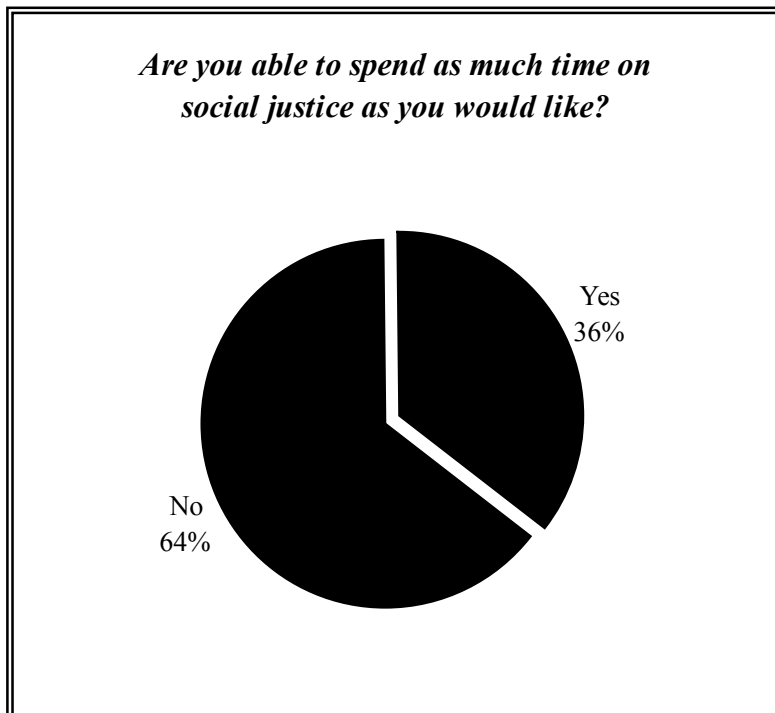
- Slightly less than two thirds report their ministry involves services to youth (64 percent), and about half provide ministry to racial or ethnic minorities (51 percent).
- More than one in five provide service to people in 12-step recovery programs (22 percent).
- Only 5 percent say they do not provide ministry to any of the listed groups or to some other type of group.

## Importance of Social Justice to Ministry

*More than three in four deacons say social justice is “very important” to their ministry and one in five say it is “somewhat important.”*



*Of the deacons who say social justice is at least “somewhat important” to their ministry, 36 percent say they are able to spend as much time on it as they would like.*

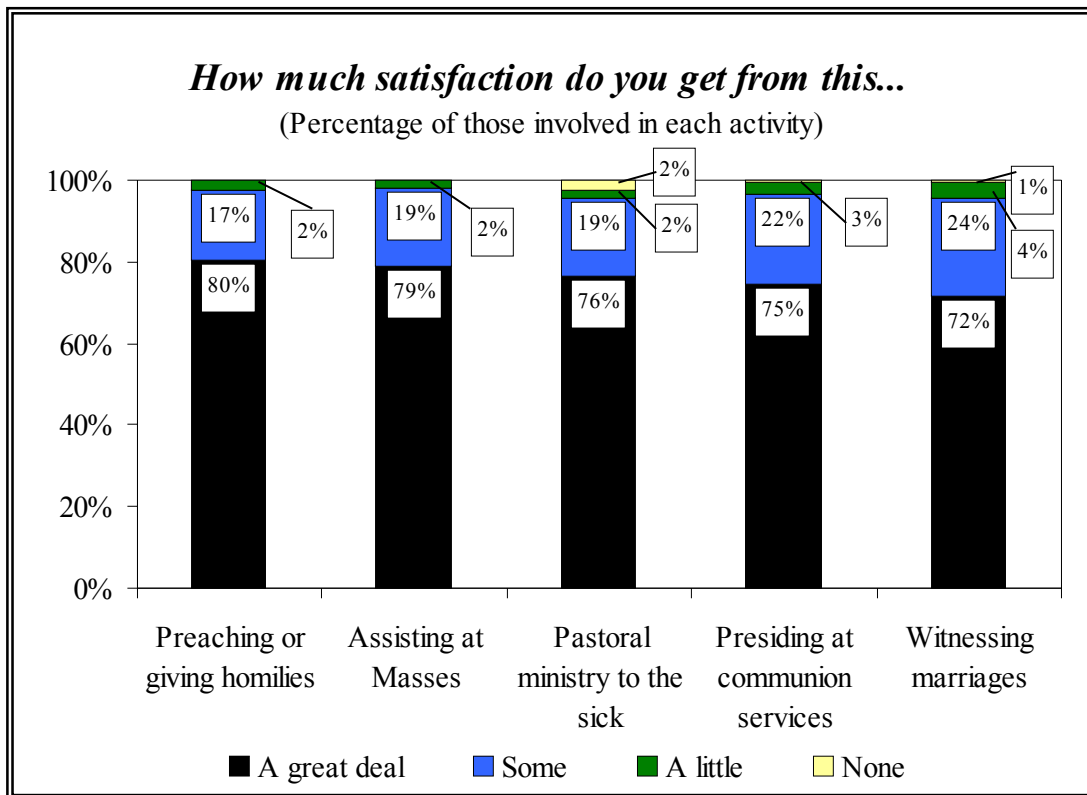


### Part III: Satisfaction

This section details the satisfaction deacons have with their ministry and their vocation in general.

#### Satisfaction with Preaching and Sacramental Aspects of Ministry

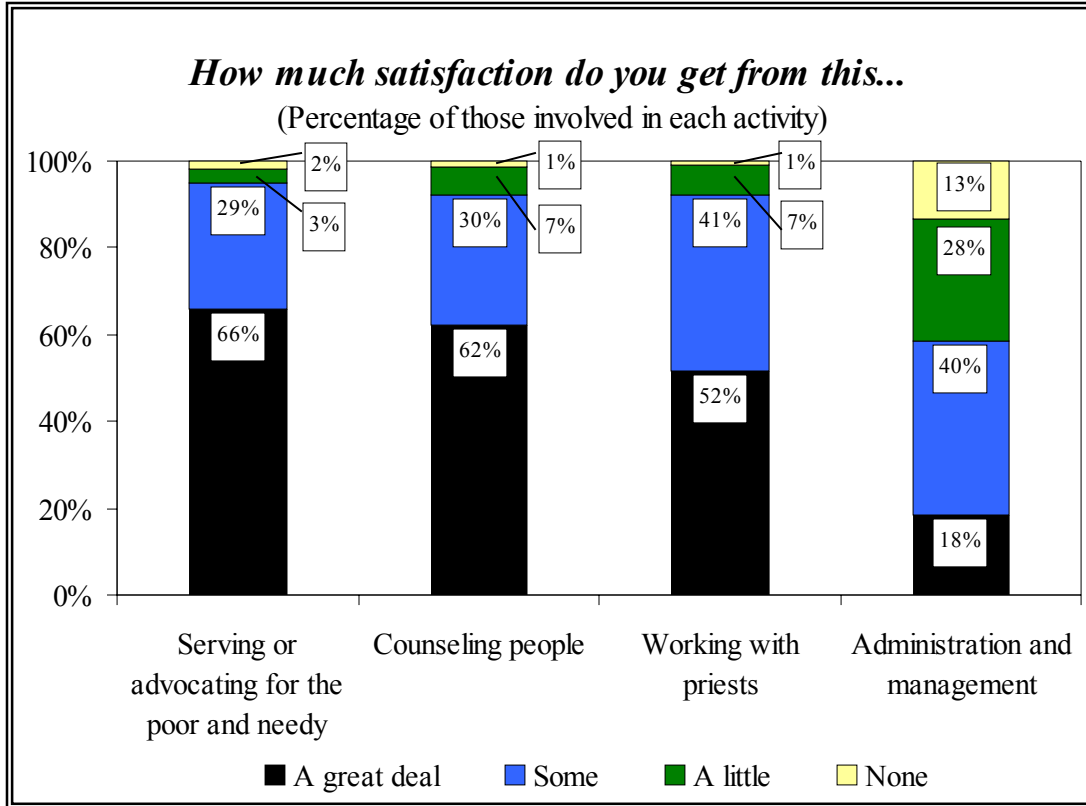
*Eight in ten deacons who preach homilies or who assist at Masses say they get a “great deal” of satisfaction from these activities.*



- About a quarter of deacons who provide pastoral ministry to the sick or preside at communion services say that these activities provide a “great deal” of satisfaction.
- Very few deacons say that they get only “a little” or “none” satisfaction from any of these sacramental activities.

## Satisfaction with Other Aspects of Ministry

*Deacons who advocate for the poor and needy as well as those who counsel people generally take a great deal or some satisfaction in those activities.*



- About half of all deacons who work with priests express “a great deal” of satisfaction in that activity. Four in ten say they get “some” satisfaction from this and 7 percent get “a little” satisfaction.
- The overall lowest levels of satisfaction are reported for those deacons performing administrative or management functions. More than four in ten deacons take “only a little” (28 percent) or “none” (13 percent) satisfaction in doing this work.

### ***Generation***

Several differences in levels of satisfaction are apparent among deacons of different generations.

Vatican II/Post-Vatican II deacons are more likely than Pre-Vatican II Generation deacons to take “a great deal of satisfaction” in:

- Witnessing marriages (76 percent compared to 69 percent of Silent Generation deacons and 67 percent of World War II Generation deacons).
- Serving or advocating for the poor and needy (71 percent compared to 62 percent of Silent Generation deacons and 51 percent of World War II Generation deacons).
- Counseling people (63 percent compared to 56 percent of Silent Generation deacons and 46 percent of World War II Generation deacons).

World War II Generation deacons are more likely than deacons of younger generations deacons to take “a great deal” of satisfaction in:

- Providing pastoral ministry to the sick (92 percent compared to 72 percent of Silent Generation deacons and 73 percent of Vatican II/Post-Vatican II Generation deacons).
- Assisting at Masses (91 percent compared to 79 percent of Silent Generation deacons and 75 percent of Vatican II/Post-Vatican II Generation deacons).
- Presiding at communion services (84 percent compared to 78 percent of Silent Generation deacons and 62 percent of Vatican II/Post-Vatican II Generation deacons)
- Working with priests (65 percent compared to 50 percent of Silent Generation deacons and 48 percent of Vatican II/Post-Vatican II Generation deacons).

### ***Decade of Ordination***

Deacons ordained in 1990 or later are more likely than deacons ordained earlier to take “a great deal” of satisfaction in providing pastoral ministry to the sick (80 percent compared to 70 percent of deacons ordained in the 1970s and 1980s).

## Satisfaction with Role as a Deacon

*Almost all respondents at least “somewhat agree” – and most “strongly agree” (94 percent) – with the statement, “If I had a chance to do it all over again, I would still become a deacon.”*

	“Strongly” or “Somewhat” agree	“Strongly” agree only
If I had a chance to do it all over again, I would still become a deacon	98%	94%
I have a good relationship with my bishop	95	73
My formation and training prepared for the ministry I have been asked to provide	93	54
The laity understand and accept the role of deacons	82	32
Priests understand and accept the role of deacons	79	27
<b>Of deacons active in ministry...</b>		
I have a good relationship with my supervising priest	97	85
I am happy in my ministry	82	32

- Almost all deacons at least “somewhat agree” (95 percent) with the statement, “I have a good relationship with my bishop.”
- Most deacons at least “somewhat agree” (93 percent) that their formation and training prepared them for the ministry they have been asked to provide. Just over half “strongly agree” with that statement.
- Deacons are less likely to agree with the statements, “The laity understand and accept the role of deacons,” or “Priests understand and accept the role of deacons.” Almost two in ten deacons either “somewhat disagree” or “strongly disagree” with these statements.
- Of those deacons who report that they are active in ministry, nearly all at least “somewhat agree” (97 percent) with the statement, “I have a good relationship with my supervising priest.”
- However, of deacons active in ministry, only 32 percent “strongly agree” with the statement, “I am happy in my ministry.”

### ***Generation***

Deacons of the World War II Generation are more likely than those of younger generations to “strongly agree” that:

- They have a good relationship with their bishop (86 percent compared to 69 percent of Silent Generation deacons and 67 percent of Vatican II/Post-Vatican II deacons).
- Their formation and training prepared them for the ministry they have been asked to provide (70 percent compared to 55 percent of Silent Generation deacons and 48 percent of Vatican II/Post-Vatican II deacons).
- The laity understand and accept the role of deacons (53 percent compared to 32 percent of Silent Generation deacons and 25 percent of Vatican II/Post-Vatican II deacons).
- Priests understand and accept the role of deacons (44 percent compared to 27 percent of Silent Generation deacons and 22 percent of Vatican II/Post-Vatican II deacons).

### ***Decade of Ordination***

Deacons ordained before 1980 are more likely than deacons ordained later to “strongly agree” that priests understand and accept the role of deacons (36 percent compared to 26 percent of deacons ordained in the 1980s and 24 percent of deacons ordained 1990 or later) and that the laity understand and accept the role of deacons (44 percent compared to 32 percent of deacons ordained in the 1980s and 26 percent of deacons ordained 1990 or later). However, deacons ordained before 1980 are *less* likely than deacons ordained later to “strongly agree” that their formation and training prepared them for the ministry they have been asked to provide (46 percent compared to 52 percent of deacons ordained in the 1980s and 60 percent of deacons ordained 1990 or later).



**Appendix:**  
**Question Wording and Response Frequencies**

**BACKGROUND INFORMATION**

Are you retired from active ministry as a deacon?

	<b>Frequency</b>	<b>Percent</b>
Yes	62	7.7%
No	742	92.3%
Total qualified	804	100.0%

*Asked only of deacons who are retired from active ministry:* Are you still involved in ministry or working as a deacon in any way?

	<b>Frequency</b>	<b>Percent</b>
Still in ministry or working as a deacon	58	93.5%
No longer working	4	6.5%
Total qualified	62	100.0%

*Asked only of deacons in active ministry or still working as a deacon:* Is your ministry as a deacon full-time or part-time?

	<b>Frequency</b>	<b>Percent</b>
Full-time	261	32.6%
Part-time	524	65.5%
(DO NOT READ) Help out or volunteer	9	1.1%
(DO NOT READ) Don't Know	6	.8%
Total qualified	800	100.0%

*Asked only of deacons in active ministry or still working as a deacon:* Which of these best describes your current ministry or work as a deacon? (READ LIST)

	<b>Frequency</b>	<b>Percent</b>
Parish work only	290	36.3%
Parish <u>and</u> non-parish work	494	61.8%
Non-parish work only	14	1.8%
(DO NOT READ) Retired or not currently working	1	.1%
(DO NOT READ) Don't Know	1	.1%
Total qualified	800	100.0%

**Asked only of deacons involved in non-parish work:** In your non-parish ministry, where do you work?  
(READ LIST)

	<b>Frequency<sup>1</sup></b>	<b>Percent</b>
Chancery or diocesan office	112	22.0%
College or university	23	4.5%
Elementary or high school	42	8.3%
Hospital or other health care institution	197	38.8%
Social service agency	75	14.8%
Retreat center or house of prayer	45	8.9%
Military	8	1.6%
Prison	83	16.3%
Other (SPECIFY:) RECORD RESPONSE	136	26.8%
(DO NOT READ) Don't Know	10	2.0%
(DO NOT READ) Refused	1	.2%
Total qualified	508	100.0%

**Asked only of deacons involved in non-parish work:** What type of non-parish ministry or work do you do? (READ LIST)

	<b>Frequency<sup>2</sup></b>	<b>Percent</b>
Administration	87	17.1%
Teaching	126	24.8%
Chaplain	180	35.4%
Spiritual or retreat direction	156	30.7%
Social work or social service	150	29.5%
Counseling	190	37.4%
Public policy or lobbying	28	5.5%
Other (SPECIFY:) RECORD RESPONSE	78	15.4%
(DO NOT READ) Don't Know	4	.8%
(DO NOT READ) Refused	1	.2%
Total qualified	508	100.0%

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<sup>1</sup>Multiple responses accepted. The frequencies sum all responses in each category.

<sup>2</sup>Multiple responses accepted. The frequencies sum all responses in each category.

**TYPES OF RELIGIOUS ACTIVITIES ENGAGED IN**

*Asked only of deacons in active ministry or still working as a deacon:* I am going to name some things deacons do in their ministry. Please tell me if you do these in your current ministry.

Religious education or catechesis. (IF NEEDED: Do you do this in your current ministry?)

	<b>Frequency</b>	<b>Percent</b>
Yes	649	81.2%
No	149	18.6%
(DO NOT READ) Don't Know	1	.1%
Total qualified	799	100.0%

Celebrate baptisms. (IF NEEDED: Do you do this in your current ministry?)

	<b>Frequency</b>	<b>Percent</b>
Yes	763	95.5%
No	36	4.5%
Total qualified	799	100.0%

Preside at communion services. (IF NEEDED: Do you do this in your current ministry?)

	<b>Frequency</b>	<b>Percent</b>
Yes	731	91.5%
No	67	8.4%
(DO NOT READ) Don't Know	1	.1%
Total qualified	799	100.0%

Pastoral ministry to the sick. (IF NEEDED: Do you do this in your current ministry?)

	<b>Frequency</b>	<b>Percent</b>
Yes	693	86.7%
No	103	12.9%
(DO NOT READ) Don't Know	3	.4%
Total qualified	799	100.0%

Witness marriages. (IF NEEDED: Do you do this in your current ministry?)

	<b>Frequency</b>	<b>Percent</b>
Yes	696	87.1%
No	103	12.9%
Total qualified	799	100.0%

Preside at wakes and funeral services. (IF NEEDED: Do you do this in your current ministry?)

	<b>Frequency</b>	<b>Percent</b>
Yes	756	94.6%
No	42	5.3%
(DO NOT READ) Don't Know	1	.1%
Total qualified	799	100.0%

Assist at Masses. (IF NEEDED: Do you do this in your current ministry?)

	<b>Frequency</b>	<b>Percent</b>
Yes	787	98.5%
No	11	1.4%
(DO NOT READ) Don't Know	1	.1%
Total qualified	799	100.0%

**SERVICE AND SOCIAL JUSTICE**

*Asked only of deacons in active ministry or still working as a deacon:* How important is service to you in your ministry as a deacon? Would you say it is... (READ LIST)

	<b>Frequency</b>	<b>Percent</b>
Very important	776	97.1%
Somewhat important	21	2.6%
A little important	0	0.0%
Not important at all	0	0.0%
(DO NOT READ) Don't Know	2	.3%
Total qualified	799	100.0%

*Asked only of active deacons who said service is “very important” or “somewhat important” in their ministries:* Are you able to spend as much time on service as you would like?

	<b>Frequency</b>	<b>Percent</b>
Yes	464	58.2%
No	326	40.9%
(DO NOT READ) Don't Know	7	.9%
Total qualified	797	100.0%

*Asked only of active deacons who said service is “very important” or “somewhat important” in their ministries:* Does your ministry involve service to any of these groups? (READ LIST)

	<b>Frequency<sup>3</sup></b>	<b>Percent</b>
Poor people	555	69.6%
The elderly	667	83.7%
Youth	510	64.0%
Racial or ethnic minorities	405	50.8%
Those in recovery or twelve step programs	175	22.0%
(DO NOT READ) None of these	27	3.4%
(DO NOT READ) Some other group	12	1.5%
(DO NOT READ) Don't Know	3	.4%
Total qualified	797	100.0%

*Asked only of deacons in active ministry or still working as a deacon:* How important is social justice to you in your ministry as a deacon? Would you say it is... (READ LIST)

	<b>Frequency</b>	<b>Percent</b>
Very important	610	76.3%
Somewhat important	161	20.2%
A little important, or	16	2.0%
Not important at all	5	.6%
(DO NOT READ) Don't Know	6	.8%
(DO NOT READ) Refused	1	.1%
Total qualified	799	100.0%

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<sup>3</sup>Multiple responses accepted. The frequencies sum all responses for each category.

*Asked only of active deacons who said social justice is “very important” or “somewhat important” in their ministries:* Are you able to spend as much time on social justice as you would like?

	<b>Frequency</b>	<b>Percent</b>
Yes	271	35.1%
No	491	63.7%
(DO NOT READ) Don't Know	8	1.0%
(DO NOT READ) Refused	1	.1%
Total qualified	771	100.0%

#### **PARISH MINISTRY**

*Asked only of active deacons who serve in parish ministry:* How many parishes do you serve in parish ministry? (IF NECESSARY, READ: How many parishes do you serve in a typical month?)

	<b>Frequency</b>	<b>Average</b>
Valid responses	616	1.27
Skipped, possibly due to error	168	
Total qualified	784	

*Asked only of active deacons who serve in parish ministry:* How many years have you served in the parish?

	<b>Frequency</b>	<b>Average</b>
Valid Responses	784	13.1
Total qualified	784	

#### **ASSISTING AT MASS**

*Asked only of deacons who earlier said they assist at Mass:* Do you assist at Masses at least once a week?

	<b>Frequency</b>	<b>Percent</b>
Yes (at least once a week)	658	83.6%
No (less than once a week)	129	16.4%
Total qualified	787	100.0%

*Asked only of deacons who assist at Mass at least once a week:* In a typical week, how many Saturday evening or Sunday Masses do you assist at?

	<b>Frequency</b>	<b>Average</b>
Valid responses	652	1.81
“Don’t know”	6	
Total qualified	658	

*Asked only of deacons who assist at Mass at least once a week:* In a typical week, how many weekday Masses do you assist at?

	<b>Frequency</b>	<b>Average</b>
Valid responses	634	1.39
“Don’t know”	24	
Total qualified	658	

**Asked only of deacons who assist at Mass less than once a week:** About how often do you assist at Masses? (READ LIST:)

	<b>Frequency</b>	<b>Percent</b>
A few times a month	74	57.4%
Monthly	37	28.7%
A few times a year, or	15	11.6%
Once a year or less	3	2.3%
Total qualified	129	100.0%

**Asked only of deacons in active ministry or still working as a deacon:** Do you preach homilies?

	<b>Frequency</b>	<b>Percent</b>
Yes	705	88.2%
No	94	11.8%
Total qualified	799	100.0%

**Asked only of deacons who preach homilies:** How often do you preach homilies? (READ LIST)

	<b>Frequency</b>	<b>Percent</b>
Rarely or never	12	1.7%
A few times a year	51	7.2%
Once or a few times a month	483	68.5%
Weekly, or	107	15.2%
More than once a week	50	7.1%
(DO NOT READ) Don't Know	2	.3%
Total qualified	705	100.0%

## **HOMILY TOPICS**

**Questions in this section asked of deacons who preach homilies at least a few times a year:** I am going to name several topics. For each one, please tell me about how often you give homilies that emphasize this topic. Is it very often, sometimes, once in a while, or never?

Respect for life. (PROBE IF NEEDED: Do you preach homilies that focus on this topic... READ LIST)

	<b>Frequency</b>	<b>Percent</b>
Very often	265	38.4%
Sometimes	270	39.1%
Once in a while, or	126	18.2%
Never	24	3.5%
(DO NOT READ) Don't Know	5	.7%
(DO NOT READ) Refused	1	.1%
Total qualified	691	100.0%

Helping the poor and needy. (PROBE IF NEEDED: Do you preach homilies that focus on this topic... READ LIST)

	<b>Frequency</b>	<b>Percent</b>
Very often	330	47.8%
Sometimes	262	37.9%
Once in a while, or	85	12.3%
Never	8	1.2%
(DO NOT READ) Don't Know	5	.7%
(DO NOT READ) Refused	1	.1%
Total qualified	691	100.0%

Social justice. (PROBE IF NEEDED: Do you preach homilies that focus on this topic... READ LIST)

	<b>Frequency</b>	<b>Percent</b>
Very often	252	36.5%
Sometimes	290	42.0%
Once in a while, or	120	17.4%
Never	19	2.7%
(DO NOT READ) Don't Know	8	1.2%
(DO NOT READ) Refused	2	.3%
Total qualified	691	100.0%

Social concerns in the United States. (PROBE IF NEEDED: Do you preach homilies that focus on this topic... READ LIST)

	<b>Frequency</b>	<b>Percent</b>
Very often	236	34.2%
Sometimes	272	39.4%
Once in a while, or	135	19.5%
Never	38	5.5%
(DO NOT READ) Don't Know	9	1.3%
(DO NOT READ) Refused	1	.1%
Total qualified	691	100.0%

Social concerns abroad. (PROBE IF NEEDED: Do you preach homilies that focus on this topic... READ LIST)

	<b>Frequency</b>	<b>Percent</b>
Very often	82	11.9%
Sometimes	245	35.5%
Once in a while, or	221	32.0%
Never	131	19.0%
(DO NOT READ) Don't Know	11	1.6%
(DO NOT READ) Refused	1	.1%
Total qualified	691	100.0%

Stewardship. (PROBE IF NEEDED: Do you preach homilies that focus on this topic... READ LIST)

	<b>Frequency</b>	<b>Percent</b>
Very often	136	19.7%
Sometimes	231	33.4%
Once in a while, or	210	30.4%
Never	107	15.5%
(DO NOT READ) Don't Know	6	.9%
(DO NOT READ) Refused	1	.1%
Total qualified	691	100.0%



### VOCATION TO BE A DEACON

At what age did you first seriously consider becoming a deacon?

	<b>Frequency</b>	<b>Average</b>
Valid responses	796	43.2
“Don’t know”	8	
Total qualified	804	

In what year were you accepted as a candidate for the diaconate?

	<b>Frequency</b>	<b>Average</b>
Valid responses	799	1984
Invalid year (prior to 1969)	25	
“Don’t know”	5	
Total qualified	804	

In what year were you ordained a deacon?

	<b>Frequency</b>	<b>Average</b>
Valid responses	797	1987
Invalid year (prior to 1971)	7	
Total qualified	804	

**SATISFACTION WITH PASTORAL DUTIES**

**Stated to deacons who are in active ministry:** I am going to name things that some deacons say give them satisfaction in their ministry. Please tell me how much satisfaction you get from each. Is it a great deal, some, a little, or none? If an item does not apply to you, just tell me and we will move on to the next one.

**Stated to deacons who are retired and no longer working:** I am going to name things that some deacons say give them satisfaction in their ministry. Please tell me how much satisfaction you get from each. Is it a great deal, some, a little, or none? If you no longer do these things, please tell me how much satisfaction you got from them when you were still active in ministry. If an item does not apply to you, just tell me and we will move on to the next one.

**Asked only of deacons who assist at Mass:** The (first/next) thing is assisting at Masses. (PROBE IF NEEDED: How much satisfaction do you get from this... READ LIST )

	<b>Frequency</b>	<b>Percent</b>
A great deal	623	78.7%
Some	151	19.1%
A little, or	15	1.9%
None	0	0.0%
(DO NOT READ) Does not apply	3	.4%
Total qualified	792	100.0%

**Asked only of deacons who preside at communion services:** The (first/next) thing is presiding at communion services. (PROBE IF NEEDED: How much satisfaction do you get from this... READ LIST)

	<b>Frequency</b>	<b>Percent</b>
A great deal	544	73.9%
Some	161	21.9%
A little, or	22	3.0%
None	2	.3%
(DO NOT READ) Does not apply	7	1.0%
Total qualified	736	100.0%

**Asked only of deacons who preach homilies:** The (first/next) thing is preaching or giving homilies. (PROBE IF NEEDED: How much satisfaction do you get from this... READ LIST)

	<b>Frequency</b>	<b>Percent</b>
A great deal	566	79.7%
Some	121	17.0%
A little, or	17	2.4%
None	1	.1%
(DO NOT READ) Does not apply	3	.4%
(DO NOT READ) Don't Know	2	.3%
Total qualified	710	100.0%

**Asked only of deacons who witness marriages:** The (first/next) thing is witnessing marriages. (PROBE IF NEEDED: How much satisfaction do you get from this... READ LIST)

	<b>Frequency<sup>4</sup></b>	<b>Percent</b>
A great deal	265	70.7%
Some	89	23.7%
A little, or	14	3.7%
None	2	.5%
(DO NOT READ) Does not apply	5	1.3%
Total qualified	375	100.0%

The (first/next) thing is pastoral ministry to the sick. (PROBE IF NEEDED: How much satisfaction do you get from this... READ LIST)

	<b>Frequency<sup>5</sup></b>	<b>Percent</b>
A great deal	324	74.0%
Some	81	18.5%
A little, or	9	2.1%
None	10	2.3%
(DO NOT READ) Does not apply	13	3.0%
(DO NOT READ) Don't Know	1	.2%
Total qualified	438	100.0%

The (first/next) thing is administration and management. (PROBE IF NEEDED: How much satisfaction do you get from this... READ LIST)

	<b>Frequency</b>	<b>Percent</b>
A great deal	128	15.9%
Some	281	35.0%
A little, or	199	24.8%
None	92	11.4%
(DO NOT READ) Does not apply	104	12.9%
Total qualified	804	100.0%

The (first/next) thing is counseling people. (PROBE IF NEEDED: How much satisfaction do you get from this... READ LIST)

	<b>Frequency</b>	<b>Percent</b>
A great deal	460	57.2%
Some	221	27.5%
A little, or	48	6.0%
None	9	1.1%
(DO NOT READ) Does not apply	66	8.2%
Total qualified	804	100.0%

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<sup>4</sup>Question was only asked on long form of questionnaire.

<sup>5</sup>Question was only asked on long form of questionnaire.

The (first/next) is working with priests. (PROBE IF NEEDED: How much satisfaction do you get from this... READ LIST)

	<b>Frequency</b>	<b>Percent</b>
A great deal	408	50.7%
Some	322	40.0%
A little, or	53	6.6%
None	8	1.0%
(DO NOT READ) Does not apply	8	1.0%
(DO NOT READ) Don't Know	5	.6%
Total qualified	804	100.0%

The (first/next) thing is serving or advocating for the poor and needy. (PROBE IF NEEDED: How much satisfaction do you get from this... READ LIST)

	<b>Frequency</b>	<b>Percent</b>
A great deal	512	63.7%
Some	225	28.0%
A little, or	27	3.4%
None	13	1.6%
(DO NOT READ) Does not apply	24	3.0%
(DO NOT READ) Don't Know	3	.4%
Total qualified	804	100.0%

## SATISFACTION WITH THE ROLE OF DEACON

I am going to read several statements. For each please tell me whether you strongly agree, somewhat agree, somewhat disagree, or strongly disagree.

If I had a chance to do it over again, I would still become a deacon.

	<b>Frequency</b>	<b>Percent</b>
Strongly agree	756	94.0%
Somewhat agree	35	4.4%
Somewhat disagree, or	5	.6%
Strongly disagree	6	.7%
(DO NOT READ) Don't Know	2	.2%
Total qualified	804	100.0%

My formation and training prepared me for the ministry I have been asked to provide.

	<b>Frequency</b>	<b>Percent</b>
Strongly agree	435	54.1%
Somewhat agree	313	38.9%
Somewhat disagree, or	39	4.9%
Strongly disagree	15	1.9%
(DO NOT READ) Don't Know	2	.2%
Total qualified	804	100.0%

I have a good relationship with my bishop.

	<b>Frequency</b>	<b>Percent</b>
Strongly agree	558	69.4%
Somewhat agree	173	21.5%
Somewhat disagree, or	20	2.5%
Strongly disagree	18	2.2%
(DO NOT READ) Don't Know	34	4.2%
(DO NOT READ) Refused	1	.1%
Total qualified	804	100.0%

Priests understand and accept the role of deacons.

	<b>Frequency</b>	<b>Percent</b>
Strongly agree	218	27.1%
Somewhat agree	410	51.0%
Somewhat disagree, or	133	16.5%
Strongly disagree	33	4.1%
(DO NOT READ) Don't Know	9	1.1%
(DO NOT READ) Refused	1	.1%
Total qualified	804	100.0%

The laity understand and accept the role of deacons.

	<b>Frequency</b>	<b>Percent</b>
Strongly agree	253	31.5%
Somewhat agree	402	50.0%
Somewhat disagree, or	111	13.8%
Strongly disagree	32	4.0%
(DO NOT READ) Don't Know	4	.5%
(DO NOT READ) Refused	2	.2%
Total qualified	804	100.0%

*Asked only of deacons who are in active ministry:* I am happy in my ministry.

	<b>Frequency</b>	<b>Percent</b>
Strongly agree	721	90.2%
Somewhat agree	73	9.1%
Somewhat disagree, or	3	.4%
Strongly disagree	1	.1%
(DO NOT READ) Don't Know	1	.1%
Total qualified	799	100.0%

*Asked only of deacons who are in active ministry:* I have a good relationship with my supervising priest.

	<b>Frequency</b>	<b>Percent</b>
Strongly agree	672	84.1%
Somewhat agree	92	11.5%
Somewhat disagree, or	13	1.6%
Strongly disagree	12	1.5%
(DO NOT READ) Don't Know	8	1.0%
(DO NOT READ) Refused	2	.3%
Total qualified	799	100.0%

**DEMOGRAPHICS**

*Asked only of deacons who are in active ministry:* About how many hours do you serve in ministry in a typical WEEK?

	<b>Frequency</b>	<b>Average</b>
Valid responses	785	23.4
“Don’t know”	14	
Total qualified	799	

Are you currently employed in a secular job?

	<b>Frequency</b>	<b>Percent</b>
Yes	301	37.4%
No	500	62.2%
(DO NOT READ) Don't Know	2	.2%
(DO NOT READ) Refused	1	.1%
Total qualified	804	100.0%

*Asked only of deacons currently employed in a secular job:* About how many hours do you work in your secular job in a typical week?

	<b>Frequency</b>	<b>Average</b>
Valid responses	298	41.6
“Don’t know”	3	
Total qualified	301	

*Asked only of deacons who are in active ministry:* In what type of area do you minister? (READ LIST)

	<b>Frequency<sup>6</sup></b>	<b>Percent</b>
A large city	237	29.7%
A suburb	222	27.8%
A town or small city	279	34.9%
A rural area	121	15.1%
(DO NOT READ) Don't Know	4	.5%
(DO NOT READ) Refused	1	.1%
Total qualified	799	100.0%

*Asked only of deacons who are in active ministry:* Which best describes the people you minister to? (READ LIST)

	<b>Frequency<sup>7</sup></b>	<b>Percent</b>
Poor	245	30.7%
Working Class	394	49.3%
Middle Class	534	66.8%
Affluent	191	23.9%
(DO NOT READ) Don't Know	7	.9%
Total qualified	799	100.0%

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<sup>6</sup>Multiple responses accepted. The frequencies sum all responses for each category.

<sup>7</sup>Multiple responses accepted. The frequencies sum all responses for each category.

*Asked only of deacons who are in active ministry:* Is the area you minister in... (READ LIST)

	<b>Frequency<sup>8</sup></b>	<b>Percent</b>
Predominantly white	190	60.3%
Predominantly non-white	14	4.4%
Racially diverse	114	36.2%
Total qualified	315	100.0%

What is the zip code where you live?

Valid responses	804
Total qualified	804

In what year were you born?

	<b>Frequency</b>	<b>Average</b>
Valid responses	802	1937
Hesitated	2	
Total qualified	804	

(IF HESITANT PROBE FOR RANGE USING THE FOLLOWING: Was it... READ LIST)

	<b>Frequency</b>	<b>Percent</b>
1971 or since	0	0.0%
1961 - 1970	0	0.0%
1943 - 1960	0	0.0%
1925 - 1942	1	50.0%
1900 - 1924	0	0.0%
(DO NOT READ) Refused	1	50.0%
Total qualified	2	100.0%

What best describes your current marital status? (READ LIST - RECORD ONE RESPONSE)

	<b>Frequency</b>	<b>Percent</b>
Married	732	91.0%
Widowed, or	33	4.1%
Single and never married	34	4.2%
(DO NOT READ) Separated	3	.4%
(DO NOT READ) Annulled	2	.2%
Total qualified	804	100.0%

*Asked only of deacons who are currently married:* How supportive is your wife of your ministry as a deacon? (READ LIST)

	<b>Frequency</b>	<b>Percent</b>
Very supportive	694	94.8%
Somewhat supportive	34	4.6%
A little supportive, or	2	.3%
Not supportive at all	1	.1%
(DO NOT READ) Don't Know	1	.1%
Total qualified	732	100.0%

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<sup>8</sup>Multiple responses accepted. The frequencies sum all responses for each category. Question was only asked on long form of questionnaire.



What best describes your highest level of education? (READ LIST - RECORD ONE RESPONSE)

	<b>Frequency</b>	<b>Percent</b>
Less than high school graduate	11	1.4%
High school graduate	90	11.2%
Vocational or trade school graduate	29	3.6%
Some college	209	26.0%
College graduate	240	29.9%
Graduate or professional school (like law or medical school—NOT vocational or trade schools)	224	27.9%
(DO NOT READ) Don't Know	1	.1%
Total qualified	804	100.0%

*Asked only of deacons who are in active ministry:* Are you paid for your ministry?

	<b>Frequency</b>	<b>Percent</b>
Yes	212	26.5%
No	581	72.7%
(DO NOT READ) Don't Know	5	.6%
(DO NOT READ) Refused	1	.1%
Total qualified	799	100.0%

Are you of Spanish, Hispanic, or Latino descent?

	<b>Frequency</b>	<b>Percent</b>
Yes	79	9.8%
No	723	89.9%
(DO NOT READ) Don't Know	1	.1%
(DO NOT READ) Refused	1	.1%
Total qualified	804	100.0%

And what is your race? Are you....(READ LIST-- RECORD ONE RESPONSE)

	<b>Frequency</b>	<b>Percent</b>
White	697	86.7%
Black or African American	17	2.1%
American Indian or Alaskan Native	7	.9%
Asian	1	.1%
Native Hawaiian or other Pacific Islander	2	.2%
(DO NOT READ) Hispanic/Latino (INCLUDE: Spanish, Puerto Rican, Mexican, South American, etc.) RECORD RESPONSE	56	7.0%
(DO NOT READ) Any other specific nationality RECORD IN FOLLOWING QUESTION	2	.2%
(DO NOT READ) Other: RECORD RESPONSE	19	2.4%
(DO NOT READ) Don't Know	2	.2%
(DO NOT READ) Refused	1	.1%
Total qualified	804	100.0%

*Asked only of deacons who are white or are Hispanic/Latino:* What country or part of the world did your ancestors come from? (IF RESPONSE IS "EUROPE," PROBE: And what country in Europe did your ancestors come from?) RECORD FIRST THREE RESPONSES

	Frequency <sup>9</sup>	Percent
Cuba	1	.1%
Czechoslovakia/Czech Republic	20	2.6%
England (INCLUDE Britain, Scotland, Wales/Welsh)	120	15.8%
France	62	8.2%
French-Canadian	15	2.0%
Germany	252	33.2%
Ireland	202	26.6%
Italy	84	11.1%
Mexico	39	5.1%
Poland	59	7.8%
Puerto Rico	8	1.1%
Scotch-Irish	28	3.7%
Slovakia	12	1.6%
Spain	27	3.6%
Other (SPECIFY:) RECORD RESPONSE	124	16.3%
Don't Know/American Only/White Only/Hispanic Only	14	1.8%
Refused	1	.1%
Total qualified	760	100.0%

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<sup>9</sup>Multiple responses accepted. The frequencies sum all responses for each category.