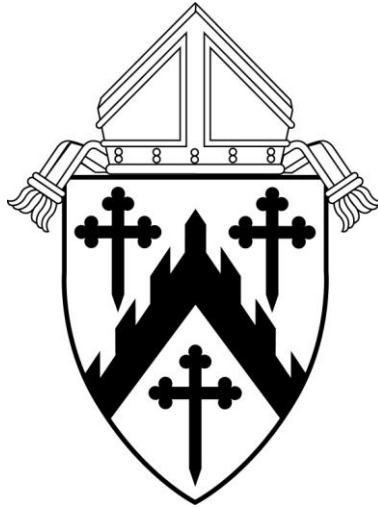


DIOCESE OF DAVENPORT



Deacon Formation Program: Candidacy II Handbook Class VII: 2015-2016

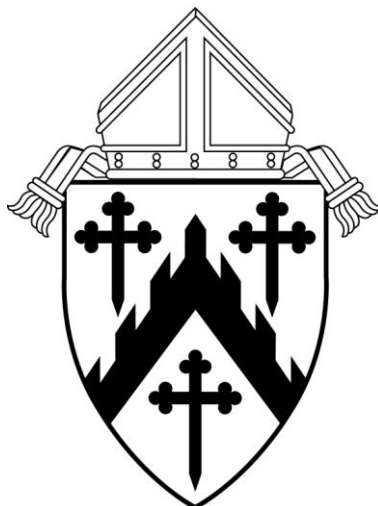
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CANDIDATE: _____

Handbook approved at the Pastoral Center of the Diocese of Davenport—effective August 6, 2015
Feast of the Transfiguration

Most Reverend Martin Amos
Bishop of Davenport

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DEACON FORMATION PROGRAM: CANDIDACY HANDBOOK

Introduction

Welcome to Year 4 in the Diocese of Davenport’s Deacon Formation Program. According to the *National Directory for the Formation, Life, and Ministry of Permanent Deacons in the United States*, “The candidate path in diaconal formation is the occasion for continued discernment of a diaconal vocation and immediate preparation for ordination. Throughout this path in formation, the candidate himself assumes the primary responsibility for his discernment and development” (§204).

The goal of Candidacy is to further prepare the candidate—intellectually, spiritually, and pastorally—for the ministry of Deacon. In addition, Candidacy is also a period of ongoing discernment and evaluation. As the *Directory* states, “Readiness for ordination is assessed annually by both the candidate and formation personnel to ascertain what level of achievement the candidate has reached in his understanding of the diaconal vocation, its responsibilities, and its obligations; his growth in the spiritual life; his competency in required diaconal knowledge and skills; his practical experience in pastoral ministry; and his witness of human and affective maturity. If he is married, an appraisal of his wife’s readiness and consent is also to be made” (§205).

During this year, a great deal of time and energy will be spent on the academic study of theology. However, such study is not an end in itself but is considered to be an integral part of formation for ministry. Therefore, you will continue to explore diaconal spirituality, be challenged to grow in self-awareness, and take part in supervised pastoral experiences as part of Candidacy. Discernment and the testing of your call to the diaconate are intended to be ongoing. Discernment takes place in community: your family, your parish, the diocese and the wider Church are all part of the process. In addition, the community that we form together—with its own cycle of gathering and prayer—is an essential component of your listening to the voice of God. We are all here to support and assist one another in our journey; this is not a competition. Certain attitudes and approaches that may have served you well in academics or business have no place here.

Please know that as you begin this year of Candidacy that our prayers are with you. We look forward to this journey together as we listen to the voice of God, the promptings of the Spirit, in community.

The Formation Team

The Diocesan Bishop

As Chief Shepherd of this local Church, Bishop Amos oversees all our ministries and programs. He will make the final decisions regarding the admission of an aspirant to candidacy, continuation in candidacy, installation into the ministries of lector and acolyte, and ordination. As the *Directory* states:

In the formation of deacons, “the first *sign and instrument* of the Spirit of Christ is the proper Bishop. . . . He is the one ultimately responsible for the discernment and formation” of aspirants and candidates, as well as the pastoral care of deacons. He discharges this responsibility personally, as well as through “suitable associates” who assist him—the director of deacon formation and the director of deacon personnel (§266).

Of course, the Bishop cannot be everywhere at the same time, so he has appointed the following to help him in the ministry of forming men for the ministry of Deacon:

Director of Formation

The Director of Formation “is ultimately responsible for both aspirant and candidate formation... [he] oversees the implementation of the formation program...supervises the formation team, faculty, and mentors; and maintains contact with the aspirants’ and candidates’ pastors” (§271). The director for our diocese is Deacon Frank Agnoli, who is also the diocesan Director of Liturgy. He received the Master of Divinity and the Master of Arts in Theology degrees from the St. John’s University School of Theology and Seminary, and the Doctor of Ministry in Preaching Degree from the Aquinas Institute of Theology. He also has a Certificate in Homiletic Supervision from the St. Meinrad Seminary and School of Theology. He was ordained for the Diocese of Lexington, KY, and served there as a team member in both the Lay Ministry and Deacon Formation Programs.

Director of Field Education

Deacon David Montgomery has the task of directing the pastoral field placement portion of deacon formation. He works with deacons in the six deaneries to help arrange appropriate ministry opportunities for the candidates and assists the field supervisors in their work of helping to form and evaluate the aspirants (§275). Deacon Montgomery was ordained for this diocese in 2002 (Class V) and has completed graduate work in theology, including the MPTh from St. Ambrose. He also serves as the diocesan Chancellor, Director of Communication, and Director of Deacon Personnel.

Coordinator for Mentors

Ordained in 1992 (Class IV), Deacon Bob McCoy directed the deacon formation program for Class V and has served as the Deacon Personnel Director. Therefore, he brings a wealth of wisdom and experience to the team. Given his knowledge of the diaconate in the diocese, he is charged with coordinating the mentor program. Deacon McCoy has also completed graduate work in theology, including the MPTh from St. Ambrose, and is a certified spiritual director.

Our Wives

Marianne Agnoli, Michelle Montgomery, and Pat McCoy are also integral members of the formation team and a great resource for the wives of candidates; please see them with your questions and concerns as they arise. Marianne is instrumental behind the scenes on our formation weekends, and also serves as the Diocese’s coordinator of Marriage and Family Life ministries.

Spiritual Director

The spiritual director is responsible for coordinating the spiritual formation program, arranging for spiritual directors for the candidates, and serving as chaplain to the formation community (§273). Our spiritual director is Fr. Thom Hennen, who also serves as the vocations director for the diocese. Fr. Hennen studied in Rome, earning his S.T.B. from the Pontifical Gregorian University and his S.T.L. in moral theology from the Alphonsian Academy of the Pontifical Lateran University.

Others

In addition to all those listed above, a number of other persons are also integral to the formation process: the faculty that will teach the Candidacy sessions, the mentors and spiritual directors, your pastors and pastoral field placement supervisors.

Methodology / Program Components

MONTHLY SESSIONS

During our monthly sessions, activities will focus on specific topics that are drawn from the prescribed model standards in the USCCB Directory for the Candidacy path. Various instructional methods and models may be used. The teaching points of the session may be accomplished through experiential activities, presentations, group activities, and practical exercise methods. Time for prayer, reflection, group bonding, and relaxation (breaks & meals) will be provided. These weekend sessions will include 12 hours of academic study of theology and another two hours of spiritual and pastoral formation.

Candidacy Formation Sessions will take place at St. Vincent Center, the chancery of the Diocese of Davenport, located at: 780 W. Central Park Avenue, Davenport, IA 52804.

Schedule for the Year

We will meet once per month, August through May. The sessions will begin at 7:45 a.m. on Saturday and conclude at 3:30 p.m. on Sunday. A weekend retreat is scheduled in June and the Rite of Installation as Lectors will be celebrated in July; in addition a Spanish language intensive will be offered again during the summer. Here is the calendar for 2015-16 (* = attendance by spouses required):

Date	Topic
August 8-9, 2015 <i>Schedule liturgical ministries.</i>	Systematics III <i>Formation: Mental Health I</i>
September 12-13	Systematics III <i>Formation: Popular Religiosity in the Hispanic Community</i>
October 10-11	Moral Theology I <i>Formation: Domestic Violence</i>
October 16-18	Deacon Fall Retreat
November 14-15	Moral Theology I <i>Formation: Mental Health II</i>
December 12-13 <i>Begin scheduling interviews with Director.</i>	Homiletics <i>Formation: Youth Ministry (Sunday, 1-3pm)</i>
January 9-10, 2016	Introduction to Liturgy <i>Formation: Baptism Preparation</i>
February 6-7	Deacon Spring Retreat
February 13-14* <i>Begin scheduling ASC interviews.</i>	Sacraments I <i>Formation: RCIA</i>
March 12-13* <i>Evaluations from parish, etc. due.</i>	Sacraments I <i>Formation: Chant II</i> <i>Separate formation session for the wives.</i>
April 9-10*	Sacraments I <i>Formation: Theological Reflection</i> <i>Separate formation session for the wives.</i>
May 14-15 <i>Turn in binder.</i>	Liturgy Practicum I
June 11*	Retreat Day Rite of Installation as Acolytes

Daily Schedule (the schedule may be slightly modified on certain weekends)

SATURDAY		SUNDAY	
7:45	Arrival	7:45	Arrival
8:00-8:15	Introduction / Announcements	8:00-8:15	Introduction / Announcements
8:15-9:00	Morning Prayer	8:15-9:00	Morning Prayer
9:00-12:00	Instruction (3)	9:00-12:00	Instruction (3)
12:00-1:00	Lunch	12:00-1:00	Lunch
1:00-3:00	Instruction (2) – or formation ¹	1:00-3:00	Instruction (2)
3:00-5:00	Formation (2) – or instruction	3:00-3:30	Administration, Reflection, Devotions
5:00-6:00	Eucharist		
6:00-6:45	Dinner		
6:45-7:30	Evening Prayer		
7:30-9:30	Instruction (2) – or formation		

Participation of Wives in Candidacy Sessions

The wives of Candidates are encouraged to take part in all of our formation sessions, not only for the sake of their own individual formation as adult Christians but also to help foster the growth of the couple and their relationship during this time of discernment and preparation.

Of course, we understand that not everyone will be able to make it to every session. However, because of the nature of formation for ordained ministry, and because of the consent that we will ask the wives to give, we are requiring that the wives attend two sessions during the year as well as the year-end retreat. The sessions are marked with an asterisk (*) in the table above. Difficulties with fulfilling this requirement should be brought to the attention of the Director as soon as possible.

Wives enrolled in the MPT^h Program, or taking the classes for certification through the Diocese’s Ministry Formation Program, are required to attend all classes.

Children and Candidacy Sessions

Formation for ordained ministry affects not only the candidate and his wife, but their children as well. It is important that formation, and ministry, be placed in a familial context. Families are therefore invited to join us for meals and liturgy; child care during the weekend is arranged among the families involved.

Weekend Sessions: Overnight Accommodations

Those who live outside of the Davenport area may choose to arrange for overnight accommodations. Candidates from the local area are asked to offer this hospitality to their classmates. In addition, deacons in the area will be asked to open their homes to candidates and their families. If you will need assistance in this matter, please let the Director of Formation know as soon as possible so arrangements can be made. In addition, if you are from the local area and wish to open your home to one (or more) of your classmates, please let the Director know as soon as possible.

¹ One of the two-hour time slots will be dedicated to formation each weekend. It is proposed that this usually be the 3pm to 5pm slot – on order to give the faculty and the students a break. However, the availability of the one presenting the formation session may require a change in schedule on occasion.

List of Texts

In addition to a Bible and the Catechism, some general texts will be used throughout the year (and all of formation); there are also texts that will be assigned for specific classes. It is the responsibility of each candidate to purchase his own materials—either directly from the publisher, from an on-line supplier (such as Amazon.com or Barnes & Noble), or from a local religious supply store. Part of preparing for ministry is learning how to access resources for your continuing formation and service.

REQUIRED (unless otherwise noted)

Systematic Theology III (MPTh 547)

Edwards, Denis. *Partaking of God: Trinity, Evolution, and Ecology*. Collegeville, MN: Liturgical Press, 2014. ISBN-13: 978-0814682524

Farkasfalvy, Denis, O.Cist. *The Marian Mystery: Outline of a Mariology*. New York: Alba House, 2014. ISBN-13: 978-0818913587

Moral Theology I (MPTh 531)

Required:

Cessario, Romanus, O.P. *Introduction to Moral Theology*. Revised edition. Washington, DC: The Catholic University of America Press, 2013. ISBN-13: 978-0813221311

Pope Paul VI. *Humanae vitae*. Encyclical Letter. July 25, 1968.

Pope St. John Paul II. *The Splendor of Truth*. Encyclical Letter. August 6, 1993.

Sacred Congregation for the Doctrine of the Faith. *Persona humana*. Declaration. December 29, 1975.

U.S. Bishops' Committee in Marriage and Family. *Always Our Children: A Pastoral Message to Parents of Homosexual Children and Suggestions for Pastoral Ministers*. September 10, 1997.

United States Conference of Catholic Bishops. *Ministry to Persons with a Homosexual Inclination: Guidelines for Pastoral Care*. November 14, 2006.

Recommended:

Billy, Dennis J., C.Ss.R. and Donna Lynn Orsuto, eds. *Spirituality and Morality: Integrating Prayer and Action*. Manwah, NJ: Paulist Press, 1996. ISBN-13: 978-0809136117

Pinckaers, Servais, O.P. *Morality: The Catholic View*. South Bend, IN: St. Augustine's Press, 2003. ISBN-13: 978-1587315152

Homiletics (MPTh 561)

Allen, O. Wesley, Jr. *Determining the Form: Structures for Preaching*. Elements of Preaching Series. Minneapolis, MN: Fortress Press, 2009. ISBN-13: 978-0800604448

DeBona OSB, Gueric. *Preaching Effectively, Revitalizing Your Church: The Seven- Step Ladder toward Successful Homilies*. New York: Paulist Press, 2009. ISBN-13: 978-0809146024

Pope Francis. *Evangelii gaudium*. 2013. Excerpts on preaching:

<http://www.davenportdiocese.org/lit/liturgylibrary/Resources/litTheHomily-fromEvangeliiGaudi.pdf>

Wallace, James A., ed. *Preaching in the Sunday Assembly: A Pastoral Commentary on Fulfilled in Your Hearing. Commentary and Text*. Collegeville, MN: Liturgical Press, 2010. ISBN-13: 978-0814633465

Wallace, James A. *Preaching to the Hungers of the Heart: The Homily on the Feasts and within the Rites*. Collegeville, MN: The Liturgical Press, 2002. ISBN-13: 978-0814612248

Wilson, Paul Scott. *The Four Pages of the Sermon: A Guide to Biblical Preaching*. Nashville, TN: Abingdon Press, 1999. ISBN-13: 978-0687023950

Liturgy and Sacraments Courses (MPTh 521, 527, 563A):

Begolly, Michael J. *Leading the Assembly in Prayer*. Revised edition. San Jose, CA: Resource Publications, Inc., 2008. ISBN-13: 978-0893906740

Day, Juliette and Benjamin Gordon-Taylor, editors. *The Study of Liturgy and Worship*. An Alcuin guide. Collegeville, MN: Liturgical Press, 2013. ISBN-13: 978-0814663103

Fiorenza, Francis Schussler and John P. Galvin, ed. *Systematic Theology: Roman Catholic Perspectives*, 2nd edition. Minneapolis: Augsburg Fortress, 2011. (also used in Systematics III)

Irwin, Kevin. *Models of the Eucharist*. Mahwah, NJ: Paulist Press, 2005. ISBN-13: 978-0809143320

Paprocki, Joe and D. Todd Williamson. *Great Is the Mystery: Encountering the Formational Power of Liturgy*. Chicago: Liturgy Training Publications, 2013. ISBN-13: 978-1616711108

Smolarski, Dennis C., SJ. *Sacred Mysteries: Sacramental Principles and Liturgical Practice*. Mahwah, NJ: Paulist Press, 1995. ISBN-13: 978-0809135516

Ritual Books:

The Roman Missal (2011). Available from a number of publishers.

The Rites of the Catholic Church, Volume I – 1990. Note that many rites have been updated since this collection was published. Many of the rites that we will cover are included here; for some, you will need to purchase the updated ritual editions (these are the rites that you will likely use in pastoral ministry). ISBN-13: 978-0814660157 (make sure you get the 1990 third edition: ASIN: B00BSZTJ8K)

The Rite of Baptism for Children – 2012 bilingual version from Catholic Book Publishing. (a new English version will be coming out in a few years) ISBN-13: 978-0899421438

The Order of Christian Funerals (OCF) – bilingual edition from Liturgical Press. ISBN 978-0814628232

The Book of Blessings – 1989 edition. Pocket (abridged) edition has been provided.

RETREAT

The pre-Acolytate retreat day with Fr. Thom Hennen will be held on June 11, at St. Paul in Davenport. More information will be provided closer to the date. Attendance by both the Candidate and his spouse (if applicable) is required. The day will conclude with installation to the Acolytate at the 4:30 p.m. Mass.

TESTING: Profiles of Ministry (PoM)

We will continue to work with the PoM, as described under Tab 6.

PREACHING AND PRESIDING

The candidate assigned to lead the Liturgy of the Hours will also preach. The primary text used for preaching will be one of the Sunday readings, as noted below. Approximately five to six minutes in length, these reflections should follow a homiletic form of preaching and be addressed to the formation community. A transcript of the preaching (with bibliography) should be submitted on the day of the preaching event. The homily will be reviewed at the end of prayer, and both the Formation Team and class members will provide written feedback. Presiders and lectors are to vest in an alb for the Hours; lectors and servers for Mass.

As part of their preparation for preaching, preachers are to gather with a group of fellow candidates to form a “homily preparation group” (to include group *lectio divina*) in the spirit of *Fulfilled in Your Hearing*. The write-up (what you hand in after preaching) should include a report of that experience.

Finally, practicing chant will be part of presiding and reading at the Hours this year, as noted in the table.

Chant	Preaching Texts	Homily Groups
Gospel reader chants dialogue. Presider chants simple dismissal.	Sat MP = Sun 1 st reading Sun EP1 = Sun 2 nd reading Sun MP = Sun Gospel	Form “homily preparation groups” among candidates; write-ups to include report of experience.

PASTORAL SPANISH / MULTICULTURAL COMPETENCY

In order to best serve our increasingly diverse diocesan church, it is important for those who are preparing for diaconal ministry to develop basic skills in pastoral Spanish, including being able to preside at the sacraments and sacramentals in Spanish. Even if a candidate is already conversant in Spanish, the emphasis on the pastoral context in these courses will be beneficial.

For those who are interested, we will make a home-study course (on CD) available for their use. In addition, those who do the home study version will need to arrange time to practice speaking the language with someone (e.g. local Spanish teacher, pastoral minister, etc.). Candidates are free to propose another method to the Director of Formation for approval. For example, one might choose to take a Spanish class at a local college.

All men enrolled in the Deacon Formation Program are required to spend one field education experience or immersion in the Hispanic (or another non-Anglo) community; depending on the experience, this may be used to fulfill the language requirement.

OTHER COMPONENTS

There are a number of other key components of candidate formation, each described more fully behind the appropriate tab:

1. Spiritual Direction – Tab 2
2. Mentoring – Tab 3
3. Pastoral Field Placement – Tab 4
4. Parish Liturgical Ministry – Tab 5

In addition, candidates and wives are strongly encouraged to attend and/or participate in all diocesan Liturgical events. Examples of these events include the Rite of Election, Chrism Mass, and ordinations.

The Dimensions of Formation

Formation is about preparing the whole person for diaconal ministry. Therefore, in attending to formation, we must focus on five particular dimensions, each with its own principal goal:

Human Dimension

To foster a high degree of self-knowledge and self-esteem while assessing the quality of the marriage relationship or commitment to celibacy.

Spiritual Dimension

To grow progressively in personal relationship with Christ while “putting on the mind of Christ.”

Intellectual Dimension

To communicate a deeper knowledge of the faith and Church tradition than the candidate has already attained while developing the ability to think critically.

Pastoral Dimension

To introduce the candidate to the practical ministerial life of the Church while providing mentors and pastoral placements that explore the core issues of charity and social justice in the Diocese of Davenport.

Diaconal Dimension

To discern the candidate’s gifts for the threefold ministry of the word, liturgy, and charity while the wife and family assess their readiness to give consent and support to the vocation and ministry.

Considerations in Formation

While we can provide the basic framework for formation, only you can fully engage the process. Our program presumes an adult model of learning: you are the one with primary responsibility for your formation. That being the case, particular consideration should be given to developing competencies in these areas:

A Family Life Perspective

A commitment to a family perspective is crucial for both married and unmarried candidates, for persons do not enter into formation alone. This perspective includes consideration of the family as the “domestic church,” and the important task of appropriately balancing ministerial responsibilities with family life. While the focus of the program is the formation of the candidate, it is also true that wife’s participation in formation offers her an opportunity to further discern her own call from God and grow in her own call to holiness. Just as for a married candidate, the role of family is critical to the unmarried candidate (never married, widowed, divorced) and the

same inclusiveness is encouraged. Additionally, the unmarried candidate must discern a clear and realistic understanding and internalization of the value of celibate chastity and its connection to diaconal ministry.

Multicultural Diversity

The cultures and traditions of those in diaconal formation are to be respected, valued, and understood. Formation methods and objectives are formulated to be sensitive and responsive to various cultural circumstances. Candidate formation experiences pay heed to both the multicultural makeup of the formation community itself and also emphasize the ethnic and racial diversity of our Diocesan population.

Social Justice (The Practical Aspects of Charity)

The deacon, “as a living icon of Christ the Servant within the church,” has a special attentiveness to the concept of a “preferential option for the poor.” The methods used in the candidate path help the participant grow in an awareness of the Church’s teaching and tradition of social justice. Also fostered are opportunities that include deepening reflection upon the candidate’s experience and his growing commitment to the Church’s social teaching.

A Spirit of Ecumenism and Inter-religious Dialogue

In acknowledgement of the Second Vatican Council teaching that full visible communion among all Christians is the will of Christ, candidate path methods strive to integrate an ecumenical spirit into all aspects of formation with the goal of creating “an authentically ecumenical disposition.”

Standards and Expectations

The content and processes associated with the candidate path are based on the “Demonstrated Standards of Readiness” recommended by the *Directory*, which provides the minimum standards for successful completion of the candidate path.

It is expected that you will fully participate in the communal sessions (including group discussions and completing all assigned reading and writing assignments on time), in the field placement assignments, in spiritual direction, and in meetings with your mentor. It is also expected that the work that you do will be your own. Plagiarism and other forms of academic dishonesty will not be tolerated and are grounds for immediate dismissal from the program.

Application for Candidacy III

This binder is your application for the third year of Candidacy. Please keep it neat and orderly; do not change the locations of the materials or the numbering of the tabs. Only what is requested should be kept in this binder. Please remove all staples and paper clips. Class notes, handouts, and related materials should be kept in a separate place. Please follow the directions included in this binder carefully and see the Director if you have any questions. The Diocese reserves the right to make any necessary changes to this manual or to the application process at any point during the year.

Recommendations and Decisions

At the end of year, candidates and their wives will be interviewed by the Director of Formation as well as by the Admissions and Scrutinies Committee. In addition, specific evaluations will be solicited from parish leadership, field experience supervisors, and the mentor couple.

Interviews with the Director of Formation will take place on the following Saturdays in March:

March 5: Interviews at 8, 9, 10, 11am, 1pm, and 2pm - for 6 total slots

March 19: Interviews at 8, 9, 10, 11am, 1pm, and 2pm - for 6 total slots

Interviews with the Admissions and Scrutinies Committee will take place on Sunday, June 5, 2016. Couples will schedule 45 minute (approx.) appointments, with starting times of 1:30, 2:15, 3:00, and 3:45 pm. The sessions will be held at St. Mary in Riverside.

The director, on behalf of the committee, prepares a declaration for the Bishop that “outlines the profile of the candidate’s personality and a judgment of suitability.” The Bishop selects those who will be called to the Acolytate and to the next year of formation. Please remember that continued “enrollment among the candidates for the Diaconate does not constitute any right necessarily to receive diaconal ordination.”

Letter from the Academic Faculty:

To: Students seeking the MPTh in connection with the Deacon Formation Program

From: St. Ambrose Theology faculty

Re: Studying theology in the context of vocation preparation

First of all, we want to welcome you to the MPTh program. Whether you are taking the courses for Graduate credit or for professional and vocational development, we hope that you will find the scholarly exploration of our faith tradition and its significance both exciting and challenging. As we begin our work together, we want to remind you of several principles that we consider vital. In putting these principles on paper, we hope not to burden you but to facilitate our relationships as colleagues in an academic enterprise.

Because Theology is an academic discipline, it should challenge us intellectually. Because it is a discipline grounded in faith, it should challenge us spiritually. Because in the Catholic tradition, theology is engaged in the community as a whole, we should be able to both support and challenge one another in order that we might learn together.

In that spirit, we remind you that we will expect all students in the program

- To come to each session fully prepared. That involves significant reading and writing assignments each month. It will not be unusual for assignments from one meeting to another to include reading a book-length work, and to write a paper that requires a substantial amount of time.
- To recognize that there are important challenges to current positions of the Church and that these challenges bear studying. The presentation of an idea does not mean that the faculty member presenting it agrees with it or that students are expected to agree with it.
- To be willing to learn to state ideas more precisely than you might be accustomed to doing and to make distinctions that are vital to the precision required by the discipline of theology even though they might not be necessary in every pastoral or spiritual exercise.
- To ask questions and to offer ideas freely and to respect the questions and comments presented by others. Some risk is essential to learning.

In return, we believe that you have a right to expect that we will

- Represent clearly the teaching of the church and make clear distinctions between official teaching and theological opinion. Those distinctions will include the levels of authority that accrue to different kinds of magisterial documents.
- Both challenge you to grow intellectually and support you in your efforts.
- Respect your questions and comments and answer your questions to the best of our ability. That might include returning to you with more information after some research of our own.
- Provide timely and constructive feedback on your coursework.

Thank you for your interest in serving the church. We look forward to our work together.

Tab 1: Formation Sessions

Behind this tab you will find a listing of the formation sessions that we will be offering this year. Each session is described on its own page.

Behind each page, you will find a space to jot down any notes that you might find helpful in formulating your formation plan.

In addition, if you have any assignments due that day, they should also go behind that page.

Attendance Policy

Candidates are expected to attend all scheduled formation sessions unless excused by the Director of Formation. Candidates are responsible for the material covered in that session and for the work due or assigned that day; specific arrangements are to be made with the Director.

Unexcused or excessive (two or more) absences may be a cause for dismissal from the program.

The wives of candidates are expected to attend the required formation sessions. If a spouse is unable to attend the required sessions, the matter is to be discussed with the Director of Formation. Failure to do so, or evidence that the lack of attendance is due to lack of support for the candidate's formation, may constitute grounds for dismissal.

If in the case of inclement weather (or for some other reason) a formation session must be cancelled, candidates will be notified by phone if at all possible. Work will either need to be made up independently or an alternate session will be scheduled.

Even if the formation session is not cancelled due to inclement weather, candidates should use good judgment in deciding whether or not to drive to Davenport.

Those working towards the MPTh degree through St. Ambrose are responsible for meeting all attendance requirements of that program.

1. Systematic Theology III

Date: August 8-9, 2015

Faculty: Dr. Corinne Winter, PhD

Description: This course continues to address the fundamentals of theology, with particular emphasis on key areas not covered in individual courses: Pneumatology, Eschatology, Mariology, contemporary issues.

Needed Materials: You should always have your Candidacy Binder, Liturgy of the Hours, Bible, and Catechism with you. Bring a separate binder for class notes and handouts. Make sure you have what you need to take notes. Bring any assigned texts and homework.

Tasks to be accomplished before next session:

Sign 9A (today).

Review liturgical assignments and sign up for liturgical ministries.

Make contact with your Mentor and Spiritual Director and schedule your first meeting of the year.

Begin planning your pastoral placement(s).

Formation Session

Date: August 8, 2015

Topic: Mental Health I

Presenter: Dc. John Wagner, RN

This space is for taking down any notes that you might find helpful later in formulating your formation plan (Tab 7). You may want to note down what particularly struck you about this session or of what area of possible growth the presentation made you aware.

2. Systematic Theology III

Date: September 12-13, 2015

Faculty: Dr. Corinne Winter, PhD

Description: This course continues to address the fundamentals of theology, with particular emphasis on key areas not covered in individual courses: Pneumatology, Eschatology, Mariology, contemporary issues.

Tasks to be accomplished before next session:

Formation Session

Date: September 12, 2015

Topic: Popular Hispanic Religion

Presenter: Sr. Irene Muñoz, CHM

This space is for taking down any notes that you might find helpful later in formulating your formation plan (Tab 7). You may want to note down what particularly struck you about this session or of what area of possible growth the presentation made you aware.

3. Moral Theology I

Date: October 10-11, 2015

Faculty: Fr. Thom Hennen, STL

Description: This course introduces the basic principles of Catholic moral theology. It includes ethical theories as well as topics concerned with individual moral development such as the virtues, character, conscience, moral decision making, and the use of scripture in the Catholic moral tradition. Issues in human sexuality will be discussed in reflection upon official Catholic teaching and current theological discussion. A pastoral approach will be emphasized.

Tasks to be accomplished before next session:

Formation Session

Date: October 10, 2015

Topic: Domestic Violence

Presenter: Laura Roan, JD

This space is for taking down any notes that you might find helpful later in formulating your formation plan (Tab 7). You may want to note down what particularly struck you about this session or of what area of possible growth the presentation made you aware.

4. Moral Theology I

Date: November 14-15, 2015

Faculty: Fr. Thom Hennen, STL

Description: This course introduces the basic principles of Catholic moral theology. It includes ethical theories as well as topics concerned with individual moral development such as the virtues, character, conscience, moral decision making, and the use of scripture in the Catholic moral tradition. Issues in human sexuality will be discussed in reflection upon official Catholic teaching and current theological discussion. A pastoral approach will be emphasized.

Tasks to be accomplished before next session:

Formation Session

Date: November 14, 2015

Topic: Mental Health II

Presenter: Dc. John Wagner, RN

This space is for taking down any notes that you might find helpful later in formulating your formation plan (Tab 7). You may want to note down what particularly struck you about this session or of what area of possible growth the presentation made you aware.

5. Homiletics

Date: December 12-13, 2015

Faculty: Rev. Dr. Rick Stern, EdD

Description: This course covers theoretical aspects of liturgical preaching including the definition of the homily, the place of the homily in liturgical celebration, methods of preparation and sources for material. Candidates also participate in a workshop in which they will develop, deliver, and critique homilies.

Tasks to be accomplished before next session:

Schedule interviews with Director.

Formation Session

Date: December 13, 2015 (1-3pm)

Topic: Youth Ministry

Presenter: Don Boucher

This space is for taking down any notes that you might find helpful later in formulating your formation plan (Tab 7). You may want to note down what particularly struck you about this session or of what area of possible growth the presentation made you aware.

6. Introduction to Liturgy

Date: January 9-10, 2016

Faculty: Dc. Francis L. Agnoli, MD, DMin

Description: This course introduces students to the communal prayer of the Church and the historical development of liturgical practices. Topics addressed include: the concept of communal prayer, sign and symbol, the liturgical year, and liturgical roles, vesture and furnishings.

Tasks to be accomplished before next session:

Schedule interviews with Director (if not already done).

Formation Session

Date: January 9, 2016

Topic: Baptism Preparation

Presenter: Dc. Jeff Schuetzle

This space is for taking down any notes that you might find helpful later in formulating your formation plan (Tab 7). You may want to note down what particularly struck you about this session or of what area of possible growth the presentation made you aware.

7. Sacramental Theology I

Date: February 13-14, 2016

Faculty: Dc. Francis L. Agnoli, MD, DMin & Dr. Corinne Winter, PhD

Description: This course traces the theological, historical, pastoral and practical development of the Sacraments of Initiation. Topics to be considered include: Baptism for infants, the RCIA, Confirmation, and the functions of the various elements of the Mass. Special attention is given to the structure of the Eucharistic Prayer, the historical development of the Eucharist and its books, along with an appreciation for and understanding of the Church's teaching on the real presence of Christ in the sacrament. One weekend will be spent on Baptism and Confirmation and two on Eucharist.

Tasks to be accomplished before next session:

Schedule interviews with Director (if not already done).

Schedule interviews with Admissions and Scrutinies Committee.

Distribute evaluation forms to pastor, parish council president, mentor, spiritual director, etc.

Formation Session

Date: February 13, 2016

Topic: RCIA

Presenter: Tammy Norcross-Reitzler

This space is for taking down any notes that you might find helpful later in formulating your formation plan (Tab 7). You may want to note down what particularly struck you about this session or of what area of possible growth the presentation made you aware.

8. Sacramental Theology I

Date: March 12-13, 2016

Faculty: Dc. Francis L. Agnoli, MD, DMin & Dr. Corinne Winter, PhD

Description: This course traces the theological, historical, pastoral and practical development of the Sacraments of Initiation. Topics to be considered include: Baptism for infants, the RCIA, Confirmation, and the functions of the various elements of the Mass. Special attention is given to the structure of the Eucharistic Prayer, the historical development of the Eucharist and its books, along with an appreciation for and understanding of the Church's teaching on the real presence of Christ in the sacrament. One weekend will be spent on Baptism and Confirmation and two on Eucharist.

Tasks to be accomplished before next session:

Interviews with Director.

Schedule interviews with Admissions and Scrutinies Committee (if not already done).

Evaluation forms are due March 15 (except mentor and spiritual director forms, which are due by April 15).

Formation Session

Date: March 13, 2016

Topic: Chant II

Presenter: Dr. David Pitt, PhD

There will be a separate formation session for the wives during this time.

This space is for taking down any notes that you might find helpful later in formulating your formation plan (Tab 7). You may want to note down what particularly struck you about this session or of what area of possible growth the presentation made you aware.

9. Sacramental Theology I

Date: April 9-10, 2016

Faculty: Dc. Francis L. Agnoli, MD, DMin & Dr. Corinne Winter, PhD

Description: This course traces the theological, historical, pastoral and practical development of the Sacraments of Initiation. Topics to be considered include: Baptism for infants, the RCIA, Confirmation, and the functions of the various elements of the Mass. Special attention is given to the structure of the Eucharistic Prayer, the historical development of the Eucharist and its books, along with an appreciation for and understanding of the Church's teaching on the real presence of Christ in the sacrament. One weekend will be spent on Baptism and Confirmation and two on Eucharist.

Tasks to be accomplished before next session:

Schedule interviews with Admissions and Scrutinies Committee (if not already done).

Begin interviews with ASC.

Evaluation forms are due; follow-up as necessary.

Prepare binder to be turned in next month.

Formation Session

Date: April 9, 2016

Topic: Theological Reflection

Presenter: Staff

There will be a separate formation session for the wives during this time.

This space is for taking down any notes that you might find helpful later in formulating your formation plan (Tab 7). You may want to note down what particularly struck you about this session or of what area of possible growth the presentation made you aware.

10. Liturgy Practicum I

Date: May 14-15, 2016

Faculty: Dc. Francis L. Agnoli, MD, DMin

Description: The liturgical practica are designed to acquaint the permanent deacon candidate with the basic skills and a level of comfort needed to perform liturgical ministry in different circumstances. This formation includes use of liturgical books, planning and executing liturgies, liturgical norms and guidelines for the diocese and use of vessels and vesture. Specific ritual actions addressed include: liturgical proclamation, assisting at Eucharist, baptism, R.C.I.A., marriage, wakes, and funeral services. Introductory material, Eucharist outside of Mass, and Funeral liturgies will be covered in Part I and the Deacon at Mass, Baptisms, and Weddings will be covered in Part II.

Tasks to be accomplished before next session:

Complete interviews with Admissions and Scrutinies Committee (if not already done).

Hand in binder today.

Summer Schedule:

Saturday, June 11:	Retreat & Installation as Acolytes
Sat-Sun, July 9-10:	Liturgy and Spiritual Theology (Candidacy III begins)
August 7-13	Homiletic Intensive at St. Meinrad

Formation Session

None. Time will be used for Liturgy Practicum I.

This space is for taking down any notes that you might find helpful later in formulating your formation plan (Tab 7). You may want to note down what particularly struck you about this session or of what area of possible growth the presentation made you aware.

Tab 2: Spiritual Direction

Spiritual Direction is an integral component of formation for ministry, lay and ordained. It is also a crucial practice once someone is in ministry. As the *Directory* notes:

Throughout his formation, the candidate is “to secure the assistance of a . . . [priest spiritual director], to cultivate regular patterns of prayer and sacramental participation, and . . . to reflect spiritually on [his] ministry.” It would also be useful for small groups of candidates to engage together in theological reflection “on the challenges and opportunities of their ministries” in relationship to the Gospel and magisterial teaching. Further, throughout the formation process, it is expedient that the candidate’s spiritual director and those responsible for his formation ascertain the candidate’s understanding, willingness, and capacity to accept the Church’s discipline regarding perpetual celibacy not merely among those who are not married but, also, among married men who will be required to embrace this ecclesiastical discipline in widowhood or divorce (even with a subsequent annulment) (§216).

The Director of Formation and/or the Spiritual Director will communicate any concerns regarding the candidate to the spiritual director, so the matters may be discussed as part of ongoing discernment. However, the conversation between the spiritual director and the candidate is confidential. Nothing will be reported from the spiritual director back to the formation team.

Any problems that may develop in the course of direction—should be taken to the program Spiritual Director (Fr. Hennen).

Candidates are asked to give the following form to their Spiritual Director for completion by April 15.

Spiritual Direction Statement

Name of Candidate: _____

Name of Director: _____

Dear Reverend Father:

Your assistance in helping to form men for diaconal ministry in our diocese is deeply appreciated. Without violating the confidentiality of spiritual direction, would you please complete this form and return it to the Director of Deacon Formation by April 15? Thank you very much.

By my signature, I attest that over the past year I have met with the above-named candidate on a regular basis and with sufficient frequency to meet his needs and spiritual growth. The Deacon Formation Program presumes that "sufficient frequency" would be about once per month.

Signature: _____

Please return to:

Director of Deacon Formation
Diocese of Davenport
780 W. Central Park Avenue
Davenport, IA 52804-1901

Tab 3: Mentoring

In the Diocese of Davenport, Mentoring is a process by which the deacon mentor and spouse, observe, reflect, suggest, encourage and challenge the candidate and his wife in their discernment. The mentor couple actively listens to the events in the candidate's and wife's life, challenges their theological assumptions, encourages their prayer life and family life, and encourages their growth as a minister of justice and love in their family, workplace, and parish community. The mentor couple also provides an opportunity to discuss freely and frankly difficulties in ministry and the ups and downs of formation. As the *Directory* notes:

The community of Deacons can be a precious support in the discernment of a vocation, in human growth, in the initiation to the spiritual life, in theological study and pastoral experience. Scheduled opportunities for conversation and shared ministerial experiences between a candidate and deacon, as well as between the wife of a candidate and the wife of a deacon can mutually sustain their enthusiasm and realism about the deaconate. Some members from the community of deacons can be appointed by the bishop to serve as mentors to individual candidates or a small group of candidates (§210).

The process and guidelines above are described for married candidates. The same process and guidelines apply for unmarried candidates.

MENTORING GUIDELINES

1. Mentors will be paired with couples for Aspirancy, and remain paired during the entire formation process.
2. Mentors and candidate couples are to meet a minimum of three times a semester, though monthly meetings are encouraged.
3. Meetings are expected to be 1-2 hrs in length.
4. Sessions should be casual, but not just casual social conversation. There should be a focus on the candidate's formation experience for discussion and reflection. The sessions are not to be for mutual commiseration.
5. The mentor couple is not to be a "counselor" or "spiritual director". The role is that of a fellow traveler, and a provider of suggestions for making the formation journey a more meaningful experience.
6. Candidates are encouraged to "shadow" their mentor as he ministers in the parish, participates in the liturgical celebrations of the Church and as he prepares himself and others for these different liturgical celebrations.
7. Mentors will assist the Formation Team in assessing the readiness for continuing formation and ultimately ordination of the candidate by completing the Recommendation Form that follows. The form is due on April 15.

While the process and guidelines above are described for married candidates, it is important to note that the same process and guidelines apply for unmarried candidates as well.

Mentor Recommendation Form

Instructions:

Please give this to your mentor and ask him to fill it out and return it to the Director of Formation by April 15.

Name of Candidate: _____

Name of Mentor: _____

Number of meetings over the past year: _____

Based on my knowledge of the candidate and his wife (if applicable) my recommendation regarding admission to the third year of Candidacy is as follows:

Recommend **Recommend with Reservations** **Not Recommended**

Reasons for the above choice:

Suggestions you might have for this candidate:

Signature

Date

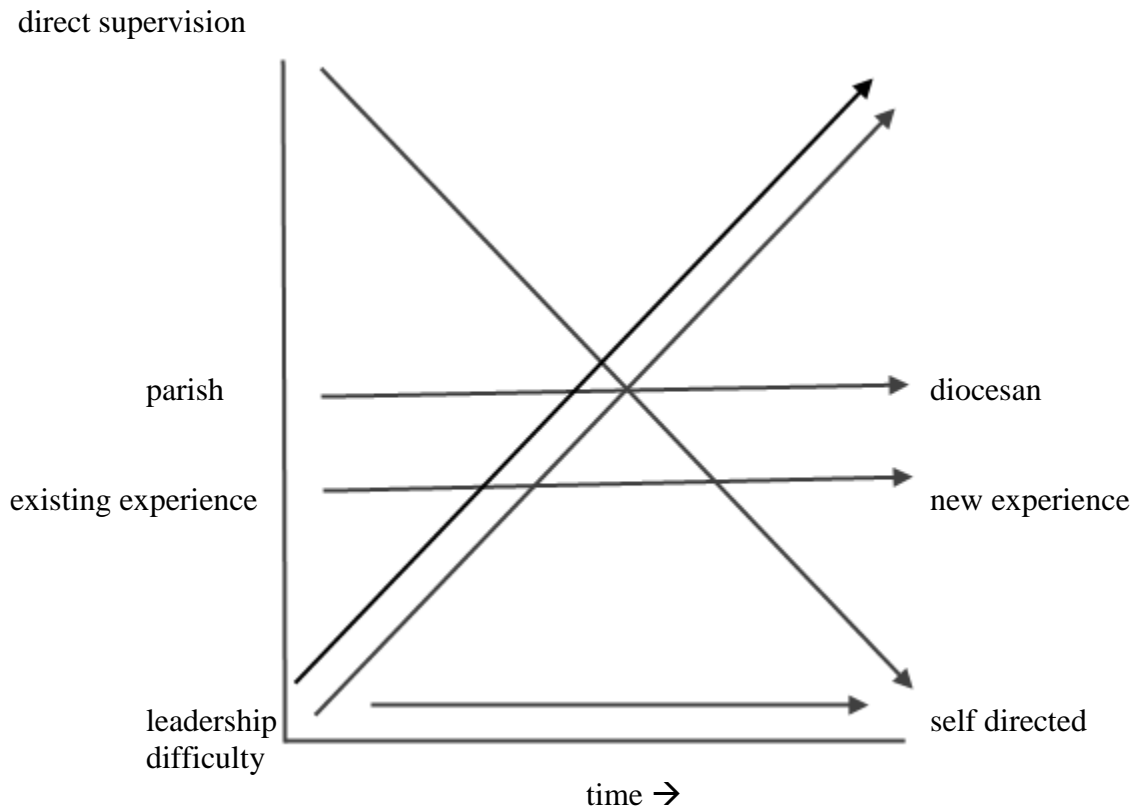
Tab 4: Pastoral Field Education

Field education provides deacon aspirants and candidates opportunities to experience and reflect on aspects of ministry within and outside of the parish setting under varying degrees of supervision in order to assist them in discerning their call to the diaconate and to develop skills in ministry.

At the beginning of the academic year each student confers with the director of field education and his local field supervisor in determining the experiences that would benefit him in his formation. In this process, the student prepares a learning agreement that guides the student through each assignment. During each field experience, the student will make regular entries into his journal to assist him in his theological reflection. At the conclusion of each assignment, the student will complete a self evaluation. He will also be evaluated by the local field supervisor. The evaluations will be forwarded to the director of field education and then to the director of formation for review.

Field Education Matrix

Students bring to formation a variety of ministry experiences. In the field education process, each student is encouraged to pursue assignments that will provide new experiences or experiences that will expand an area of ministry already explored. As he progresses through the process, he will experience assignments inside and outside of a parish with greater degrees of difficulty under progressively less direct supervision.



By the end of the formation program, he will have experienced a multicultural assignment, an ecumenical assignment, and will have started a new program of ministry that he will pass on to staff or volunteers whom he trains to continue. Students in aspirancy and candidacy are required to successfully complete two field assignments that total at least 50 hours each year. A mix of parish, community, and diocesan assignments should be experienced during formation.

In consultation with his deanery field supervisor and the director of field education, students may select field experiences from the list below or create other assignments. The availability of assignments varies between deaneries. Not all assignments will be available in all deaneries.

Field Experience Opportunities

A table of possible field experience opportunities follows at the end of this document. Please use this table to assist you with planning and keeping track of your field experiences. Check off the boxes that apply. It is intended that the table be cumulative; in other words, keep track of all your ministries (field placement, parish involvements, etc.) so you can see what areas need attention. NOTE: The specific field education experiences should be marked with an asterisk.

Supervisors

The following team of individuals provides supervision of the field experiences:

Local Field Supervisor

The local field supervisor provides on-site supervision by guiding and assisting the student in the integration of experiences and formation to the needs of the particular ministry being explored. The supervisor assists the student in developing and following the learning agreement for the field experience which documents the student's goals and objectives and outlines his ministerial assignments. An evaluation is completed by the supervisor according to the learning agreement at the completion of the field experience and sent to the director of field education.

Deanery Field Supervisor

The deanery field supervisor is a deacon who assists the director of field education in identifying potential field experiences for their deanery. He is a resource to the students by assisting them, as needed, in selecting suitable experiences, creating learning agreements, providing guidance in connecting theological reflection with experiences, and (as applicable) evaluating students at the conclusion of their assignments.

Director of Field Education

The director of field education is a deacon or priest who administers and coordinates the program of field education for the aspirant and candidate paths of formation in consultation with the director of formation and others responsible for formation. He arranges for the pastoral field placement of each participant, orients and trains those who assist him in field placement, systematically introduces the aspirants and candidates into suitable pastoral experiences that provide practical skills for pastoral and diaconal ministry, and provides an assessment of the participant's pastoral field education experience to the director of formation following an interview with the student at the conclusion of the assignment.

STEPS IN COMPLETING A FIELD EDUCATION EXPERIENCE

Step 1: Determining a Project

Complete the Field Education Opportunities Table. What are some areas that need attention? Consult the Director of Field Education and your Deanery Field Supervisor to come up with some possible ideas. Meet with your potential local supervisor to discuss the possibility of doing your placement with them.

Step 2: Learning Agreement

Once you have an idea of what it is that you want to do, and you have a basic outline of possible duties from your potential local supervisor, go ahead and write up your Learning Agreement. The learning agreement is found behind the table of possible field experiences. The agreement needs to be signed by both the local supervisor and the Director of Field Education.

Step 3: Journaling

Each student must purchase a 7" x 5" journal book. Books are available at department and office supply stores. Completed journal pages are to be copied and added to the student handbook. Please place these copied pages at the end of this section, behind the evaluations.

You should log your hours and make brief notations of what you did on a particular day. Keep track of your emotional reactions to events, insights that you have gained, connections to what you are learning in the classroom or to what you have read elsewhere, and what you have learned.

You should choose two events for each placement for deeper reflection. These reflections need to be more substantial and must include the following:

1. Background: State the pertinent details leading up to the situation being described.
2. Description: Give a brief statement of the incident.
3. Theological Reflection: Describe how the theological issues raised by this incident are connected to Church teaching and tradition.
4. Integration: Summarize what has been learned from this experience.

These four reflections should be typed and placed at the end of this section rather than being handwritten in the journals themselves (for ease of reading).

Step 4: Evaluations

At the end of each field experience, the student will meet with his local supervisor and complete an evaluation form. The student completes his portion of the form on his own and gives the local supervisor his or her portion to complete as well. The two then meet to discuss the results of the evaluation. Both sign the form and the completed form is placed in the binder. Please copy the forms as needed.

NOTE: please follow the above steps carefully. Make sure that you review your idea for a field experience with the Director of Field Education before you pursue it. It is especially important that a field education experience be approved by the Director of Field Education (the Learning Agreement countersigned) before the experience actually begins.

GUIDANCE REGARDING CONFIDENTIALITY AND PRIVACY ISSUES

General Principles

The first principle is that the right of confidentiality in clerical privilege belongs to the client (person being served). This is the only protection in the law, and only the client may waive the privilege. The cleric can invoke the privilege if called upon to testify.

Two important factors need also be considered:

1. The privilege applies only to conversations within the professional context of the cleric's ministry.
2. If a person comes to you and has someone with them that they expect to participate in the conversation, that conversation is not protected. If the third person is an employee of the cleric necessary to the communication the conversation remains protected (e.g., a translator or someone present to protect yourself).

Specific Applications

Prayers of Intercession and Related Matters

While the HIPPA laws do not specifically apply to parishes and church ministers, it is important to be aware that any personal information published in parish bulletins (and websites) or announced from the pulpit (or sent by e-mail) can be misused. Therefore, in order to protect our people, we recommend the following:

1. Do not presume consent for publishing personal information. For example, if you are going to publish a directory make sure that you have permission to list any and all information. If you are in the practice of publishing ministry schedules, make sure people know that that is part of volunteering... This issue is especially important when it comes to children... Be especially careful with publishing addresses and phone numbers.
2. If you are going to publish a "prayer list," do NOT list the reasons for the prayer request—even in a generic way. Even to say that someone is "sick" can lead to problems; better to simply state that they have requested prayer.

What if someone requests that specifics be mentioned? If they are speaking for themselves, and understand the risks, then please use your best judgment. I would think that the safest course would be to have a set practice to not include specifics; that way, there is no differentiation between persons or an impression given that someone is getting "special" treatment.

The parish has control over what goes in the bulletin and what is prayed at the prayer of the faithful; inclusion can be monitored both for appropriateness of content as well as for consent (see below). We lose that control and oversight if we have a "book of intentions" that anyone can write in... or if we open up the intentions for anyone to speak. For that reason, among others, we would recommend staying away from such practices.

Likewise, listing someone as hospitalized could lead to them becoming a target for burglary; thieves can easily find their address and then access the empty house.

3. Consent is an important issue. Who can request inclusion on a prayer list? Certainly the person him- or herself is able to do so. The consensus of those we consulted is that immediate family can give permission, especially if the ill person is a member of the parish. It becomes fuzzy if someone is requesting prayers for a non-parishioner. It would be prudent to ask any person making a request for inclusion: Does the person you are asking us to pray for know that you are making this request? Did you get permission?
4. Death terminates any privacy rights, so listing the deceased should be OK. However, do not list addresses – it is like

giving an invitation to thieves who know when the house will be empty for a funeral. A caveat here: while privacy rights are terminated after death, to our knowledge privilege communications are not (we will research this matter further).

Mandatory Reporting

Child Abuse

Clergy are not mandated reporters of child abuse under Iowa Law. However, clergy are mandated reporters in our neighboring states (IL, MN, MO, WI), and case law is ever-developing. More importantly, our own diocesan policy creates an expectation that clergy will report child abuse; in other words, reporting child abuse is mandatory for clergy of our diocese according to our own policies.

Dependant Adult Abuse

Here, as in regards to child abuse, clergy are not mandated reporters. However, the IA Code says that any “outreach worker” *is* a mandated reporter. There is no specific case law yet testing if a cleric visiting someone in a nursing home or in their homes would be treated as such. More importantly, as with child abuse, there is a moral responsibility incumbent on the cleric in these situations, although there is no specific treatment of this issue in diocesan policy.

Domestic Violence

At this point, we are not aware of a mandatory reporting requirement in terms of domestic violence. This will be researched and you will be updated later.

Someone who is a Danger to Self or Others.

In cases where someone has expressed a desire or plan to harm themselves or others, the minister is not required to keep such information confidential. The minister ought to arrange for whatever is necessary to ensure the safety of the individual and any potential victims, including the summoning of law enforcement.

Formation Programs

The formation of ministers requires that those in formation have the opportunity to reflect on their ministerial experiences with their supervisors.

At the same time, as both supervisors and students, we have a responsibility to protect the privacy and confidentiality of those we minister to and with.

In reporting ministerial encounters, it is important to distinguish between intra-agency and inter-agency sharing of information. In the typical Clinical Pastoral Education (CPE) program, individuals see patients/clients and then report to supervisors within the same agency. Such intra-agency sharing of information (for example, in the form of a verbatim) is permissible. However, Inter-agency sharing of that same information is not.

On the one hand, it can be argued that students in formation are acting as part of the diocese (not as part of individual parishes or agencies). As such, any reporting back in the context of formation would be intra-agency communication and protected. On the other hand, given the current climate in which the Church operates, and the strenuous argument put forth by the Diocese in claiming that parishes are entities separate from the Diocese, there is a risk involved that the courts will consider such reporting to be inter-agency communication.

That risk is lessened if, in the case a verbatim is used, the student obtains the consent of the one receiving pastoral care. (Oral consent is sufficient; written would afford more protection but not absolutely so.) That risk is also lessened if a different form of reporting the event is used, such as a narrative. In all cases, any identifying information must be removed.

Therefore, the following will be required for reports of ministerial encounters:

Deacon Formation Program: Candidacy II Handbook for Class VII

1. All identifying information must be removed from the account.
 - a. Clearly, those specific items that identify someone such as name and address and specific place of work cannot be included.
 - b. Facts not relevant to the discussion but that might help identify the person should not be included. For example, that the person is one of 10 children may have nothing to do with the conversation or it may be a critical factor. The type of work that the person does may or may not be relevant. The specific diagnosis may or may not be important, while the fact that the diagnosis carries a terminal prognosis certainly is. Age and gender usually are and ought to be included.
 - c. In other words, limiting the number of facts means that the confidence is more secure, of course common sense needs to be used since limiting all facts would mean no verbatim.
 - d. Special care should be used in caring for the reports. Accidental disclosure could be caused by a lost notebook or a draft of a report being placed in the recycling bin instead shredding it.
 - e. Please keep in mind that in a small community very few facts are needed to identify someone, and you don't always know what information your potential audience may already have.
2. If a verbatim format is used, the consent of the patient/client must be obtained. Oral consent suffices. A note at the bottom of the report that such consent was obtained must be included with the report. Alternatively, written consent can be obtained – using a form separate from the verbatim and then kept in the student's permanent file at the diaconate office.
3. All verbatim reports are to be destroyed once they are returned by the professor.
4. Specific consent for using a narrative account is not required (for example, in the case of theological reflection).
5. These materials are not to be transmitted electronically.
6. Even though such experiences are often the most fruitful in terms of learning, if the encounter with the patient/client is in any way contentious (or if it deals with particularly sensitive or controversial matters – for example, a past abortion) it should not be used for a verbatim in this context.

Sample Script:

At the beginning of the visit, make sure that as you introduce yourself you inform the patient/client that you are in the deacon formation program. At the end of the pastoral visit, you can say to the patient/client something like this: “Thank you for the opportunity to visit with you. Since I am learning to be a deacon, it would be very helpful for me to share what we talked about with my teacher and fellow students. I would not identify you or anyone else that we have talked about in any way. Anything I write would be destroyed at the end of class, so no record would be kept. Would that be OK?” You could then add at the bottom of the paper: “The patient/client gave his/her verbal consent to sharing this material in the context of the Deacon Formation Program of the Diocese of Davenport.”

Sample Written Consent

I, _____, agree to allow the conversation that I have had with [NAME OF STUDENT] to be shared with others in the context of the Deacon Formation Program. I understand that any identifying information will be removed from the account and that, otherwise, this material will be kept confidential. I understand that the written report submitted by [STUDENT] will be destroyed at the conclusion of the class.

Signature: _____

A Note on Electronic Communications

One must treat any document transmitted electronically as potentially public. Therefore particular caution is called for when sending requests for prayer or class assignments that reflect ministerial encounters via the internet.

DEACON FORMATION
FIELD EDUCATION OPPORTUNITIES (CUMULATIVE)

	Date	Existing or New Experience	New Program or Ministry	Parish / Community / Diocesan	Direct Supervision or Self Directed	Multicultural	Ecumenical	Leadership of Others	Difficulty range 1-3	Davenport Deanery	Clinton Deanery	Keokuk Deanery	Iowa City Deanery	Grinnell Deanery	Ottumwa Deanery
KEY	mm/dd/yy	E/N	<input type="checkbox"/>	P/C/D	D/S	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	1-3	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Adult Formation			<input type="checkbox"/>			<input type="checkbox"/>		<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Alcoholism Ministry			<input type="checkbox"/>			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Altar Server			<input type="checkbox"/>			<input type="checkbox"/>		<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Altar Server (training)			<input type="checkbox"/>			<input type="checkbox"/>		<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Alzheimer's Chaplain			<input type="checkbox"/>			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Annulment Process			<input type="checkbox"/>			<input type="checkbox"/>		<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Baptismal Preparation			<input type="checkbox"/>			<input type="checkbox"/>		<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Befrienders Program			<input type="checkbox"/>			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Bereavement Counseling			<input type="checkbox"/>			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Bible Study			<input type="checkbox"/>			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Bioethics Committee			<input type="checkbox"/>			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Boy Scout Chaplain			<input type="checkbox"/>			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Care Link Program			<input type="checkbox"/>			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Catholic Charities			<input type="checkbox"/>			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Centering Prayer Leader			<input type="checkbox"/>			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Christian Exp Weekend			<input type="checkbox"/>			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

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Communion in Hospitals			<input type="checkbox"/>			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Communion to Shut Ins			<input type="checkbox"/>			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Confirmation Preparation			<input type="checkbox"/>			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Counseling			<input type="checkbox"/>			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Deanery Social Justice			<input type="checkbox"/>			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Diocesan Social Justice			<input type="checkbox"/>			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ecumenical Services			<input type="checkbox"/>			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Elder Care Chaplain			<input type="checkbox"/>			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
EMHC (at Mass)			<input type="checkbox"/>			<input type="checkbox"/>		<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ethics Committee			<input type="checkbox"/>			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Evangelization			<input type="checkbox"/>			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Finance Counseling			<input type="checkbox"/>			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Food Pantry			<input type="checkbox"/>			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Funeral Preparation			<input type="checkbox"/>			<input type="checkbox"/>		<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Generations of Faith			<input type="checkbox"/>			<input type="checkbox"/>		<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Grief support to families			<input type="checkbox"/>			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Habitat for Humanity			<input type="checkbox"/>			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Home Visits			<input type="checkbox"/>			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

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Homiletics			<input type="checkbox"/>			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Hospice			<input type="checkbox"/>			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Hospital Ministry			<input type="checkbox"/>			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jail Ministry			<input type="checkbox"/>			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
L'Arche			<input type="checkbox"/>			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Liturgy Planning			<input type="checkbox"/>			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Marriage Preparation			<input type="checkbox"/>			<input type="checkbox"/>		<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Meals on Wheels			<input type="checkbox"/>			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Nursing Home Ministry			<input type="checkbox"/>			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Supervision of Volunteers			<input type="checkbox"/>			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Parish Administration			<input type="checkbox"/>			<input type="checkbox"/>		<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Parish Building and Grounds			<input type="checkbox"/>			<input type="checkbox"/>		<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Police Chaplain			<input type="checkbox"/>			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Prayer Groups			<input type="checkbox"/>			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
RCIA Preparation			<input type="checkbox"/>			<input type="checkbox"/>		<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Religious Education			<input type="checkbox"/>			<input type="checkbox"/>		<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Retirement Center			<input type="checkbox"/>			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Retreat Director			<input type="checkbox"/>			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

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SHARE volunteer			<input type="checkbox"/>			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Stewardship			<input type="checkbox"/>			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Spiritual Direction			<input type="checkbox"/>			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Work Place Counseling			<input type="checkbox"/>			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Youth Ministry			<input type="checkbox"/>			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
OTHERS:															
			<input type="checkbox"/>			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
			<input type="checkbox"/>			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
			<input type="checkbox"/>			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
			<input type="checkbox"/>			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
			<input type="checkbox"/>			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
			<input type="checkbox"/>			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
			<input type="checkbox"/>			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
			<input type="checkbox"/>			<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

DEACON FORMATION FIELD EDUCATION
SUPERVISED FIELD EXPERIENCE LEARNING AGREEMENT

Name _____ Year _____ Semester _____

At the beginning of the academic year each student confers with the director of field education and his local field supervisor in determining the experiences that would benefit him in his formation. In developing the learning agreement students should assess themselves in a number of ways. They should take an honest look at their previous experience, their current skills and abilities, and their need for further development. Objectives are predictive behavioral statements. The students' objectives should detail what they want to be able to do when they finish their field education experience. Objectives indicate what skills and behaviors students need to learn in order to achieve their goals. The learning agreement is to be turned in to the director of field education by the end of the academic semester.

Total number of hours _____ Log the hours spent during the assignment in the journal along with the location and activity

Ministry area (see Table): _____

Assignment description: _____

Agency or parish providing supervision: _____

Location: _____

Local supervisor: _____

E-mail: _____ Phone: _____

Start date: _____ End date: _____

Learning Objectives: _____

Acknowledgments:

Student: _____ Signature: _____ Date: _____

Local Supervisor: _____ Signature: _____ Date: _____

Director of Field Education: _____ Date: _____

DEACON FORMATION FIELD EDUCATION EVALUATION FORM

Student Portion

Name: _____ Year _____ Semester _____

1. How was each learning objective met? If objectives were not met, please explain why.

2. How has your understanding of the Church developed during this assignment?

3. What have you learned about yourself? How could you minister more effectively? What do you need to do to further grow in ministerial skills?

4. Any other comments regarding the field experience:

Local Supervisor's Portion

Name of Student: _____ Name of Supervisor: _____

1. Student's level of accountability / reliability

2. Student's ability to relate to others

3. Student's ability to work collaboratively in ministry

4. Student's openness to supervision

5. Student's ability to understand pastoral issues and formulate pastoral responses

6. Student's ability to relate theology to their ministerial experiences

7. Student's areas of strength and weakness

8. Suggestions for continued growth

9. Any other comments regarding the field experience:

The student and local supervisor met and reviewed the above comments on (date): _____

Signatures:

Student signature: _____

Local supervisor: _____

Director of Field Education: _____

Date: _____

Tab 5: Parish Ministry

Candidates and wives are expected to maintain and deepen their relationships with their parish pastors, staffs, deacons, and congregations. They are encouraged to be a growing presence in the parish and expand their lay ministry visibility in ways consistent with their family, job, and candidacy formation priorities.

During each year of formation, aspirants and candidates will be asked to focus on a particular liturgical ministry. This year, candidates are asked to volunteer to serve as instituted lectors in their home communities. This ministry can be carried out in addition to whichever other ministries in which the candidate is already engaged (whether liturgical, catechetical, or in outreach).

Please note the following from the USCCB:

Instituted Lectors

An instituted lector “proclaim[s] the readings from Sacred Scripture, with the exception of the Gospel. He may also announce the intentions for the Universal Prayer and, in the absence of a psalmist, recite the Psalm between the readings” (GIRM, no. 99). Outside the liturgy itself, they help train other lay readers to proclaim the readings at Mass, “instruct children and adults in the faith, and prepare them to receive the Sacraments worthily” (*Institution of Lectors*, no. 4). Lectors must “meditate assiduously on Sacred Scripture” (MQ, art. 5), even outside liturgical settings; they must be nourished by the living Word of God, “grow in its wisdom and faithfully proclaim it to [the] people” (*Institution of Lectors*, no. 6).

For the celebration of Mass, instituted lectors (or any other lay reader) may walk in front of the priest, and carry the *Book of the Gospels* in the absence of a deacon (see GIRM, no. 194). Approaching the altar with the priest and other ministers, the lector makes a profound bow with the other ministers (or they genuflect if the tabernacle is in the sanctuary). If the lector is carrying the *Book of the Gospels*, however, he approaches the altar without bowing or genuflecting and places the book on it. As a sign of the ministry given to him by the bishop, an instituted lector “takes his own place in the sanctuary with the other ministers” (GIRM, no. 195).

At the Liturgy of the Word, instituted lectors go up to the ambo and proclaim the readings that precede the Gospel. When a psalmist or cantor is not present, they may also lead the recitation or singing of the Responsorial Psalm. In the absence of a deacon, lectors also read the petitions of the Universal Prayer, following the introduction by the priest. Finally, at a Mass where there is no singing, the lector may recite the Entrance and Communion Antiphons from the *Roman Missal* if the faithful do not do so themselves (see GIRM, nos. 196-198).

Vesture

When serving in the liturgy, not only acolytes but also instituted lectors wear the alb, the “sacred garment common to all ordained and instituted ministers of any rank” (GIRM, no. 336). An often-overlooked provision from the Introduction to the *Lectionary for Mass* even suggests a possible distinction in vesture between instituted and non-instituted readers: “During the celebration of Mass with a congregation, a second priest, a deacon, and an instituted [lector] must wear the distinctive vestment of their office when they go up to the ambo to read the word of God. Those who carry out the ministry of reader just for the occasion or even regularly may go to the ambo in ordinary attire, but this should be in keeping with the customs of the different regions” (no. 54).

If not already doing so, candidates should also be commissioned as Extraordinary Ministers of Holy Communion after proper preparation.

Pastors/PLCs and parish council presidents will be asked for an annual evaluation, due on March 15.

Assignment:

1. Please list the parish ministries in which you are involved on the Ministry Table of Tab 4 (pp.49-52).
2. *Briefly* reflect on your experiences as an instituted lector. What did you learn about the ministry and its place in parish life? What did you learn about yourself? What does this ministry have to do with the diaconate? Answer these questions in writing and place the paper behind this page.

A resource that you might find helpful for this ministry:

Guide for Lectors, Virginia Meagher and Paul Turner, LTP (2007), ISBN # 978-1-56854-607-0.

Place reflection paper here.

Tab 6: Testing

PROFILES OF MINISTRY (PoM)

1. Please place a copy of your PoM results behind this page.
2. Last year, you completed an Intentional Growth Form (IGF) as part of your work with the PoM. Please place a copy of your Form behind this page as well.
3. Please complete the following Intentional Growth Form for next year.

PROFILES OF MINISTRY: INTENTIONAL GROWTH FORM

- A. Personal Characteristics**
- 1. Responsible and Caring**
 - 2. Family Perspective**
 - 3. Personal Faith**

Examine your scores in these three areas. First, list three strengths which your profile indicates you bring to ministry.

- 1.**
- 2.**
- 3.**

Next, select an area for growth indicated by your profile. Be specific about how you plan to work on that area during the year. What resources are available to help you?

- B. Special Concern**
- 1. Potentially Negative Characteristics**

Examine your scores in this area. Which score concerns you most? Be both concrete and realistic about what you intend to do in this area this year. What resources are available to you?

- C. Perceptions of Ministry**
- 1. Ecclesial Ministry**
 - 2. Conversionist Ministry**
 - 3. Social Justice Ministry**
 - 4. Community and Congregational Ministry**

Examine your scores in these four areas. List three strengths which your profile revealed.

- 1.**
- 2.**
- 3.**

Are there one or two characteristics you want to work on this year? Be specific. What resources are available to help you? What is it that you plan to do?

1.

2.

Any other comments:

Signature: _____ **Date:** _____

Please review this plan with the Director of Deacon Formation or Director of Field Education

Reviewed by: _____ **Date:** _____

Tab 7: Self-Evaluation and Growth Plan

Please *briefly* comment on (a) those areas in which you saw particular growth this year, and (b) those areas that need attention, including how you plan to address that need in the future.

Human Dimension

Criteria	Comments
To be self-reflective and assess abilities & limitations	
To set healthy & responsible goals; be balanced	
To infuse a family perspective into scheduling/programming	
To be flexible and able to prioritize	
To be dependable, trustworthy, consultative, collaborative	
To communicate with and relate to a wide variety of people	
To take part in diocesan programs and diaconal events	
To maintain proper boundaries in pastoral relationships	

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<p>To solicit input from those affected by activities/policies</p>	
<p>To discern/evaluate ever-changing pastoral needs</p>	
<p>To recruit/train/support parish volunteers</p>	
<p>To find and use personal and professional support systems</p>	
<p>To recognize and dispel prejudices and cliques in own life and in the life of the community</p>	
<p>To network with others in challenging injustices</p>	
<p>To create structures that include all families in parish programs</p>	
<p>To create a hospitable environment that values all persons</p>	
<p>To conduct honest self-assessments and help others do the same</p>	

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To function appropriately at different levels of the diocese	
To plan retirement	
To link parish structures & needs to larger Church structures and resources	
To demonstrate appropriate respect, responsibility and accountability to bishop, pastor, or their delegates	
To cooperate in the implementation of diocesan and parish policies and programs	
To maintain personal health and care	
To spend time alone with family and friends	
Any additional comments:	

Spiritual Dimension

Criteria	Comments
To develop and commit to a plan for continuing personal and professional diaconal education and formation	
To participate in the Eucharist daily or frequently	
To participate regularly in reconciliation	
To participate in ongoing spiritual formation ²	
To identify, affirm, and critique the various Christian spiritualities operative in himself and others	
To speak truthfully about the gift and demands of a celibate life. If celibate: to form a support system & to accept the gift of celibacy If married: to demonstrate marital chastity in conformity to Church teaching on marriage and sexuality; to be willing to accept celibacy if so called;	
To articulate your personal expression of faith	

² e.g., spiritual direction, retreats, community worship [especially the Liturgy of the Hours], personal prayer, meditation, visits to the Blessed Sacrament, personal penance and mortification, and devotion to Mary and the communion of saints

<p>To integrate the wide spectrum of moral and human issues into your spiritual consciousness, prayer, and ministry³</p>	
<p>To communicate and share his ministry, prayer, and formation with wife and family</p>	
<p>To balance marriage and ministry commitments</p>	
<p>To maintain a commitment to regularly scheduled spiritual direction and to opportunities, as appropriate, for physical and psychological health in consultation with a professional advisor</p>	
<p>Any additional comments:</p>	

³ Such as: human rights, sexuality, economics, peace, ecology, moral ethics, solidarity with human needs, the preferential option for the poor

Intellectual Dimension

Criteria	Comments
To be able to articulate the primary teachings of the Church and discuss contemporary issues in light of these teachings; to apply these teachings to your own personal life and spirituality as well as to your ministry, in the following areas:	
Sacred Scripture	
Theological Methodology	
Theology of God / Trinity	
Christian Anthropology / Theology of the Human Person	
Christology	
Ecclesiology / Theology of the Church	
Liturgical Theology and Practice	
Sacramental Theology	

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Theology of the Diaconate	
Moral Theology	
Canon Law (including Marriage Law)	
Evangelization / Catechesis	
Catholic Identity / Jewish Roots	
Ecumenism & Interreligious Dialogue	
Any additional comments:	

Pastoral Dimension

Criteria	Comments
To engage in theological reflection	
To use appropriate theological and pastoral resources (including the Internet)	
To use the tools and insights of the behavioral sciences (psychology, sociology) effectively in the pastoral setting	
To communicate effectively in spoken and written word (especially in multicultural settings and in conflicts)	
To not act beyond your level of training in each pastoral care situation; to know when, how, and to whom appropriate referrals should be made	
To access multicultural resources; be sensitive to other cultures	
To apply appropriate human development principles in preaching, programming, and counseling	
To identify, articulate, and foster personal and communal conversion and prayer experiences	
To advocate for others and facilitate access to resources (especially for those with disabilities)	

<p>To be empathetic, genuine, and respectful; to maintain confidentiality and objectivity; to apply basic counseling skills</p>	
<p>To integrate justice and peace into his diaconal life, family, preaching, teaching, and staff organizational meetings</p>	
<p>To model the interconnectedness of all people and to the earth; to model a simple lifestyle</p>	
<p>To enable others to reflect upon and express their faith experiences; To match gifts with ministry needs & utilize all types of media resources to recruit and facilitate ministerial leaders</p>	
<p>To help create a welcoming community (parish and neighborhood)</p>	
<p>To recruit, train, support, supervise, and assess others</p>	
<p>To apply appropriate managerial principles and administrative skills to design, implement, and coordinate programs⁴</p>	

⁴ Including: to employ needs assessment and analysis; to formulate mission statements, goals/objectives, strategies, and evaluation methods; to prepare and monitor budgets; to organize tasks by priority and organize and manage his time in accord with ministry requirements; to delegate responsibilities, including authority to act; to recognize stress and select methods to respond; to develop and implement appropriate job descriptions; to set achievable performance goals; to supervise appraisals; to engage in advocacy, mediation, referrals, and facilitation; to demonstrate knowledge and skills in computer/internet applications, including online seminars; to use media and technology for effective ministerial implementation

To minister ethically and in keeping with canon and civil law ⁵	
Any additional comments:	

⁵ Including: To engage in employment agreements through familiarity with canonical and civil law pertaining to rights of individuals and employees relating to hiring, evaluation, dismissal, and abuse issues; to establish positive support systems and referral networking; to conduct information programs so that these basic rights and responsibilities are affirmed and cherished; to establish prudent and appropriate boundaries for interpersonal conduct, especially with women and youth

Diaconal Dimension

Criteria	Comments
To effectively proclaim the Gospel;	
To instruct and catechize others about the diaconate and its mission as “the Church’s service sacramentalized” ⁶	
To witness to Christ in living, giving, and empowering ways; To articulate your call to diaconate as vocation;	
To help others to grow in their knowledge of the faith and personal holiness; to animate, facilitate, and motivate the whole Church ministry of charity and justice;	
To witness to the Gospel in your place of employment;	
To minister effectively in the following areas:	
Ministry of the Word For example: To prepare a proper exegesis and contemporary application of the biblical text(s); apply the biblical text(s) with the Tradition and teaching of the Church to issues confronting the community today; To preach on matters of faith and morals, Christ’s initiation, and our response, expressing himself clearly and easily in a manner appropriate to the occasion; to be sensitive to the varied cultural, ethnic, racial, and gender	

⁶ to be recognized at the altar as the sacrament of Jesus, the Deacon-Servant, in the midst of the community, and as herald of the word, sanctifier in liturgy, and advocate for the poor as minister of charity and justice

<p>dynamics of the text and the message; To utilize the skills for an effective homiletic or catechetical presentation through frequent social gospel preaching; to inform the community of their obligation to respond to the needs of the poor and to serve as Jesus did; to give personal witness; to speak the Gospel in his place of employment and in the marketplace with boldness, linking the sanctuary to the neighborhood, as well as the needs of the neighborhood to the sanctuary; to organize business leaders and neighbors around the Gospel, even on an ecumenical basis; To evangelize, drawing from the U.S. bishops' statement <i>Go and Make Disciples</i>, as well as from the writings of Pope Paul VI and Pope John Paul II on evangelization</p>	
<p>Ministry of Liturgy For example: To lead and/or provide for Baptisms, communion services, burial services, weddings, nonsacramental reconciliation rites, devotions, and Sunday celebrations in the absence of a priest as a liturgical presider; To exercise the ministry of deacon in Eucharistic celebrations; to identify the table of Eucharist with the table of the poor, bringing their needs to the common prayers of intercession; To exercise his role in conformity with the Church's liturgical directives; To collaborate with the pastor, other priests and deacons, worship committees, and liturgical ministers in planning and implementing the liturgy; to provide effective baptismal and marriage preparations in accordance with canonical norms and directives of the diocesan Church; to guide liturgical planning; to coordinate liturgical ministers or enable others to exercise that role.</p>	
<p>Ministry of Charity/Justice For example: To serve in charitable care the needs of the poor, homeless, elderly, imprisoned, ill (including people with AIDS), and the marginalized of any kind; To create an environment of hospitality toward all people, especially the stranger and the marginalized; to join in coalition with other religious and secular groups for common political and community-based action; to integrate justice themes into his life and ministry; To provide educational programs that will assist the parish in understanding social justice as constitutive of the Gospel; to promote just parish</p>	

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structures; to situate study, reflection, and decision-making in the context of a responsibility to his world, especially to those in need; to participate in local debates and community action on behalf of those who are homeless, unemployed, suffering from AIDS, abused, etc.; To model and encourage simple living and environmental values; to preach justice by example and word; to demonstrate familiarity with the needs of the people in the community; to participate in charitable organizations; to be an advocate and servant of the poor; to promote justice and human development in local socio-economic situations; to minister to migrant and immigrant communities

Any additional comments:

Instructions for Formation Plan

First, write one paragraph summarizing how you met (or didn't meet) your formation goals for the year you are completing. You will want to refer to the notes you took after each formation session, to your Intentional Growth Form (IGF), and to the essay you wrote as part of Tab 7 in last year's handbook—as well as to any issues identified by the formation team or director for attention.

Next, address what your formation goals are for this next year (Candidacy III). You should refer to the notes you took after each formation session, to your conversations with your mentor, to your new IGF, and to your answers and comments above—as well as to any feedback that you have received from your pastor, field placement supervisors, or others. Be specific and concrete; set measurable and attainable goals.

You may find it helpful to take notes as the year progresses rather than waiting to the last minute to put this all together.

Tab 8: Safe Environment

As part of your VIRTUS training, you should have registered on the VIRTUS website. As a “volunteer,” you were not required to do the monthly continuing education modules. Now that you are in deacon formation, that has changed. You should be sent a reminder each month to do your continuing formation. However, some spam filters will not let the message through—so you ought to get in the habit of checking the website monthly for updates.

When you hand in this binder at the end of the year for review, please print out a record of your VIRTUS activity. You access your records as follows:

1. Log in to your account (left side of screen).
2. Click on the “My Training” Tab.
3. Find the “Training Bulletin Report” box on the right side of the screen.
4. Click on the “Click here to see your complete report” link.
5. Print this page:
 - a. Begin by clicking on the printer icon in the upper right-hand corner. This opens a “printer-friendly” version of the page.
 - b. Go to the toolbar at the top of the page. Click “File” – which opens up a menu – and then click “Print.”

Place this form behind this page.

The Diocese has now moved to a web-based system of tracking compliance with these policies. Further information on the diocese’s Safe Environment Program is found on the diocesan website.

Tab 9: Candidacy III

Introduction

As we did this year, during Candidacy III we will meet on one weekend per month. Each weekend will include 12 hours of academic study as well as 2 hours of additional formation. Shared prayer and meals will be part of the weekend. Spiritual direction, being mentored, pastoral field placement, and parish ministry will continue to be part of the program.

Academics

The academic portion of the program will be taught by the theology faculty from St. Ambrose University. For those who are eligible (have completed a four-year degree), the course work in the Deacon Formation Program will fulfill the requirements for the Masters in Pastoral Theology (MPTTh) degree from SAU. Questions may be directed to Dr. Corinne Winter at 563-333-6442.

A Note to Spouses

Spouses who are not earning the degree may earn a Certificate of Advanced Ministerial Studies from the diocesan Ministry Formation Program if they complete the entire sequence of courses. Those enrolled in the certificate track would be required to complete all class assignments. In addition, those who are in catechetical ministry and in need of continuing formation credit may apply individual courses towards those requirements; please see the individual faculty member responsible for the course to determine what the particular requirements would be to earn the continuing formation credits.

Completing the Application

Application to Candidacy III includes the following:

1. Completing the application request (following this page; section 9A)
2. Completion of the written work assigned in this Handbook
3. Interview with the Director
4. Interview with the Admissions and Scrutinies Committee
5. Recommendation from Pastor (and PLC) – the form follows (9B)
7. Recommendation from the Parish Council President – the form follows (9C)
8. Summary of Peer Evaluations (9D)
9. Letter requesting Institution as an Acolyte

The candidate handwrites his request to be admitted to the specific ministry. This request must be composed by the candidate personally, written out in his own hand; it “may not be copied formulary, or worse, a photocopied text” (CL, Enclosure II, 1)

Please give the recommendation forms (9B and 9C) to the appropriate individuals and ask that they be returned directly to the Director of Deacon Formation by March 15.

In addition, all documentation regarding spiritual direction, the mentor program, and field placement—as well as all written assignments—must be in their proper place in the binder.

Installation into the Ministry of Acolyte

If accepted, the candidate will be invited to celebrate the Rite of Institution of Acolytes. The rite is scheduled for Saturday, June 11, at St. Paul the Apostle Church in Davenport. The Mass (4:30pm) will follow the day of retreat.

A certificate indicating the reception of the ministry, the date and place of celebration, and the name of the presiding prelate will be prepared and signed by the chancellor, sealed, placed in the candidate's file, and recorded in the diocesan book on ministries and ordinations.

**SECTION 9A: CERTIFICATION AND
AUTHORIZATION FOR RELEASE OF CONFIDENTIAL INFORMATION**

Please read the following statements and sign the form below before returning this application to the Office of the Permanent Diaconate:

I, the undersigned applicant for the Deacon Formation Program of the Diocese of Davenport, certify that the information provided in my application form and the accompanying application materials are true and complete to the best of my knowledge, information, and belief, and may be verified by the Diocese of Davenport.

I understand that my application materials include, but are not limited to, confidential information such as medical records (including HIV and Hepatitis B test results), mental health records (including psychological test results), educational records (including transcripts), criminal background information (including fingerprints), financial information, application form, and letters of reference, whether this information is provided by me or is received from another source.

I understand that information requested by the Roman Catholic Diocese of Davenport will be provided in confidence and will become the property of the Diocese of Davenport. This understanding applies to any information that I may supply or that third parties may supply to the Diocese of Davenport at my request and with my permission.

I understand that the decision for me to be accepted or not accepted for study in the formation program will be made at the discretion of the Bishop of the Roman Catholic Diocese of Davenport after consultation with the Director for Deacon Formation and others as the Bishop deems appropriate. Although the Diocese of Davenport may wish to report the reasoning behind any or all decisions regarding my acceptance or non-acceptance, there is no obligation on the part of the Diocese of Davenport to report to me the reasoning.

I understand that there are a limited number of positions available in the formation class, that I am expected to take part in all the required activities and complete the assigned work, and that my wife is required to attend specific sessions and encouraged to participate in the entire program,

I understand that I might not be selected for candidacy, for institution into the ministries of Acolyte and/or Lector, or for ordination to the Diaconate, and that the Bishop retains the right to remove me from formation at any time. Although the Diocese of Davenport may wish to report the reasoning behind any or all decisions regarding my continuation in or removal from the program, there is no obligation on the part of the Diocese of Davenport to report to me the reasoning. Likewise, I am free to withdraw at any time from the formation process.

I fully understand the canonical regulations regarding celibacy of deacons – i.e. if not married at the time of ordination I agree to the celibate lifestyle and if married and my wife predeceases me (or if we separate in any way), I understand that I may not marry again, unless dispensed from this prohibition.

I hereby authorize the Diocese of Davenport, its agents, employees, and anyone else acting on its behalf (including but not limited to the Bishop of Davenport, the Director of Deacon Formation, the Admissions and Scrutinies Committee, and their delegates) to have access to and use any and all of my application and application materials. I understand that the purpose of the application and application materials is to evaluate my fitness for the deacon formation program and the diaconate and to assist the Bishop in acting for the good of the Church. Application materials as the term is used in this Section 9A refers to the responses to any questions

on this application, to any material I may supply in response to the application or which I may supply voluntarily as I make this application (either for initial admission or continuation in the program). It also applies to any material supplied by any third person (legal or individual) made at my request or made at the request of the Diocese of Davenport, or anyone acting on behalf of the Diocese of Davenport but with my permission. I understand that the term “application materials” will be construed liberally by the Diocese of Davenport and me to include rather than exclude materials should any question arise as to the definition of the term.

I hereby authorize the Diocese of Davenport to release copies of my application and application materials to any entity conducting a diaconal formation program designated by the Diocese of Davenport and to discuss my diaconal formation with the officials of such program. I also authorize the Diocese of Davenport to release my application and application materials to any diocese or religious congregation to which I may, in the future, apply for priesthood, the diaconate or consecrated religious life.

I further release and agree to hold harmless the Diocese of Davenport, its employees, volunteers, agents, and all those who receive my application or application materials hereunder from any and all liability which the Diocese of Davenport, its employees, volunteers, agents and any other person acting on behalf of the Diocese of Davenport may incur as a result of its or their use of such application and application materials.

I further testify that I make this application of my own free will.

Candidate’s Name (print)

Signature

Date

Date of Birth

I also agree to the [provisions of] (Section 9A) and that I consent to my husband’s application of my own free will. I further agree to and give my consent to the provisions of Section 13 of my husband’s application to the extent that those provisions may apply to information in the application which applies to me personally or to any application materials, as defined in Section 9A, to the extent that such materials may apply to me personally.

Wife’s Name (print)

Signature

Date

Date of Birth

9B: Pastor/PLC Recommendation Form

Instructions:

Please give this to your pastor (or PLC) and ask him (or her) to fill it out and return it to the Director of Formation by March 15.

Name of Candidate: _____

Name of Pastor/PLC: _____

During the past year, how effectively did the candidate minister in the parish?

How well did he work with you and other members of the parish staff?

How were his interactions with parishioners?

What are areas of needed growth?

Suggestions you might have for this applicant:

Based on my knowledge of the candidate and his wife (if applicable) my recommendation regarding admission to the third year of Candidacy is as follows:

Recommend **Recommend with Reservations** **Not Recommended**

Reasons for the above choice:

Signature

Date

9C: Parish Council President Recommendation Form

Instructions:

Please give this to your Parish Council President and ask him (or her) to fill it out and return it to the Director of Formation by March 15.

Name of Candidate: _____

Name of Pastor/PLC: _____

During the past year, how effectively did the candidate minister in the parish?

How well did he work with you and with members of the parish council?

How were his interactions with parishioners and staff?

What are areas of needed growth?

Suggestions you might have for this applicant:

Based on my knowledge of the candidate and his wife (if applicable) my recommendation regarding admission to the third year of Candidacy is as follows:

Recommend **Recommend with Reservations** **Not Recommended**

Reasons for the above choice:

Signature

Date

9D: Peer Review Form – Instructions

Please make enough copies of the Peer Review Form so you can complete one for each of your classmates.

We are not asking for an extensive evaluation; rather, give your impression of whether or not you think this individual would make a good deacon or not (#1) and then give a brief listing of what you think this person's strengths (#2) are and where this person needs to grow (#3). These answers should be no more than 1-2 lines long.

The completed forms need to be returned to the Director by April 15.

The Director will collate the results and return them to each candidate. The original forms will not be seen by the candidates.

It is imperative that you are completely honest in your evaluations; constructive criticism is an important part of formation for any ministry.

9D: Peer Review Form

Instructions:

Please complete one for each member of the class. The results will be kept anonymous and shared with the candidate only as a composite of all responses.

Name of Candidate being reviewed: _____

Name of Peer Reviewer: _____

1. Based on my knowledge of the candidate and his wife (if applicable) my evaluation regarding the above-named Candidate is:

- He would make an excellent deacon**
- He would make a good deacon**
- He would NOT make a good deacon**

2. Briefly, what are strengths/gifts that this person would bring to the diaconate?

3. What suggestions would you have for his continued growth / improvement?

Signature

Date

Tab 10: Appendices

Consent form for child care

If you are planning on having your children accompany you to formation sessions, please complete the form that follows this page. Please provide a separate form for each child.

Evaluation Form

This formation program is a new venture for us, so please complete the evaluation form and help us learn and grow as well! You may find it helpful to fill out your reactions as we go along rather than waiting for the end.

A note to those admitted conditionally to Candidacy II

If you were admitted conditionally to Candidacy II, you were to have developed an initial learning contract to address the areas of concern identified by the Admissions and Scrutinies Committee. Please place a copy of that initial plan after this page.

Finally, please describe what you have done to meet the conditions of the plan and how you have grown or changed as a result. Please place this paper behind the original plan.

DIOCESE OF DAVENPORT PARENTAL PERMISSION AND MEDICAL RELEASE FORM

I, _____, give permission for my son/daughter, _____, to participate in **CHILD CARE / YOUTH MINISTRY ACTIVITIES** as sponsored by the Diocese of Davenport, to be held **DURING DEACON FORMATION SESSIONS** at **St. VINCENT CENTER** (or at whatever site the deacon formation program is meeting or children are being cared for) in **DAVENPORT** (or city of alternative site).

In the event of sickness or accident, the adults supervising the **Child Care / Youth Ministry** program have my permission to secure medical care for my child.

I understand that, depending on planned activities, my child may be transported by an adult from the program to another site. I understand that I will be informed of such plans and may choose not to allow my child(ren) to participate in such outings. In such a case, I will be responsible for providing care for my child during that time.

I hereby release the Diocese of Davenport and all adult sponsors from any and all claims arising out of or from any accident or other occurrence, causing injury to any person or property, during this event.

Signature of Parent: _____ Date: _____

MEDICAL INFORMATION

Name: _____ Birthdate: _____ Age: _____

Parent or Guardian: _____

Home Phone: _____ Cell Phone: _____

Other emergency contacts:

1. Name: _____ Phone: _____

Address: _____

2. Name: _____ Phone: _____

Address: _____

Insurance Information

Insurance Company: _____

Address: _____

Policyholder: _____ Policy No. _____

Please attach a copy of your insurance card if possible.

Health Information

Please circle any illnesses, allergies, or medication reactors you have experienced and give approximate dates.

Ear infections	hay fever	rheumatic fever
Chicken pox	poison ivy	diabetes
measles	insects	convulsions
German measles	mumps	asthma
penicillin	other medications	behavioral problems

any other:

Immunizations: (Please list dates as accurately as possible)

DTP: Series	Booster: _____	Tetanus Booster: _____
Polio OPV	Booster: _____	TB Test: _____

Operations or serious injuries: (dates)

Chronic or recurring illness:

Any activity restrictions or dietary considerations?

Any other health problems or comments regarding anything listed above.

If needed, my child may be given (circle each approved):

ASPIRIN	TYLENOL (Acetaminophen)	ADVIL (Ibuprofen)
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Acknowledgement Statement

I submit that his health history is accurate and correct so far as I know, and the person described herein has permission to engage in all planned youth rally activities, except as noted by me or an examining physician. In the event of an emergency, I hereby give permission to the physician selected by the youth director to secure proper and adequate treatment including hospitalization, injection, anesthesia, or surgery for myself, if of majority age, or the child listed, if a minor. I accept responsibility for all medical/surgical treatment charges, which may be incurred. This information may be shared with other adults from the parish for the benefit of my child

Signature of Parent or Guardian: _____ Date: _____

CANDIDACY EVALUATION FORM: 2015-2016 (Candidate)

Excellent ----- Poor Comments:

Formation Weekends

Location	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Classrooms	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Food	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Helpful ----- Not Helpful

Formation Sessions

Mental Health I	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Hispanic Popular Religiosity	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Domestic Violence	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Mental Health II	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Youth Ministry	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Baptism Preparation	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
RCIA	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Chant II	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Theological Reflection	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Ministry Experiences

Field Placement						
Experiences	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Supervisors	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Parish Ministry	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

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Helpful - - - - - Not Helpful

Academic Classes

Systematics III	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Moral Theology I	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Homiletics	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Introduction to Liturgy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sacramental Theology I	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Liturgy Practicum I	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Prayer and Spirituality

Liturgy of the Hours	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Spiritual Director	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Mentor	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Retreat	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Strengths of the Program

Areas of Needed Change

CANDIDACY EVALUATION FORM: 2014-2015 (Spouse)

Excellent ----- Poor Comments:

Formation Weekends

Location	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Classrooms	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Food	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Helpful ----- Not Helpful

Formation Sessions

Mental Health I	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Hispanic Popular Religiosity	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Domestic Violence	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Mental Health II	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Youth Ministry	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Baptism Preparation	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
RCIA	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Chant II	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Theological Reflection	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Helpful - - - - - Not Helpful

Academic Classes

Systematics III	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Moral Theology I	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Homiletics	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Introduction to Liturgy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sacramental Theology I	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Liturgy Practicum I	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Prayer and Spirituality

Liturgy of the Hours	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Mentor	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Retreat	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Strengths of the Program

Areas of Needed Change