

"Until Christ be formed in you"
(GAL. 4:19)

GUIDE FOR SPIRITAN FORMATION

ANNEXES

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FOR
SPIRITAN FORMATION

2013

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NOVITIATES**

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ANNEXE I

COMMON PROGRAMME
FOR
SPIRITAN NOVITIATES

COMMON PROGRAMME FOR SPIRITAN NOVITIATES

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INTRODUCTION

The present document, a “Common Programme for Spiritan Novitiates”, was produced in response to a decision of the General Chapter of Torre d’Aguilha, 2004:

Spiritan novitiates will have a common formation programme. The General Council will ensure that directors of novices are provided with the resources in Spiritan spirituality and history that are needed to give a suitable formation to the novices entrusted to them. As novitiates are becoming increasingly regional, it is preferable if the novices have reached the same stage of formation when they enter the novitiate (TA 6.12).

This programme has been in preparation for a long time. Initiated in 2007 at a meeting of the Advisory Committee of the Center for Spiritan Studies, Duquesne, the work began by requesting the Directors of Novices to provide detailed information on the formation programmes currently in use in their circumscription. Their responses form a significant part of this programme. Subsequently a team of three experienced formators (Raymond Jung, José Costa and Philip Massawe) worked together to formulate a draft text. The draft programme was then presented to the meeting of formators that took place in Nairobi in July 2010. This meeting recommended changes that were included in the document which was finally approved by the General Council in March 2011.

The purpose of the programme is to focus solely on the core elements of what is precious to us as Spiritans – the history, spirituality and charism of the Congregation that define our Apostolic Life (cf. SRL 110.2).

The following is a brief presentation of the structure of the programme, which has nine chapters:

Chapter One defines the objectives. The purpose of stating these objectives clearly is to ensure that we are all following the same goals in order to provide our novices with a solid foundation for their future in the Spiritan Congregation.

Chapter Two contains the conditions for admission into the novitiate, which by and large should be the same throughout the entire Congregation. The chapter specifies the subjects that should be covered prior to entering novitiate. It is clear that a good foundation laid in the pre-novitiate programme will enable novices to focus on the most essential elements of Spiritan formation during the novitiate. This chapter can effectively be called *a pre-novitiate programme*.

Chapter Three focuses on the international and intercultural composition of the novitiate community. It is vital that those asked to be formators in the novitiate are carefully selected; otherwise the very purpose and objectives of the novitiate will not be realised. This section incorporates recommendations from the Nairobi meeting and it pays particular attention to the role of the formator, in this case the Director of Novices.

Chapter Four deals with the essential issue of initiation into the religious life. From this chapter onwards the focus is on the handing on of the charism of the Congregation (See TA1.2). All topics that are covered in these chapters are to be studied from the perspective of mission and community.

Chapter Five: The study of the history of the Congregation begins with Claude Francis Poullart des Places, his family,

education and spirituality, his devotion to the Holy Spirit and his ministry and dedication to the poor, and the essential aspects of the charism of the Congregation. The history continues with the study of Francis Libermann and his writings with due attention to his relevance for today's world. Novices should be initiated into reading the recent Spiritan Anthology. It is also proposed that certain periods of our history be given particular attention. In addition, it is recommended that each circumscription allocates time for the study of its local Spiritan history.

Chapter Six proposes a thematic methodology for studying SRL, by incorporating various chapters of SRL into a wider reflection on the different aspects of Spiritan life: mission, charism, prayer, community life, vows, etc. For example, the topic of mission could be studied together with the chapter from SRL that deals with mission. The course can be designed in such a way that it helps toward a better understanding of Spiritan religious life. Other topics could include: the decentralisation of the Congregation and its implications, the reorganisation of Spiritan presence in various parts of the Congregation including Unions of Circumscriptions and the decisions of recent General Chapters.

Chapter Seven focuses on the important elements of our spiritual heritage including the place of Mary who was so central in the lives of both Poullart des Places and Libermann. (See also Chapter 4, Initiation to Religious Life.) A detailed bibliography has been added to facilitate further study.

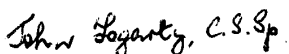
Chapter Eight is about the role and the responsibility of the Director of Novices, with a special focus on accompaniment. Again, following the recommendation of the Nairobi Meet-

ing, this chapter includes a section on evaluation and assessment.

Chapter Nine covers a variety of topics: retreats, *lectio divina*, JPIC, pastoral opportunities or apostolic activities that are *a condition sine qua non* in our training as missionaries, and other elements of our spirituality.

We hope that this document will receive the attention that it deserves especially from the Directors of Novices who have been entrusted with the responsibility of passing on our common Spiritan heritage and preparing our novices for Spiritan religious missionary life.

Yours in the Holy Spirit,

A handwritten signature in black ink that reads "John Fogarty, C.S.Sp." The signature is written in a cursive style.

John Fogarty, CSSp.
Superior General

COMMON PROGRAMME FOR SPIRITAN NOVITIATES

1. OBJECTIVES OF THE NOVITIATE

1.1 Canon 646 defines the aims of the novitiate in a general way:

The novitiate, through which life in an institute is begun, is arranged so that the novices better understand their divine vocation, and indeed one which is proper to the institute, experience the manner of living of the institute, and form their mind and heart in its spirit, and so that their intention and suitability are tested.

1.2 The Spiritan Rule of Life 110 clarifies the aim for candidates to the Spiritan life:

This privileged period of the novitiate allows the novice, attentive to the Holy Spirit, accompanied by the Director of Novices and with the support of community life, to deepen in three ways, the grace of the vocation that he has received:

- a. *to structure his spiritual life;*
- b. *to come to understand more clearly what God asks of him;*
- c. *to be initiated into the Spiritan way of life and formation to it.*

1.3 Before the novitiate, candidates have felt a call from the Lord and have made steps to follow this up. It is in reply to this call that they have joined the Congregation (GSF 7); they already have a history of contact with it by means of links created, commitments undertaken and life in a formation community. “The novitiate guides them towards the moment when they will choose, freely and responsibly, to consecrate their life to the apostolate in the Spiritan

family or to opt for another way of living out their Christian life” (GSF 56).

1.4 The novitiate is to help candidates come to the point of giving themselves according to the paschal logic of their baptism by means of their religious consecration to the apostolate (GSF 7). If the novitiate is correctly positioned within the training process, most of the novices should be able to make a genuine and lasting commitment to the apostolate on its completion.

1.5 “As experience has shown us, an authentic spiritual and apostolic life needs, in order to flourish, to be grounded in an appropriately balanced life which takes into account the physical, psychological, social and psychosexual dimensions of human existence” (GSF 31). The novitiate must allow each one to grow in self-knowledge and in the search for a balanced life which will facilitate the commitment of self to persevere freely and serenely, in following “the poor, chaste and obedient Christ, in the service of others” (GSF 31.1).

1.6 “If it has not already been made, the decision between commitment as a priest or a brother is normally taken during the novitiate” (GSF 50.2).

1.7 The novitiate is a time of discernment. It is for the Director of Novices “to test whether the call (to Spiritan life) be genuine” (SRL 110.2; 122; 123).

1.8 To realise these aims, doing the novitiate in one’s own culture or one similar to it, is preferable (cf. GSF 57).

2. CONDITIONS FOR ENTRY INTO THE NOVITIATE

2.1 According to SRL, the novitiate is preceded by a time of **postulancy** (SRL 108; GSF 49-55).

2.2 For the formation programme to succeed, the particular objectives of each stage in the process need to be realized. During the postulancy, the candidate must acquire “so that the candidate can enter into the novitiate process and experience real human and spiritual growth” (GSF 58). The essential criteria for discernment and entry into the Congregation were defined by the 2004 General Chapter (TA 6.10).

2.3 It is important therefore that certain basics are in place before entry into the novitiate:

- a. a knowledge of how to read the Old and New Testaments;
- b. a knowledge of the essential contents of the Christian faith;
- c. an experience of prayer, both personal and in community and of the sacramental and liturgical life of the Church;
- d. a basic knowledge of the history of the Congregation and its founders;
- e. an experience of community life and pastoral commitment.

If these conditions are respected, the novitiate will not be overloaded with various courses which could prevent the realization of the objectives proper to it.

3. FORMATION TEAM

3.1 “The direction and the animation of the novitiate, as well as the formation of the novices, are primarily the responsibility of the Director of Novices under the authority of the major superior” (SRL 120). However, it is not good for him to be alone with the novices,

even and above all if there are not many novices. SRL envisages an assistant (SRL 121). This is the minimum necessary in the team to run the novitiate. SRL also states that “The formation of the novices requires the help of other formators” (SRL 121.1) and it explicitly mentions “spiritual directors” and other collaborators. These provisions emphasise the importance of a formation involving several people, where discussion and different points of view contribute to the quality of the discernment.

3.2 The Director of novices therefore ensures that he works together as a member of a team with the other collaborators, who each have a specific role to play, whether they are resident in the community or not: “with him they play an important part in discernment and decisions” (DFIR¹ 52). This is especially true for the assistant Director of novices: good communication between him and the Director of novices is essential in creating the climate of trust necessary for good formation. It is also why both of them need to have done a specific course to prepare them for this responsibility (GSF 115-118.3).

3.3 Nearly all the novitiates are international. The accompanying team must therefore be international and chosen according to where the novices come from. SRL insists on the importance of “missionary experience” in the choice of Director of novices (SRL 121). It is good that this prerequisite is applied to the other members of the team. As it is less a question of teaching rather than transmitting, it is also preferable that this experience would have been long enough for him to have arrived at a certain maturity by means of the joys and difficulties of missionary life.

¹ DFIR = Directives for Formation in Religious Institutes, *Congregation for Institutes of Consecrated Life and Institutes of Apostolic Life*, Rome, 2nd February 1990.

4. INITIATION INTO THE RELIGIOUS LIFE

4.1 The introduction to religious life is done first of all by **learning** how this is lived out in our Congregation, oriented as it is to the apostolic life. Therefore the whole way in which life in the novitiate is organised is an introduction to this way of life: the life of prayer, both personal and in community; living together and sharing of gifts, responsibilities and resources; moments for discernment, assessment and evaluation of one's life made during community meetings; apostolic work – even though this may be limited during the novitiate.

4.2 This introduction is done also through the **various courses**, or participation in inter-novitiate programmes where these exist, which allow the novice to reflect on the fundamentals of religious life and its meaning in today's world, to face up to questions which religious life raises and to confirm and deepen his motives. To avoid giving an overly academic character to this formation, this initiation will use lived examples which the novices can take to heart and reflect on.

4.3 These are courses which seem essential during the novitiate:

a. A course on **the history of religious life**;

b. A course on **the essential elements of religious life**:

The theological and biblical foundations;

Prayer: introduction to praying the psalms and the Divine Office;

Fraternal and community life;

Discernment: ways of listening to the Holy Spirit in one's life;

The three vows of chastity, obedience and poverty;

The mission of the religious apostolic life;

Commitment and fidelity, which could be accompanied by a sexuality workshop;

A reflection on the Eucharist and its role at the heart of the consecrated life.

4.4 This reflection on the religious life could be spread out through the whole year, taking, for example, an important theme for each month.

4.5 It will also be done with reference to the Church's documents on the religious life, *Perfectae Caritatis*, but above all *Vita Consacrata* and some documents from the Congregation for Institutes of Common Life and Societies of Apostolic Life such as *Fraternal Life in Community* (1994), *Beginning with Christ* (2002), *The Practice of Authority and Obedience* (2008).

4.6 An in-depth study of our **Spiritans Rule of Life**, that is, religious life as it is lived by Spiritans, according to the charism of our founders and in view of the missionary life. This study could be arranged in conjunction with the themes mentioned above and the Spiritan way of living them emphasised. Use is also to be made of General Chapter documents and those from the General Council for the animation of the Congregation:

- a. Itaici: the theme of mission (especially IT 10 – 18);
- b. Maynooth: the theme of mission and I/Ds 56, 58, 59: the formation for this mission;
- c. Torre d'Aguilha and spiritual renewal; I/D 60 *Living Spiritan Spirituality* ;
- d. I/D 59: *Living in International and Intercultural Community*;
- e. *A Love that is Genuine* (General Council 2003);
- f. Anima Una 61: *Living the Vow of Poverty Today*;
- g. Anima Una 63: *Living the Vow of Obedience Today*;
- h. Bagamoyo General Chapter, 2012;
- i. Safeguarding Minors: General Policy and Guidelines, 2012.

4.7 Together with the study of chapter I and II of SRL, there will be a reflection on the charism of the Congregation: how do we understand this expression? What is the Spiritan charism?

4.8 A course on the founders and history of the Congregation could be arranged thus:

Someone be invited to give a course on **Claude François Poullart des Places**, the foundation of the Seminary of the Holy Spirit and its history up to 1848 and, if possible, the history of the Congregation after Libermann up to the present day.

4.9 Another speaker be invited to give a course on **Libermann**, the foundation of the Congregation of the Holy Heart of Mary, the fusion and the Congregation of the Holy Spirit up to the death of Libermann. Through a knowledge of the life of Libermann, bring out the essential elements of his spirituality, his idea of religious life, community life and mission.

4.10 A course of a few mornings to get an idea of Canon Law regarding religious.

4.11 Some sessions on “self-knowledge”, and on “Justice and Peace and religious life”, something which has been requested by our recent general chapters, would complete this programme.

4.12 As well as the valuable knowledge obtained from these diverse courses, their main aim is to feed into the reflection of each novice and help him to live the experience of the Spiritan life to which he feels called. This experience, and what it brings out in each one, is the really important “matter” of the novitiate year.

5. HISTORY OF THE CONGREGATION AND THE FOUNDERS

5.1 To provide the novices with a better introduction to the history of the Congregation, the Director of novices will give each one a copy of the Spiritan Anthology at the beginning of the novitiate. He will seek throughout this study not only to give them a good knowl-

edge of the Spiritan past, but also to help them to make the inspiration of the founders present in the Congregation's engagements now.

5.2 STUDY OF POUILLART DES PLACES

5.2.1 The study of the life and work of Poullart des Places should not be reduced to a history course; it must also emphasise his special role as **founder** of our Congregation, and underline the importance of the gifts which were given to him, his **charism** and the deep insights which characterized his achievements.

5.2.2 Claude François Poullart des Places did not intend to be a founder. It was his encounter with Christ and his fidelity to the Holy Spirit which led him to initiate efforts in favour of poor students, the consequences and historical significance of which he could never have guessed. His spiritual experience and his work for the poor are **foundational** because they brought an evangelical breath which the Church recognized as his "charism", that is to say, the gift of the Spirit granted through him to the Church for the good of mankind. This **impulse of the Spirit** remains the foundation on which the life of the Congregation is built. All renewal, every new mission must come under this evangelical breath in order to be authentic and a source of life. The foundational narrative at the root of the Spiritan tree needs to be known to every Spiritan if they wish to remain available to the calls of the Spirit today.

5.2.3 We cannot just read the foundational narrative as if it were a wonderful story in the past, but as a story which still inspires our Spiritan action today.

5.2.4 We are interested in the life of Poullart des Places because of the way he lived out the significant moments of his own existence, his relationship with God and his commitments. His story continues to resonate in the heart of every Spiritan's

vocation, and especially for the novices at the moment when they ask themselves about entering the Congregation:

- a. In the search for their true fulfilment and the discernment of their vocation, by accepting themselves as they are, their qualities and gifts, with a recognition of their weaknesses and inner conflicts.
- b. In learning how to live fraternal life and encounter others, especially the poor, and all the personal conversions this entails.
- c. In their commitment to a path of growth and fidelity which overcomes crises, trials and the need sometimes to start again.

5.2.5 This study will bring out the principal traits in the spirituality of Poullart des Places.

- a. Consecration to the Holy Spirit and devotion to the Immaculate Virgin.
- b. Union with God in prayer and sacramental life centred on the Eucharist.
- c. Spiritual poverty in humility and self-emptying with a view to a complete availability to the Holy Spirit
- d. Service of the poor and following Christ the servant
- e. For priests, priesthood seen as “an evangelical availability in obedience to the Spirit for the service of the poor and abandoned” lived “in a frugal existence” (Aux Racines p.174), “in a hard and work-filled life in perfect disinterestedness” (Aux Racines p.267).
- f. Community life in fraternal charity (Aux Racines p.270)

5.2.6 Poullart des Place’s writings are now available in different languages. For each stage of his life which is studied, suitable texts will be proposed with questions to encourage the novices to read them and study them.

5.3 THE HISTORY OF THE SEMINARY OF THE HOLY SPIRIT

Studying the history of the Seminary of the Holy Spirit, will show how Poullart des Places' successors endeavoured to remain faithful to the gift which was given to him, and to his charism, not by doing exactly the same thing as him, but by living by the same impulse of the Holy Spirit as him, according to the events and needs of their time. This is a way of illustrating to the novices what SRL 2 means when it speaks of "creative" fidelity or of a "living" tradition (SRL 12). This section of the story will thus bring out the gradual opening up of the Seminary of the Holy Spirit to mission overseas until the time it became the seminary charged with forming priests for the colonies, an orientation which eventually led to the "fusion" with the Congregation of the Holy Heart of Mary founded by Libermann.

5.4 STUDY OF LIBERMANN

5.4.1 The study of Libermann must have an important place in the novitiate programme; it will help to understand his role in the evolution from Poullart des Places' foundation to a missionary Congregation such as we know it today. More importantly, this study will show how, by his life, his experience of God, and by his particular calling, he opened up a spiritual and apostolic path which has so marked the charism and spirituality of the Congregation, that he is seen to be not just the restorer, but the second founder of the Congregation.

5.4.2 Like Poullart des Places, he did not intend to be a founder, but his personal journey, through a conversion and 'exodus' experience, led him to listen to the invitation to join in the plans of Le Vavas seur and Tisserant, the "Work for the Blacks", and to become the one who was to bring it to realization. That is why, before trying to grasp the 'key ideas' of his spirituality, one needs to let his life and experience speak for themselves, to see how they are an evangelical witness, for they are the source of that spirituality. It is then, that the path of holiness which was his, and which he has passed on to us to inspire our missionary

life, becomes evident. The figure of Libermann as a spiritual guide, as an apostle, as a missionary and founder of a Congregation for the evangelization of Africa gradually emerges. The integrity of his life will be fully revealed: "... he attained the fullest human and spiritual maturity in the years when he became the founder of his missionary Society...but it was from the spiritual experience of the first part of his life that this missionary impulse sprang up. What he himself had seen he wanted to bring to the poor of the world. It was in prayer and self-denial geared to being docile to the Spirit that his missionary thought was born, sound and daring at the same time, and with its fundamental characteristics – to be a missionary you must be holy, and you must be a poor servant" (Paul Coulon).

5.4.3 The novitiate is the privileged time to become familiar with the texts Libermann has left us. This is why the method of working could be the following:

- a. before each course, give the important texts corresponding to the period to be studied,
- b. read them and work on them according to a set of questions,
- c. situate the texts and the events in Libermann's life in the context of the time;
- d. Then, through sharing what they have discovered, examine Libermann's way of responding to events and allowing himself to be led by the Spirit; draw from this the aspects of his spirituality which have relevance for contemporary Spiritan life.

5.4.4 This way of proceeding will illustrate that Libermannian spirituality is a lived spirituality based on his experience of God, recognized and received in the totality of his human existence, and not a theory or a collection of principles to be applied.

5.4.5 More important than the contents and the method, the way in which a novice participates in the course will be important; he is more than just a student learning the history of the

founder – he is his disciple and he is committed to following him in his encounter with the divine and tries to make his own the founder’s path to holiness. Libermann then becomes the guide to attain the aims of the novitiate as described in SRL 110:

- a. In the **foundations** necessary for entry into the religious life. In effect, this is founded on a relationship with Christ who takes charge of the individual and his personal history. The example and the spirituality of Libermann help the novice to go through the various stages (relationship with God and prayer, relationship with one’s family, with others, with material goods, with authority, with the organization of one’s time and organization of one’s life...) and to arrive at being able to structure one’s spiritual life.
- b. In **discernment**: is it really in this Congregation that my relationship with Christ can be deepened, that I can find freedom and that my capacity to serve others can flourish? The way in which studying Libermann touches and speaks to each one is an important criterion in this discernment.
- c. In **integration** into the Congregation, which deepens during the novitiate in the search to recognize where and how one belongs. Studying the life and writings of Libermann will help the novice discover the Congregation from within, what animates and inspires it, and to find in it his identity. It will help him to enter into a missionary spirituality, and the apostolic life in community which is at the heart of our Congregation.

5.4.6 The study of the founders, and especially Libermann, is therefore an essential teaching tool allowing each one to deepen his own spiritual experience, “source and birth-place of the call as well as the response”. In the encounter with the founder, each one can become aware of the grace of his own call, and unite himself with him in order to realize his vocation. Thus, that which is the most personal and unique becomes that which links us more deeply with each other, the living cement of our Con-

gregation. We recognise in this that the Holy Spirit is at work. A founder does not transmit the charism. It is the Holy Spirit who is the author of charisms and it is he who communicates them and he alone who can gather together people following their own path, but who are there because of a call from God.

5.5 THE HISTORY OF THE CONGREGATION AFTER LIBERMANN

5.5.1 It is good to give some time to the history of the Congregation from Libermann up to the present time. Faced with the huge amount of material on this era, it is probably better to emphasise some of the more important moments of our history, or of those concerning the circumscriptions from which the novices come. Each circumscription has its own Spiritan history, and a knowledge of this will help the novice in getting a sense of belonging to the Congregation.

5.5.2 The following periods are particularly interesting:

- a. Schwindenhammer: 1852 -1881, that is, the period after Libermann's death;
- b. Mgr. Le Roy: 1896-1926;
- c. The Congregation during the Second Vatican Council, including the Lefebvre affair; then, the era of independence in Africa and the Kongolo massacre.

5.5.3 The Directors of Novices will also make sure to point out what have been the evolutions of the Congregation and how and why it has known an important geographic expansion since the beginning of its history.

5.5.4 The history of mission has much in it the novices can learn from:

- a. They can wonder and be thankful when looking at the work accomplished and the numerous churches brought into being around the world, especially in Africa, by means of Spiritan missionary activity.

- b. They will find out as well that this work is realized through many trials, in spite of many obstacles and sometimes involves failures and tragic events. If it is God's work, it is not accomplished without men who have responded to the Lord's call generously and have accepted to give their lives just as Christ gave his, right to the end. To be reminded of this gift of self is also to underline the demands of missionary life as it was in the past and is also today with all the challenges of the contemporary world.
- c. This study should help each novice link his own history to a larger history beyond us, and to hear in it his personal call and to find in it his place so that he in turn can consecrate his life to it.
- d. This history speaks also of our charism. The novices can take out of it the characteristic traits of our Spiritan identity which are revealed: "respect for man whom one must not 'control', but in whom one must see God's design written into his life; a pragmatic approach to missionary tasks with an ability to adapt oneself if things change; modesty chosen in the means used with the conviction that it is the only way to achieve something useful and durable; confidence in the Church and refusal of negative criticisms of its representatives; endurance in difficult tasks when one is aware that the Spirit wishes you to persevere.." (*Spiritans Today No.1, p.39*).
- e. Initiatives in favour of human development, of justice, peace and the integrity of creation, have been present in all the stages of this history, even if they have not been explained as they are today. Spiritan missionaries have always worked to promote man in all his dimensions: proclamation of the Word, but also teaching, in health provision, solidarity with the poor, defence of the powerless, work on local languages....

6. SPIRITAN RULE OF LIFE

The vocation, identity and charism of the Congregation is expressed in a way of living which reflects our way of being a Congregation, in the footsteps of our founders, faithful to the Gospel and engaged in the Church's mission. This way of life is inspired by the writings of the founders, but is also expressed in the first place in the Spiritan Rule of Life. This common factor is crucial in enabling people of different origins and very diverse cultures to live together. Consequently, studying the Rule of Life is far more than just the explanation of a text or gaining knowledge of it – it represents a major challenge for the life of the Congregation. It is a question of entering into the dynamism which gives life to the Congregation. Understanding of SRL is gained not just by studying the text but also by praying and meditating on it; each novice must make it his own by a process of interiorisation, by listening to what speaks to him most, by what speaks to him less and by what he finds in himself a resistance to; this is the way of listening to the Spirit through what is proposed as the way to find fulfilment in the Congregation. Because it resonates with what I want to live, this process confirms and guarantees my personal call. It contributes also to the discernment process.

This is why the text of the Rule of Life is presented to each novice during the celebration of entry into the novitiate, not that he is expected to live it fully from that moment, (this is reserved for the time of profession), but so that the novice becomes a disciple, allowing himself to begin the journey.

6.1 THE MEANING OF A RULE OF LIFE

At the beginning of the course, it is important to explain the meaning of a Rule in religious life: “a way of apostolic holiness”, “a gift of the Holy Spirit” (cf. Introduction to SRL by Fr. P. Haas).

- a. At the same time a **covenant charter** with the Lord, the Congregation being like the land of our covenant and **code of life**,

which defines the rights and duties of each one, avoiding any favouritism;

- b. An expression of **family spirit** which welcomes us and identifies us before the eyes of others: what distinguishes the life and being of Spiritans;
- c. A **privileged mediation** of the will of the Father and the Gospels as it has been lived by our fathers;
- d. It clarifies the ways in which we take our place in the local and universal Church.

6.2 THE HISTORICAL EVOLUTION OF THE RULE

6.2.1 A look, even briefly, at the different versions of the Rule in the history of the Congregation will illustrate that this is a living and creative tradition; the novice will be able to see what has not changed since the time of the founders and those things which have evolved.

6.2.2 For this, see articles by Fr. T.M. Farrelly (pp.7-18 on the creation of the present Rule) and Littner (pp19-31) in *Spiritans Papers No.18*.

6.2.3 *General Bulletin No.779*: a brief résumé of the successive stages in arriving at the present SRL.

6.2.4 For the study of SRL, see also the accompanying *Handbook* which was issued with it in 1987.

6.3 HOW TO ARRANGE THE STUDY OF SRL?

6.3.1 SRL could be studied:

- a. Either following the order of the chapters as they appear in the Rule, a continuous reading
- b. Or following the chapters in relation to the theme which has been chosen for each month; this method brings out the Spiritan way of living each of the themes.

6.3.2 1st month: Chapter VI, Formation; begin with texts dealing with the novitiate and its objectives; it is an opportunity to open up to the whole of Spiritan life and formation: how to place oneself in initial formation, in the context of an on-going formation? See also ID 56, 58 and 59.

6.3.3 2nd month: Chapter IV, Our religious life No.50-55; the foundations of our religious apostolic life.

6.3.4 3rd month: Chapter V, Our life of prayer; set out the basis for a life of prayer.

6.3.5 4th month: Chapter III, Our community life.

6.3.6 5th month: Chapter I, Our Spiritan vocation; time also to reflect on the charism of the Congregation.

6.3.7 6th month: Chapter IV, what is said about the vow of chastity.

6.3.8 7th month: Chapter IV, what is said about obedience.

6.3.9 8th month: Chapter IV, what is said about poverty.

6.3.10 9th month: Chapter II, Our mission.

6.3.11 10th month: Chapter VII, The organization of the Congregation: the circumscriptions, the role of superiors, bursars, chapters... This is a chapter which always needs to be kept up to date according to the developments in the Congregation.

6.3.12 Remark 1: The above order can vary, especially where it concerns the vows; one could begin with obedience because it is a good way of beginning a reflection on the vows.

6.3.13 Remark 2: Throughout this study, the accent will be put on the Spiritan vocation, as missionary and religious, before distinguishing in it the vocation of brother or priest.

6.4 HOW TO STUDY A CHAPTER?

It is important to give time for personal reading so that each one can own the text and note his own response to it. Discussion in common will give the chance for each one to share his experiences. All will have already had a certain experience of our Congregation's life and some will have been on a placement in a missionary situation before the novitiate. They will be well placed to see the concrete implications of the texts studied; they will also bring some questions which it will be good to express and to hear.

6.4.1 SOME SUGGESTIONS:

- a. Begin with the quotations from scripture found at the beginning of each chapter; they give some perspective to the particular points proper to our Congregation;
- b. The first numbers of each chapter give the evangelical and theological bases; they often echo texts from the founders and sometimes quote them explicitly. These passages come in a clearly conciliar context. They explain our vocation, our identity, and our experience of God who gathers us together and greatly helps us to make sense of what we are living. Find the line being followed, pick out the important words, quotations from the founders, clarify what is said of Christ, the Holy Spirit or the role of the Church, and seeing how they are inclined towards the apostolic life – this will enable the novice to see the import of the texts;
- c. A study of the most important texts in the order they appear in SRL;
- d. A study based on personally prepared questions followed by sharing;
- e. A study based on a life situation, a little like the document on poverty *Anima Una No. 61*.

6.4.2 The essential thing is to make the link between our life as a Congregation, in community and in missionary situations,

in such a way as to bring out the bearing of these texts on the concrete lives of Spiritans.

6.4.3 Help to get across the idea that SRL also leaves some room for a certain diversity depending on the country and the culture. But all of us are committed, according to the key phrase of the Torre d’Aguilha Chapter of 2004 “to truly live today the Spiritan charism”.

6.4.4 A Rule of Life is a call, a criterion for our faithfulness, a reference point for review and revision of one’s life which are always necessary so that we can live according to it personally and collectively: it is a “way of holiness”.

7. OUR SPIRITUALITY TODAY

Holiness of life and a spirit of sacrifice in the service of mission are paramount for Spiritan formation. Special attention will be given to the spirituality of our founders (TA 6.1).

After the Gospel and the paschal mystery of Jesus Christ, the primary source of our spirituality is found in the writings and lives of our founders, especially that of Fr. Libermann.

The study of our spirituality will be based on the following important and essential points:

7.1 Who we are: Here we touch on our identity; this is perhaps the most important point to deal with. Where do we come from? How did we arrive at where we are today and how did things evolve? The charism of our Congregation is not something that is set in concrete. It must transform us and fashion us. It calls us to do what our founders have done. This is our work. Our charism is our evangelical impulse.

7.2 What do we do? Here we touch upon the apostolic life, and it is in this context that the specific elements of our spirituality must

continue to be dealt with. Thus the novices will become familiar with the nature of the Congregation as well as its mission. This section will include: how we live our spirituality today, our Spiritan way of life, life in community, our life of prayer, how we live the vow of poverty, life in international communities, a spirituality of faithfulness or one which reflects our contemporary world and formation for the mission of a religious missionary Congregation.

The first chapter of the Torre d’Aguilha document mentions some important elements which are worth noting here:

- a. Practical Union with God (TA 1.1.1);
- b. Life in community (TA 1.1.2);
- c. Missionary spirituality (TA 1.1.3);
- d. Option for the poor (TA 1.1.4);
- e. Spiritan spirituality as service (1.1.5) and section 1.2 ‘The handing on of the Charism’.

7.3 The study of our spirituality and charism will need to take into account the valuable reflections and decisions of chapters, as well as other documents published by the General Council. Among these are:

- a. *Information documentation* no. 09 Libermann – Missionary: January 1977;
- b. *ID* no. 12 A more international Congregation: September 1977;
- c. *ID* no. 13 Young People: As in Libermann’s Day International Meeting of Young Spiritans in Spain (August 1977): October-November 1977;
- d. *ID* no. 15 With Libermann at the heart of our Spiritan Vocation “The Poor and Abandoned”: January 1978;
- e. *ID* no. 19 Father Laval: December 1978;
- f. *ID* no. 20 Poullart des Places: The challenge of his tercentenary: January 1979;
- g. *ID* no. 21 One Heart and one Soul: April 1979;

- h. *ID* no. 40 Towards a Missionary Spirituality Today: December 1985;
- i. *ID* no.44 Spiritan Formation: April 1989;
- j. *ID* no.56 Preparation for Mission Today: December 1999;
- k. *ID* no.58 The Enlarged General Council of Pittsburgh: December 2001;
- l. *ID* no.59 International and Intercultural Community Life: December 2002;
- m. *ID* no.60 Living Spiritan Spirituality: February 2007;
- n. *Anima Una* no.61 Living the Vow of Poverty Today: December 2008;
- o. *Anima Una* no.62 Building on Rock: March 2009;
- p. The call to integrity in our inter-personal relationships: ***A Love that is Genuine*** (1 Jn. 3:18).

Another important source is the book by Rogath KIMARYO: Venerable Fr. Libermann's Project of the Blacks: Challenges facing the African Missionary, Nairobi: One Stop Publishers Ltd, 2005.

Spiritan Justice, Peace and Integrity of Creation Ministry, John Kilcrann et al.

The Spiritan Anniversary Diary published on the occasion of the 300th anniversary of the Congregation offers abundant material for reflection. We recommend it be read each day during the novitiate; it is a useful tool in transmitting to the novices our Spiritan spirituality, tradition, history and heritage and reminding us that we are by nature a missionary Congregation.

7.4 Mary, Mother of God: A study of our spirituality would be incomplete without Mary, the Mother of Our Lord. Her availability and readiness to do God's will are an example for us missionaries. For both Poullart des Places and Libermann, Mary played an important and determining role in the development of their spiritual lives, and their missionary commitment (SRL 89).

8. ACCOMPANIMENT BY THE DIRECTOR OF NOVICES

8.1 The novitiate must help each novice grow humanly and spiritually, to deepen “the grace of his vocation” and come to a free and responsible life-choice for his consecration to the missionary life as a religious. The whole novitiate programme is organized towards this aim. The novitiate is a time of discernment (SRL 110.2) even for a candidate who feels he already has a vocation. There can be no deepening of his vocation without openness and confidence, without the attitude of the disciple who lets himself be guided, without being open to the questions which reflection may arise during the course of the year. It is not a question of ignoring steps that have already been made, but of going further. The journey towards giving oneself to the Lord, with commitment to religious life is, can only be made by means of a radical conversion to Christ. The journey is characterized by discoveries and joys, but also by challenges and trials – the acceptance of the paschal mystery in our lives. Learning how to live through these stages and to face up to the difficulties which rise up on the way, without getting discouraged, prepare us for the religious and missionary life awaiting us.

8.2 By prayer and reflection each novice will seek how to respond to the Lord’s call. The Director of novices’ role is to accompany each one in this quest, to witness to the authenticity of each one’s growth and to be there in the various stages he goes through. His role is different from those responsible for the other stages of formation because he is the spiritual guide for the novices. “The Director of Novices is mandated to be the spiritual director for each and every novice” (DFIR 52). He does this especially through regular meetings with each novice individually. Given their importance in the novitiate journey, these meetings need to be prepared and require a true openness on the part of the novice.

8.3 The frequency of these meetings is fixed at the beginning of the novitiate. It can vary according to the number of novices, the time

of the year (for example more frequently at the beginning to get to know each other, or when there is a decision to be made...) and according to the particular needs of the novice. One such meeting per month would be a minimum; two per month would allow a better follow-up, without being too heavy.

8.4 Candidates for the Spiritan life may also choose another spiritual director (SRL 121.1). Such a choice must not compromise, but must serve the discernment done together with the Director of Novices; it will be helpful if it offers a greater freedom and also permits a better discernment.

8.5 “Psychological techniques should not take the place of genuine spiritual direction” (DFIR 52). But these can be used in cases of particular difficulty (GSF 32.2).

9. ASSESSMENT AT THE END OF THE NOVIATE

9.1 The novitiate experience allows each novice to become aware of the consolations and demands of Spiritan religious missionary life. Each one thus confirms his call and, through grace and accompaniment, arrives at the moment to make his choice of life. During the ninth month of the novitiate, each one is invited to write out his request to make his first profession of vows in the Congregation.

9.2 Once this request is made clearly, it is for the Congregation, through the individuals mandated to do this, to make a decision. The assessment to be made in each case to help decide on whether to admit the novice is based on the following:

- a. the way in which the novice has entered into the programme of the year and the quality of the discernment by which the authenticity of his request and his freedom in presenting it, can be measured;

- b. his potential capacity to live as a Spiritan religious missionary “before God” and with his brothers, which this period of initiation has been able to reveal or confirm;
- c. the signs of his faith and the readiness to persevere despite difficulties and personal weaknesses;

9.3 The assessment is first of all community based. The Director of novices invites the other professed members of the community and the non-resident staff, to give their opinion, in conscience, concerning each novice, based on the above criteria and to decide clearly whether the novice is to be admitted or not. In this consultation he pays particular attention to the opinion of his assistant, with whom he shares responsibility for the novices and the decision to be taken.

9.4 After this consultation, the Director of novices completes the final report which is to be presented to the relevant circumscription Superior and his council. It is good to recall briefly some biographical details of the novice and the journey he has made in the novitiate. The assessment to be made will concern itself more with the depth of commitment and motives, and the emotional and human balance of the novice rather than with the faithful observance of a programme; it will be attentive to the dynamics of his personal situation, to the freedom and responsibility he has shown and to his capacity for inter-personal relationships. It will examine to what extent he has been open and frank with the Director of novices, his capacity to trust another person, and his attitude towards authority. At the end of the report, the Director of novices adds the results of the consultation, and then gives his opinion and that of his assistant as to whether he should be permitted to take his first vows or not. The final decision, as SRL states, is taken by the relevant circumscription Superior and his council. The Superior is expected to take the opinions of the Director of novices very seriously. He presents them to his council before any decision.

9.5 The decision not to allow a novice to take first vows must be based on serious reasons; it follows on from the way in which the novitiate has been lived and the problems encountered; it must not take the novice by surprise because it comes from remarks made and points discussed in one-to-one meetings in the course of the year.

9.6 Differences of opinion between the formators or the professed members of the community on the decision of admission must be pointed out to the Superior and his council. It is important to do the same with any points of difficulty which must receive attention during the stages of formation which follow.

9.7 If there are some doubts about a novice, SRL envisages that the novitiate could be extended (no. 124). However, in reality such an “added period of probation” is not easy to organise. SRL 128.1 gives the possibility of making first profession “in stages of one year to be renewed twice”, but the consent of the Superior General and his council is needed for this.

9.8 The novices’ files are needed for this assessment. They allow the Director of novices to situate his work in a continuum, linked with the other stages of formation. He can thus consult previous assessments, so as to understand better each novice’s progress and see his decision in its proper context.

9.9 If necessary, the Director of novices can be asked to attend the council meeting to present the novice(s) and reply to any questions which may be put to him.

9.10 It is better for the Superior himself to let each novice know the decision he and his council have made, emphasising thus the obedience which each one will commit himself to and which is lived out in relationships between individuals.

9.11 All these steps leading to admission (or not) of the novice to vows are best done openly and not in secret. Obviously confidenti-

ality must be respected. But the contents of the report and the decision taken are never against anyone; they are an effort to help a person see the truth about himself. The truth can never be against anyone- it is always edifying and life-giving. That is why it is desirable that the final decision, which is the fruit of a whole year's discernment, should be made known to the novice in the course of a personal meeting with him. This has the advantage of avoiding any suspicions which might come in regarding the "personal file".

10. OTHER IMPORTANT ELEMENTS IN FORMATION

10.1 RETREATS

To be rooted in the life of Christ, the novitiate year proposes three special times of retreat:

10.1.1 The first retreat, which takes place within the first three months of the novitiate, seeks to help in becoming a disciple of Christ and so enter into a way of conversion to follow him. The retreat aims at enabling novices to listen to the Word of God in the biblical sense and to allow the Word of God to speak to them, for it is Christ who calls us and makes us his disciples. It is proposed that during this retreat texts of Poullart des Places and P. Libermann especially the ones that focus on conversion be used. This retreat may also be modelled on the Ignatian way of conversion. The first retreat also assumes that the novices have begun to live as a group, they now know one another and they have begun to bond with each other.

10.1.2 The second retreat takes place towards the middle of the novitiate. It introduces the personal way which the founders had of following Christ with their great love of serving the poor. This is the period in which novices entrust themselves to God, they are seeking to know what is the will of God for them, they are moving towards abandoning themselves to God and they are on the way to making personal commitment and

engagement in religious missionary life. What does it mean for me to follow Christ as a Spiritan? We, therefore, propose that this retreat focus on the dominant elements of the spirituality of the Congregation: on service, spirituality of JPIC, making an option for the poor, etc. The retreat invites the novices to choose the Christ the founders have seen and to follow on the way that they opened and which characterises the Spiritans.

10.1.3 The third retreat takes place a short time before profession, and looks towards the commitment to the missionary life that the novices are preparing to make. It relies on the missionary experience and witness of each particular Spiritan. The aim of this retreat is to enable the novices to focus on the mission to which they are about to commit themselves. During this retreat it is assumed that a novice has already decided to commit himself to the mission of the Congregation and that he is ready to make his first profession.

10.1.4 We, therefore, call for the unification of these retreats with regard to themes. It is recommended that for these retreats to be beneficial, novices would require good preparation.

10.1.5 Recollection: Each month there will be a day of recollection or solitude. The novice will begin to have times of reflection or prayer, alone or in community, which will be useful for him throughout his Spiritan life.

10.2 PASTORAL ACTIVITIES/APOSTOLIC WORK

Involvement in apostolic activity forms part of Spiritan formation at all stages (SRL 136).

10.2.1 Pastoral formation deals with the ability to work with and for the people of God. A novice during formation must show this inclination of working among the poor and prefer such ministries. However, during the time of novitiate, this engagement will remain limited and focused. It will contribute to a pastoral formation through a proposed experience: discovery

of situations of poverty or distress, developing the capacity to listen, learning to serve others and to work in a team with people of different outlooks. It can lead also to a better self-awareness, of their gifts, but also of their limits. Novices must be accompanied during pastoral formation and that the formators will make preparations so that this period becomes fruitful and meaningful to the novices. This accompaniment during pastoral ministry becomes even more important to novices who are about to make a commitment to mission and to living religious missionary life.

10.2.2 A reflection on this engagement will be conducted regularly. It will involve a particular incident or conversation experienced by one of the novices. It will allow for a better self-awareness in pastoral work: his reactions, his openness to listen, to dialogue, give attention and respect to another, his sensitivity to the pain of other persons. Through sharing this experience the novice is invited to interpret and be enriched by what the others are living and to interpret his own experience. This sharing of experience can help improve even the life of the novitiate community through a transfer of learning. It can also be made the object for discussion in spiritual direction.

10.3 LECTIO DIVINA

We recommend that during the novitiate, novices be trained in the old tradition of the church of *Lectio Divina* placing emphasis on the four most important aspects of it: reading of scripture, meditating, praying and contemplating on the word of God (See also chapter V of SRL especially no. 92). In September 2005, [Pope Benedict XVI](#) stated:

*I would like in particular to recall and recommend the ancient tradition of **Lectio divina**: the diligent reading of Sacred Scripture accompanied by prayer brings about that intimate dialogue in which the person reading hears God who is speaking, and in praying, responds to him with trusting openness of heart*

(cf. *Dei Verbum*, n. 25). *If it is effectively promoted, this practice will bring to the Church - I am convinced of it - a new spiritual springtime.*

The Apostolic Exhortation *Verbum Domini* which appeared in 2010 insists on this practice and clearly says that the four great aspects of *Lectio Divina* lead to action, “which moves the believer to make his life a gift for others in charity” (No. 87).

10.4 VISITATION OR PILGRIMAGE TO HISTORICAL SPIRITAN PLACES AND WORKS

The history, tradition and heritage of the Congregation are not only contained in books, but also in the mission and the sacrifice of those who have gone before us and the way they lived the Spiritan charism. During the novitiate, novices will be accorded the opportunity to visit places of significance for Spiritans: monuments, landmarks, churches, cemeteries, etc. And where available to organise and make pilgrimages to important places linked to the life and work of our founders. Such visits would aim at making novices aware of **who** we are, the contribution that Spiritans have made in mission and the work of evangelisation, reinforce our history, heritage and commitment to Spiritan mission. Such visits and pilgrimages can be a source of inspiration from those who have preceded us in our religious and missionary family. Visits and pilgrimages can be a great incentive to those who want to finally commit themselves to the work of evangelisation among the poor in the Congregation. It is certainly one of the many ways the charism can be passed on to the young generations and let them appreciate the work of the Lord in our history. Such visits can touch, enrich and challenge all of us. Let us not forget that young men need role models and there is nothing better for this than to know the lives of our heroes both living and dead.

10.5 THE FOLLOWING MAIN FIGURES (Daniel Brottier, James Laval, and Bishop Joseph Shanahan) who form part of our history, heritage

and tradition will be studied in special conferences as well as their relevance to mission in the contemporary world. Documents could be distributed especially when celebrating their feast days.

10.6 We recommend that visiting Spiritans be invited to the novitiate to share their experience and witness with novices.

10.7 JUSTICE, PEACE AND INTEGRITY OF CREATION

It is important that those in formation have the experience of insertion into situations of poverty; this will help in the process of discerning genuine vocations and will also be an aid to conversion. They will likewise be involved in issues of social justice so that they can acquire the tools for social analysis and strengthen their bonds of solidarity with the poor (TA 6.6).

We must make ourselves, “the advocates, supporters and defenders of the weak and the little ones against all who oppress them (Rule of 1849; N.D. X 517; SRL 14).

10.7.1 During the novitiate, the novices will be led to interiorize the special charism of the Congregation with the Spiritan vision of JPIC and the Spiritan presence in the world.

10.7.2 The programme will lay emphasis on the charism of the founders and bring out more clearly the JPIC elements in the teachings of Libermann and Poullart des Places and on the special achievements of famous Spiritan missionaries in the history of the Congregation.

10.7.3 The JPIC programme will also deal with the recent CSSp documents on JPIC and focus on Spiritan JPIC spirituality. JPIC is to be seen in the perspective of preparing our young men for their missionary commitment.

10.8 MANUAL WORK

10.8.1 Manual work forms part of the tradition of religious life and shows our solidarity with all those who work for a living, in particular the poor. The daily work is made up of the services necessary for the community and the cleanliness of the house. Occasionally a project can involve team work. Other services are those confided to the personal responsibility of one or another individual.

10.8.2 Through manual work, requiring a day or part of a day, the novice makes a connection between religious poverty and our desire to serve rather than be served. It is a question of learning to contribute concretely and effectively to the economic life of the community and the Congregation, since every Spiritan is called to contribute. Availability to engage in manual work is also part of discernment. Near to a garden and a public park, the work of caring for the area around the house is possible. It will be our way of paying attention to the increasing need to care for nature and the environment.

10.9 PARTICULAR EXAMEN

10.9.1 SRL 95 states “We are faithful to daily examination of conscience”. Traditionally this examination of conscience took place during community prayer, either at midday or in the evening. If SRL has retained this exercise, it is because those who composed it considered it more than just maintaining a tradition. It is to remind us that God also speaks to us through daily events and what goes on within us. That is why, in a very active missionary life, it is good to stop for a moment at the end of the day, not to become introspective, but to come into God’s presence in a moment of peace. This time of review and re-evaluation of our lives helps us to live out our commitments and promotes the constant union with God and greater missionary “zeal” to which Libermann invites us.

10.9.2 In our initiation into prayer, this type of exercise in reviewing our lives, or “covenant prayer” as some people call it today should not be forgotten. It can be a help to see daily events in a proper perspective and help to judge a person’s availability for God’s Kingdom. The exercise is made up of three different elements:

- a. A time for giving thanks for graces received, and for what has brought peace and clarity in the spiritual life.
- b. A time to pray about what has been more difficult, even painful or a source of sadness, fear, disturbance, discouragement...To recognize my own responsibility, allow the Lord to enlighten me and listen to what he is saying.
- c. A time to give oneself over to God’s merciful love and entrust the next day to him with all it may bring

10.9.3 This kind of prayer helps us to remember, to give thanks, to renew one’s confidence in God and abandon oneself to his love; it can be situated in the time for prayer stipulated for the novices at the end of the day. It can also be done on a community basis during an evaluation meeting or revision of life.

ANNEXE II

**POST-NOVITIATE
SPIRITUALITY
PROGRAMME**

POST NOVITIATE SPIRITUALITY PROGRAMME

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INTRODUCTION

Our training programmes will adopt more of an apprentice style, giving students opportunities to have personal experience of missionary life today (MN 2.25). The process will be one of learning through experience and reflecting on that experience in the light of faith (TA 6).

One of the concerns of the General Chapter of Torre D’Aguilha was how to bridge the historical gap between our Founders and the Spiritan family today and how to present “Claude Poullart des Places and Francis Libermann as real people whose intuitions and actions inspire a new generation of Spiritans” (TA 1.2).

Numbers 62-67 of the New Edition of the *Guide for Spiritan Formation* are devoted to formation after novitiate. The Guide says: “*Within the perspective of a life-long consecration to the apostolate this stage aims at giving the newly professed a sufficient maturity in all the areas required for Spiritan life (GSF 62).*” It goes on to say, “*According to their particular vocation, candidates will use this time after the novitiate to prepare for their sending out on mission*” (GSF 65).

The programme is neither a course in Spirituality nor in Missiology. It is simply a supplementary programme offered to formators in their work of preparing Spiritan students in the area of Spiritan spirituality for mission and community living. The above quotations will be the guiding principles, otherwise we run the risk of creating something that is only academic, not internalised or integrated into what it means to be a Spiritan. At this stage of formation, Spiritan Spirituality needs to be experienced and lived more than taught in a

book or given in a course, for we assume that students have experiences that they can draw from. Fundamentally our spirituality is something that they now need to be living in the formation community and as part of the wider Spiritan community. It is an opportunity to allow Spiritan spirituality to find its home and dwell in their life.

The programme is proposed to cover the four years of post-novitiate training with suggested topics for each year, with the exception of the four topics mentioned in Part 1 on Apostolic Orientation, which will be present throughout the programme.

The proposed approach and methodology will be the apprenticeship model as stated by Maynooth and Torre D'Aguilha. Other ways in which the programme can be accomplished are through conferences, discussions, recollections, Spiritan retreat days, presentation of a paper, inviting Spiritans to speak on particular topics and share their experiences. It is proposed to use the See, Judge and Act methodology, which will enable confreres to come to a sound judgement before making their final commitment to religious missionary life and bear responsibility for what they choose.

POST NOVITIATE SPIRITUALITY PROGRAMME

1. APOSTOLIC ORIENTATION

1.1 COMMUNITY LIFE

Psalm 133:1 How good it is, how pleasant, where the people dwell as one!

A good formation also depends, to a considerable extent, on the quality of the community life that is offered (TA 6).

Older and experienced confreres from the mission should be encouraged to visit houses of formation to share their missionary experiences with the younger ones (Ariccia 2.1, EGC, 2008).

Community life is the most active and efficient instrument of formation. It is a way of accessing our own humanity, and a way of evangelisation, acting first on ourselves. (Document 11, Formators' Meeting Nairobi, July 2010)

DESCRIPTION

1.1.1 There are a variety of activities that can take place in community during formation. We consider the following as important to help develop a deeper sense of Spiritan spirituality. We should mark in a different way from the ordinary the special dates of the Congregation, both liturgically and with a community meal/gathering. We recommend studying, discussing/sharing in community meetings and formation sessions specific texts related to Spiritan life, produced by the Generalate and other documents: on Spiritan Spirituality, Poverty, Obedience, chapter preparation and Spiritan news. In the studies and discussions of this material there is to be concrete application to

Spiritane Life and spirituality in our context. We encourage Spiritane who are competent to accompany students in spiritual direction (spiritual directors). At the Nairobi meeting formators were called upon to make sacrifices as far as their ministry is concerned in living community life together and sharing all (cf. GSF 11.3). Both students and formators have a role to play in building a community that is Spiritane. They could start from what is lived on the ground, their daily reality, and explore the underlying spirituality that is needed for the life in common to be an enriching experience for all. If students do not learn to live it and pray it in initial formation, then how can one expect them to live community life afterwards?

OBJECTIVE

1.1.2 In individual sessions and community meetings encourage students to make connections with what they are living and experiencing in their personal lives and the lives of the founders (the sacrifices that were made and the sacrifices that the student is now living, passion for the poor, concrete acts of service both within and outside the community, ideal of religious life and personal vocation). Libermann in one of his many correspondents with Le Vavasseeur considered community life as essential in carrying out our apostolic life. Community life then must prepare students for mission and for future life in community.

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1.2 INTERNATIONALITY AND INTERCULTURALITY

John 4:4-42 The story of the Samaritan Woman

Acts 2 The Pentecost: The Gift of the Spirit

Each candidate comes from a particular culture. Entry into an international Congregation does not mean alienating oneself from one's own culture. Rather it is an invitation to challenge one's culture in the light of the Gospel and to prepare oneself to “shed” all that would impede an encounter with other cultures (GSF 23).

DESCRIPTION

1.2.1 Spiritans are expected to break out of their own frontiers and move toward people of different cultures, nationalities and backgrounds. This section will offer Spiritan students an opportunity to recognize the diversity of cultures, dominant culture and the traits of domination, superiority complex and ethnocentrism. Students will receive inputs on:

- the mechanisms of intercultural encounters;

- how to relate with those of different cultural mind-sets;
- how to do ministry in multi-ethnic and cross-cultural situations;
- how to value different perspectives;
- culture shock and;
- how to move on.

1.2.2 Living in an international and inter-cultural community is a challenge that requires rootedness in one's culture and openness in dialogue with other cultures and faiths. It requires a spirituality of respect, reciprocity, appreciation, openness, harmony, dialogue, etc.

1.2.3 The section will give considerable attention to Libermann's instructions to his missionaries and the attitude he required of them when encountering other cultures and when taking our faith across culture. Therefore,

1.2.4 We consecrate ourselves in a special way to the evangelisation of the poor. This requires us to cross a certain number of frontiers, whether they be national, linguistic, religious, racial, cultural or social. We are called to broaden our perspectives to take into account the different faces of humanity and the different forms of spiritual experiences that we meet in the world of today. And this will happen whether we are working and living within the Christian community or with other believers or non-believers (GSF 24).

1.2.5 Students will analyse the words of Libermann and raise questions as to what they mean to them today when he proclaimed:

1.2.6 Do not judge by what you have seen in Europe. Lay aside Europe, its customs, its spirit. Be African with the Africans, and you will learn how to judge them as they should be judged. Be a Negro with the Negro, so as to form them into what they can be,

not along Europeans lines, but according to their own way of being... (Spiritan Anthology, pg. 287).

OBJECTIVE

1.2.7 This section aims at responding to TA 1.3.6: *We need to prepare confreres, especially those appointed to international communities, for the difficult task of entering into the process of cultural interaction. This calls for both an understanding of the anthropological tools necessary to work in the context of different cultures and an awareness of the theological notion and practice of inculturation of the Gospel.*

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1.3 SPIRITAN SPIRITUALITY OF JUSTICE, PEACE AND INTEGRITY OF CREATION

Isaiah 2:15: "Against every lofty tower and every fortified wall".

Genesis 1:26-28: "...male and female he created them".

Exodus 3:1-17: The call of Moses

Matthew 5:3-12: Blessed are those who hunger and thirst for justice.

Luke 1:79: ... To guide our feet into the path of peace.

Micah 6:8: You have been told, O man, what is good, and what the Lord requires of you: only to do right and to love goodness, and to walk humbly with your God.

1.3.1 *We count the following as constitutive parts of our mission of evangelisation: the "integral liberation" of people, action for justice and peace, and participation in development. It follows that we must make ourselves the advocates, the supporters and defenders of the weak and the little ones against all who oppress them" (Rule of 1849, N. D. X. 517 and SRL. 14).*

1.3.2 *Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel, or, in other words, of the Church's mission for the redemption of the human race and its liberation from every oppressive situation (World Synod of Catholic Bishops, Justice in the World, par 6, 1971).*

1.3.3 *In Union with the Sacred Congregation of Religious ...we are convinced of the bonds that unite evangelisation to human development and we are determined to convey this message more efficaciously to our religious brethren throughout the world (Press Release of the Superiors General on the Commitment of Religious to Human Development: Rome, June 9, 1978).*

1.3.4 *The human conscience, the conscience of the nations, the cry of the poor and above all, the voice of God, the voice of the Church, with me, say to you: “it is not just, it is not human, it is not Christian to maintain certain situations which are manifestly unjust* (John Paul II to Mexican Indians: January 29, 1979).

DESCRIPTION

1.3.5 This section is in three parts. The first part invites students to study Libermann’s clarion call to make ourselves “the advocates, the supporters and the defenders of the weak and the little ones against all who oppress them” (**Rule of 1849 N.D. X, 517**) with special reference to the world of today. It uses the tools of social analysis to enable a critical analysis of social situations in order to identify structures and systems that perpetuate injustice and oppress people.

1.3.6 The second part is devoted to issues concerning the environment. It will work out a Spiritan mission methodology of caring for the earth and propose both a framework and methodology for a contemporary spirituality of care for the earth (cf. Spiritan Life, No. 19, pp. 6-7).

1.3.7 The third part will give particular attention to pertinent themes in the social teachings of the Church (especially *Rerum Novarum, Quadragesimo Anno, Mater et Magistra, Gaudium et Spes, Populorum Progressio, Sollicitudo Rei Socialis* and *Caritas in Veritate*).

1.3.8 In a more general way and as a way to concluding this section, attention will be given to examining the basic contours of Spiritan mission as are propounded in **SRL** 4, 12, 13 and 13.1 bearing in mind our pluralistic and socially changing world.

OBJECTIVES

1.3.9 Using “Spiritans Justice, Peace and Integrity of Creation Ministry” as one of our basic texts, this section will ensure that students continue to have an adequate JPIC formation in the

spirit of the recent documents of the Congregation and of the Church.

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³ The CD is basically divided into three parts: Part One contains a complete collection of the Social Teaching Documents of the Church (Compendium of the Social Doctrine of the Catholic Church and encyclicals). Part Two presents some Spiritan JPIC resources which have been published in recent years: Spiritan Models of Mission, Torre D'Aguilha, etc. Part Three contains a huge variety of JPIC material: Africa Synod of Bishops, Global Warming, JPIC and Reconciliation, Peace building, Universal Declaration of Human rights, etc. (The CD is user friendly; it was distributed to all formation communities in the Congregation and is in the three languages of the Congregation).

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1.4 DEVELOPING RIGHT RELATIONSHIPS – HUMAN/AFFECTIVE DIMENSION OF OUR PERSONALITIES

1.4.1 *We are in favour of an “integral formation” model, a holistic approach that encompasses the spiritual, human/emotional, intellectual aspects of the person. This model in-*

tegrates pastoral-missionary formation as well as community living. It prepares the person for integration not just of the past, but also the present and the future (Document 3, Formators' Meeting Nairobi July 2010).

DESCRIPTION

1.4.2 Over the last years, a lot of attention has been given in the media as to how priests and religious conduct themselves with children and adults. This is because many horrific stories of abuse by priests and religious have come into the public forum. While we cannot undo what has been done, nevertheless, we have a responsibility to do all that is possible to prevent such abuses happening in the future.

1.4.3 It is important for us to remember that as religious and priests we are in the eyes of many people in a position of power. Consequently, we must realize that we are responsible for keeping the boundaries and ensuring that when there is a temptation to cross one, either by oneself or another person, that boundary must not be crossed lest we create a potential situation for some kind of abuse to happen. We are not perfect human beings and sometimes we can find ourselves in situations that we know are not healthy or professional. In such situations it is our responsibility, as priest and religious, to recognise the signs that something is developing that is not quite right before things go too far and compromise one's professional and religious stance. We need to be honest with ourselves and to either do something to correct the situation or to seek appropriate help.

1.4.4 As missionaries we must learn how to conduct ourselves in trans-cultural situations. We therefore have to learn skills that make us culturally sensitive to the behavioural practices and values of the people that we are sent to serve. This may challenge us to give up certain cultural ways of acting and/or to embrace new ways of interacting that we did not experience in our own

culture. This process can be difficult in adapting to a new country. However, many basic rules and taboos of behaviour are cross-cultural. Also many norms of conduct for priests and religious are universal. Consequently, it is not likely that cultural differences can be used as an excuse for inappropriate or abusive behaviour, nor is it an acceptable defence to claim that he/she did not know that something was wrong. Ignorance does not help in the long run. Therefore, right relationships are about being aware of how to conduct oneself in a manner that is professional and appropriate to one's life choice and that also safeguards the integrity of others and oneself no matter where one lives.

OBJECTIVES

1.4.5 Formators are to make our young confreres aware of the effects of the different types of abuse (sexual, physical, emotional or fiduciary). Most importantly they are to help them develop “right or good relationships”, to keep appropriate and professional boundaries so as to avoid such behaviours. Right relationships are about learning appropriate ways of acting that are respectful of others and that also promote clear and solid boundaries which must not be crossed not only in our communities but also with our colleagues in the work place, among those that we serve and in dealing with property or money.

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2. PROGRESSIVE STAGES

2.1 PASTORAL PLACEMENT

Involvement in apostolic activity forms part of Spiritan formation at all stages (SRL 136 and GSF 68-74).

...A prolonged trans-cultural experience (stage) would help to see the capacities of the young person to live the missionary life as well as enabling him to form part of the missionary project of a circumscription (Ariccia 2.1 EGC, 2008).

DESCRIPTION

2.1.1 Spiritan spirituality becomes alive through our contact with the people we live with and serve, especially the poor, therefore Spiritans are to be involved in some concrete ministry that puts them in direct contact with the marginalized or oppressed (e.g., prison ministry, being a pastoral member of a team working in a shantytown) as well as participating with a local worshipping community on Sundays. Participation in the wider Spiritan community in events such as days of reflection, Spiritan meetings and assemblies (e.g. *encontrões* in Latin America) are important ways of passing on our spirituality.

2.1.2 Another important area that students could be involved in is vocations animation work, which means that students have to communicate the charism, the history and the spirituality of the Congregation to diverse groups. Some also have direct contact with possible candidates through internet (social sites) etc.

2.1.3 Having returned missionaries stay in our formation community and sharing their experiences, personal witness of missionary life, with the community is another important way of transmitting our charism and spirituality.

OBJECTIVES

2.1.4 With good accompaniment to share their contact with the poor in their apostolic placements, could in turn lead to important reflections on pastoral practice, theology and spirituality related to students' lives, which will serve as preparation for future ministry among the poor and the marginalised. Students are to be encouraged and assisted to live this type of life and to develop a liking for the poor.

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3. YEAR ONE OF THE CYCLE: PREPARATION FOR MISSION APPOINTMENT

3.1 PREPARATION FOR MISSION

There should be an atmosphere of on-going dialogue which is frank, transparent, and without pressure or manipulation which will enable the confreres be formed in the true spirit of the Congregation with zeal and passion for mission (Ariccia 2.1, EGC, 2008).

Globalisation, secularism and their consequences, like consumerism, materialism and individualism are challenges for Spiritan formation in the contemporary world (Document 10, Formators’ Meeting Nairobi July 2010).

DESCRIPTION

3.1.1 This section is a more practical and proximate preparation for mission appointment. Time will be given to studying the **Guide for Mission Appointment**. Major culturally influential factors such as globalisation, secularization, religious pluralism, consumerism, popular culture, communication systems and media/internet will be examined in their broader contexts and how they impact on agents of evangelization and their methods of doing mission.

3.1.2 Libermann often called his missionaries to a life of holiness. The last part of this section will be devoted to a discussion on what Libermann’s insistent call to his missionaries to lead a “life of holiness” means to us in our world today.

OBJECTIVES

3.1.3 The programme is to enable the Spiritan student develop an understanding of modern culture as essential to the missionary ministry. Through what Paulo Freire calls the “**process of conscientisation**”, the young Spiritan student will achieve a critical awareness of social, economic and political structures that form his life and in which he is called to a “life of holiness” and prayer.

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3.2 MAKING CHOICES OF MISSION APPOINTMENT: (PERSONAL RESPONSIBILITY IN THE LIGHT OF POUILLART DES PLACES' CHOICE OF STATE LIFE)

What are you looking for? John 1:38

Come, says my heart, "seek God's face", your face, Lord, do I seek". Psalm 27:8

*To seek the will of God means to seek a friendly and benevolent will, which desires our fulfilment, that desires, above all, a free response in love to its love, in order to make of us instruments of divine love. It is along this **via amoris** that the flower of listening and obedience blooms. (**The Service of Authority and Obedience, Rome: Libreria Editrice Vaticana, 2008, pg. 9 - See also www.vatican.va**).*

DESCRIPTION

3.2.1 This section examines personal responsibility. It will help students in the process of making free and responsible decisions devoid of coercion especially as they enter permanently into the life and mission of the Congregation. It will identify forms of coercion, internal and external, [implicit and explicit] in decision making. As Spiritans our decisions for mission must be based on Gospel values and motivated by love for the poor. This section will study Poullart des Places, Libermann and other Spiritan ancestors as people who made choices in difficult situations and stood by them. It shall do an in- depth exploration into the question "which way does God want me to travel" relying on divine grace and personal resources. We shall listen to Poullart des Places who entered into dialogue with God and asked that he be led by Him in his choice for a way of life. **"I am determined to walk in the way that you will show me"**.

OBJECTIVE

3.2.2 The section aims at equipping students with the skills for making a responsible decision for a life-long commitment. This

is essential for the living of such life-commitment in a healthy and a happy way. The importance of Spiritual Direction and Discernment is absolutely crucial at this stage of formation.

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4. YEAR TWO OF THE CYCLE: PREPARATION AS SPIRITAN PRIEST AND BROTHER

4.1 FRANCIS LIBERMANN AND POUILLART DES PLACES AT THE SERVICE OF THE POOR

Exodus 32:30 – 33:17 “Now, go and lead the people where I have told you”...

Isaiah 52:13 – 53:12 The fourth Song of the Suffering Servant.

For the Son of Man did not come to be served but to serve and to give his life as a ransom for many Mk10:45

The first among you must be your slave Mt 20:27

John 13:1-13 Jesus washes his disciples’ feet.

By their fruits you will know them Mt 7:16

Love one another as I have loved you Jn 15:12

Spiritane Spirituality is about service (TA 1.1.5)

DESCRIPTION

4.1.1 This section will study the biblical and theological meaning of the word “servant”. With the aid of theological works, it will also study in particular the model of the Church as Servant. It will examine how the “servant model” of mission nourished the missionary thinking of our founders. To be of service to people requires first and foremost an attitude of love. The section will identify certain skills as core elements for a spirituality of service or what is called a “servant-spirituality”, which demands the hu-

mility of being servant to other persons. We shall also identify the poor of today and how Spiritans are “servants of the poor”.

OBJECTIVE

4.1.2 This “servant spirituality” will enable students, in the spirit of our founders, to appreciate our missionary ministry as a call from God with total conviction and compassion for the marginalised of their society and not just a professional career.

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4.2 OUR APOSTOLIC SPIRITUALITY

John 15:4-10; 17:18; 20:21-22 and Lk. 4:18-19.

The “Apostolic life” is at the heart of our Spiritan vocation - The apostolic life is a “life in Christ’s footsteps ... includes three essential dimensions: the proclamation of the Good News, the practice of the evangelical counsels and a life in fraternal and praying community” (cf. SRL 3).

Our spirituality is missionary. The missionary orientation of Claude Poullart des Places was also taken up by Libermann” (TA 1.1.3).

*The Church is Mission – The pilgrim church is missionary by her nature, since it is from the Son and the mission of the Holy Spirit that she draws her origin, in accordance with the decree of God the Father, (cf Second Vatican Ecumenical Council, *Ad Gentes*, Chapter II).*

DESCRIPTION:

4.2.1 This section will carry out a critical appraisal of what constitutes Spiritan spirituality, i.e. openness, availability and docility to the Holy Spirit; abandonment; “God is all, man is nothing”; practical union; community; *Cor Unum et Anima Una*; evangelisation of the poor; simplicity; etc., with particular focus on how they nourish our lives as missionaries in our contemporary situation. It will give considerable attention to the Holy

Spirit as the protagonist of mission and where the Spirit is leading us in our apostolic ministry.

OBJECTIVES:

4.2.2 This section will build on what students have already learnt about Spiritan history and traditions. It will serve as a foundation for a deeper and more oriented reflection in order to enliven the missionary spirit.

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⁵ (ND IX, 324-332 Letter to the communities of Dakar and Gabon, 19 November 1847. Sometimes referred to as Libermann’s missionary charter).

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5. YEAR THREE OF THE CYCLE: PREPARATION FOR FINAL VOWS

5.1 THE VOWS

By our vows we pledge ourselves to press on unremittingly towards the fullness of charity and to live up to what we have undertaken, knowing that God will keep his faith with us without fail (SRL 125).

DESCRIPTION

5.1.1 In this section we recognise that while Spiritans have not always been vowed religious we have always had some public commitment to following Jesus as a community of brothers. The vows should be studied not as ends in themselves but rather as an invitation to recognise our vulnerability as liberating us for service to God's mission. The vows are a sign of Kingdom values and must be lived, in faithfulness to the Rule of Life, as a witness to God's Reign. As Barbara Fiand says in relation to the vows: "If we lack emptiness and are full of answers to every situation and for every problem, we cannot possibly be released enough to listen, neither to one another, nor to God".

OBJECTIVES

5.1.2 The vows need to be studied both from an anthropological point of view and a theological perspective. The student will be aided in the discernment necessary for making radical life choices concerning his sexuality, his ability to possess and own goods and his willingness to make decisions according to a process of discernment rather than personal preference. Students will be helped to learn the relationship between authority and obedience and in connection to the process of discernment.

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5.2 MARY – MODEL OF AVAILABILITY

“Do whatever the Lord tells you”, John 2:5.

Mary shows us a wonderful way to pray. She simply lays bare her needs, and in her heart and eyes our Lord clearly sees her desire. This is a perfect manner of praying, of opening the wounds of our hearts before our gentle Master, resting our soul in him after that and entrusting ourselves to his great love and mercy. We then await in loving contemplation the outcome of his tender love.

DESCRIPTION

5.2.1 Since the beginning our Congregation has been under the protection of Mary (cf. SRL 2). When Poullart des Places inaugurated the first community on Pentecost Day, he did so before the Statue of Our Lady of Good Deliverance. When Libermann started his congregation in 1841, it was before the statue of Our Lady of Victories. Libermann saw in Mary “a perfect model of faithfulness to the inspirations of the Holy Spirit” (N.D. X, 568). Mary has always been at the heart of the apostolic life of Spiritans. Because of Libermann’s particular devotion to the Holy Heart of Mary a good starting point for the study of Mary might be chapter two of Luke’s Gospel. In line with *Marialis Cultus* any study of and devotion to Mary must be done according to four major considerations: Biblical, Liturgical, Ecumenical and Anthropological. What is fundamental to this is an attentive, open mind and heart to the Spirit’s work in the reading of Scripture. If we have the desire to “hear” the Word, we will find from time to time certain words or phrases seem to stand out prominently. There may not be many but they provide a path meant of oneself.

OBJECTIVES

5.2.2 The students will develop a sound, biblical spirituality that will have an important place for Mary. Their devotion to the Mother of God will be like that of Libermann which was respectful and relaxed, simple without being excessive in expression.

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5.3 PRAYER – DEEPENING OUR COMMITMENT TO PRAYER LIFE

Because this is so, our prayer and our apostolic work are intimately linked. They complement each other. Union with God in prayer leads us to be of service to others, and the apostolic work we do is, in its turn, a worship offered to God in the Spirit (cf. Romans 1:9) and a deepening of our union with Him (SRL 87).

DESCRIPTION

5.3.1 As well as drawing from Scripture and the examples of Jesus himself, formators would look at Poullart des Places' and Libermann's understanding and practice of prayer and their life.

O Divine Spirit, I want to be as a feather before you so that your breath may carry me where it wishes and may I never put up the least resistance to it:" Prayer of Libermann when commenting on John 3.8.

OBJECTIVES

5.3.2 Openness, availability and docility to the Holy Spirit are identifying marks of Spiritan Spirituality (I/D 60). The aim is to enable those in formation develop a spirit of personal and communal prayer which is to become part and parcel of our life as Spiritans. Often experience has shown prayer becomes neglected once students leave formation.

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6. YEAR FOUR OF THE CYCLE: ONGOING FORMATION

6.1 PRESERVING / CONSERVING THE SPIRITAN HERITAGE

The passing on of the Spiritan charism involves, among other things, telling the stories of the founders and other Spiritans who lived out this spirituality in their work (TA 1.3.2).

DESCRIPTION

6.1.1 A people with no history are like trees without roots. Our history is itself the “place” where we have made ourselves known as Spiritans. Our history is not just tied to events and peoples but also connected to places. “Spiritans history shows the great ardour of the pioneers, in the founding of local churches and in multiple works created for the service of peoples”. (*Living Spiritan Spirituality, I/D No 60 pg. 5-6*). In this section, students will identify peoples, events and places that have marked Spiritan history and are part of our historical patrimony. We shall look precisely at how each of them has contributed to Spiritan identity. It will emphasize the importance of keeping diaries and photo libraries, celebrating events and anniversaries, the significance of places, and the intimate relationship between places and us in our Spiritan tradition.

OBJECTIVES

6.1.2 Knowledge of a place can increase our ability to create positive and lasting ties to it. Places create individual identity and foster a sense of belonging and can become sources of inspiration. The section will help confreres in the art of preserving and conserving our heritage and collecting and maintaining archival material. It will also help confreres identify and appreciate the importance of the history, people, events and places of their local church and circumscription.

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NB: Most of the primary and secondary sources/writings of our Congregation can be accessed online in one place at the site below. You can also view from phone by downloading the Spiritan Collection Applications (for Android phones only).

www.dug.edu/spiritans/collection.cfm.

ANNEXE III

**FORMATION FOR
JUSTICE, PEACE AND
INTEGRITY
OF CREATION
IN THE
CONGREGATION**

FORMATION FOR JUSTICE, PEACE AND INTEGRITY OF CREATION IN THE CONGREGATION

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INTRODUCTION

The syllabus for Justice, Peace and Integrity of Creation is a result of the survey that was done by the office of formation in collaboration with the JPIC office in December 2006. It aims at how we, in the Congregation, can effectively ensure that JPIC is integrated in the Spiritan Formation Programme, for it is central to our Spiritan charism. The JPIC syllabus is Spiritan and for Spiritans in the whole Congregation in all stages of formation and on-going formation. It aims at both the intellectual and pastoral training and formation of our students.

In March 2008, the formation commission published the results of the survey that was conducted throughout the formation communities and showed the following: On one hand the study showed that there are genuine efforts being made by formation communities to promote JPIC, on the other hand the study showed that despite the call by numerous chapters in the past (almost nineteen years since *Itaicí* in 1992, and thirteen years down the line after the Maynooth Chapter in 1998), JPIC is yet to receive the special attention that these Chapters called for. Maynooth chapter, for example, clearly spelt out that JPIC should receive attention during formation and that *each circumscription will draw up a programme of Justice and Peace* (MN 2.17). The Torre d'Aguilha Chapter in 2004 was equally explicit when it said: *"In initial and on-going formation, special emphasis will be given to JPIC and it will be adequately treated in the academic programme"* (TA 3.5).

As recent as 2008, our confreres assembled at the EGC at Ariccia, “recalled the importance of being well prepared and organised for JPIC engagement in mission” (Anima Una No 62, 1.2).

The same documents say that during formation and the engagement in pastoral ministry, candidates will be involved in those ministries and situations that have a bias toward JPIC. Supplementary efforts are to be made to counter the strong academic emphasis in some communities, for in some colleges where our students do their studies there is a need to compensate for the lacunae in the official course with regard to JPIC.

In order to prepare our young students to make an adequate JPIC contribution later in mission and ministry, a number of areas need to be satisfactorily treated in initial formation and on-going academic formation.

It is for these reasons that the General Council presents this programme for use in the Congregation especially in our formation communities. The GC is convinced that if JPIC is to pervade and to receive special attention in all stages of formation, then we need a syllabus that runs from postulancy to second cycle formation including Pastoral Experience Programme. An equally important area is the whole aspect of training. A syllabus cannot be implemented if we do not have persons who are trained. Therefore, circumscriptions should seriously consider sending confreres for specialised training in this area. “We will encourage the training of personnel to act for Justice and Peace” (MN 2.24).

Another recent development is that in 2009, the General Council in collaboration with Duquesne University approved the

launching of the JPIC distance learning (on-line) programme and identified the formation community at Tafara, in Zimbabwe the location for the pilot project. The programme has been designed to supply those necessary elements in Spiritan formation which are lacking in most institutions where our students study especially regarding JPIC matters.

There is no doubt that there is a link between mission and the kind of formation one receives or continues to receive, for formation influences the way we proclaim the gospel and the way we bear witness to the message of Christ as Spiritans. Therefore, we would like to believe that this programme is achievable. At the back of our mind, we are always to remember that JPIC is an indispensable dimension of our missionary commitment today. We have to allow growth and maturing on the part of the students to take place.

FORMATION FOR JUSTICE, PEACE AND INTEGRITY OF CREATION IN THE CONGREGATION

We are aware that numerous chapter documents of the Congregation (Itaici 1992, Maynooth 1998 and Torre d’Aguilha 2004) have placed emphasis on the centrality of training in JPIC during formation. Adequate preparation for our missionary vocation requires that this be recognised. Indeed we were reminded very clearly of the JPIC options and visions of both Claude Poullart des Places and Francis Libermann by our last General Chapter (TA 1.1.4). **(See Appendix 1 at the end of the document.)**

In order to move towards the integration of JPIC in our formation, the Formation Commission presents this syllabus and makes the following proposals as indicated in three parts. The first part is the justification for JPIC and some proposals. The second part is what should be done now to start meeting this need. The third part is the syllabus for formation in JPIC.

1. JUSTIFICATION FOR JPIC AND SOME PROPOSALS

1.1 FORMATION AND JPIC

The fundamental reason for our commitment to Justice, Peace and Integrity of Creation, is the will of God as found in numerous parts in Sacred Scripture. There God manifests concern for all human beings, especially the poor, the oppressed, the marginalised and those who suffer (Jeremiah 22:3-4). Jesus Christ gave his life to change the situation of all humanity so that the Kingdom of God could come – “Seek first the Kingdom of God and his justice (Matthew 6:33).” The second reason which is a consequence of the above is that young people in formation in our Congregation need

to have skills to be able to work effectively in defence of the poor. Therefore;

We count the following as constitutive parts of our mission of evangelisation: the “integral liberation” of people, action for justice and peace, and participation in development. It follows that we must make ourselves “the advocates, the supporters and the defenders of the weak and the little ones against all who oppress them” (Rule of 1849; N.D. X 517) (SRL 14).

1.2 Formation cannot go without this constitutive aspect of the Spiritan charism – Justice, Peace and Integrity of Creation (JPIC) nor can this essential aspect of our way of life enter into the concrete life of the confreres apart from formation. That is, without integrating JPIC into the formation programme, there is a danger that students will not recognize that JPIC is integral to Spiritan life. If students do not experience JPIC as a required part of their formal training, JPIC will not become central to Spiritan training, since students would want to do subjects on which they can score points. JPIC studies are essential for Spiritan students in all stages of formation, and formators and lecturers are to be the animators. JPIC is central to mission – mission cannot be understood without JPIC.

1.3 The *Guide for Spiritan Formation* (GSF 28-28.9) lists some very specific areas which are regarded as central in the intellectual formation of every Spiritan. Apart from the traditional courses in the areas of philosophy and theology, it stresses the importance of formation in other disciplines such as anthropology, sociology, psychology, linguistics, religious studies, economics, political science and social communication. The GSF when speaking of on-going formation also stresses the importance of the study of such disciplines at all stages of life (GSF 65.2; 79).

1.4 The main idea here is to see that JPIC subjects can be spread throughout the different stages of the formation programme that we have. In order to accomplish what is being proposed here, it is im-

portant that formators and lecturers in various formation communities agree and support efforts to present JPIC as an integral part of Spiritan formation and mission; otherwise efforts to have this integrated will be practically impossible. To be faithful to our charism it is important for every circumscription to integrate JPIC into every stage of the formation process.

1.5 The survey (conducted in 2007) showed that many circumscriptions and formation communities refer to JPIC in their formation statutes but lack a systematic plan that progressively helps students integrate JPIC into their lives and prepares them for future ministry. For this reason formators and lecturers themselves need to be formed and trained in the area of a JPIC perspective and of our charism and mission. The JPIC office at the Generalate will be available to provide training.

1.6 Supervised JPIC during pastoral placements and other experiences.

2. COLLABORATION

2.1 In places where we have influence and sometimes control, e.g., at Spiritan International School of Theology (SIST), the subject of Justice, Peace and Integrity of Creation could be introduced as part of the curriculum. If it already exists, then it could be strengthened.

2.2 In many of the institutes where there is a consortium, we could use the forum of major superiors meetings to introduce this topic of making JPIC part of the formation programme for our students, e.g., Balaka, in Malawi and Tafara, in Zimbabwe – UCSA; Ngoya, in Cameroon – UCSAC; FANO and Chicago, in USA – UCNAC).

2.3 We could also collaborate with other missionary congregations in this area (We can think here of places like Spiritan University

College – Ejisu in UCWA and Spiritan Missionary Seminary in Arusha – UCEAF.

2.4 If it is felt that the programme in the consortium is too full to have meaningful teaching of JPIC issues, then we could use time available after the colleges close. Our student confreres could remain for a sufficient length of time to provide a short but intensive JPIC course.

3. THE SYLLABUS

3.1 JPIC IN POSTULANCY

3.1.1 PURPOSE: To initiate prospective students into the basic concepts and meaning of Christian ideas of JPIC, that is, how God acted for justice, what God is doing now about justice and how we can co-operate with him in working for Justice, Peace and Integrity of Creation.

3.1.2 OBJECTIVE: Students are to become familiar with the resource material available and provide minimal activity to enable recognition of the elements of JPIC.

- a. Start to develop an outline of a JPIC programme in order to integrate it into the overall formation programme.
- b. Begin to cover and reflect on actual situations of injustice or real life situations.
- c. Enable students to have contact with the poor and be able to see the relationship between JPIC and mission.
- d. Be familiar with socio-political history (social analysis) of the country where students are doing postulancy.
- e. Critical analysis method to analyse the reality.

3.2 JPIC IN FIRST CYCLE (PHILOSOPHY)

3.2.1 SPIRITUALITY: As servants of the Gospel of Christ our mission is not just to understand the world but also to change it, to transform it in the light of, and in line with, the demands of God's advancing reign. Our faith in the Resurrected One leads us to a prophetic discontent with the status quo for the sake of the world's promised future. Hence formation for JPIC must include initiation into the skills and practical know-how required to become effective agents of social change. In the past a great deal of attention was given in formation programmes to the knowledge and skills needed for spiritual and pastoral ministries. There is also need for training in the skills required to become effective agents of change in the socio-economic political arena. This means agents who are able to motivate people to let their voices be heard, and to work alongside the people in action programmes they themselves choose.

3.2.2 PURPOSE: To enable students to become familiar with all the elements of JPIC including its spirituality, and to marry theory and practice. Here students could be asked to reflect on these two questions: Why are we doing this? What is the aim of JPIC for us as Spiritans?

3.2.3 OBJECTIVE: To expand and build on what has been done in the postulancy by widening the student's horizon. Significant attention is to be given to this area for a more in-depth approach to JPIC.

- a. This period will cover the following subjects: social analysis, (sociological approach should be the dominant element that focuses on issues, policies, structures or systems), care for creation/environment, peace-building, conflict resolution, international policy making, international economic questions, democracy and globalisation.

- b. If these elements are not taught separately, then they will be dealt with in subjects like sociology, social anthropology and political philosophy adapting them to local situations.
- c. *The Guide for Spiritan Formation* nos. 20; 28 and 92.2 are relevant here.

3.3 JPIC IN THE NOVITIATE

*This is what Yahweh asks of you, only this
To act justly, to love tenderly and
To walk humbly with your God.*

(Micah 6:8)

3.3.1 PURPOSE: to interiorize the special charism of the Congregation with the Spiritan vision of JPIC and the Spiritan presence in the world.

3.3.2 OBJECTIVE: To emphasize the charism of the founders.

- a. Bring out more clearly the JPIC elements in the teachings of Libermann and Poullart des Places;
- b. A Spiritan JPIC spirituality;
- c. Relate the special achievements of famous Spiritan missionaries in the history of the Congregation;
- d. Recent CSSp documents and JPIC.

3.4 JPIC IN 2ND CYCLE FORMATION

3.4.1 PURPOSE: To include JPIC in providing a solid intellectual foundation essential for Spiritan religious missionary life.

3.4.2 OBJECTIVES: To focus on the following subjects:

- a. Deeper study of themes in Catholic Social Teaching or what is known as the 10 areas of catholic social teaching (Dignity of the Human Person, Common Good and Community, Option for the Poor, Rights and Responsibilities, Role of Government and Subsidiarity, Economic Justice, Stewards of God's Creation, Promotion of Peace and Disarmament, Par-

icipation, Global Solidarity and Development and Care for God's Creation).

- b. Courses geared to specific areas of importance in Spiritan ministry today such as refugees, health, violence, poverty, networking, lobbying and advocacy, youth, trauma, etc.
- c. Appropriate pastoral methodologies of JPIC.
- d. Spirituality both Spiritan and specifically JPIC. Reconciliation (courses in theology and in methodology).
- e. Globalisation in the light of Christian theology and anthropology.
- f. Students are to be encouraged to choose elective courses that have a bias toward JPIC in the University or College.
- g. Sufficient opportunity for students to reflect systematically on their practical experience. In other words there should be a link between studies done and relevant issues that affect our ministry and mission today such as the poor, injustice, globalisation, violence, international trade, gender issues, war, etc especially in Africa where most of the candidates are in formation at the moment.
- h. Community meetings and on-going reflection on JPIC.

The approach here would be in accordance with what is stated in **GSF 69**, that is, of the **apprentice model** in which the emphasis would be on the spirituality of JPIC and an in-depth reflection of the pastoral experience which is expected to be maturing now. The processing of that experience would be done during this stage. The students are accompanied to see what and how a particular experience speaks to their missionary religious vocation.

3.4.3 ESSENTIALLY THEN THIS APPRENTICESHIP STYLE OF TRAINING HAS THREE ELEMENTS:

- a. An in-depth experience of the world of the poor, the excluded and the marginalized.

- b. A processing of this experience where the use of social analysis alongside an appropriate theological and spiritual input, will help the confreres in formation understand the world from the perspective of the poor and oppressed. In this way they will also arrive at an understanding of the structural causes of poverty, injustice and marginalization.
- c. This leads to planned action where the young confreres are enabled to respond in solidarity, together with the poor and oppressed they have come to know, in a manner which in some way will help to transform situations of injustice, suffering, oppression and marginalization. In this way they discover how to become effective agents for positive change.

3.4.4 GOAL: The integration of what a student has been doing since postulancy which is expected to be maturing now. It involves a student taking a stand on issues/subjects as spirituality of JPIC begins to take shape in student's life by focusing on mission (Cf. GSF 34.1 and 87.1).

3.5 PASTORAL PLACEMENT DURING FORMATION OR PEP

3.5.1 PURPOSE: To strengthen as well as to test the student's qualities/adaptability to missionary Spiritan life.

3.5.2 OBJECTIVE: To provide a significant input (preparation, accompaniment, processing experience and debriefing) on experience in a living situation (cf. GSF 68-74, TA 6.13).

- a. Immersion in the reality of the poor.
- b. Being accompanied for evaluating and reflecting on their experience.
- c. Using long holidays for further insertion and significant contact among the poor.
- d. Choosing places of ministry, including the weekly ministries that are part of all stages of formation communities, which offer special attention to specific areas of Spiritan ministry today: the poor, the marginalized, inter-religious

dialogue, refugees, street children, displaced persons, Spiritan health ministry including those suffering from AIDS.

- e. Special training sessions are to be provided in the skills needed for working in these ministries or else students can be initiated into JPIC by taking short courses before or during pastoral placement.
- f. Pastoral Placement Reflection.

3.6 DISTANCE LEARNING PROGRAMME

3.6.1 The Proposal for a distance learning programme in Justice, Peace and Integrity of Creation was a result of a recommendation made at the Enlarged General Council at Ariccia in 2008: *“That the Congregation should invest in distance learning” via the internet” (1.2) Anima Una 62.* After the Ariccia Assembly, the General Council started discussions with Duquesne University about the possibility of establishing a JPIC orientated distance learning programme which would offer high level courses in all the critical JPIC areas and supply those necessary elements in Spiritan formation which are lacking in most institutions where our young confreres study theology. The programme would cover areas such as peace-building, reconciliation, conflict resolution, social analysis, care for creation, violence, gender, Catholic Social Teaching, development, religious fundamentalism, etc. *The purpose of the course is to make a very specific contribution to the training of Spiritans in methodologies necessary for mission today, specifically in the area of JPIC.*

3.6.2 The plan is to make the Distance Learning Programme mandatory for all young confreres in initial formation in Anglophone formation communities and would be available when desired for confreres who wish to use it for on-going formation and updating. The General Council also decided that with this programme as a model, broadly similar programmes would

later be developed for use in the Francophone and Lusophone areas of the Congregation.

3.6.3 In 2010 a pilot programme was initiated in the Poullart des Places formation community of Tafara in Zimbabwe. It is envisaged that the programme will be open to all Spiritans in formation especially in the Anglophone world from mid-2011. You may wish to visit the web site of the programme (<http://www.duq.edu/jpic>).

3.7 OTHER AREAS

3.7.1 LONG TERM PLANNING: Formation of JPIC personnel within the Congregation should become a matter of long term planning. This requires looking for confreres to specialize in this area (e.g. for a period of three years) and that there are very good possibilities for training or places that would offer training. Training is one of the sure ways that would lead to the acquisition of skills and knowledge on JPIC issues and would ensure that both the continuation and the integration of the programme are guaranteed.

- a. Renewal periods can be used as time of training in JPIC.
- b. **RESOURCES:** The quality of a formation programme is very much dependent on what resources will be made available (both in personnel and in material). We are not to limit ourselves to resources from our Congregation only, but make use of resources both from the universal and the local church (personnel and material).
- c. There is a definite lack of resources, including the use of internet, in many of our formation communities. Many would need to have a fast and a reliable internet service if it's to become a resource for training and learning.
- d. Networking among formation communities needs to be encouraged.

- e. Some formation communities have suggested that a **summer school** be organized. This is achievable by bringing together formators and lecturers for training.

CONCLUSION

Our conviction is that JIPC is an intrinsic part of the Christian vocation and of religious life. Therefore, we would like to believe that this syllabus and its proposals are achievable.

Formation for Justice, Peace and Integrity of Creation is neither a political agenda nor an organizing tool for such an agenda. Its central concern is with cultivating a fundamental attitude grounded in Christian love. It is about inculcating an authentic and integrated Gospel perspective on what mission means in the complex and interdependent world which we inhabit today. It is a formation that not only stimulates but empowers students to proclaim effectively and embody concretely the full Gospel of Christ in the one diverse human family and the one global reality of our time and history.

APPENDIX II:
EXTRACTS FROM SPIRITAN DOCUMENTS
DEALING WITH AN APPRENTICESHIP STYLE
OF FORMATION

- a. Our training programmes will adopt more of an apprentice style, giving students opportunities to have personal experience of missionary life today (*c.f. MN 2.25*). The process will be one of learning through experience and reflecting on that experience in the light of faith. All the stages of formation will have this apostolic dimension (*TA: Introduction to 6.1 – 6.9*).
- b. It is important that those in formation have the experience of insertion into situations of poverty; this will help in the process of discerning genuine vocations and will also be an aid to conversion. They will likewise be involved in issues of social justice so that they can acquire the tools for social analysis and strengthen their bonds of solidarity with the poor (*TA 6.6*).
- c. Candidates will show an inclination towards working with the poor and under-privileged (*TA 6.10*).
- d. ‘Stage’ is an essential element in the Spiritan formation process. It should normally be for two years in a transcultural mission situation among the poor and be appropriately accompanied. Young confreres will be suitably prepared for this experience and will be subsequently guided in their reflection upon it (*TA 6.13*).
- e. Collaboration with other missionary institutes in theological consortia will be continued. We will try to ensure that such institutes include missiology, anthropology and dialogue with other religions in their curricula. Where this is not possible, programs of missiology, anthropology, inter-religious dialogue, social analysis etc. will be organized in our formation houses (*TA 6.14*).
- f. Whenever possible, these communities will be inserted among the poor and they will adopt a lifestyle that is simple (*TA 6.14*).

- g. The formation programme will normally include a period of missionary experience (SRL 136), lived in community at the service of poor people of another culture: later on, an opportunity will be provided to evaluate and reflect in depth on this experience (*TA 2.12*).
- h. Our training programmes will adopt more of an apprentice style, giving students opportunities to have personal experience of the characteristics of missionary life today (*MN 2.25*)
- i. This proximity (to the poor) will be more easily achieved if formation is modelled on a type of apprenticeship where students remain very close to the lived reality of the people, especially the poor (*MN 3.4*)
- j. So as to benefit as much as possible from this period of apostolic activity ('stage'), the candidate shall be helped to reflect on his experience, to evaluate the methods being used and to analyse his own reactions (*SRL 136.4*).
- k. As regards the curriculum (during formation), emphasis was placed on anthropology, sociology, language study (SRL 141.2) and other human sciences which allow a new reading of our reality. ... In a sense, justice issues would also pervade all of theology just as they are everywhere present in mission. Enriched by fresh insights, we would finally come to discernment – the reliable guide and spur to action (*Itaici 36.2.4*)
- l. We will develop collaboration between Spiritan institutes and institutes in which we participate, especially in the areas of training, justice and peace and missionary awareness. The role of the General Administration will be important in extending this type of co-operation (*MN 5.12*)
- m. During the time of initial formation, this apostolic work will be given concrete expression by facilitating an encounter with the basic realities of human existence: the temporal and spiritual hopes and needs of different categories of people and communities. Particular attention will be given to people who are mar-

ginalised or in difficult situations. In order to bear fruit, pastoral works which are more linked to the teaching of religion or the celebration of sacraments need to be rooted in a familiarity with the reality of human existence (*TA 6.6; GSF 20*).

- n. Even if reflection has already taken place with the local ecclesial community, the time of apostolic work will be complemented by a debriefing and an evaluation within the formation community. It is important also that individual debriefing takes place with those responsible for formation (*GSF 21*).
- o. Students are encouraged to take into account, in their lifestyle, the Gospel values of justice and peace and to conform their lives to them. Careful attention will be given to the manner in which students open themselves up to the socio-economic realities of the world in which they live. In this way their outlook on the world is sharpened and they develop a stronger sense of responsibility. Students are encouraged to develop a healthy political awareness. Formators will be attentive to fostering a real contact with the poor. The choice of setting up formation communities in poorer neighbourhoods can, along with other means, facilitate this commitment to the poor (*cf. TA 6.6; 6.14; GSF 34.5*).
- p. Sent into the world, we see the huge disparity in standards of living and the great injustices which prevent the putting in place of a true solidarity between men and women of our time, something that threatens world peace.
- q. As disciples and witnesses of “him who became poor for us” we have a strong sense of the call to do justice, to share and be in solidarity with the poor and to develop a sober use of material things. We receive this call from the time we begin formation; it is part of the dynamic of living the vow of poverty.
- r. The vow of poverty consists also in the humble acceptance of what is lacking in us, of our limits and of our impotency in trying to achieve everything. This acceptance does not prevent us from taking initiatives and in being creative with the little we have (*GSF 34.1*).

- s. The living out of the vow of poverty is confronted with the reality of a world based on profit and materialism. This is the same world which casts aside the poor and allows deep injustice to occur.

We need to regularly question our life-style and to verify the quality of our commitment to JPIC as well as our real solidarity with the poor (*TA 1.1.4, Anima Una 61, Living the Vow of Poverty Today*, December 2008) (*GSF 87.1*).

APPENDIX II:

SUGGESTED TEXTS AND ELECTRONIC MATERIAL:

1. BYRNE, Tony. *Working for Justice and Peace: A practical Guide*. Ndola: Mission Press, 1988. (Although this book was published a good while ago, it is still a good source to introduce students to JPIC concepts, meaning and a good manual for training).
2. *The JPIC CSSp CD* – Casa Generalizia. (This is an extremely rich JPIC resource material for Spiritan Formation). The CD is basically divided into three parts: Part One contains a complete collection of the Social Teaching Documents of the Church (Compendium of the Social Doctrine of the Catholic Church and encyclicals). Part Two presents some Spiritan JPIC resources which have been published in recent years: Spiritan Models of Mission, Torre D’Aguilha, etc. Part Three contains a huge variety of JPIC material: Africa Synod of Bishops, Global Warming, JPIC and Reconciliation, Peace building, Universal Declaration of Human rights, etc. (The CD is user friendly; it was distributed to all formation communities in the Congregation and is in the three languages of the Congregation).
3. *General Chapter Documents (See the Appendix 1)*.
4. *General Council Documents*.
5. **CSSp publications** – various issues of *Spiritan Life* and *Anima Una*, e.g. “*Our Sources of Inspiration No 11; Formation for Mission No 12; Spiritans in AIDS and Health Ministries No 16; Torre d’Aguilha No 15; Spiritan Ministry with refugees, displaced people and asylum seekers No 17; Spiritan Mission and the Integrity of Creation No 19; Anima Una no. 61*).
6. Pope Benedict’s Encyclical, *Caritas in Veritate*.
7. The Pope’s Message on the *World Day of Peace of 2010*.
8. There are numerous and useful websites on JPIC.

REFERENCES

DFIR	Directives for Formation in Religious Institutes
GSF	Guide for Spiritan Formation 2013
I/D	Information Documentation
IT	Itaici 1992 General Chapter
MN	Maynooth 1998 General Chapter
SRL	Spiritan Rule of Life
TA	Torre d’Aguilha 2004 General Chapter



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