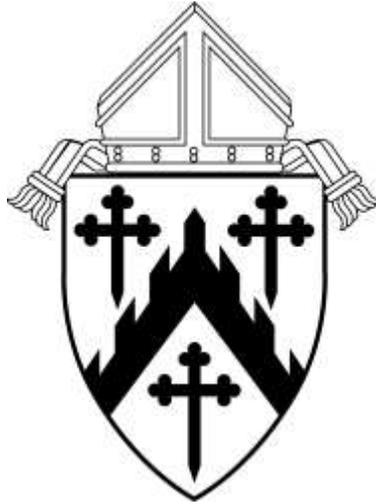


DIOCESE OF DAVENPORT



Deacon Formation Program: Aspirancy II Handbook Class VIII: 2018-2019

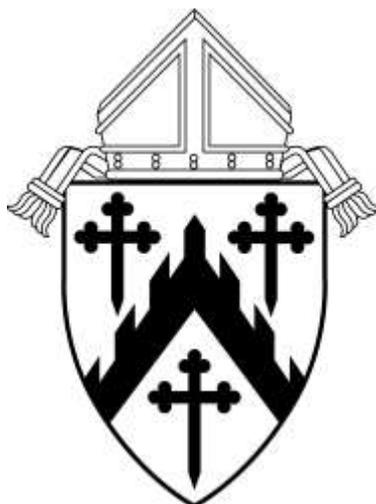
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ASPIRANT: _____

Handbook approved at the Pastoral Center of the Diocese of Davenport—effective August 6, 2018
Feast of the Transfiguration

Most Reverend Thomas Zinkula, JD, JCL
Bishop of Davenport

DIOCESE OF DAVENPORT



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DEACON FORMATION PROGRAM: ASPIRANCY HANDBOOK

Introduction

Welcome to Year 2 in the Diocese of Davenport’s Deacon Formation Program. According to the *National Directory for the Formation, Life, and Ministry of Permanent Deacons in the United States*, “The 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.

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

Please know that as you begin this second 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.

The Formation Team

The Diocesan Bishop

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

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

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

Director of Formation

The Director of Formation “is ultimately responsible for both aspirant and candidate formation... [he] oversees the implementation of the formation program...supervises the formation team, faculty, and mentors; and maintains contact with the aspirants’ and candidates’ pastors” (§271). The director for our diocese is Deacon Frank Agnoli, who is also the diocesan Director of Liturgy.

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 also has a Certificate in Homiletic Supervision from the St. Meinrad Seminary and School of Theology. He was ordained for the Diocese of Lexington, KY, and served there as a team member in both the Lay Ministry and Deacon Formation Programs.

Director of Field Education

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

Coordinator for Mentors

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

Our Wives

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

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 assistant vocations director for the diocese and as chaplain at St. Ambrose. Father Hennen studied in Rome, earning his S.T.B. from the Pontifical Gregorian University and his S.T.L. in moral theology from the Alphonian 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 theology classes and formation sessions, the mentors and spiritual directors, your pastors and pastoral field placement supervisors. Deacon Terry Starns serves as the Director of Deacon Personnel.

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 and Candidacy paths. Various instructional methods and models may be used. The teaching points of the session may be accomplished through experiential activities, presentations, group activities, and practical exercise methods. Time for prayer, reflection, group bonding, and relaxation (breaks & meals) will be provided. These weekend sessions will include 12 hours of academic study of theology and another two hours of spiritual and pastoral formation.

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. The sessions will begin at 7:45 a.m. on Saturday and conclude at 3:30 p.m. on Sunday. A weekend retreat is scheduled in June and the Rite of Candidacy will be celebrated in July. Here is the calendar for 2018-19 (* = attendance by spouses required):

Date	Topic
August 11-12, 2018* <i>Schedule liturgical ministries.</i>	Introduction to Pastoral Theological Studies (Saturday) <i>Formation: Introduction to Diocese (Sat PM); Orientation to SAU (Sunday AM)</i>
September 8-9	Old Testament I (Torah and Prophets) <i>Formation: Balance/Time Management/Boundaries</i>
October 13-14	Old Testament I <i>Formation: Pastoral Spanish</i>
October 21	Deacon Fall Convocation
November 10-11	Synoptic Gospels <i>Formation: Conflict Resolution/Difficult People</i>
December 8-9 <i>Begin scheduling interviews with Bishop & Director.</i>	Synoptic Gospels <i>Formation: Public Speaking and Proclamation</i> <i>NOTE: Holy Day Mass at 8am Saturday (combine with Morning Prayer)</i>
January 12-13, 2019	Systematic Theology I <i>Formation: Introduction to Multicultural Ministry</i>
February 9-10 <i>Begin scheduling ASC interviews.</i>	Systematic Theology I <i>Formation: Grief</i>
March 9-10 <i>Evaluations from parish, etc. due.</i>	Spiritual Theology (Part 1) <i>Formation: Basic Pastoral Listening (Saturday 9-11am)</i>
April 13-14 (Palm Sunday)	Introduction to Liturgy <i>Formation: Theological Reflection</i>
May 4-5	Deacon Spring Retreat (Fr. Brendan Moss)
May 18-19* <i>Turn in binder.</i>	Introduction to the Ministry of the Deacon <i>Formation (expanded): Introduction to Preaching</i>
June 14-16*	Retreat: American Martyrs Retreat House (Deacon Dan Huber)
July 14*	Rite of Candidacy

Daily Schedule

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

The schedule may be slightly modified on certain weekends.

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.

Wives enrolled in the MPTTh Program, or taking the classes for certification through the Diocese's Ministry Formation Program, are required to attend all classes.

Children and Aspirancy Sessions

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

Weekend Sessions: Overnight Accommodations

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.

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

List of Texts

In addition to a Bible and the Catechism, some general texts will be used throughout the year (and all of formation); there are also texts that will be assigned for specific classes. It is the responsibility of each 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.

REQUIRED

For Scripture Classes (OT and Gospels):

Brown, Raymond. *Introduction to the New Testament*. Anchor Bible Library. New York: Doubleday, 1997. ISBN-13: 978-0300140163

Harris, Stephen and Robert Platzner. *The Old Testament: An Introduction to the Hebrew Bible*, 2nd ed. New York: McGraw-Hill, 2008. ISBN-13: 978-0072990515

Español:

Binz, Stephen J. *Introducción a la Biblia: Una guía católica para el estudio de las Escrituras*. Collegeville, MN: Liturgical Press, 2008. ISBN: 978-0-8146-1711-3.

For Systematic Theology Classes:

Fiorenza, Francis Schussler and John P. Galvin, ed. *Systematic Theology: Roman Catholic Perspectives*, 2nd edition. Minneapolis: Augsburg Fortress, 2011. ISBN-13: 978-0800662912

USCCB. United States Catechism for Adults. Washington, DC: USCCB, 2006. [7th printing 2010]. ISBN: 9781574554502

Español:

Neuman, Matthias, O.S.B. *Cristología: Verdadero Dios, verdadero hombre*. Chicago: Loyola Press, 2006. ISBN: 978-0-8294-2377-8.

USCCB. *Catecismo Católico de los Estados Unidos para los Adultos*. Washington, DC: USCCB, 2008. ISBN: 978-1-57455-904-0

For Introduction to Liturgy:

Gerhards, Albert and Benedikt Kranemann, translated by Linda M. Maloney. *Introduction to the Study of Liturgy*. Collegeville, MN: Liturgical Press, 2017. ISBN: 978-0-8146-6312-7.

Smolarski, Dennis C. *A Glossary of Liturgical Terms*. Chicago: Liturgy Training Publications, 2017. ISBN# 978-1-61671-361-4.

Español:

De Clerck, Paul. *Para comprender la Liturgia: Sus dimensiones teológicas, eclesiales y culturales*. Collegeville, MN: Liturgical Press [Buena Prensa], 2012. ISBN: 978-0-8146-4353-2.

Deacon Formation Program: Aspirancy II Handbook for Class VIII

Martin, James, SJ. *Para celebrar bien la Liturgia: Una guía para los ministros de la Misa*. Collegeville, MN: Liturgical Press [Buena Prensa], 2012. ISBN: 978-0-8146-4357-0.

For Spiritual Theology, Part 1

Boselli, Goffredo. *The Spiritual Meaning of the Liturgy*. Collegeville, MN: Liturgical Press, 2014. ISBN # 978-0-8146-4906-0.

Monks of St. Meinrad. *Tradition of Catholic Prayer*. Collegeville, MN: Liturgical Press, 2007. ISBN # 978-0-8146-3184-3.

Español:

Larrañaga, Ignacio. *Encuentro: Manual de Oración*. San Pablo México: 2017. ISBN # 978-9-6875-8152-1

Mick, Lawrence E. *Para Vivir Mejor La Misa Hoy: Guía para los organizadores y participantes*. Collegeville, MN: Liturgical Press, 2002. ISBN: 978-0-8146-2909-3.

For Ministry of the Deacon:

Ditewig, William T. *The Emerging Diaconate: Servant Leaders in a Servant Church*. New York: Paulist Press, 2007. ISBN# 978-0-8091-4449-5

Español:

Bennardo, Michele, Lorenzo Bortolin, y Benito Cutellé. *El diacono: Quien es? Que hace? Como convertirse en uno?* Collegeville, MN: Liturgical Press [Buena Prensa], 2012. ISBN: 978-0-8146-4356-3.

For the Introduction to Preaching Workshop:

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

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

USCCB. *Preaching the Mystery of Faith: The Sunday Homily*. Washington, DC: USCCB Communications, 2013. Available at: <http://www.usccb.org/beliefs-and-teachings/vocations/priesthood/priestly-life-and-ministry/upload/usccb-preaching-document.pdf>

Español:

Peñalosa, Joaquín Antonio. *Manual De La Imperfecta Homilía*. Collegeville, MN: Liturgical Press [Buena Prensa], 2003. ISBN: 978-0-8146-4067-8.

Se Realiza a Escucharla: <https://www.davenportdiocese.org/documents/2016/6/litFIYHspanish.pdf>

Predicando el misterio de la fe: la homilía dominical: <http://www.usccb.org/beliefs-and-teachings/vocations/priesthood/priestly-life-and-ministry/upload/usccb-preaching-document-spanish.pdf>

RECOMMENDED:

For Biblical Studies:

Harrington, Daniel J., S.J. *How Do Catholics Read the Bible? Come and See Series*, ed. James Martin, S.J. and Jeremy Langford. New York: Rowman & Littlefield Publishers, Inc. A Sheed and Ward Book, 2005.

ISBN-13: 978-0742548718

Comments: an indispensable and very readable review of the Catholic approach to the Scriptures

Español:

Moreno, Manuel Aguilar. *El Sentido De La Biblia: Estudio de los géneros literarios*. Collegeville, MN: Liturgical Press [Buena Prensa], 2003. ISBN: 978-0-8146-4100-2.

Ralph, Margaret Nutting. *La Sagrada Escritura: Alimentados por la palabra*. Chicago: Loyola Press, 2006.

ISBN: 978-0-8294-2378-5.

For Systematic Theology

Bevans, Stephen B. *An Introduction to Theology in Global Perspective* (Theology in Global Perspectives). Maryknoll, NY: Orbis Books, 2009. ISBN: 978-1-57075-852-2.

Egan, Philip A. *Philosophy and Catholic Theology: A Primer*. Collegeville, MN: Liturgical Press, 2009.

ISBN: 978-0-8146-5661-7

For Spiritual Theology

Español:

Philippe, Jacques. *El Tiempo Para Dios: Guía para la Vida de Oración*. San Pablo México: 2015.

ISBN # 978-6-0776-4917-5

For Introduction to Liturgy

Baldovin, John F., S.J. *Bread of Life, Cup of Salvation: Understanding the Mass*. Come and See Series, eds. James Martin, S.J., and Jeremy Langford. Lanham, MD: Rowman and Littlefield Publishers, Inc. A Sheed and Ward Book, 2003. ISBN: 978-0-7425-3179-6.

Koester, Anne Y. *Sunday Mass: Our Role and Why it Matters*. Collegeville, MN: Liturgical Press, 2007.

ISBN: 978-0-8146-3163-8.

Paprocki, Joe and D. Todd Williamson. *Great Is the Mystery: Encountering the Formational Power of Liturgy*. Chicago: Liturgy Training Publications, 2013. ISBN: 978-1-61671-110-8.

Ryan, G. Thomas. *The Sacristy Manual*, second edition. Chicago: Liturgy Training Publications, 2011.

ISBN: 978-1-61671-042-2.

Searle, Mark; with Barbara Searle and Anne Y. Koester, eds. *Called to Participate: Theological, Ritual, and Social Perspectives*. Collegeville, MN: Liturgical Press, 2006. ISBN: 9-780-8146-2942-0.

Español:

Chupungco, Anscar J. *Qué es la liturgia*. Collegeville, MN: Liturgical Press [Buena Prensa], 2012. ISBN: 978-0-8146-4370-9.

del Carmen Cervantes Contreras, Pbro. José y Dra. Blanca Sánchez Gil. *Curso Básico De Liturgia desde la Eucaristía*. Collegeville, MN: Liturgical Press, 2003. ISBN: 978-0-8146-4110-1.

For Ministry of the Deacon:

Bauerschmidt, Frederick. *The Deacon's Ministry of the Liturgy*. Collegeville, MN: Liturgical Press, 2015. ISBN: 978-0-8146-4823-0.

Cormier, Jay. *The Deacon's Ministry of the Word*. Collegeville, MN: Liturgical Press, 2016. ISBN: 978-0-8146-4822-3.

Ditewig, William T. *The Deacon's Ministry of Charity and Justice*. Collegeville, MN: Liturgical Press, 2015. ISBN: 978-0-8146-4824-7.

Español:

Villalba Nogales, Javier. *Diaconado Permanente: Signos de una Iglesia Servidora*. San Pablo Comunicación SSP, 2017. ISBN# 9-788-4285-5341-4

For the Introduction to Preaching Workshop:

Foley, Edward (ed). *A Handbook for Catholic Preaching*. Collegeville, MN: Liturgical Press, 2016. ISBN: 978-0-8146-6316-5.

A Theological Dictionary:

You may also want to get yourself a good dictionary of theology. Here are a couple of possibilities:

Espin, Orlando and James Nickloff, ed. *An Introductory Dictionary of Theology and Religious Studies*. Collegeville, MN: The Liturgical Press, 2007. ISBN: 978-0-8146-5856-7

Comments: I have not seen it, but it seems to have been well-received.

Komonchak, Joseph A., et al, ed. *The New Dictionary of Theology*. Collegeville, MN: The Liturgical Press, 1991. ISBN: 978-0-8146-5609-9

Comments: extensive resource; just be aware that it is getting a little dated.

O'Collins, Gerald and Edward Farrugia. *Concise Dictionary of Theology*, third edition. Manwah, NJ: Paulist Press, 2013. ISBN-13: 978-0809148271

Comments: Paperback; good for the basics; not as extensive as the others but also not as expensive!

Espanol:

<https://elteologillo.files.wordpress.com/2012/07/justo-1-gonzalez-diccionario-teologico.pdf>

RETREAT

The pre-Candidacy retreat will be held on June 14-16 at the American Martyrs Retreat House in Cedar Falls, IA. More information will be provided closer to the date. Attendance by both the Aspirant and his spouse (if applicable) is required.

TESTING

Profiles of Ministry (PoM)

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

SECOND LANGUAGES

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.

We will offer an introduction to pastoral Spanish this year. Those enrolled in the deacon formation program are encouraged to keep developing their 2nd language skills through individualized tutoring, classes at a community college, or the use of computer resources (such as Rosetta Stone or Duolingo).

Candidates are required to complete at least one field placement in their second language while in formation. For example, candidates whose primary language is English will need to complete at least one field placement involving ministry in the Hispanic community.

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 Candidacy I

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

Recommendations and Decisions

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

Interviews with the Bishop and Director of Formation will take place at the chancery on the following Saturdays in March 2019:

March 16: Interviews at 8, 9, 10, 11am; and 1, 2 pm - for 6 total

March 23: Interviews at 8, 9, 10, 11am; and 1, 2 pm - for 6 total

Interviews with the Admissions and Scrutinies Committee will take place at the chancery on the following Sundays: May 26, June 2, and June 9, 2019. Couples will schedule 45 minute (approx.) appointments, with starting times of 1:30, 2:15, 3:00, 3:45, and 4:30 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 be called to Candidacy.

Letter from the Academic Faculty:

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

From: St. Ambrose Theology faculty

Re: Studying theology in the context of vocation preparation

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

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

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

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

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

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

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

Tab 1: Formation Sessions

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

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

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

Attendance Policy

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.

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

1. Introduction to Pastoral Theological Studies

Date: August 11-12, 2018

Faculty: St. Ambrose Theology Faculty

Description: Acquaints students with the basic ways of approaching the study of theology in its various branches.

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).

Review liturgical assignments and sign up for liturgical ministries.

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

Begin planning your pastoral placement(s).

Complete any additional paperwork for St. Ambrose.

Formation Session

Date: August 11-12, 2018

Topic: Orientation to Formation / Orientation to SAU

Presenter: Dcs. Agnoli and Montgomery / Fr. Bud Grant, PhD

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

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2. Old Testament I: Torah and Prophets (Part 1)

Date: September 8-9, 2018

Faculty: Dr. Micah Kiel, PhD

Description: This course will offer an introduction to the basic content of the Old Testament with an emphasis on what the texts were meant to communicate in their original contexts. Attention will be paid to specific theological issues, noting the diversity of what the OT has to say about God and humanity. This course will cover texts from the Torah, and the former and latter prophets. Course will also discuss the roll of the Old Testament as Christian Scripture and address issues of preaching on Old Testament texts.

Tasks to be accomplished before next session:

Formation Session

Date: September 8, 2018

Topic: Balance / Time Management

Presenter: Chris McCormick-Pries

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

3. Old Testament I: Torah and Prophets (Part 2)

Date: October 13-14, 2018

Faculty: Dr. Micah Kiel, PhD

Description: This course will offer an introduction to the basic content of the Old Testament with an emphasis on what the texts were meant to communicate in their original contexts. Attention will be paid to specific theological issues, noting the diversity of what the OT has to say about God and humanity. This course will cover texts from the Torah, and the former and latter prophets. Course will also discuss the roll of the Old Testament as Christian Scripture and address issues of preaching on Old Testament texts.

Tasks to be accomplished before next session:

Formation Session

Date: October 13, 2013

Topic: Pastoral Spanish

Presenter: Keith Bonstetter

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

4. Synoptic Gospels (Part 1)

Date: November 10-11, 2018

Faculty: Dr. Micah Kiel, PhD

Description: This course is designed to introduce the background from which the synoptic gospels emerged and the specific shape each evangelist gives to his narrative about Jesus. Special emphasis will be on how each presents a unique picture of Jesus. This information will equip students to be effective and reflective readers, interpreters, and preachers.

Tasks to be accomplished before next session:

Formation Session

Date: November 10, 2018

Topic: Conflict Resolution / Difficult People

Presenter: Chris McCormick-Pries

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

5. Synoptic Gospels (Part 2)

Date: December 8-9, 2018

Faculty: Dr. Micah Kiel, PhD

Description: This course is designed to introduce the background from which the synoptic gospels emerged and the specific shape each evangelist gives to his narrative about Jesus. Special emphasis will be on how each presents a unique picture of Jesus. This information will equip students to be effective and reflective readers, interpreters, and preachers.

Tasks to be accomplished before next session:

Schedule interviews with Bishop & Director.

Formation Session

Date: December 8, 2018

Topic: Public Speaking / Proclamation

Presenter: Ken Miller

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

6. Systematic Theology I (Part 1)

Date: January 12-13, 2019

Faculty: Dr. Corinne Winter, PhD

Description: This course introduces students to the principles, systems and language of theology based on a Christian anthropology. Emphasis is given to the foundational elements of Christian belief: faith and the response to faith, the existence of God, the believing community, and the teaching office of the Church. Attention is also given to developing skills for theological research and the sources used in theological research.

Tasks to be accomplished before next session:

Schedule interviews with Bishop & Director (if not already done).

Formation Session

Date: January 12, 2019

Topic: Introduction to Multicultural Ministry

Presenter: Miguel Moreno

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

7. Systematic Theology (Part 2)

Date: February 9-10, 2019

Faculty: Dr. Corinne Winter, PhD

Description: This course introduces students to the principles, systems and language of theology based on a Christian anthropology. Emphasis is given to the foundational elements of Christian belief: faith and the response to faith, the existence of God, the believing community, and the teaching office of the Church. Attention is also given to developing skills for theological research and the sources used in theological research.

Tasks to be accomplished before next session:

Schedule interviews with Bishop & Director (if not already done).

Schedule interviews with Admissions and Scrutinies Committee.

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

Formation Session

Date: February 9, 2019

Topic: Grief

Presenter: Dc. Joe Rohret

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

8. Spiritual Theology, Part 1

Date: March 9-10, 2019

Faculty: TBA

Description: This course focuses on two areas of Christian prayer. The first traces a history of the development of Christian prayer as it has evolved and been formed by Church tradition and practice. The second area centers on the theology of Christian prayer from the experience of discursive, through contemplative and culminating in the Christian mystical tradition. The practical application of this course is a challenge to situate a meaningful prayer-life into the larger experience of spiritual-sacramental growth as a Christian journey.

Tasks to be accomplished before next session:

Interviews with Bishop & Director.

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

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

Formation Session

Date: March 9, 2019 (9-11am)

Topic: Basic Pastoral Listening

Presenter: Fr. Ed O'Melia

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

9. Introduction to Liturgy

Date: April 13-14, 2019

Faculty: Deacon Francis L. Agnoli, MD, DMin

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

Tasks to be accomplished before next session:

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

Begin interviews with ASC.

Evaluation forms are due; follow-up as necessary.

Prepare binder to be turned in next month.

Formation Session

Date: April 13, 2019

Topic: Theological Reflection

Presenter: Staff

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

10. Introduction to the Ministry of the Deacon / Introduction to Preaching

Date: May 18-19, 2019

Faculty: Dc. David Shea, DMin and Dc. Frank Agnoli, MD, DMin

Description: This course provides an overview for deacon candidates and families to the ministry of the permanent deacon. The course includes the development of the role of the deacon in church life, an introduction to the principles of the reinstitution of the diaconate in the Second Vatican Council and a presentation on the spiritual, theological and ministerial life of permanent deacons in the church today. Emphasis is place on the role of the families of deacons in ministry and the distinctive vocation of deacons, particularly as expressed in the writings of the United States Bishops. Special attention will be given to the relationship between diaconal and lay ministry.

Because preaching is an important aspect of the Deacon's ministry, and because candidates will begin preaching at the Liturgy of the Hours of formation weekends, rather than a 2-hour formation session Sunday will be spent on introducing the ministry of preaching.

Tasks to be accomplished before next session:

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

Hand in binder today.

Summer Schedule:

June 14-16: Retreat

July 14: Rite of Candidacy

August 10-11: Candidacy I begins

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 Aspirant: _____

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 aspirant 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 aspirant or 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 diaconate. 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 aspirant/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 aspirant's/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 aspirant and his wife (if applicable) my recommendation regarding admission to the first year of Candidacy is as follows:

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

Reasons for the above choice:

Suggestions you might have for this aspirant:

Signature

Date

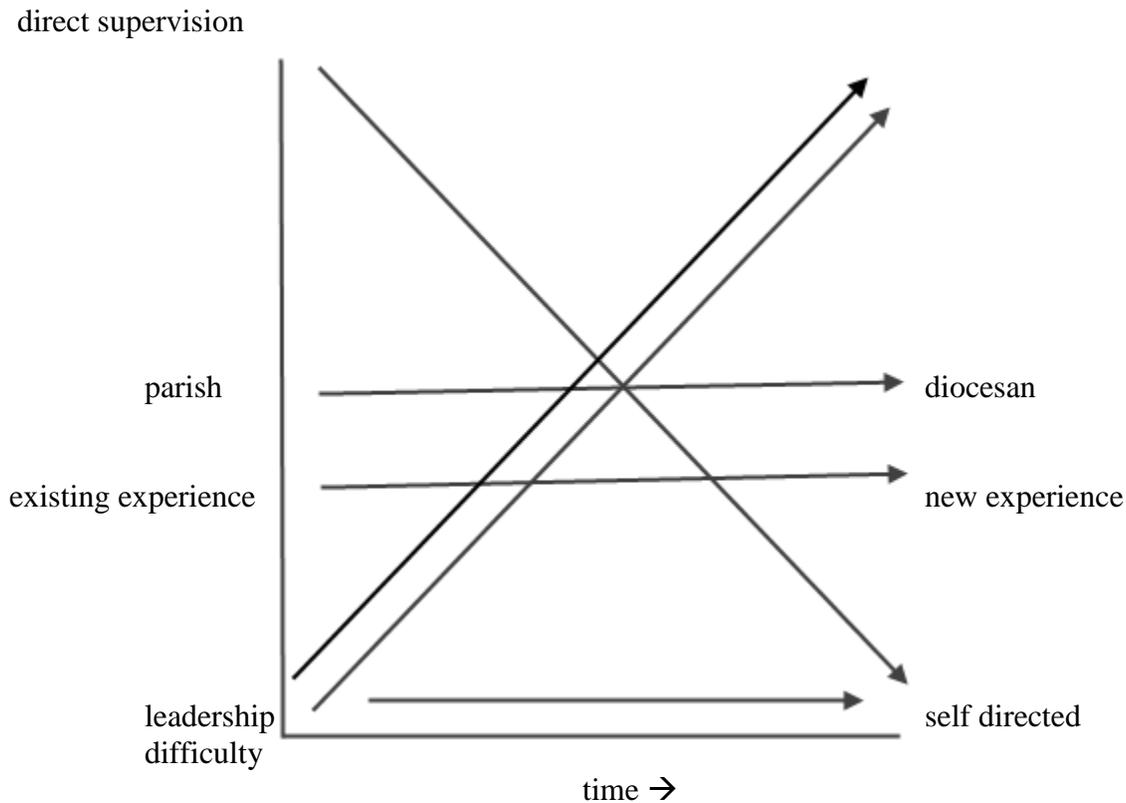
Tab 4: Pastoral Field Education

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

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

Field Education Matrix

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



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

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

Field Experience Opportunities

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

Supervisors

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

Local Field Supervisor

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

Deanery Field Supervisor

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

Director of Field Education

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

STEPS IN COMPLETING A FIELD EDUCATION EXPERIENCE

Step 1: Determining a Project

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

Step 2: Learning Agreement

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

Step 3: Journaling

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

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

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

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

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

Step 4: Evaluations

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

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

GUIDANCE REGARDING CONFIDENTIALITY AND PRIVACY ISSUES

General Principles

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

Two important factors need also be considered:

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

Specific Applications

Prayers of Intercession and Related Matters

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

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

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

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

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

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

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

Mandatory Reporting

Child Abuse

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

Dependant Adult Abuse

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

Domestic Violence

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

Someone who is a Danger to Self or Others.

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

Formation Programs

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

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

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

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

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

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

Deacon Formation Program: Aspirancy II Handbook for Class VIII

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 II Handbook for Class VIII

	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 II Handbook for Class VIII

	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 II Handbook for Class VIII

	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.

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

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

4. Any other comments regarding the field experience:

Local Supervisor's Portion

Name of Student: _____ Name of Supervisor: _____

1. Student's level of accountability / reliability

2. Student's ability to relate to others

3. Student's ability to work collaboratively in ministry

4. Student's openness to supervision

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

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

7. Student's areas of strength and weakness

8. Suggestions for continued growth

9. Any other comments regarding the field experience:

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

Signatures:

Student signature: _____

Local supervisor: _____

Director of Field Education: _____

Date: _____

Tab 5: Parish Ministry

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 sacristans (including caring for the liturgical environment) 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/PLCs and parish council presidents will be asked for an annual evaluation, due on March 15.

Assignment:

1. Please list the parish ministries in which you are involved on the Ministry Table of Tab 4 (pp.47-50).
2. *Briefly* reflect on your experiences as a sacristan/minister of the liturgical environment. 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.

Resources that you might find helpful for this ministry include:

Guide for Sacristans by Corinna Laughlin and Paul Turner, LTP (2008), ISBN # 978-1-56854-746-6.

The Sacristy Manual, second edition, by G. Thomas Ryan, LTP (2011), ISBN #978-1-61671-042-2.

Guide for Ministers of Liturgical Environment by Mary Patricia Storms and Paul Turner, LTP (2009), ISBN # 978-1-56854-747-3.

En español:

Manual para sacristanes. Corinna Laughlin and Paul Turner, LTP (2009). ISBN # 978-1-56854-281-2.

Manual para ministros del ambiente litúrgico. Mary Patricia Storms and Paul Turner, LTP (2009), ISBN # 978-1-56854-899-9.

Place reflection paper here.

Tab 6: Testing

PROFILES OF MINISTRY (PoM)

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

PROFILES OF MINISTRY: INTENTIONAL GROWTH FORM

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

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

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

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

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

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

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

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

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

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

1.

2.

Any other comments:

Signature: _____ **Date:** _____

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

Reviewed by: _____ **Date:** _____

Tab 7: Self-Evaluation and Growth Plan

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

Human Dimension

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

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

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

Spiritual Dimension

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

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

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

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

Intellectual Dimension

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

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

Pastoral Dimension

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

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

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

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

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

Diaconal Dimension

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

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

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

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

Any additional comments:

Instructions for Formation Plan

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

Next, address what your formation goals are for this next year (Candidacy 1). You should refer to the notes you took after each formation session, to your conversations with your mentor, to your new IGF, and to your answers and comments above—as well as to any feedback that you have received from your pastor, field placement supervisors, or others. Be specific and concrete; set measurable and attainable goals.

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

Tab 8: Safe Environment

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

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

Place this form behind this page.

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

Tab 9: Candidacy I

Introduction

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

Academics

The academic portion of the program will be taught by the theology faculty from St. Ambrose University. For those who are eligible (have completed a four-year degree), the course work in the Deacon Formation Program will fulfill the requirements for the Masters in Pastoral Theology (MPTTh) degree from SAU. Questions may be directed to Fr. Robert “Bud” Grant at 563-333-6419.

A Note to Spouses

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

Completing the Application

Application to Candidacy includes the following:

1. Completing the application request (following this page; section 9A)
2. Completion of the written work assigned in this Handbook
3. Interview with the Bishop and Director
4. Interview with the Admissions and Scrutinies Committee
5. Recommendation from Pastor or PLC – 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.

9. In addition, the candidate (and his wife) must submit the following letters, addressed to the Bishop:

- (1) **Applicant’s Personal Statement**

- This letter must be handwritten, signed and dated, and include the following: (a) a request for admission into Candidacy, (b) the applicant’s motivation for seeking ordination to the diaconate, (c) the applicant’s willingness to pledge his service to the diocesan Church, and (d) a declaration of his ability to fulfill the requirements of candidate formation.

(2) Letter from Wife

The letter from the applicant's wife must also be handwritten, signed and dated, and include her consent for his entrance into candidate formation.

Place the letters in the front pocket of this binder when you hand it in.

Rite of Candidacy

If accepted, the aspirant will be invited to celebrate the Rite of Admission into Candidacy. The rite is scheduled for Sunday, July 14 at 10:00 am at St. John Church (Divine Mercy Parish), Burlington. A reception will follow.

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

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

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

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

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

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

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

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

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

I hereby authorize the Diocese of Davenport, its agents, employees, and anyone else acting on its behalf (including but not limited to the Bishop of Davenport, the Director of Deacon Formation, the Admissions and Scrutinies Committee, and their delegates) to have access to and use any and all of my application and application materials. I understand that the purpose of the application and application materials is to evaluate my fitness for the deacon formation program and the diaconate and to assist the Bishop in acting for the good of the Church. Application materials as the term is used in this Section 9A refers to the responses to any questions on this application, to any material I may supply in response to the application or which I may supply voluntarily as I make this application (either for initial admission or continuation in the program). It also applies to any material supplied by any third person (legal or individual) made at my request or made at the request of the Diocese of Davenport, or anyone acting on behalf of the Diocese of Davenport but with my

permission. I understand that the term “application materials” will be construed liberally by the Diocese of Davenport and me to include rather than exclude materials should any question arise as to the definition of the term.

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

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

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

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.

Wife’s Name (print)

Signature

Date

Date of Birth

9B: Pastor/PLC Recommendation Form

Instructions:

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

Name of Aspirant: _____

Name of Pastor/PLC: _____

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 first year of Candidacy is as follows:

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

Reasons for the above choice:

Signature

Date

9C: Parish Council President Recommendation Form

Instructions:

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

Name of Aspirant: _____

Name of Pastor/PLC: _____

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 first year of Candidacy 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.

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? _____

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. _____

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

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. _____

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

15. Is there anything else we should know? _____

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 II:

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: 2018-2019 (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

Orientation	<input type="checkbox"/>					
Balance/Time Management	<input type="checkbox"/>					
Pastoral Spanish	<input type="checkbox"/>					
Conflict/Difficult People	<input type="checkbox"/>					
Public Speaking/Proclaiming	<input type="checkbox"/>					
Multicultural Ministry	<input type="checkbox"/>					
Grief	<input type="checkbox"/>					
Basic Pastoral Listening	<input type="checkbox"/>					
Theological Reflection	<input type="checkbox"/>					

Ministry Experiences

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

Helpful - - - - - Not Helpful

Academic Classes

Intro. Theological Studies	<input type="checkbox"/>					
Old Testament I	<input type="checkbox"/>					
Synoptics	<input type="checkbox"/>					
Systematics I	<input type="checkbox"/>					
Intro to Liturgy	<input type="checkbox"/>					
Spiritual Theology, pt. 1	<input type="checkbox"/>					
Intro. Diaconate (Sat)	<input type="checkbox"/>					
Intro. Preaching (Sun)	<input type="checkbox"/>					

Prayer and Spirituality

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

Strengths of the Program

Areas of Needed Change

ASPIRANCY EVALUATION FORM: 2018-2019 (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

Orientation	<input type="checkbox"/>					
Balance/Time Management	<input type="checkbox"/>					
Pastoral Spanish	<input type="checkbox"/>					
Conflict/Difficult People	<input type="checkbox"/>					
Public Speaking/Proclaiming	<input type="checkbox"/>					
Multicultural Ministry	<input type="checkbox"/>					
Grief	<input type="checkbox"/>					
Basic Pastoral Listening	<input type="checkbox"/>					
Theological Reflection	<input type="checkbox"/>					

Ministry Experiences

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

Helpful - - - - - Not Helpful

Academic Classes

Intro. Theological Studies	<input type="checkbox"/>					
Old Testament I	<input type="checkbox"/>					
Synoptics	<input type="checkbox"/>					
Systematics I	<input type="checkbox"/>					
Intro to Liturgy	<input type="checkbox"/>					
Spiritual Theology, pt. 1	<input type="checkbox"/>					
Intro. Diaconate (Sat)	<input type="checkbox"/>					
Intro. Preaching (Sun)	<input type="checkbox"/>					

Prayer and Spirituality

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

Strengths of the Program

Areas of Needed Change