The purpose of this study is to learn about various aspects of the permanent diaconate, including the current situation in your diocese and your attitudes about potential developments currently being explored by the Vatican. Your responses are very important. Please respond by marking an “X” in the appropriate boxes. If you do not know how to respond to a question, please leave it blank. If you have any questions or comments, contact Fr. Thomas Gaunt, S.J., CARA Executive Director at Thomas.Gaunt@georgetown.edu. Your responses are confidential. Please note that the questions focus on the permanent diaconate (as opposed to transitional diaconate).

PART 1

1. What is the total number of deacons in active ministry in your diocese?

2. In what year were the first men accepted for diaconate formation in your diocese?

3. Does your diocese have an active program for deacon formation at this time? (select one)
   - Yes
   - No

4. If yes to question #3, how often does your diocese begin a new cohort for its deacon formation program?
   - Yearly
   - Every other year
   - Periodically, when there are enough aspirants to form a cohort

5. If no to question #3, is your diocese planning to implement a program for deacon formation in the next few years? (select one)
   - Yes
   - Under consideration
   - No planning for deacon formation at this time  
     *If No, please skip to PART 2*

6. How are wives of deacons incorporated into the human formation for your deacons? (select one)
   - No participation by wives expected or encouraged
   - Optional, but not required
   - Wives are strongly encouraged to participate
   - Participation by wives is mandatory

7. How are wives of deacons incorporated into the spiritual formation for your deacons? (select one)
   - No participation by wives expected or encouraged
   - Optional, but not required
   - Wives are strongly encouraged to participate
   - Participation by wives is mandatory

8. How are wives of deacons incorporated into the intellectual formation for your deacons? (select all that apply)
   - No participation by wives expected or encouraged
   - Optional, but not required
   - Audit only, not for academic credit
   - Academic credit for those who enroll

9. How are wives of deacons incorporated into the pastoral formation for your deacons? (select one)
   - No participation by wives expected or encouraged
   - Optional, but not required
   - Wives are strongly encouraged to participate
   - Participation by wives is mandatory

10. Are wives invited to deacon retreats or other post-ordination diaconate gatherings sponsored by the diocese?  
    - Yes
    - No

PART 2

When the question of restoring the permanent diaconate was explored by the Second Vatican Council, in 1963, the bishops of the United States opposed it. Currently, the permanent diaconate is widely accepted in the United States; perhaps more so here than in any other country in the world. In fact, 40 percent of all permanent deacons in the world today serve in the United States. The Church in the United States now has a 50-year history of permanent deacons serving in a variety of ministries.
In 2016, at the request of representatives of the International Union of Superiors General (the Vatican sanctioned representatives of Religious Institutes), Pope Francis established a Papal Commission of Study on the Diaconate of Women. The Commission has been meeting during the past two years.

Yes No

11. Were you previously aware that the International Union of Superiors General had requested that Pope Francis establish the Papal Commission of Study on the Diaconate of Women?

12. Are you aware that the Papal Commission has been formed and has met?

13. Do you think it is theoretically possible to sacramentally ordain women as deacons?

14. Do you believe the Church should authorize sacramental ordination of women as deacons?

15. Do you believe the Church will authorize sacramental ordination of women as deacons?

16. If the Holy See authorizes the sacramental ordination of women as deacons, do you believe the United States Conference of Catholic Bishops would implement such?

17. If the Holy See authorizes the sacramental ordination of women as deacons, would you consider implementing it in your diocese?

18. Use the categories in the box below to respond to each of the following statements.

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
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</thead>
<tbody>
<tr>
<td>Disagree strongly</td>
<td>Somewhat disagree</td>
<td>Agree Somewhat</td>
<td>Strongly Agree</td>
</tr>
</tbody>
</table>

1. This diocese has a sufficient number of permanent deacons for its current needs.

2. The permanent diaconate is needed now more than when it was first restored.

3. The diaconate formation program in this diocese adequately prepares men for this ministry.

4. The diaconate formation program is so demanding that it might be turning good candidates away.

5. This diocese is committed to calling, forming, supervising, and supporting its deacons.

6. This diocese is committed to increasing women’s involvement in ecclesial leadership.

7. I believe that the diaconate community in our diocese is open to exploring the feasibility of women deacons, should the Holy See authorize the sacramental ordination of women as deacons.

8. As bishop I am open to exploring the feasibility of women deacons, should the Holy See authorize the sacramental ordination of women as deacons.

9. I believe that the priests in our diocese are open to exploring the feasibility of women deacons, should the Holy See authorize the sacramental ordination of women as deacons.

10. I believe that the parishioners of the diocese are open to having women deacons, should the Holy See authorize it and our bishop implement it.

11. The sacramental ordination of women as deacons would strengthen the Catholic Church.

12. The sacramental ordination of women as deacons would strengthen my diocese.

13. The ordination of women as deacons would create a greater call for women to be ordained as priests.

19. If the Holy See authorizes the sacramental ordination of women as deacons, how helpful would it be for your diocese to have women deacons serving in each below:

1 = Not at all helpful
2 = Only a little
3 = Somewhat
4 = Very helpful

1. Sacramental preparation
2. Catechetical instruction
3. Bible study/prayer ministry
4. Leading retreats
5. Outreach to alienated Catholics
6. Evangelization

7. Proclaiming the Gospel at Mass
8. Preaching homilies
9. Celebrating Rites (e.g., baptisms)
10. Presiding at Word and Communion services in the absence of a priest
11. Officiating at Liturgy of the Hours/Exposition of the Blessed Sacrament
12. Conducting public rites of blessing/prayer services

13. Ministry to the poor (e.g., St. Vincent de Paul)
14. Ministry to the bereaved
15. Hospital/nursing home ministry
16. Prison ministry
17. Youth ministry (i.e., under 18 yrs.)
18. Campus/young adult ministry
19. Community organizing/advocacy
20. Ministry to married couples
20. Where is your diocese located? (select one)
   □ Midwest (USCCB Region 6-7): Illinois, Indiana, Ohio, Wisconsin, Michigan.
   □ South (USCCB Region 4-5, and 14): Alabama, Delaware, District of Columbia, Florida, Georgia, Kentucky, Louisiana, Maryland, Mississippi, North Carolina, South Carolina, Tennessee, Virginia, West Virginia.
   □ Central (USCCB Region 8-10): Arkansas, Iowa, Kansas, Minnesota, Missouri, Nebraska, North Dakota, Oklahoma, South Dakota, Texas.

21. What is the size of Catholic population of your diocese? (select one)
   □ fewer than 100,000
   □ 100,000 to 249,999
   □ 250,000 to 599,999
   □ 600,000 or more

22. If the diaconate were opened to women as an ordained ministry, what would be the greatest benefit of women deacons for your diocese?

23. If the diaconate were opened to women as an ordained ministry, what would be the greatest obstacle or challenge of women deacons for your diocese?

Thank you for taking the time to complete this survey.
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