



EMMAUS:

formation of the heart

MSC INITIAL FORMATION DOCUMENT

2023

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PREAMBLE

Thirty years after the publication of the Valladolid Document (1992) and 60 years after that of the Ratio (1962), we began a process of communal discernment and deep listening in all the formation houses in our Congregation, currently around 58.

One of the purposes of this process was to enter into discernment, particularly on the Valladolid Document, and review how alive was the fire that ignited the need for it in 1992 or to discover whether we might need to rekindle that fire. It was also an opportunity to verify whether this document was still the basis for the Formation Guidelines of each MSC entity.

Through listening to formandi and formators across all MSC entities, it became clear that the Document was valid in broad terms. However, we were convinced that given the epochal changes that have taken place over the last 30 years, the MSC Initial Formation documents needed to be updated and adjusted to better respond to the challenges of today's world.

Therefore, it is with great hope and confidence in the guidance of the Spirit that we present this Document called:

EMMAUS: Formation of the Heart
MSC Initial Formation Document.

This document is probably the most visible fruit of the different stages of this process over the last five years, including the International Meeting on Initial Formation held in Rome from 16 to 29 May 2023. These stages sought to include all stakeholders involved in MSC Initial Formation worldwide.

Like the two previous documents of 1962 and 1992, the Emmaus Document makes sense insofar as it is an instrument of life and work. We would say it is a means for MSC MISSION. This will require that each entity, culture, geographical area, continent, region, etc., make the due processes of adjustment to its own social, religious, cultural, continental, and congregational reality.

We would expect ALL MSC members to know it and feel it as their own, not only formators and leaders of entities. Only in this way will it be a living and updated instrument that will help us to rekindle our MSC Identity from the Initial Formation stages.

The Emmaus Document maintains and strengthens the six dimensions of the formation process at each stage of initial formation:

1. Human Formation and Development
2. Spiritual Formation
3. Intellectual Formation
4. Pastoral Formation
5. Formation for Community Life
6. Formation in MSC Life

May this Document also be a sign of the jubilee year that we are living on the way to the 200th anniversary of Fr. Jules Chevalier's birth, and may his missionary inspiration continue to motivate this mission of Initial Formation.

Thanks to all those who facilitated, collaborated, and participated in preparing and elaborating this Emmaus Document. We are aware that this is an ongoing journey. At the same time, we would say that the EMAUS Document is an achievement and a starting point to continue co-constructing authentic formative processes that will guide us to continue being the Heart of God on Earth.

In Corde Jesu,

Mario Abzalon Alvarado Tovar, MSC
Superior General of the Missionaries of the Sacred Heart

INTRODUCTION

After five years of a Consultative process (private interviews with formators and formandi, entity and continental meetings, and formation stage meetings) initiated by the General Administration, the 2023 International Formation Meeting at Monte Cucco, Rome, recommended that all formation structures and practices be organized according to the framework that is the four movements inherent in our MSC *Spirituality of the Heart*.

Our unique mission is seen through the prism of a Spirituality of the Heart. God's love is embodied in the human heart of Jesus. We know that our participation with him in the Reign of God demands deep interior change, and we emphasize that this begins first in our own hearts. The new ways of thinking that formation introduces us to can only take root when our hearts are opened to new possibilities; otherwise, they would have to be imposed by force, which results in superficial conformity rather than true interiorization. Furthermore, only hearts renewed by the compassion of Christ can envision a society in which justice dwells. Hence, life as an MSC and our very mission involve creating a new heart for a new world.

First, we listen in our own hearts to our encounters with God. We hear those **encounters** in the deep longings of our time. We begin to discover the heart of Christ speaking within us and in seeking to know this encounter more deeply we follow him for whom our heart longs. An **intimacy** of discipleship is nurtured and grows; an intimacy that invites us to become like the one we are following. The basic movement in the Christian life is that we are transformed more and more into the likeness of Christ. We call this movement **conversion**, understood as a re-orientation of our whole self in the direction of the Reign of God. We discover that an energy of joy, love, self-giving is released, which urges us into loving action and service of others. We want to share the 'good news' of the love of God that we ourselves have come to know. This is the nature of **mission**, sharing the joy of the Good News.

Our former Superior General, Fr. E. J. Cuskelly MSC, made important contributions to our understanding of Fr. Chevalier's understanding of devotion to the Sacred Heart. Cuskelly defined spirituality as distinct from devotional practice. A person may have various devotions, but we speak of spirituality '*when a person's central intuition comes into a person's life and under its special light transforms the whole of one's spiritual life*'. Cuskelly gives an outline of how he sees spirituality of the heart as describing a religion that has become interiorised and habitual. It indicates that:

- we go down to the depths of our own souls in a realisation of our profound personal needs of life, of love and of meaning.

- we must find, through faith and reflection, the answer to our own questioning in the Heart of Christ, i.e., in the depths of his personality, where our yearning and God's graciousness meet in redemptive incarnation.
- then, fashioned by these forces, our own heart will be an understanding heart, open to, feeling for, and giving to our brothers and sisters in Christ.
- we will not be discouraged in the face of difficulties.
- we follow Christ who '*loved with a human heart*' as Vatican II reminds us; He shared our humanness that we might know that over us all is the everlasting love of the Father. In God's good time the omnipotent love of God will have its way. It is this love in which we have learned to believe (1 John 4:16).

Thus, we can say that there are four movements within a Spirituality of the Heart that we experience, and which brings about the transformation necessary in the formation process: **Encounter, Intimacy, Conversion** and **Mission** (Luke 24:13-35 *The Emmaus Journey*). The four movements are present during formation with one being more emphasised in each stage.

As we look at our congregational guidelines for MSC Formation, we recognise that these 'movements of the Spirituality of the Heart' are part of our MSC identity and provide a coherent framework upon which we can build an integral and holistic formation process.

I. ASPIRANCY – ENCOUNTER

1 AIM AND PURPOSE

- 1.1 The Aspirancy, internal or external, consists of a period in which the candidates will live the stage of “**encounter**” and discernment. The encounter will be with God, with the Society, and with themselves. This period should allow the formative community and the candidate to make the first evaluation of the motivations and aptitudes of the candidate to follow the beginnings of the formative journey.

2 EXTERNAL ASPIRANCY

- 2.1 The External Aspirancy, also called in many places *Vocational Accompaniment or Selection of Candidates*, begins from the first contact of the candidate with the Formation Team or the formator in charge and continues until the decision, both of the candidate and of the Congregation, to accept or not the candidate's entry into one of our Houses of Formation.
- 2.2 During this time, the Formation Team will endeavour to welcome the candidate and through periodic accompaniment, get to know his story, the significant experiences in his life, the condition of his physical and psychological health and his motivations.
- 2.3 During the External Aspirancy, that is, in the selection of candidates, there should be sufficient information about the candidate, collected through a comprehensive and holistic questionnaire, using a common template for all, including:
 - a) Personal information: name, parentage, siblings, city of origin, academic and professional background, if any, etc.
 - b) Family background: reality of the family, the parents' situation (married, separated, etc.), religious choices, etc.
 - c) Certificates of sacraments received. Candidates who have recently converted to Catholicism must wait at least three years from their baptism and confirmation before beginning their aspirancy.
 - d) Police record.
 - e) Psychodiagnostic evaluation: knowledge of personality, personal choices and motivations, human, sexual, and affective maturity.
 - f) Medical examination.
 - g) If possible, a formal or informal recommendation from the candidate's parish priest.
 - h) Intellectual capacity.
 - i) Others.

- 2.4 For an integral and holistic knowledge of the candidate, accompaniment should be at least six months before admission, without skipping the above requirements.
- 2.5 The candidate must present a letter in which he presents his vocational motivation for religious life and his desire to enter the Formation House.
- 2.6 If the candidate is a minor, he must have a signed authorization from his parents or tutors to enter the Formation House.
- 2.7 The decision to accompany and register the candidate is the sole responsibility of the Vocation and Formation Team, in order to avoid personal favouritism on the part of the members of the entity.
- 2.8 For candidates coming from other congregations or dioceses, a report from the previous formator must be presented, as indicated in the document "*Guidelines for the use of psychological skills in the admission and formation of candidates for the priesthood*", chapter VI, number 16.
- 2.9 Each entity should have its own policy regarding admission of mature vocations (adult vocation).

3 INTERNAL ASPIRANCY

- 3.1 What we call in this document Internal Aspirancy begins with the admission and entry of the candidate and the welcoming of him, now as a formandi, into one of our Formation Houses. In some places, the name of this stage varies, and is known as *Propedéutico*, *Minor Seminary*, *'Pequeña Obra'*, *College*, etc.
- 3.2 The Internal Aspirancy should be a time to present our proposal of formation and life choice to those who are arriving. Our charism, spirituality and mission will be presented to the formandi, so that he can begin to familiarize himself with the Congregation.
- 3.3 A minimum period of one year should be considered so that the formator has time to get to know the formandi and the formandi has time to get to know our formation process and to open himself to it.
- 3.4 The formandi should be initiated into the lifestyle of our formative communities and will thus show his ability to discipline himself and to welcome the formative process.
- 3.5 The formator, as the one who welcomes, will be hospitable and patient to await the possible changes of behaviour which formation demands, such as discipline with the timetable, initiation into the life of prayer, etc.
- 3.6 If the one in formation is already an adult (mature vocation), besides the care proper to this case, the formator should not forget to value his talents and profession, so that he may put them at the service of the community and the Congregation.

II. PRE-NOVITIATE FORMATION – INTIMACY

4 AIM AND PURPOSE

- 4.1 The purpose of the Pre-novitiate is to help the candidate experience **intimacy** with Christ. By doing this, it is hoped, he can make a free and deliberate choice between the different Christian states of life. The Pre-novitiate should facilitate his human and spiritual growth and allow the community to assess the motives and readiness of the candidate for religious life (c.f., CS 80). This statement from the Constitutions reflects well the movement of "intimacy" that is emphasised in this stage of formation. Normally this necessitates an experience of living in an MSC community for at least one year.

5 HUMAN DEVELOPMENT AND FORMATION

- 5.1 An important goal of pre-novitiate formation is to assist the formand to develop as an integrated and integral human being. For this reason, a comprehensive psychological evaluation by a qualified person is necessary, where possible during Aspirancy, or in the early stages of pre-novitiate formation.
- 5.2 Such an assessment can be the basis for helping the formand grow in a realistic self-perception and self-knowledge so as to reach a clear self-identity, sexual identity, an affective maturity and an adequate autonomy and so that excessive time need not be spent on these issues during the novitiate.
- 5.3 The formand needs assistance in clarifying his motivations that includes acknowledging the existence of both his conscious and unconscious influences. He needs to develop his capacity to relate constructively within a religious community setting, and with the broader Church and secular society.
- 5.4 An adequate emphasis must be given to his positive discovery of this uniqueness and his personal development of his special giftedness.
- 5.5 The pre-novitiate should also be the time to begin the process of establishing a healthy lifestyle so that he may become aware of the need for apostolic health in order to be an effective minister. This may mean that a clear programme of health education be introduced into the pre-novitiate.
- 5.6 In order to facilitate such human development, some knowledge of the family background of each formand is essential.
- 5.7 The human development of each person necessarily involves the integration of their sexuality, and therefore specific training and personal accompaniment in this area should be sought.

6 SPIRITUAL FORMATION

In emphasizing the personal development of the individual in this document, there is no intent to diminish the priority to be given to the spiritual dimensions of life. This spiritual formation needs to take place on both the personal and communal level. We do not intend to separate the human and the spiritual dimensions of life but recognize that they go together. They are divided here merely to facilitate dealing with the different aspects of living religiously.

6.1 PERSONAL SPIRITUAL FORMATION

- 6.1.1 It is essential to create a situation in which the formand can experience and discover God's love for him in personal prayer.
- 6.1.2 Regular personal accompaniment in his spiritual life will assist the formand to appreciate inner solitude and help him to develop and integrate Christian values, inspired by the Gospels, to confront the evils of our time.
- 6.1.3 Such personal accompaniment could introduce him to various methods of prayer, to guided spiritual reading, and to a method of reflecting on the Scriptures with an MSC heart.
- 6.1.4 For this personal accompaniment, some people will be suggested as Spiritual Companions (Spiritual Directors) during all stages of formation. The Spiritual Companion is a requirement to help the formand in his journey. Since this is an '*internal forum*' accompaniment, it cannot be done by the formator.

6.2 COMMUNAL SPIRITUAL FORMATION

- 6.2.1 The communal experience of prayer needs to provide the opportunity to participate in a well-prepared daily Eucharist and periods of prayer in which all are actively involved.
- 6.2.2 At different times during the year, there would need to be the possibility of communal and individual reconciliation celebrations, as well as times of silence and retreat.
- 6.2.3 Communal prayer and sacramental celebrations are most effective when they have a basis in and reflect the happenings of everyday life.

7 INTELLECTUAL FORMATION

- 7.1 An essential aim of intellectual formation is to develop the critical mind of the formand so that he is able to assess and judge situations and information carefully and competently.
- 7.2 Care needs to be taken to cultivate in the community an atmosphere of learning and to establish a desire for continued reading and learning that can prepare the formand for the times of study ahead.

- 7.3 Before entering the novitiate, the formand should have a sufficient knowledge of the Catholic faith. This knowledge of the faith should be placed in the context of the culture in which the formand will work and made concrete by appropriate apostolic activity.
- 7.4 Other suggested areas of study would include an Introduction to the Old and New Testament, prayer, religious life, church history, philosophy and the Compendium of the Catechism (CCI).
- 7.5 Courses in personal development, group dynamics and development, basic communication skills and digital competencies would also be helpful.
- 7.6 Formandi will be encouraged to learn a second, international language as indicated in the General Observations of this document, and “be guided to discover his skills and talents”.

8 PASTORAL FORMATION

- 8.1 Pastoral formation at this stage of formation is essentially for the benefit of the formand rather than for ministerial preparation. For this reason, a variety of pastoral opportunities is suggested, so that the formand will be touched by different human needs and oppressions.
- 8.2 His experience should lead him to a sense of solidarity with the poor as well as develop within him a capacity for collaborative ministry.
- 8.3 The formator is responsible for the supervision and evaluation of pastoral experience and should help the formand maintain a balance between the pastoral and other dimensions of the pre-novitiate.

9 FORMATION IN COMMUNITY LIFE

- 9.1 The lifestyle and geographical location of the formative community needs to be simple and challenging in accordance with our preferential option for the poor.
- 9.2 All formandi will be part of the same community, whether they intend becoming priests or brothers within the Society.
- 9.3 The experience of living within the community will assist the formand to have realistic expectations of the realities of community living, and an appreciation of the fact that it is not all easy and without periods of conflict. He will be introduced to the practice of regular community meetings and encouraged to promote a mutual acceptance of differences.
- 9.4 An environment of service of one another can be developed through the ordinary community tasks such as cleaning, cooking, laundry, tutoring, etc. Such an environment would

also assist the formand to develop respect for what belongs to the community and to be responsible and accountable in community.

- 9.5 To facilitate living within the community, each formand will be encouraged to develop a sense of humour and a genuinely cheerful disposition (CS 32) and contribute with their personal gifts in the service of the community.
- 9.6 Formandi will be encouraged to listen to the wisdom of the elders, gaining from the experience of older members of the Entity who have lived for many years in community.
- 9.7 There will be a periodic review of life to assist the formand in his appreciation of community living.

10 FORMATION IN MSC LIFE

- 10.1 All formandi will be received with warmth in a family spirit that reaches out to their families as well (CS 12).
- 10.2 During the pre-novitiate, formandi will be given an appropriate introduction to MSC history, charism, mission and spirituality, especially the Spirituality of the Heart, and devotion to Our Lady of the Sacred Heart, and St. Joseph, and the specific virtues of obedience and humility.
- 10.3 Specific attention must be given to the history and traditions of the Missionaries of the Sacred Heart at Society, Provincial, Union, and Regional levels, and the Blesseds of the Chevalier Family.
- 10.4 Formandi will be encouraged to celebrate MSC feasts and anniversaries with the community, and to share common recreations and occasional excursions together so as to foster a sense of belonging to the Society.
- 10.5 Other MSC, especially those in nearby apostolates, could be encouraged and invited to share their experiences and expertise with the pre-novices.

III. NOVITIATE FORMATION – CONVERSION

11 AIM AND PURPOSE

- 11.1 The Novitiate is a time of initiation into the life, spirit, and mission of the Society. This initiation should enable the novice to grow in maturity, to develop a real prayer life, to deepen his vocation as a religious, and make sure of his ability to live a consecrated life in community as a Missionary of the Sacred Heart (CS 86).

Fundamentally, the novitiate process needs to deepen the formand's intimacy with the heart of Jesus; an intimacy that leads to "**conversion**". How this aim is achieved is spelt out further in CS87.

12 HUMAN DEVELOPMENT AND FORMATION

- 12.1 Provincials and Union Superiors are to admit to the novitiate only those who are mature enough to deal with the novitiate process and "who fulfil the requirements of Canon Law and of the Society" (CS 82).
- 12.2 It is important to build on and to deepen the human formation begun in the pre-novitiate. The novices are to be encouraged to grow in sound and realistic judgment with a capacity for decision making and be given adequate opportunity to exercise such judgment. To be able to do this effectively they would need to be helped to develop adequate self-knowledge and especially self-acceptance. They should be helped to get in touch with all their brokenness and sinfulness, however painful this may be, and to come to know deep in their hearts that they are still loved and called by God.
- 12.3 Coherence between ideas and behaviour is desirable as a goal for novices to move towards. This calls for growth in emotional and affective stability, for a capacity for intimacy and balanced relationships, and for them to be clear in their sexual identity and sexual orientation.

13 SPIRITUAL FORMATION

The criteria, principals, and policies for the spiritual development of MSC novices can be considered under two headings – personal and communal.

13.1 PERSONAL SPIRITUAL FORMATION

- 13.1.1 These principals are spelt out clearly in the Constitutions:

During the novitiate the novices will be helped to enter into the life and mission of the Society through the experience of community living and engagement in appropriate apostolic work in accordance with the laws of the Church and of the Society.

They will be helped through prayer and study and personal direction:

- I. To deepen their faith in the love of God, which is symbolised in the Heart of Jesus;*
- II. To grow in personal friendship with Jesus... (CS 87)*

- 13.1.2 Spiritual Accompaniment has a high priority during the time of the novitiate. It should be available to the novices every second week if possible, but at least on a monthly basis, even in large novitiates. Normally, the novice master would be the novices' companion, and must have the help of other persons who can provide the service of Spiritual Accompaniers (Spiritual Directors) and confessors, to safeguard the internal and external forum of accompaniment.
- 13.1.3 Coupled with this, there is the expectation that the novices should continue to review the process of their own lives by learning skills in reflective living, such as the '*daily examen of consciousness*'. They will be encouraged to take personal responsibility for their own formation.
- 13.1.4 All apostolic formation has a twofold aspect: that of "being with the Lord" and of "being sent" (Mark 3:14). The very purpose of the novitiate requires that a clear priority be given to the first of these aspects with regard to time, atmosphere and place, with sufficient attention given to extended periods of reflection, to silence, and to solitude. At a minimum, there should be a retreat during the year and one of at least five days prior to first profession (CS 89).

13.2 COMMUNAL SPIRITUAL FORMATION

- 13.2.1 The Eucharist is the centre of MSC common spiritual life and *a fortiori*, of novitiate life. Office in common and varying kinds of shared prayer should be used to build the spirit of prayer into novitiate community. Similarly, there should be shared reflection on common novitiate experiences, such as the long retreat, pastoral involvement and even holidays and days off. These exercises enable the novices to reflect on how such experiences help or hinder them in their basic novitiate task, i.e: to deepen their relationship with Jesus.
- 13.2.2 The Constitutions spell out the parameters of common MSC spiritual life. Obviously, they will apply more stringently to the novitiate process:

The community will be careful to remain open to the movement of the Spirit in the Church with regard to different methods of prayer. The celebration of the Eucharist will be seen as the community prayer par excellence. Attention will also be given to the official prayer

of the Church, as well as to our own traditional prayers, for example, Ave Admirabile, Perpetual Worship, Memorare to Our Lady of the Sacred Heart, etc. (CS 138).

In order that our spirit of prayer may grow, and our consecration as apostolic religious be strengthened, each member will:

- I. make every effort to participate daily in the Eucharist and spend some time in adoration of the Blessed Sacrament.*
- II. examine his conscience daily and approach the sacrament of reconciliation frequently, striving for conversion of heart.*
- III. give at least half an hour each day for personal meditation or contemplative prayer.*
- IV. seek to set apart adequate time for spiritual reading.*
- V. strive to deepen his devotion to Our Lady of the Sacred Heart, faithful to our tradition, and to value the recitation of the rosary.*
- VI. include in his annual program sufficient time for a retreat (cs 139)*

14 INTELLECTUAL FORMATION

- 14.1 Before admission into a novitiate in which the language used is not their own, the formandi should have acquired sufficient fluency in the language of the novitiate.
- 14.2 Contents of novitiate study: a non-exhaustive list would include Christology, religious life, the constitutions and vows, history of the Church, heritage of the Society, methods of prayer and the psychology of religious vocation.
- 14.3 Methods of study: these include classes or conferences provided by the novice director, by people he may invite to the novitiate, and by inter-congregational novitiate programmes. Novices should be required to prepare and present papers and tutorials, to do reading (both required and recommended), and should be constantly evaluated in this work.
- 14.4 Novices are encouraged to follow world events and to reflect on them prayerfully in order to learn to read the signs of the times. In as far as possible, they are encouraged to continue to learn a second, international language.

15 PASTORAL FORMATION

- 15.1 For the formation of the novices and the testing of their vocation, there will be limited periods of pastoral work, integrated into their prayer and discernment. Along with some involvement in our principal ministries, attention should be given to the very poor and destitute. All such pastoral experiences should be supervised and integrated into the principal aim of the novitiate in such a way as not to be detrimental to that purpose.

16 FORMATION IN COMMUNITY LIFE

- 16.1 We recognise that the close living in the novitiate community life can be difficult. However, we see the Constitutions spelling out both the ideal and the specific practical ingredients to be encouraged and monitored in MSC novitiate community living:

“Ours is a spirit of family and a spirit of brotherhood, formed by kindness and understanding, by compassion and mutual forgiveness, by gentleness, humility and simplicity by hospitality and a sense of humour”. (CS 132).

True community does not come about all at once. It grows by God's grace and the constant effort of each member.

It needs to be built up each day into a community of faith and love, by prayer and the Eucharist, by listening to and sharing the Word of God. At the same time it needs to be built up as a human community knit together by fraternal relationships, where each member brings his talents and knows that he is recognized, accepted, heard, encouraged and challenged”. (CS, 33)

- 16.2 In addition to this, it is important to keep the balance of novitiate community life with regular time for work, sport, recreation, and domestic tasks.
- 16.3 Special stress should be laid on regular evaluation of community life, both in spiritual accompaniment and in the group sessions, especially the Review of Life.
- 16.4 Special stress is laid on the confidentiality of what may be discussed in the novitiate group, both for ongoing trust within the group, and as an integral training for MSC ministry.

17 FORMATION IN MSC LIFE

- 17.1 Formation for MSC life in the novitiate should be integrated with what was done in the pre-novitiate. Specifically, there should be an in-depth study of the Constitutions, the charism, the life of the Founder, the Spirituality of the Heart, and the life of the first members of the Society and of the Entity, valuing our MSC books and resources.
- 17.2 Bonding to the Society will be enhanced by visiting MSC communities where possible, and by inviting MSC to visit the novitiate and to share something of their journey and their dreams for the younger members coming after them.
- 17.3 *They will be helped through prayer, study and personal direction:*
- I. to become more familiar with the life, history and spirit of our Founder and our Society, and to strengthen their sense of belonging to the MSC community.*
 - II. to acquaint themselves with the members and works of the Province (CS 87).*

- 17.4 Mention should be made about the specific MSC understanding of the vows, i.e. the way MSC are called to live our religious life in the context of our charism.
- 17.5 Novices are to be encouraged to become familiar with the Chevalier Family throughout the world.

18 EVALUATION

- 18.1 Regular evaluation of the novices and the novitiate process is seen as extremely important. The novice director should submit a report to the Provincial and Post-Novitiate formator mid-way through the novitiate and just prior to the novices' acceptance for first profession.

IV. POST-NOVITIATE FORMATION – MISSION

19 AIM AND PURPOSE

- 19.1 The Post-Novitiate presupposes what is accomplished in the previous stages, especially the conversion in the Novitiate and seeks to continue and develop this formation. It focuses more on “**mission**” as a time of witnessing to the experience of God, which is to proclaim the Good News, especially the love of God for everyone and everywhere. Its special task is to facilitate a deeper appreciation of, and growth in, the human, spiritual, community, and pastoral dimensions, and to deepen the sense of MSC belonging.
- 19.2 One of the aims is to prepare candidates for final profession and for community life and ministry as brothers and priests.

20 HUMAN DEVELOPMENT AND FORMATION

- 20.1 The formator will accompany the professed on a one-to-one basis through regular meetings, so that the professed will be in touch with and reflect on his own experiences, and learn to change, grow and deepen his motivation, religious commitment and way of living, both personal and in community.
- 20.2 This accompaniment will give attention to the following: a sound and realistic sense of judgment, psycho-sexual integration, healthy affectivity, autonomy, a sense of responsibility and co-responsibility, self-knowledge and self-acceptance, personal integration. If necessary, use will be made of psychological help and evaluation.
- 20.3 To maintain a balanced life, the professed needs to develop a sense of priorities, giving adequate time to prayer, study, community, recreation, sport, physical and mental assistance, and social contact with the lay people of the church and people who are not in the Church.

21 SPIRITUAL FORMATION

- 21.1 The basis of the professed's spiritual life is the progressive discovery of God's love for us, and that he is calling us and sending us on His mission.
- 21.2 Each of the professed will have a Spiritual Companion (Spiritual Director), chosen in consultation with the formator. Both will accompany the professed in his prayer life.
- 21.3 Particular care will be taken to live out what our Constitutions have to say on prayer:

“As Missionaries of the Sacred Heart, we must be convinced of the necessity of a deep interior life that is open to the Holy Spirit, so that we may grow in faith and

knowledge of the mystery revealed in the Heart of Christ. This will give us the strength to remain faithful to the mission and spirit of the Society” (CS 14).

How this is to be achieved is outlined in more detail in Constitutions 137 to 140.

- 21.4 Creativity in personal and communal prayers, especially in the Liturgy of the Hours, should be encouraged. Thus, the professed is helped to meet Christ in his interior life through prayer, Scripture, liturgy and work, and so find his personal way of praying.
- 21.5 The professed is encouraged to treasure the practice of silence and solitude, and to embrace the cross in his daily life.
- 21.6 The professed will be helped to be able to share his experience of faith with others, and to listen to the experience of lay people, especially the poor, and be open to transformation based on contact with people.
- 21.7 There will be specific programs of preparation for final profession, for diaconate, priesthood and for brothers entering in their apostolic ministry.

22 INTELLECTUAL FORMATION

- 22.1 Sound theological training in the context of the Church's traditions and teachings is important and must be pastorally and apostolically relevant. There is a need to impart the importance of intellectual development to those in post-novitiate formation.
- 22.2 Intellectual discipline and a love for study will be fostered, so that the professed develop a personal approach to study.
- 22.3 Both in course work and in private study, the professed will give special attention to issues related to our MSC mission, such as justice and peace, ecology, ecumenism, inter-faith dialogue, feminism, balancing local and universal issues, and new possibilities in mass media and communication, mindful of the bombardment of information through social media.
- 22.4 The professed are encouraged to integrate their studies with the rest of their lives, and so achieve a balance, pursuing specialization or the exploration of new ministries according to the gifts of the formand.
- 22.5 The professed will continue to learn a second, international language. Every member of the Congregation should know at least one or two official languages of the congregation as indicated in the General Observations of this document.

23 PASTORAL FORMATION

- 23.1 The professed will be assisted to integrate their studies with their pastoral/apostolic experiences and vice versa. There will be supervised pastoral/apostolic programs in which the

professed will learn how to work in a team with fellow MSC (from their entity and outside) and also with lay people, and how to read and respond to the signs of the times, prioritising MSC work.

- 23.2 The involvement of the laity, especially the Chevalier Family, in formation is particularly relevant to the professed's pastoral experience, as well as to other aspects of formation. Faith sharing with lay people and being open to transformation based on contact with them, especially the poor, should be part of this.
- 23.3 The professed need to learn that involvement with the laity in their pastoral work means communion and participation with many people, both men and women, and with many groups and movements, such as inter-faith dialogue and ecumenism.
- 23.4 Respect for, openness to and appreciation of other cultures will be encouraged, especially in view of inculturation and interculturality.

24 FORMATION IN COMMUNITY LIFE

- 24.1 The professed will be encouraged to form an integrated community, especially through prayer, interpersonal relationships and the sharing of their lives. Attention will be given to developing skills in conflict management, sensitivity to others, and building community.
- 24.2 The community will take to heart and try to live what our Constitutions say on community.
- 24.3 The community will meet regularly, to help build up true community by the sharing of their lives and working as a group through various issues and aspects of formation. This will help in keeping a balance between belonging to the community and their involvement with outside groups, bearing in mind that community is for mission. Using an external facilitator or other experts may be helpful to the process of building community.
- 24.4 Under the guidance of their formators, the professed are co-responsible for their own formation and all aspects of community and domestic life.

25 FORMATION IN MSC LIFE

- 25.1 There will be further work on our Constitutions, in order to deepen the professed's understanding, appreciation and living of religious life, the vows, our MSC charism, spirituality and mission.
- 25.2 Contact with the rest of the Province, Union, Region, or Section, will not be left to chance, but actively seen to by the formators and the Province or Union. This contact will be used to help in the transition from the formation community to a ministerial one.
- 25.3 Inter-provincial visits are encouraged where feasible.

25.4 Inter-provincial formation centres may be useful in some situations.

25.5 As MSC we are to keep in mind that Father Chevalier's experience of God's love led him to a deep concern for people, especially the poor, and to a strong sense of our universal mission bearing in mind that we are not formed only for our own Entity.

V. MONITORING AND EVALUATION OF FORMANDS

26 Having recognized the importance of consistency in the monitoring and evaluation of the formandi at all stages of initial formation, the following guidelines should be observed:

- a) Monitor and evaluate formandi every six months, at each stage of formation, according to the different dimensions presented in this document, with freedom to add other specific criteria that concern each entity.
- b) The evaluation process should be based on the three levels listed below, taking into account the 6 dimensions of formation: *Human Development, Spiritual, Intellectual, Pastoral, Community and MSC Life*.
 - I. Personal evaluation of the formandi - where he considers his growth and limits in all the dimensions.
 - II. Evaluation done by the formator.
 - III. Evaluation of the community. Peer evaluation among formands should be encouraged for personal and community growth.
- c) From this evaluation at three levels, the Formation Team will have the opportunity to follow the formand through the years and stages of formation. The formator shall take the utmost care with these evaluations and reports, keeping them in a safe place and out of the reach of anyone other than the formator himself.
- d) The individual conversations of the formand with formator, which have the purpose of accompaniment, must be, obligatorily, at least once a month.
- e) When transitioning between stages of formation, the formator's report about each formand should be presented by the formator to the formation team and to the future formator of the formand for information and clarification.
- f) Before requesting first vows and perpetual vows, the Formation Team will consider the formands' report before sending it to the Provincial or Union Council.
- g) When the request for perpetual vows and ordination is sent to the Superior General, the collated evaluation of the six dimensions of formation, as indicated above, must be sent on time (6 weeks before the perpetual vows and ordination) together with the request of the candidate and a cover letter from the Provincial or Union Superior.
- h) The General Administration should respond within six weeks of receiving the request of the Province or Union.
- i) Whenever possible, lay participation in the evaluation/feedback of formands is encouraged.

VI. NEW TECHNOLOGY AND DIGITAL WORLD

"What I tell you in the dark, speak in the daylight; what is whispered in your ear, proclaim from the rooftops." (Mt 10:27).

- 27** We are aware that we live in a change of era. Much is due to the revolution that the internet has caused and is causing in the way we relate to things, to people, to the world. It is almost impossible to live without it in a connected world full of devices. Technology is a grace and a challenge for everyone and, in our case, for our young people in formation. They are all considered 'digital natives', i.e. they were born in this environment, grew up following innovation and are great consumers of these technologies.
- 28** In recent years, many religious are growing up on social media platforms to share and nurture their faith experiences and propagate their spirituality. Cyberspace seems to be the most promising and fertile ground even for spiritual formation and renewal.
- 29** It is therefore necessary, at all stages of formation, to promote awareness of the proper use of the internet and social networks for the purpose of effective communication and evangelisation, aware that no virtual relationship replaces human relationships in the community. To this end, we propose:
- a) Educate those in formation for the responsible use of digital media, considering that in each country there are civil laws that protect the privacy of individuals, such as general laws on personal data.
 - b) Policies for the responsible use of social networks in the formative communities, taking into account the Protection of Children and Vulnerable Adults.
 - c) Formators and formandi, at all stages of formation, should be encouraged to make use of the digital world for effective communication and evangelisation. However, some guidelines should be formulated to avoid abuses in its use and to ensure that community activities are not affected.
 - d) Given the special characteristics of the Novitiate, the Novice Master and his entity should establish guidelines for the best use of the media at this stage.
 - e) Formators should be attentive to those formandi who present skills and talents for work in social media, so that they can invest in their gifts in order to enhance the work of evangelisation for the Congregation.
 - f) Promote the use of social networks to share experiences in the different entities with a view to vocation promotion, formation and mission.
 - g) "May the Lord Jesus, the pure Word that comes from the heart of the Father, help us to make our communication free, clean and cordial". (*Message of Pope Francis for the 57th World Communications Day*).

VII. SAFEGUARDING OF MINORS AND VULNERABLE ADULTS

30 Following the norms established by the Universal Church and our Congregation, our Formation Houses have a duty to raise awareness and commit themselves to assume this right, to defend and protect minors and vulnerable adults. Therefore, we propose that each Entity draw up and implement a ***Protocol of Conduct for Formation Houses*** to Prevent, Protect and Safeguard which contains:

30.1 GENERAL CRITERIA

- a) The policies established by the Church and the Congregation that should be considered in this protocol.
- b) The need to promote ongoing formation in the different stages of formation (for formators and formandi) in the Protection of Minors and Vulnerable Adults, establishing the regularity of the formation itself.
- c) The requirement that all formators and vocational animators of the entity should undertake training on this subject.

30.2 SPECIFIC CRITERIA

- a) The procedure for reporting facts to the competent authorities (religious and civil).
- b) Policies for the responsible use of the internet, especially on social networks, taking into account general data protection laws, cyberbullying, etc.
- c) Guidelines for the accompaniment of formandi who themselves have been victims of abuse, providing professional help and assessing their capacity to be in formation and for living the vows.
- d) Specific policies for Entities that accept minors among the formandi.

VIII. CLERICALISM AND MSC IDENTITY

31 "Many do not understand that we, as Missionaries of the Sacred Heart, are a group of religious men in the Church. We are not a group of priests nor are we a group of priests with a few Brothers added on. We have an identity crisis! In a number of places, we have limited ourselves to clerical ministries (parishes) and appear (to ourselves and to others) as "diocesan priests". The vocation to be a diocesan priest is a very legitimate one in the Church - but it is not our vocation! This attitude holds us back when we wish to discern our future. If we are not clear on who we are, how can we be clear on where we should be going? While most of us would say that we do not want to be overly "clerical", we do have a number of indications that in fact we are. We speak of formation for priesthood and formation for Brothers. Why do we not speak more of formation for MSC religious life?" We say that our candidates are in the "seminary", rather than saying that they live in an MSC community. The solution is not in having less esteem for the priesthood. It is in having more esteem for MSC religious life". (*Lineamenta 2017 General Chapter*)

32 To help us combat the evil of clericalism and form our candidates to live according to our MSC identity, we ask the Entities and those involved in the Initial Formation to consider:

- a) Using the term 'Formation House' and 'Formandi' instead of 'Seminary' and 'Seminarian' because 'Seminary' and 'Seminarian' are terms used mostly for the diocesan formation of priests.
- b) The vocational promotion materials should focus on inviting candidates to become MSC religious and not priests and the vocation promoter must make it clear to candidates and their family that our vocation is to become MSC religious and not a diocesan priest.
- c) Clericalism is not just restricted to priests but also among brothers and lay people. It is necessary to work with the formandi from the perspective of human development in order to avoid clericalism.
- d) Clarify from the beginning of vocational accompaniment that candidates and, later, those in formation are being prepared to be MSC Religious, and that the ordained ministries they may assume are a service, not a "promotion".
- e) Where we have different programs, and even different Formation Houses, for the formation of priests and brothers, to evaluate deeply whether this division does not further foster clericalism among us. Initial formation should be the same for both priests and brothers, even if at the end of the formation journey the religious brothers have to be helped to identify their specific apostolic ministry among us.

IX. JUSTICE, PEACE AND INTEGRITY OF THE CREATION (JPIC)

“Listen to and heed the cry of the Earth and the cry of the poor (Laudato Si).”

33 JPIC is the work of evangelization and the mission of the Church, therefore integral in the formation of MSC, both initial and ongoing. The formation process should help not only to educate but also enable analysis, integration, and critical engagement with questions in each entity and offer a response to the ills of our time.

34 Our framework of formation for engagement with JPIC comes out of the four movements of the Spirituality of the Heart through a process of *encounter, intimacy, conversion and mission*.

35 ENCOUNTER

“In the poor and the little ones, in all the victims of injustice and violence, we will discover the face of Christ”. (Constitutions n. 22).

35.1 It is essential to create an awareness of JPIC issues throughout each stage of formation. Pastoral and immersion experiences are a catalyst for encounter.

How do we facilitate the encounter?

- Awareness through education and practical immersion
- To encourage those in formation, in their pastoral work, to have direct contact with the poor.
- As part of our charism, to share, through information and communication, the various social actions carried out in the Congregation.

36 INTIMACY

“Keep your gaze fixed on Jesus Christ and learn from Him how to love with a truly human heart” (Pope Francis to the members of the General Chapter 2017).

36.1 Intimacy is developed through a deepening relationship with Christ, and in personal and communal internalization of their experiences where values are formed and relationships are nourished.

37 CONVERSION

- 37.1 Conversion moves us from gathering, processing, and analysing information to an integration of attitudes where JPIC becomes a way of life as MSC. Driven by the Holy Spirit, we are missioned to bring Good News through human contact with the abused, neglected, and disenfranchised.
- 37.2 37.2 We stand in solidarity and advocate for those affected by the cry of the earth (climate change, deforestation, damage to natural resources through land and sea mining, overfishing, etc) while working in collaboration with all people of good will (Luke 4: 18-19).
- 37.3 “Faithful to Christ, who loves the poor and the little ones, we show our solidarity by sharing our goods with them. We commit ourselves as communities to the defence of justice, without hatred or envy in our hearts” (CS 49).

38 MISSION

- 38.1 *“In a constant effort to share in the sentiments of the Heart of Christ, we will be attentive to all human needs and aspirations, such as, the need to be respected as persons, the need for love and peace, for freedom, justice and truth, and the search for meaning in life. We will become all things to all people, by respecting different cultures, and by being ready to undertake whatever apostolic services people may need” (CS 24).*
- 38.2 Only hearts continually renewed by the compassion of Christ can envision a society in which Justice, Peace and the Integrity of Creation dwells. Our shared life and mission as MSC will move us to create a new heart for a new world.

X. CONTINUING FORMATION (The first years)

AIM AND PURPOSE

39 The MSC Society recognises that the need for personal formation is co-extensive with the life of a religious. Thus, individual members must commit themselves to continuing formation in order to ensure the quality of MSC mission in the Church and in its service to the world.

40 A specific topic and a particular concern of the formation Conference of Valladolid in 1992 was that period of the first five years of a ministerial appointment, a period in which the foundations are laid for continued personal growth in religious life and ministry. It is a stage in which the members who have completed their initial formation seek to integrate their lives and their learning into the demands of full-time ministry. The integration process is enhanced by the welcome offered to them by all involved in ministry and by recognising the values and gifts these new ministers bring to the Church and to Society.

41 Although much progress has been made in recent years throughout the Society in programmes on the pre-novitiate and post-novitiate levels, the same cannot be said for programmes aimed at the first years of ministry.

42 The Conference of Valladolid and the last International Initial Formation Meeting in Rome, considered this to be a crucial area. Mention was made of a least three systems that are being used with satisfaction in some parts of the Society:

- a) Someone in the province is officially appointed to be directly responsible for those in the first years of ministry, assisted at times by a team or the formation board.
- b) Regular meetings are programmed for those in the first years of ministry, in which there is group sharing about problems experienced and practical input concerning topics relevant to their situation. These meetings are at least on a yearly basis and when possible, it should be done as an interprovincial collaboration.
- c) A system in which several mature confreres are selected to serve as mentors for those in the first five years of ministry. Regular contact is had with the mentor who is: 1. to provide supervision, guidance, support and challenge; 2. to be sponsor, friend and a model of adult intimacy that avoids infatuation and acting the role of a parent; 3. to emphasize the positive movement taking place in the young religious and to lead him to ever deeper growth in interiority and in awareness of his own uniqueness.

43 FORMATION A PERSONAL RESPONSIBILITY

43.1 All members have responsibility for their own formation. They are called to facilitate an integration and harmonising of the diverse elements of personal, religious, and apostolic life into the concrete cultural, social and environmental situation in which they are called

to exercise their ministry. Members are called to integrate the affective and sexual elements, spiritual, communitarian, apostolic and intellectual elements of human life into their own lives. The self-discipline required for this will produce an autonomy that is mature and open to challenge, change and adaptation.

44 SPIRITUAL LIFE

- 44.1 A necessary condition of the missionary is to be a disciple of the Lord, who lives the personal relationship into which he is called (CS 14).
- 44.2 Relationship with the Lord and its expression in life and mission will be supported by personal spiritual accompaniment. This will encourage an openness in prayer and finds its fullest expression in the Eucharist.
- 44.3 The freedom of the member's commitment to this life and mission is expressed in an autonomy that allows him to be creative and open in his relationships and ministry.

45 COMMUNITY LIFE AND MSC LIFE

- 45.1 The life of an apostolic religious is supported by, and gives support to, their religious community. The former is particularly important at the beginning of apostolic ministry.
- 45.2 Community life will include the areas of prayer, ministry, sharing of personal experience, recreation, and special celebrations, so that the member can feel "at home".
- 45.3 Other support will be given by peer group meetings, other MSC, both provincial and inter-provincial, other religious, diocesan priests and lay people who have regard for the life and mission of the MSC.

46 APOSTOLIC LIFE

- 46.1 The link between initial formation and ministerial life is crucial. The member needs to be assisted to evaluate the effectiveness of his initial experiences of ministry. This is for his own personal integration and ministerial effectiveness.
- 46.2 Often there are conflicting values of time and energy which need to be given priority. This will assist the clarification of vision and the apportioning of workload to the other essential elements of religious life.
- 46.3 Accompaniment by members who have more experience and are skilled to assist in this way is necessary.

- 46.4 The personal awareness of one's limitations will assist in the adaptations that are necessary for ministerial life.
- 46.5 These adaptations will be facilitated by ongoing professional formation.

47 INTELLECTUAL LIFE

- 47.1 Care and attention should be given to assist the members to integrate the studies they undertook in preparation for ministry with the reality of the apostolate in the community and the Church.
- 47.2 All are asked to be open to meetings, courses and at times further studies to assist them in their personal lives and their ministerial responsibilities.
- 47.3 Formative reading is an ongoing necessity for all members.

48 PROGRAMMES OF CONTINUING FORMATION

- 48.1 To establish the priority and support necessary for continuing formation, it is recommended that a Continuing Formation Board, or its equivalent, be established at the Provincial level. Among its main responsibilities would be to ensure an adequate programme for those in the first five years of ministry and to assist all members of the Province in the process of continuing formation for life and ministry.
- 48.2 Those in their first years of ministry will benefit from regular meetings that consider their life and ministry in guided shared reflection. It is suggested that this happen at least on a yearly basis, considering the circumstances of time and place.
- 48.3 A programme of supervision to assist those entering the apostolate evaluating their initial experiences of ministry is a priority.
- 48.4 A regular review of the relationship between initial formation and the life and ministry of apostolic religious is recommended. This review ought to include those responsible for initial and continuing formation and seek to recognise the difficulties referred to above, and then address the reasons for them in the period following initial formation. Such a programme of review would involve those in initial and continuing formation in the Province.
- 48.5 The Continuing Formation Board is encouraged to establish other programmes that will respond to the needs of a particular Province.

XI. FORMATORS

- 49** The formation of formators is a priority needing attention. It is recommended that in each Province there will be a policy for the nomination of formators. The Provincial and council should appoint the right and willing person. No one should be forced to be appointed as a formator against his own will. They will be appointed for 3 years with the possibility of renewal. This necessitates the timely preparation of others for the formation apostolate. They will not have other important jobs besides their formation role.
- 50** It is recommended that formators have an adequate preparation, with the focus on the formator's own personal growth and pastoral experience, and on being personally and professionally competent.
- 51** A personally competent formator is one who is prayerful, empathetic, trustworthy, and patient.
- 52** A professionally competent formator is one who has formal training (of at least one year) which gives him skills in spiritual accompaniment, counselling, and a basic knowledge of psychological processes. He also needs some grounding in Philosophy, Theology, and the culture of his situation as well as adequate pastoral experience. Because he needs to prepare himself for this ministry, we do not recommend that any MSC be appointed as a formator immediately after leaving Initial Formation, without even trying another ministry first.
- 53** Formators will be mindful that they are responsible for attending to their own ongoing formation, that they cannot accompany where they have not been, and that the example of their own lives has a strong formative influence on those in their care. They themselves need to experience the psychological assistance, supervision and spiritual accompaniment that are demanded of those in formation. They also need to find space and time for themselves.
- 54** The formator is responsible for the personal accompaniment and evaluation of each of those in initial formation, for the integration and balance of the formation program, for the proper functioning of the community, and for the provision of adequate accompaniment and supervision in the human, intellectual, spiritual and pastoral aspects of formation.
- 55** The formators of the different stages of formation will work as a team.
- 56** Where possible, they will meet regularly for mutual support and bonding, for the coordination of the vision and programmes of formation, for help with the evaluation of the formandi/novices/professed, and for the supervision of themselves as formators (with professional help, as needed). It is useful to have an MSC not involved in initial formation, or a provincial councillor, on the team.
- 57** There will be a formation committee with formators and other MSC to deal with all aspects of formation.
- 58** They are encouraged to attend regular meetings of inter-congregational formators.

- 59** It is recommended that MSC online inter-entity meetings be held once a year at the APIA, PEC, CA-MSC and AFRICA level, prepared by the Superiors and supported by the General Administration.
- 60** It is strongly recommended that there be at least two MSC in a community of initial formation.
- 61** Formators should be involved in the continuing formation of the Province, and all members should be encouraged to be actively involved in the process of initial formation.

GENERAL OBSERVATIONS

CERTAIN AREAS OF STUDY are suggested for each stage of formation. This is somewhat relative, and it is understood that the material to be studied at each stage, as well as the approach to be used in dealing with that material, would depend on and be coordinated by a comprehensive programme of studies for the entire formation programme.

INTELLECTUAL FORMATION is a complex process. It involves such factors as promoting the growth of a humble and fearless acceptance of the objectivity of truth, a critical awareness of one's own and others' thought processes, and a proper respect for the opinions of others, for authority and for tradition. All such elements are necessary for the development of a critical mind.

Intellectual formation is a delicate and important responsibility. It is no wonder, then, that Father Chevalier saw education, or intellectual formation, as an important apostolate for the Missionaries of the Sacred Heart. It remains a valid option in our ministries today.

The **COMMUNITY DIMENSION** of formation is also mentioned at each stage of formation. It should be kept in mind that an apostolic religious usually belongs to more than one "community", though on different levels: family, religious community, friends, parish, etc. There are often tensions between the demands of these various communities on the individual. There will be occasions, during formation years, to encourage the development of a healthy balance between the legitimate demands of these various communities and to correct unrealistic expectations.

The study of a **SECOND INTERNATIONAL LANGUAGE** is encouraged at each stage of formation. As the world becomes more and more a global village, as Missionaries of the Sacred Heart become more internationally interdependent, and as the older provinces should no longer be relied upon for personnel at international levels, it is important that, as far as possible, all members, especially those in formation, learn a second language other than their own to facilitate communication and collaboration within the Society.

For English-speaking MSC, Spanish and French will be indicated. For Spanish-speaking MSC, English or French will be nominated. For French-speaking members, English and Spanish will be nominated. And for MSC that have another language as their mother tongue, any one of these three languages is nominated.

This would also include the study of languages that are important for a certain region where we are or could be ministering, such as Chinese, Indonesian, etc.

GLOSSARY

COMPENDIUM OF THE CATHOLIC CATECHISM:

The Compendium of the Catechism of the Catholic Church is a summarized version of the Catechism of the Catholic Church promulgated by Pope John Paul II in 1992. Following the International Catechetical Congress in 2002, the Holy Father instructed that a synthesis of the Catechism be prepared.

CONSTITUTIONS: Where Constitutions are quoted in this document, the *context* of that section of our Constitutions must be taken into account.

CONTINUING (ONGOING) FORMATION: Begins with the first ministerial appointment and embraces the rest of the life of a religious.

EXAMEN OF CONSCIOUSNESS:

The individuals' prayerful reflection on the consolation and desolation in their daily lives, as outlined in the Ignatian Exercises.

FORMAND: A man undergoing initial formation. Formandi is plural.

FORMATION: In religious life, the ministry of formation is the process enabling continuing growth in individual and community life and mission.

FORMATORS: Those persons appointed to the ministry of formation in the Province/Union.

INITIAL FORMATION: This embraces all stages of formation prior to the first ministerial appointment with perpetual vows.

INTERNAL FORUM / FORO INTERNO: "In a particular way, spiritual direction in which the individual faithful entrusts his own path of conversion and sanctification to a specific priest, consecrated or lay person belongs to the internal extra-sacramental forum.

(...)

As evidence of the special confidentiality accorded to spiritual direction, consider the proscription, sanctioned by law, against asking not only the opinion of the confessor, but also that of the spiritual director, on the occasion of admission to sacred Orders or, vice versa, for the dismissal of candidates to the priesthood from the seminary (cf. *cic can. 240, §2; cceo can. 339, §2*)."

(Card. Mauro Piacenza. Note from the Apostolic Penitentiary on the importance of the Internal Forum and the inviolability of Sacramental Secrecy. Rome, 21 June, 2019. Available at: https://www.vatican.va/roman_curia/tribunals/apost_penit/documents/rc_trib_ap-pen_pro_20190629_forointerno_en.html. Accessed on: 29 June 2023.

MATURE VOCATION: This term is mentioned in the *Ratio Fundamentalis* to refer to those who discover the call to ministerial priesthood at a more advanced age. According to the Document, they “(...) come with a more developed personality and a life journey characterised by a range of experiences. Their initial admission to Seminary should be preceded by a spiritual and ecclesial programme, in which a serious discernment of the motivations in responding to a vocation can be undertaken.” (CONGREGATION FOR THE CLERGY. The gift of the Priestly Vocation. Vaticano: 2016. N.24)

MINISTERIAL APPOINTMENT: This is the placement of a member in an apostolate at completion of Initial Formation.

MSC MISSION: This is used in the broad sense of mission found in the Constitutions, Part One, Chapter Three.

NOVITIATE: Time from the admission of the formand as novice until profession of first vows.

PASTORAL FORMATION: This refers to ministerial involvement and placements during the period of Initial Formation.

POST NOVITIATE: The time from profession of first vows, until the first ministerial appointment.

PRE-NOVITIATE FORMATION: A programmed period to help the formandi make a free and deliberate choice between the different Christian states of life, and to allow the community to assess the motives and readiness of the candidates for religious life. Normally most of this period takes place in a community setting.

REVIEW OF LIFE: This is a shared reflection on the faith journey, both individual and communal, in the context of on-going discernment.

SPIRITUAL ACCOMPANIMENT: This is a regular process of discernment between the person in formation and someone skilled in the art of listening and responding to the movement of the spirit in all the aspects of one’s life journey. This term is used in preference to *Spiritual Direction*.