

**Center for Applied Research in the Apostolate
Georgetown University
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*Deacons Entrusted with the Pastoral Care
of a Parish according to Canon 517.2*

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Deacons Entrusted with the Pastoral Care of a Parish according to Canon 517.2

Executive Summary

In April 2008, the Center for Applied Research in the Apostolate (CARA) at Georgetown University was commissioned by the Emerging Models of Pastoral Excellence Project, a Lilly Endowment funded collaboration of six national ministerial organizations,¹ to conduct a re-analysis of previously collected survey and trend data regarding permanent deacons who have been entrusted with the pastoral care of a parish according to Canon 517.2. There are many titles used for persons in these positions. To simplify the presentation, we use the term Parish Life Coordinator, or PLC, in this report.

Major Findings

- The number of parishes in the United States in which the pastoral care has been entrusted to a deacon has risen steadily from 36 in 1993 (13 percent of the 268 Canon 517.2 parishes) to 147 in 2007 (29 percent of the 499 Canon 517.2 parishes).
- In 2007, deacon PLCs were serving in 73 dioceses (77 percent of dioceses with Canon 517.2 parishes). The largest numbers of deacon PLCs (five or more) serve in the dioceses of Fort Worth (7), Cleveland (5), and Lafayette in Louisiana (5).
- Deacon PLCs are most likely to serve in the Midwest (47 percent) followed by the South (27 percent), West (23 percent), and Northeast (3 percent). This distribution generally reflects the same distribution of non-deacon PLCs.

Differences between Deacon PLCs and Other PLCs

- Deacon PLCs are older and more likely to be married than lay person PLCs (excluding men and women religious serving as PLCs). Ninety-one percent of deacon PLCs are married compared to 55 percent of lay person PLCs. Fifty-four percent of deacon PLCs are age 61 or older compared to only 20 percent of lay person PLCs.
- Deacon PLCs are more likely than other PLCs to self-identify as African American or black (11 percent compared to 2 percent) and the parishioners at parishes entrusted to deacon PLCs are also more likely than the parishioners at

¹ The National Association for Lay Ministry (NALM), the Conference for Pastoral Planning and Council Development (CPPCD), the National Association of Church Personnel Administrators (NACPA), the National Association of Diaconate Directors (NADD), the National Catholic Young Adult Ministry Association (NCYAMA), and the National Federation of Priests' Councils (NFPC)

parishes entrusted to other PLCs to be predominately (50 percent or more) black or African American (10 percent compared to 5 percent).

- Nearly all deacon PLCs have attended at least some college. However, they are *less* likely than other PLCs to have a college degree (72 percent compared to 97 percent).
- Deacon PLCs are *less* likely than other PLCs to have a written job description for their position (66 percent compared to 85 percent), a formal installation ceremony (35 percent compared to 67 percent), or a contract (43 percent compared to 55 percent).
- Deacon PLCs are more likely than other PLCs to spend “very much” time preparing homilies (61 percent compared to 21 percent) and presiding at Sunday Celebration in the Absence of a Priest (34 percent compared to 11 percent), prayer services for the sick (28 percent compared to 17 percent), funerals (38 percent compared to 27 percent), and baptisms (44 percent compared to 18 percent).
- Deacon PLCs are much more likely than other PLCs to do the following at Mass: wear vestments (99 percent compared to 16 percent), process in with the presider (96 percent compared to 45 percent), preach (94 percent compared to 35 percent), and remain in the sanctuary (91 percent compared to 32 percent).
- Deacon PLCs are much more likely than all other PLCs to agree “very much” that they are the “sacramental leader” of the parish (41 percent compared to 16 percent) and *less* likely to agree similarly that they are the “pastoral leader” of the parish (77 percent compared to 86 percent).
- Deacon PLCs are *less* likely than other PLCs to have received specialized training for their role as a PLC before (38 percent compared to 52 percent) or after (29 percent compared to 44 percent) their appointment.

Differences between Deacon PLCs and Active Deacons Nationally²

- Deacon PLCs are slightly younger than all deacons active in ministry nationally. The median age for deacon PLCs is 60, compared to 63 for deacons nationally. Half of deacon PLCs are over the age of 60, compared to six in ten deacons in the United States.
- Deacon PLCs are more likely than deacons nationally to self-identify as African American or black (11 percent compared to 2 percent).
- Deacon PLCs are more likely than all deacons to have a college degree (72 percent compared to 59 percent).

² Nearly all deacon respondents (99 percent) reported being active in ministry at the time of the survey.

- Like most PLCs, deacons are entrusted with small parishes. Fifty-two percent of deacon PLCs serve in a parish with 200 or fewer registered households, compared to only 9 percent of deacons in parish ministry nationally.
- The parish tenure of deacon PLCs is considerably shorter than that of deacons nationally who are involved in parish ministry. Nationally, 60 percent of deacons have served at least eight years at their parish. Only 16 percent of deacon PLCs have been at their parish for eight or more years.
- Deacon PLCs are only slightly more likely than deacons in parish ministry nationally to say they preach during Mass (94 percent compared to 89 percent).
- Perhaps due to the time demands involved with being entrusted with a parish, deacon PLCs are much *less* likely than deacons nationally to have a job outside their ministry (13 percent compared to 40 percent). This difference may also involve compensation. Ninety-four percent of deacon PLCs are compensated for their ministry as PLCs, compared to only 27 percent of deacons nationally who receive compensation for their ministry.

Introduction

In April 2008, the Center for Applied Research in the Apostolate (CARA) at Georgetown University was commissioned by the Emerging Models of Pastoral Excellence Project, a Lilly Endowment funded collaboration of six national ministerial organizations,³ to conduct a re-analysis of previously collected survey and trend data regarding permanent deacons who have been entrusted with the pastoral care of a parish according to Canon 517.2. There are many titles used for persons in these positions. To simplify the presentation, we use the term Parish Life Coordinator, or PLC, in this report.

Results regarding deacon PLCs from the research CARA has conducted for the Emerging Models of Pastoral Excellence Project are presented in this report. In many of the tables and figures, deacon PLCs are compared to two other groups: all active deacons nationally and all other PLCs (*i.e.*, non-deacons). These comparisons use data from two previous CARA surveys:

- The first is a survey of PLCs conducted by CARA in Fall 2004 and Winter 2005. A total of 335 PLCs responded to this survey, 70 percent of all PLCs who were entrusted with parishes at that time (margin of sampling error of ± 2.9 percentage points). A total of 70 deacons were interviewed in this survey and 265 of the PLCs were either religious sisters or brothers or other lay persons.⁴
- The second survey is a telephone poll of deacons conducted in February 2001. CARA obtained a database of all deacons listed in *The Official Catholic Directory (OCD)*. A random selection from this list was interviewed resulting in 817 respondents (margin of sampling error of ± 3.4 percentage points).⁵

Additionally, where applicable, this report includes findings from CARA's Diaconate Post-Ordination surveys conducted for the United States Conference of Catholic Bishops' Secretariat for the Diaconate.⁶ This report also includes an analysis of trends in deacon appointments in the last 15 years using CARA databases and the *OCD*.

³ The National Association for Lay Ministry (NALM), the Conference for Pastoral Planning and Council Development (CPPCD), the National Association of Church Personnel Administrators (NACPA), the National Association of Diaconate Directors (NADD), the National Catholic Young Adult Ministry Association (NCYAMA), and the National Federation of Priests' Councils (NFPC)

⁴ At the time, there were 148 parishes entrusted to deacon PLCs. However, some deacons were entrusted with the pastoral care of more than one parish.

⁵ A total of 804 interviews were completed. Thirteen partial interviews were made with respondents who broke off at some point during the survey. Sixty-three of the deacons (7.7 percent) indicated a retired status. Yet, of these 63 retired deacons, 58 (92 percent) also indicated they were still involved with ministry as a deacon. Thus, only 5 of the 817 deacons interviewed were not active in ministry at the time of the survey.

⁶ Three of these surveys have been conducted since 2005. In the most recent study, conducted in 2007, 69 percent of arch/dioceses responded with demographic and background information about the active deacons in their arch/diocese. These data are supplemented for non-responding arch/dioceses with responses from previous years, bringing the total number of arch/dioceses included in the 2007 data to 161 (83 percent).

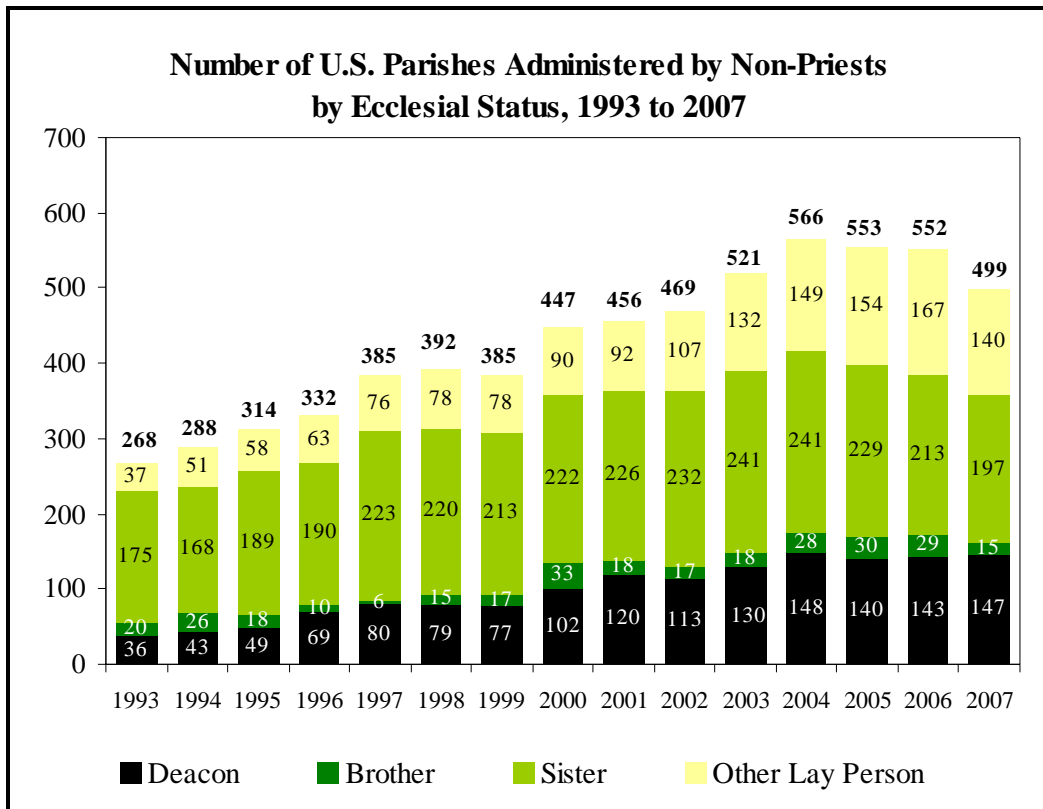
Canon 517.2

The Code of Canon Law (revised in 1983) outlines the conditions under which a bishop may entrust a parish to a deacon, religious sister, religious brother, or other lay person, in Canon 517.2:

If the diocesan bishop should decide that due to a dearth of priests a participation in the exercise of the pastoral care of a parish is to be entrusted to a deacon or some other person who is not a priest or to a community of persons, he is to appoint some priest endowed with the powers and faculties of a pastor to supervise the pastoral care.

Trends and Geography

The figure below presents the number and distribution of Canon 517.2 parishes by ecclesial status of the person entrusted from 1993 to 2007 as reported in *The Official Catholic Directory (OCD)*. The pastoral care of more than 140 parishes nationally has been entrusted to deacons since 2004. In 2007, 147 parishes were entrusted to deacon PLCs—one fewer than the high point of 148 in 2004.



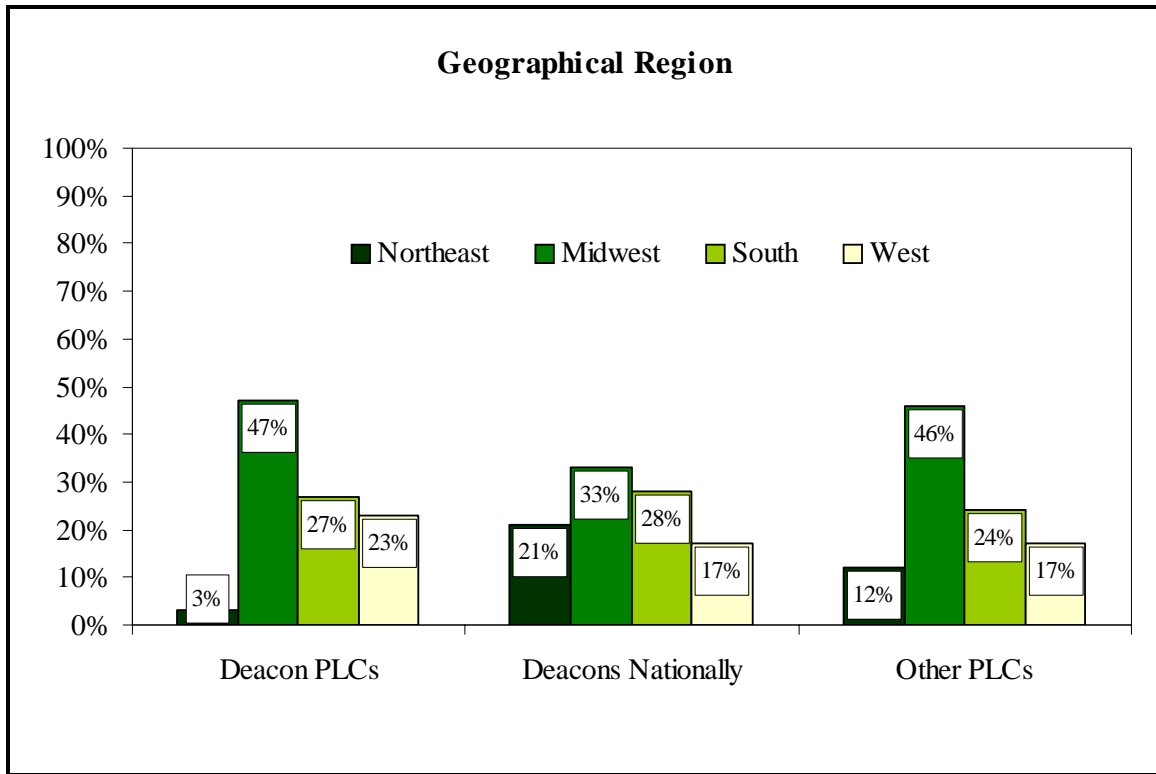
However, because there are fewer parishes entrusted to PLCs in 2007 compared to recent years the proportion of all Canon 517.2 parishes entrusted to deacons is currently at a high point of 29 percent for the 1993 to 2007 period.

Between 1993 and 1995 the percentage of Canon 517.2 parishes entrusted to deacons was less than 20 percent. In 1996, 21 percent of Canon 517.2 parishes were entrusted to a deacon. This has remained at a level varying between 20 and 29 percent through 2007.

In 2007, deacon PLCs were serving in 73 dioceses (77 percent of dioceses with Canon 517.2 parishes). The largest numbers of deacon PLCs (5 or more) serve in the dioceses of Fort Worth, Cleveland, and Lafayette in Louisiana.

Dioceses With the Most Parishes Entrusted to Deacon PLCs			
	Deacon PLCs	Total PLCs	Deacon %
Fort Worth	7	9	78%
Cleveland	5	10	50
Lafayette (LA)	5	5	100
Boise	4	5	80
Buffalo	4	5	80
Dubuque	4	19	21
Duluth	4	4	100
Louisville	4	6	67
Reno	4	5	80
Rochester	4	18	22
Spokane	4	5	80
Baltimore	3	9	33
Colorado Springs	3	3	100
Great Falls-Billings	3	3	100
Helena	3	6	50
Phoenix	3	5	60
Richmond	3	4	75
Sacramento	3	3	100
Santa Rosa	3	8	38
Superior	3	14	21
Toledo	3	8	38

Deacon PLCs are slightly less likely than other PLCs to serve in dioceses in the Northeast region of the country (3 percent compared to 12 percent) and much less likely than all active deacons nationally to be in PLC ministry there (3 percent compared to 21 percent).⁷



Deacon PLCs are more likely than all active deacons nationally to serve in the Midwest (47 compared to 33 percent) and, to a lesser extent, in the West (23 compared to 17 percent).

⁷ The *Northeast* region includes Connecticut, Maine, Massachusetts, New Hampshire, New Jersey, New York, Pennsylvania, Rhode Island, and Vermont.

The *Midwest* region includes Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Missouri, Nebraska, North Dakota, Ohio, South Dakota, and Wisconsin.

The *South* region includes Alabama, Arkansas, Delaware, the District of Columbia, Florida, Georgia, Kentucky, Louisiana, Maryland, Mississippi, North Carolina, Oklahoma, South Carolina, Tennessee, Texas, Virginia, and West Virginia.

The *West* region includes Alaska, Arizona, California, Colorado, Hawaii, Idaho, Montana, Nevada, New Mexico, Oregon, Utah, Washington, and Wyoming.

Demographics and Background

Age

The median age for deacon PLCs is 60. By comparison, the median age of active deacons nationally is 63. Deacons serving as PLCs are more likely than all deacons to be in the 51–60 age range (44 percent compared to 31 percent). In contrast, deacons nationally are more likely to be over the age of 70 (25 percent compared to 12 percent).

Age			
	Deacon PLCs	Deacons Nationally⁸	Other PLCs
50 and younger	6%	9%	12%
51 to 60	44	31	35
61 to 70	38	36	40
Over 70	12	25	14

Similar to deacon PLCs, slightly more than half of all non-deacon PLCs (54 percent) are age 61 or older. However, when religious brothers and sisters are excluded, permanent deacons tend to be among the oldest PLCs. Only 20 percent of all other PLCs who are not religious brothers or sisters are over the age of 60 (not shown in the table).

Race and Ethnicity

Deacons serving as PLCs are slightly more likely than deacons nationally to be African American or black (11 percent compared to 2 percent). Deacons PLCs are also *less* likely than other PLCs to be Anglo, Caucasian, or white (81 percent compared to 93 percent) and slightly more likely to self-identify as Hispanic or Latino (6 percent compared to 3 percent).

Race and Ethnicity			
	Deacon PLCs	Deacons Nationally	Other PLCs
Anglo/Caucasian/white	81%	88%	93%
Hispanic/Latino	6	7	3
African American/black	11	2	2
Asian/Pacific Islander	0	<1	0
Native American/American Indian	1	1	2
“Other”	0	2	1

⁸ CARA’s 2001 Deacon Poll.

Evidence of more recent changes in the racial and ethnic composition of the population of permanent deacons is reported in CARA’s most recent Diaconate Post-Ordination Survey. This study indicates that 81 percent of active deacons in 2007 were non-Hispanic white and 14 percent were Hispanic or Latino. Thus, deacon PLCs are slightly less likely than all active deacons nationally to self-identify as Hispanic or Latino.

Marital Status

The marital status of deacon PLCs is similar to that of all deacons nationally. However, deacon PLCs are considerably more likely than all other lay person PLCs (*i.e.*, excluding men or women religious) to be married (91 percent compared 55 percent). They are correspondingly *less* likely to have never married (1 percent compared to 23 percent) and to be separated or divorced (1 percent compared to 16 percent).

Marital Status			
	Deacon PLCs	Deacons Nationally	Other PLCs*
Single, never married	1%	4%	23%
Married	91	91	55
Separated or divorced	1	<1	16
Widowed	6	4	6

*Excluding men and women religious

Spousal Employment and Involvement in Parish Ministry

Among married PLCs, permanent deacons are less likely than others to have spouses who are employed. This may be partly because permanent deacons and their spouses are more likely to be of retirement age.

<i>If married, is your spouse employed?</i>		
	Married Deacon PLCs	Other Married PLCs
Yes	54%	77%
No	46	23

In contrast, permanent deacons are more likely than other married PLCs to have spouses who are involved in parish ministry (42 percent compared to 23 percent).

<i>If married, is your spouse in parish ministry?</i>		
	Married Deacon PLCs	Other Married PLCs
Yes	42%	23%
No	58	77

Education

On average, deacon PLCs have more education than deacons nationally. Forty-one percent of deacon PLCs have a graduate or professional degree, compared to 28 percent of deacons nationally. Only 4 percent of deacon PLCs have no more than a high school education. This compares to 15 percent of deacons nationally.

However, deacon PLCs are less likely to be college educated than men and women religious and other lay people serving as PLCs. Nearly nine in ten non-deacon PLCs have a graduate or professional degree compared to 41 percent of all deacon PLCs.

Highest Level of Education			
	Deacon PLCs	Deacons Nationally*	Other PLCs
High school or less	4%	15%	0%
Some college	23	26	3
Four-year college degree	31	31	8
Graduate or professional degree	41	28	89

*The response categories in the CARA Deacon Poll were slightly different but have been matched to those above (from the survey of PLCs) as closely as possible.

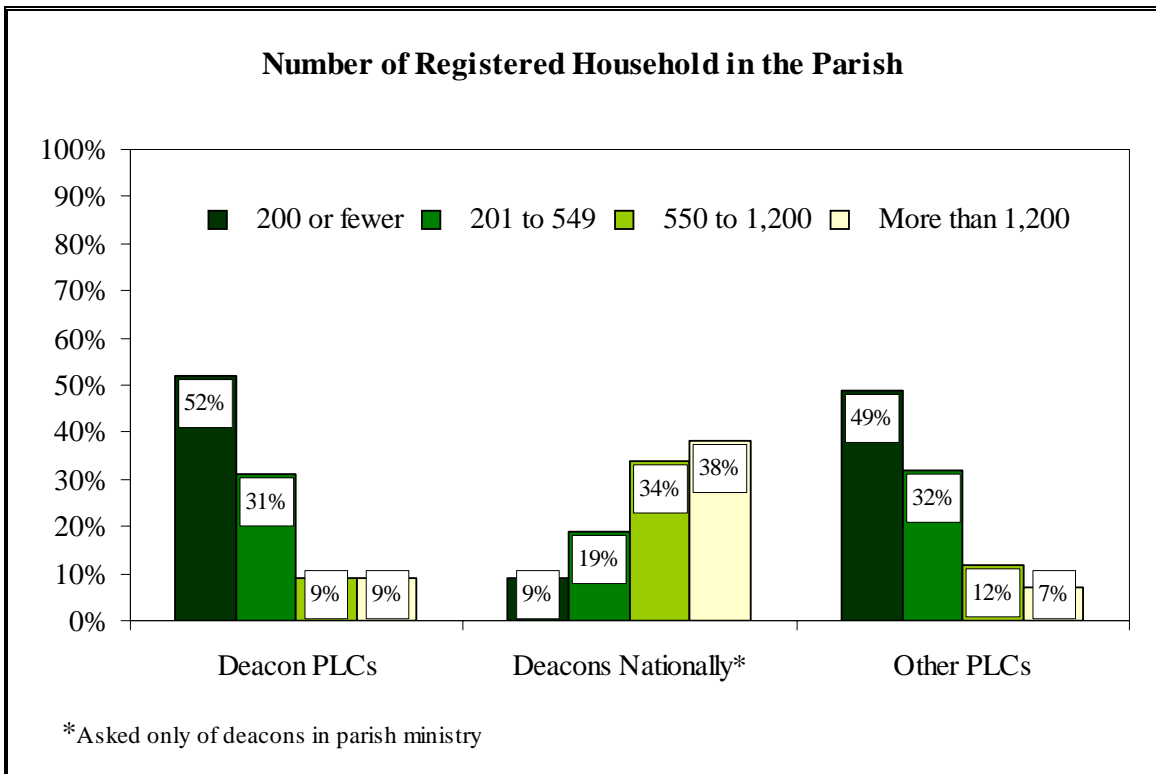
Results from CARA’s most recent Diaconate Post-Ordination survey indicate a similar pattern of education among active deacons nationally in 2007. In this survey, 20 percent of active deacons are reported to have a high school education or less, 22 percent have attended “some” college or received an associate’s degree. Some 34 percent have earned a four-year college degree and 24 percent have a graduate or professional degree. Eight percent of deacons active in ministry in the United States in 2007 have a graduate degree in a religious field.

Parish Ministry

Results presented in this section describe the parish ministry of deacon PLCs. Where possible and applicable, comparisons are made to other non-deacon PLCs and/or all deacons nationally.⁹

Parish Size

The number of registered households in parishes entrusted to deacon PLCs is similar to those entrusted to non-deacon PLCs. Most PLCs, deacons or not, serve in parishes with 200 or fewer registered households. By comparison, less than one in ten deacons who are active in parish ministry serve in parishes this small. Nearly four in ten deacons in the United States serve in parishes with more than 1,200 registered households, compared to 9 percent of deacon PLCs.



⁹ In many cases a duplicate question was not asked in CARA's Deacon Poll.

Parish Racial or Ethnic Composition

Deacons are slightly more likely than other PLCs to serve in parishes that are predominately black or African American. They are slightly *less* likely to serve in parishes that are predominately Hispanic or Latino.

Racial or Ethnic Composition of Parishioners		
	Deacon PLCs	Other PLCs
Predominately* black/African American	10%	5%
Predominately Hispanic/Latino	4	10
Predominately any other non-Anglo race or ethnicity	12	6

*At least 50 percent

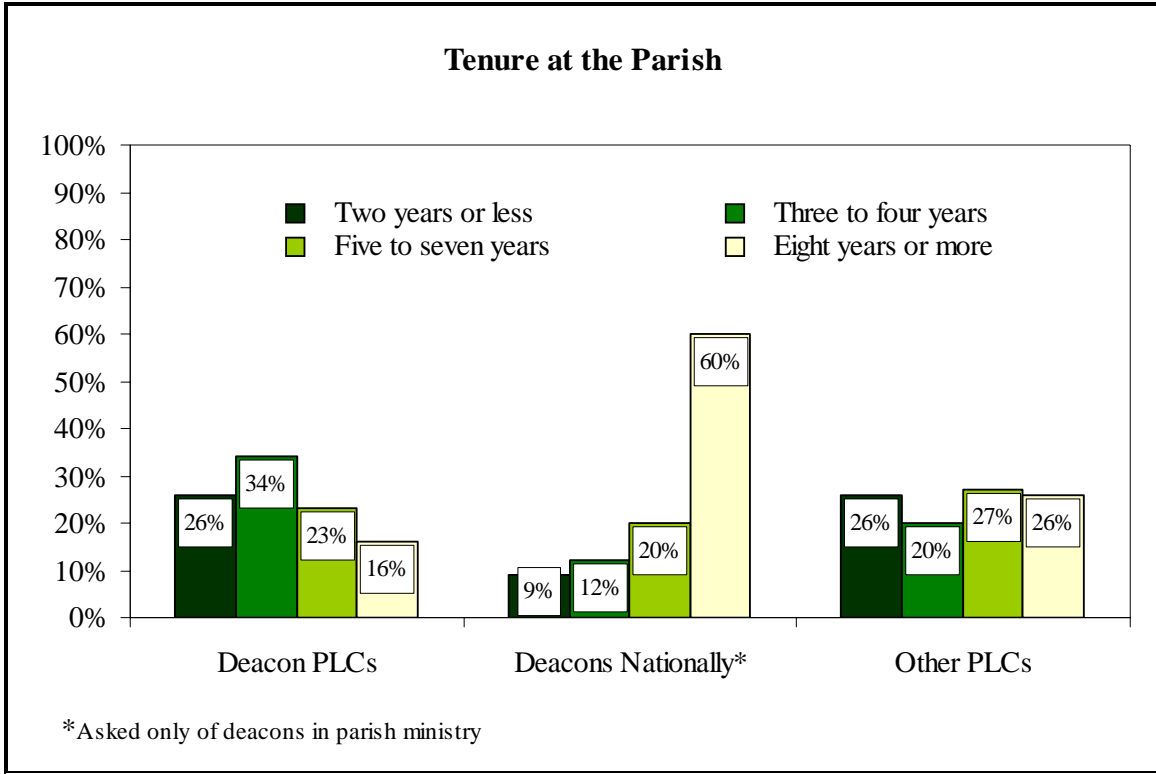
Appointment to the Parish

Deacon PLCs are *less* likely than other PLCs to have a written job description (66 percent compared to 85 percent) and to have had a formal installation ceremony when they were assigned to their position (35 percent compared to 67 percent). They are also slightly less likely to have a contract (43 percent compared to 55 percent). In contrast, deacons are slightly *more* likely to have been in ministry at their parish before being entrusted with its care (39 percent compared to 28 percent). Thus, deacon PLCs are more likely than other PLCs to be drawn from within the parish.

Appointment to the Parish Percentage saying "Yes"		
	Deacon PLCs	Other PLCs
Were you appointed by the arch/bishop?	100%	94%
Do you have a written job description?	66	85
Did you have a formal installation ceremony when you were assigned to this position?	35	67
Do you have a contract for this position?	43	55
Were you in ministry in another capacity at this parish before you were entrusted with its care?	39	28

Tenure at the Parish

The tenure of deacon PLCs at their parishes is generally similar to that of other PLCs. They are, however, slightly *less* likely to have been at their parishes for eight years or more (16 compared to 26 percent) and slightly more likely to have been at their parishes for three or four years (34 compared to 26 percent).



The parish tenure of deacon PLCs is considerably shorter than that of deacons nationally who are involved in parish ministry.¹⁰ Nationally, six in ten deacons have served at least eight years at their parish.

¹⁰ Note that the question for PLCs asks only about tenure since being entrusted with the parish. In comparison, the question in the CARA Deacon Poll asks, “How many years have you served at the parish?” It is possible that some deacons are including time that they were involved in the parish prior to being ordained.

Time Spent on Aspects of Ministry

Deacon PLCs are much more likely than other PLCs to report that they spend “very much” of their time on three aspects of ministry: preparing or giving homilies (61 percent compared to 21 percent), preparation for or presiding at baptisms (44 percent compared to 18 percent), and presiding at Sunday Celebrations in the Absence of a Priest (34 percent compared to 11 percent).

<i>How much of <u>your</u> time is spent on the following?</i>		
Percentage responding “Very Much”		
	Deacon PLCs	Other PLCs
Preparing or giving homilies	61%	21%
Meeting with the parish pastoral council	47	42
Preparation for or presiding at baptisms	44	18
Preparation for or presiding at funerals	38	27
Parish budget and finances	36	24
Presiding at Sunday Celebrations in the Absence of a Priest	34	11
Sacramental preparation	30	25
Presiding at prayer services for the sick	28	17
Adult faith formation	21	26
Presiding at daily Communion services	21	18
Liturgy and/or music planning	21	25
Collaborating with others in ministry outside the parish	16	28
Religious education for children	16	17
Social justice ministry	11	13
Youth/young adult ministry	10	7

Permanent deacons are also slightly more likely than other PLCs to spend “very much” of their time on preparation for or presiding at funerals (38 percent compared to 27 percent) and presiding at prayer services for the sick (28 percent compared to 17 percent).

They tend to spend slightly *less* time than other PLCs collaborating with others in ministry outside the parish (16 percent compared to 28 percent). This may be related to men and women religious tending to spend a good deal of time on such ministry.¹¹

¹¹ There is not a significant difference between permanent deacons and other lay person PLCs in time spent collaborating outside the parish.

Number of Masses Celebrated and Attendance Estimates

There are no differences in the number of weekend Masses celebrated at parishes entrusted to deacons and those entrusted to PLCs of some other ecclesial status (an average of 2.2 Sunday/Saturday Vigil Masses each weekend).¹² However, deacon PLCs celebrate Mass on weekdays more frequently than other PLCs (an average of 1.9 and 1.5 weekday Masses celebrated each week, respectively). The average weekend Mass attendance of registered parishioners at parishes entrusted to deacon PLCs is estimated to be 48 percent, compared to 45 percent in the parishes of other PLCs.¹³

Role at Masses

There are several significant differences between deacon PLCs and other PLCs when it comes to their role at Mass. Deacon PLCs are considerably more likely to process in with the presider at Mass (96 percent compared to 45 percent), to remain in the sanctuary during Mass (91 percent compared to 32 percent) and to wear vestments during Mass (99 percent compared to 16 percent).

Role at Masses			
Percentage saying “Yes”			
	Deacon PLCs	Other PLCs	Deacons Nationally*
Do you wear vestments during Mass?	99%	16%	--
Do you process in with the presider at Mass?	96	45	--
Do you preach during Mass?	94	35	89
Do you remain in the sanctuary during Mass?	91	32	--
Do you speak at the end of Mass?	87	73	--
Do you offer the welcoming to parishioners at Mass?	54	64	--
Do all of the above	46	7	--
Number of times you preach per month? (Average of those indicating they preach):	4.8	4.4	--

*Only deacons in parish ministry. Note: The question in the CARA Deacon Poll asked, “Do you preach homilies?”

¹² There is also no difference among PLCs of different ecclesial status in the average number of Sunday Celebrations in the Absence of a Priest celebrated at their parish (0.3 per week). Deacon PLCs celebrate slightly fewer Communion services per week in their parish, on average, than other PLCs (1.1 per week compared to 1.4 per week).

¹³ The number of persons attending Sunday/Saturday Vigil Masses divided by the number of registered households in the parish multiplied by 2.6, a figure consistent with U.S. Census Bureau and CARA estimates of average household size. It is important to keep in mind that all parishes are likely to have some attendance by those who are not registered so these percentages are likely to be slightly higher than actual levels of attendance. In CARA polls of the U.S. adult Catholic population, approximately 47 percent of Catholics registered at a parish say they attend Mass in any given week.

- Deacon PLCs are also much more likely than other PLCs to preach during Mass (94 percent compared to 35 percent), although among those who do preach they preach only slightly more often during a typical month (4.8 times per week compared to 4.4).
- Deacon PLCs are slightly less likely than other PLCs to report that they offer the welcoming to parishioners at Mass (54 percent compared to 64 percent).
- Deacons nationally are only slightly less likely than deacons serving as PLCs to preach at Mass (89 compared to 94 percent).

Parish Administration

In general, the administrative responsibilities of deacon PLCs are similar to those of other PLCs. They are about equally likely to hire, promote, and manage the parish staff (94 percent compared to 95 percent). They are just slightly more likely to have responsibility for scheduling and arranging for sacramental ministers (77 percent compared to 68 percent).

Parish Administration		
Percentage saying “Yes”		
	Deacon PLCs	Other PLCs
Does this parish have a parish pastoral council?	96%	99%
Do you hire, promote, and manage the parish staff?	94	95
Is it your responsibility to schedule and arrange for sacramental ministers?	77	68

Permanent deacons are also about equally likely as other PLCs to be entrusted with a parish that has a pastoral council (96 percent compared to 99 percent).

Collaboration with Others in the Parish

In general, deacon PLCs are very similar to other PLCs in the ways they have collaborated with parishioners or parish groups in the 12 months prior to being surveyed. They are, however, slightly more likely to have surveyed their parishioners during those 12 months (60 compared to 48 percent).

The following questions inquire about ways you may have collaborated with others recently. Please indicate whether you have done or used any of the following in the last 12 months.

Percentage saying “Yes”

	Deacon PLCs	Other PLCs
Consulted with the parish pastoral council	99%	96%
Convened special advisory groups/committees	75	79
Surveyed parishioners	60	48
Convened listening sessions/assemblies with parishioners	58	58
All of the above	37	26

Attitudes about Leadership

In general, deacon PLCs express attitudes about their leadership that are very similar to those of other PLCs. Deacons are, however, more likely to agree “very much” that they are the “sacramental leader” of their parish (41 compared to 16 percent).

Attitudes about Leadership

Percentage who agree “Very Much” with each statement

	Deacon PLCs	Other PLCs
I consider my ministry a calling or vocation, not just a job.	93%	96%
I am “the pastoral leader” of the parish.	77	86
I am “the spiritual leader” of the parish.	60	61
It is my responsibility to facilitate the relationship between parishioners and sacramental ministers.	57	57
I am primarily responsible for liturgy preparation.	46	40
I am “the sacramental leader” of the parish.	41	16
I am primarily responsible for sacramental preparation.	39	49

Deacon PLCs are also slightly *less* likely than other PLCs to agree “very much” that they are the “pastoral leader” of the parish or that they are primarily responsible for sacramental preparation.

Attitudes about Relationships and Support

Deacon PLCs generally express attitudes about relationships and support that are similar to those of other PLCs. They are, however, slightly less likely to agree “very much” that: they feel supported by the priest-moderator (63 percent compared to 76 percent), they get the services and resources they need from the arch/diocese (50 percent compared to 69 percent), and that they receive adequate financial compensation for their ministry (34 percent compared to 51 percent).

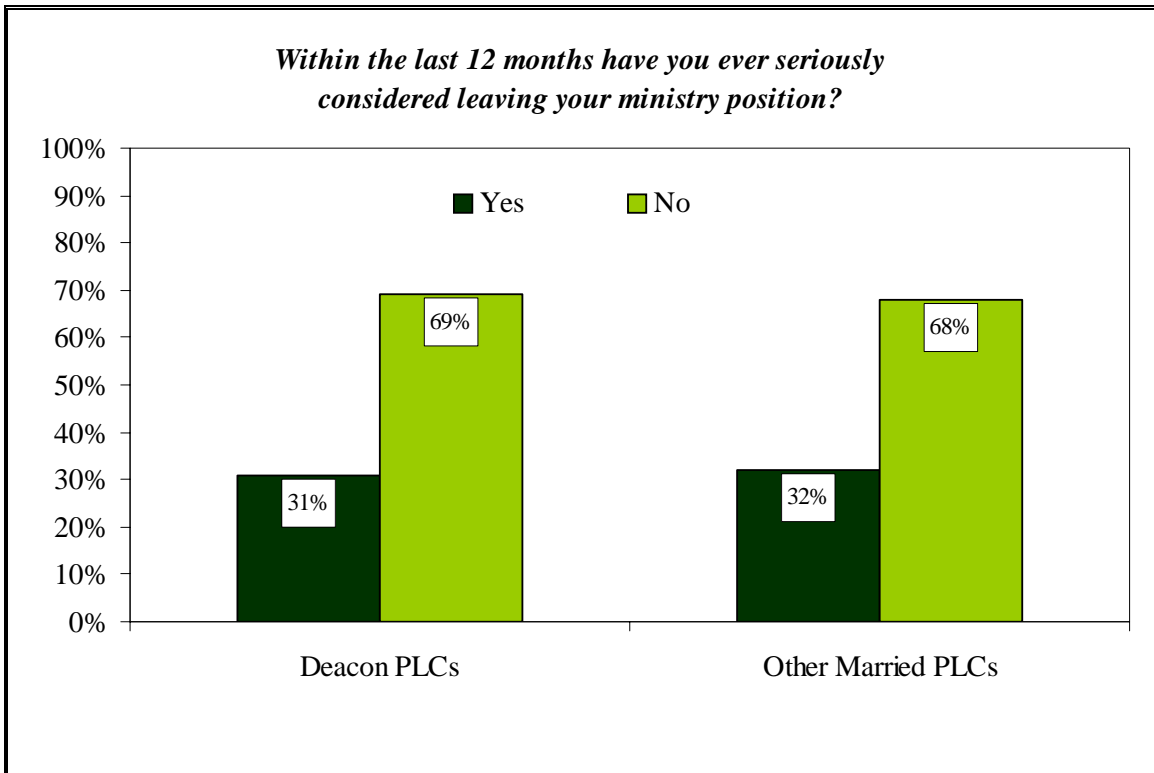
Attitudes about Relationships and Support		
Percentage who agree “Very Much” with each statement		
	Deacon PLCs	Other PLCs
I feel supported by the sacramental minister.	81%	78%
The priests with whom I work respect my role in the parish.	76	80
I am free to conduct my ministry as I think appropriate.	71	79
I feel adequately prepared for my ministry.	64	68
I feel supported by the priest-moderator.	63	76
I feel supported by the arch/bishop.	63	61
I have sufficient job security in my ministry.	57	51
I get the services and resources I need from the arch/diocese.	50	69
I would be able to apply to move to another parish if there were an opening/vacancy.	37	50
I receive adequate financial compensation for my ministry.	34	51
My role within the parish changes when the priests with whom I work change.	7	15

- Permanent deacons entrusted with a parish are slightly less likely to agree “very much” that they would be able to move to another parish if there were an opening or vacancy (37 percent compared to 50 percent).
- Deacon PLCs are as likely as other PLCs to agree “very much” that they feel supported by the sacramental minister (81 percent compared to 78 percent) and their arch/bishop (63 percent compared to 61 percent).

- Deacon PLCs are slightly less likely than other PLCs to agree “very much” that they are free to conduct their ministry as they think appropriate (71 percent compared to 79 percent).

Consideration of Leaving the PLC Position

Deacon PLCs are equally as likely as other PLCs to have seriously considered leaving their ministry position during in the 12 months prior to being surveyed. Just more than three in ten PLCs say they have considered leaving during this period.



Evaluation, Compensation, and Benefits

Evaluation

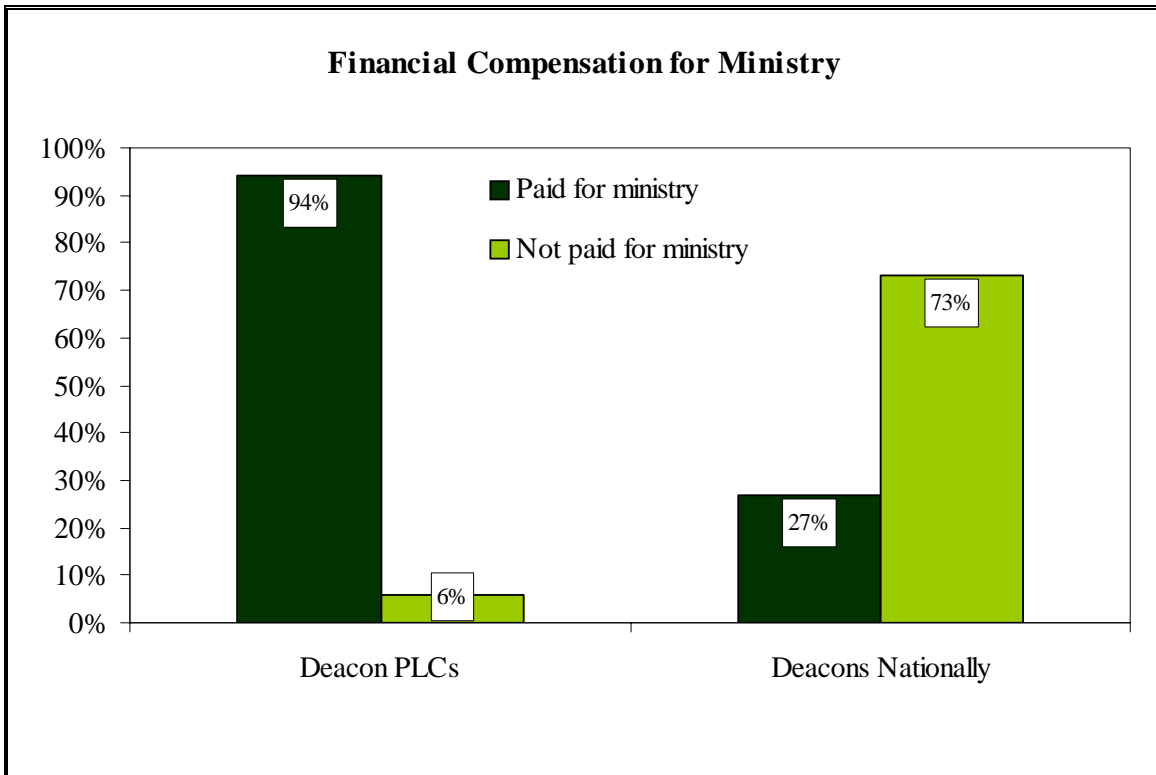
Deacon PLCs are equally as likely as other PLCs to be given an evaluation for their ministry. Among those who do get evaluations, they are also about equally likely to receive input from each of the various parish and diocesan leaders listed in the second panel of the table.

Evaluation		
Percentage saying “Yes”		
	Deacon PLCs	Other PLCs
Are you given an evaluation for your ministry? (If “Yes”) Is this evaluation given on a regular schedule?	44%	43%
	75	66
 <i>Which of the following groups or persons provides input for your evaluation?</i> Only among PLCs who are given an evaluation		
Parish pastoral council	50%	57%
The priest-moderator	57	50
Parishioners	43	44
Sacramental minister(s)	47	41
Parish staff	33	34
The chancellor	13	8
“Other”	20	28
 <i>Who facilitates and/or gives you your evaluation?</i> Only among PLCs who are given an evaluation		
The priest-moderator	14%	9%
The vicar general	25	25
The arch/bishop	25	11
The chancellor	14	2
“Other”	21	54

Among PLCs who receive evaluations, deacons are more likely than others to have that evaluation facilitated or given by the arch/bishop or chancellor.

Financial Compensation for Ministry

Over nine-tenths of deacons who serve as PLCs are paid for their ministry. This compares to only about one-quarter of all deacons nationally.



Parish Salary or Wages

The parish salaries of deacon PLCs are broadly similar to those of other PLCs, although deacons are more likely to earn less than \$25,000 in 2005 dollars (47 percent compared to 36 percent). They are also slightly less likely to earn in the \$25,000 to \$39,999 range (34 percent compared to 47 percent).

	Deacon PLCs	Other PLCs
No salary; volunteer	6%	2%
Less than \$10,000	7	4
\$10,000 - \$24,999	34	30
\$25,000 - \$39,999	34	47
\$40,000 or more	19	18

Although not included in the salary and wages noted in the table above, deacon PLCs are much *more* likely than all other PLCs to say they receive at least a portion of

parish sacramental stipends (44 percent compared to 20 percent). This may be in part related to deacon PLCs’ greater likelihood of assisting or presiding in sacramental celebrations (see page 16).

Benefits

Deacon PLCs are more likely than all other PLCs to receive paid retreats (79 percent compared to 50 percent) and tuition assistance (34 percent compared to 24 percent) as benefits for their ministry. Deacon PLCs are less likely than other PLCs to receive health insurance (76 percent compared to 86 percent) and retirement benefits (63 percent compared to 80 percent).

Are any of the benefits listed below available to you for your parish ministry?

	Deacon PLCs	Other PLCs
Paid retreats	79	50
Health insurance	76	86
Paid vacations	71	68
Retirement	63	80
Dental insurance	57	53
Tuition assistance	34	24
“Other” benefits	3	8
Child care	0	0

Although deacon PLCs and other PLCs are about equally likely to receive a paid vacation (71 percent compared to 68 percent), only 52 percent of deacon PLCs have a paid vacation from ministry of more than two weeks per year. By comparison, 62 percent of all other PLCs have this much paid vacation per year.

Outside Employment

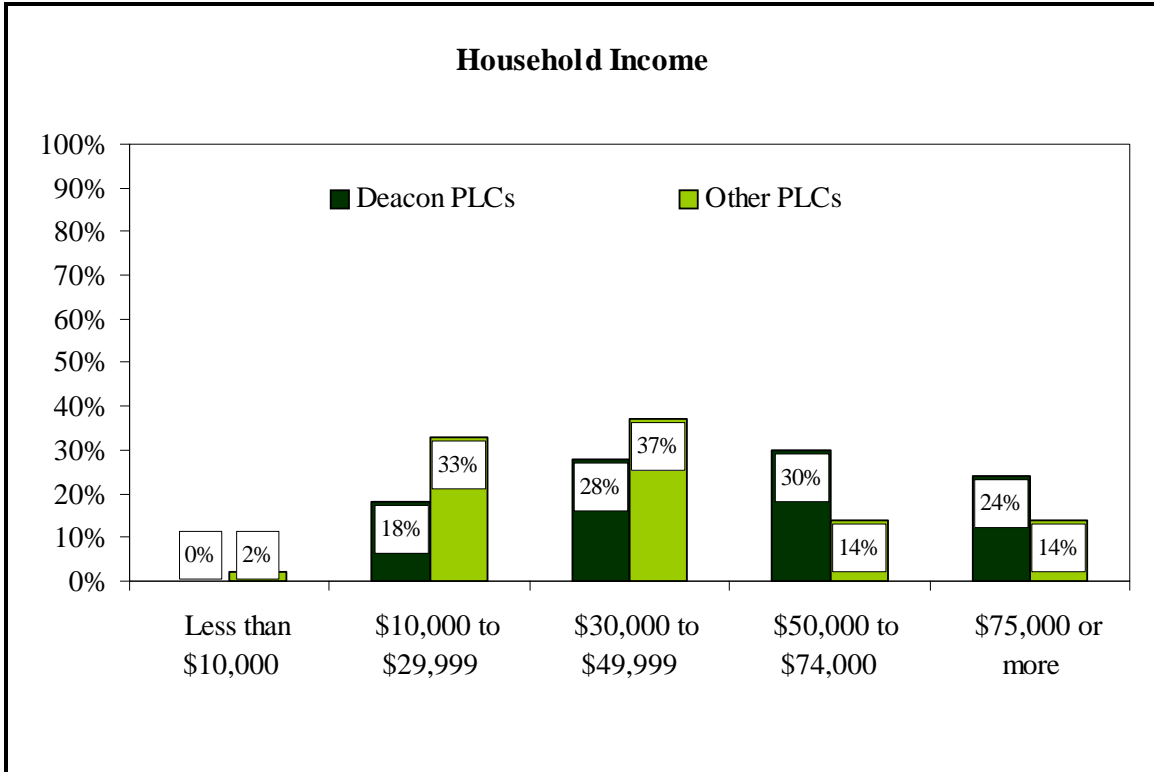
Deacon PLCs do not differ significantly from other PLCs in the likelihood of having a job outside of ministry. However, there are large differences between deacon PLCs and all other active deacons concerning outside employment. Four in ten deacons nationally have an outside job, compared to 13 percent of deacon PLCs.

Outside Employment

	Deacon PLCs	Deacons Nationally	Other Married PLCs
Has a job outside of ministry	13%	40%	8%
No job outside ministry	87	64	92

Household Income

Deacon PLCs are more likely than all other PLCs to have a household income of \$50,000 or more in 2005 dollars (54 percent compared to 28 percent). However, these differences are primarily driven by the unique financial status of men and women religious who serve as PLCs.



Although not shown in the table above, lay men and women PLCs are slightly more likely than deacons to have a household income of \$50,000 or more (60 percent compared to 54 percent).

Residence

Deacon PLCs are *less* likely than other PLCs to reside in the parish rectory or other housing provided by the parish or diocese (36 compared to 65 percent). Note, however, that this difference largely reflects the fact that men and women religious are more likely than all other PLCs to reside in parish or diocesan-provide housing. There are no significant differences between permanent deacons and other lay person PLCs in residence.

About half of deacons (52 percent) live in housing not provided by the parish or diocese but do receive a housing stipend.

Residence		
	Deacon PLCs	Other PLCs
Parish rectory	33%	58%
Other housing provided by the parish or diocese	3	7
Elsewhere, provided with a housing stipend	52	28
Elsewhere, not provided with a housing stipend	12	7

Financial Support for Education or Formation

Deacon PLCs are more likely than other PLCs to have received financial assistance for their education or formation from a parish (36 compared to 16 percent). Note that lay women (not vowed religious) are also relatively likely to have received support from a parish. Deacons are also more likely than other PLCs to have received support from an arch/diocese (40 compared to 14 percent).

<i>Did any of the following provide financial Assistance for any of your education/formation?</i>		
Percentage saying "Yes"		
	Deacon PLCs	Other PLCs
Arch/diocese	40%	14%
Parish	36	16
College or university	7	7
Seminary or school of theology	7	6
Religious community	0	60

As one would expect, deacon PLCs are not likely to receive support from a religious community, while many other PLCs do (due to many being men or women religious).

Diocesan Training and Formation

Deacon PLCs are slightly more likely than other PLCs to serve in arch/dioceses that offer PLC certification (63 percent compared to 47 percent). Deacons are slightly *less* likely than other PLCs to serve where there are training requirements (46 percent compared to 62 percent) or where ongoing formation is provided (14 percent compared to 25 percent).

Diocesan Training and Formation		
Percentage saying “Yes”		
	Deacon PLCs	Other PLCs
Does the arch/diocese offer certification for persons in your position?	63%	47%
Does the arch/diocese have a training requirement for persons in your position?	46	62
Did you receive any specialized training <u>before</u> you entrusted with the parish?	38	52
Did you receive any specialized training <u>after</u> you were entrusted with the parish?	29	44
Does the arch/diocese require ongoing formation/ education for those in your ministry position?	14	25

Deacon PLCs are also less likely than other PLCs to have received specialized training for their role as a PLC before (38 percent compared to 52 percent) or after (29 percent compared to 44 percent) their appointment.

Appendix: Deacon PLCs in 2007

In 2007, CARA conducted a diocesan survey and review of listings in the *OCD* and CARA databases to identify a national mid-year 2007 listing of PLC parishes. This appendix includes listings for all deacon PLCs and parishes identified at that time.¹⁴

Arch/diocese	Parish	First name	Last name	City, State
Albany	Our Lady of Fatima	Richard	Thiesen	Schenectady, NY
Albany	Our Lady of Grace	J. Neil	Hook	Ballstone Lake, NY
Albany	St. Joseph	Gary	Picher	Greenfield Center, NY
Altoona-Johnston	Seven Dolors of the B.V.M.	C. Francis	Schuette	Clearville, PA
Amarillo	Sacred Heart	John	Nio	Memphis, TX
Baltimore	St. Clare	Kevin	Bagley	Baltimore, MD
Baltimore	St. Francis of Assisi - St. Mary	Lawrence	Teixeira	Brunswick, MD
Baltimore	St. Rita	John	Langmead	Baltimore, MD
Belleville	St. Anthony	Robert	Lippert	Beckemeyer, IL
Belleville	St. Augustine	Robert	Lippert	Breese, IL
Belleville	St. Mary Church of Divine Maternity	Omer	DuBois	Ellis Grove, IL
Birmingham	Resurrection Catholic Chapel	Robert	Laremore	Moulton, AL
Birmingham	St. Joseph	Al	Germann	Birmingham, AL
Bismarck	Sacred Heart	James	Nistler	Wilton, ND
Bismarck	St. Vincent de Paul	Steve	Brannan	Crown Butte, ND
Boise	Immaculate Conception	John	Hurley	Buhl, ID
Boise	Sacred Heart	Mike	Eisenbeiss	Boise, ID
Boise	St. Ann's	Joseph	Nicholas	Bonnars Ferry, ID
Boise	St. Elizabeth's	John	McKinley	Gooding, ID
Bridgeport	Blessed Sacrament	Reggie	Norman	Bridgeport, CT
Buffalo	Holy Family of Jesus, Mary, and Joseph	Francis W.	Pasquale	Belmont, NY
Buffalo	St. Lawrence	Paul	Weisenburger	Buffalo, NY
Buffalo	St. Mary	Francis W.	Pasquale	Bolivar, NY

¹⁴ The initial list of PLC parishes was compiled by CARA in 2004. In 2007, this was checked against information in 2006 *OCD*, diocesan and parish websites, and other CARA databases. CARA then submitted a list of identified PLC parishes to each territorial arch/diocese in the United States in Summer 2007 asking for confirmation and any additions or deletions, to ensure the PLC mailing list was as complete and comprehensive as possible. A total of 126 arch/dioceses responded to this survey (a response rate of 72 percent). For arch/dioceses that did not respond, follow-up phone calls were made, in addition to re-checking listings on diocesan and parish websites. Following the survey, the parish list was again checked against the newly published 2007 *OCD*. In several instances, the number of parishes said to be “administered” by someone other than a priest was larger than the number of parishes given to CARA in the survey. A CARA representative called arch/dioceses with responses that were inconsistent with the 2007 *OCD* to verify counts. CARA also made calls to some of the parishes to verify diocesan listings. In all cases, the over-counts of “administered” parishes in the *OCD* were due to missions being counted as parishes or the person named as administrator in a parish having been appointed or hired by a non-resident priest rather than entrusted with the parish by a bishop under Canon 517.2. Thus, there were 137 parishes identified to be entrusted to a deacon in 2007 compared to the 147 reported in the 2007 *OCD*.

Diocese	Parish	First name	Last name	City, State
Charleston	Our Lady of the Valley	Robert	Waters	Gloversville, SC
Charleston	St. Joseph	James	Hyland	Chester, SC
Charleston	St. Mary of the Immaculate Conception	John	Klein	Edgefield, SC
Charleston	St. William	John	Klien	Ward, SC
Cincinnati	St. Joseph	James	Kowalski	Hamilton, OH
Cleveland	Our Lady of Lourdes	Miguel	Figuroa	Cleveland, OH
Cleveland	St. Hyacinth	Kenneth	Piechowski	Cleveland, OH
Cleveland	St. Philip Neri	Carl	Varga	Cleveland, OH
Colorado Springs	Our Lady of the Pines-Black Forest	David	Camous	Colorado Springs, CO
Colorado Springs	Our Lady of the Woods	Roger	Eberwein	Woodland Park, CO
Colorado Springs	St. Benedict	Lynn C.	Sherman	Falcon, CO
Covington	St. Boniface and James	James	Auton	Ludlow, KY
Covington	St. William	Phillip	Racine	Williamstown, KY
Crookston	St. Mary's	Dennis	Bivens	Euclid, MN
Dallas	St. Anthony	Denis	Corbin	Dallas, TX
Dallas	St. Edward	David	Obergfell	Dallas, TX
Davenport	Immaculate Conception	Joseph	Dvorak	Colfax, IA
Davenport	St. Andrew	Donald	Frericks	Blue Grass, IA
Des Moines	St. Mary	Fred	Cornwell	Anita, IA
Dodge City	St. Lawrence	Dwayne	Lampe	Jetmore, KS
Duluth	Our Lady of Mercy	Roger	Birkland	Duluth, MN
Duluth	St. Anthony's	Gregory	Hutar	Ely, MN
Duluth	St. Mary Star of the Sea	Roger	Birkland	Duluth, MN
Duluth	St. Peter's	Roger	Birkland	Duluth, MN
Duluth	St. Pius X	Gregory	Hutar	Babbitt, MN
Evansville	Good Shepherd	Edward	Wilkerson	Evansville, IN
Evansville	St. Joseph	Richard	Grannan	Evansville, IN
Evansville	St. Theresa	David	Seibert	Evansville, IN
Fairbanks	Little Flower of Jesus	James	Gump	Hooper Bay, AK
Fort Worth	Christ the King	Patrick	Burke	Iowa Park, TX
Fort Worth	Holy Rosary	Ruben	Castaneda	Ranger, TX
Fort Worth	St. Francis Xavier	Ruben	Castaneda	Ranger, TX
Fort Worth	St. Joseph	Dean	Herman	Arlington, TX
Fort Worth	St. Paul	Patrick	Burke	Electra, TX
Fort Worth	St. Rita	Ruben	Castaneda	Ranger, TX
Gallup	Immaculate Heart of Mary	Roy	Stringfellow	Page, AZ
Gallup	St Catherine	Richard	Conn	Cibecue, AZ
Gaylord	Holy Rosary	John	Moeggenberg	Cedar, MI
Gaylord	St. Joseph	James	Krupka	Traverse City, MI
Great Falls-Billings	Blessed Sacrament	Joseph	Kristufek	Lame Deer, MT
Great Falls-Billings	Holy Rosary	Melvin	Melius	Billings, MT
Great Falls-Billings	St. Margaret Mary	William	Medved	Colstrip, MT
Green Bay	St. Martin	Thomas	Craig	Cecil, WI
Helena	Holy Spirit	Daniel	McGrath	Butte, MT
Helena	Madison County Catholic Community	Andrew	Dorrington	Sheridan, MT
Helena	St. Mary	J. Anthony	Duvernay	Helena, MT

Diocese	Parish	First name	Last name	City, State
Kalamazoo	Sacred Heart of Mary	Frank	Wesolowski	Dowagiac, MI
Kalamazoo	St. Jude	John	Bodway	Gobles, MI
Kansas City-St. Joseph	St. James	Ross	Beaudoin	Kansas City, MO
Lafayette (LA)	Holy Trinity	Alvin	DeJean	Washington, LA
Lafayette (LA)	Our Lady of Mt. Carmel	T.J.	Richard	Chataignier, LA
Lafayette (LA)	Saint Martin de Porres	Louis J.	Loyd	Scott, LA
Lafayette (LA)	St. Marcellus	Theo	Landry	Rynella, LA
Lafayette (LA)	St. Mary	Alvin	DeJean	Port Barre, LA
Las Cruces	Immaculate Conception	Jesus	Herrera	Dexter, NM
Lexington	St. Peter	Thomas	Wagner	Monticello, KY
Little Rock	Our Lady of the Ozarks Shrine	Dan	Daily	Winslow, AR
Los Angeles	St. Eugene	Willard	Hall	Los Angeles, CA
Louisville	Holy Rosary	Ernest	Cooper	Springfield, KY
Louisville	St. Martin de Porres	James	Turner	Louisville, KY
Louisville	St. Timothy	Philip	Tremblay	Valley Station, KY
Memphis	St. Philip the Apostle	Bill	Davis	Somerville, TN
Milwaukee	St. Peter Claver	Michael	Burch	Sheboygan, WI
Nashville	Immaculate Conception	Michael	Hume	Pulaski, TN
New York	St. Margaret of Hungary	Louis	Juhasz	Yonkers, NY
Omaha	Holy Family	Ralph	Hueser	Omaha, NE
Phoenix	St. John the Baptist	Jim	Trant	Laveen, AZ
Phoenix	St. Margaret	Frank	Galarza	Tempe, AZ
Phoenix	St. Peter	Sidney	Martin	Sacaton, AZ
Portland (OR)	Our Lady of Lourdes	Robert	Malone	Scio, OR
Pueblo	Sacred Heart	Peter	Massaro	Avondale, CO
Pueblo	St. Patrick	Michael	Doehrman	Telluride, CO
Raleigh	St. Peter the Fisherman	Robert	Whitfield	Oriental, NC
Reno	Sacred Heart	Craig	LaGier	Carlin, NV
Reno	St. Joseph	Craig	LaGier	Elko, NV
Reno	St. Thomas Aquinas	Craig	LaGier	Wells, NV
Reno	St. Brendan's	Craig	LaGier	Eureka, NV
Rochester	All Saints	Dean	Condon	Corning, NY
Rochester	Our Lady of Perpetual Help	Daniel	Hurley	Rochester, NY
Rochester	St. Mary	Raymond	Defendorf	Bath, NY
Rochester	St. Michael	Dan	Hurley	Rochester, NY
Sacramento	Immaculate Conception	Carlos	Astesana	Downieville, CA
Sacramento	Immaculate Conception	Gerald	Pauly	Sacramento, CA
Sacramento	St. Therese	Jose	Revelo	Isleton, CA
Saginaw	St. Joseph	Michael	Arnold	Alger, MI
Saginaw	St. Michael	Ralph	Brisson	Pinconning, MI
San Angelo	St. Joseph's	Ernie	Sanchez	Stanton, TX
San Antonio	St. Philip Benizi	Frank	Rojas	Smiley, TX
San Bernardino	St. Patrick	Richard	Heames	Moreno Valley, CA
San Diego	St. Adelaide of Burgundy	Ray	Arnold	Campo, CA
Santa Fe	Cristo Rey	Thomas	Van Valkenburgh	Santa Fe, NM

Diocese	Parish	First name	Last name	City, State
Santa Fe	Sacred Heart	Tom	Perez	Albuquerque, NM
Santa Fe	San Ignacio	Charles	Johnson	Albuquerque, NM
Santa Fe	St. Joseph	Tomas	Baca	Cerrillos, NM
Shreveport	St. Lucy	Terry	Walsworth	Hodge, WA
Sioux Falls	St. Joseph	James	Boorman	Orient, SD
Sioux Falls	St. Liborius	James	Boorman	Polo, SD
Sioux Falls	St. William	Edwin	Gruhot	Aurora, SD
Springfield (IL)	Our Lady of the Holy Spirit	James	Ghiglione	Mt. Zion, IL
Springfield (IL)	St. Isidore	James	Ghiglione	Bethany, IL
Springfield (MA)	Immaculate Conception	Rodney	Szymczyk	Indian Orchard, MA
Springfield (MA)	Our Lady of the Rosary	Sean	Mulholland	Russell, MA
Springfield (MA)	St. John Mission	Sean	Mulholland	Chester, MA
Springfield (MA)	St. Thomas	Sean	Mulholland	Huntington, MA
Springfield-Cape Girardeau	Sacred Heart	Joseph	Kurtenbach	Mountain Grove, MO
St. Cloud	Sts. Peter and Paul	Thomas	Pinataro	Braham, MN
St. Paul and Minneapolis	St. Mary of the Purification	Jack	Weiland	Shakopee, MN
St. Paul and Minneapolis	St. Patrick	Randy	Bauer	Oak Grove, MN
St. Paul and Minneapolis	St. Patrick	Dan	Wesley	Faribault, MN
St. Paul and Minneapolis	St. Stephen	Robert	Wagner	Minneapolis, MN
Superior	St. Boniface	Michael	Cullen	Chetek, WI
Superior	St. Joseph	Michael	Cullen	Barron, WI
Superior	St. Peter	Michael	Cullen	Cameron, WI
Tulsa	St. Vincent de Paul	James	Pierret	Coweta, OK