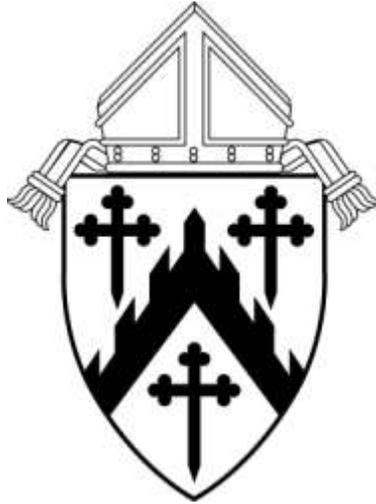


# DIOCESE OF DAVENPORT



## Deacon Formation Program: Aspirancy I Handbook Class VII: 2012-2013

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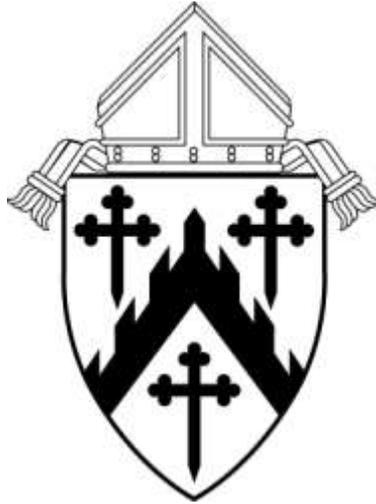
**ASPIRANT:** \_\_\_\_\_

Handbook approved at the Pastoral Center of the Diocese of Davenport—effective August 6, 2012  
Feast of the Transfiguration

Most Reverend Martin Amos  
Bishop of Davenport



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## **DEACON FORMATION PROGRAM: ASPIRANCY HANDBOOK**

### **Introduction**

Welcome to 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 aspirant path is primarily a time to discern the capability and readiness of an aspirant to be nominated to the bishop for acceptance as a candidate for diaconal ordination” (§182). The goal of this year of discernment is “to enable the aspirant to demonstrate the possibility of a diaconal vocation and an appropriate level of readiness for eventual selection into candidate formation” (§183); the emphasis will be on determining and helping to develop your “spiritual readiness, intellectual capacity, and pastoral abilities” (cf. §185) for the ministry of Deacon.

During this year, you will be introduced to diaconal spirituality, challenged to grow in self-awareness, and take part in supervised pastoral experiences. This is a time of discernment, of testing your call to the diaconate. 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 first year of Aspirancy 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. And as we begin, we ought to start by introducing ourselves...

### **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.<sup>6</sup> 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.

Deacon Frank 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 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. He also serves as the diocesan 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 and is a certified spiritual director.

#### Our Wives

Marianne Agnoli, Michelle Montgomery, and Pat McCoy are also integral members of the formation team, assisting with logistics and behind-the-scenes support. They are a great resource for the wives of candidates; please see them with your questions and concerns as they arise. Between them, they represent a broad range of pastoral ministry experiences.

#### 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 Aspirancy path. Various instructional methods and models may be used. The teaching points of the session may be accomplished through experiential activities, presentations,

Deacon Formation Program: Aspirancy I Handbook for Class VII

group activities, and practical exercise methods. Time for prayer, reflection, group bonding, and relaxation (breaks & lunch) will be provided. These Saturday sessions will contain introductory material on self-determination and evaluation and on aspects of diaconal community and ministry vital to the vocational discernment process. This material also will provide rudimentary foundational material for the coming four (4) years of academics.

Location

Aspirancy 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, for formation sessions. Except for in October, meetings will take place on Saturdays only. In October, aspirants and their wives will take part in a weekend retreat.

In addition, a workshop is scheduled for the month of June and a Spanish language intensive will be offered during the summer.

Here is the calendar for 2012-13 (\* = attendance by spouses required):

<b>Date</b>	<b>Topic</b>
August 11, 2012*	Introduction to Formation / The Liturgy of the Hours <i>Sign up for PoM. Given REFOCCUS and PoM to take at home. Fill out 9A.</i>
September 8, 2012	Introduction to Discernment and Spiritual Direction
<i>September 15 &amp; 22</i>	<i>Profiles of Ministry Interviews (aspirants only)</i>
October 26-28*	Retreat: Marriage and Ministry <i>Should complete REFOCCUS by this time.</i>
November 10, 2012	Prayer <i>Sign up for Director interviews. PoM workbooks due.</i>
December 8, 2012	Pastoral Skills and Boundaries
January 12, 2013	Theological Resources and Vocation
<i>Feb 2, 16, 23*</i>	<i>Director Interviews</i>
February 9, 2013	Introduction to Philosophy I (class 930am-330pm / prayer at 330) <i>Sign up for ASC interviews.</i>
March 9, 2013	Theological Reflection <i>Turn binders in to be copied. Include REFOCCUS.</i>
April 13, 2013	Introduction to Philosophy II (class 930am-330pm / prayer at 330) <i>Sign up for psychological interviews.</i>
May 18, 2013	Myers-Briggs (9am-1230pm) / Meeting with Bishop <i>Turn in completed binders.</i>
<i>June 23</i>	<i>ASC Interviews</i>
June 22	Profiles of Ministry workshop (aspirants only)
July 13	ORDINATION OF DEACON CLASS VI
<i>July 26-28*</i>	<i>Psychological Testing</i>
TBA	Spanish Intensive

Daily Schedule: Saturdays

9:00	Arrival
9:15-9:30	Introduction / Announcements
9:30-10:00	Morning Prayer
10:00-12:00	Instruction
12:00-1:00	Lunch
1:00-4:00	Instruction
4:00-4:30	Evening Prayer

The schedule will be slightly modified on certain weekends, as noted above.

Participation of Wives in Aspirancy Sessions

The wives of Aspirants 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.

If any wives are planning on taking the Myers-Briggs (see pages 6-7 below), please let the Director know by the September session. We will need to charge the wives \$25 per instrument.

Children and Aspirancy Sessions

Possibilities for child care will be discussed at the August session.

Weekend Sessions: Overnight Accommodations

Looking ahead to next year, be aware that those who live outside of the Davenport area may choose to arrange for overnight accommodations. Aspirants 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 aspirants 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.

List of Texts

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 aspirant 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.

<b>Have Available By:</b>	<b>Texts</b>
August 11, 2012	<p>1. Christian Prayer (one-volume Liturgy of the Hours)* Catholic Book Company (NY: Dec 1999) ISBN # 0-8994-2406-6 (catalog # 406/10; large print edition: # 407/10)</p> <p>2. A Bible: New American (NAB; with revised New Testament and Psalms), New Revised Standard Version (NRSV; Catholic edition), or Revised Standard Version (RSV; Catholic edition)*</p> <p>3. <i>The Catechism of the Catholic Church</i> (2nd edition)*</p> <p>4. <i>The Deacon Reader</i>* James Keating. Paulist Press (2006). ISBN # 0-8091-4389-5</p> <p>5. <i>Listening Hearts</i> Suzanne Farnham, Joseph Gill, R. Taylor McLean, Susan Ward Morehouse Publishing; Revised Edition, Thirteenth Printing (2004) ISBN #0-8192-1563-5</p> <p>6. <i>Guide for Ushers and Greeters</i>** Paul Turner and Karie Ferrell. LTP (2008) ISBN # 978-1-56854-745-9</p>
November 10	<p><i>Praying the Psalms on the Liturgy of the Hours: New Light on Ancient Songs</i>** Atherton, Richard. Liguori Publications (2004). ISBN # 0-7648-1217-3</p>
December 8	<p><i>A Primer in Pastoral Care</i> Jeanne Stevenson-Moessner. Fortress Press (2005) ISBN # 0-8006-3760-7</p>
January 12, 2013	<p><i>The Documents of Vatican II</i> (any modern translation or accessed on-line)</p>
February 9	<p><i>Philosophy for Understanding Theology, 2<sup>nd</sup> edition</i>** Diogenes Allen &amp; Eric Springsted Westminster John Knox (2007) ISBN # 0-6642-3180-2</p>

\* = general text used on multiple days or will be used as reference throughout formation

\*\* = recommended, not required

## RETREAT

Rather than at the end of the year (as would be usual), our retreat this year will take place in October. You will need to register for this retreat; further information will be posted on the Diaconate website:

<http://www.davenportdiocese.org/dcn/index.htm>. You are encouraged to ask your pastor to see if financial assistance from the parish is available to help cover the cost of the retreat.

## TESTING

### \*Myers-Briggs (MB)

The Myers-Briggs tries to give us a picture of our personalities that could be helpful in understanding our preferences and actions, our relationship dynamics, and even our prayer lives. This instrument is given as another way for the Aspirant to get to know himself better. We will make this instrument available to the wives for a nominal fee.

### \*Profiles of Ministry (PoM)

The Profiles of Ministry Program (PoM) is designed to help seminary students assess their strengths and weaknesses, to focus on styles of ministry and preferred ministry settings. It is particularly useful for those who are entering seminary and those about to enter pastoral ministry full time. Stage I of the program includes a Casebook and an Interview for assessing entering students. You will be asked to sign up for an interview appointment; these interviews will be conducted on September 15 and 22 in Davenport and Oxford.

### \*RE-FOCCUS

REFOCCUS was written in 1989 by the authors of FOCCUS in response to a call for more attention to the growth of marriage over the life cycle. It provides married couples a self-help or small group process for exploring what they have learned in their marriage and where the relationship is today. There are six sections to the latest edition of the instrument (2011).

## Psychological Testing

For those admitted to the second year of Aspirancy, psychological testing will take place on the weekend of July 26-28, 2013. Couples will complete a number of written instruments (will take approximately 4-5 hours) as well as interview with the psychologists (45-60 minutes each person).

## PASTORAL SPANISH

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 an aspirant is already conversant in Spanish, the emphasis on the pastoral context in these courses will be beneficial. There will be a number of ways to accomplish this goal:

(1) A Spanish language intensive will be made available to help deacon candidates develop their skills in pastoral Spanish. The course, offered through CIRIMEX, will be scheduled each summer, so each candidate ought to have time to take advantage of this opportunity before ordination. This intensive involves meeting 1:1 with a Spanish tutor for two hours per day for 10 weekdays.

(2) For those unable to take advantage of such an opportunity, 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.).

(3) Aspirants and 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.

### OTHER COMPONENTS

There are a number of other key components of Aspirancy year, 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, Aspirants 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 aspirant’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 aspirant path are based on the “Demonstrated Standards of Readiness” recommended by the *Directory*, which provides the minimum standards for successful completion of the aspirant 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 Aspirancy II**

This binder is your application for the second year of Aspirancy. 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. 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, aspirants and their wives will be interviewed by the Director of Formation and 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: February 2, 16, and 23, 2013. Each couple will schedule a one-hour appointment, with starting times of 9, 10, and 11 am; 1 and 2 pm.

Interviews with the Admissions and Scrutinies Committee will take place on Sunday, June 23, 2013. Couples will schedule 30 minute appointments, with starting times of 1:45, 2:30, 3:15, 4:00, and 4:45 pm.

The director, on behalf of the committee, prepares a declaration for the Bishop that “outlines the profile of the aspirant’s personality and a judgment of suitability.” The Bishop selects those who will continue in Aspirancy.

Application to the St. Ambrose Masters in Pastoral Theology Program is independent of application for continuation in formation.



## **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.

After each session, we ask that you write a 1-3 page reflection (double-spaced, 12-point Times New Roman Font, 1" margins) based on what you learned in class and what you read from *The Deacon Reader* and/or other assigned reading for that session. Questions to consider might include: What was it that you learned? What insight did you gain into the diaconate? How does this help you with your discernment? What will you do differently because of what you learned? Who will help hold you accountable?

Place the paper behind the page listing the formation session.

### **Attendance Policy**

Aspirants are expected to attend all scheduled formation sessions unless excused by the Director of Formation. Aspirants 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 aspirants 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 aspirant'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, aspirants 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, aspirants should use good judgment in deciding whether or not to drive to Davenport.



## 1. Introduction to Formation

**Date:** August 11, 2012

**Title:** Introduction to Formation and the Liturgy of the Hours.

**Faculty:** Formation Team.

**Description:** The aspirants will be introduced to the theology and practice of praying the Liturgy of the Hours, with particular attention to Morning and Evening Prayer. The components of the Aspirancy year will be explained.

**Needed Materials:** You should always have your Aspirancy 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)

Register for the October retreat.

Sign up for Profiles of Ministry interview (aspirant).

Complete REFOCCUS instrument.

Read *Listening Hearts*.

Read *Deacon Reader* chapters 1, 2, 3, and 6.

Do Profiles of Ministry workbook (due November 10).

Write monthly reflection.

Make contact with your Mentor and plan on first meeting.

Begin planning your pastoral placement(s).

### **A Note on the Liturgy of the Hours:**

If not already doing so, you need to start praying Morning and Evening Prayer each day. This pattern of prayer for the Church and the world is one of the responsibilities that comes with ordination. As part of your discernment, it is important to test whether or not you are able to commit to such a pattern.

During the first semester, the Formation Team will lead the Liturgy of the Hours. During second semester, and throughout Candidacy, the aspirants/candidates will take on this responsibility.

It is strongly recommended that each aspirant purchase an *Ordo* specific for our diocese.

**Formation Reflection**

Place reflection here.

## 2. Introduction to Discernment and Spiritual Direction

**Date:** September 8, 2012

**Title:** Introduction to Discernment and Spiritual Direction

**Faculty:** Fr. Thom Hennen

**Description:** The day will be spent introducing aspirants to the concept and practice of discernment, and focusing on the importance and dynamics of spiritual direction. Topics include: Emphasis on the importance of self-reflection and appropriate self-revelation; guidance in discerning God's call to ministry to the poor and afflicted; skills for hearing the voice of God in various ways; what to look for in a director.

**Needed Materials:**

Turn in REFOCCUS instrument.

**Tasks to be accomplished before next session:**

Make sure that you have registered for the October retreat.

Sign up for Profiles of Ministry interview if not already done.

Read *Deacon Reader* chapters 12 and 13.

Do Profiles of Ministry workbook (due November 10).

Complete Formation Reflection.

You will receive the name of your spiritual director today. Please make contact with him and set up your first appointment as soon as possible.

*Profiles of Ministry interviews scheduled for September 15 and 22.*

Other:

**Formation Reflection**

Place reflection here.

### **3. Retreat: Marriage and Ministry**

**Date:** October 26-28, 2012

**Title:** Earthen Vessels Retreat

**Faculty:** Team

**Description:** Earthen Vessels is a renewal ministry. Its purpose is to minister to ministers, to renew those who serve in ministry. Earthen Vessels is a proven retreat program which has served priests, married couples (in particular couples who minister to other couples) and diaconate couples. Earthen Vessels provides opportunities for clergy and laity who serve in the Church to take time out to reflect on their experiences in the light of the Paschal Mystery, in the company of fellow ministers. The goal of Earthen Vessels is to facilitate the renewal of one's commitment to Jesus.

**Needed Materials:**

**Tasks to be accomplished before next session:**

Do Profiles of Ministry workbook (due November 10).

Read *Deacon Reader* chapters 5, 9, and 11.

Complete Formation Reflection.

Other:

**Formation Reflection**

Place reflection here.

#### **4. Prayer and Sacramental Participation**

**Date:** November 10, 2012

**Title:** Prayer and Sacramental Participation

**Faculty:** Fr. Joe DeFrancisco

**Description:** The participants will be introduced to a variety of prayer styles. Time will be allowed to experience these various forms of prayer.

**Needed Materials:**

Profiles of Ministry workbooks due.

**Tasks to be accomplished before next session:**

Read *Deacon Reader* chapters 4, 8, 10; and the Epilogue.

Read *A Primer in Pastoral Care*.

Complete Formation Reflection.

Schedule interview with Director. Tab 7 needs to be completed before the interview.

Other:

**Formation Reflection**

Place reflection here.

## 5. Pastoral Identity, Skills, and Boundaries

**Date:** December 8, 2012

**Title:** Pastoral Identity, Skills, and Boundaries

**Faculty:** Deacon David Shea

**Description:** A brief survey of those skills required for effective ministry: listening, criticism, confidence, dialogue, integration of boundaries, collaboration, facilitation, respect, and self-care / time management.

**Needed Materials:**

**Tasks to be accomplished before next session:**

Read *Deacon Reader* chapter 7.

Complete Formation Reflection.

Other:

### **Formation Reflection**

Place reflection here.

## **6. Theological Resources and Vocation**

**Date:** January 12, 2013

**Title:** Theological Resources and Vocation

**Faculty:** Corinne Winter, PhD

**Description:** In this session, you will learn about the use of theological resources and the vocation of the theologian.

**Needed Materials:**

**Tasks to be accomplished before next session:**

Note schedule change for February class.

Director Interviews on February 2, 16, 23.

Binder due for first review on March 9.

Complete Myers-Briggs on-line.

Complete Formation Reflection.

Other:

**Formation Reflection**

Place reflection here.

## **7. Intro to Philosophy I**

**Date:** February 9, 2013

**Title:** Introduction to Philosophy I (9:30am-3:30pm)

**Faculty:** Fr. Bud Grant, PhD

**Description:** An introduction to ancient and medieval philosophy in preparation for theological studies in Aspirancy II and Candidacy.

**Needed Materials:**

**Tasks to be accomplished before next session:**

Director Interviews on February 16, 23.

Binder due for first review on March 9.

Sign up for interviews with Admissions and Scrutinies Committee.

Note class schedule changes for March (usual), April, May.

Complete Myers-Briggs on-line

Complete Formation Reflection.

Other:

### **Formation Reflection**

Place reflection here.

## **8. Introduction to Theological Reflection**

**Date:** March 9, 2013

**Title:** Introduction to Theological Reflection

**Faculty:** Deacon Frank Agnoli

**Description:** In this session, you will learn about the usefulness and methods of theological reflection. Emphasis will be placed on appropriate self-revelation, support systems, personal experience, discernment and relationships.

**Needed Materials:**

Turn in binder.

**Tasks to be accomplished before next session:**

Sign up for interviews with Admissions and Scrutinies Committee (if not yet done)

Note class schedule changes for March, April, May.

Complete Myers-Briggs on-line

Complete Formation Reflection.

Other:

**Formation Reflection**

Place reflection here.

## **9. Introduction to Philosophy II**

**Date:** April 13, 2013

**Title:** Introduction to Philosophy II (9:30am-3:30pm)

**Faculty:** Fr. Bud Grant, PhD

**Description:** An introduction to modern and post-modern philosophy in preparation for theological studies in Aspirancy II and Candidacy.

**Needed Materials:**

**Tasks to be accomplished before next session:**

Sign up for interviews with Admissions and Scrutinies Committee (if not yet done)

Sign up for psychological interviews.

Anything left unfinished; final binder due.

Complete Myers-Briggs on-line

Complete Formation Reflection.

Other:

**Formation Reflection**

Place reflection here.

## 10. Myers-Briggs

**Date:** May 18, 2013

**Title:** Myers-Briggs (9:00-12:30); Meeting with Bishop in the afternoon

**Faculty:** SAU Professional Development

**Description:** The morning session will provide participants with an introduction to the MBTI, with special attention to issues of group dynamics, leadership, and spirituality.

**Needed Materials:**

**Tasks to be accomplished before next session:**

Hand in binder to be copied.

Complete Formation Reflection Form.

Sign up for interviews with Admissions and Scrutinies Committee (if not yet done)

Sign up for psychological interviews (if not yet done)

Sign up to assist with Ordination

Other:

**Summer:**

June 22: Profiles of Ministry Workshop

June 23: Interviews with Admissions and Scrutinies Committee

July 13: Ordination of Deacon Class VI

July 26-28 Psychological Testing (for those admitted to Aspirancy II)

TBA Spanish Intensive

August 10-11 Aspirancy II begins

**Formation Reflection**

Place reflection here.

## **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:

The aspirant's spiritual director is critical to the formation process. This priest, who is to be approved by the bishop, must be well trained and knowledgeable about the diaconate. The spiritual director accompanies, supports, and challenges the aspirant in his ongoing conversion. The spiritual director assists the aspirant in his relationship with God and his understanding that it is Christ who "calls," the Church that affirms his diaconal vocation, and the bishop who responds to that affirmation by the imposition of hands (§194).

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

Your spiritual director will be assigned to you after the Formation Session on spiritual direction; questions or concerns regarding that assignment—or any problems that may develop in the course of direction—should be taken to the program Spiritual Director (Fr. Hennen).

Aspirants 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 aspirant (or candidate) and 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. Aspirants and 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 Aspirant:** \_\_\_\_\_

**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 second year of Aspirancy is as follows:**

**Highly Recommend** \_\_\_\_\_

**Recommend with Reservations** \_\_\_\_\_

**Recommend** \_\_\_\_\_

**Not Recommended** \_\_\_\_\_

**Reasons for the above choice:**

**Suggestions you might have for this candidate:**

\_\_\_\_\_  
**Signature**

\_\_\_\_\_  
**Date**



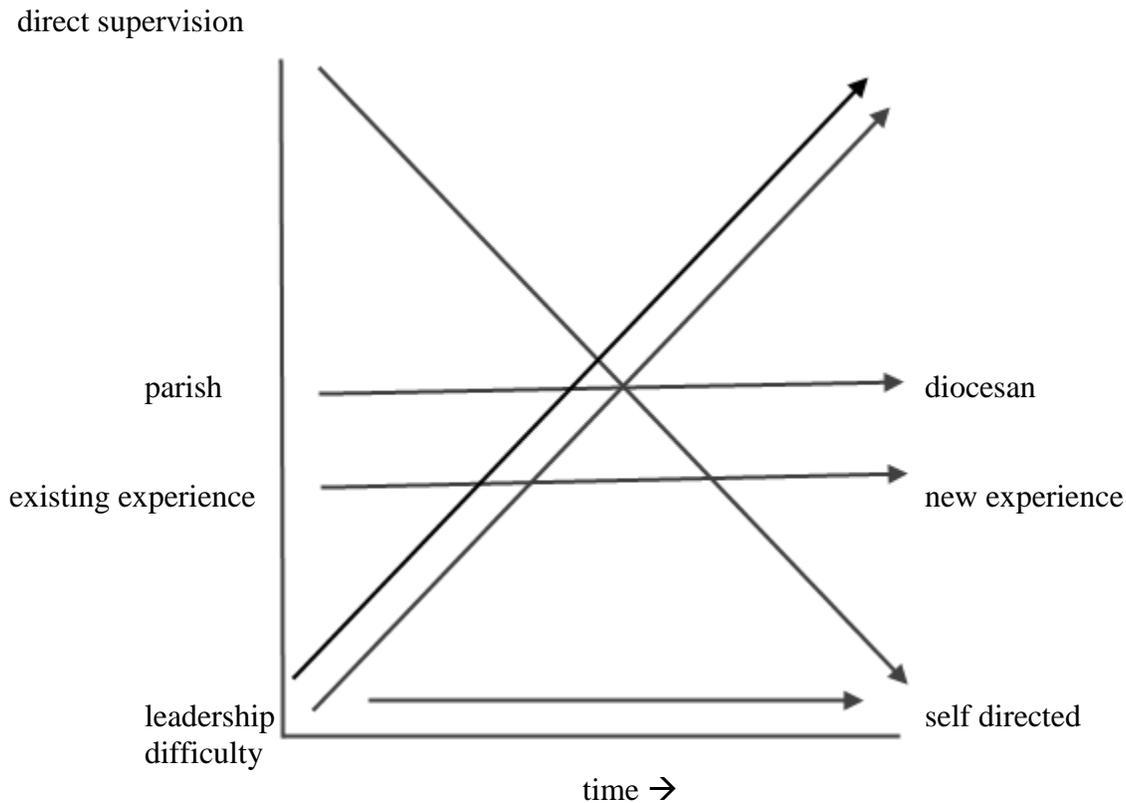
**Tab 4: Pastoral Field Education**

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. 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.

## INTERIM 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:

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"/>					
Adult Formation			<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"/>					
Altar Server			<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"/>					
Alzheimer's Chaplain			<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"/>					
Baptismal Preparation			<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"/>					
Bereavement Counseling			<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"/>					
Bioethics Committee			<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"/>					
Care Link Program			<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"/>					
Centering Prayer Leader			<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"/>					

Deacon Formation Program: Aspirancy I Handbook for Class VII

	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
Communion in Hospitals			<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"/>					
Confirmation Preparation			<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"/>					
Deanery Social Justice			<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"/>					
Ecumenical Services			<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"/>					
EMHC (at Mass)			<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"/>					
Evangelization			<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"/>					
Food Pantry			<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"/>					
Generations of Faith			<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"/>					
Habitat for Humanity			<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"/>					

Deacon Formation Program: Aspirancy I Handbook for Class VII

	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
Homiletics			<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"/>					
Hospital Ministry			<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"/>					
L'Arche			<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"/>					
Marriage Preparation			<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"/>					
Nursing Home Ministry			<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"/>					
Parish Administration			<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"/>					
Police Chaplain			<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"/>					
RCIA Preparation			<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"/>					
Retirement Center			<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"/>					

Deacon Formation Program: Aspirancy I Handbook for Class VII

	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
SHARE volunteer			<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"/>					
Spiritual Direction			<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"/>					
Youth Ministry			<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"/>					

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.

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

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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:

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---

Local Supervisor's Portion

Name of Student: \_\_\_\_\_ Name of Supervisor: \_\_\_\_\_

1. Student's level of accountability / reliability

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---

---

2. Student's ability to relate to others

---

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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**

Aspirants 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 aspirancy formation priorities.

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

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

Pastors/PLAs 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.47-50).
2. *Briefly* reflect on your experiences as an usher/greeter. 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 is: *Guide for Ushers and Greeters* by Paul Turner and Karie Ferrell, LTP (2008), ISBN # 978-1-56854-745-9.

Place reflection paper here.

## **Tab 6: Testing**

### **RE-FOCCUS**

Please take the REFOCCUS before the October retreat. There are six sections to the REFOCCUS instrument, including a section for ministry marriages. Make sure that you follow the instructions carefully. Place the answer sheets behind this page.

The instrument is intended to be self-scored, and is designed to help a couple communicate, understand, and study their marriage.

Together please write a summary of what you learned from taking this instrument and what you as a couple will do because of what you have learned. Place the writing assignments after this page.

If you are not married (and are not taking the REFOCCUS), please meet with the program Spiritual Director (Fr. Hennen) to determine an appropriate reflection exercise.

### **PROFILES OF MINISTRY (PoM)**

You will be given the casebook for the PoM; please complete it as soon as possible. It is best if the instrument is *not* completed in one sitting. The written portion of the PoM instrument is due on November 10, 2012.

You will also need to schedule the interview component of the instrument, which takes about 45 to 60 minutes to complete. The interviews will be offered on the following dates and places:

- |  |           |
|--|-----------|
| <input type="checkbox"/> September 15, 2012: | Davenport |
| <input type="checkbox"/> September 15, 2012: | Oxford    |
| <input type="checkbox"/> September 22, 2012: | Davenport |
| <input type="checkbox"/> September 22, 2012: | Oxford    |

Please check which session you will be attending and note your appointment time here: \_\_\_\_\_

When you receive the results of your profile, please place them behind this page. We will be using the PoM results as part of our workshop at the end of the year. Assignments related to the PoM should also be placed after this page.

### **MYERS-BRIGGS**

Instructions for taking the Myers-Briggs on-line will be provided.

### **PSYCHOLOGICAL INTERVIEW**

Please note the date and time of your interview with Dr. Jorgensen: \_\_\_\_\_



### **Tab 7: Self-Evaluation and Growth Plan**

For each of the following, please rate yourself on a -5 to +5 scale (circle the number) and write a brief explanation for your scoring, using the following definitions/instructions:

- 5 = great need to address this issue but I haven't
- 0 = this skill/trait is adequately established / did not specifically address it this semester
- +5 = spent a lot of time addressing this issue and saw great growth

Comments:

- For scores of -5 to -1: explain why you see this need and what your plans are to address it in the future.
- For a score of 0: explain reason for this conclusion and any plans to return to this area in the future
- For a score of +1 to +5: explain what you did and what changes did you see in yourself

Then write a one to two page summary of how you will use this information to assist in your formation next year.

#### **Human Dimension**

To be self-reflective and reveal myself appropriately -5...-4...-3...-2...-1...0...1...2...3...4...5

Comments:

To encourage others -5...-4...-3...-2...-1...0...1...2...3...4...5

Comments:

To use resources appropriately, take the initiative in formation -5...-4...-3...-2...-1...0...1...2...3...4...5

Comments:

To be a good listener and respect others; keep confidences

-5...-4...-3...-2...-1...0...1...2...3...4...5

Comments:

To integrate and prioritize personal boundaries

-5...-4...-3...-2...-1...0...1...2...3...4...5

Comments:

To be part of and use a support system

-5...-4...-3...-2...-1...0...1...2...3...4...5

Comments:

**Spiritual Dimension**

To reflect theologically

-5...-4...-3...-2...-1...0...1...2...3...4...5

Comments:

To engage in spiritual direction

-5...-4...-3...-2...-1...0...1...2...3...4...5

Comments:

To pray the Scriptures (*lectio divina*)

-5...-4...-3...-2...-1...0...1...2...3...4...5

Comments:

To help other reflect on their faith journey

-5...-4...-3...-2...-1...0...1...2...3...4...5

Comments:

To have a regular pattern of prayer (Morning and Evening Prayer, Eucharist, Reconciliation, etc...)

-5...-4...-3...-2...-1...0...1...2...3...4...5

Comments:

If married: To ascertain the quality of my marriage and work on any areas of needed growth

If single: to commit to celibate chastity

-5...-4...-3...-2...-1...0...1...2...3...4...5

Comments:

To grow in ecumenical awareness and engagement

-5...-4...-3...-2...-1...0...1...2...3...4...5

Comments:

**Intellectual Dimension**

To be able to articulate the primary teachings of the Church and discuss contemporary issues in light of these teachings

-5...-4...-3...-2...-1...0...1...2...3...4...5

Comments:

To speak informally about Christian vocations, especially the Diaconate

-5...-4...-3...-2...-1...0...1...2...3...4...5

Comments:

To actively participate in the liturgy of the Church as a member of the assembly and in particular ministries (incl. EMHC)

-5...-4...-3...-2...-1...0...1...2...3...4...5

Comments:

To experience and invite others into prayer / spiritual growth

-5...-4...-3...-2...-1...0...1...2...3...4...5

Comments:

To refer others to appropriate pastoral resources if needed

-5...-4...-3...-2...-1...0...1...2...3...4...5

Comments:

**Pastoral Dimension**

To name appropriate theological resources -5...-4...-3...-2...-1...0...1...2...3...4...5

Comments:

To communicate effectively in spoken and written word -5...-4...-3...-2...-1...0...1...2...3...4...5

Comments:

To access multicultural resources; be sensitive to other cultures -5...-4...-3...-2...-1...0...1...2...3...4...5

Comments:

To discern how God is calling you -5...-4...-3...-2...-1...0...1...2...3...4...5

Comments:

To integrate pastoral experience and theology -5...-4...-3...-2...-1...0...1...2...3...4...5

Comments:

To advocate for others and facilitate access to resources -5...-4...-3...-2...-1...0...1...2...3...4...5

Comments:

### **Instructions for Formation Plan**

Address what your formation goals are for next year. You should refer to the reflections you wrote after each formation session, to your conversations with your mentor, 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.

We will also use this at our Profiles of Ministry Workshop.

## **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 diocesan *Policies Relating to Sexuality and Personal Behavior* is available for download from the diocesan website.

Please complete and sign Acknowledgment and Consent Form 1 (page 67 below). Both the VIRTUS report and Form 1 should be completed at the beginning of May to be included in your final binder review.

Further information on the diocese’s Safe Environment Program is found on the diocesan website, under the Office of Faith Formation.

March 1, 2012

## Instructions for Completing Acknowledgement and Authorization Forms

**A. What: Initial Background Check**

**Who: Those completing these forms for the very first time**

1. Receive and read *Policies Relating to Sexuality and Personal Behavior of the Diocese of Davenport*.
2. Complete (in its entirety) Form 1, Acknowledgement and Consent
3. Sign and date where you see this arrow  on Forms 2 and 3: Authorization for Release of Dependant Adult Abuse and Authorization for Release of Child Abuse Information

**B. What: Annual Renewal of Acknowledgement and Consent**

**Who: Those who have completed this form previously, e.g., last year**

1. Complete Form 1, Acknowledgement and Consent
2. If any information in items 4-7 have changed, provide new information

**C. What: Five-year Renewal Background Check**

**Who: Those who have had a previous background check**

1. Complete Form 1, Acknowledgement and Consent
2. If any information in items 4-7 have changed, provide new information
3. Sign and date where you see this arrow  on Forms 2 and 3: Authorization for Release of Dependant Adult Abuse and Authorization for Release of Child Abuse Information

### Directions for Submission of the Above Forms

**A. Initial Background Check Forms**

Mail the original Initial Background Check forms and a copy of the driver's license in an envelope marked "Confidential" to Diocese of Davenport, Attn Char Maaske, 780 West Central Park Ave., Davenport, IA 52804-1901. **DO NOT SEND TO IOWA DEPARTMENT OF CRIMINAL INVESTIGATION OR IOWA DEPARTMENT OF HUMAN SERVICES.**

**B. Annual Renewal of Acknowledgement and Consent Form**

- The original employee and volunteer forms are to be filed in a secured file at the parish or school with the copy of the Protecting God's Children Program training certificate.
- The Clergy form must be sent to the Vicar General at the Chancery office.
- The Principal form must be sent to the Superintendent of Schools at the Chancery office.

\*Note, do not discard previous years' forms. Keep all copies.

**C. Five-year Renewal Background Check Forms**

Forms are to be submitted just as the Initial Background Check Forms (see instructions above) at least one month prior to an individual's renewal date.

**All the above forms and information can be found at:**

<http://www.davenportdiocese.org/Safe%20Env/backgroundchecks.htm>

**Acknowledgement and Consent Form 1**

Full Legal Name (print) \_\_\_\_\_ Sex \_\_\_\_\_ Date of Birth \_\_\_\_\_

**Check 1:**

- Priest                       Seminarian                       Licensed Coach                       Volunteer with Stipend  
 Deacon                       Licensed School Teacher                       Employee                       Volunteer                       Deacon Candidate

**Check**  *I hereby acknowledge that I received a copy of the Policies Relating to Sexuality and Personal Behavior of the Diocese of Davenport, have read the Policies, understand their meaning, and agree to conduct myself in accordance with them.*

These Policies call for background checks (investigative consumer reports), as deemed appropriate, for those serving as employees or regular volunteers.

I, \_\_\_\_\_, hereby consent and authorize an investigative consumer report, to be  
(Name)

conducted if deemed appropriate by the Diocese or entities noted below. Public records may be used in this report, such as civil and criminal records and driving records as well as personal interviews, as needed. I realize this inquiry may include information regarding my character, general reputation, a criminal background check and motor vehicle report. I release the Diocese of Davenport, any parish, school, or other related Catholic institution and their agents from liability associated with obtaining that inquiry.

This consumer report will be used for employment/volunteer selection purposes and may be subject to the Fair Credit Reporting Act. I may receive a free copy of this report.

Realizing, as Church, the importance of protecting children and other vulnerable persons, the undersigned acknowledges a truthful response to the questions below. I understand that past violations would not necessarily preclude the employment or volunteer position sought.

1. Have you had any convictions other than a traffic violation?                      Yes                       No
2. Did you ever enter into an agreement with any past employer not to divulge the true reason for termination of employment?                      Yes                       No
3. Have you ever been subject to ecclesiastical discipline?                      Yes                       No

**Complete 4-7 if . . .**

- a) **This is the first time you have completed an Acknowledgement and Consent Form.**  
b) **You have completed the form previously and any of the following has changed.**

4. Social Security Number (print clearly) \_\_\_\_\_

5. Please provide the following:

a) Your addresses for the past 7 years.

Current (print): \_\_\_\_\_

Past (print): \_\_\_\_\_

b) Two references who can address your work with children (include name, address & phone)

(print) \_\_\_\_\_

6. Maiden name and any other aliases (print) \_\_\_\_\_

7. **Attach a copy** of 1) your driver's license/photo id **and** 2) vehicle declaration page listing insurance coverage.

**Continued on next page (82)**

**For Minnesota and Oklahoma and California:** Check here if you would like a copy of the consumer report. \_\_\_\_

**New York Applicants or employees:** You have the right to inspect and receive a copy of any investigative consumer report requested by employer by contacting Inquirehire at 800-494-5922. By signing below you acknowledge receipt of Article 23-A of NY Correction Law.

**New York & Maine Applicants Only:** You have the right to inspect and receive a copy of any investigative consumer report requested by the Company by contacting the consumer reporting agency identified below. You may also contact the Company to request the name, address and telephone number of the nearest unit of the consumer reporting agency designated to handle inquiries, which the Company shall provide within 5 days.

**Oregon Applicants Only:** Information describing your rights under federal and Oregon law regarding consumer identity theft protection, the storage and disposal of your credit information and remedies should you suspect or find that the Company has not maintained secured records is available upon request.

**Washington State Applicants or Employees only:** You also have the right to request from the consumer reporting agency a written summary of your rights and remedies under the Washington Fair Credit Reporting Act.

Inquirehire  
320 LeClaire St.  
Davenport, IA 52801  
800-494-5922  
[inbox@inquirehire.com](mailto:inbox@inquirehire.com)  
Inquirehire Privacy Policy: <http://www.inquirehire.com/misc/privacy.php>

\_\_\_\_\_  
**Signature**

\_\_\_\_\_  
**Date**

*If applicable: I understand that if I am a volunteer driver, I must be 21 years of age or older, possess a valid driver's license, have the proper and current license and vehicle registration, and have the required insurance coverage in effect on any vehicle used to transport participants of an event.*

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**To be completed by parish/school/entity personnel**

Signature of person representing the entity: \_\_\_\_\_ (e.g., Principal, DRE, Pastor)

Entity responsible for payment: \_\_\_\_\_ City \_\_\_\_\_

**Clergy:** Vicar General

**Where forms are sent/filed**  
**Principals:** Supt. of Schools

**Others:** Parish/school

This form will be amended as needed to allow for appropriate background checks or additional information may be required.

**March 1, 2012**

## **Tab 9: Aspirancy II**

### **Introduction**

During Aspirancy II, 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.

### **Psychological Testing and Interview**

Aspirants and their wives are asked to schedule an interview with Dr. Jerry Jorgensen for psychological testing and interview. He will be available on the weekend of July 26-28, 2013, at the chancery (St. Vincent Center). You are asked to schedule a 60 minute interview slot, but you will also need to complete a number of testing instruments that day; this testing should take about 4-5 hours. Therefore, please plan on arriving early and allowing enough time either before or after your scheduled interview slot to complete these instruments. The results of your tests and interview will be sent to the Director of Formation. If you wish to schedule private time with Dr. Jorgensen to view your results and for further discussion, you will need to do so at your own expense.

### **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 (MPTh) degree from SAU. You will need to apply and be accepted as any other student. Continuation in the degree program is at the discretion of the faculty and is predicated on fulfilling the requirements of the program.

The application process is not difficult and most of it can be completed on-line (see the link from our website); there is a one-time application fee. The two-page application form and official transcripts from colleges/universities attended are needed; you will not need to complete the personal statement portion or the interview.

The decision of whether or not to pursue the degree, and acceptance into the program by SAU, must be made before the start of Aspirancy II. Once the cohort has begun its work, there is no "opting in" later.

Questions may be directed to Dr. Corinne Winter at 563-333-6442.

### **A Note to Spouses**

Spouses also have the option of applying for admission into SAU's MPTh Program. Again, acceptance into and continuation in the degree program is at the discretion of the faculty and is predicated on fulfilling the requirements of the program.

The application process is not difficult and most of it can be completed on-line (see the link from our website); there is a one-time application fee. The two-page application form, official transcripts, the personal statement portion, and the interview are all required.

Spouses who do not wish to earn 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.

Again, the decision of whether or not to pursue the degree, and acceptance into the program by SAU, must be made before the start of Aspirancy II. Once the cohort has begun its work, there is no “opting in” later.

### **Completing the Application**

Application to Aspirancy II included 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 or PLA – the form follows (9B)
7. Recommendation from the Parish Council President – the form follows (9C)
8. Completion of the Ministry Formation Program and recommendation from the program director (if not yet completed) – the form follows (9D)

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

**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 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. 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.

\_\_\_\_\_  
Aspirant'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/PLA Recommendation Form**

*Instructions:*

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

**Name of Aspirant:** \_\_\_\_\_

**Name of Pastor/PLA:** \_\_\_\_\_

**During the past semester, how effectively did the aspirant 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 second year of Aspirancy 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 Aspirant:** \_\_\_\_\_

**Name of Pastor/PLA:** \_\_\_\_\_

**During the past year, how effectively did the aspirant 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 second year of Aspirancy is as follows:**

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

**Reasons for the above choice:**

\_\_\_\_\_  
**Signature**

\_\_\_\_\_  
**Date**



**9D: Questionnaire / Recommendation Form: Ministry Formation Program Facilitator**

*Directions:* Please answer the following questions as completely and honestly as possible. You may print or type. While the information you supply will be held in confidence, the form will be reviewed by the Bishop, Director of Deacon Formation, members of the Admissions and Scrutinies Committee, and members of the Deacon Formation Team. If more detail is needed, please add additional sheets of paper as necessary. Please return this form to the Director of Formation by March 15.

Name of Applicant: \_\_\_\_\_

Name of Facilitator: \_\_\_\_\_

1. How long have you known the applicant? \_\_\_\_\_

2. Has the applicant completed all class work to date? \_\_\_\_\_ If not, what is still required? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

3. Does the applicant show good class participation? \_\_\_\_\_ Please explain: \_\_\_\_\_

\_\_\_\_\_

4. Has the applicant had good class attendance? \_\_\_\_\_ Please explain: \_\_\_\_\_

\_\_\_\_\_

5. Would the applicant present himself well in public (for example, presiding at liturgies)? \_\_\_\_\_

Please explain: \_\_\_\_\_

\_\_\_\_\_

6. Have the written papers submitted by the applicant reflected the teachings of the Church? \_\_\_\_\_

Please explain: \_\_\_\_\_

\_\_\_\_\_

7. Is the applicant developing critical thinking (using careful analysis, judgment, and evaluation)? \_\_\_\_\_

Please explain: \_\_\_\_\_

\_\_\_\_\_

8. Does the applicant show the qualities that you consider important in leadership? Does he take initiative? Please describe.

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9. A. Please list the three best characteristics that you see in this man:

(1) \_\_\_\_\_

(2) \_\_\_\_\_

(3) \_\_\_\_\_

B. Please list three shortcomings that you observe in him:

(1) \_\_\_\_\_

(2) \_\_\_\_\_

(3) \_\_\_\_\_

10. As an official representative of the Catholic Church, ordained for the ministry of the word, the deacon must reflect faith in the Church and in the Church's teaching. Would this person have any difficulty doing this? If so, what might that difficulty be? \_\_\_\_\_

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11. How well would the applicant work / collaborate with priests or the bishop? How well would he work with a parish staff or in a team setting? Please explain. \_\_\_\_\_

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12. How well would the applicant work with religious and laity, and with women in particular? Please explain.

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13. How well would he work with a large group versus a smaller one? With a group made up of all the same type of ministers versus a mixed group? With direct supervision vs. minimal supervision (for example, in an isolated area)? Please explain. \_\_\_\_\_

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14. Do you have any concerns regarding the applicant working with children? \_\_\_\_\_ If so, please explain:

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15. Is there anything else we should know? \_\_\_\_\_

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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 aspirancy:**

If you were admitted conditionally to aspirancy, 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)

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: \_\_\_\_\_

**ASPIRANCY EVALUATION FORM: 2012-2013 (Aspirant)**

Excellent ----- Poor      Comments:

Formation Weekends

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

Helpful ----- Not Helpful

Formation Sessions

Intro to Formation/LOH	<input type="checkbox"/>					
Discernment/Spiritual Dir.	<input type="checkbox"/>					
Prayer & Sacraments	<input type="checkbox"/>					
Pastoral Identity, Skills	<input type="checkbox"/>					
Theological Resources	<input type="checkbox"/>					
Philosophy I	<input type="checkbox"/>					
Theological Reflection	<input type="checkbox"/>					
Philosophy II	<input type="checkbox"/>					
Myers-Briggs	<input type="checkbox"/>					
PoM Workshop	<input type="checkbox"/>					

Deacon Formation Program: Aspirancy I Handbook for Class VII

Helpful - - - - - Not Helpful

Testing

Myers-Briggs                          

REFOCCUS                          

Profiles of Ministry                 

Ministry Experiences

Field Placement  
Experiences                          

Supervisors                          

Parish Ministry                      

Prayer and Spirituality

Liturgy of the Hours                 

Spiritual Director                   

Mentor                               

October Retreat                      

Strengths of the Program

Areas of Needed Change

**ASPIRANCY EVALUATION FORM: 2012-2013 (Spouse)**

Excellent ----- Poor      Comments:

Formation Weekends

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

Helpful ----- Not Helpful

Formation Sessions

Intro to Formation/LOH	<input type="checkbox"/>					
Discernment/Spiritual Dir.	<input type="checkbox"/>					
Prayer & Sacraments	<input type="checkbox"/>					
Pastoral Identity, Skills	<input type="checkbox"/>					
Theological Resources	<input type="checkbox"/>					
Philosophy I	<input type="checkbox"/>					
Theological Reflection	<input type="checkbox"/>					
Philosophy II	<input type="checkbox"/>					
Myers-Briggs	<input type="checkbox"/>					

Helpful - - - - - Not Helpful

Testing

Myers-Briggs	<input type="checkbox"/>					
REFOCCUS	<input type="checkbox"/>					

Ministry Experiences

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

Prayer and Spirituality

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

Strengths of the Program

Areas of Needed Change