

**May 2026**

***A Portrait of the  
Permanent Diaconate in 2025***



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

***A Portrait of the Permanent Diaconate in 2025***

***A Report to the Secretariat of Clergy, Consecrated Life & Vocations  
United States Conference of Catholic Bishops***

**May 2026**



Thu T. Do, LHC, Ph.D.  
Thomas P. Gaunt, S.J., Ph.D.

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## Executive Summary

This report presents findings from a national survey of the Office of the Permanent Diaconate in arch/dioceses and arch/eparchies in the United States. The study was commissioned by the Secretariat of Clergy, Consecrated Life and Vocations of the U.S. Conference of Catholic Bishops. This study has been conducted by CARA for the U.S. Conference of Catholic Bishops since 2005.<sup>1</sup> The original questionnaire was designed in collaboration with the Executive Director of the USCCB Secretariat for the Diaconate.

The survey was administered between February and May 2026. CARA received responses from 143 of the 185 arch/dioceses and arch/eparchies whose bishops and eparchies belong to the USCCB and who have an active Office of Deacons, for a 77% overall response rate. The response rate is higher among arch/dioceses (80% or 141 out of 176 possible responses) than among arch/eparchies (22% or two out of nine possible responses).

### ***Estimated Number of Permanent Deacons in the United States***

- A total of 143 responding arch/dioceses and arch/eparchies reported a total of 17,621 permanent deacons (both active and not active), with 17,590 permanent deacons from 141 responding Latin Rite arch/dioceses and 31 permanent deacons from two responding eparchies. Extrapolating to include arch/dioceses and arch/eparchies that did not respond to the survey, it can be estimated that there were as many as 21,562 permanent deacons in the United States, in 2025.
- A total of 143 responding arch/dioceses and arch/eparchies reported a total of 12,159 permanent deacons active in ministry, with 12,131 permanent deacons from 141 responding Latin Rite arch/dioceses and 28 permanent deacons from two responding eparchies. Extrapolating to include arch/dioceses and arch/eparchies that did not respond to the survey, it can be estimated that there are 14,879 deacons active in ministry in the United States or about 69% of all permanent deacons were active, in 2025.
- Responding dioceses with the greatest number of permanent deacons included: Archdiocese of Chicago (812 permanent deacons), Archdiocese of Galveston-Houston (686). Archdiocese of Los Angeles (507), Archdiocese of San Antonio (427), and Archdiocese of New York (362).
- Responding dioceses with the lowest number of Catholics per permanent deacon included: Diocese of Lexington (500), Diocese of Rapid City (552), Diocese of Tulsa (650), Diocese of Duluth (693), and Diocese of Bismarck (713).
- During the 2025 calendar year, 466 new permanent deacons were ordained in the responding arch/dioceses. Extrapolating to include arch/dioceses and arch/eparchies that did not respond to the survey, it can be estimated that there are 570 deacons ordained in the United States in 2025. At the same time, 494 deacons retired from active ministry and another 390 deacons died.

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<sup>1</sup> The survey was originally commissioned by the USCCB Secretariat for the Diaconate, which became the Secretariat of Clergy, Consecrated Life and Vocations. It has been conducted annually since 2005-2006, with the exception of 2010-2011 and 2017-2018.

### ***Characteristics of Permanent Deacons***

- Nine in ten (92%) active permanent deacons are currently married, 4% are widowers and 2% have never been married.
- Virtually all (96%) active permanent deacons are at least 50 years old. One in five (18%) are in their 50s, two in five (42%) are in their 60s, and one in three (36%) are 70 or older.
- Seven in ten active permanent deacons (71%) are non-Hispanic whites. One in five (23%) are Hispanic or Latino, 4% are Asian or Pacific Islander, and 2% are African American.
- Two in three active permanent deacons (68%) have at least a college degree. One in eight (13%) has a graduate degree in a field related to religion or ministry.
- Among permanent deacons who are financially compensated for ministry, one in eight (13%) is entrusted with the pastoral care of one or more parishes (Canon 517.2). Additionally, one in five (19%) works in non-ministerial positions (e.g., administration, business, finance) and one in seven serve in other parish ministerial positions (e.g., DRE, Youth Minister).

### ***Active Academic Formation Program***

- Nine in ten dioceses/eparchies (91%) have an active ministry formation program for the permanent diaconate. And, among those with no such program in place, none of them are planning to begin a program in the next two years.
- One in three (65%) have an active formation program in house, with 43% responding dioceses/eparchies offering courses online.
- Among those having an active ministry formation program for the permanent diaconate, a third (31%) has an active ministry formation program for the permanent diaconate in Spanish.

### ***Post-Ordination Formation***

- Nine in ten responding dioceses/eparchies (89%) require post-ordination formation of permanent deacons. These dioceses/eparchies require a median of 20 hours of post-ordination formation annually.

### ***Retreats***

- Virtually all dioceses/eparchies (97%) require an annual retreat of deacons and 95% provide other annual gatherings for deacons.

### ***Directors of the Diaconate***

- Virtually all responding dioceses/eparchies (97%) have a Director of the Diaconate (or a person with a similar title). Among them, 38% employ the Director of Diaconate full-time.

### ***Policies of the Offices of the Diaconate***

- In terms of formal policies, four in five dioceses/eparchies (83%) have a plan for the placement and ministry of deacons.
- Virtually all responding dioceses/eparchies (97%) have a minimum age of acceptance into permanent diaconate (which, on average, is 32 years old). Three in five (63%) have a mandatory age for permanent deacon's retirement (which, on average, is 75 years old).

## Introduction

In spring 2005, the Secretariat for the Diaconate (which later became the Secretariat of Clergy, Consecrated Life and Vocations) of the United States Conference of Catholic Bishops (USCCB) first commissioned the Center for Applied Research in the Apostolate (CARA) at Georgetown University to conduct an annual survey of Offices of the Permanent Diaconate. CARA conducted the survey each year since then, except for 2010, 2015, 2016, and 2017.

Each year, the survey is sent to the Office of the Permanent Diaconate in Latin rite arch/dioceses and Eastern rite arch/eparchies in the United States (or more precisely, under the jurisdiction of the USCCB). CARA conducted the most recent survey between February and May 2026. In addition to regular reminders sent out by CARA, USCCB conducted phone follow ups to increase the response rate. At the completion of data collection, CARA received responses from 143 of the 185 arch/dioceses and arch/eparchies whose bishops and eparchs belong to the USCCB and who have an active Office of Deacons, for a 77% overall response rate.

The report is organized into seven parts:

- Part I of the report provides, among other things, estimates for the number of active deacons, all deacons in total.
- Part II focuses on the distribution of permanent deacons by various characteristics including ministry status, incardination status, marital status, age, race and ethnicity, education level, and compensation.
- Part III describes the active academic formation program for the Diaconate both in English and Spanish, that includes the location, online courses, instructors, and funding.
- Part IV describes post-ordination formation of deacons including the existence (or lack) of formation requirement, the number of hours of required formation, languages used in formation, and existence (or lack) of formation opportunities for wives of deacons.
- Part V explores annual retreats (e.g., availability of deacon-only retreats, couples' retreats, and separate retreats).
- Part VI focuses on the directors of the diaconate (such as, for example, existence of full-time and part-time diocesan positions, length of tenure of the directors).
- Part VII provides information about the policies of the office of the diaconate (such as, for example, existence of: a plan for placement and ministry of deacons, active formation program, minimum age of acceptance requirement, mandatory age of retirement requirement, and formal policy for deacons who are divorced or separated post-ordination).
- Methodology explains the procedure for calculating the number of active deacons, all deacons in total, and the number of ordinations to diaconate.

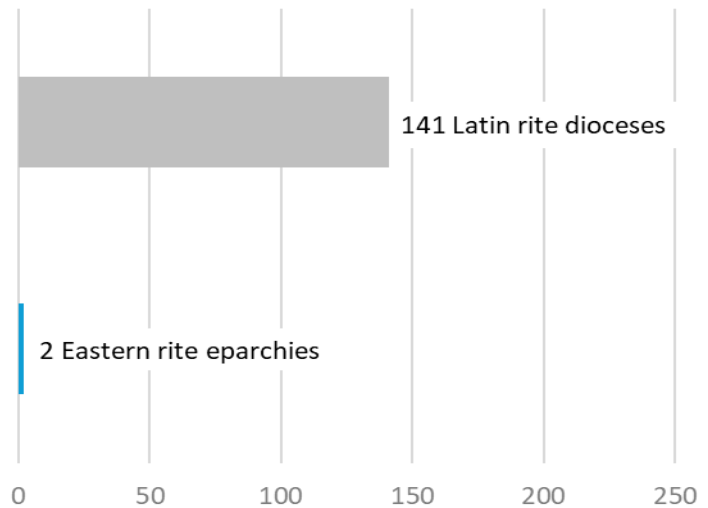
For the purpose of forecasting, confidence intervals are estimated using confidence level of 0.95. Forecasts are only included, if confidence interval is equal to or smaller than 5% of the forecasted amount.

## Survey Respondents by Rite

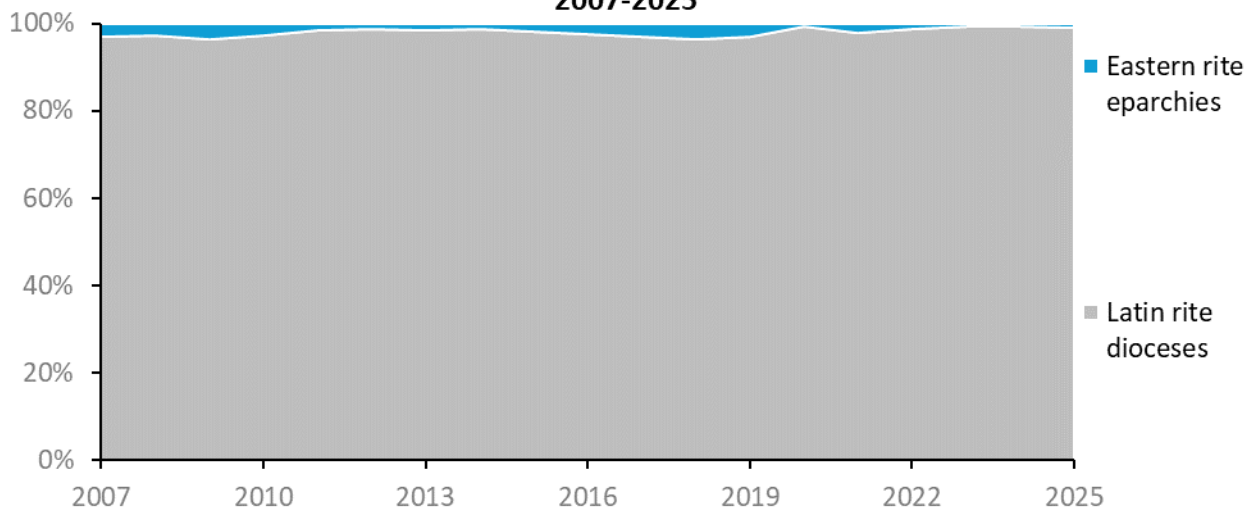
This report is based on a survey conducted in 2026 asking about year 2025. Overall, there were 143 usable responses received. This includes 141 responses from Latin rite dioceses and two responses from Eastern rite eparchy. This means that Eastern rite eparchies constituted 1% of all respondents for year 2025. By comparison, since 2007, Eastern rite eparchies constituted, on average, 2% of responses.

Altogether, dioceses and an eparchies that responded to the survey represent an estimated 77% of all permanent deacons in the United States.

Respondents to the Survey for Year 2025



Survey Respondents from ...  
2007-2025



\* Numbers for 2010, 2015, 2016, and 2017 were interpolated.

# Part I: Estimated Number of Permanent Deacons in the U.S.

## Number of Active and All Permanent Deacons

The estimated number of permanent deacons in active ministry was 14,879 in 2025. Since 2011, their number averaged 14,539 and ranged between 13,695 and 15,191.

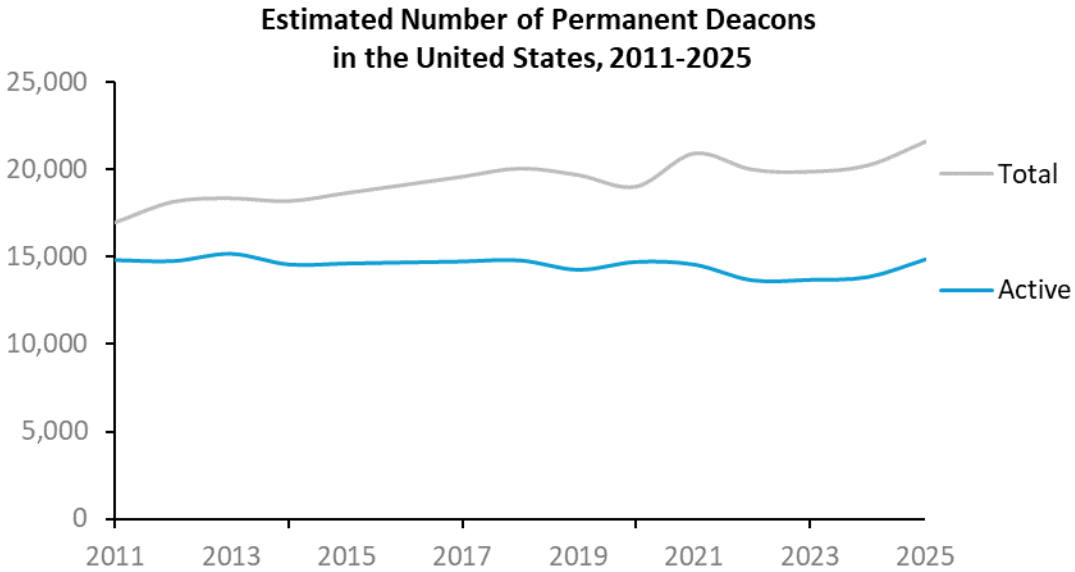
The estimated total number of permanent deacons was 21,562 in 2025. Since 2011, their number averaged 19,343 and ranged between 16,966 and 21,562.

	Latin Rite [#]	Eastern Rite [#]	All [#]
Active	14,836	43	14,879
Total	21,447	115	21,562

See methodology description at the end of the report for an explanation of how these estimates were calculated.

Notably, the statistics for Eastern rite eparchies are based on two eparchies that responded to the survey.

For alternative estimates / data sources, please see general Church statistics on CARA’s website (<https://cara.georgetown.edu/faqs>), Statistical Overview of Catholic Permanent Deacons’ Formation in the United States (<https://cara.georgetown.edu/catholic-ministry-formation-directory>), and the Official Catholic Directory (<https://officialcatholicdirectory.com>).



\* Numbers for 2010, 2015, 2016, and 2017 were interpolated.

## Dioceses with the Greatest Number of Permanent Deacons

Responding dioceses with the greatest number of permanent deacons included: Archdiocese of Chicago (812 permanent deacons), Archdiocese of Galveston-Houston (686), Archdiocese of Los Angeles (507), Archdiocese of San Antonio (427), and Archdiocese of New York (362).

<b>Responding Dioceses with the Highest Number of Permanent Deacons</b> <i>Responses for Year 2025</i>		
	<b>Total Number of Deacons ↓ [#]</b>	<b>Catholics per Deacon [#]</b>
Chicago	812	2,397
Galveston-Houston	686	2,478
Los Angeles	507	7,482
San Antonio	427	2,689
New York	362	4,344

Responding dioceses with the lowest number of Catholics per permanent deacon included: Diocese of Lexington (500 Catholics per permanent deacon), Diocese of Rapid City (552), Diocese of Tulsa (650), Diocese of Duluth (693), and Diocese of Bismarck (713).

<b>Responding Dioceses with the Lowest Number of Catholics per Permanent Deacon</b> <i>Responses for Year 2025</i>		
	<b>Total Number of Deacons [#]</b>	<b>Catholics per Deacon ↑ [#]</b>
Lexington	66	500
Rapid City	40	552
Tulsa	103	650
Duluth	62	693
Bismarck	91	713

## Number of Active Deacons per Diocese

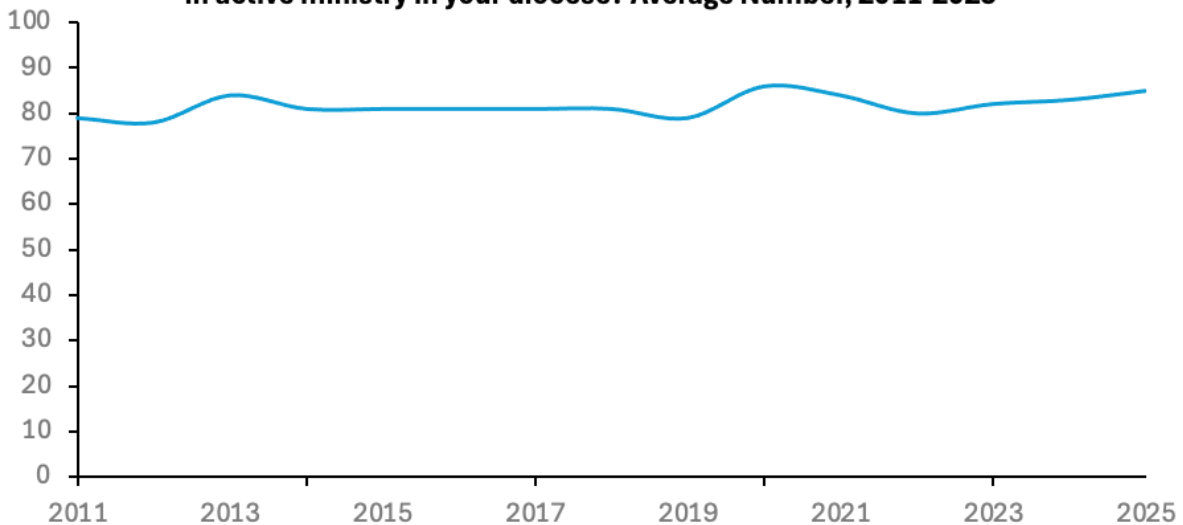
Altogether, there were, on average, 85 active permanent deacons per diocese/eparchy in 2025 (in half of responding dioceses/eparchies, there were between 3 and 66 active permanent deacons and in the other half between 66 and 463). Since 2011, the average number of permanent deacons per diocese/eparchy was 82 and ranged between 78 and 86.

**What is the total number of Permanent Deacons in active ministry in your diocese?**  
*Responses for Year 2025*

	Latin Rite [#]	Eastern Rite [#]	All [#]
Average	86	14	85
Median	66	14	66
Range	3 - 463	8 - 20	3 - 463

Notably, the statistics for Eastern rite eparchies are based on two eparchies that responded to the survey.

**What is the total number of Permanent Deacons in active ministry in your diocese? Average Number, 2011-2025**

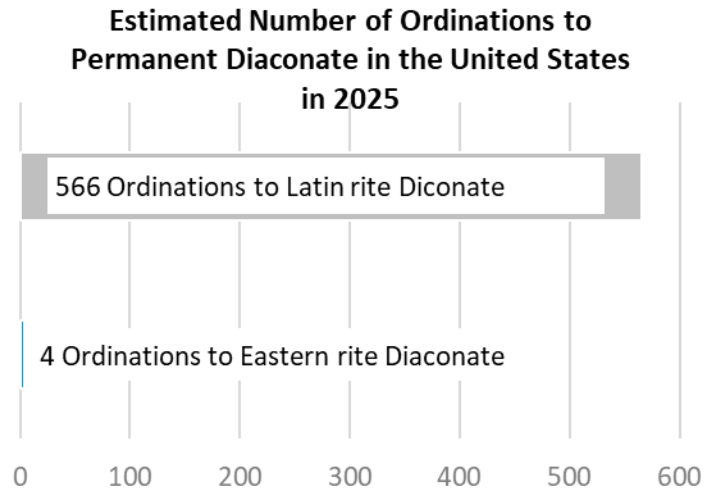


\* Numbers for 2010, 2015, 2016, and 2017 were interpolated.

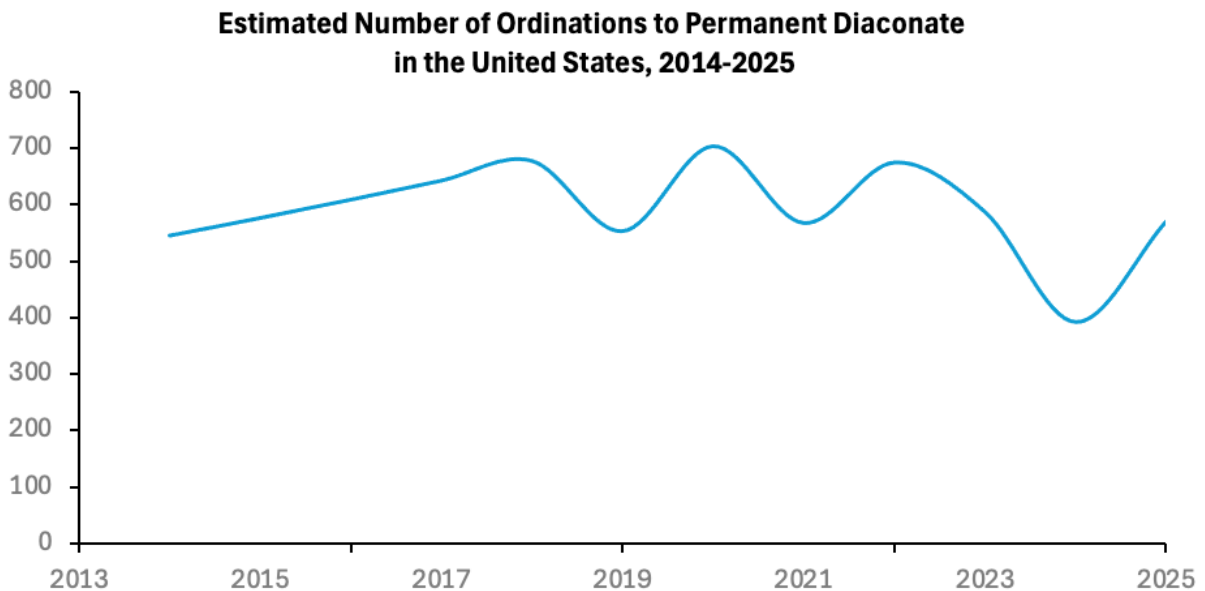
## Number of Ordinations to Permanent Diaconate

There were estimated 570 men ordained to permanent diaconate in 2025. This includes an estimated 566 ordinands to Latin rite dioceses and 4 ordinands to Eastern rite dioceses. Since 2014, the estimated number of all ordinations averaged 591 and ranged between 393 and 702.

See methodology description at the end of the report for an explanation of how these estimates were calculated.



For alternative estimates / data sources, please see Statistical Overview of Catholic Permanent Deacons' Formation in the United States (<https://cara.georgetown.edu/catholic-ministry-formation-directory>) and the Official Catholic Directory (<https://officialcatholicdirectory.com>).



\* Numbers for 2010, 2015, 2016, and 2017 were interpolated.

## Changes in Permanent Diaconate

<b>Distribution of Departures from Permanent Diaconate in 2025</b>			
	<b>Latin</b>	<b>Eastern</b>	<b>All</b>
	<b>%</b>	<b>%</b>	<b>%</b>
Retired from active ministry	51	0	51
Died	40	0	40
Requested laicization	3	0	3
Granted laicization	2	0	2
Divorced/separated after ordination	2	0	2
Dispensed from the impediment of orders	1	0	1
Entered the priesthood	1	0	1
Remarried without dispensation	1	0	1
Remarried after dispensation	0	0	0

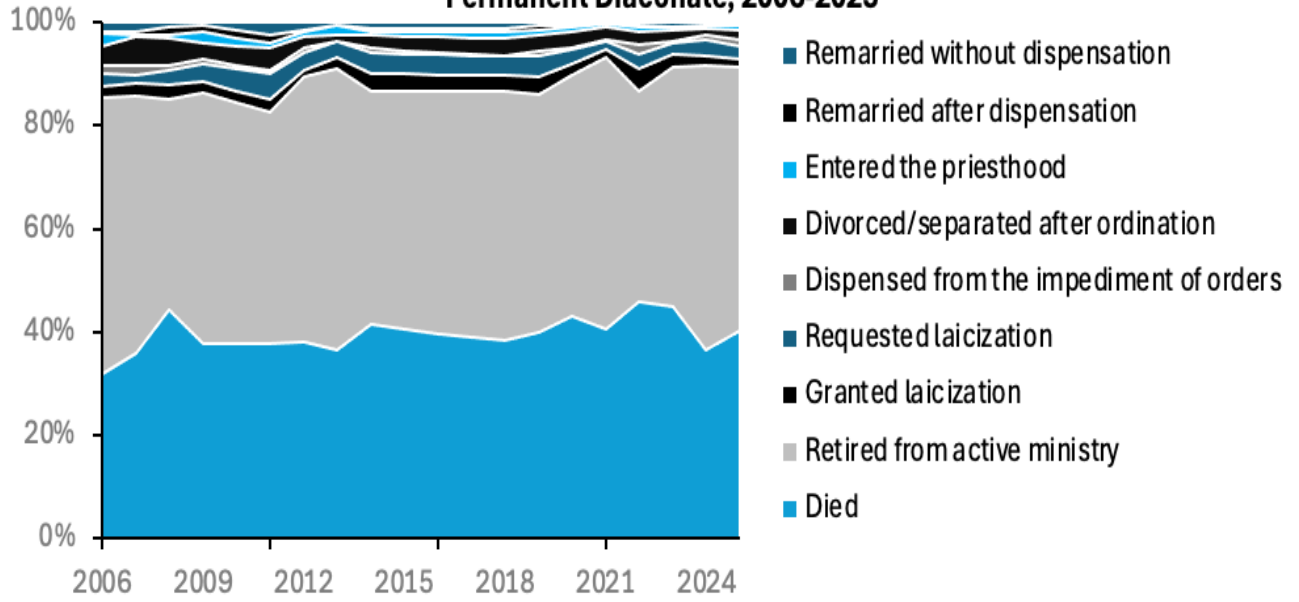
Deacons who retired from active ministry constituted 51% of all permanent deacons who became inactive in 2025. They represented 51% of departures in Latin rite dioceses and 0% of departures in Eastern rite eparchies. Between 2006 and 2025, their share averaged 48% and ranged between 41% and 55%.

Deacons who died constituted 40% of all permanent deacons who became inactive, in 2025. They represented 40% of departures in Latin rite dioceses and 0% of departures in Eastern rite eparchies. Between 2006 and 2025, their share averaged 39% and ranged between 32% and 46%.

Relatively few permanent deacons who became inactive in 2025 requested laicization (Canon 290) (3%), were granted laicization (Canon 290) (2%), divorced/separated after ordination (2%), were dispensed from the impediment of orders (Canon 1087) (1%), entered the priesthood (1%), remarried without dispensation (1%), or remarried after dispensation (0%).

Notably, the statistics for Eastern rite eparchies are based on two eparchies that reported 0 permanent deacons in these categories.

### Distribution of Departures from Permanent Diaconate, 2006-2025



\* Numbers for 2010, 2015, 2016, and 2017 were interpolated.

## Part II: Characteristics of Permanent Deacons

### Ministry Status of Permanent Deacons

Deacons in active ministry constituted 73% of all permanent deacons, in 2025. They represented 73% of deacons in Latin rite dioceses and 97% of deacons in Eastern rite eparchies (a statistically significant difference). Between 2007 and 2025, the share of deacons in Latin rite dioceses averaged 78% and ranged between 71% and 82%. If the trend continues, they will constitute 71%  $\pm$ 3pp of Latin rite deacons, in 2030.

#### Distribution of Deacons by Ministry Status in 2025

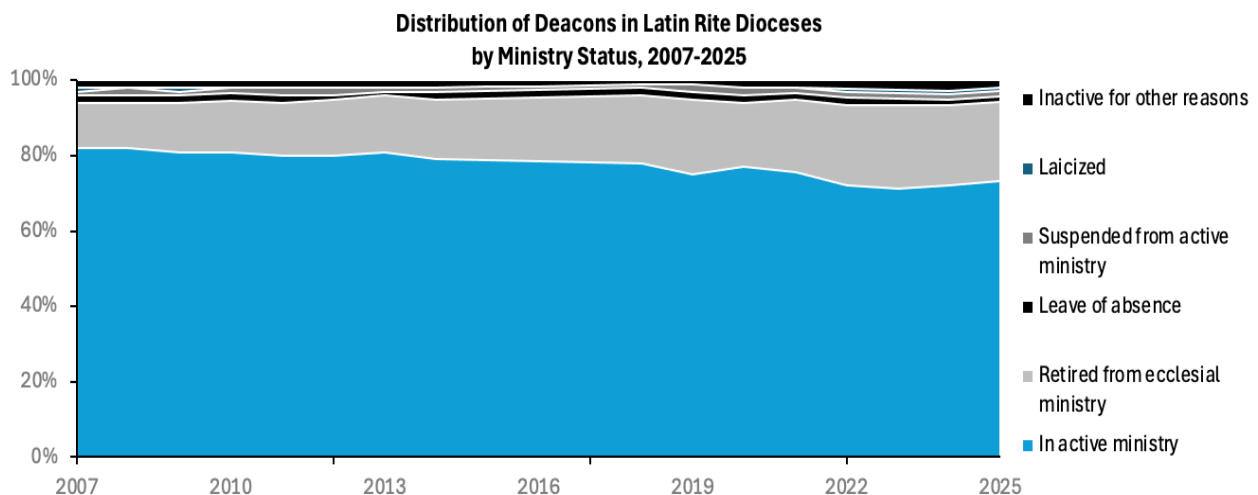
*Percentage responding*

	Latin %	Eastern %	All %
In active ministry	73	97	73
Retired from ecclesial ministry	21	3	21
Leave of absence	1	0	1
Suspended from active ministry	1	0	1
Laicized	1	0	1
Inactive for other reasons	2	0	2

Deacons retired from ecclesial ministry constituted 21% of all permanent deacons, in 2025. They represented 21% of deacons in Latin rite dioceses and 3% of deacons in Eastern rite eparchies. Between 2007 and 2025, the share of deacons in Latin rite dioceses averaged 17% and ranged between 12% and 22%. If the trend continues, they will constitute 25%  $\pm$ 2pp of Latin rite deacons, in 2030.

Overall, relatively few permanent deacons took a leave of absence (1%), were suspended from active ministry (1%), were laicized (1%), or were inactive for other reasons (2%).

Notably, the statistics for Eastern rite eparchies are based on two eparchies that reported 28 permanent deacons in these categories.



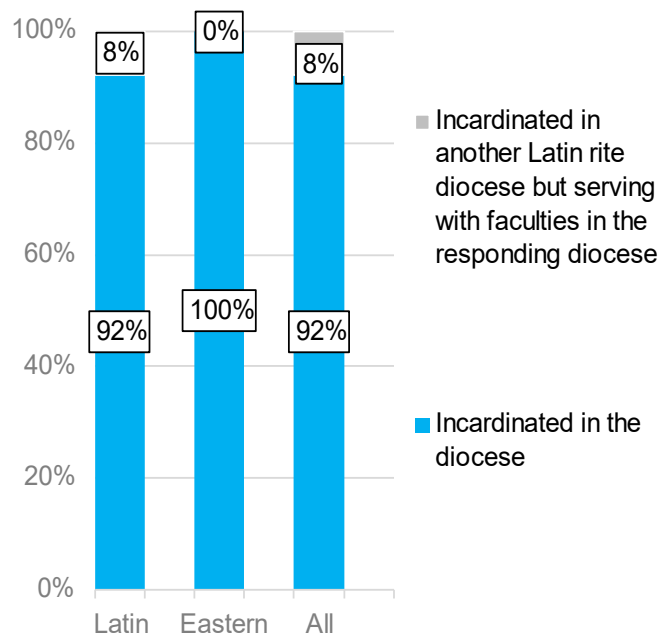
\* Numbers for 2010, 2015, 2016, and 2017 were interpolated.

## Incardination Status of Active Permanent Deacons

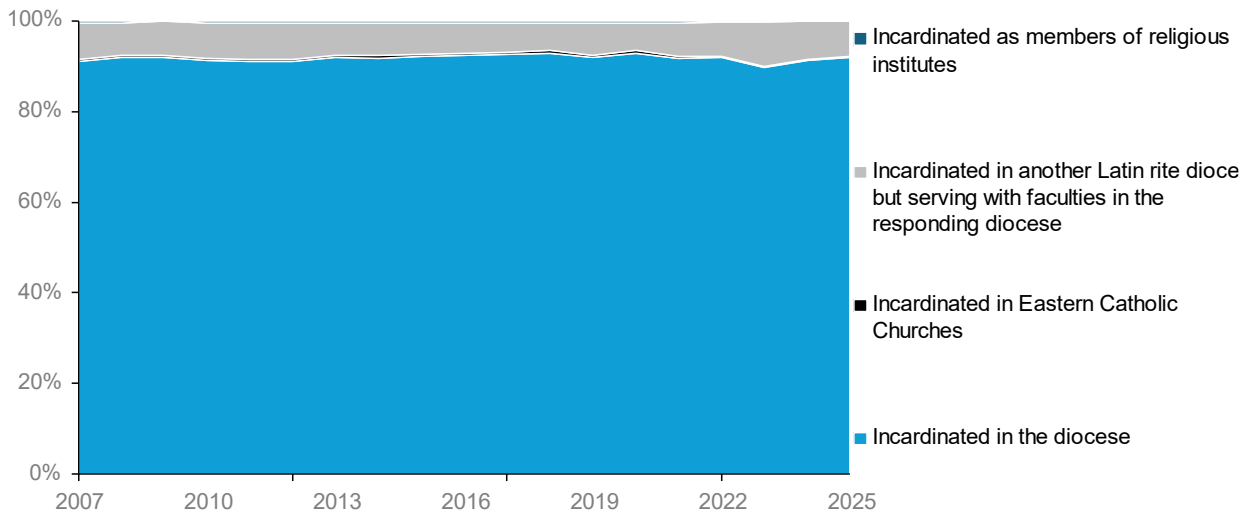
Deacons incardinated in the responding dioceses constituted 92% of all permanent deacons in active ministry, in 2025. Between 2007 and 2025, their share in Latin rite dioceses averaged 91% and ranged between 83% and 97%. If the trend continues, they will constitute 95%  $\pm$ 3pp of active Latin rite deacons, in 2030.

Deacons incardinated in another Latin rite diocese but serving with faculties in the responding diocese constituted 8% of all permanent deacons in active ministry, in 2025. Between 2007 and 2025, their share in Latin rite dioceses averaged 7% and ranged between 6% and 10%.

**Distribution of Deacons in Active Ministry by Incardination Status in 2025**



**Distribution of Deacons in Active Ministry in Latin Rite Dioceses by Incardination Status, 2025**



\* Numbers for 2010, 2015, 2016, and 2017 were interpolated.

## Marital Status of Active Permanent Deacons

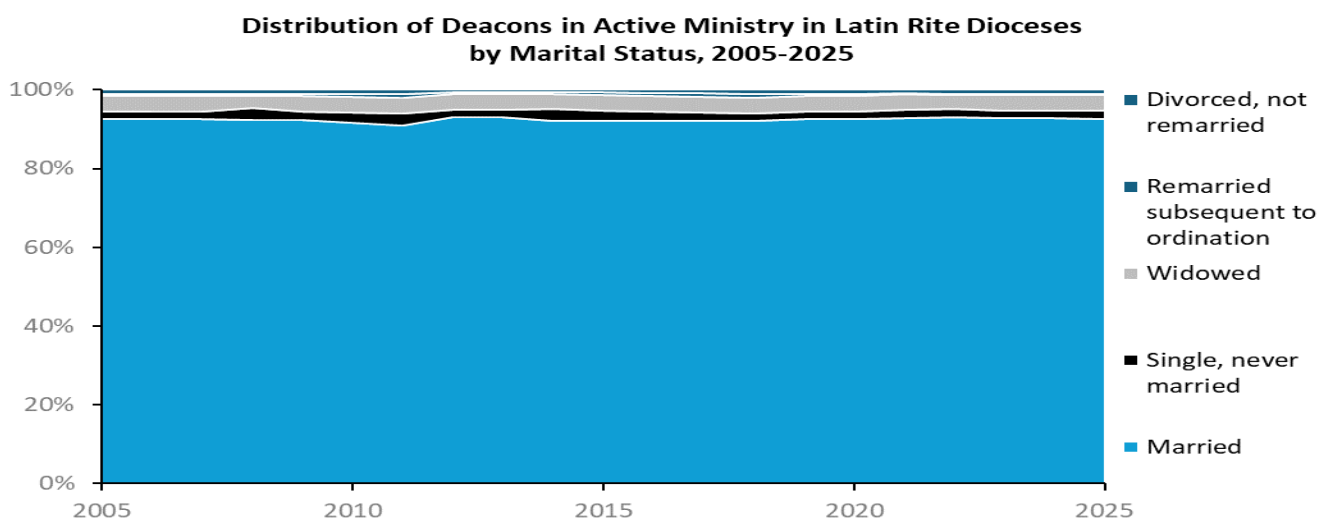
	Latin	Eastern	All
	%	%	%
Married	93	89	92
Widowed	4	4	4
Single, never married	2	7	2
Divorced, not remarried	1	0	1
Remarried subsequent to ordination	0	0	0

Married deacons constituted 92% of all permanent deacons in active ministry, in 2025. They represented 93% of deacons in Latin rite dioceses and 89% of deacons in Eastern rite eparchies. Between 2005 and 2025, their share in Latin rite dioceses averaged 91% and ranged between 91% and 93%. If the trend continues, they will constitute 91%  $\pm$ 3pp of active Latin rite deacons, in 2030.

Widowed deacons constituted 4% of all permanent deacons in active ministry, in 2025. They represented 4% of deacons in Latin rite dioceses and 4% of deacons in Eastern rite eparchies. Between 2005 and 2025, their share in Latin rite dioceses averaged 1% and ranged between 0% and 4%.

Overall, relatively few permanent deacons were single (never married) (2%), divorced (and not remarried) (1%), or remarried subsequent to ordination (<1%).

Notably, the statistics for Eastern rite eparchies are based on two eparchies that reported 28 permanent deacons in these categories.



\* Numbers for 2010, 2015, 2016, and 2017 were interpolated.

## Age of Active Permanent Deacons

<b>Distribution of Deacons in Active Ministry by Age in 2025</b>			
<i>Percentage responding</i>			
	<b>Latin</b>	<b>Eastern</b>	<b>All</b>
	<b>%</b>	<b>%</b>	<b>%</b>
Age 39 or younger	<1	0	<1
Age 40-49	4	29	4
Age 50-59	18	36	18
Age 60-69	42	29	42
Age 70 or older	36	7	36

Deacons ages 70 and older constituted 36% of all permanent deacons in active ministry, in 2025. They represented 36% of deacons in Latin rite dioceses and 7% of deacons in Eastern rite eparchies. Between 2005 and 2025, their share in Latin rite dioceses averaged 30% and ranged between 22% and 38%.

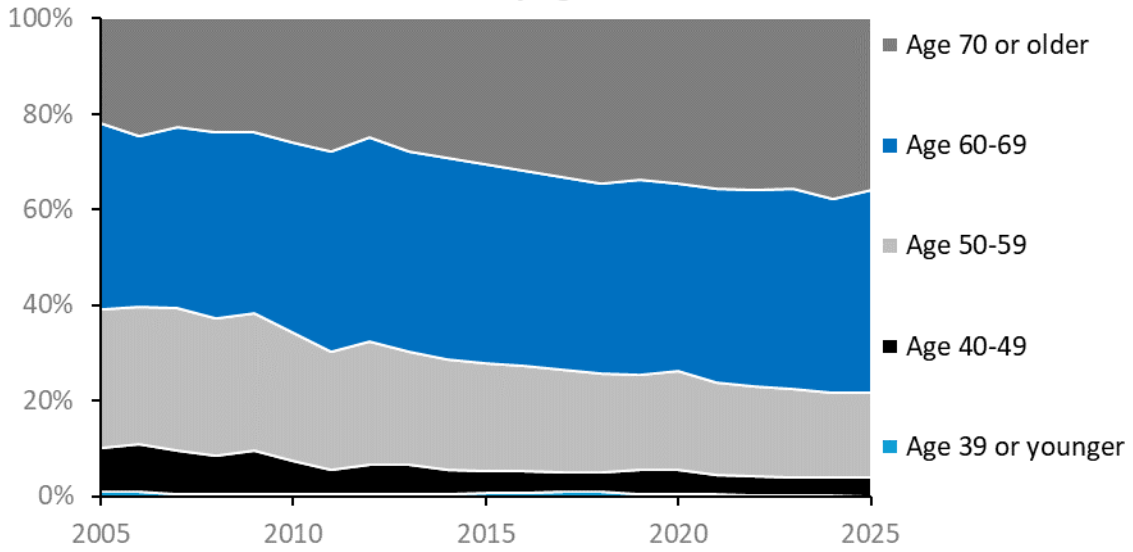
Deacons ages 60 to 69 constituted 42% of all permanent deacons in active ministry, in 2025. They represented 42% of deacons in Latin rite dioceses and 29% of deacons in Eastern rite eparchies. Between 2005 and 2025, their share in Latin rite dioceses averaged 40% and ranged between 36% and 43%. If the trend continues, they will constitute 43%  $\pm$ 4pp of active Latin rite deacons, in 2030.

Deacons ages 50 to 59 constituted 18% of all permanent deacons in active ministry, in 2025. They represented 18% of deacons in Latin rite dioceses and 36% of deacons in Eastern rite eparchies. Between 2005 and 2025, their share in Latin rite dioceses averaged 23% and ranged between 18% and 30%.

Overall, there are relatively few permanent deacons ages between 40 and 49 (4%), age 39 and younger (less than 1%).

Notably, the statistics for Eastern rite eparchies are based on two eparchies that reported 28 permanent deacons in these categories.

### Distribution of Deacons in Active Ministry in Latin Rite Dioceses by Age, 2005-2025



\* Numbers for 2010, 2015, 2016, and 2017 were interpolated.

## Race and Ethnicity of Active Permanent Deacons

<b>Distribution of Deacons in Active Ministry by Racial and Ethnicity in 2025</b>			
<i>Percentage responding</i>			
	<b>Latin</b>	<b>Eastern</b>	<b>All</b>
	<b>%</b>	<b>%</b>	<b>%</b>
Caucasian/white	70	100	71
Hispanic/Latin	23	0	23
Asian/Pacific Islander	4	0	4
African American/black	2	0	2
Native American or Other	1	0	1

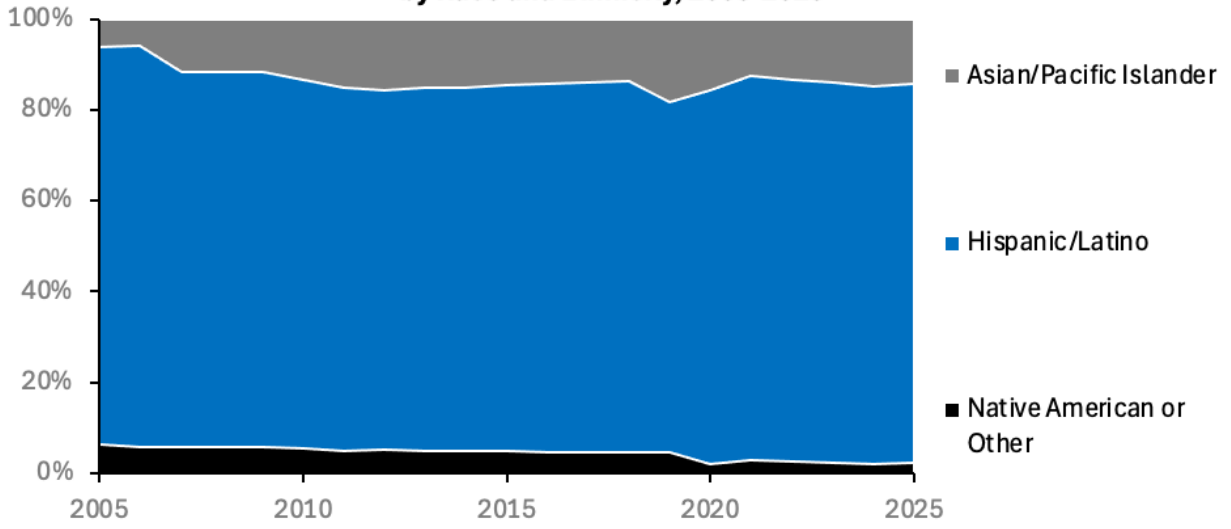
Caucasian/white deacons constituted 71% of all permanent deacons in active ministry, in 2025. They represented 70% of deacons in Latin rite dioceses and 100% of deacons in Eastern rite eparchies (a statistically significant difference). Between 2005 and 2025, their share in Latin rite dioceses averaged 77% and ranged between 72% and 81%. If the trend continues, they will constitute 70% ±3pp of active Latin rite deacons, in 2030.

Hispanic/Latino deacons constituted 23% of all permanent deacons in active ministry, in 2025. They represented 23% of deacons in Latin rite dioceses and 0% of deacons in Eastern rite eparchies. Between 2005 and 2025, their share in Latin rite dioceses averaged 17% and ranged between 14% and 21%.

Overall, relatively few permanent deacons are Asian/Pacific Islander (4%), African American/black (2%), or Native American or of some other race/ethnicity (<1%).

Notably, the statistics for Eastern rite eparchies are based on two eparchies that reported 28 permanent deacons in these categories.

**Distribution of Deacons in Active Ministry in Latin Rite Dioceses  
by Race and Ethnicity, 2005-2025**



\* Numbers for 2010, 2015, 2016, and 2017 were interpolated.

## Education Level of Active Permanent Deacons

<b>Distribution of Deacons in Active Ministry by Highest Level of Education in 2025</b>			
<i>Percentage responding</i>			
	<b>Latin</b>	<b>Eastern</b>	<b>All</b>
	%	%	%
Less than high school	1	0	1
High school diploma/GED	16	0	16
Some college/Associate degree	16	14	16
Bachelor's degree	37	61	37
Graduate degree related to the Diaconate	13	11	13
Graduate degree not related to the Diaconate	18	14	18

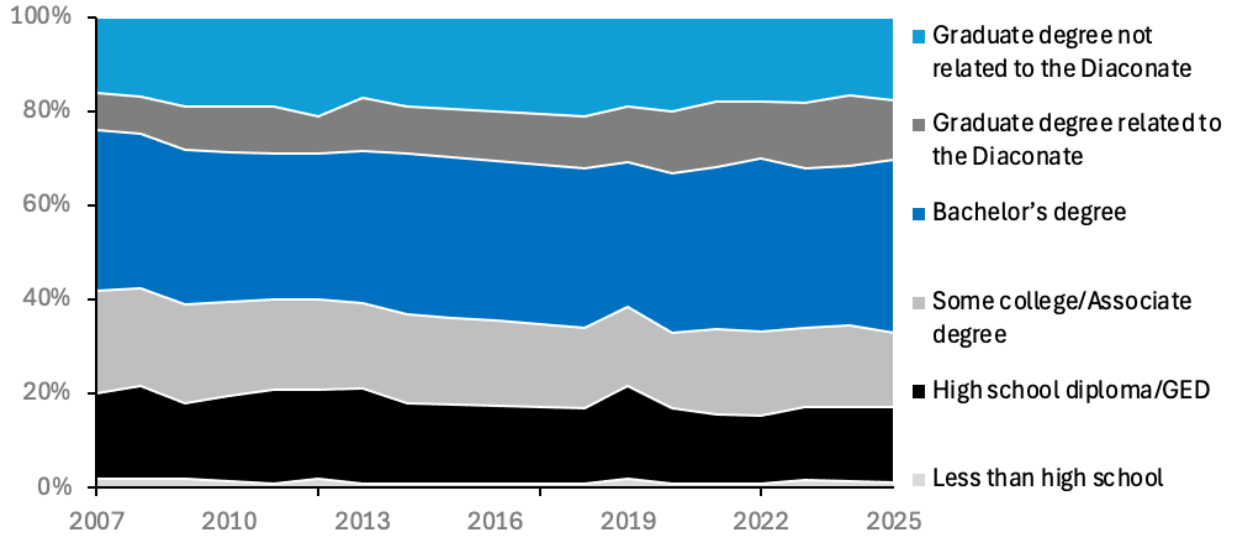
Deacons who earned Bachelor's degree constituted 37% of all permanent deacons in active ministry, in 2025. They represented 37% of deacons in Latin rite dioceses and 61% of deacons in Eastern rite eparchies. Between 2007 and 2025, their share in Latin rite dioceses averaged 34% and ranged between 31% and 37%.

Deacons with graduate degree in a field not related to the diaconate constituted 18% of all permanent deacons in active ministry, in 2025. They represented 18% of deacons in Latin rite dioceses and 14% of deacons in Eastern rite eparchies. Between 2007 and 2025, their share in Latin rite dioceses averaged 19% and ranged between 16% and 21%.

Overall, relatively few permanent deacons did not complete high school (1%).

Notably, the statistics for Eastern rite eparchies are based on two eparchies that reported 28 permanent deacons in these categories.

**Distribution of Deacons in Active Ministry in Latin Rite Dioceses  
by Highest Level of Education, 2007-2025**



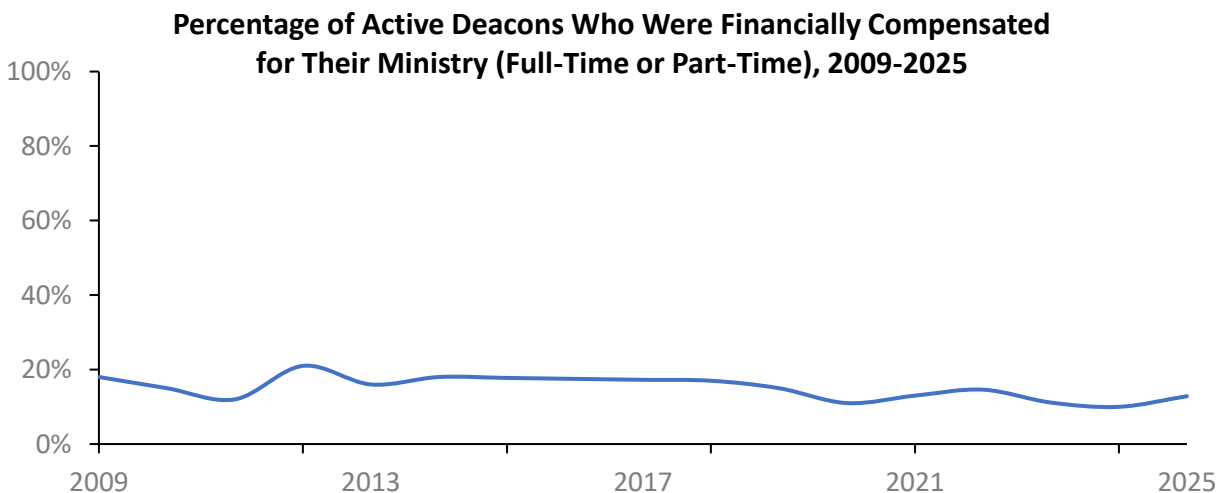
\* Numbers for 2010, 2015, 2016, and 2017 were interpolated.

## Compensation for Active Permanent Deacons

<b>Distribution of Active Deacons Who were Financially Compensated for Their Ministry in 2025</b>			
<i>Percentage responding</i>			
	<b>Compensated Full-Time</b>	<b>Compensated Part-Time</b>	<b>Among All ↓ Compensated</b>
	%	%	%
Other parish ministerial position	21	18	19
Parish non-ministerial position	18	9	14
Entrusted with the pastoral care parish(es)	11	15	13
Hospital ministry	6	18	11
Diocesan ministerial position	13	9	11
Diocesan non-ministerial position	13	10	11
Prison ministry	4	9	7
Ministry in a social services agency	5	10	7
Parochial education	9	3	6

Overall, 13% of all active permanent deacons were financially compensated for ministry in 2025. Since 2009, their share averaged 15% and ranged between 11% and 21%.

Among all active permanent deacons compensated for ministry (both full-time and part-time): 19% served in other parish ministerial positions (e.g., DRE, Youth Minister), 14% served in parish non-ministerial positions (e.g., administration, business, finance), 13% were entrusted with the pastoral care parish(es), 11% served in the hospital ministry, 11% served in diocesan ministerial positions, 11% served in diocesan non-ministerial positions, 7% served in prison ministry, 7% served in ministry in a social services agency, and 6% served in parochial education.



\* Numbers for 2010, 2015, 2016, and 2017 were interpolated.

## Part III: Academic Formation Program

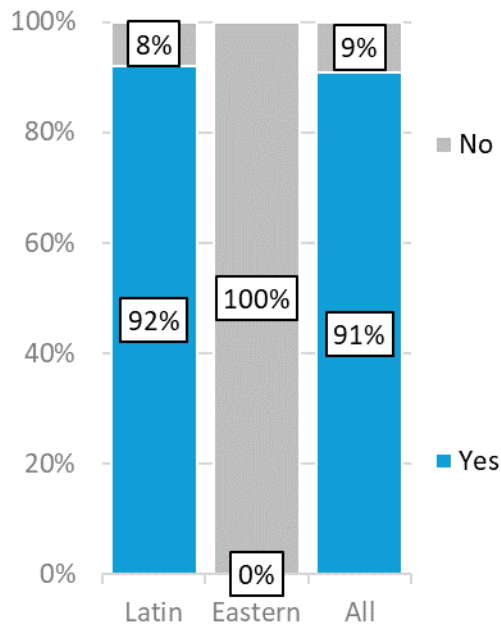
### Active Formation Program for the Diaconate

Dioceses and eparchies that have an active formation program for the diaconate constituted 91% of all respondents to this question, in 2025 (and 93% in 2024). They represented 92% of Latin rite dioceses and 0% of Eastern rite eparchies. Between 2005 and 2025, their share averaged 90% and ranged between 84% and 95%. If the trend continues, they will constitute 96%  $\pm$ 4pp of dioceses and eparchies, in 2030.

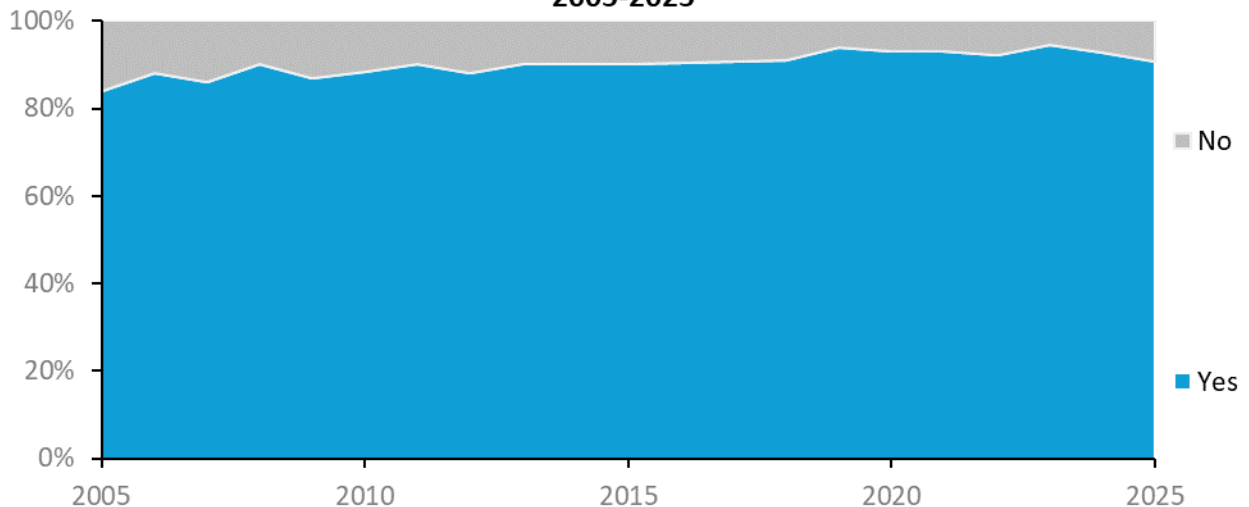
Among those dioceses and eparchies that do not have an active formation program for the Diaconate, none of them reported planning to establish formation within the next two years.

Notably, the statistics for Eastern rite eparchies are based on two eparchies that responded to this question.

Does the diocese have an active formation program for the Diaconate?  
2025



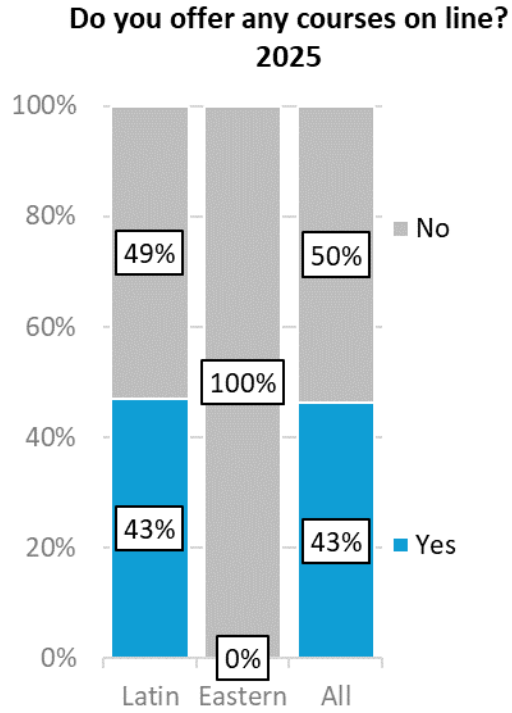
Does the diocese have an active formation program for the Diaconate?  
2005-2025



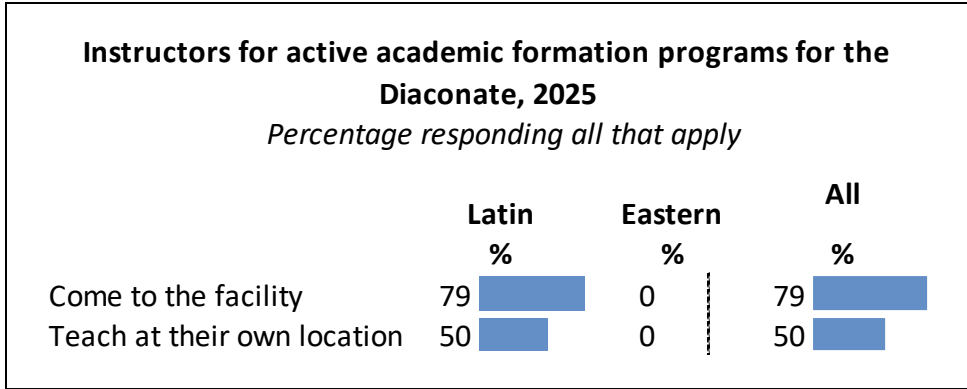
\* Numbers for 2010, 2015, 2016, and 2017 were interpolated.

Active Academic Formation Program for the Diaconate in 2025			
Percentage responding			
	Latin	Eastern	All
	%	%	%
In house	65	0	65
Through a theological institution	57	0	57

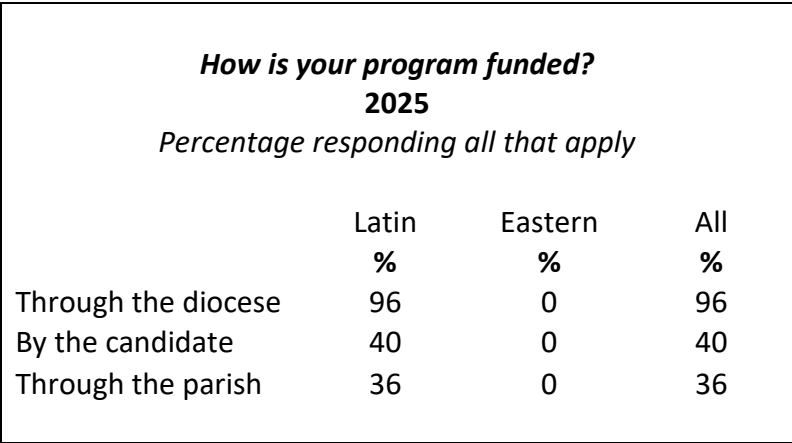
Responding Latin rite dioceses that have an active formation program for the diaconate constituted 65% of the in-house programs and 57% that are through a theological institution in 2025.



Dioceses and eparchies that have an active formation program for the diaconate that offer courses online constituted 43% of all respondents in 2025. They represented 43% of Latin rite dioceses and 0% of Eastern rite eparchies.



Dioceses and eparchies that have an active formation program for the diaconate constituted 79% of the instructors coming to the facility and 50% teaching at their own location, in 2025.



Almost all responding deacon directors report that academic formation programs (96%) are funded through the diocese. The remaining programs are reportedly funded either through the parish or by the candidate.

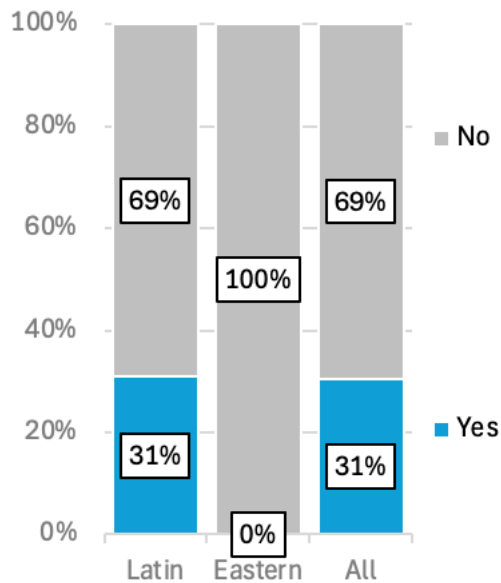
## Active Formation Program for the Diaconate in Spanish

Dioceses and eparchies that have an active formation program for the diaconate in Spanish constituted 31% of all respondents to this question, in 2025. They represented 31% of Latin rite dioceses and 0% of Eastern rite eparchies.

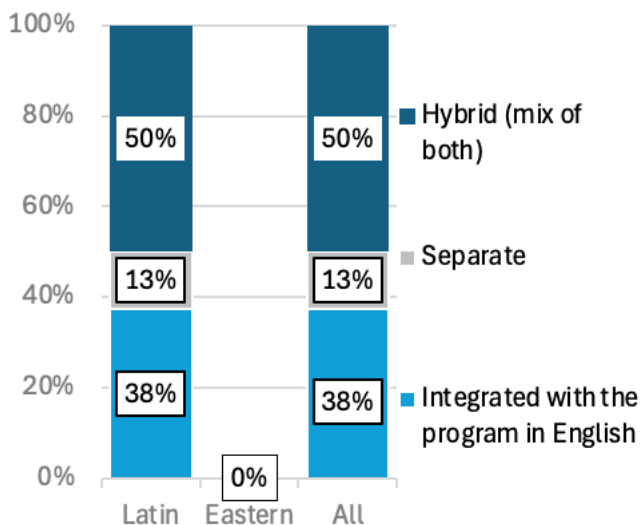
Among those who do not have an active academic formation program for the Diaconate in Spanish, 12% responding dioceses are planning to establish one within the next two years.

Almost all responding deacon directors (98%) report that academic formation programs in Spanish are funded through the diocese. Besides, four in ten (42%) are funded by the candidate. Four in ten (39%) report they are funded by the parish.

**Does the diocese have an active formation program for the Diaconate in Spanish? 2025**



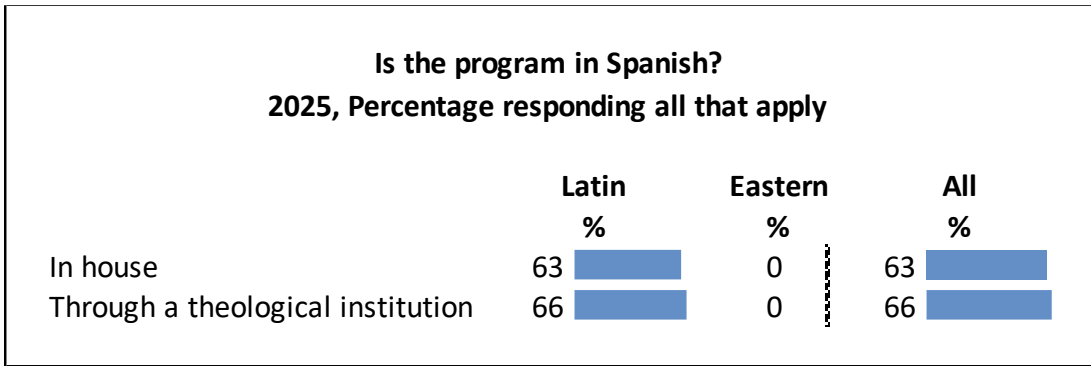
**Is the program in Spanish? 2025**



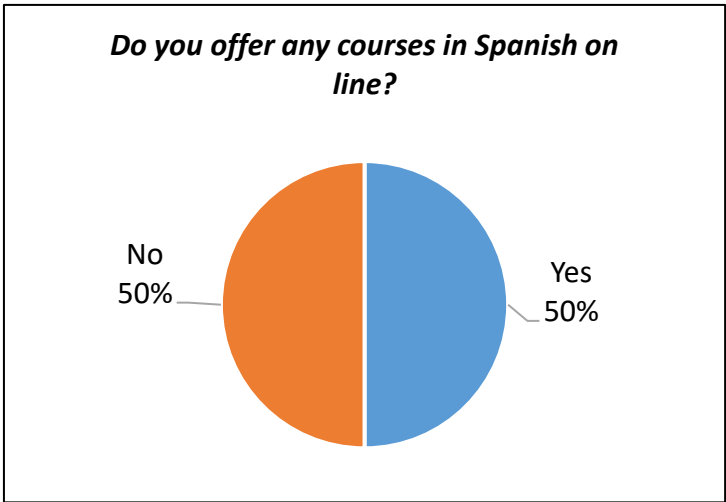
Among the responding dioceses having an active formation program for the diaconate in Spanish, half report that the program is hybrid for a mix of the program in English and Spanish.

Four in ten respondents (38%) report the Spanish program is integrated with the program in English.

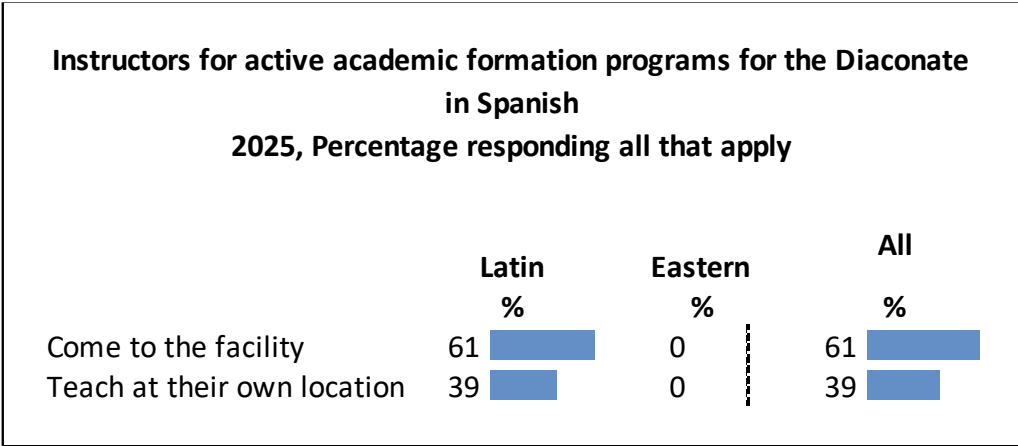
One in eight respondents (13%) report the Spanish program is separate from the program in English.



Among those that have an active academic formation program for the Diaconate in Spanish, 63% responding dioceses report the program is in house, meanwhile, 66% having the program through a theological institution.



Among those that have an active academic formation program for the Diaconate in Spanish, half responding dioceses (50%) report offering courses in Spanish online.



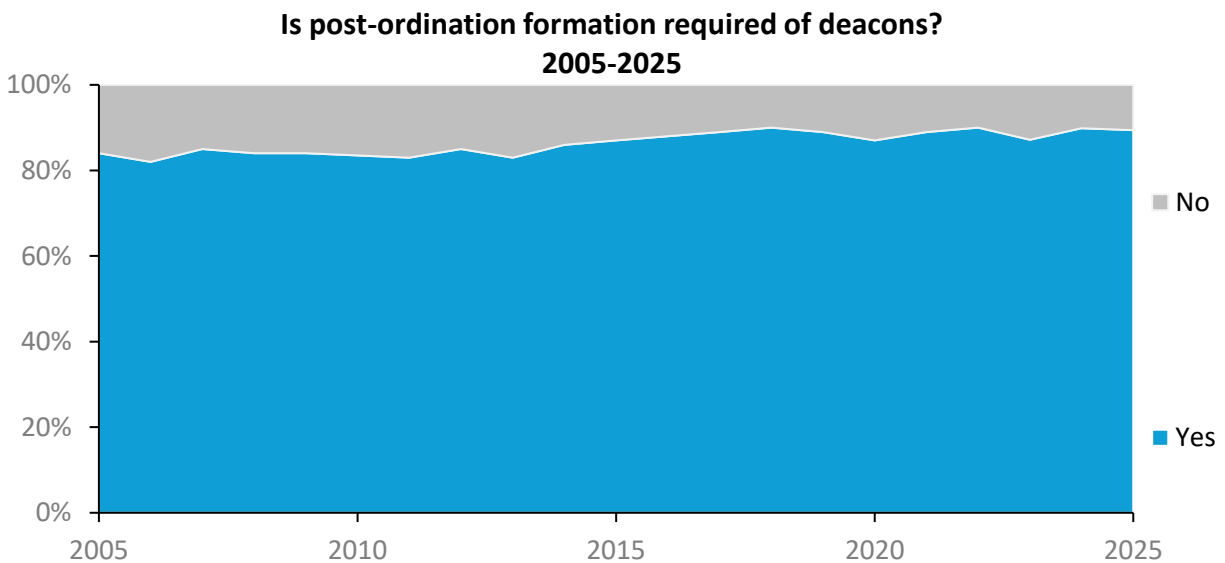
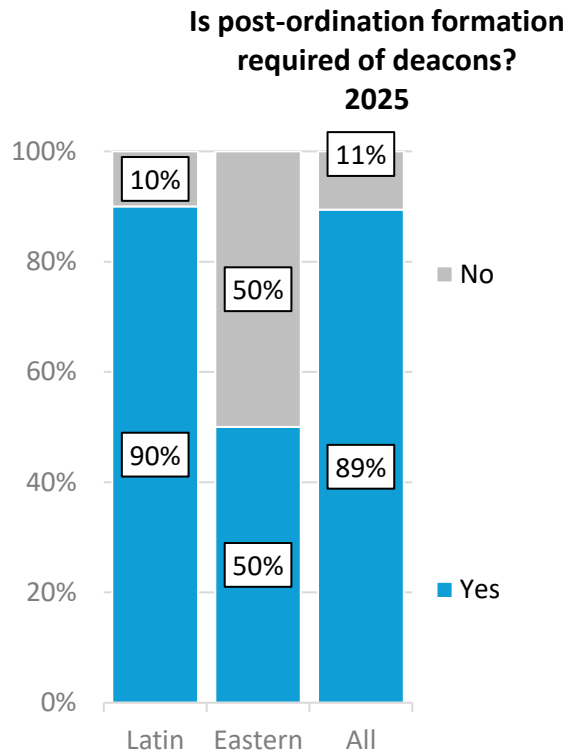
Among those that have an active academic formation program for the Diaconate in Spanish, 61% responding Latin rite dioceses report the instructors for the formation program in Spanish come to the facility, while 39% teaching at their own location.

## Part IV: Post-Ordination Formation

### Requirement for Post-Ordination Formation

Dioceses and eparchies where post-ordination formation was required of deacons constituted 89% of all respondents to this question, in 2025. They represented 90% of Latin rite dioceses and 50% of Eastern rite eparchies. Between 2005 and 2025, their share averaged 86% and ranged between 82% and 90%. If the trend continues, they will constitute 91% ±4pp of dioceses and eparchies, in 2030.

Notably, the statistics for Eastern rite eparchies are based on two eparchies that responded to this question.



\* Numbers for 2010, 2015, 2016, and 2017 were interpolated.

## Number of Hours of Required Post-Ordination Formation

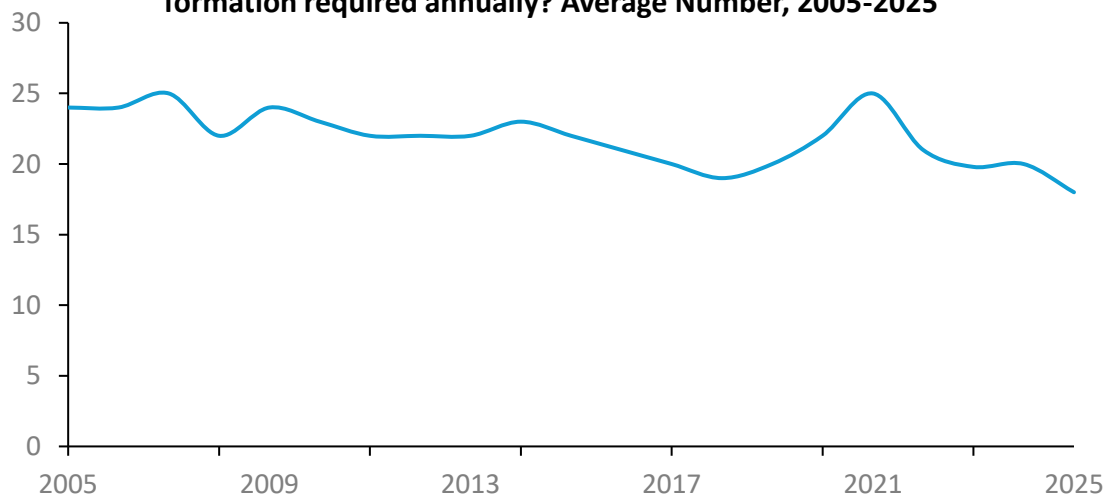
Overall, permanent deacons were required to attend, on average, 18 hours of post-ordination formation, in 2025 (in half of responding dioceses/eparchies, the required amount was between 2 and 20 hours and in the other half between 20 and 52 hours). Since 2005, the average number of hours of required post-ordination formation per diocese/eparchy was 22 annually and ranged between 19 and 25.

### *What is the approximate number of hours of post-ordination formation required annually?*

Responses for Year 2025

	<b>Latin Rite</b>	<b>Eastern Rite</b>	<b>All</b>
	<b> [#]</b>	<b> [#]</b>	<b> [#]</b>
Average	19	8	18
Median	20	8	20
Range	2 - 52	8 - 8	2 - 52

### **What is the approximate number of hours of post-ordination formation required annually? Average Number, 2005-2025**



\* Numbers for 2010, 2015, 2016, and 2017 were interpolated.

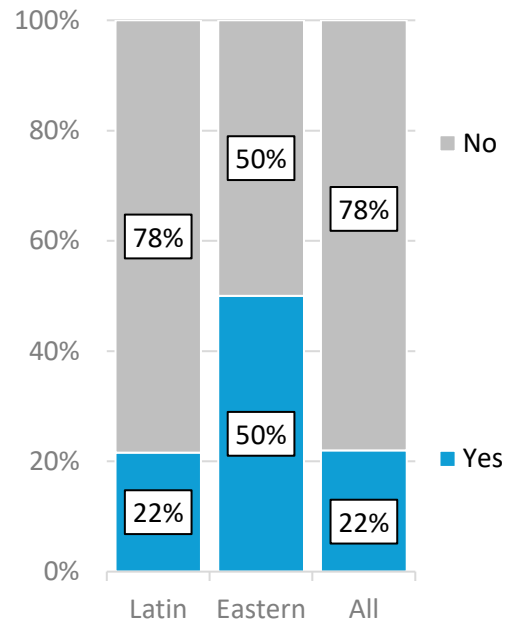
## Languages Used in Post-Ordination Formation

Dioceses and eparchies where post-ordination formation was provided in language(s) other than English constituted 22% of all respondents to this question, in 2025. They represented 22% of Latin rite dioceses and 50% of Eastern rite eparchies. Between 2005 and 2025, their share averaged 18% and ranged between 16% and 22%.

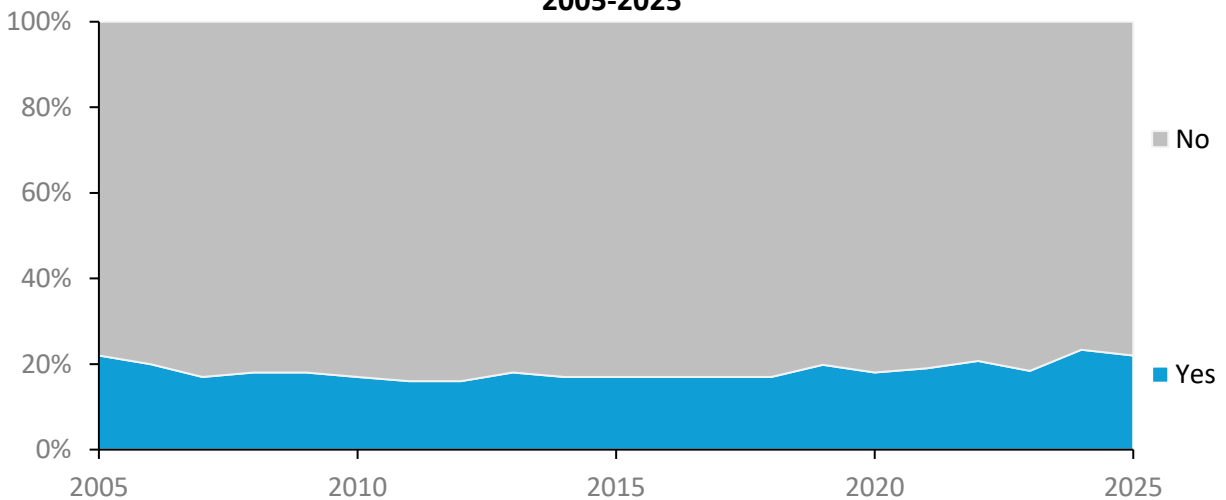
Overall, 20% provide post-ordination formation in Spanish, 1% in Vietnamese, and 1% in Ukrainian.

Notably, the statistics for Eastern rite eparchies are based on two eparchies that responded to this question.

**Is post-ordination formation provided in language(s) other than English?  
2025**



**Is post-ordination formation provided in language(s) other than English?  
2005-2025**



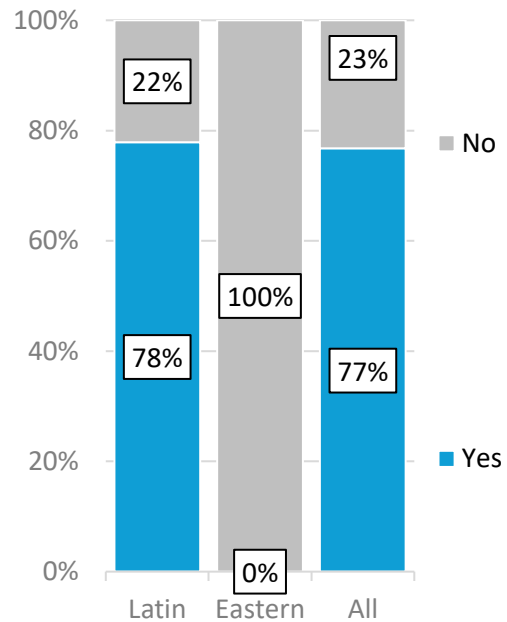
\* Numbers for 2010, 2015, 2016, and 2017 were interpolated.

## Formation Opportunities for Wives of Deacons

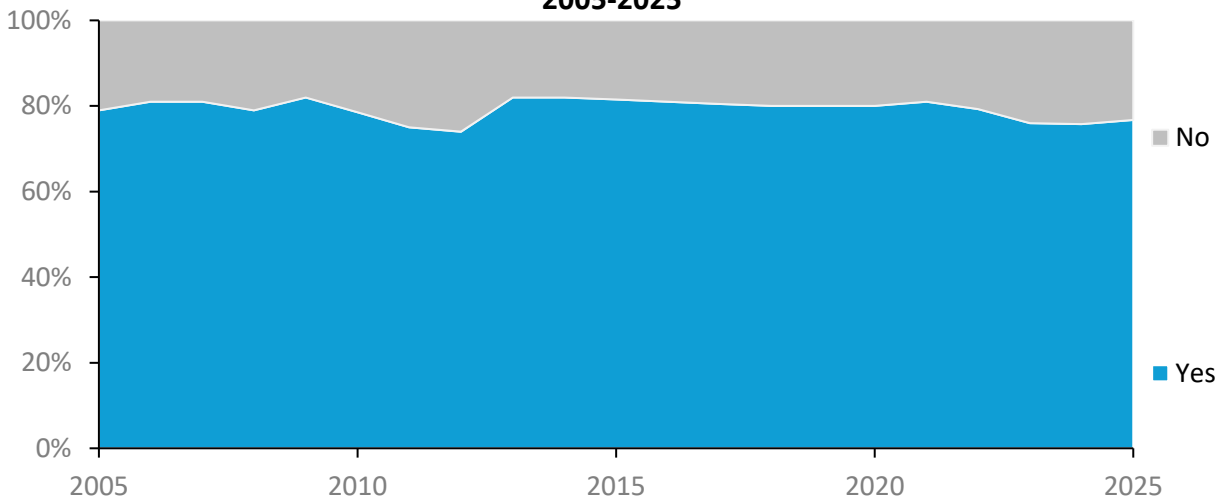
Dioceses and eparchies where formation opportunities are provided for wives of deacons constituted 77% of all respondents to this question, in 2025. They represented 78% of Latin rite dioceses and 0% of Eastern rite eparchies. Between 2005 and 2025, their share averaged 79% and ranged between 74% and 82%.

Notably, the statistics for Eastern rite eparchies are based on two eparchies that responded to this question.

**Are formation opportunities provided for wives of deacons? 2025**



**Are formation opportunities provided for wives of deacons? 2005-2025**



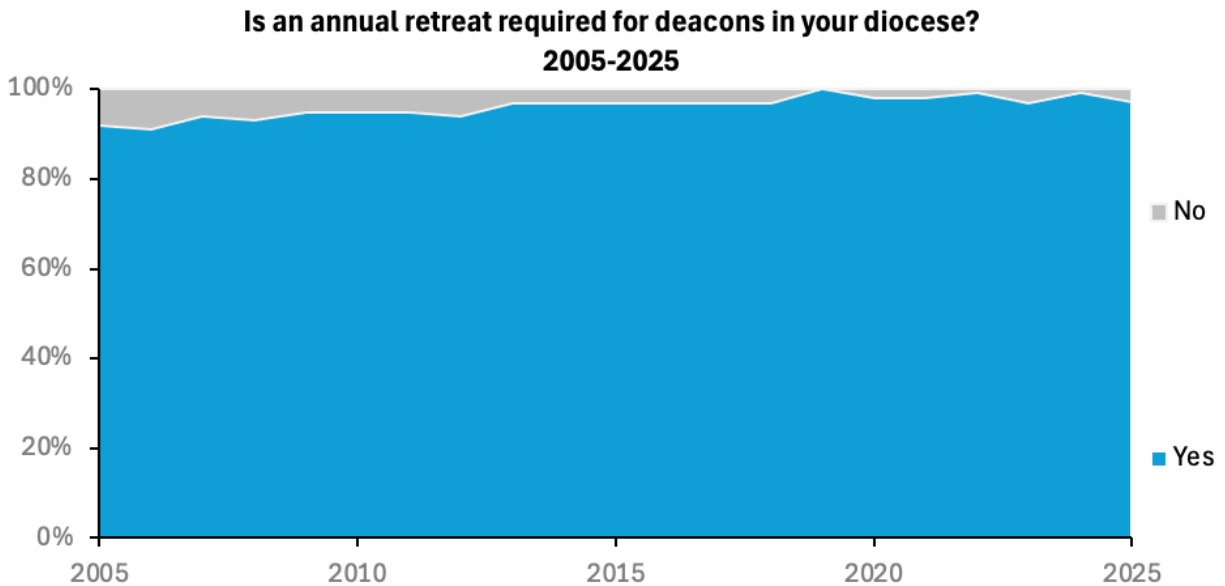
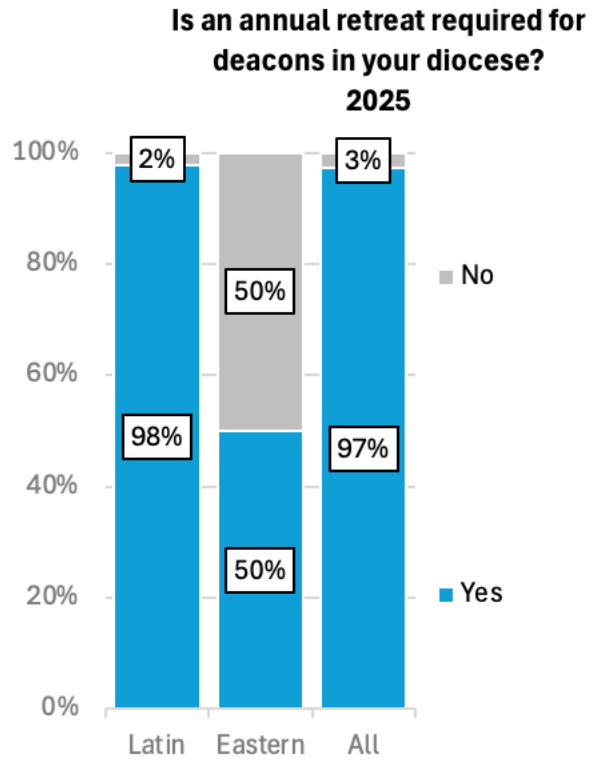
\* Numbers for 2010, 2015, 2016, and 2017 were interpolated.

## Part V: Retreats

### Requirement for Annual Retreat

Dioceses and eparchies where retreats were required for deacons constituted 97% of all respondents to this question, in 2025. They represented 98% of Latin rite dioceses and 50% of Eastern rite eparchies. Between 2005 and 2025, their share averaged 96% and ranged between 91% and 100%.

Notably, the statistics for Eastern rite eparchies are based on two eparchies that responded to this question.



\* Numbers for 2010, 2015, 2016, and 2017 were interpolated.

## Participation in Annual Retreats

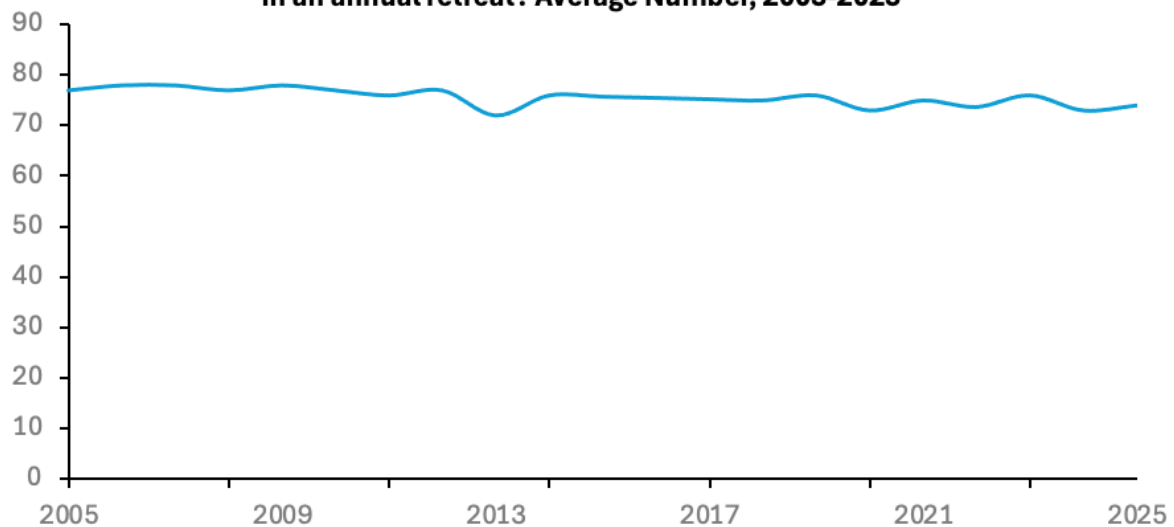
On average, 74% of permanent deacons participated in annual retreats, in 2025 (in half of responding dioceses/eparchies, between 20% and 75% participated in those retreats and in the other half between 75% and 100%). Since 2005, their share per diocese/eparchy averaged 76% annually and ranged between 72% and 78%.

### What is the approximate percentage of deacons who participate in an annual retreat? Responses for Year 2025

	Latin Rite [%]	Eastern Rite [%]	All [%]
Average	74	60	74
Median	75	60	75
Range	20 - 100	60	20 - 100

Notably, the statistics for Eastern rite eparchies are based on two eparchies that responded to this question.

### What is the approximate percentage of deacons who participate in an annual retreat? Average Number, 2005-2025

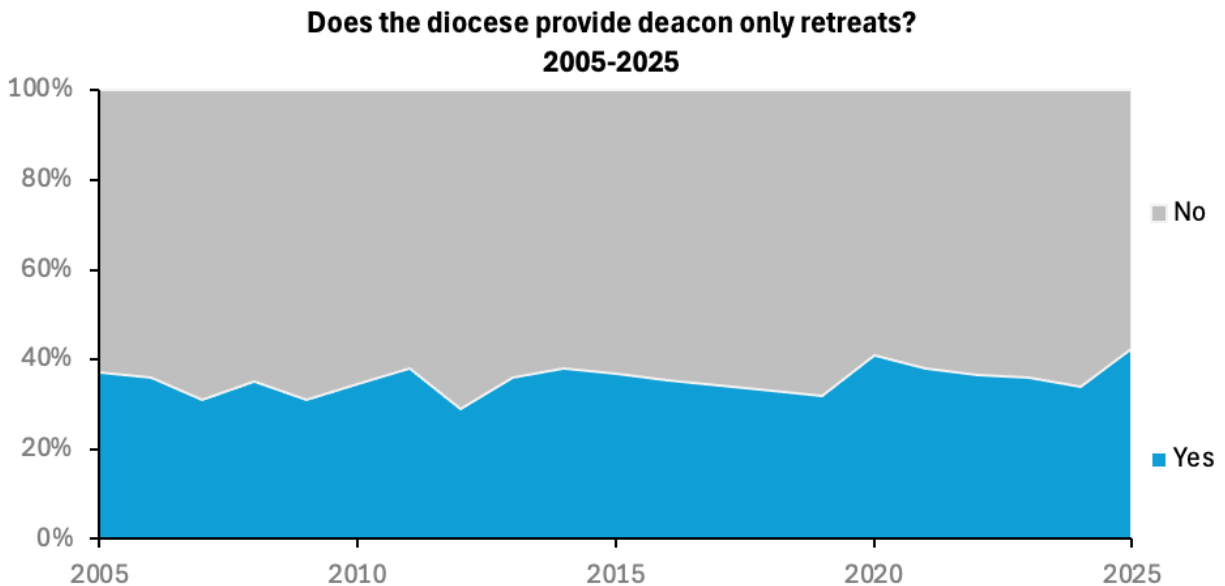
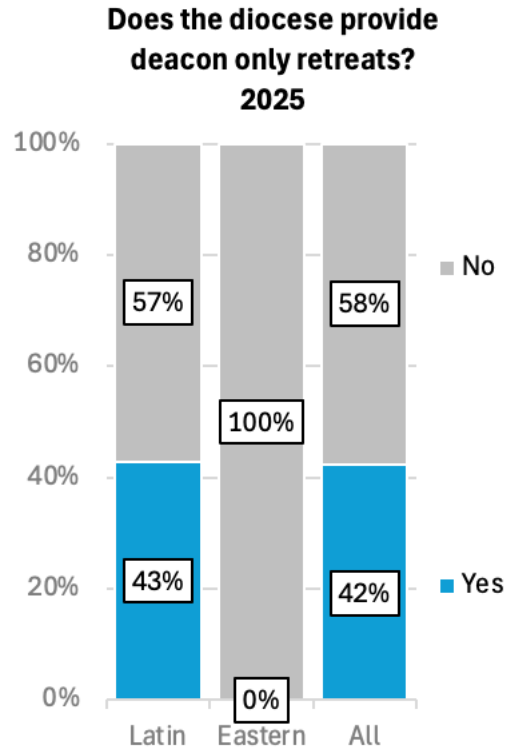


\* Numbers for 2010, 2015, 2016, and 2017 were interpolated.

## Availability of Deacon-Only Retreats

Dioceses and eparchies that provided deacon only retreats constituted 42% of all respondents to this question, in 2025 (and 34% in 2024). They represented 43% of Latin rite dioceses and 0% of Eastern rite eparchies. Between 2005 and 2025, their share averaged 35% and ranged between 29% and 42%.

Notably, the statistics for Eastern rite eparchies are based on two eparchies that responded to this question.



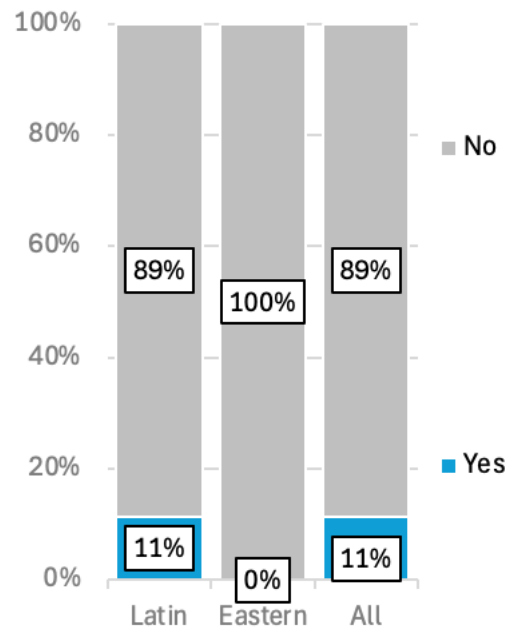
\* Numbers for 2010, 2015, 2016, and 2017 were interpolated.

## Availability of Separate Retreats for Wives of Deacons

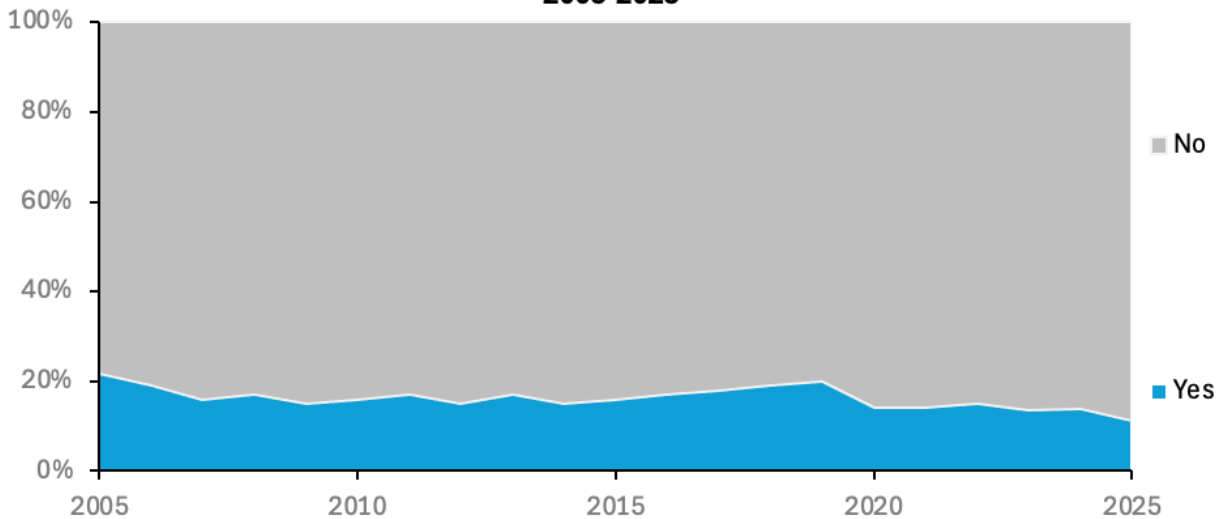
Dioceses and eparchies that provided separate retreats for wives of deacons constituted 11% of all respondents to this question, in 2025 (and 14% in 2024). They represented 11% of Latin rite dioceses and 0% of Eastern rite eparchies. Between 2005 and 2025, their share averaged 16% and ranged between 11% and 22%.

Notably, the statistics for Eastern rite eparchies are based on only one eparchy that responded to this question.

**Does the diocese provide separate retreats for wives of deacons?  
2025**



**Does the diocese provide separate retreats for wives of deacons?  
2005-2025**



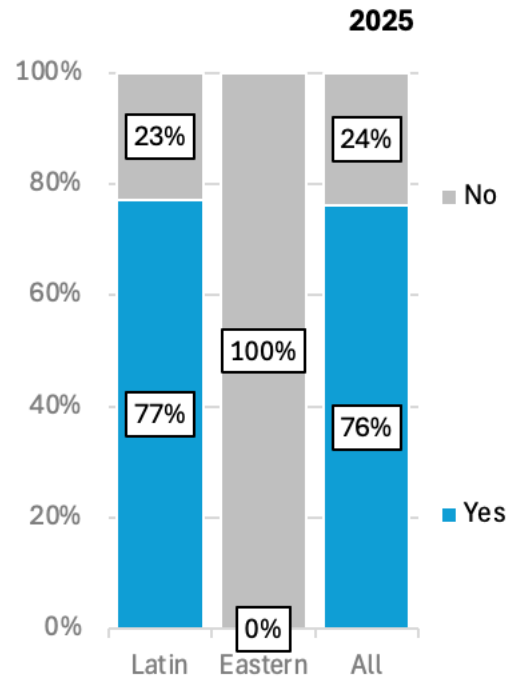
\* Numbers for 2010, 2015, 2016, and 2017 were interpolated.

## Availability of Couples Retreats for Deacons and Their Wives

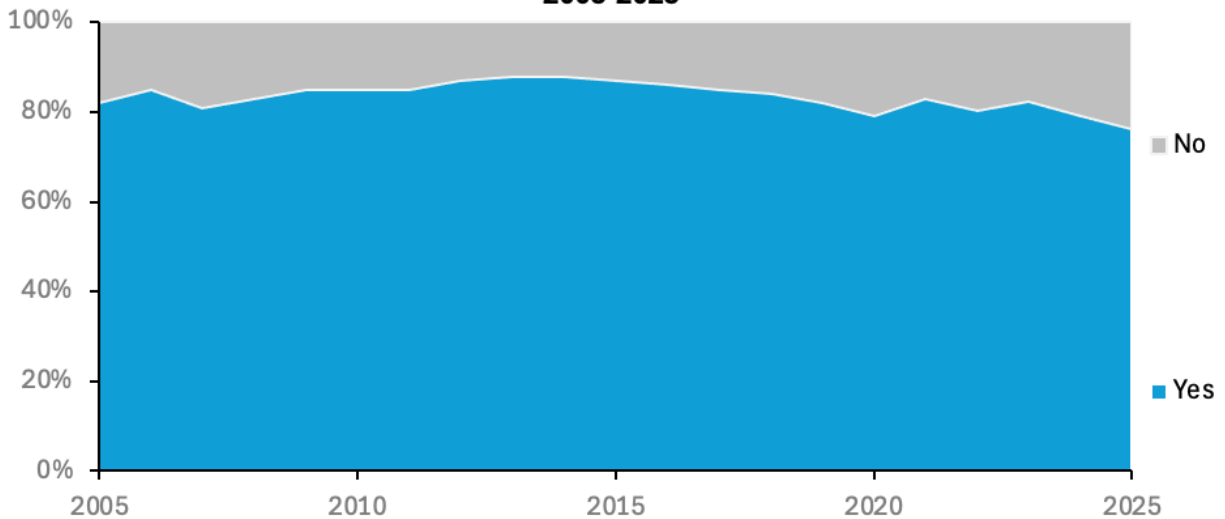
Dioceses and eparchies that provided couples' retreats for deacons and their wives constituted 76% of all respondents to this question, in 2025 (and 79% in 2024). They represented 77% of Latin rite dioceses and 0% of Eastern rite eparchies (a statistically significant difference). Between 2005 and 2025, their share averaged 83% and ranged between 79% and 88%.

Notably, the statistics for Eastern rite eparchies are based on two eparchies that responded to this question.

**Does the diocese provide couples' retreats for deacons and their wives?**



**Does the diocese provide couples' retreats for deacons and their wives?**  
**2005-2025**



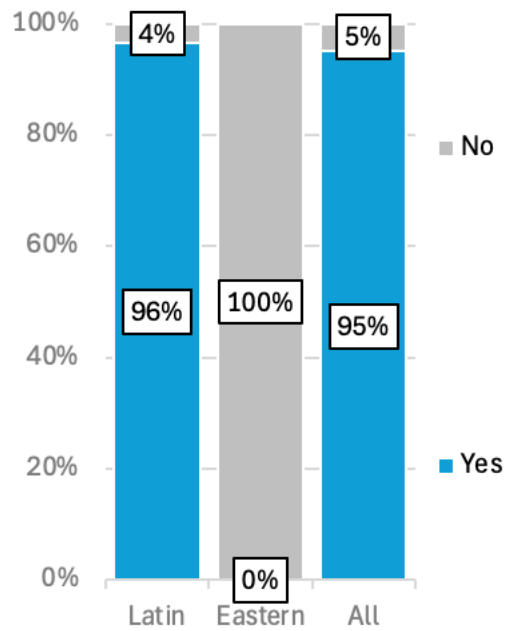
\* Numbers for 2010, 2015, 2016, and 2017 were interpolated.

## Availability of Annual Gatherings of Deacons

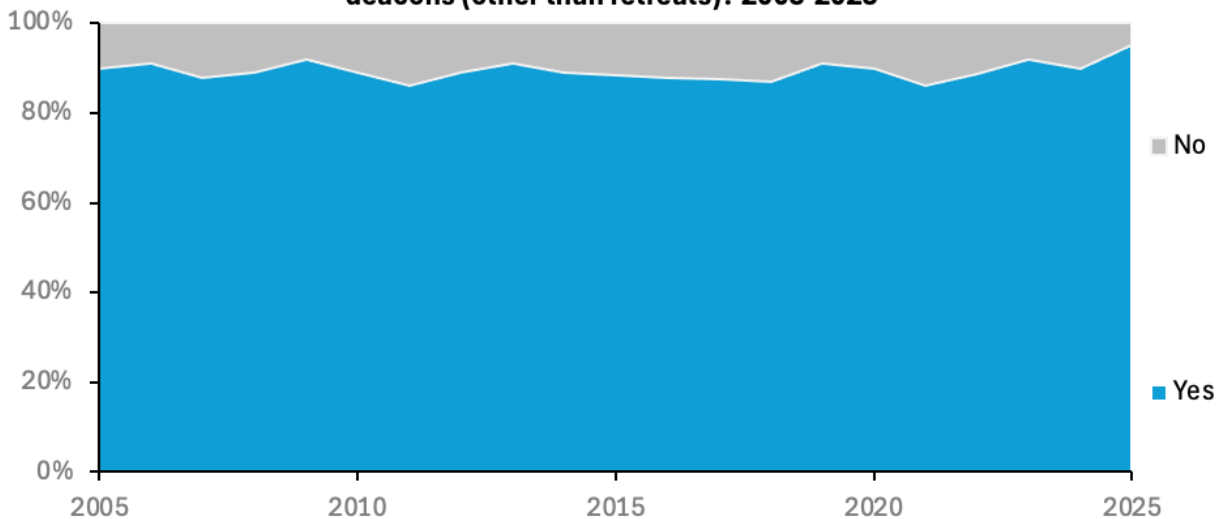
Dioceses and eparchies that provided annual gatherings of deacons (other than retreats) constituted 95% of all respondents to this question, in 2025 (and 90% in 2024). They represented 96% of Latin rite dioceses and 0% of Eastern rite eparchies. Between 2005 and 2025, their share averaged 89% and ranged between 86% and 95%. If the trend continues, they will constitute 96% ±3pp of dioceses and eparchies, in 2030.

Notably, the statistics for Eastern rite eparchies are based on two eparchies that responded to this question.

**Does the diocese provide annual gatherings of deacons (other than retreats)?  
In 2025**



**Does the diocese provide annual gatherings of  
deacons (other than retreats)? 2005-2025**



\* Numbers for 2010, 2015, 2016, and 2017 were interpolated.

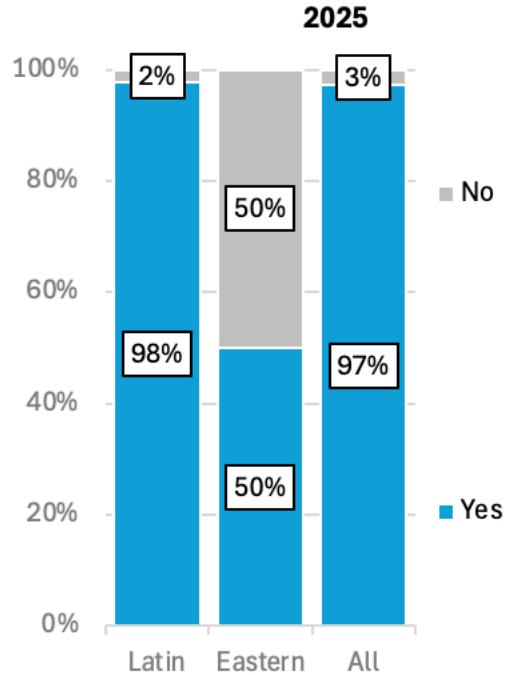
## Part VI: Directors of the Diaconate

### Directors of the Diaconate - Part 1

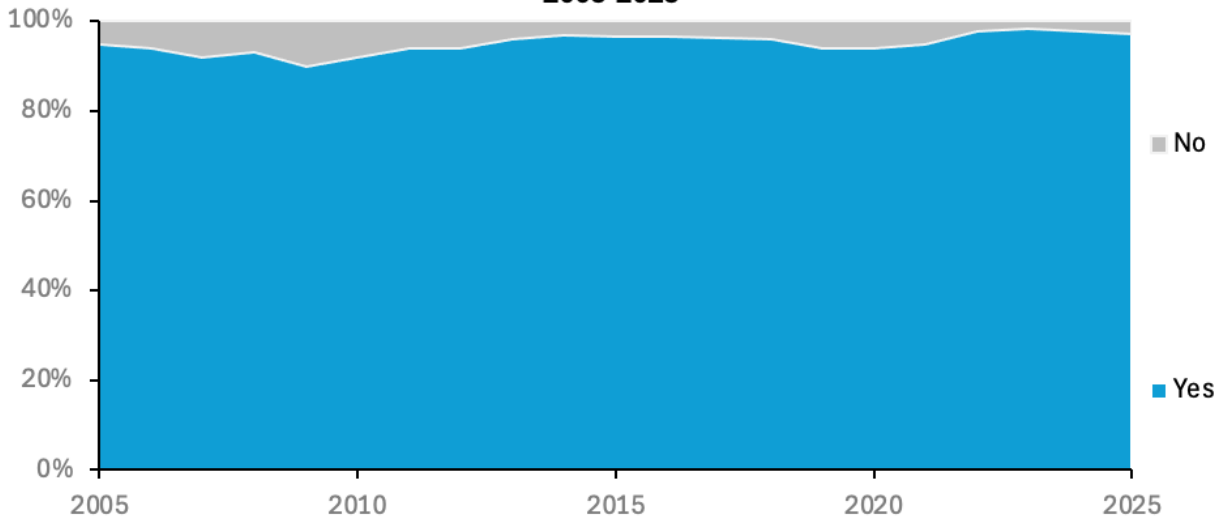
Dioceses and eparchies that have a Director of the Office of Deacon (or someone with a similar title) constituted 97% of all respondents to this question, in 2025 (and 98% in 2024). They represented 98% of Latin rite dioceses and 50% of Eastern rite eparchies. Between 2005 and 2025, their share averaged 95% and ranged between 90% and 98%.

Notably, the statistics for Eastern rite eparchies are based on two eparchies that responded to this question.

**Does the diocese have a Director of the Office of Deacon (or similar title)?**



**Does the diocese have a Director of the Office of Deacon (or similar title)?**  
**2005-2025**

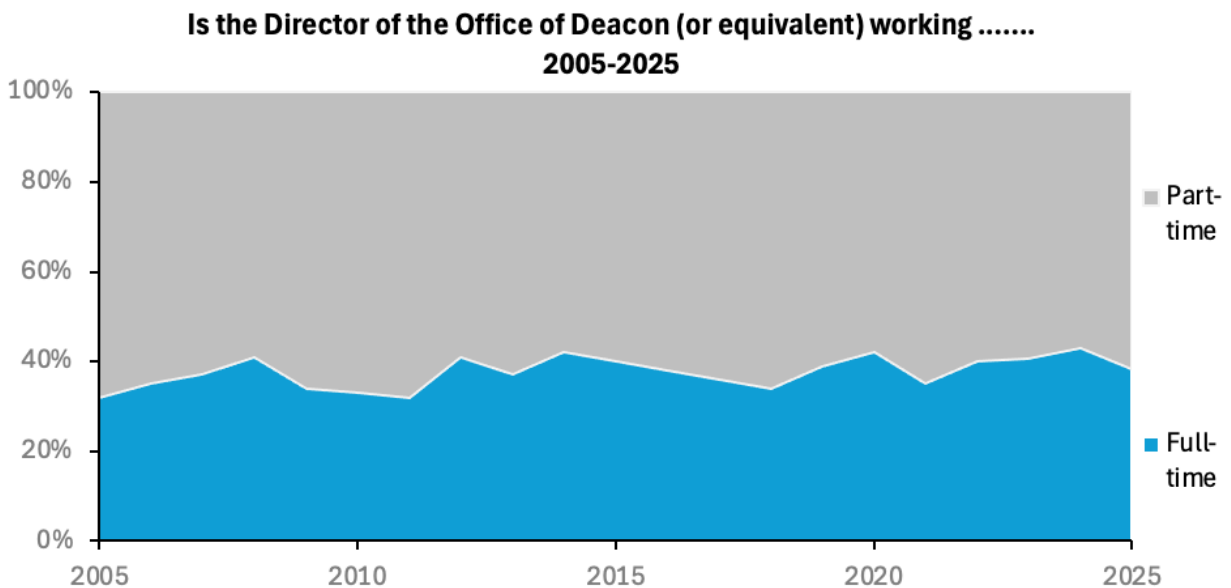
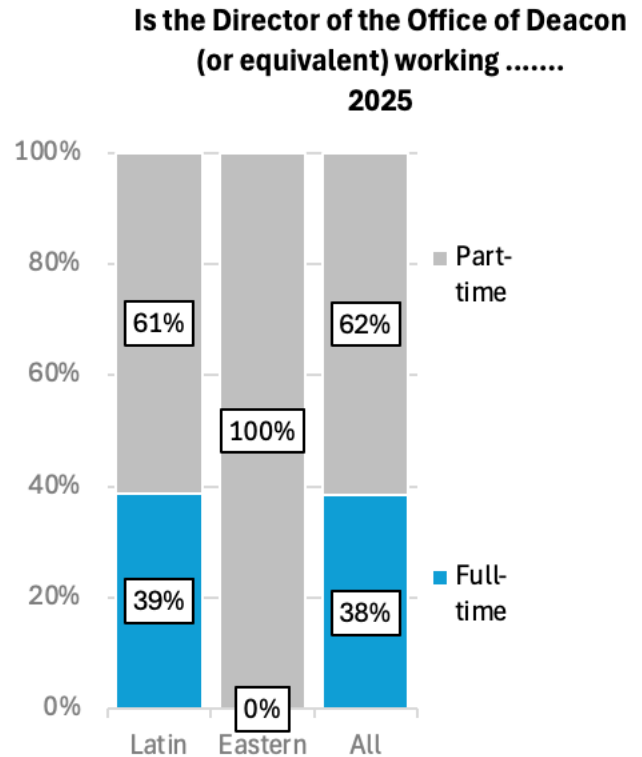


\* Numbers for 2010, 2015, 2016, and 2017 were interpolated.

## Directors of the Diaconate - Part 2

Dioceses and eparchies that have a full-time Director of the Office of Deacon (or someone with a similar title) constituted 38% of all respondents to this question, in 2025 (and 43% in 2024). They represented 39% of Latin rite dioceses and 0% of Eastern rite eparchies. Between 2005 and 2025, their share averaged 38% and ranged between 32% and 42%.

Notably, the statistics for Eastern rite eparchies are based on two eparchies that responded to this question.



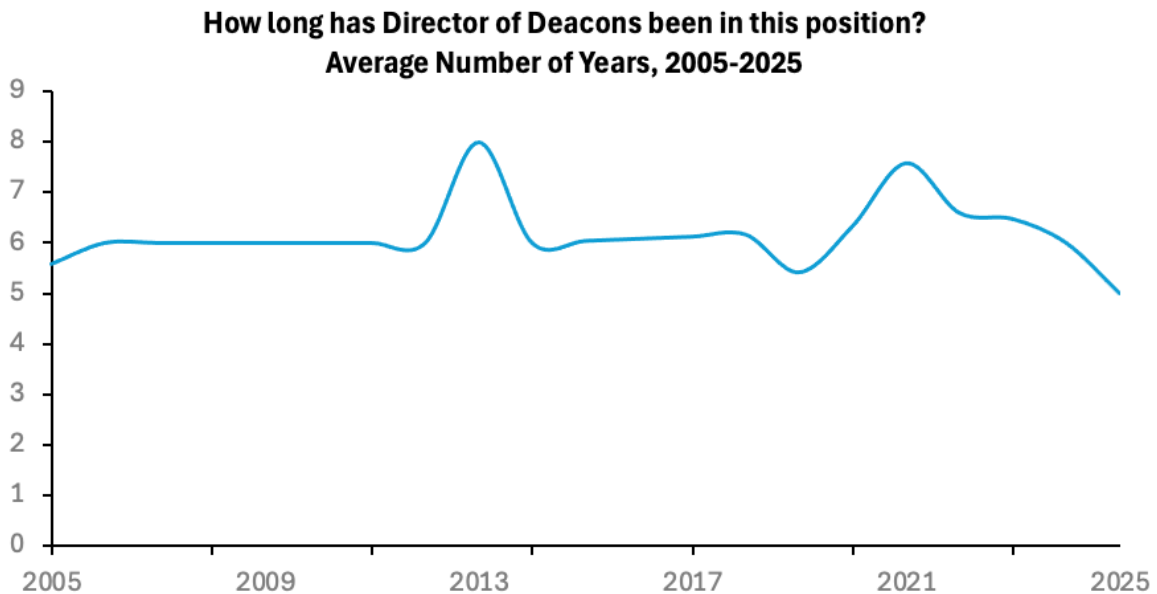
\* Numbers for 2010, 2015, 2016, and 2017 were interpolated.

## Directors of the Diaconate's Tenure

On average, the current Director of Deacons (or someone in an equivalent position) has been in their position for 6 years, in 2025 (in half of responding dioceses/eparchies, this position has been held between 1 and 5 years and in the other half between 5 and 26 years). Since 2005, the average tenure for this position was 6 years and ranged between 5 and 8 years.

How many years has Director of Deacons been in this position? Responses for Year 2025			
	Latin Rite	Eastern Rite	All
	[#]	[#]	[#]
Average	6	9	6
Median	5	9	5
Range	1 - 26	9 - 9	1 - 26

Notably, the statistics for Eastern rite eparchies are based on two eparchies that responded to this question.



\* Numbers for 2010, 2015, 2016, and 2017 were interpolated.

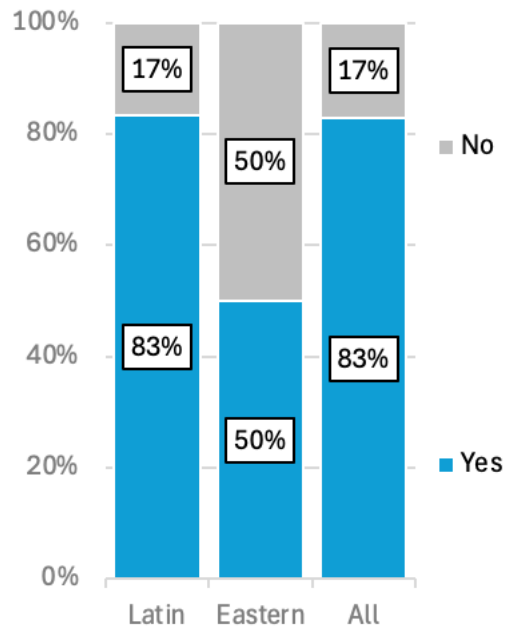
## Part VII: Policies of the Offices of the Diaconate

### Plan for Placement and Ministry of Deacons

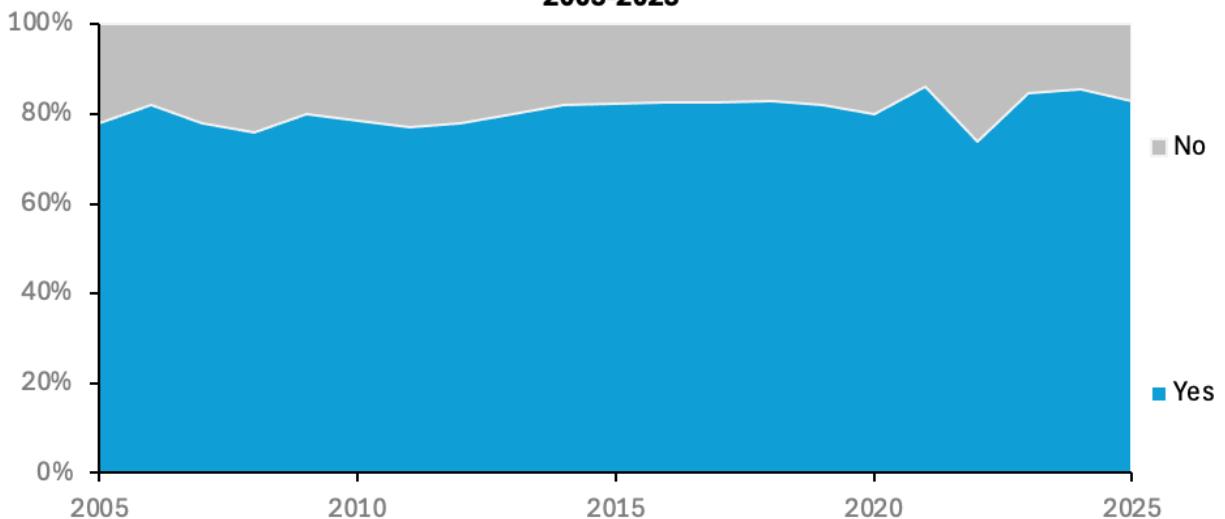
Dioceses and eparchies that have a plan for placement and ministry of deacons constituted 83% of all respondents to this question, in 2025 (and 85% in 2024). They represented 83% of Latin rite dioceses and 50% of Eastern rite eparchies. Between 2005 and 2025, their share averaged 81% and ranged between 74% and 86%.

Notably, the statistics for Eastern rite eparchies are based on two eparchies that responded to this question.

**Does the diocese have a plan for placement and ministry of deacons?  
2025**



**Does the diocese have a plan for placement and ministry of deacons?  
2005-2025**

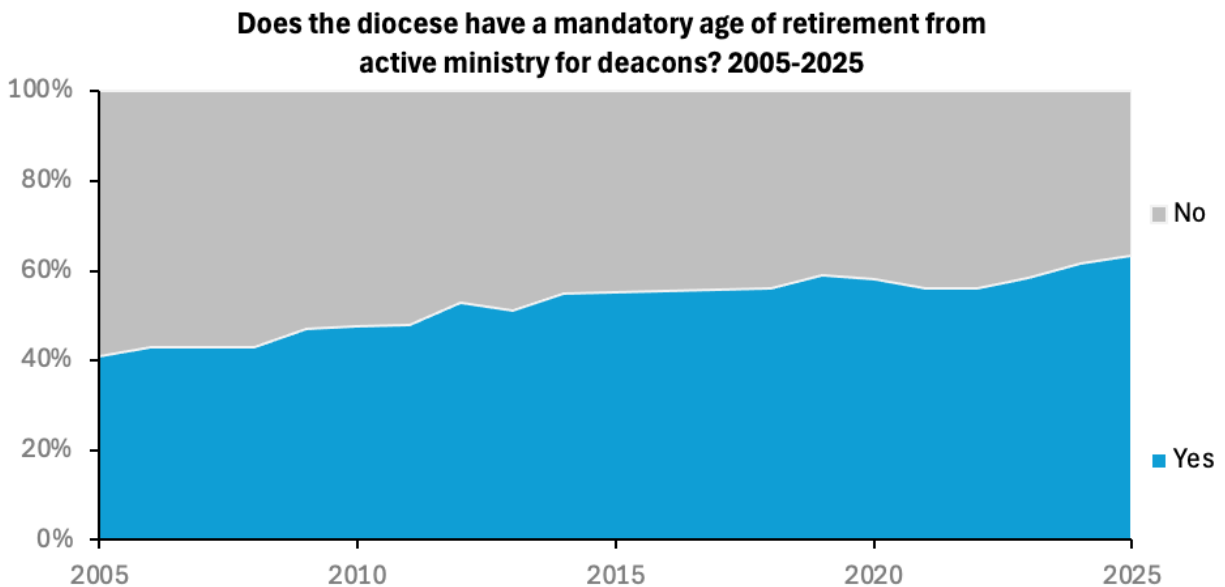
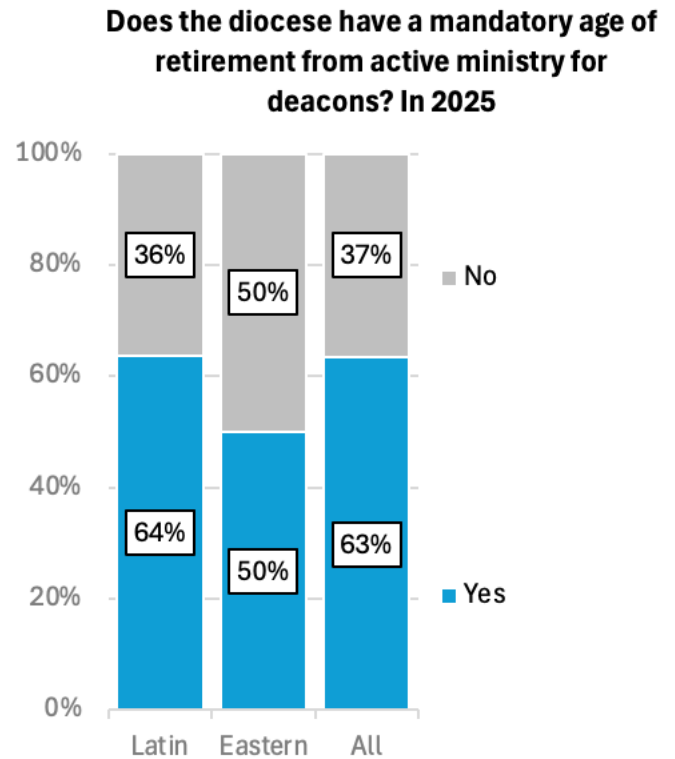


\* Numbers for 2010, 2015, 2016, and 2017 were interpolated.

## Mandatory Age of Retirement from Active Ministry for Deacons - Part 1

Dioceses and eparchies that have a mandatory age of retirement from active ministry for deacons constituted 63% of all respondents to this question, in 2025 (and 62% in 2024). They represented 64% of Latin rite dioceses and 50% of Eastern rite eparchies. Between 2005 and 2025, their share averaged 53% and ranged between 41% and 63%.

Notably, the statistics for Eastern rite eparchies are based on two eparchies that responded to this question.



\* Numbers for 2010, 2015, 2016, and 2017 were interpolated.

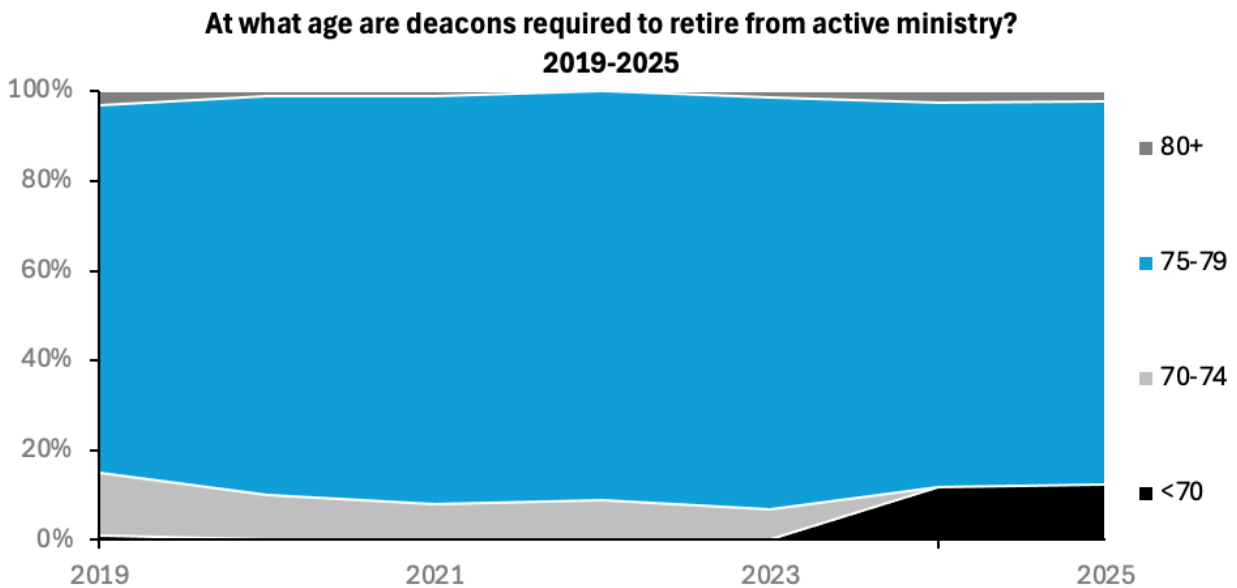
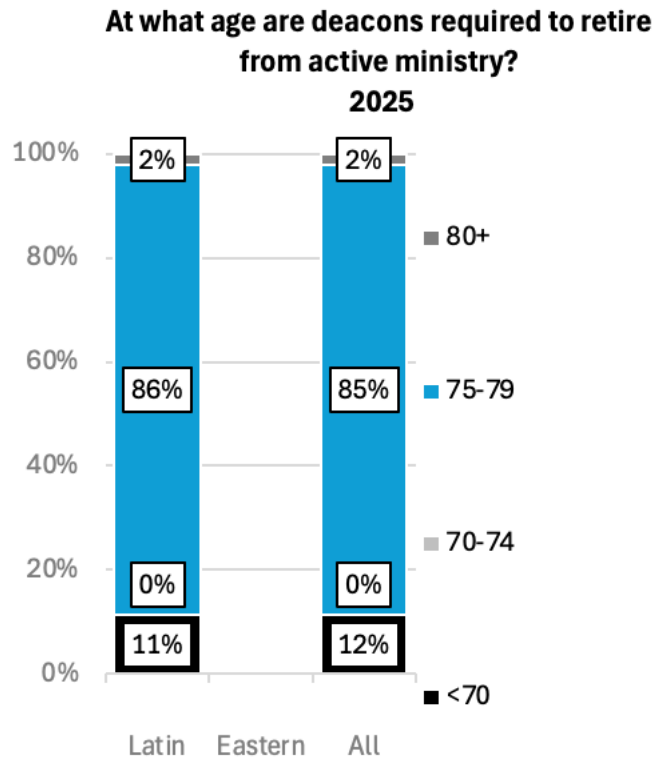
## Mandatory Age of Retirement from Active Ministry for Deacons - Part 2

Dioceses that required deacons to retire from active ministry between ages 75 and 79 constituted 85% of all respondents to this question, in 2025. Between 2019 and 2025, dioceses and eparchies with this age requirement constituted, on average, 88%.

Dioceses that required deacons to retire from active ministry between ages 70 and 74 constituted 0% of all respondents to this question, in 2025. Between 2019 and 2025, dioceses and eparchies with this age requirement constituted, on average, 7%.

Overall, relatively few dioceses required retirement from active ministry at 80 or older (2%).

Notably, no Eastern rite eparchies responded to this question.

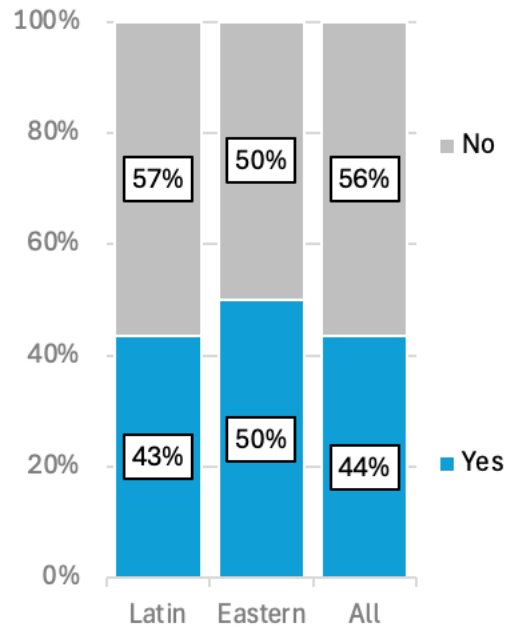


## Formal Policy for Deacons who Are Divorced or Separated Post-Ordination

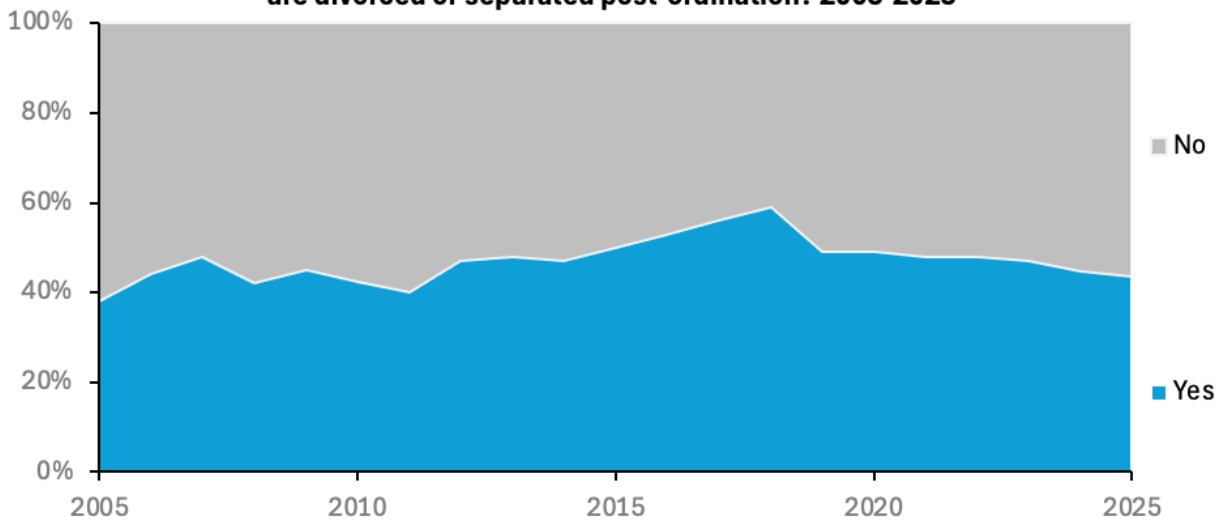
Dioceses and eparchies that have a formal policy for deacons who are divorced or separated post-ordination constituted 44% of all respondents to this question, in 2025 (and 45% in 2024). They represented 43% of Latin rite dioceses and 50% of Eastern rite eparchies. Between 2005 and 2025, their share averaged 47% and ranged between 38% and 59%.

Notably, the statistics for Eastern rite eparchies are based on two eparchies that responded to this question.

**Does the diocese have a formal policy for deacons who are divorced or separated post-ordination? In 2025**



**Does the diocese have a formal policy for deacons who are divorced or separated post-ordination? 2005-2025**



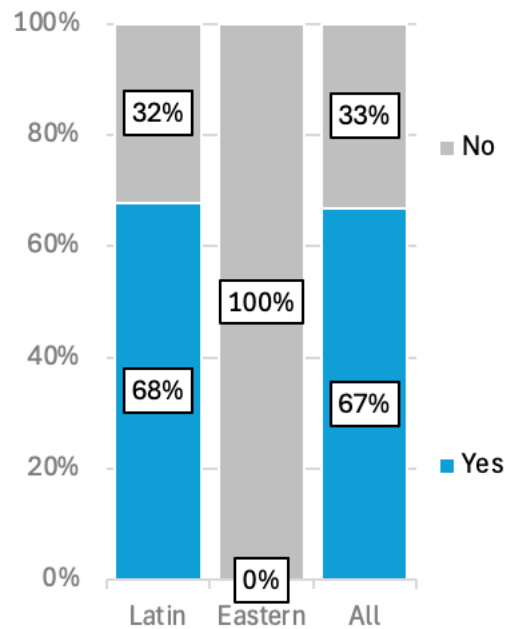
\* Numbers for 2010, 2015, 2016, and 2017 were interpolated.

## Active Deacon Council or Deacon Assembly

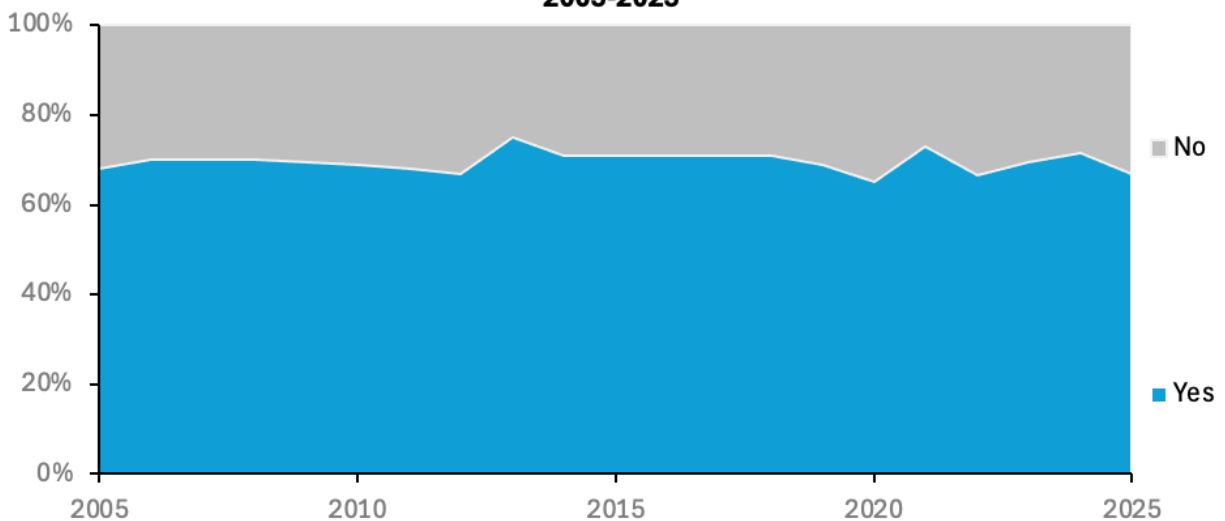
Dioceses and eparchies that have an active Deacon Council or Deacon Assembly constituted 67% of all respondents to this question, in 2025. They represented 68% of Latin rite dioceses and 0% of Eastern rite eparchies. Between 2005 and 2025, their share averaged 70% and ranged between 65% and 75%.

Notably, the statistics for Eastern rite eparchies are based on two eparchies that responded to this question.

**Does the diocese have an active Deacon Council or Deacon Assembly? In 2025**



**Does the diocese have an active Deacon Council or Deacon Assembly? 2005-2025**



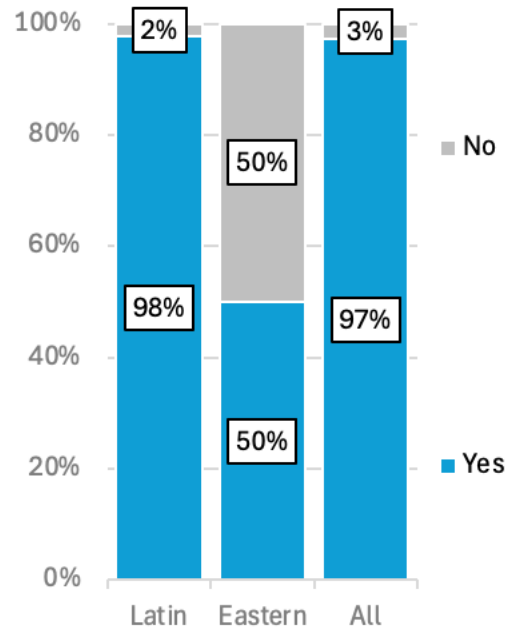
\* Numbers for 2010, 2015, 2016, and 2017 were interpolated.

## Minimum Age for Acceptance into a Diaconate Formation Program - Part 1

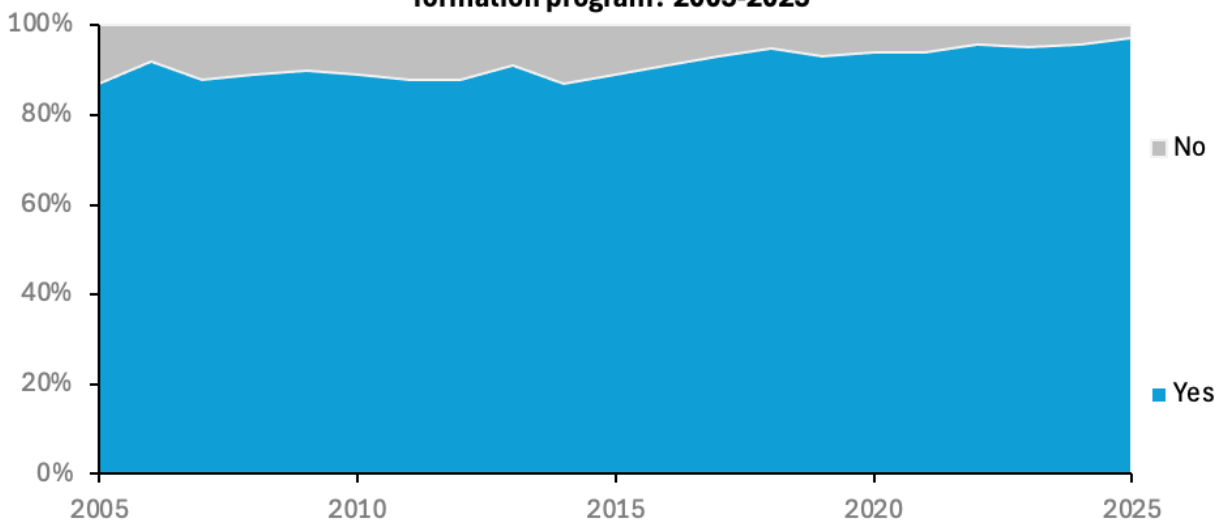
Dioceses and eparchies that have a minimum age for acceptance into a diaconate formation program constituted 97% of all respondents to this question, in 2025 (and 96% in 2024). They represented 98% of Latin rite dioceses and 50% of Eastern rite eparchies. Between 2005 and 2025, their share averaged 92% and ranged between 87% and 97%.

Notably, the statistics for Eastern rite eparchies are based on two eparchies that responded to this question.

**Does the diocese have a minimum age for acceptance into a diaconate formation program? In 2025**



**Does the diocese have a minimum age for acceptance into a diaconate formation program? 2005-2025**



\* Numbers for 2010, 2015, 2016, and 2017 were interpolated.

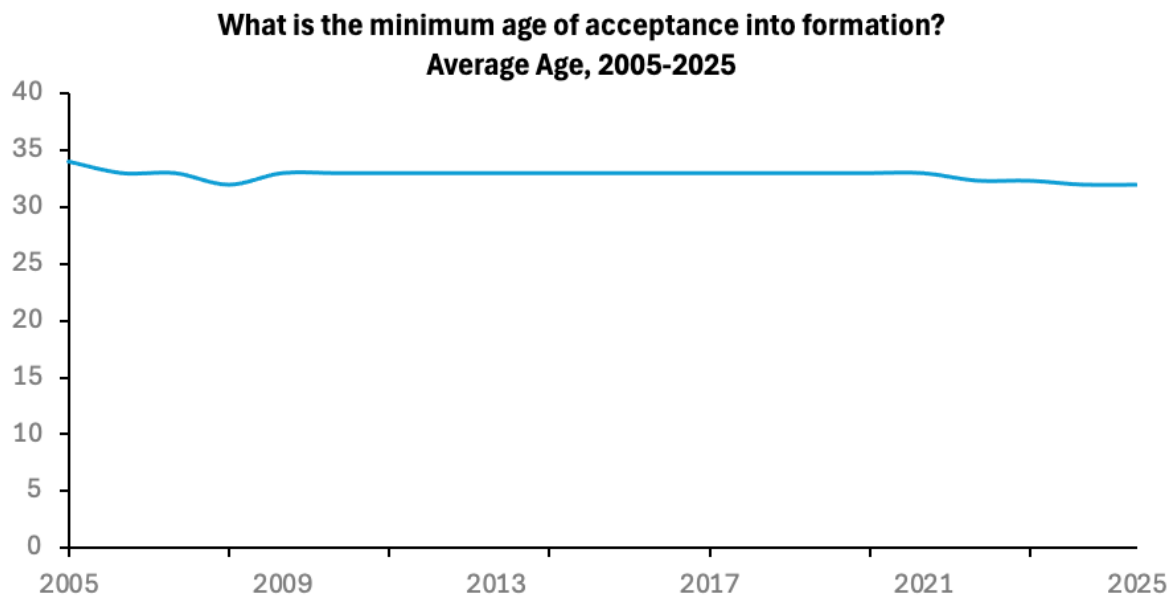
## Minimum Age for Acceptance into a Diaconate Formation Program - Part 2

On average, the minimum age of acceptance into formation for permanent diaconate was 32, in 2025 (in half of responding dioceses/eparchies, minimum age was between 26 and 31 years old and in the other half between 31 and 35 years old). Since 2005, the average minimum age was 33 and ranged between 32 and 34.

<b>What is the minimum age of acceptance into formation?</b>			
<b>Responses for Year 2025</b>			
	<b>Latin Rite</b>	<b>Eastern Rite</b>	<b>All</b>
	<b> [#]</b>	<b> [#]</b>	<b> [#]</b>
Average	32	33	32
Median	31	33	31
Range	25 - 35	30 - 35	25 - 35

\* Responses indicating minimum age higher than 35 were excluded from the analysis.

Notably, the statistics for Eastern rite eparchies are based on one eparchy that responded to this question.



\* Numbers for 2010, 2015, 2016, and 2017 were interpolated.

## Methodology for Calculating Estimates

This report includes estimates for the number of active permanent deacons, the number of all permanent deacons in total (see p. 3) and for the number of ordinations to permanent diaconate (see p. 6).

**The total number of permanent deacons is estimated using the following formula:**

$$\#TotalDeacons = \#TotalDeaconsInOCD : \%DeaconsInSurvey$$

where:

$\#TotalDeaconsInOCD$  is the number of all permanent deacons (as reported in the most recent Official Catholic Directory available at the time of preparing this report).

$\%DeaconsInSurvey$  is the proportion of the total number of permanent deacons reported in the most recent OCD to the number permanent deacons reported in the survey by the same group of arch/dioceses and arch/eparchies.

**The number of permanent deacons in active ministry is estimated using the following formula:**

$$\#ActiveDeacons = \#TotalDeacons \times \%DeaconsActive$$

where:

$\#TotalDeacons$  is the number of all permanent deacons (as calculated above).

$\%DeaconsActive$  is the proportion of the number of active permanent deacons to the number of all permanent deacons (based on survey responses from arch/dioceses and arch/eparchies).

**The number of ordinations to diaconate is calculated using the following formula:**

$$\#TotalOrdinations = \#OrdinationsInSurvey \times \#TotalDeacons : \#TotalDeaconsInSurvey$$

where:

$\#OrdinationsInSurvey$  is the number of ordinations reported by the arch/dioceses and arch/eparchies participating in the survey.

$\#TotalDeacons$  is the number of all permanent deacons (as calculated above).

$\#TotalDeaconsInSurvey$  is the number of all permanent deacons reported by the arch/dioceses and arch/eparchies participating in the survey.