

FORMATION OF MISSIONARIES



*To be with Him
and to be sent forth
in His mission*



CLARETIAN
MISSIONARIES
SONS OF THE IMMACULATE HEART OF MARY
GENERAL PREFECTURE OF FORMATION

GPF 2020
Rome

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FORMATION OF MISSIONARIES

*To be with Him and to be sent forth
in His mission*



*“Fall in love with Jesus Christ and with souls,
and you’ll understand everything and do more than me.”*





*A Son of the Immaculate Heart of Mary
is a man
on fire with love,
who spreads its flames wherever he goes.
He desires mightily and strives by all means possible
to set everyone on fire with God's love.
Nothing daunts him:
he delights in privations,
welcomes work,
embraces sacrifices,
smiles at slander,
rejoices in all the torments and sorrows he suffers,
and glories in the cross of Jesus Christ.
His only concern is how he may follow Christ
and imitate him in praying, working, enduring
and striving constantly and solely
for the greater glory of God
and the salvation of humankind.*

- Saint Anthony Mary Claret

PRESENTATION

1. Jesus formed his disciples by calling them to be with him and to be sent out to preach the Gospel with the authority to drive out demons¹. Jesus shared his life and mission with them by living together as an itinerant group and sent his disciples in pairs to preach the good news in places he himself was about to go². The disciples discovered God's love for them and for all humanity by being with Jesus in his public life, witnessing his passion and death on the cross, and, thereafter, sensing his unseen presence as the Risen Lord while being sent in mission all over the world³. The early Church weathered hard times of persecutions by walking in the Spirit whom the Lord had sent to them as the protagonist of every charism and creativity in the Church.

THE FORMATIVE JOURNEY OF CLARET

2. Being with Jesus and being sent out in mission are the two poles of the compass of Claretian missionary life. The Spirit of Christ dwelling in us and amid us works the marvel of transforming a Claretian aspirant into "a man on fire with God's love, who spreads that fire wherever he goes"⁴. For our Founder this process takes place in the forge of the heart of Mary where a missionary is formed in the fire of God's love to conform to Christ. Like an arrow poised in the hands of Mary, he is ready to be released to combat the evils in the world.⁵

¹ Mk 3:14.

² Lk 10:1; Mk 6:7.

³ Mk 16:20.

⁴ CC 9.

⁵ Cf. Aut 270.

3. Claret had the spiritual acumen to gaze at Christ in prayer and to learn from those whom the Lord gave him as his mentors. He learned the art of taking care of his missionary vocation by being attentive to his spiritual, intellectual and apostolic health. As a young priest Claret was keen to nourish his life and mission with suitable means which we can observe in his annual retreat resolutions.⁶ Claret never gave up on his formative journey.

THE FORMATION OF CLARETIAN MISSIONARIES

4. From the beginning of our Congregation, the three pillars of missionary life—prayer, study and apostolic work—were carefully cultivated in our formation processes as mutually enriching sources of our missionary vitality. We were blessed to have well defined plans and guidelines for the formation of our missionaries. We have also shining examples of the formation culture of the Congregation in our martyrs who chose to die for Christ and the Church proclaiming their love for Christ the King, the Heart of Mary, Holy Mother Church and their beloved Congregation.⁷ Authentic formation processes prepare the missionaries to be faithful to their vocation until the end.

5. The renewal thrust of II Vatican Council inspired the preparation of a comprehensive General Plan of Formation which Rev. Fr. Aquilino Bocos, the Superior General, promulgated in 1994. We shall call it “GPF 94”. It has greatly enhanced the formation of our missionaries for over two decades. The new GPF (GPF 2020) has retained the wealth of GPF 94 and incorporated new insights according the signs of our times. I would like to share some reflections to set the context of GPF 2020 and point out some key insights that guided its preparation.

⁶ Retreat resolutions, 1843, 11: “I am effectively resolved never to lose an instant of time, but rather to use it in prayer, study and works of charity for my neighbors, both living and dead”. A. M. CLARET, *Autobiography and complementary writings*, p. 757.

⁷ The farewell letter of Faustino Pérez is a testimony of the mindset of the young martyrs before death. Cf. Ernesto Barea, *A Hero among Heroes*, Claretian Publications, Philippines (1997), p. 174-175.

TOWARDS AN INTEGRAL AND TRANSFORMATIVE FORMATION FOR OUR TIMES

6. The present social and ecclesial scenario is quite different from that of the 1990s. GPF 94 was born in an era wherein mobiles, emails, and the world wide web were yet to be realities. Our congregation has more members now than two decades ago⁸. We also find a significant shift in the geographical origins of our missionaries and their distribution across the continents⁹. Interculturality has become part of our everyday life. We live in an era of rapid and revolutionary changes in almost every aspect of human life made possible by the boom of communication and information technologies. The evils that haunt the human person have also made equal claims on human affairs and our common home, planet earth. Like a mother who bears the brunt of the transitional crisis of her children, the Church has been hurt and humiliated by the misadventures of her children; yet, at the same time, she is empowered by the Spirit to be the voice of the voiceless.

7. In this epoch of change, we ask ourselves: What is the profile of a missionary that the world needs today? How should we form our missionaries to speak to the hearts of the people about the living word that heals, the unconditional love that fills human hearts, the water that regenerates one into new life, the bread from heaven that ends human hunger for God, the treasure hidden in the field on which we tread each day, the abiding joy that the world cannot give.

8. Mere concepts do not communicate much to the people of today. Worldly tactics cannot capture the terrain of the Spirit in the human heart. However, convictions of the Gospel truths backed by credible lives have always triggered the dormant desire of the human heart for God who is Love. Missionary formation

⁸ In 1997 the total Claretians were 2844 and in 2020 we are 3040.

⁹ Statistical change of personnel from 1997 and 2020 in the four continents: Africa from 234 to 579; America from 868 to 763; Asia from 484 to 951; Europe from 1255 to 747.

is not a matter of techniques, tools and methods. It is rather a question of the apprenticeship under the Holy Spirit and learning the art of discipleship which our Founder mastered well in his day.

9. In our changed context, formation needs to train the missionaries to care for the gift of their own vocation, support one another to persevere in fidelity and be audacious to proclaim the joy of the Gospel to our fellow humans in a credible way. On our part, openness of the heart, the head and the hands for the work of the Spirit, is the key to unlocking the treasures within each of us and sharing them with others in community and in ministry. In Claretian formation, every aspect of the person counts because “*what is not taken unto God is not healed*”¹⁰ and what is not healed keeps wounding the person himself and others.

CLARETIAN FORMATION, A SINGLE PROCESS UNTIL THE END

10. We conceive Claretian formation as an undivided process of progressive conformity with Christ and joyful sharing in his mission, a journey of life that lasts till the last breath of a Claretian. For the sake of clarity, we may divide the whole period of formation into two main parts and each part is further divided into progressive stages. Thus, the first part—initial formation—consists of pre-novitiate, novitiate and post novitiate stages; while the second part—ongoing formation—includes *quinquennium*, middle age, third age and even a fourth age for those of us gifted with longevity. In fact, initial formation is for laying a solid foundation for the continued journey towards greater integrity of missionary life characterized by responsibility, accountability and transparency. While a good process of initial formation prepares young Claretians to commit themselves in different pastoral avenues and service positions in future, a culture of integrity and excellence in the phase of ongoing formation, in turn, acts as a catalyst for the transformative dynamism of initial formation.

¹⁰ GREGORY OF NAZIANZUS, Epistle 101.

CLARETIAN FORMATION, A TRANSFORMATIVE JOURNEY

11. An authentic formation process is expected to be transformative. The amount of knowledge acquired and the many skills learnt in the life of a missionary do not serve the purpose if his life is not a credible witness to the joy of the Gospel. Transformative formation focusses on what is taking place in the life of a Claretian through the programs offered in each phase and how the missionary integrates them into his project of life. Claretian formation should take into consideration both the content (what is learned) and the process (how the learning is integrated into life) as well as the action of grace in the person. In the long run, it is the holiness of the person that matters because *God calls each one to holiness*.¹¹ The holiness of life is “*nothing other than charity lived to the full*.”¹² The transformative factor in a Christian life is not ethical choices or lofty ideas, but “*the encounter with an event, a person, which gives life a new horizon and a decisive direction*.”¹³ Pope Francis rightly affirms that “*it is impossible to persevere in a fervent evangelization unless we are convinced from personal experience that it is not the same thing to have known Jesus as not to have known him*.”¹⁴ and “*no words of encouragement will be enough unless the fire of the Holy Spirit burns in our hearts*.”¹⁵ It cannot be Claretian formation if Christ is not at the center of all formation programs and if we do not feel the pain of Christ at the plight of the poor and the suffering humanity. Transformation happens when a missionary moves progressively from ego-centered consciousness to Christ-centered consciousness

¹¹ EG 10.

¹² BENEDICT XVI, *Catechesis*, General Audience of 13 April 2011; Cf. GE 21.

¹³ DCE, 1.

¹⁴ EG 266.

¹⁵ EG 261.

by a process of inclusion and transcendence¹⁶ and becomes more whole and holy. It takes place through the action of the Spirit in a cooperating person.

A WHOLE-PERSON FORMATION (INTEGRAL FORMATION)

12. Claretian formation should involve the whole person of the formandus engaging all dimensions of his life. Any reductive approach in formation focusing mainly on liturgy, psychology, information technology, studies or apostolates tends to leave a missionary handicapped both in life and in mission. Integrity of missionary life calls for a harmonious integration and growth of the various components of a person's life such as his intellectual, emotional, somatic, sexual, moral, spiritual, social/pastoral and charismatic/Claretian aspects. We should also give adequate attention to developing talents and skills such as music, communication media, elocution, sports, languages, painting, dance etc., which are effective channels of reaching out to others. Though no one has all the gifts and talents, we should be committed to developing and making the best use of God-given gifts and talents for the glory of God and the good of others. However, in Claretian formation, self-related capacities (of spiritual, moral, emotional and sexual maturity) and cognitive capacities (having broader perspectives of reality) should be given priority over natural gifts and talents (such as skills in music, art, sports etc.). It is the integrity of our life that renders the proclaimed word more credible and our vowed life more joyful. GPF 2020 has maintained the same triple formative dimensions of GPF 94, viz., human, Christian and Claretian by integrating the various aspects mentioned above.

¹⁶ A person moves to a higher level of maturity by including and transcending the characteristics and competencies proper to a lower level by acquiring more refined characteristics and competencies proper to the next stage. For example, a mature adult has transcended the dependency of a child, but he is capable of depending on another person when appropriate.

TWO MOVEMENTS IN THE FORMATIVE JOURNEY: GROWING AND AWAKENING

13. Classical formative approach attends to a person's growth and improvement in acquiring more knowledge and capabilities. Awakening is a process of spiritual evolution. Spiritual growth takes place through the discovery of our 'deepest self' or the recognition of our 'great identity'¹⁷. The biblical term for it is conversion to God which takes one through various layers of spiritual unfolding. As it is a gift of God and not a fruit of human efforts, formation in this realm is to prepare the hearts to "*offer to God the free ability to arrange the course of our lives*"¹⁸. Spiritual practices and Claretian virtues which our Founder narrates in his autobiography¹⁹ are necessary means to give oneself freely to God's action. Theresa of Avila presents this spiritual itinerary as a journey through the interior castle to reach the seventh mansion where the mystical marriage of the soul takes place. St. John of the Cross speaks of the nights of the senses and of the soul that we encounter on the way to mystical union with Christ. Claretian formation should not ignore the element of ongoing conversion and discovery of one's deepest identity and the call to union with God and humans.

ACCOMPANIMENT AND DISCERNMENT IN CLARETIAN FORMATION

14. The age-old spiritual tradition of the Church practiced by saints and mystics in the Church emphasizes the importance of spiritual accompaniment and discernment in formation ministry. Pope Francis repeatedly affirms these two practices as necessary means

¹⁷ Cf. GE32.

¹⁸ CC 28.

¹⁹ These are humility, poverty, meekness, mortification, obedience and love of God and neighbor. Cf. Aut 340-453.

to navigate the course of the Church today²⁰. The Congregation should offer accompaniment to the missionaries through various mediators (formators, superiors, confreres, etc.) to help them keep their eyes fixed on the goal of their life and mission and support their vocational unfolding. In our formation, we should seek the accompanying presence of the heart of Mary and the intercession of saints especially our Founder and Claretian martyrs in order to progress in our life and mission.

15. In a formative context, discernment is a grace that “*seeks a glimpse of that unique and mysterious plan that God has for each of us... It has to do with the meaning of my life before the Father who knows and loves me, and with the real purpose of my life, which nobody knows better than he*”²¹. Through discernment is the way to know if something comes from the Holy Spirit or if it stems from the spirit of the world or the spirit of the devil²².

16. An important aspect of Christian maturity is related to how a missionary lives out the basic dialectics²³ of human existence played out in the theater of life. The three polarities present in the struggle of life that constitute the basic dialectics create the terrain of discernment in everybody’s life. Firstly, the polarity of sinful or virtuous life is overcome by the exercise of true freedom discovered in Christ to choose God above everything else. It also includes the acceptance of one’s sin and its forgiveness as the gift of God. Secondly, the reality of unconscious inclinations that exert influence on the choices in life creates the polarity between what is really good and what is only apparently good. Discernment is the process to uncover false motivations and worldly spirits

²⁰ The term “discern” and its derivatives are abundant in the documents of Pope Francis. For example, 20 times in *Evangelii Gaudium*; 45 times in *Amoris Laetitia*; 35 times in *Christus Vivit*. “Accompany” is used 25 times in *Evangelii Gaudium*, 20 times in *Amoris Laetitia* and 29 times in *Christus Vivit*.

²¹ GE 170; CV 280.

²² GE 166.

²³ Basic human dialectics refer to the tension between the infinite aspirations and real limitations in human life. St. Paul presents it thus, “I do not understand what I do. For what I want to do I do not do, but what I hate I do” (Rom 7:15).

behind the urge to go for transitory gains and listen to the voice of God in each situation. Both accompaniment and discernment are key practices in our formation process. Thirdly, the polarity of normality and pathology present in different degrees in each person requires refined attention to distinguish a cunning behavior from a mental disorder, or a lie from dementia. We need the help of various sciences to understand and deal with the fascinating, but complex human nature which treasures the gift of each person called and consecrated to be a missionary.

PRUDENT APPLICATION OF SCIENTIFIC RESOURCES IN FORMATION

17. We are blessed with abundant resources for education and training of future generations made available by the various scientific disciplines and cultural traditions. They are very valuable for the integral formation of our members. The scandals and abuses of priests and religious which discredited the Church in the recent past remind us of the need to avail suitable scientific tools in formation and seek the help of experts as collaborators in formation ministry.

18. It is possible that some formators and formandi get lost in the vast maze of methods and approaches available to them while others are fascinated by some methods and lose sight of the bigger picture of the human person in a vocational journey. We need to know how to sift the grain from the chaff when we use methods that evolved from particular belief systems or developed for a particular purpose. For example, the practice of mindfulness and eastern meditations are helpful if they are well integrated into a Christian view of the human person. A psychological tool designed for testing a personality trait cannot be used as an exclusive tool for vocational discernment. Hence, adequate knowledge of Christian anthropology, Catholic theology, consecrated life, and love for the Church and the Claretian charism are necessary prerequisites to select from the abundant approaches, techniques, tools and methods which the various disciplines present before us.

GPF 2020: A ROADMAP TO ORIENT OUR FORMATIVE JOURNEY

19. In 2017, the commission constituted to revise GPF 94 studied the results of the survey conducted in all our formation centers to evaluate its impact on formation and they found consensus on two important points:

- a. The continued relevance of the contents of GPF for us today.
- b. The lack of instruments to help the interiorization of the fundamentals of formation and Claretian identity in the life of the missionary.

20. The survey revealed that we lack effective mechanisms to facilitate a transformative formation despite having an excellent document on formation. The commission advised for the revision and updating of the existing GPF but recommended the preparation of a manual or a practical guide that would contain processes, strategies and approaches to help concretize the formative guidelines of the GPF in our lived life. This will be the next effort of the General Prefecture of Formation. However, having the GPF or its manual in hand will not automatically improve our formation.

21. I like to compare GPF 2020 to a roadmap that can orient our formative journey. A map is only a map, it is not the territory. We need to walk into the territory enjoying and enduring the toil, agony and ecstasy of growing in the discipleship of the Lord in the style of Claret. Each one of us needs to do it in his own unique way. I invite all Claretians to assume responsibly their own vocational unfolding and support one another to grow together as a missionary community in the Church to bear apostolic fruits in the Church and the world.

22. It is important that all the Major Organisms prepare their own formation plan to implement the orientations of GPF 2020 in their respective region and profit from the wisdom enshrined

in it. We should not leave it as a decorative piece on the shelves of our libraries, but rather take it as a rich resource to stimulate the vocational journey of each Claretian. Let us effectively use GPF 2020 as our road map to make our Claretian vocational journey an exciting experience of growing in the Spirit.

23. My gratitude goes to the two General Prefects of Formation, Fr. Leo Dalmao and Fr. Joseph Mbungu, and the international commission and other collaborators for their generous commitment in the preparation of GPF 2020. The best way to thank all of them is by making effective use of this document and fulfilling the purpose for which it is offered.

24. I commend the vocational growth process of all Claretian missionaries to the accompanying love of the Heart of Mary and the guardianship of St. Joseph whose feast we celebrate on this day.

Fr. Mathew Vattamattam CMF

Superior General

Given in Rome on 19 March 2020

CONGREGATIO MISSIONARIORUM FILIORUM
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DECREE OF PROMULGATION OF THE GENERAL PLAN OF FORMATION

The XXV General Chapter of the Congregation (Rome, 2015), following the Canon Law (can. 659 and 660) and our Constitutions (No. 72), decided to revise the General Plan of Formation according to our charismatic traits and the signs of our time, and to articulate the formation (initial and ongoing) as a truly transformative process (cf. MS 75.1).

Taking into account the common goal to continue to progress and grow as disciples, called by the Master to be with Him and to be sent as witnesses and messengers (cf. Mk. 3, 13-19), to be transformed as our Father Founder experienced throughout his life (cf. MS 75), the General Government set a time table with its activities and group of works, representing the different cultures of our Congregation to study on how to proceed the revision of the previous General Plan of Formation (1994), and the preparation of the new General Plan of Formation.

After studying and the work done at different occasions by the people and the assigned teams, Father General and the General Government, after an intense discernment on the Plan presented, unanimously approved the final text of the General Plan of Formation in the General Council of March 19, 2020, Solemnity of Saint Joseph, to be published under the title "Formation of Missionaries. To be with Him and to be sent forth in His mission."

By this Decree, according to our statutes (Dir. 17), the GENERAL PLAN of FORMATION is promulgated for the entire Congregation, which will take effect on March 19, 2020.

Rome, March 19, 2020
Solemnity of Saint Joseph
Patron of the Congregation



Father Joseba Kamiruaga Mieza, CMF
Secretary General

Father Mathew Vattamattam, CMF
Superior General

PROLOGUE

Our Congregation is blessed to have committed formators and relevant guidelines on the formation of missionaries in the course of our history which has left a beautiful formation legacy for us to follow. GPF 2020 is a milestone on the same path.

DEVELOPMENT OF FORMATION GUIDELINES IN THE CLARETIAN TRADITION

Formation of missionaries has always been a priority in the evangelizing project of St. Anthony Mary Claret and his successors. Father Claret recalls in his autobiography a sermon of his bishop Pablo de Jesús Corcuera during his seminary days which had left a deep impact on his attitude to formation:

“If I can have good students now, I’ll have good priests and good pastors later..... It is very important for students to be continually nourished spiritually during their studies; otherwise they will grow up to be proud, which is the worst they can bring upon themselves, and pride is the source of all sin. I would rather have them know a little less and be pious, than to know a great deal with little or no piety and be puffed up with the wind of vanity¹.

Our Founder was deeply aware of the negative consequences of the presence of poorly formed apostolic workers in the Church. From his vast pastoral experience of accompanying lay people, religious and priests, Father Claret points to the danger of unintegrated priests driving away the faithful by their gross behavior and unmortified passions instead of attracting them by their good manners and radiating “Christ’s good odor

¹ Aut 92.

everywhere”². He exclaims: “How much we need to be men of discipline, education and holy manners”³ and “How very important it is for missionaries to be mortified, virtuous, and exemplary in their conduct”⁴.

Convinced of the need for well-formed pastors in the Church, Father Claret dedicated himself to give quality formation for seminarians from various dioceses of Spain in El Escorial and wrote the two volumes of “The Well Instructed Seminarian” for both initial and ongoing formation. His book “Golden Key” is a good manual of advice for priests, especially confessors. Father Claret’s best gift for the formation of missionaries is the Autobiography written by the mandate of the Superior General, Fr. Josep Xifré, in which he presents his own transformative experience of being a missionary formed in the forge of the heart of Mary and sent in mission. Indeed, the autobiography is a proposal of the Claretian project of life in a narrative format.

As the Congregation began to accept students in 1858⁵, our Founder himself wrote the first formation guideline for studies, *The Plan of Studies of the Congregation of the Sons of the Immaculate Heart of Mary*, in 1859. After the Chapter of 1862, our Founder wrote the first general document on formation, *Particular Regulation for the students and Particular Regulation for the Pedagogue of the Students of the Congregation*.

The Superiors General of the Congregation have kept alive this holistic vision of the Founder about the preparation of suitable men to become committed missionaries, and they gave timely guidelines.⁶

² Cf Aut 815.

³ Aut 812.

⁴ Aut 816.

⁵ The first student to be accepted was Hilario Brososa, as a recently ordained deacon on 1 July 1858. Cf. Mariano AGUILAR, *Historia de la Congregación de Misioneros Hijos del Id. Corazón de María*, tome I, Barcelona 1901, p. 100.

⁶ For a detailed information on the history of Claretian formation, Cf. Jesus Maria Palacios, *Historical notes on Formation in the Congregation*, Roma, Prefectura General de formation, 1997.

Following the decision of the VIII General Chapter⁷, the first systematic plan of formation was prepared after broad consultation with Claretian professors under the title, “*Statua pro Studiis Congregationis Filiorum Immaculati Cordis Beatae Mariae Virginis*” in 1900. After a period of three years *ad experimentum*, it was revised and published in 1903. Following the direction of the XII General Chapter⁸ to prepare a new *Ordo studiorum*, a commission was set up to prepare it and the *Ordo Studiorum Generalis pro Missionariis Congregationis Filiorum Immaculati Cordis Mariae Virginis* (OSG) was promulgated in 1929. This document was renewed in 1959 adapting itself to the Apostolic Constitution, *Sedes Sapientiae*” of Pope Pius XII (1956).

After II Vatican Council, the Congregation welcomed the Council’s call for *aggiornamento* (renewal) of the charism and mission of religious life in the Church, and the Congregation undertook the task through its renewal Chapters⁹. One of the last fruits of the renewal process was the General Plan of Formation prepared by an international commission led by the General Prefect of Formation, Fr. Jesús María Palacios in response to the mandate of the General Chapter of 1991¹⁰. The General Plan of Formation promulgated by Fr. Aquilino Bocos on 16th July 1994 has greatly enhanced the formation of our missionaries for over two decades.

A NEW GENERAL PLAN OF FORMATION (GPF 2020)

Twenty one years after the publication and implementation of the aforementioned General Plan of Formation, the XXV General Chapter of 2015 resolved that: “*we will review the General Plan of Formation keeping in mind our charismatic traits and the challenges*

⁷ VIII General Chapter was held in Vic in December 1899.

⁸ XII General Chapter held in Vic in August-September of 1922, asked for the updating of congregational documents in accordance with the Code of Canon Law promulgated in 1907.

⁹ The General Chapters that undertook the renewal process called by the II Vatican Council. They are the Chapters of 1967, 1973, 1979 and 1985.

¹⁰ Cf. Minutes, 14, 13 September 1991: *Annales* 60 (1991) 255.

*of our time, and will define our formation (initial and continuous) as truly transformative processes*¹¹.

The General Government entrusted this task to the General Consultors animating the third process of transformation (Prefectures of Spirituality and Formation)¹² and an international commission was formed to assist them.¹³ The commission came together in September 2017 and studied the results of a survey sent to all formation houses to evaluate the GPF and to give suggestions for its revision. The results of the survey affirmed that the existing GPF continued to be relevant and needed only updating while there was need for instruments to implement the GPF. The suggestion of the commission was to prepare two volumes of the GPF: an updated version of the existing GPF and a new volume as a manual containing tools for the application of the first volume. The General Government in its session on 14 October 2017 accepted the proposal. Accordingly, the commission began working in two groups.¹⁴ As the work was progressing, it was found that the second volume of practical applications required that the first volume be completed. Hence, attention was given to have the revised GPF completed before going ahead with the second volume. The proposal to have a second volume was changed to prepare it as a workbook for the application of GPF 2020 rather than as a second volume of GPF. The nomination of Fr. Leo Dalmao, the General Prefect of Formation, as the prelate of the Territorial Prelature of Isabela in the Philippines¹⁵

¹¹ MS 75.1.

¹² The XXV General Chapter invited the whole Congregation to undertake three processes of transformation (MS 62-75) and the General Government organized itself in three teams to animate the three processes of transformation.

¹³ The commission was composed of the following members: Theophine Yene and Kenneth Oguejiofor (ACLA), Vianney Lusi Emi and Sid Ching (ASCLA East) James Kannanthanam and Bhyju Anthony (ASCLA West), Paul Smyth, and Jose Ramon Sanz (ECLA), Fernando Kuhn and Marcos Garnica (MICLA) and the General Prefect of Formation, Leo Dalmao, and the General Prefect of Spirituality, Gonzalo Fernández.

¹⁴ For the first volume the team consisted of Fernando Kuhn, Marcos Garnica and Paulson Veliyannoor coordinated by Gonzalo Fernández. The second team consisted of Paul Smyth, Jose Ramón Sanz, Theophile Yene, James Kannanthanam, Anthony Bhyju, Kenneth Oguejiofor and Babu Sebastian to be coordinated by Leo Dalmao.

¹⁵ The nomination was made by the Holy Father, Pope Francis on 25 March 2019.

delayed the work which was close to its completion. Mons. Leo Dalmao deserves our heartfelt thanks for his dedicated service in the making of GPF 2020. The prepared draft was further studied and improved by the Meeting of the Prefects of Formation held in Guatemala in May 2019.

Fr. Joseph Mbungu, the new General Prefect of Formation, took charge and continued the work of finalizing the revised GPF (GPF 2020). Meanwhile, the draft was further enriched from the insights of different encounters organized by the Holy See to address concrete issues in the Church. Two of them in which the Superior General participated deserves to be mentioned: the Meeting called by the Holy Father on “The Protection of Minors in the Church” (21-24 February, 2019) and the first “International Congress for the pastoral care of the Elderly” organized by the Dicastery for the Laity, the Family and Life (29-31 January 2020). Both meetings inspired the improvement in the part of ongoing formation.

The General Government approved the final draft of GPF 2020 in its session on March 19, 2020. GPF 2020 is a fruit of the synodal nature of our Congregation which assures our collective responsibility for the life and mission of the Congregation.

As we can see, this document is a reference book for the whole Congregation to form her sons in the missionary spirit that impelled the life and mission of our Founder. GPF 2020 proposes a formative process that covers the entire lifespan of a Claretian. Hence, it is the responsibility of each Claretian to creatively apply the formation guidelines of GPF 2020 to his own life and be formed in the forge of the Heart of Mary as her son anointed and sent to proclaim the joy of the Gospel in the world in the style of Claret.

Fr. Joseph Mbungu, CMF

General Prefect of Formation

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ABBREVIATIONS USED

DOCUMENTS OF VATICAN II

AG	Decreto <i>Ad Gentes</i> on the Church's Missionary Activity (1965)
DV	Constitución <i>Dei Verbum</i> on divine Revelation (1965)
GS	Constitución <i>Gaudium et Spes</i> on the Church in the Modern World (1965)
LG	Constitución <i>Lumen Gentium</i> on the Church (1964)
OT	Decreto <i>Optatam Totius</i> on the Training of Priests' Formation (1965)
PC	Decreto <i>Perfectae Caritatis</i> on the up-to-date Renewal of religious Life (1965)
PO	Decreto <i>Presbyterorum Ordinis</i> on the Ministry and Life of Priests (1965)
SC	Constitución <i>Sacrosanctum Concilium</i> on the sacred Liturgy (1963)

PAPAL DOCUMENTS

Benedict XV

MI	Apostolic Letter <i>Maximum Illud</i> (1919)
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Paul VI

EN	Apostolic Exhortation <i>Evangelii Nuntiandi</i> (1975)
MQ	Motu Proprio, <i>Ministeria Quaedam</i> (1972)
SCa	Encyclical <i>Sacerdotalis Caelibatus</i> (1967)
SDO	Motu Proprio, <i>Sacrum Diaconatum Ordine</i> (1967)
PR	Apostolic Constitutions <i>Pontificalis Romani</i> (1968)

John Paul II

CA	Encyclical <i>Centesimus Annus</i> (1989)
ChL	Apostolic Exhortation <i>Christifideles Laici</i> (1989)
D&V	Encyclical <i>Dominum et Vivicantem</i> (1986)
DiM	Encyclical <i>Dives in Misericordia</i> (1980)
EV	Encyclical <i>Evangelium Vitae</i> (1995)
MD	Apostolic Letter <i>Mulieris Dignitatem</i> (1988)
PDV	Apostolic Exhortation <i>Pastoris Dabo Vobis</i> (1992)
RD	Apostolic Exhortation <i>Redemptionis Donum</i> (1984)
RH	Encyclical <i>Redemptor Hominis</i> (1979)
RM	Encyclical <i>Redemptoris Mater</i> (1987)
RMi	Encyclical <i>Redemptoris Missio</i> (1990)
SRS	Encyclical <i>Sollicitudo Rei Socialis</i> (1987)
VS	Encyclical <i>Veritatis Splendor</i> (1993)

Benedict XVI

DCE	Encyclical <i>Deus Caritas Est</i> (2005)
SS	Encyclical <i>Spe Salvi</i> (2007)

Francis

AL	Apostolic Exhortation <i>Amoris Laetitia</i> (2016)
CV	Apostolic Exhortation <i>Christus Vivit</i> (2019)
EG	Apostolic Exhortation <i>Evangelii Gaudium</i> (2013)
GE	Apostolic Exhortation <i>Gaudete et Exsultate</i> (2018)
LF	Encyclical <i>Lumen Fidei</i> (2013)
LS	Encyclical <i>Laudato Si'</i> (2015)
MM	Apostolic Letter <i>Misericordia et Misera</i> (2016)
MV	<i>Bula de convocación del jubileo extraordinario de la Misericordia, Misericordiae Vultus</i> (2015)
VELM	Apostolic Letter issued Motu Proprio: <i>Vos Estis Lux Mundi</i> (2019)

DOCUMENTS OF THE HOLY SEE

AAS	<i>Acta Apostolicae Sedis</i>
CIC	<i>Codex Iuris Canonici</i> (1983)
DVM	<i>Development of Vocation Ministry in Particular Churches</i> (1992)
EV	<i>Enchiridion Vaticanum</i>
FLC	Document. <i>Fraternal Life in Community</i> (1994)
GUPAF	<i>Guidelines for the Use of Psychology in the Admission and Formation of Candidates for Priesthood</i> (2015)
IBC	<i>Document on the Interpretation of the Bible in the Church</i> (1993)
IM	<i>Identity and Mission of the Religious Brother in the Church</i> (2015)
MR	Document <i>Mutuae Relationes</i> (1978)
NWNW	Guidelines. <i>For New Wine New Wineskins</i> (2017)
OPR	<i>Ordo Professionis Religiosorum</i> (1970)
PFS	<i>Directives on the Preparation of Formators in Seminaries</i> (1993)
PI	<i>Instruction Potissimum Institutioni</i> (1990)
RC	<i>Instruction Renovationis Causam</i> (1969)
RFIS	<i>Ratio Fundamentalis Institutionis Sacerdotalis</i> (2016)
RHA	<i>Religious and Human Promotion</i> (1978)
RO	<i>Rite of Orders</i> (1968)
SAC	<i>Starting Afresh from Christ</i> (2002)
SAO	<i>Instruction The Service of Authority and Obedience</i> (2008)

WRITINGS OF OUR FOUNDER

Ap	<i>Apuntes para el Régimen de la Diócesis</i> (1857)
Aut	<i>Autobiography</i>
CI	<i>El Colegio Instruido</i> (1860)
CPP	<i>Carta Pastoral al Pueblo</i> (1853)
DCr	<i>Doctrina Cristiana</i> (1851)
EA	<i>Escritos Autobiográficos</i> (1981)
EC	<i>Epistolario Claretiano</i> (1970, 1987)
EE	<i>Escritos Espirituales</i> (1985)
RE	(A) <i>Reglamento para los Estudiantes</i> (Text A) (1862)
RE	(B) <i>Reglamento para los Estudiantes</i> (Text B) (1862)

DOCUMENTS OF THE CONGREGATION

AG. CMF *CMF General Archives*

AP	<i>Decree On Apostolate (1967)</i>
1B	<i>Decree On Brothers (1967)</i>
2B	<i>Decree On Brothers (1973)</i>
CC	<i>CMF Constitutions (1986)</i>
CCTT	<i>Constitutions and CMF Texts (1972) (1972)</i>
CVD	<i>Claretian Vocational Directory (2000)</i>
Dir	<i>CMF Directory (2011)</i>
1F	<i>Decree On Formation (1967)</i>
2F	<i>Decree On Formation (1973)</i>
G	<i>Decree On Government (1967)</i>
GPF	<i>General Plan of Formation (1994)</i>
OSG	<i>Ordo Studiorum Generalis (1929, 1959)</i>
1RL	<i>Decree On Religious Life (1967)</i>
2RL	<i>Decree On Religious Life (1973)</i>

GENERAL CHAPTERS

CPR	<i>The Claretian in the Process of Congregational Renewal (1985)</i>
DC	<i>Declaration On Our Charism (1967)</i>
IPM	<i>In Prophetic Mission (1997)</i>
MCT	<i>The Mission of the Claretian Today (1979)</i>
MFL	<i>Men on Fire with Love. Called to Live our Missionary Vocation Today (2009)</i>
MS	<i>Missionarii Sumus: Witnesses and Messengers of the Joy of the Gospel (2015)</i>
TTML	<i>That They May have Life (2003)</i>
SH	<i>Declaration on Our Spiritual Heritage (1967)</i>
SW	<i>Servants of the Word (1991)</i>

OTHER ABBREVIATIONS

Claretians

Bro	ALONSO, G., Circular <i>The Brothers and the Claretian Mission Today</i> (1981)
CF	ALONSO, G., Circular <i>Claretians in Formation</i> (1990)
CYT	Collection <i>Claretians of Yesterday and Today</i> (Prefecture General of Formation)
EsC	XIFRE, J., <i>El Espiritu de la Congregation</i> (1880)
MB	BOCOS, A., Circular <i>The Missionaries Brothers</i> (1997)
MTM	BOCOS, A., <i>Missionary Testament of our Martyrs</i> (1992)
OPML	<i>Our Project of Missionary Life</i> (Commentary on the CC: 1989-1991)
OMS	<i>Our Missionary Spirituality Along the Journey of God's People</i> (2002)
RCC	ALONSO, G., Circular <i>The Renewed Constitutions</i> (1982)
ZEAL	GARCIA, N., Circular <i>On Zeal</i> (1931)

Eclesiales

DA	V Conferencia General del Episcopado Latinoamericano y del Caribe, Documento de Aparecida (2007)
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NOTE: The complete bibliographical reference to most of the documents cited here is found either in Appendix 1 or is easily accessible in the case of well-known Church and congregational documents.

INTRODUCTION

1. NATURE AND PURPOSE OF THE GPF

1. The GPF presents and develops in a pedagogical way, and with a universal perspective, the formative principles and norms that appear in the Code of Canon Law, in the Constitutions, in the Directory and other documents of the Church and of the Congregation. It also gathers together the rich and varied intercultural experience of formation in the Major Organisms of our Institute. Without downplaying other more general necessary elements, The GPF highlights those that are proper of our charism, seeking to harmonize their universality and unity.

2. In the situation of the Congregation today, the GPF endeavors:

- a. To orient and give consistency to the formative itinerary, both initial and ongoing, as an uninterrupted process of personal transformation, seeking configuration with the Missionary Christ.
- b. To guarantee a Claretian formation which, because it is missionary, is to be rooted in constant discernment, always open to the signs of the times, and in tune with events in the world and in the Church, both universal and local.¹
- c. To serve as a guide for the drafting and updating of plans for initial and ongoing formation in the Major Organisms and formation houses.²
- d. To serve as a pedagogical instrument for formators and formandi.

¹ Cf. CIC 659 § 2.

² Cf. Dir 168.

2. RECIPIENTS OF THE GPF

3. The GPF views the Claretian as in a continual, life-long process of formation³ that helps him live his missionary vocation with joy. It is directed to all the members of the Congregation according to their particular condition: priests, deacons, brothers, and students.⁴ It is directed also to those who are called to form part of the Congregation who are in a phase of discernment and preparation.

4. Every Claretian must see in the GPF a useful instrument for the formation of the members of the Congregation since we are all responsible for it.⁵ The GPF harmonizes and articulates the different stages of the itinerary of the missionary vocation, proposing tools for its development.

3. SOURCES OF INSPIRATION FOR THE GPF

5. As ecclesial sources for its inspiration, the GPF counts the documents of the Church's Magisterium dealing with religious and priestly formation. It gives special consideration to those emanating from the Second Vatican Council and those published in the post-conciliar period,⁶ among which are, the Code of Canon Law (1983), *Potissimum Institutioni* (1990), *Pastores Dabo Vobis* (1992), *Fraternal Life in Community* (1994), *Vita Consecrata* (1996), *Starting Afresh from Christ* (2002), *The Service of Authority and Obedience* (2008) and *Ratio Fundamental* (2016).

6. As Congregational sources that reflect our charism, the GPF considers:

- a. The writings of our Father Founder, above all: the *Autobiography*, the *Spiritual Writings* and his works on vocation and formation. Among the latter stand out the *Regulation* that he wrote regarding the formation of the aspirants, novices, and students of the Congregation.

³ Cf. CPR 66-71.

⁴ Cf. CC 7; Dir 156, 158.

⁵ Cf. CC 58, 76; Dir 160, 170.

⁶ Cf. Appendix 1.

- b. Congregational documents, particularly the *Constitutions* and the *Directory*; as well as the orientations of the General Chapters and of the Superior Generals during the post-conciliar period.
- c. The experience of the Congregation collected in the texts elaborated by the General Prefecture of Formation, the diverse Congregational areas, and the Plans of Formation of the Major Organisms.

4. THE STRUCTURE OF THE GPF

7. GPF 2020, which basically follows the structure of GPF 94 has two parts: *General Aspects* and *Stages*. The structure of the first part is retained without major changes with its six chapters that present a set of general aspects on formation. In the second part on *Stages*, the stage of *Vocation Ministry and Acceptance* is suppressed in GPF 2020 reducing the document into 11 chapters. Thus, initial formation consists of three stages in a progression, viz., preparation, initiation and development/consolidation. In Chapter 11, on *Ongoing Formation*, four special periods of ongoing formation (no.7) are presented: *Quinquennium*, Middle Age, Third Age and Fourth Age. In the same Chapter 11, a new section, *Particular Situations* (no.8), is added which includes *Crisis during Ongoing Formation* and *Inappropriate Conduct related to Evangelical Counsels*. They deal with different crises that arise during ongoing formation as well as situations of inappropriate conduct related to the living of the evangelical counsels in the concrete life of a missionary. The General Conclusion emphasizes the holistic nature and continuity of the process of formation.

8. The five Appendices offer various tools to help understand and apply GPF 2020. They include a list of important Claretian books, helpful canons related to formation, and tips for preparing documents and forms at different moments of formation.

PART ONE:

GENERAL ASPECTS

1



Claretian Formation: Objective and Frame of Reference

INTRODUCTION

9. This chapter offers a summary presentation of the guiding principles of Claretian formation. It constitutes, so to speak, the foundation of all that is developed at greater length in the following chapters. In the first section it presents a statement of the fundamental objective of our formation and a brief commentary on each of the four affirmations contained in it. In the second section, the fundamental objective is set in a charismatic, pedagogical and situational framework aimed at helping the reader gain a better grasp of its meaning. The whole chapter deals, then, with the same basic questions on three progressive levels of development.

1. FUNDAMENTAL OBJECTIVE

10. The objective of formation is to promote our growth in union and conformity with Christ, according to the Claretian charism in the Church, by means of a personalizing and transforming process, in each concrete situation and with openness to universality.¹

1.1. Conformity with Christ the Missionary

11. The fundamental objective consists of following Jesus Christ the Missionary until we become conformed to Him. In our formation, *following Christ as set forth in the Gospel is our supreme rule.*² All other orientations and norms have meaning insofar as they help and guide us *to follow Christ in a communion of life and to go out into the world to proclaim the Good News to every creature.*³ Our life and mission and hence the whole formative

¹ Cf. Dir 156.

² CC 4.

³ Ibid.

itinerary is a continuous process that must *always spring from a real conformity with Christ the Evangelizer and from a close communion and friendship with Him*,⁴ *so that it will no longer be we who live, but Christ who truly lives in us*.⁵ In this process, Mary, the Mother of Jesus and of the Church, the Formator of Apostles, plays an essential role. Hence, we commit ourselves to her *that we may be conformed to the mystery of Christ and may cooperate with her in her maternal role in our apostolic mission*.⁶ Only thus will we be able to become truly missionary men who are on fire with charity and spread its flames wherever we go.⁷

1.2. According to the Claretian charism in the Church

12. Within the great variety of charisms which the Spirit raises up in the Church, and in fellowship with them, we carry on the gift of grace granted to our Founder. We follow Christ *in the likeness of the Apostles*,⁸ *seeking the Glory of God, our sanctification and the salvation of all*.⁹ The last General Chapters have deepened our missionary identity as servants of the Word (1991) sent in prophetic mission (1997) so that people may have life (2003). We strive to be faithful to our vocation as men on fire with love (2009) being witnesses and messengers of the joy of the Gospel (2015).

13. Thus we form in the Church *an Institute which is truly and fully apostolic*.¹⁰ In the Regulation our Founder wrote for the students, he pointed out that the missionaries' formation is oriented toward *the glory of God, whom they should ask to make them fitting ministers of the Word, in order to extend his name and spread his Reign throughout the world*.¹¹ In it there already appears the missionary

⁴ SW 6; Dir 138.

⁵ CC 39.

⁶ CC 8; cf. MS 39.

⁷ Aut. 494; CC9; MFL 30-31.

⁸ CC 4; SW 3, 5.

⁹ CC 2.

¹⁰ CC 5.

¹¹ RE (B) 28b.

imprint that has characterized Claretian formation from its outset until today, an imprint which the Constitutions clearly capture. Our formation is for mission.¹² Hence mission, lived always in a spirit of communion, is the key to all our formation¹³ and *the nucleus for promoting new Claretian vocations, as well as the principle of discernment, of pedagogical incentive and of experimentation, throughout the process of incorporation into our Institute.*¹⁴

1.3. By means of a personalizing and transforming process

14. In our formative itinerary we try to re-create, with the help of the Spirit and as responsible and creative persons, the charism of Claret, persuaded that this will *enable us to move forward in missionary community to achieve that personal fullness to which we have been called.*¹⁵ Our formation—which is lifelong, embracing all life’s dimensions-- is inspired in a vision of the human person as a being open to God, to others, and to creation, who needs to pass through a continuous *process of transformation due to personal limitations.*¹⁶

1.4. In each concrete situation, and open to our universal mission

15. As missionaries, we are immersed in the diverse realities of the peoples and cultures in which we live, while at the same time maintaining our availability for the universal mission of the Congregation. We are aware of the permanent change of local and universal reality and the challenge that this entails for formation. Missionary community constitutes the privileged environment of our formation process. This community, *while truly embodying the situation and needs of the particular church and the world around it,*

¹² Cf. CC 72.

¹³ Cf. 1F 2.

¹⁴ MCT 135; cf. MS 75:4.

¹⁵ CC 12.

¹⁶ MS 31.

*both in its way of living and exercising the ministry,*¹⁷ must keep in relation to the rest of the Congregation, be rooted in the Church and in contact with the world, particularly with the poor, and cultivate awareness of being an integral part of creation.¹⁸

2. FRAME OF REFERENCE

16. In order to be able to realize the fundamental objective of formation, we need to take into account our Claretian identity (charismatic reference), the essential characteristics of the formation process (pedagogical reference) and the setting in which we find ourselves (situational reference). These three dimensions, already contained in the very formulation of the objective, are so closely interlinked that reference to them is indispensable in formation.

2.1. Our Claretian identity (charismatic reference)

17. Our identity, described in an overall way in the documents of the Congregation, is clearly expressed in the Constitutions, which condense and transmit an experience of grace which the Spirit grants us and which begets a distinctive style of life and mission within the Church, with specific charismatic traits. The XXV General Chapter accentuates the following: missionaries with Spirit, hearers and servants of the Word of God, missionaries in community, sent to evangelize the poor, with the whole Church and with those who seek the transformation of the world and open to all in prophetic dialogue.¹⁹

18. The Constitutions are the immediate reference point of our formation process and the source from which the following pedagogical synthesis of our charism springs.

¹⁷ CC 14.

¹⁸ Dir 159; cf SW 21:4; MS 45: 3.5; MFL 12; LS 89.

¹⁹ Cf. MS 34-63.

2.1.1. We are followers of Jesus Christ in the style of the Apostles

19. We are followers of Jesus Christ, consecrated to the Father through the gift of the Spirit. For us, Jesus is the Christ²⁰ and the Lord²¹ to whom we entrust our life. He is the Son and Envoy of the Father, He is Word made flesh of the Virgin Mary,²² He is the One Anointed by the Spirit to bring Good News to the poor, the Prophet powerful in works and words,²³ the One who was obedient even to death and is the Risen One who continues living in the world. We have been granted the grace to represent in the Church his prophetic life, his vocation as herald of the Good News for all human beings, especially for the poor, the addressees and privileged subjects of the Kingdom that He lived and proclaimed. Hence, we are called to configure ourselves to Jesus, adopting his attitudes and having his same sentiments²⁴ with the grace of the Spirit.

20. We follow Jesus Christ in the manner of the apostles.²⁵ Like them, we have been given the grace to live and to announce the Word,²⁶ by re-presenting in the Church the virginity, poverty and obedience of Christ,²⁷ and by sharing the hopes and sorrows of humankind, especially of the poor.

21. Among the elements emphasized in the Gospel, we pay special heed to the call to be perfect as our Father is perfect, to the commandment of love, to prayer, to the rule of apostolic life and to the beatitudes.²⁸ These emphases entail as their foundation the unconditional acceptance of the person of Jesus and of the new

²⁰ Cf. CC 3-5.

²¹ Cf. CC 15-16, 23.

²² Cf. DC 19.

²³ Lk 24, 19; SW 13.

²⁴ Cf. Phil 2,5.

²⁵ Cf. CC 4.

²⁶ Cf. SW 6.

²⁷ Cf. CC 5.

²⁸ Cf. CC 4.

order of values he proposes as the Kingdom.²⁹ The centrality of the Kingdom in the message of Jesus becomes for us the *fundamental criterion of discernment for our life and mission*.³⁰ It presupposes an unshakable faith in the God who calls us,³¹ an experience of our sonship in God, of becoming conformed to Christ the Evangelizer, docility to the Holy Spirit,³² and living our cordimarian sonship.³³ Claretian formation is walking in the Spirit, learning to discern the will of the Father in all situations, as Jesus lived.

2.1.2. Formed by the Spirit in the forge of Mary's Heart

22. Our experience of apostolic life is possible only through the action of the Spirit. It is he who anointed Jesus,³⁴ impelled the apostles to bear witness to His resurrection throughout the world,³⁵ and moves some to adopt Jesus' own style of life.³⁶ This Spirit makes us sons of God and cries out "Abba"³⁷ in our hearts. It is the Spirit who has raised up our Congregation as a gift for the Church,³⁸ bestows on each of us the gift to follow Christ in apostolic community,³⁹ anoints us to evangelize⁴⁰ by giving us joy and missionary zeal,⁴¹ gathers us together in fraternal community⁴² and grants us a diversity of gifts for one common mission.⁴³

23. We call ourselves and we are sons of the Immaculate Heart of Mary.⁴⁴ She forms us in her heart, where the grace of the Spirit

²⁹ Cf. MCT 143.

³⁰ SW 7.

³¹ Cf. CC 62.

³² Cf. MS 39.

³³ Cf. MCT 145; SW 15, 21: 1.

³⁴ Cf. CC 3.

³⁵ Cf. CC 40.

³⁶ Cf. CC 3.

³⁷ Cf. CC 34.

³⁸ Cf. CC 68, 135.

³⁹ Cf. CC 4.

⁴⁰ Cf. CC 39; cf. MS 39.

⁴¹ Cf. CC 40.

⁴² Cf. CC 10, 17.

⁴³ Cf. CC 72.

⁴⁴ CC 8.

transforms our heart of stone to a heart of flesh.⁴⁵ As she was present in Jesus' process of growth-- she accompanied him in his public life, she was present at the foot of the cross and gathered with the disciples in the cenacle of Pentecost-- she also accompanies us in our missionary journey. She is a model of discipleship, who teaches us how to live the following of Christ. By the grace of the Spirit, we are formed in her tender heart, and we are sent to the geographical and existential peripheries in order to promote *the revolution of tenderness*⁴⁶ of the love of God for humanity, especially for the poor.

24. The presence of Mary was fundamental in the life of Fr. Claret for his missionary vocation. All of us can address her in the same terms that Claret used: *You are well aware that I am your son and minister, formed by you in the forge of your mercy and love. I am like an arrow poised in your mighty hand.*⁴⁷ Thus, we feel strengthened to proclaim the Gospel and confront the evil that affects the persons and structures among which we live. Claretian formation is a process of transformation of the heart forged in the tender love of Mary that enables us to “discern and act according to the heart of God”⁴⁸ as missionary disciples.

2.1.3. To seek in all things the Glory of God

25. Our Congregation exists to *seek in all things the glory of God, the sanctification of its members and the salvation of people throughout the world.*⁴⁹ The Founder conceived of the son of the Immaculate Heart of Mary as a man who follows and imitates Christ *in prayer, in work, in suffering, and in seeking always and only the greater glory of God and the salvation of people.*⁵⁰ Therefore, our entire formation process is aimed at making our lives a constant search for God announcing that the *Gospel of God's love for man, the Gospel of the dignity of the person and the Gospel of life are a single and indivisible*

⁴⁵ Cf. Ez 36:26.

⁴⁶ EG 88, 288.

⁴⁷ Aut. 270.

⁴⁸ Cf. MS 72.

⁴⁹ CC 2.

⁵⁰ CC 9.

Gospel.⁵¹ Giving glory to God means for us *that the human person lives (Irenaeus of Lyons), that the poor live (Oscar Romero), that nature lives (Paul of Tarsus)*.⁵²

26. The search for the glory of God requires cultivating in us an attitude of adoration in the midst of a context in which we run the risk of idolizing other realities such as one's own self, personal tastes, homeland, pleasure, money or power. We are men called to adore our Father God *in spirit and truth*,⁵³ so that, like our Founder, we can say: *I want nothing but you yourself, Lord, and in you—and only through and for you—all other things. For you are all I need*.⁵⁴ Adoration leads us to discover God as *the only thing that has no price, that is not negotiated, that is not changed* (Pope Francis)⁵⁵, the gratuity of grace in a world that tends to judge everything with criteria of efficiency, and the need to allow ourselves to be gazed upon compassionately by God so that we may look upon others with compassion and tenderness.

2.1.4. In missionary community

27. Because *we are sons, we are also brothers, convoked to share the same project of evangelical life*.⁵⁶ Our community is enriched with a diversity of charisms and ministries: We form a Congregation of priests, deacons, brothers and students who share the same vocation. All of us belong to the same community, fulfill the same mission and, in keeping with our own gift of order and the special role we perform in our Congregation, *we all share the same rights and duties deriving from our religious profession*.⁵⁷

28. However, *being a community is a verb and not just a noun. It is action, it is process*.⁵⁸ A missionary can enjoy life in community

⁵¹ EV 2.

⁵² PTV 8.

⁵³ Cf. Jn 4:23.

⁵⁴ Aut 445.

⁵⁵ FRANCIS, Spontaneous Words to the XXV General Chapter of the Congregation, Annales Congregationis CMF (Maggio-Settembre 2015), p. 263.

⁵⁶ MFL 37.

⁵⁷ CC 7.

⁵⁸ MS 69.

when he opens his heart to receive the gift of communion. Formation is the privileged environment to learn to care for this gift and allow it to grow, developing the necessary skills, such as: listening, dialogue, compassionate communication, and conflict resolution.

2.1.5. Called to evangelize through the ministry of the Word

29. In close communion with its diverse ministries and charisms, *the ministry of the word, through which we communicate the total mystery of Christ to humanity, is our special calling among the People of God.*⁵⁹ Collaboration in this ministry pertains to the very origins of our common life.⁶⁰ We are a community called together in the Spirit for the announcement of the Gospel. For us, the Word of God is as essential to community, as community is to the Word of God.⁶¹ Hence, *one of the core aspects of our formation is initiation and growth in the ministry of the word, understood as an authentic way of being, acting and signifying.*⁶²

30. Mary lived this mystery in its fullness. We, too, *under her maternal action learn to accept the Word, to embody it in a life-commitment and to communicate it with the same readiness and generosity that she did.*⁶³ The listening to, fulfillment, fraternal sharing and announcement of the Word, whether personally or as a community, are basic moments of the dynamics of the Word that must be present in all stages of formation.

2.1.6. In the evangelizing mission of the Church

31. Throughout the ages, the Church, impelled by the Spirit, has endeavored to fulfill the mission charge of Jesus: *Go into the world and proclaim the Good News to every creature.*⁶⁴ Its mission consists of *announcing the reign of Christ and of God and establishing it among*

⁵⁹ CC 46; SW 3,5.

⁶⁰ Cf. CC 13.

⁶¹ Cf. SW 7; 21:4.

⁶² SW 21; cf. MS 44

⁶³ MCT 151; cf. SW 7, 15; MS 42.

⁶⁴ Mk 16: 15.

*all people, constituting in itself the seed and beginning of this reign,*⁶⁵ evangelizing all peoples⁶⁶ through witness, word, transformation of reality, and prophetic denunciation. We make this evangelizing mission our own through our distinctive missionary charism, impelled by the Spirit to live it according to the model of our founder. We have been called to communicate the integral mystery of Christ to human beings. We fulfill this charge by raising up and consolidating communities of believers,⁶⁷ where it is more urgent, timely and effective, not allowing ourselves to be tied down to our native land, but rather being docile to the Spirit and obedient to mission.⁶⁸ The Spirit calls us to live a missionary transformation that implies being, with Jesus, a Congregation *going forth* that welcomes the call of the Church to pastoral missionary and ecological conversion.⁶⁹ Formation for the mission also implies acquiring the ability to leave the comfort zones and *with the soul, the heart and the head, to walk, to search, to go to the frontiers of all kinds*⁷⁰ to *announce the joy of the Gospel*,⁷¹ while making of the mission a sacred space for encountering God and being formed as a missionary.

2.1.7. According to the calls of God in our time

32. We live in a world where everything is interconnected. The love and care of God protects, sustains and directs all of creation. *Our God, with his mysterious presence, speaks to and questions us through his creation, humanity and its diverse peoples, and his Church.*⁷² As a missionary community we feel challenged by the cry of Mother Earth, the cry of the poor and justice, the dream of peace and reconciliation, the signs of God in the digital world,

⁶⁵ LG 5.

⁶⁶ Cf. MS 58-60.

⁶⁷ Cf. CC 47.

⁶⁸ Cf. CC 48.

⁶⁹ MS 65.

⁷⁰ Words improvised by Pope Francis in his address to the participants in the XXV General Chapter, September 11, 2015

⁷¹ EG 1.

⁷² MS 5.

the concerns of the Church to be credible and the concerns of the Congregation to be faithful to mission. Claretian formation must enable the missionaries to listen to the cries of God and respond with a coherent life committed to the mission.

33. God the Father, whom Jesus revealed, is a God rich in mercy. Jesus, in Himself, manifested this mercy and made it known to us.⁷³ In our world, wounded by various forms of violence and manipulation, we are called to live each day as the time of mercy *marked by the presence of God, who guides our steps with the power of grace that the Spirit infuses into our hearts to mold them and make them capable of loving.*⁷⁴ This is the time of mercy so that the weak and helpless, those who are far off and alone, feel the presence of brothers and sisters who support them in their needs, so that the poor feel the respect and attention of those who, overcoming indifference, have discovered what is fundamental in life, and *so that every sinner never ceases to ask for forgiveness and to feel the hand of the Father who always welcomes and embraces.*⁷⁵ Claretian formation prepares us to be missionaries of mercy.

2.2. Formation as a process (pedagogical reference)

34. On these bases we understand formation as a process whereby we keep assimilating, in a conscious and harmonious manner, the gospel ideal as our Founder lived it, in the daily reality of our missionary life. In this sense, the objective of Claretian formation is to help actualize through a transformative process that which already exists in each one of us as a vocational gift bestowed by God. The discovery and development of our own vocational charism, of the possibilities and capacities we have received from God, generates in each of us an attunement to and progressive acceptance of the Claretian charism and project of life.

⁷³ DiM 1.

⁷⁴ MM 21.

⁷⁵ Ibid.

35. From these bases, we understand formation as a process through which we consciously and harmoniously integrate the evangelical ideal, as lived by our Founder, into the reality of our missionary life. In this sense, it has as its objective to update, through a process of transformation, what already exists in each one of us as a vocational gift given by God. The discovery and development of our own vocational charism, of the possibilities and capacities received from God, generates in us a progressive harmony and acceptance of the Claretian charism and life project.

36. This process needs to be lived in a constant attitude of discernment. As Pope Francis affirms, the gift of discernment is fundamental for the consecrated person to reach the maturity needed to live fully the vocational gift received.⁷⁶ It is not enough to discern in extraordinary moments, we always need to do so *in order to be willing to recognize the times of God and his grace, so as not to waste the Lord's inspirations, so as not to let pass his invitation to grow.*⁷⁷ While discernment is a grace of the Lord, the missionary must cultivate a docile listening attitude before the Lord, which de-centers him from himself and from his own interests so as to open to the loving mystery of God's will and to living the mission as a generous giving of his life in favor of his brothers and sisters, according to the logic of the cross.⁷⁸ Only in this way will we embody what our Constitutions affirm: *With the decision to walk in a new life, orienting the heart towards God, do all things with a right intention and with true fervor of spirit and through Him bear all adversities.*⁷⁹ To achieve this goal, the formation process must have the following fundamental characteristics:

2.2.1. Personalizing

37. All of us are free and responsible persons, equipped to give a personal response to the call of God. When we contemplate

⁷⁶ Cf. FRANCIS, *The Strength of a Vocation: Consecrated Life Today* (Claretianas, Madrid, 2018), p. 52.

⁷⁷ GE 169.

⁷⁸ Cf. GE 174-175.

⁷⁹ CC 52.

our personal and communal reality from the standpoint of faith, we discover in it the image of God, an unsuspected newness of the Spirit and *a missionary vocation that is a grace for the world*.⁸⁰ Given this, it is essential that in our formative itinerary we should attend to each person in his singular self,⁸¹ that we value him for all that this entails, and that we respect and stimulate his rhythm of growth, aware that *this person finds growth and fulfillment by opening himself to communion and by entering into his moment in history*.⁸²

38. In the formation process, the person must achieve a growing awareness of his own reality, of the gift he has received from God, and assume his own past, in order to develop all his human and spiritual possibilities. Hence, we must appeal to his conscience and responsibility, as well as to his personalized internalization of the values of Claretian community⁸³ and we should promote each Claretian's readiness to play a leading role, while taking care to assure that he has the proper personal and community accompaniment.⁸⁴ This accompaniment, with its appropriate interventions by those who participate in the formative process, above all by formators, should help each one to discover and develop the gift he has received from God, so that we may all achieve the personal fulfillment to which we have been called.⁸⁵

2.2.2. Integral and integrating

39. The integral formation of a Claretian Missionary entails the harmoniously balanced development of all facets of his personality⁸⁶ within the gift we have received. For us, *being Claretians is our concrete way of being men, Christians, religious, priests and apostles*.⁸⁷ The harmonizing of all these facets will allow us to achieve that

⁸⁰ CPR 49.

⁸¹ Cf. CIC 660 § 1.

⁸² CPR 49.

⁸³ Dir 157.

⁸⁴ Cf. SW 13:3.

⁸⁵ Cf. CC 12.

⁸⁶ Cf. PI 34; 1F 3.

⁸⁷ MCT 132.

*unity of missionary life in virtue of which the spirit of union with God and apostolic action are perfectly integrated,*⁸⁸ thus *avoiding any dichotomy between them or going to extremes in either way.*⁸⁹ This integration, which is the task and outcome of personal maturity, is above all a work of the Spirit.⁹⁰ It is achieved when our personal love for Christ becomes the very center of our being.⁹¹ Through it we are able to integrate all dimensions, even those that might seem to be contradictory. Moreover, the humble recognition of our own gifts and limitations will make us open to accepting the complementarity that comes to us from others.

40. Special attention should be given to new contexts and to finding ways to help people on their way to human maturity, integrating especially the moral, affective and sexual aspects.

41. Formation should also pay attention to practical aspects such as leadership and pastoral management, crisis management and economic administration. Above all, emphasis should be placed on announcing the Gospel through the testimony of life.

42. Formation must help the formandi to develop a global vision and a commitment for life. It should lead them to a sense of belonging to the Congregation with their whole being. It should help them to dedicate themselves, participate, and grow in a missionary commitment through the witness of a coherent and balanced life.

2.2.3. Gradual, progressive and articulated

43. The person achieves self-realization through a process of evolving in close inter-relationship with the world and the situations that surround him. Maturity is a day-by-day pursuit of responding to grace. Hence, the following of Christ is also gradual and progressive. This does not mean that we abandon the utopia of

⁸⁸ CC 68.

⁸⁹ Dir 157.

⁹⁰ Cf. PI 17.

⁹¹ Cf. PI 18.

the Kingdom, but rather that we strive to incarnate it in the reality of our personhood. We must therefore pay particular attention to the different stages of the formative process, as well as to the *different pace and maturity level of each individual*,⁹² welcoming the *processes of transformation that the Spirit inspires*.⁹³ Attention to this gradual and progressive process demands that we learn to distinguish the essential from the accidental, the permanent from the changing, and not to confuse these levels. Only in this way will we be able to face the different situations in our personal and missionary life without falling into either rigidity or relativism.⁹⁴ For us, graced as we are with a charism that renders us open to the whole world, it is indispensable that we both grow in creative sensibility and remain firm in fidelity.

44. The ability to make a fundamental option for Christ and to sustain it in the midst of trials and temptations is the central dimension of vocational maturation. The maturity of the formandi will require the promotion of behavior appropriate to age with respect to *sincerity, ease of communication with oneself and with others, emotional development, openness to life in community, capacity for fraternal friendship, responsibility in their duties, creativity and initiative, expression of freedom, openness to the path of prayer and encounter with Christ*.⁹⁵

45. The gradualness of this process and the need to harmonize its different dimensions necessarily calls for planning and evaluating the objectives and actions of our formative itinerary. In this effort to articulate them, we aspire toward a just balance. Hence, we should avoid not only improvisation and a neglect of advisable tools, but also any vain trust that programming constitutes the center of the formative task and that it will automatically guarantee results.

⁹² Dir 157.

⁹³ MS 65.

⁹⁴ Cf. GE 35.

⁹⁵ RFIS 20.

2.2.4. Attentive to the specific vocation

46. Variation in personality traits, lay, diaconal or priestly condition, age, and consequences deriving from the sociocultural context of each of our members, are the main reasons for which our formation, while maintaining its basically unified character, must also be attentive to specific vocations, taking into account the needs of the mission and the gifts of the person. This distinction, especially the one deriving from one's ministerial condition, *enriches the manifold character of our community and further enables it for its missionary service.*⁹⁶

2.2.5. Liberating

47. It was for liberty that Christ freed us.⁹⁷ Our formation should be carried out in and for liberty, so that it can help us to become ever freer and prepare us for the liberating and prophetic mission that is proper of our charism. This demands that throughout our formative itinerary we learn to know ourselves better, that we free ourselves from negative unconscious motivations, fears and all other conditionings that hinder us from responsibly assuming the commitments of our missionary life. Above all, it demands that we develop the capacity to discern and make free options that are held up to the values of the Kingdom and are spurred by authentic motivations. A freedom that is lived in this way disposes us *to be a sign and a force that liberates human beings from every sort of selfishness, servitude and slavery that would hinder them from achieving personal growth and communion with God, with others and with creation.*⁹⁸

2.2.6. Prophetic

48. Formation must be prophetic. Both St. John Paul II⁹⁹ and Pope Francis¹⁰⁰ have highlighted the prophetic meaning of the

⁹⁶ Dir 252 c.

⁹⁷ Gal 5:1.

⁹⁸ 97 MCT 170; cf. MS 7.

⁹⁹ Cf. VC 84-95.

¹⁰⁰ Cf. FRANCIS, *Apostolic Letter to all Consecrated Persons on the occasion of the Year for Consecrated Life*, November 21, 2014, Ch. 2:2.

consecrated life as a form of special participation in the prophetic function of Christ, communicated by the Holy Spirit to all the People of God. It is a prophetism inherent in consecrated life as such, by the radical following of Jesus and the consequent dedication to the mission that characterizes it... True prophecy is born of God, of friendship with Him, of the attentive listening of His Word in the different circumstances of history. The prophet feels the passion for the holiness of God burn in his heart and, after having accepted the word in the dialogue of prayer, he proclaims it with his life, with his lips and with his deeds, becoming spokesman for God against evil and against sin.¹⁰¹

49. This means that we must radically live the prophetic Spirit that we received from Baptism and cultivate *the prophecy of ordinary life*.¹⁰² Likewise, be attentive to the signs of the times, which promote a constant relationship with the Lord and develop in us the audacity proper to men of God. Given the conflict-ridden circumstances in which we live this prophetic vocation, we should prepare ourselves to live it with the boldness and confidence of martyrs. We are well aware that transmitting a message of annunciation and of denunciation in conflicting situations of unbelief, injustice, alienation or death is always a dangerous and risky business.¹⁰³ Hence we, who follow Jesus, Martyr of the Word that nobody has been able to silence, must passionately love God, Mary and our brothers and sisters, as our Founder and our Blessed Martyrs did. In this way we will be able to conquer the fears and temptations that could paralyze us.¹⁰⁴

2.2.7. Inculturated, intercultural and universal

50. As missionaries sent to proclaim the joy of the Gospel, we encounter diverse cultures knowing that Jesus Christ and his Gospel transcend all cultures, including those completely imbued with his risen presence and Spirit.¹⁰⁵ The Gospel, and therefore

¹⁰¹ VC 84.

¹⁰² IPM 24.

¹⁰³ Cf. MS 49.

¹⁰⁴ Cf. SW 17; TM 22; IPM 17.

¹⁰⁵ Cf. PI 91.

evangelization, is not identified strictly with any culture, and they are independent with respect to all cultures.¹⁰⁶ This transcendence of the Gospel in relation to cultures makes it possible for it to enter into a dynamic relationship with all cultures so that the light of Christ may reach all the sectors of human existence, and the ferment of salvation may transform societies from within, promoting a culture impregnated with Gospel values.¹⁰⁷ As evangelizers, we become catalysts of inculturation to the extent that we cooperate with the Holy Spirit and share the life of the people to whom we are sent. Unless a missionary allows this transformative process to take place in himself, transcending his own cultural boundaries and entering into creative dialogue with those different from himself, he will remain only a spectator, rather than a collaborator with the Holy Spirit. Formation for the mission must, by necessity, be concerned with the preparation of our missionaries for an authentic dialogue with cultures, for valuing the “seeds of the Word” in them, and for walking together toward the fulness of the Reign of God.

51. We are aware that interculturality is a complex reality that requires openness of mind and heart to be lived as a gift that enriches our personal and communal life and mission. In formation, we need to confront the cultural elements in each formandus that inhibit the assimilation of Gospel values. We need to prepare for the encounter with the diverse as a dialogue of life, intercultural and interreligious, learn to collaborate with people from other cultures and promote the discernment of the authentic values that build the Kingdom.¹⁰⁸

52. In a Congregation like ours, spread throughout the continents and called to a universal mission, it is crucial that we maintain the necessary balance between our need to be immersed in the culture of each people, and our availability and openness to be sent to any place in the world. This demands that our formation, even as it is carried out and prepares us to live in a specific culture and

¹⁰⁶ Cf. EN 20; EG 117.

¹⁰⁷ Cf. VC 98.

¹⁰⁸ Cf. A. BOCOS, *The necessary path of interculturality*, p. 23; cf. MS 75:3.

people, undertaking their way of life and values, should also attend to those aspects that derive from our openness to universality.

2.3. The present situation (situational reference)

53. While every form of religious life and every formation process must be faithful to the human situation and geared to the demands of the present,¹⁰⁹ in our case, attention to social, ecclesial and congregational challenges is a demand of our missionary charism: *our God, with his mysterious presence, speaks to us and challenges us through his creation, humanity, the peoples, and his Church ... His Spirit, Lord and Giver of Life, addresses us with inexpressible moans. The Church, the people of God, senses these movements of the Spirit, discerns them and proposes them to us. As a missionary community we feel challenged.*¹¹⁰

54. Formation is a process which unfolds in concrete circumstances, in the here and now of society and of the Church.¹¹¹ The current world offers us both new hopes and hitherto unheard-of challenges that affect our formation.¹¹² The current sociocultural, ecclesial and congregational context awakens positive drives and new possibilities, but it also presents obstacles that can slow or even set back the formative process. Hence we must become accustomed to an ongoing process of discernment.

2.3.1. The sociocultural situation

55. When we contemplate today's humanity, we discover a complex and diversified reality¹¹³ that moves with dramatic oscillations between a widespread awareness of the dignity of the person,¹¹⁴ but also diverse forms of individualism¹¹⁵ and subjectivism;¹¹⁶ an

¹⁰⁹ Cf. RPH 21; PI 18.

¹¹⁰ MS 5.

¹¹¹ Cf. PDV 5.

¹¹² Cf. SW 1.

¹¹³ IPM 4.

¹¹⁴ Cf. PDV 6; SP 1:1.

¹¹⁵ Cf. SW 1:1.

¹¹⁶ Cf. PDV 7.

assessment of the meaning and defense of life,¹¹⁷ and, at the same time, expressions of aggression against it (abortion, violation of human rights), which even generate a true culture of death;¹¹⁸ the hunger for authentic values and a deep spirituality¹¹⁹ together with a great rise of false roads, highlighted by the overwhelming growth of addictions of various kinds. We also note the struggle for freedom and democracy in contrast to new modes of oppression, exploitation and dependence (manipulation from social media and social networks, arms sales, external debt); an evident sensitivity towards cultural and religious pluralism and a no less evident divorce between faith and culture; a notable increase in humanitarian aid in favor of the progress of the peoples together with a general tendency towards hedonism; a growing concern for solidarity and a parallel loss of the sense of gratuity and responsibility.¹²⁰ Finally, there is a notable increase in the evaluation of the gender issue which, although it has helped in many inclusion dynamics, at the same time coexists with the obscuring, distorting and even exploitation of the true meaning of human sexuality;¹²¹ a revaluation of the family as the matrix of the person and, at the same time, such harsh attacks against it that, in not a few cases, destroy it, generating countless new family configurations.¹²²

56. With regard to political, social and economic structures, we see the mutual relationship and interdependence among all peoples and a greater awareness of the dignity of ethnic minorities as agents of their own destiny.¹²³ However, we also find nationalisms closed in on themselves that tear the social fabric, oppress cultural and religious minorities, and do not favor the universality of the human race. The new political and social map of the world is characterized more than ever by an enormous gap between the North and the

¹¹⁷ Cf. SW 1.1; EG 66.

¹¹⁸ Cf. SW 1.2.

¹¹⁹ Cf. SW 1.1.

¹²⁰ Cf. PDV 7; MV 15; MS 14.

¹²¹ Cf. PDV 7; AL 280-286.

¹²² Cf. MFL 2. c; EG 67; AL 32-49.

¹²³ Cf. SW 1.1; EG 62.

South, between rich and poor,¹²⁴ with the human consequences that derive from it. At the same time that there is a growing sense of international solidarity,¹²⁵ we see the consequences of its absence, especially in the enormous migration movements towards the rich countries. The great thirst for justice and peace that characterizes the world today¹²⁶ coexists simultaneously with the oppression, marginalization and exploitation generated by unjust economic structures,¹²⁷ in addition to the tremendous development of new forms of slavery, such as trafficking in persons.¹²⁸

57. Regarding culture in general, we perceive the enormous development of science and technology¹²⁹ and its humanizing achievements, but also excesses of rationalism and pragmatism¹³⁰ to which it frequently leads. Also, after the fall of the great ideologies, new forms of expressing thought and art have emerged focusing on the visible and immediate. We note the growing concern for the ecology of the planet, and the papal Magisterium has placed itself in the forefront of inviting us all to *ecological conversion*¹³¹ alerting us to new forms of pollution and the complexity of the international approach to climate change. We value the dissemination of information and culture as well as the new possibilities for communication across the *digital continent*.¹³² However, we are worried about the contamination of this continent through the proliferation of *fake news*, pornography, addictive games and applications which damage personal health¹³³ as well as the invasion of privacy that threatens human dignity. There is a growing rapprochement between religions that creates an atmosphere of coexistence and religious tolerance, allowing

¹²⁴ Cf. SW 1.2.

¹²⁵ Cf. PDV 6; IPM 10.

¹²⁶ Cf. PDV 6.

¹²⁷ Cf. SW 1.2; MFL 2. d.

¹²⁸ Cf. EG 211.

¹²⁹ Cf. PDV 6.

¹³⁰ Cf. PDV 7; PTV 38.

¹³¹ Cf. LS 216-232; MS 6.

¹³² Cf. MS 17; LS 47.

¹³³ Cf. CV 74, 89.

a greater appreciation of universal values. Unfortunately, our world is threatened by fundamentalist and violent movements and new forms of religious persecution. Finally, we witness the divorce between faith and life, the difficulty of assuming stable commitments, and the practical consumerism and materialism which characterize believers of all religions.

2.3.2. The ecclesial situation

58. The Church of which we are part is living a situation that challenges us as missionaries. The path opened by the Second Vatican Council is irrepressible and, little by little, it is bearing fruit. On the one hand, the signs of vitality abound: *The Spirit is awakening ... new Christian communities and movements, new styles of life and spirituality, inculturated theologies, new forms of presence and accompaniment.*¹³⁴ In the context of an egocentric culture of instant gratification, the Church denounces the idolatry of money and does everything possible to promote the social inclusion of the poor, dialogue, peace, justice and the defense of the integrity of creation. The Church invites us to be messengers of the joy and mercy of the Gospel, to break the barriers of indifference and to accompany and open our hearts without fear to those who live on the peripheries of society.¹³⁵ The Church has been the voice of the growing number of excluded and abandoned people: immigrants, refugees, homeless people, threatened people, battered women, children, and the elderly and abandoned and sick people. As disciples of Jesus, we have been designated to enlighten, bless, vivify, lift up, heal, liberate.

59. On the other hand, we perceive signs that concern us such as clericalism and spiritual worldliness, which slow down the necessary reform and pastoral conversion of the Church.¹³⁶ The pain caused by economic corruption, sexual scandals, as well as the abuse of minors and vulnerable adults by some of its ministers, have caused a

¹³⁴ SW 2; MFL 4.

¹³⁵ Cf. MS 6-16.

¹³⁶ Cf. EG 93-97, 102.

loss of credibility with the world. There is also evidence of a decline in Christians in countries with a long Catholic tradition and the estrangement of some of their faithful, in other contexts, who seek refuge in other churches and spiritualities. In this context, we feel called to strengthen, in the Church, *our “going forth” as missionaries according to our evangelizing charism.*¹³⁷

2.3.3. The Congregational situation

60. The reality of our Congregation also influences the formative processes. *The Claretians have been renewing our missionary conscience during the post-conciliar years.*¹³⁸ *The Constitutions, definitively approved in 1986 (...) are a permanent source of inspiration and an obligatory point of reference (...).*¹³⁹ We are making a great effort to continue deepening with realism our identity, missionary spirit, community life and evangelizing demands and options. We are still being invited to be filled with the fire that burned in the heart of Claret so that we might ignite others in missionary enthusiasm,¹⁴⁰ but we also perceive tensions between the universal needs of the Congregation and local priorities. We remain determined to conduct an ongoing review of our positions and are motivated to be a *Congregation going forth*; however, we do not always invite with conviction *others to embrace our vocation* to take up, according to our charism, the proclamation of God's Reign.¹⁴¹

¹³⁷ MS 20.

¹³⁸ Cf. SW 3.1; MFL 7.

¹³⁹ SW 3.1; Cf. MS29.

¹⁴⁰ Cf. CPR 11; SW 13; MFL 8-11.

¹⁴¹ Cf. SW 3.2, 3.3; MS 68.4

2



The Process of Becoming Conformed with Christ the Missionary

INTRODUCTION

61. The fundamental objective of our formation, union and conformity with Christ according to the Claretian charism, is a *transformative process*¹ that impels us to *keep our gaze fixed on Christ, imitate him, and be so steeped in his spirit that it will no longer be we who live, but Christ who truly lives in us.*² *This is the only way in which we will become forceful instruments in proclaiming the kingdom of heaven.*³ This process of becoming conformed begins with the gratuitous experience of a vocational call that consecrates us for a total dedication to God and his Kingdom, introduces us into the communion of all who are called along with us, and asks of us a faithful response in order to carry on the mission of Jesus. Consecration, communion and mission are, then, three complementary dimensions of our one vocation to union and conformity with Christ. We strive to achieve this union through a total self-surrender to God, expressed in the vows of chastity, poverty and obedience. We also achieve and express it by means of certain virtues that are in keeping with our charism in the Church.⁴

1. THE VOCATIONAL EXPERIENCE AS THE STARTING POINT

62. The vocational experience begins with an encounter with Jesus who lives in and among us.⁵ The experience of feeling blessed by God,⁶ of being looked upon and personally loved by Jesus⁷ and of being anointed by the Spirit,⁸ is what drives us, like our Founder,

¹ MS 75.

² Cf. Gal 2:20.

³ CC 39.

⁴ Cf. CC 39.

⁵ Cf. DCE 1; EG 7-8.

⁶ Cf. Eph 1:3-4.

⁷ Cf. Mk 10:21.

⁸ Cf. Lk 4:18; CC 39.

to be about the Father's business,⁹ always seeking his glory,¹⁰ and to feel that we are urged on by Christ's love¹¹ to announce glad tidings to the poor.¹²

63. Our vocation is a covenant¹³ that makes our life a constant dialogue with the God who calls us and consecrates us totally to Himself. This personal relationship, lived in the obedience of faith, in the openness of hope and in the power of love, is the foundation of the missionary life. Hence, it should inform our whole life in closest communion with the Church.¹⁴

64. The call of God, which is given in the origin of our religious consecration and of our formative itinerary, *can only be explained by the love that He has for the person who is called. This love is absolutely gratuitous, personal and unique.*¹⁵ It has been poured forth in our hearts by the Spirit.¹⁶ *It is the first and most necessary gift which marks us out as true disciples of Christ.*¹⁷ The experience of vocation consists, then, of the gift of love, the only gift that never passes away¹⁸ and the one that a missionary needs most of all.¹⁹

65. For this reason, we must ask for it constantly, and be convinced that the Father always grants his Spirit to those who ask for it.²⁰ Only if we welcome this gift and give it life within us will we be able to be on fire with it and spread its fire wherever we go.²¹

66. The call to follow Christ encompasses our whole person²² and demands of us a response in faith and love. Fidelity to vocation

⁹ Cf. Lk 2:49.

¹⁰ Cf. CC 2.

¹¹ Cf. 2 Cor 5:14.

¹² Cf. Lk 4:18.

¹³ Cf. PI 8.

¹⁴ Cf. PE 22.

¹⁵ PI 8.

¹⁶ Cf. Rm 5:5.

¹⁷ CC 10.

¹⁸ Cf. 1 Cor 13:8.

¹⁹ Cf. Aut 438.

²⁰ Cf. Lk 11:13; Aut 443.

²¹ Cf. CC 9.

²² Cf. RD 3.

springs from a lively faith, the same faith that *burned in the Prophets, the Apostles and the martyrs, and led so many preachers of God's word gladly to accept poverty, self-denial and sacrifice in the cause of spreading Christ's kingdom.*²³ It also implies a love that surrenders itself totally and without reserve. Only this nuptial kind of love that encompasses the entire affective life of a person will allow him to adopt and sustain the renunciations and crosses that are necessarily met by anyone who wants to lose his life for the sake of Christ and of the Gospel.²⁴

2. THE COMMUNITY AS AN EXPRESSION OF OUR MISSIONARY CONVOCATION

67. We have been personally called by Jesus to live in communion with Him and with the others who have been called together with us, in order to share his style of life and his lot,²⁵ and to be a sign of the *koinonia* that He inaugurated. This communion has its ultimate roots in the manifold and rich complex of relationships that springs from the Trinity and is prolonged in the communion of the Church understood as the sacrament, that is, the sign and instrument of union with God and of the unity of the entire human race in Christ.²⁶ The call of God, though it is always personal, is also a vocation to community, because each of us has been called to form but one heart and soul²⁷ with the others who have been called. Rather than being a mere human task, this fellowship or communion is always a fruit of the Spirit²⁸ and an image of the Holy Trinity.

68. For us, as for our Founder, missionary community has its origin in the God who communicates one and the same spirit to us,²⁹ so that by living a perfectly common and apostolic life,³⁰ we

²³ CC 62.

²⁴ Cf. PI 9; VC 19; MFL 47.

²⁵ Cf. Mk 3:13-15.

²⁶ Cf. LG 1; VC 41.

²⁷ Cf. Acts 4:32.

²⁸ Cf. PC 15a; VC 42: VFC 2.

²⁹ Cf. Aut 489.

³⁰ Cf. Aut 491.

might come to be one, as the Father, the Son and the Spirit are one, so that the world may come to believe.³¹ This communion is built up when our life is quickened by the love that the Holy Spirit has poured forth in our hearts. Fraternal life is fully realized in the Eucharist, the sign of unity and the bond of charity. It is also nourished in prayer, fostered by a style of family life that assumes and harmonizes the values and charisms of each member, and expressed by sharing in the governance and ordering of the community.³² It is also perfected in the Sacrament of reconciliation, which restores us to peace with our brothers.³³ The fellowship that is expressed and strengthened in missionary community is essential for us, to the point that *a Claretian's initiation is not possible, unless it takes place in the heart of a community*³⁴ which is *our first missionary word*.³⁵

3. THE MISSION AS A CENTRAL FORMATIVE KEY

69. *We are missionaries! Mission belongs to our most profound identity.*³⁶ *Mission is the nucleus of our vocation.*³⁷ Since we form a truly and fully apostolic³⁸ institute in the Church, mission, understood as missionary service of the Word, must be present throughout the entire process of formation. It affects the whole person in his deepest depths. It implies a way of being, acting and signifying,³⁹ in relationship with God, with our own community and with the people to whom we are sent. For this very reason it ought to impregnate our whole being as consecrated persons and it ought to be lived in its diverse dimensions: corporal, affective, intellectual, moral, spiritual, charismatic, communitarian, apostolic and ecological. Indeed, based on the experience of Claret, an apostolic missionary in all moments and settings of his

³¹ Cf. CC 10.

³² Cf. CC 12.

³³ Cf. CC 38.

³⁴ CF p.25.

³⁵ MFL 16; MS 69.

³⁶ MS 1.

³⁷ MS 2.

³⁸ Cf. CC 5.

³⁹ Cf. SW 21.

life, the word “missionary” has an all-embracing meaning for us: *community of life with Jesus and in Jesus, and an effective living of the so-called evangelical counsels in the proclamation of the Kingdom or evangelization.*⁴⁰

70. Throughout all the stages of formation for mission, both theory and practice should be carefully articulated, with particular consideration of the demands, options and preferential recipients of our mission.⁴¹ On the one hand, we should integrate a study of theological disciplines, a knowledge of the world and of human beings, and an apprenticeship in the techniques of the apostolate⁴² and, on the other, we should carry out some formative apostolic experiences⁴³ including outside the ambit of one’s own organism of adscription. In this way we will help equip our young men for direct apostolic action and favor their growth in all the personal dynamics they need in order to carry out their mission in a mature manner and universal spirit.

71. Claretian formation seeks the identifying traits of the true missionary found in Mary: *capacity for contemplation, profound adherence to Jesus, pastoral charity and mercy toward people in dire want, availability, identification with the poor of this world, fortitude in the face of the cross and death, unbreakable hope and transparent communication of the Word.*⁴⁴

4. THE RELIGIOUS VOWS

72. Our missionary existence consists of *manifesting in the Church Christ’s virginity, poverty and obedience in proclaiming the Good News,*⁴⁵ in such a way that consecration becomes for us our first form of evangelizing.⁴⁶ Thus, we express our total self-giving

⁴⁰ Dir 27; cf. CC 4-5; 1F 2:32.

⁴¹ Cf. MCT 228.

⁴² Cf. CC 72, 74-75.

⁴³ Cf. CC 75; CPR 68.

⁴⁴ Cf. p. 20; cf. MCT 150-151; MS 42.

⁴⁵ CC 5.

⁴⁶ Cf. MCT 149.

to God, *the absolute Good*.⁴⁷ Our Founder intensely lived this union with the Lord by imitating the life of the apostles and, like them, by following Christ in complete self-denial for the announcement of the Gospel.⁴⁸

73. The faithful living of the vows becomes possible when, sustained by the gift of our vocation, we are concerned with growing in human maturity, the life of faith and the sense of communion and mission. The Constitutions orient us in this viewpoint.⁴⁹ An adequate formation must not only pay attention to the human contents and the theological, apostolic and community dimension of the vows; it must also care for the concrete practice and living of their demands. The style of life that emanates from the evangelical counsels supposes an asceticism and a continuous conversion, one which goes beyond simple renunciation, to constitute the consecrated as a free man, available for God and for his brothers and sisters in the likeness of Christ.⁵⁰ This means *living as consecrated men within the Church, witnessing and proclaiming that the Reign of God has come, is growing and will reach its fullness in the final coming of Christ, for whom we are waiting*.⁵¹ We must strive to achieve a unity of life between consecration and mission, offering to God and commitment to our brothers and sisters, praise and service.⁵²

4.1. Chastity

74. The charism of chastity that our Founder received was directed towards his vocation as an evangelizer,⁵³ to which he had to devote himself with total dedication and complete freedom. Through consecrated chastity our conformity with Christ shines through. He wishes to possess our whole heart, body and soul, so that people may not see anything of the old man in us, but only Jesus.⁵⁴

⁴⁷ Cf. LG 44; VC 87.

⁴⁸ Cf. 1F 11.

⁴⁹ Cf. CC 20-32; 1F 11-12; 1VR 41; MCT 149

⁵⁰ Cf. VC 35,38.

⁵¹ MCT 149.

⁵² Cf. Lk 4:18; Is 61:1-2; Aut 118; CC 3.

⁵³ Cf. Aut 101; EA 414.

⁵⁴ Cf. CI II:20.

75. Consecrated celibacy is a gift to be gladly received and earnestly cultivated by conscious acceptance of this gift and the celebration of the transcendent love proper to celibacy (intimacy with Christ and Christ-centred love for others). This is fundamental for setting healthy personal boundaries in the many relationships that are a necessary part of our life and mission. Our sharing in Christ's total and exclusive consecration to his Father's concerns, the cause of the Kingdom, the gift of the Spirit and the example of Mary — all these constitute the foundation of Claretian chastity.⁵⁵ They manifest God's glory shining through our human weakness and become a source of fraternal communion and of apostolic fruitfulness.

76. Claretian chastity is:

- a. Missionary: it allows us to give ourselves with total availability to the Reign of God.⁵⁶
- b. Witnessing: it expresses an intensely evangelical way of loving the Father and our brothers and sisters, like that of Jesus and Mary.⁵⁷
- c. Prophetic and eschatological: lived in detached yet committed love, it acts as a *critical commentary against unbridled eroticism, against the commercialization of sex, and against the pleasure-seeking and selfish outlook of our times*,⁵⁸ and it encourages others to hope in the good things of the life to come.⁵⁹

77. The demands of our mission and the fact that *the observance of this chastity touches upon some of our deepest inclinations*,⁶⁰ make it indispensable for us to develop:

⁵⁵ Cf. CC 20-21.

⁵⁶ Cf. 1F 16.

⁵⁷ Cf. Dir 58; 1F 13; 1VR 43.

⁵⁸ MCT 149.

⁵⁹ Cf. CC 20; PE 69.

⁶⁰ CC 22.

- a. Spiritual maturity, grounded in a deep faith and an ardent and impassioned love, like Claret's love, for Christ,⁶¹ the Blessed Virgin and the Church, which assures us of victory over temptations.⁶²
- b. Affective maturity, which will allow us, on the one hand, to integrate our sexuality in a self-sacrificing and universal love in a normal, unafraid and uninhibited way⁶³ and, on the other, to develop the ability to collaborate with both men and women in the practice of our apostolate.⁶⁴ Maturity of this sort involves an adequate knowledge of masculine and feminine sexuality and their diverse connotations, and of our own sexuality; an adequate integration of past experiences; the ability to verbalize feelings, problems and crises; prudence in using the communications media and in maintaining authentic and healthy relationships with all persons.
- c. A capacity for personal love, both an understanding love for others and a rightly ordered love for oneself, respecting, accepting and adequately valuing oneself; due emotional and sexual self-control; and a concern for harmoniously integrating and developing one's gifts and capacities.⁶⁵ It is also necessary to know the limits or boundaries appropriate to each relationship to maintain the integrity of the persons involved and keep the relationship healthy.

78. The pedagogy of chastity⁶⁶ implies:

- a. Loving and gladly accepting the gift granted to us. Chastity represents a sign of election and of God's trust in us.
- b. Cultivating it and faithfully living all its implications. Trust in God begets trust in ourselves to be able to fulfill all our

⁶¹ Cf. Dir 57.

⁶² Cf. Aut 95-98, 101.

⁶³ 1F 16.

⁶⁴ Cf. Dir 58.

⁶⁵ Cf. PI 13.

⁶⁶ Cf. CC 22.

commitments. This trust should prevail over internal or external difficulties that impose certain renunciations on us.⁶⁷

- c. Practicing the requisite means: intensifying our relationship with God, filial devotion to Mary, cultivating friendship and community life, avoiding dangers, keeping busy, pastoral and professional prudence, the good use of new information and communications technologies (ICT), care for our physical and spiritual health, discernment, and personal accompaniment, both spiritual and psychological.⁶⁸

4.2. Poverty

79. For our Founder, poverty was a demand of his missionary vocation. He followed and imitated Christ in His poverty, in keeping with the Gospel, as the best way of becoming conformed to His evangelizing mission,⁶⁹ of lending credibility to his ministry⁷⁰ and of taking a stand against the world's mad quest for riches.⁷¹

80. We find our motive for professing lifelong evangelical poverty in Christ: in his person, in his conduct and in his teaching.⁷² His form of life is an expression whereby *he receives everything from the Father and He gives it all back in love*,⁷³ in solidarity with humanity,⁷⁴ in total commitment to the mission⁷⁵ and with a preferential option for the poor and the oppressed.⁷⁶ We also find this form of life in Mary, the first and foremost among the poor of Yahweh, and in the apostles, who left all things in order to follow the Lord.

⁶⁷ Cf. 1F 18.

⁶⁸ Cf. Dir 61-62; 1F 16-17.

⁶⁹ Cf. Aut 359; EA p.254.

⁷⁰ Cf. Aut 135.

⁷¹ Cf. Aut 359.

⁷² Cf. CC 23; C I, p. 486; Aut 362.

⁷³ VC 16.

⁷⁴ Cf. 2 Cor 8:9; CC 23.

⁷⁵ Cf. CC 25.

⁷⁶ Cf. Lk 4:18; MS 49.

81. The traits that best define the style of Claretian poverty are:

- a. Filial trust in the Father, which leads us to seek above all things the Reign of God and His righteousness.⁷⁷
- b. The sharing of goods as an expression of brotherly love.
- c. A simple lifestyle, sober, sensitive and in keeping with the context of each place.
- d. The sharing of both material and spiritual goods with the poor, and in service to them.
- e. Solidarity with those who suffer because of want, injustice, oppression and the lack of a voice to defend their rights — a solidarity carried to the point that we become identified with them⁷⁸ as a *Congregation that is poor and for the poor*.⁷⁹
- f. The detachment demanded by our missionary life.⁸⁰
- g. Collective witness as a sign of credibility.⁸¹

82. In order to achieve the goal of being missionaries who are truly poor, both in fact and in spirit, we have to assimilate the distinctive character of evangelical poverty. This is concretely embodied in:

- a. Striving to avoid everything that is contrary to it; hence, not retaining, acquiring or using anything as one's own.
- b. Confronting the tendency to a spiritual worldliness.⁸²
- c. Practicing the common law of work.
- d. Sharing the condition of the poor.
- e. Rejoicing when we experience its effects.⁸³
- f. Living with simplicity.

⁷⁷ Cf. Lk 12:31; CC 26.

⁷⁸ Cf. CC 24; CC(1857) 68, 72; CC(1865) II,15; EC II 440-441; MCT 149, 173-176, 183-184; CPR 74-75.

⁷⁹ EG 198; MS 51.

⁸⁰ Cf. CC 25; Aut 357-371; PE 81; 1VR 63; 2 VR 55; MCT 225; CPR 87-88.

⁸¹ Cf. CPR 87.

⁸² Cf. EG 93-95.

⁸³ Cf. CC 26.

- g. Caring for community goods.
- h. *Welcoming, listening to, accompanying and caring for the most destitute of the earth.*⁸⁴
- i. Basing our apostolic enterprises on a search for the best way to serve the Gospel and not on material interests.⁸⁵
- j. Going out to the peripheries of poverty, to the excluded and the discarded, with attitudes of mercy, compassion and prophetism.⁸⁶
- k. Undertaking and backing the social teaching of the Church in our local reality.⁸⁷
- l. Acquiring a knowledge of the basic concepts of economy and administration.⁸⁸

83. The demands of our mission, as well as the fact that the practice of poverty affects the deep-seated craving of our nature to possess things, make it indispensable for us to develop:

- a. Sufficient spiritual maturity to center our life in *contemplating, loving and following the Poor Christ.*⁸⁹ The source of an authentic solidarity and of a true option for the poor, springs from a heart that is poor and that follows the Poor Christ.
- b. The primacy of being over having. We must be more by having less, and by asking ourselves whether we really need what we say we need.⁹⁰ Many times, the decadence of missionary zeal starts with our love towards money, the appetite to possess, then follows vanity and finally pride and arrogance.⁹¹ Formation to live poverty implies developing our capacity to distinguish between vital necessities and

⁸⁴ MS 52:1.

⁸⁵ Cf. Dir 63.

⁸⁶ Cf. MS 52:2.

⁸⁷ Cf. SRS 42, 47; CA 53, 56-57.

⁸⁸ Cf. Dir 543,a.

⁸⁹ PI 14; cf. 1F 19.

⁹⁰ Cf. 2VR 51-52.

⁹¹ Cf. FRANCIS, General Audience, Wednesday, November 7, 2018, see also St. IGNATIUS OF LOYOLA, *Meditation on the Two Standards*, EE 136-148.

vain desires and to opt for acts of renunciation that make us freer for mission.

- c. Love and service of the poor. One cannot be a Claretian as if the poor did not exist.⁹² Personally relating with the poor, who are the vicarious presence of the Lord,⁹³ is essential for a disciple of Christ. A formation that lacked this clear reference would be lacking an evangelical soul.⁹⁴

84. The plurality of forms of communities inserted in, or in proximity to, working-class and peripheral environments is a significant expression of the “preferential option for the poor,” because it is not enough just to work for the poor, but rather, to live with them and, so far as possible, to live like them.⁹⁵ Communities that are inserted in this way are called to be a means of generating communion with those who are in greatest need and, by way of praxis, may help to root in the heart of the formandus a commitment that he will be challenged to adopt in the various structures and situations of life.⁹⁶ In a context where the majority of the people are impoverished and oppressed, this expression of Gospel radicalism will spur all of us on to a more authentic living of our option for the poor.⁹⁷ In the practice of poverty, we also discover a pedagogy of freedom, detachment, solidarity, and an alternative to worldly materialism.

4.3. Obedience

85. For our Founder, who felt fully identified with everything that the title of “apostolic missionary” entailed, obedience was an element that shaped his personality. He understood and lived obedience within the mystery of the sonship and mission of Christ, with a passion like Christ’s for the Father’s will, and with a strong sense of Church, which was spelled out in the need to be sent.⁹⁸

⁹² MS 49.

⁹³ Cf. Mt 25:31-46.

⁹⁴ Cf. CF, p. 18; MCT 149; NWNW 26-28.

⁹⁵ PI 28.

⁹⁶ CF 31; cf. PI 28.

⁹⁷ Cf. SW 20; MS 67:1.

⁹⁸ Cf. Aut 192-195, 198, 754-755.

86. The foundation of our missionary obedience lies in so imitating Jesus as to become conformed to the mystery of the Obedient Christ,⁹⁹ in following the example of the Virgin Mary,¹⁰⁰ in receiving the gift of the Spirit¹⁰¹ and in doing all this through the mediation of the Congregation.¹⁰²

87. Formation for obedience must stress those traits that best define the style of Claretian obedience:

- a. It arises as a demand of the missionary vocation,¹⁰³ as an attitude of living faith engaged in a personal and community quest to be in constant relationship with the will of the Father, in order to know it and do it.¹⁰⁴
- b. It is mediated through the community¹⁰⁵ and the superior, to whom the missionaries must be subject for the Lord's sake.¹⁰⁶
- c. It has some distinctive notes: prompt and perfect,¹⁰⁷ ready and available for mission.¹⁰⁸

88. The demands of our mission, as well as the fact that the practice of obedience affects those desires we experience for exercising power over others and being in complete control of our plans, makes it indispensable for us to develop:

- a. Enough spiritual maturity to be able to incarnate the mystery of Christ's obedience in the daily asceticism of our self-denial, in the mortification of our laziness or weak will, and in perseverance.
- b. The mature and responsible freedom that we need in order to live a life of full dedication to our apostolic project in

⁹⁹ Cf. CC 28; CC 81857) 64; CI I, p. 497; EE, p. 309; ECII, p. 1202; PE 88; 1RL 69.

¹⁰⁰ Cf. CC 28; EE p.474.

¹⁰¹ Cf. CC 28; EA p.618.

¹⁰² Cf. CC 28; PE 93.

¹⁰³ Cf. CC 29, 32.

¹⁰⁴ Cf. CC 28, 29, 62; CPR 62-63.

¹⁰⁵ Cf. CC 29.

¹⁰⁶ Cf. CC 28, 31; LG 42; 1RL 60.

¹⁰⁷ Cf. CC 31; CC(1857) 65.

¹⁰⁸ Cf. CC 32.

creativity and renunciation, offering our personal gifts and acknowledging our common mission.

- c. Becoming aware of the “we” of the community, which bestows the fraternal dimension on co-responsibility, on the exercise of authority and on our shared mission.

89. Formation for obedience entails:

- a. Listening with docility to the Word of God expressed in the Gospels and concretized in the Constitutions as project of life and privileged milieu where we are shown the will of God.¹⁰⁹
- b. Being docile to the orientations of the magisterium of the Church and of the Congregation.
- c. Assuming with psychological maturity and faith an adequate concept of what religious obedience, lived in a spirit of faith, fraternal communion, discernment, co-responsibility and just autonomy implies in our missionary life.¹¹⁰
- d. Cultivating a sound critical spirit, developing a capacity for creativity and for trusting in our superiors.
- e. Fostering spiritual attitudes of discernment, dialogue and personal and community search for the will of God. This attitude is learned in the daily practice of the discernment *examen*.
- f. Exactly and generously fulfilling the apostolic commitments and community charges that have been entrusted to us.
- g. Practicing dialogue and co-responsibility with those with whom we collaborate in our apostolates.
- h. Discerning our gifts of nature and grace and using them rightly, in keeping with our charism and the needs of the Church.
- i. Confronting the tendency towards clericalism.
- j. Avoiding the abuse of power in the exercise of authority.

¹⁰⁹ Cf. CIC 598 § 2.

¹¹⁰ Cf. 1F 25; SAO 20.

5. THE APOSTOLIC VIRTUES

90. Conformity with Christ the Missionary is also expressed by means of other apostolic virtues in keeping with our distinctive charism in the Church that form the Claretian missionary character. The Claretian must assume his formative itinerary as a path of personal transformation wherein he acquires the necessary virtues in order to configure himself with Christ the missionary and constitute in this way an apostolic man, in the style of Claret. As our Founder said, the missionary *has to begin by doing and practicing, and later teach*.¹¹¹ Among those most necessary for the missionary, we are going to call special attention to those that our Founder lived and that the Constitutions propose to us.¹¹²

5.1. Apostolic Charity

91. It was Christ's charity, in the form of apostolic zeal that spurred our Founder on. He used to say to himself and to others that the true missionary is *a man on fire with charity, who spreads its flames wherever he goes...and strives by all means to set the whole world aflame with the fire of God's love*.¹¹³ Kindled with this same fire, the missionaries have gone out, go out and will keep going out to the ends of the earth to announce the Word of God, so that they can apply to themselves the words of Paul which Claret set as the motto on his episcopal shield: *The charity of Christ impels us*.¹¹⁴ This virtue has been one of those most carefully attended to in the tradition of the Congregation.¹¹⁵ It has nourished the ardor of many of our brethren, even at the risk of their lives, in diverse and difficult missionary undertakings throughout the world.

¹¹¹ Aut 340.

¹¹² Cf. CC 39-45; Aut 340-353.

¹¹³ Aut 494.

¹¹⁴ 114 Cf. EE, p. 417.

¹¹⁵ Cf. Zeal; SH 30.

92. Our Constitutions explicitly avow that this is the virtue a missionary needs most of all,¹¹⁶ proposing Jesus Christ, the Blessed Virgin and the Apostles as its models. This same apostolic zeal, which seeks to make God known, loved, served and praised by all,¹¹⁷ should be the driving force that urges the missionary on. It is the force that begets and sustains our missionary vocation, especially in moments of trial.

93. From a pedagogical point of view, the means used by our Founder are still valid.¹¹⁸ Today, we should single-out the following: meditating on the Word of God,¹¹⁹ the Eucharist,¹²⁰ the living of our sonship in Mary's Heart and having recourse to her efficacious intercession as Mother of Charity.¹²¹ It could also be helpful today to undergo some apostolic experiences in the fields of marginalization, unbelief and poverty.¹²²

5.2. Humility

94. In order to imitate Jesus faithfully, our Founder did his utmost to achieve humility.¹²³ Through it, he lived the life plan that God had laid out for him. He also discovered, through the humiliations and persecutions that he suffered throughout his life, that the Father's love wanted him to remain humble.¹²⁴ For him, this virtue was the foundation of perfection and a means whereby to please Jesus¹²⁵ and to transmit the Word faithfully, striving to give glory to God and to bring salvation to humankind.¹²⁶ Hence, he sought insistently to instill it in the missionaries. He recommends it to the novices as the foundation of all other virtues.¹²⁷ He asks the

¹¹⁶ Cf. CC 10, 40.

¹¹⁷ Cf. Aut 233.

¹¹⁸ Cf. Aut 442-444.

¹¹⁹ Cf. Aut 227; CPP 5.

¹²⁰ Cf. Aut 694.

¹²¹ Cf. Aut 447.

¹²² Cf. CPR 68.

¹²³ Cf. Aut 340-356, 680.

¹²⁴ Cf. Aut 352, 353.

¹²⁵ Cf. Aut 356.

¹²⁶ Cf. Aut 341, 669.

¹²⁷ Cf. CC(1862) appendix; Aut 341.

students to seek in their studies a way to become fitting ministers of the Word and not to indulge in vainglory.¹²⁸ Finally, he exhorts all his missionaries to become conformed with the humility of Christ, so that they may rejoice, like the Apostles, whenever they suffer humiliations for Jesus' sake.¹²⁹

95. Our Constitutions invite us to live humility as a way to become conformed to Him who emptied himself, taking the form of a slave.¹³⁰ This humility, which is especially necessary for ministers of the Gospel,¹³¹ disposes us to seek the perfection to which the Father calls us and prepares us to receive his grace.

96. In order to form ourselves in humility, we should foster certain attitudes and means: giving all the glory to God, making His gifts bear fruit, acknowledging the fact of our own sins and failings, accepting and practicing fraternal correction,¹³² and finally, acting consistently with this by our simplicity, asking for forgiveness, serving our brothers and dealing with all of them in an open and sincere manner.¹³³ These means are also an updated pedagogical proposal as to how we missionaries can and should be formed in this virtue which is so essential and of such great witness value for building up the People of God.

5.3. Meekness

97. Our Founder acknowledged that God had endowed him with a special grace and blessing of sweetness,¹³⁴ and that this gift was related to his vocation to the apostolic ministry.¹³⁵ In order to correspond with this gift, he proposed to contemplate Jesus Christ, whom he regarded as meekness personified.¹³⁶ This is the trait that characterized Jesus' personal relationship with his disciples and with

¹²⁸ Cf. CC(1857) 29.

¹²⁹ Cf. CC(1857) 56.

¹³⁰ Cf. Phil 2:5-9.

¹³¹ Cf. CC 41.

¹³² Cf. CC 54.

¹³³ Cf. CC 41, 64.

¹³⁴ Cf. Aut 34.

¹³⁵ Cf. Aut 35.

¹³⁶ Cf. Aut 374; CI II, p.491; EE, p.304.

the people. Indeed, he will not quarrel or cry out..., a bruised reed he will not break and a smoldering wick he will not quench.¹³⁷ Through his compassionate attitude toward the disinherited, the God who wants mercy and not sacrifice shines through.¹³⁸ In the measure that situations of conflict and adversity increased in our Founder's life, he focused his ascetical efforts on this virtue. To this end he changed the subject of his particular examen from humility to meekness.¹³⁹ In response to this, the Lord granted him the infused gift of love for his enemies.¹⁴⁰ Claret attached great importance to meekness in the spirituality of the missionary,¹⁴¹ going so far as to consider it as a sign of a vocation to the apostolic life.¹⁴²

98. Our Constitutions reflect our Founder's experience and teaching on this virtue when they highlight its Christological and apostolic aspect. Today, we too should imitate and be animated by Him who is meek and humble of heart¹⁴³ and should exercise our ministry with meekness and gentleness, in order to win as many as we possibly can for Christ.¹⁴⁴

99. The text of the Constitutions also contains a pedagogical proposal. The missionary should maintain a balance between zeal, which is ardent and vehement love, and gentleness and kindheartedness.¹⁴⁵ Today, meekness can also be understood as:

- a. Avoiding any sort of dominance or show of violence while safeguarding the necessary courage for the announcement of the Reign.¹⁴⁶
- b. Being understanding with the pace that each person follows, knowing how to wait for God's good time in peoples' lives; just being with others and listening to them.

¹³⁷ Cf. Mt 12: 19-20.

¹³⁸ Cf. Mt 9:13, 12:7.

¹³⁹ Cf. FA, p. 563, 566.

¹⁴⁰ Cf. EA, p. 561.

¹⁴¹ Cf. Aut 374.

¹⁴² Cf. Aut 374.

¹⁴³ Cf. Mt 11:29.

¹⁴⁴ Cf. CC 42.

¹⁴⁵ Cf. Aut 381.

¹⁴⁶ Cf. GE 129.

- c. Showing patience in the face of the slowness with which the Kingdom grows.
- d. Expressing cordiality and mercy in our mission.

5.4. Mortification

100. For our Founder, mortification sums up all asceticism, understood as a persevering effort to become fully converted to the Gospel and to live it in such a way as to bear transparent witness.¹⁴⁷ In Claret, mortifying oneself means depriving oneself of one's own pleasure in order to please God.¹⁴⁸ This attitude of our Founder had its origin in his devotion to the Passion of Christ. It awakened in him a great compassion for the Crucified, which led him to perform acts of bodily penance in order to imitate Him. Without slacking off in these acts of bodily penance, Claret soon came to see that the Passion is lived above all by bearing the cross of everyday life. Along this line, he adopted a sober and mortified form of life, gladly accepting the labors, sufferings and contrarities of itinerant preaching, always moved by his need to become conformed with the Lord in his paschal mystery¹⁴⁹ and by the desire to bear witness in his life to the Gospel he preached.¹⁵⁰ For Claret, mortification was always an essential element of apostolic witness that made the missionary's preaching efficacious and helped him in prayer and in the attainment of perfection.¹⁵¹ And he taught the same to the missionaries.¹⁵²

101. Our Constitutions maintain the full force that our Founder attached to this virtue, also placing it in this same setting of conformity with Christ and of its exemplary apostolic thrust. We missionaries commit ourselves to follow Christ, taking up our cross and losing even our life for His sake and that of the Gospel.¹⁵³ This following is concretely embodied in:

¹⁴⁷ Cf. Aut 414-415.

¹⁴⁸ Cf. Aut 391.

¹⁴⁹ Cf. Aut 423-427.

¹⁵⁰ Cf. Aut 392.

¹⁵¹ Cf. Aut 411-413.

¹⁵² Cf. Aut 406.

¹⁵³ Cf. CC 43-44.

- a. Mortifying the desires of the flesh, the senses, and bodily appetites¹⁵⁴ and choosing those forms of temperance that best translate this attitude in our present circumstances.
- b. Gladly accepting adversity, hunger, thirst, nakedness, hard work, slander, persecutions, and tribulation.¹⁵⁵
- c. Bearing our own sickness and suffering in humble submission to God's will.¹⁵⁶
- d. Helping others who are suffering by entering into solidarity with them and even laying down our lives for them.¹⁵⁷

102. These ascetical proposals can be expanded to include others in keeping with the conditions of time and place. For example:

- a. Renouncing our own comfort, our own well-settled place and our attachment to persons and things.¹⁵⁸
- b. Using responsibly and with moderation technologies of information and communication, such as the internet.
- c. Calmly accepting mistakes, failures and frustrations.
- d. Learning to be realistic in accepting persons, situations and the pace of everyday life, and overcoming impatience, nostalgia, and routine.
- e. Permanently reviewing our personal and community attitudes, and our apostolic positions.

103. All that we do should decidedly be aimed at allowing the glory of Jesus to shine forth in our own dying-to-self,¹⁵⁹ thus following the example of the martyrs of yesterday and today, especially of our Blessed brothers.

¹⁵⁴ Cf. CC 43.

¹⁵⁵ Cf. Aut 494; CC 9, 44.

¹⁵⁶ Cf. CC 45.

¹⁵⁷ Cf. CC 44.

¹⁵⁸ Cf. AP 8.

¹⁵⁹ Cf. MCT 155; IPM 18; MS 25.

3



The Inspirational Agents and Models

INTRODUCTION

104. By agent of formation we mean the person or group of persons who collaborate with a formative intention in this process, offering and putting into practice the dynamisms and means that help achieve the aims of formation. Each formative agent acts in a specific way, in keeping with his own nature.

105. By model, we mean a person who acts as an authentic and living intermediary of the values he wishes to transmit through other dynamisms and means. The formative power of the model resides not only in the effectiveness that authenticity of life has in itself, but also in the fact that he shows in a tangible and attractive way that the values being offered in formation are possible in reality. These models may or may not coincide with the agents of formation.

1. THE AGENTS

106. We are convinced that throughout the course of our formation, the Lord Himself who has called us will keep accompanying us to the end: *He who calls you is faithful, and he will do it.*¹ He is the one Master and we are His disciples. The agents to whom we will be referring derive their meaning by reference to Him. We always look at them from the viewpoint of our Founder's charismatic experience.

1.1. The Spirit who anoints us for the mission

107. The first and foremost agent of formation, without whom there could be no authentic following of Christ, is the Spirit. It is He who leads us to acknowledge that Jesus is Lord² and enables us to reach conformity with Him. For us, *the Spirit of the Father*

¹ 1 Th 5:24.

² Cf. 1 Cor 12:3.

*and of the Son – and also the Spirit of our Mother – is the integrating center for all the dimensions of our life and mission.*³ This is the same Spirit who called and consecrated the prophets so as to make of them the *mouth of God*,⁴ who anointed and sent Jesus to bring Good News to the poor.⁵ This Spirit is the Paraclete whom Jesus gives to His community to be with them always.⁶ The apostles, gathered together with the Mother of Jesus, were the first recipients of this gift.

108. The Spirit is also the protagonist of our mission⁷ and hence, the principal agent of our formation as missionaries. It is only in the Spirit that we acquire our identity as servants of the Word.⁸ This is how Claret experienced the Spirit. Like Jesus and the prophets and the apostles, our Founder felt that he was anointed by the Spirit⁹ to proclaim the Good News to all human beings.

109. In our formative itinerary, the Spirit's action is of a different order from that of psychological data or of historical events, although it is also manifested in them.¹⁰ Rather, it is a principle of inner life, creativity and communion. It unifies the life of the formandus and re-creates the formation community as a community of prophets and apostles. Its creative and renewing action affects our personal core, changes our vision of reality and offers us the indispensable key and power to live that vision from God's viewpoint, in constant reference to Jesus Christ and to the world. Although we cannot know it in a precise way, we can perceive its fruits.

110. The Spirit who conforms us to Christ is the same one who calls us to follow him, who anoints us for the mission that the Father entrusts to us, and who makes us enjoy, esteem, judge and choose everything relating to Jesus and his Reign. It is the Spirit who comes to our aid in our weakness when we experience the

³ SW 13; cf. Aut 687.

⁴ Cf. Is 30:2.

⁵ Cf. Lk 4:18ff; Mt 3:1 ff.

⁶ Cf. Jn 14:16.

⁷ Cf. RMi 30.

⁸ Cf. SW 3.

⁹ Cf. Aut 687.

¹⁰ Cf. PI 19.

hardships of the way.¹¹ The Spirit is, in short, the “inner teacher” who leads us into all truth¹² in our following of Christ and gives us the strength we need in order to give our life in proclaiming the Good News of the Kingdom to the poor and to face the difficulties of evangelization.

111. In order to receive and follow through on the Spirit’s action within us, we need to develop certain fundamental attitudes. On the one hand, these include openness, humility, docility and bent of disciples who allow themselves to be taught. On the other hand, they include the practice of discernment in order to be able to clarify our vocation, to adjust our own formative way, and to recognize the Spirit’s presence in all aspects of life and history and through human intermediaries.¹³ The anointing of the Spirit, who dwells in us, equips us to become fitting ministers for the proclamation of the Word and *demands of us a constant commitment, one that is fulfilled in the measure that our experience of the Lord and our encounter with others, especially the poorest and most suffering, gradually transforms our life.*¹⁴

1.2. Mary, formator of missionaries in the forge of her Heart

112. The Virgin Mary, the first human being consecrated to the cause of her Son, is associated with the work of the Spirit.¹⁵ Hence her presence in the formation of those called to the following of Christ is determinative. For us, who are called and are Sons of her Immaculate Heart, Mary’s action takes on a particular importance. This sonship is not just a title,¹⁶ but is, rather, an existential dimension of our missionary life.¹⁷ It is a gift of the Spirit to be lived and experienced, one that shapes our inner being and energizes it for apostolic mission.¹⁸

¹¹ Cf. Rm 8:26.

¹² Cf. Jn 16:13.

¹³ Cf. Pl 19.

¹⁴ SW 16.

¹⁵ Cf. Pl 20.

¹⁶ Cf. CC 1.

¹⁷ Cf. Aut 488; CC 8.

¹⁸ Cf. Dir 34-35.

113. The presence of Mary in our Founder and in the Congregation is a distinctive charismatic experience. Within the mystery of the Church, of which she is Mother, Mary is, for us Claretians:

- a. The Foundress of the Congregation.¹⁹ Mary founded us to be a missionary and apostolic Congregation in the service of the Church.
- b. Our Mother. We are called and are sons of her Immaculate Heart. In our spirituality, Mary acts as a mother towards us and we relate to her as sons.²⁰ *Like the beloved disciple, we welcome Mary as mother in our home.*²¹
- c. Our formation guide. By her maternal action she forms us into true and authentic missionaries and apostles, as she conceived Jesus and formed him to be the missionary of the Father and as she formed Claret to be an apostolic missionary. More concretely, Mary forms us by her maternal action through an interior process to be ministers of the Word, to be evangelizers devoted to spreading the Reign of Jesus throughout the world. She is also the godmother who accompanies us in our growth in faith.²²
- d. Our model. Our charismatic heritage defines us as hearers and servants of the Word.²³ Mary is our model. We, like Mary, as sons of her Heart, want to welcome and meditate on the Word in our hearts and proclaim it with passion.²⁴

114. Mary forms us in the forge of her heart, in the furnace of her love and mercy.²⁵ By her presence and her formative action:

- a. She shapes us in her heart by making us grow in the traits of a perfect disciple of Jesus, whom she conceived in her heart before she conceived him in her womb.

¹⁹ Cf. J. CLOTET, *Annales* 1885, 179: CC 8.

²⁰ Cf. Aut 1, 5, 154-164; EsC, int. III; CC 8, 36, 61.

²¹ MS 46.

²² Cf. Aut 5.

²³ Cf. SW 14.

²⁴ CC6; SW 7.

²⁵ Cf. Aut 270.

- b. She forms us to welcome into our hearts, as she did, the Word of God, whose ministers we are. She teaches us to listen to the Word, to meditate on it, to bring it to life and to announce it throughout the world.
- c. She forms us in the apostolic charity that drives us to work tirelessly and spend ourselves for the sake of the Kingdom; that proclaims a God who is love and mercy and has given his life for us; that announces the Gospel stamped with her hallmark of humility, gentleness and warmth or maternal love;²⁶ and that moves us to love those for whom the Lord shows a special love: the very poor and needy, and those who are most in need of salvation and liberation.
- d. She associates us in our apostolic mission with her maternal care for the Church.²⁷ Our Founder felt that he was collaborating with Mary, the Mother of Victories, in the struggle against the evil one and his offspring. He felt that he was Mary's instrument, an arrow poised in her mighty hand to be unleashed against Satan and his followers.²⁸ Out of this life-experience, transmitted to his missionaries, whom he regarded as the *arms of Mary*,²⁹ he was able to tell us, in a reference to the Gospel according to Matthew: *You yourselves will not be the speakers; the Spirit of your Father — and of your Mother — will be speaking through you.*³⁰

115. The filial and apostolic surrender of ourselves to the Immaculate Heart of Mary, which we make in our profession, takes form and unfolds by means of certain attitudes that keep shaping our life:

- a. Finding in her the person who inspires the living synthesis that each formandus must work at throughout the process of his formation until it reaches fulfillment in an inner oneness.³¹

²⁶ Cf. Dir 34; Aut 447.

²⁷ Cf. CC 8.

²⁸ Cf. Aut 270.

²⁹ EA p. 665.

³⁰ Aut 687; cf. Mt 10:20.

³¹ Cf. CC 68; MCT 150.

- b. Welcoming her as mother, teacher and formation guide,³² and loving her as sons, disciples and apostles.
- c. Imitating her in those Gospel attitudes in which she shows herself to be the first of the evangelized and of the evangelizers: her faith, her sense of praise and thanksgiving, her attitude of listening and of availability, her inwardness, her sensitivity to the needs of people, especially the poorest of the poor, and her solidarity with them in sorrow and in hope.
- d. Imitating her in her more typically missionary behavior: living as Jesus lived,³³ embracing in faith the evangelical counsels,³⁴ welcoming, meditating on and announcing the Word of God, experiencing the cross and forming the Christian community as the family of the Kingdom.
- e. Discovering her as the consecrated woman whose life is transparent in committed women of our localities, and in the life and faith of people.
- f. Venerating her in the liturgy, in Marian devotions, especially those traditional in the Congregation,³⁵ and in popular religious expressions.
- g. Proclaiming her blessedness by announcing in our apostolate the mission of Mary within the mystery of Christ³⁶ and of the Church.

1.3. The Church

116. The following of the Missionary Christ is realized in a full and authentic manner in the Church, Sacrament of salvation for the world.³⁷ The Claretian cultivates his faith in God within the

³² Cf. CC 8, 36, 61, 73.

³³ Cf. CC 5.

³⁴ Cf. CC 20, 23, 28.

³⁵ Cf. CC 35-36; Dir 35 b.

³⁶ Cf. Dir 35c.

³⁷ Cf. LG 1; CC 3.

Church and lives in communion with the people of God, preparing himself to be an effective helper of her pastors.³⁸ The Claretian publicly professes the evangelical counsels as an expression of the life and holiness of the Church³⁹ and, in fidelity to the Church, participates in its mission through his testimony of life and apostolic work, according to our charism.

117. As an agent of formation, the Church, mother and teacher, welcomes the gift of Claretian vocation and provides the adequate means so that the formandus may prepare himself to assume the mission that has been entrusted to him. In the formation for mission, the lay faithful and other men and women religious, working together with the pastors of the people of God, play a very important role. The Church's authority strengthens us and its mandate legitimates our missionary sending.⁴⁰

118. In his process of growth as missionary disciple,⁴¹ the Claretian is helped by the Church to:

- a. Become witness of the sense of the presence of God in the world.
- b. Progress in the knowledge of the Catholic faith.
- c. Feel with the Church in its love for truth and the salvation of humanity.
- d. Foster the missionary and ecumenical spirit.
- e. Promote the search for justice and peace.
- f. Understand the missionary meaning of obedience and collaboration with pastors.
- g. Advance in the prophetic spirit of his life and mission.
- h. Assume with conviction the option for the poor.
- i. Make transparent his commitment to reconciliation and forgiveness.

³⁸ Cf. CC 6.

³⁹ Cf. LG 44; VC 29.

⁴⁰ Cf. Aut 454, 456.

⁴¹ Cf. CELAM, *Document of Aparecida*, 20.

- j. protect the *common home* in an attitude of *ecological conversion*.⁴²

1.4. The person in formation, protagonist of his process

119. Formation concerns, directly and first of all, the person. Only he can carry out the process of growth by internalizing the values that sustain his life, by personalizing relationships and by dealing positively with events. Hence, the first one responsible for his formation is the *formandus* himself.⁴³

120. To be a *formandus* is to be a disciple in the school of following Christ, an apprentice in the workshop where the missionary is forged. It is proper of an apprentice *to do the same thing*, that is, to imitate his master. This is the royal road of formation and of growth.⁴⁴ Being an apprentice implies actively and personally following in the footsteps of the Master.

121. On the part of the *formandus*, this presupposes not only the outward observance of norms and adaptation to situations, but above all the capacity to discern and to consciously assume the values and inner motivation that can enrich his attitudes and behavior. The community's acceptance bears out and expresses the truth of his personal growth.⁴⁵

122. The responsibility of the *formandus* embraces everything that can, directly or indirectly, affect his own formation. He should, however, pay special attention to:

- a. Cultivating docility to the Spirit, by opening his mind and heart to Him.
- b. Discerning if he has received the charismatic gift of Claret⁴⁶ with which his missionaries feel identified.

⁴² Cf. LS 217.

⁴³ Cf. PI 29.

⁴⁴ Cf. CF p. 18-19.

⁴⁵ Cf. PI 29.

⁴⁶ Cf. Aut 489.

- c. Allowing himself to be shaped in the forge of the Heart of Mary.
- d. Examining the sincerity of his intentions⁴⁷ and the authenticity of his motivations, purifying them, if need be.
- e. Getting to know and develop his skills in line with our mission.
- f. Fostering harmony within his own being by recourse to his own conscience, where he finds himself alone with God, whose voice resounds in his innermost self.⁴⁸ He must appeal to this voice and to his own responsibility, above all in order to internalize and personalize the values of our missionary life as they are set forth in our Constitutions and in our formation plans.
- g. Having the “spirit of an initiate” in order to accept the intermediaries that the Lord places at the service of his development; also, in order to learn from these intermediaries, and from the tradition of the Church and the Congregation.
- h. Living his formation as a process that lasts his whole life long and that demands an ever-attentive, ever-new and ever-responsible answer to the Lord.⁴⁹
- i. Respecting the pace and rhythms of his own maturation and resolving them adequately as possible crises, conscious or unconscious conflicts, and tensions keep appearing.
- j. Overcoming obstacles to the responsible development of his person *in order to train his heart in freedom, learning from the movement of his daily history*.⁵⁰
- k. Making use of adequate means to safeguard his physical, mental and spiritual health.
- l. Feeling co-responsible for the formation of his brothers.

⁴⁷ Cf. CIC 597 § 1.

⁴⁸ GS 16.

⁴⁹ PI 29.

⁵⁰ NWNW 35d; CF, p. 21.

123. The recognition of the formandus as primary agent of his formation:

- a. Calls for a pedagogy of trust, in which the formandus is guaranteed a broad and adequate margin of responsible freedom.
- b. Requires, in practice, *a just balance between the formation of the group and that of each person, between respect for the times set apart for each phase of formation and their adaptation to the formative pace of each individual*,⁵¹ between each one's personality, community solidarity and the fulfillment of the mission received with and in the community.

1.5. Formators, the formation teams, and mentors

124. By formators we mean those entrusted with an immediate responsibility for the integral formation of our missionaries in initial formation. Mentors are those who accompany our missionaries in ongoing formation (as directors, in spiritual accompaniment, etc.) so that they may progress in the process of configuration to Christ in the style of Claret.⁵² Their specific task is articulated with the tasks of the other missionaries within the single, common Claretian mission. Through these formators and mentors the Spirit of Jesus is at work. Hence, living in an attitude of listening to the Spirit and of being attentive to his movements and inspirations must be a permanent attitude on the part of both the formator and of the formandi.

125. In order to exercise their ministry effectively, formators must possess certain specific qualities:

- a. A human capacity for insight and acceptance of others.⁵³
- b. Mature experience of God and of prayer.⁵⁴

⁵¹ PI 29.

⁵² Cf. CC 39, 41, 54-55.

⁵³ Cf. PFS 33-36; PI 31.

⁵⁴ Cf. PFS 26-27; PI 31.

- c. Openness to forming a team with other formators⁵⁵ and availability to participate in the Congregational initiatives in the field of formation.
- d. Love for the Church, for its apostolic tradition and for its liturgy.
- e. Love for the Congregation and sufficient knowledge of its history.
- f. Pastoral sensitivity and experience,⁵⁶ identifying themselves with the options and preferential recipients of our mission.⁵⁷
- g. Adequate cultural and psycho-pedagogical competency.⁵⁸
- h. Availability of time and good will in order to accompany each formandus and not just the group,⁵⁹ and a right understanding of their responsibility in spiritual accompaniment.⁶⁰

126. The functions of the formator and of the formation team, both with regard to each formandus and to the group as a whole, are:

- a. To discern with the formandi the work that God is carrying out in them and the ways along which He wants them to make progress.
- b. To accompany them in their different stages of growth, recognizing and respecting their pace and potentials, and at every moment offering them the help they need for their development.
- c. To provide them in each phase with solid doctrinal and practical nourishment that responds to their personal needs, to the demands of the present moment, and to their future responsibilities.

⁵⁵ Cf. PFS 29-32.

⁵⁶ Cf. PFS 28.

⁵⁷ Cf. MCT 228.

⁵⁸ Cf. PFS 41-42; VC 68.

⁵⁹ Cf. PI 31; CC 68, 77.

⁶⁰ Cf. PFS 37-40.

- d. To evaluate the results obtained and judge whether they possess the capacities demanded by the Church and the Congregation.⁶¹

127. Claret was a formator of missionaries by his witness--by being present and living with them whenever possible--as well as by his word--in the spiritual exercises he gave them, in the conferences he addressed to them, in his conversations with them and in his writings. In the same way, the formator must educate not only by word, but above all by his own life, so that he can say with Saint Paul: *Be imitators of me, as I am of Christ.*⁶²

128. In order that the formation task may be more well-rounded, it is fitting that there exist in our centers formation teams with complementary abilities, whose members, aware of their common responsibility, work together in concord. Under the direction of the superior, they should live in close fellowship of spirit, forming a well-knit family among themselves and with those they are educating. This team of formators, which may come from various cultures and mentalities, should always act under the principal responsibility of one of their number.⁶³

129. Formators need a specific preparation that should be truly technical, pedagogical, spiritual, human, theological and pastoral, in order to carry out their tasks effectively.⁶⁴ Besides the preparation they receive prior to beginning their work,⁶⁵ they have need of a continuing formation that will help them rise above the routine and will allow them, above all, to engage in a continual renewal that reflects their life-experience.⁶⁶ This experience becomes a source of formation, provided that it is subject to constant fraternal evaluation. Interchanges with other formators, the analysis of concrete formation situations and problems, consultation with experts, an updated knowledge of the world of young people, short courses or systematic programs devoted to theological and

⁶¹ Cf. Dir 163.

⁶² 1 Cor 11:1; cf. Aut 340, 388; CC 77.

⁶³ Cf. Dir 162; MS 75:3.

⁶⁴ Cf. PDV 66; OT 5.

⁶⁵ Cf. PFS 49-64.

⁶⁶ Cf. PFS 65.

pedagogical updating, apostolic experiences and spiritual renewal will allow the formators to evaluate their task and to prepare themselves to keep on carrying it out productively.⁶⁷

130. So that the formators may carry out their work in a dedicated and fruitful manner, they should be free of obligations and charges that might hinder them from doing so.⁶⁸

1.6. The formative community

131. Formation is also the work of the community, because the whole Congregation is involved in formation.⁶⁹ But the formation community is the one whose direct aim is initial formation. It should, therefore, make a special effort to achieve the objectives of the plan of formation, with a particular concern for:

- a. Being, above all, a community of life,⁷⁰ a fraternal environment of prayer,⁷¹ of apostolic work⁷² and, for that very reason, of belonging to the Congregation.
- b. Facilitating, already from its configuration, the intercultural character that disposes it for the universal mission.
- c. Creating bonds that facilitate emotional maturity, fostering interpersonal relationships based on faith and charity, and that also prepare one for teamwork and for the kind of missionary collaboration that our Founder sought.⁷³
- d. Helping each one to fulfill his own responsibility faithfully by means of personal service.⁷⁴
- e. Contributing to the gradual process of integration between initial and ongoing formation.

⁶⁷ Cf. PFS 66-71.

⁶⁸ Cf. CIC 651 § 3; MS 75: 5.

⁶⁹ Cf. CC 76.

⁷⁰ Cf. VFC 21-28.

⁷¹ Cf. VFC 12-20.

⁷² Cf. VFC 58-59.

⁷³ Cf. CF, p. 26; cf. NWNW 16.

⁷⁴ Cf. Dir 164.

- f. Employing dialogue as a moment of discernment and co-responsibility and stimulating the growth of persons and of the group.
- g. Accepting the cross of a fraternal life that is also built on trial and tribulation, bearing one another's burdens.⁷⁵

1.7. Other agents

132. Besides those who make up the formation communities proper, there are also different agents who, *in shared mission*, take part in initial formation through tasks that complement it: professors, spiritual directors, confessors, pastoral assessors, families and others. The participation of some laypersons, both men and women, who offer specific contributions based on experience, psychology or other sciences, is necessary for the integral formation of the formandi. During the whole formative process, *doing with others* expresses *our style of missionary life*.⁷⁶

133. Professors, including those who exercise their task in academic centers that do not belong to the Congregation, should be regarded as true formators,⁷⁷ since the doctrinal formation they impart should not be aimed solely at the transmission of concepts, but at the integral education of the students,⁷⁸ creating in them a solid mindset of faith in order to be able to proclaim the Gospel and serve the People of God.⁷⁹ This means that in order to carry out their task adequately, these professors must:

- a. Be well-enough suited to live in an integrated way their condition as witnesses to the faith, their apostolic zeal and their scientific and teaching competency.
- b. Take stock of their formative responsibility, which can sometimes be more decisive than that of the other formators.⁸⁰

⁷⁵ Cf. 1 Cor 12:25; CC 15.

⁷⁶ Cf. MS 57.

⁷⁷ Cf. 1F 166.

⁷⁸ Cf. OT 17.

⁷⁹ Cf. PFS 46.

⁸⁰ Cf. PDV 67.

- c. Transmit a teaching that is whole and entire, with depth and critical insight.
- d. Help the students, by way of studies carried out in a climate of mutual collaboration, to lay the foundations for their missionary vocation.

2. THE INSPIRATIONAL MODELS

134. Following Claret's example,⁸¹ the first model of inspiration for our life is Jesus Christ. Union and conformity with Christ, the evangelizer, anointed and sent to preach Good News to the poor, is a lifelong process and task. Other models who inspire us in this adventure of following Christ are Mary, our Founder, the prophets, the apostles, many men and women saints with an apostolic charism, missionaries of yesterday and today, Claretian martyrs, and other martyrs.

2.1. The Founder

2.1.1. *Claret as charismatic model*

135. In recognizing Claret as our founder and in approving the Congregation he founded as a prolongation of his spirit and mission, the Church has recognized his apostolic charism as a form of Christian life that can be shared by many and be of benefit to the People of God until the end of time. Thus, a responsibility of the Congregation within the Church is to preserve in it, in a lively and effective way, the charism of Saint Anthony Mary Claret.⁸²

136. Like the Claretians of yesterday, we Claretians of today, who live in a cultural context and situation that is quite different from that of our Founder, feel that we are graced with his charism and spirit, with the example of his life and with his writings. We cannot copy his missionary means and methods or his attitudes and models of behavior in a literal way. There is a need for creativity,

⁸¹ Cf. Aut 221.

⁸² Cf. DC 14-15.

originality and spontaneity in our missionary formation in order to update and actualize this spirit.

2.1.2. The Autobiography as Claretian itinerary

137. Claret wrote his Autobiography at the express command of Fr. Xifré, his spiritual director and then Superior General of the Congregation.⁸³ Without such a command, it would never have occurred to him to do so, since a work of this sort was quite alien to his character and temperament. Once he had begun the work, it dawned on him that it could be helpful for his missionary sons. He wrote it, then, with a deliberately formative intention. He wrote it as a Founder, for the missionaries of his Congregation.⁸⁴ It is, then, both a testimonial and pedagogical document.⁸⁵

138. The witness of Claret's own life is useful in initiating us into a panoramic view of the way in which the Spirit goes on forming the missionary from the outset of his calling until he reaches its fulfillment. In this sense, *we are dealing with a true manual of missionary spirituality which introduces us into the experience of a life dedicated to the Gospel.*⁸⁶

139. A charismatic re-reading of Claret's Autobiography obliges us to discern between what belongs to his charism and spirit that he transmitted to the Congregation – and is thus valid for all times – and what might be only personal gifts or a product of his culture and his times. There are some traits that belong to his personal psychology or to his environment that cannot be transmitted to the whole Congregation. But this does not hinder us in using the Autobiography as a pedagogical tool in the formation of the different Claretian generations.

2.1.3. The Forge as a pedagogical proposal

140. Throughout his missionary life, our Founder lived a singular experience of God that enabled him to devote himself fully to the

⁸³ Cf. Aut 1; EA, p. 102.

⁸⁴ Cf. EA p. 77-99.

⁸⁵ Cf. EA p. XVII.

⁸⁶ Cf. EA p. XVIII.

proclamation of the Gospel. This gift of the Spirit is granted to us also so that we might become fitting ministers of the Word.

141. The allegorical description of the formative process that Claret himself lived through is found in his Autobiography: *At the beginning of my stay in Vic, I was undergoing an experience not unlike what goes on in a blacksmith's shop. The smith thrusts an iron bar into the forge, and when it is white-hot, he draws it out, places it on the anvil, and begins to hammer it. His assistant joins in, and the two of them keep alternating hammer blows in a sort of rhythmic dance until the iron takes the shape the smith had planned.*⁸⁷ This allegory is not just one more among the many that Claret used. In fact, in the prayer he used to recite at the beginning of every mission, he reminds Mary: *You are well aware that I am your son and minister, formed by you yourself in the forge of your mercy and love.*⁸⁸

142. As in every allegory, so too in the case of the forge, each one of the symbolic elements corresponds to one or several aspects of reality. Thus, the *smith's workshop* is the formative milieu of Vic; the *smith or director* is the Father, Christ, Mary and the different persons in charge of formation; the *iron bar* is Claret himself as a passive subject, as a disciple who allows himself to be shaped; *the forge* is above all the Holy Spirit, but also the Heart of Mary and various ascetical means, such as prayer and the spiritual exercises; the *anvil* represents the situations and trials of life; the *assistant* is again Claret, this time as an active subject; the *hammer blows* are equivalent to the various formative actions; the *shape or form* that the director has planned is none other than Christ himself. This is the process that prepares the end product, the *arrow* that is to be unleashed against the enemies of the Gospel.

143. In the process described in the allegory, the basic core elements which Claret lived, with varying stresses throughout his life, are also symbolized:

- a. The first (*Quid Prodest*) refers to the relativizing of the world and to the discovery of God as the only Absolute, as

⁸⁷ Aut 342.

⁸⁸ Aut 270.

it appears in Mt 16:26: *What does it profit a man if he gain the whole world, and suffer the loss of his own soul?*

- b. The second (*Patris Mei*) is the experience of the love of God, communicated through his Spirit, which Claret found expressed in summary form in the child Jesus' statement in Lk 2:49: *I must be about my Father's business.*
- c. The third (*Caritas Christi*) is the experience of imitating, following and becoming conformed to the Christ, sent by the Father, born of Mary and anointed by the Spirit, as summed up in 2 Cor 5:14: *The charity of Christ impels us.*
- d. The fourth (*Spiritus Domini*) is the experience of feeling oneself anointed and sent out by the Spirit to proclaim, like Jesus, the Gospel to the poor, as highlighted in Lk 4:18: *The Spirit of the Lord is upon me... He has sent me to proclaim glad tidings to the poor.*

144. For us, this allegory takes on a special importance for formation when we interpret it, not in isolation from, but in the overall context of our Founder's life. Only in this way can we find summed up in it the core fundamentals of our charism and even the pedagogical process for living that charism. It is not a matter of reproducing, without further ado, an experience which is in itself non-transferable, but rather of making use of a brief and symbolic expression that can favor the transmission and deepening of the charism in our present-day formation. Thus understood, it becomes a symbol of the workshop in which we are forged as missionaries throughout our lives.

2.1.4. The saints

145. *The saints who have already arrived in the presence of God maintain with us bonds of love and communion...we are surrounded, guided, and led by these friends of God.*⁸⁹ Like our Founder, we also find in the saints living models of the following of Christ the evangelizer. One thing that spurred Claret on to the apostolate was his reading of the lives of the saints and, among them, the lives of

⁸⁹ GE 4.

those who were moved most intensely by zeal for the salvation of souls.⁹⁰ In the Autobiography he mentions, first of all, the example of the prophets: Isaiah, Jeremiah, Ezekiel, Daniel, Elijah and the Lesser Prophets.⁹¹ The lives of the Apostles Peter and Paul, James and John, captured his admiration. But the ardor of Saint Paul always awakened his deepest enthusiasm. He also felt moved by other men and women saints who were distinguished for their apostolic zeal, such as Saints Francis Xavier, Vincent de Paul, Ignatius of Loyola, Alphonsus Mary Liguori, Francis de Sales, John of Avila and Blessed Diego of Cádiz, Saints Catherine of Siena, Teresa of Jesus, Mary Magdalene of Pazzi and Rose of Lima.⁹²

146. Along with them we also find inspiration in numerous missionaries and martyrs of our own time who have been distinguished for their apostolic zeal and have borne witness to the name of Christ in different cultures and countries. The martyrs of the Kingdom who continue to lay down their lives in today's world are a clear sign of the vitality of the people of God.⁹³ They, together with the multiple saints *next door*,⁹⁴ form *the most beautiful face of the Church*.⁹⁵

2.2. The Congregation

2.2.1. The exemplary meaning of its history

147. Born in the Church through the inspiration of the Blessed Virgin, called together and consecrated under the action of the Holy Spirit and heir to the missionary spirit of Saint Anthony Mary Claret, the Congregation was raised up to reproduce the style of life of Jesus and his apostles in order to evangelize humankind. At present, the Congregation feels a responsibility to update and promote apostolic initiatives that are in keeping with the missionary service of the Word.

⁹⁰ Cf. CC 35.

⁹¹ Cf. Aut 215-220.

⁹² Cf. Aut 214-263. Most of them are co-patrons of the Congregation (Cf. CC 35).

⁹³ Cf. SW 2.

⁹⁴ GE 7.

⁹⁵ GE 9.

148. Its charism, as an experience of the Spirit, has been welcomed, deepened, developed and enriched⁹⁶ by several different generations of missionaries who have kept giving our Claretian project meaning and life.

149. The history of the Congregation is the incarnation and existential realization of the founding charism of Claret. The tasks that the original community carried out were preaching popular missions, catechizing children and giving retreats to clergy, seminarians and religious. As the number of its members increased, the Congregation experienced missionary expansion in Europe and America, thus opening itself to new geographical and cultural areas.

150. Toward the end of his life, our Father Founder proposed that some of our missionaries be dedicated to Christian education. With the passage of time, this service acquired a certain relevance in the Congregation, as many of its members dedicated themselves to educational institutions. At the start of the 20th century, the first parishes were taken up with a view to missionary service.

151. Following the spirit and missionary activity of Claret, the Congregation gave special attention to the formation of clergy and religious. It is likewise fitting to highlight its dedication to the apostolate of the press, which has doubtless been of great service to the Church. Later, the Congregation heightened its focus on forming evangelizers, directing or teaching in seminaries and universities, and on issuing both specialized and popular publications. From the earliest times, in assuming the first missions of Algiers and Santiago de Chile, the Congregation has maintained very much alive her universal spirit and has not ceased to expand throughout the world. Also to be highlighted is a particular attention to the popular classes, a determined consequence of its option for the poor and the displaced.⁹⁷ These characteristic facts manifest that the missionary history of the Congregation is a page of service to the needy, to popular classes, and to the promotion and formation of agents of evangelization.

⁹⁶ Cf. MR 11; MCT 71.

⁹⁷ Cf. MS 49.

152. Throughout its history, many students, brothers, priests, inspired by the example of their Founder, have not hesitated to suffer persecution, exile and death.⁹⁸ The history of our Congregation is martyrial⁹⁹ for, beginning with Father Claret himself, who shed his blood in Holguin, and following with Fr. Francisco Crusats, protomartyr of the Congregation, the list of martyrs has not ceased. We highlight in a special way those officially recognized by the Church; the 51 martyrs of Barbastro; Fr. Andres Sola, martyred in Mexico; the 23 from Sigüenza, Fernán Caballero and Tarragona; and those 109 from Barcelona, Castro Urdiales, Cervera, Lérida, Sabadell, Vic, Sallent and Valencia. All these brothers of ours remained faithful to the Lord and to their vocation in the midst of great trials and difficulties. This fidelity reaches us as a testimony that questions and encourages us. Their fidelity unto death was a grace of God and at the same time, fruit of the solid formation they received.

153. In our 51 brothers, the Blessed Martyrs of Barbastro, we contemplate in a special way the paradigm of what we are called to be: sons of the Heart of Mary, from the Magnificat to Calvary. This “martyr seminary” has also become for us a model formation community by reason of its unbreakable and joyful faith, its full availability to the will of God, its constant and trusting prayer, its living of cordimarian sonship and of the Eucharist, its mutual brotherly help, its love for the Congregation and its apostolic zeal.¹⁰⁰ On the other hand, the offering of his own life in exchange for that of his postulants establishes Fr. José María Ruiz Cano as a model of faithful love and generous dedication for Claretian formators.

154. As we look back over our tradition, we feel a sense of gratitude for those who have gone before us and, at the same time, we feel invited to learn from their history and to carry on their fidelity, seeking to embody in the Church the legacy of Claret as good news on the frontiers of evangelization.

⁹⁸ Cf. MCT 77.

⁹⁹ Cf. SW 17.

¹⁰⁰ Cf. TM 1-13, 18-26.

2.2.2. The Constitutions: the Congregation's project of missionary life

155. In the very year of the founding of our Congregation, our Founder wrote the text of the Constitutions and entrusted it to his missionaries before he went off to Cuba toward the end of 1850. The first text that we still have dates from 1857. Their official definitive approval by the Holy See came in 1870, a short time before the death of our Founder.

156. In the first Constitutions, our Founder described his personal experience of the gift he received from the Spirit for the building up of the Church and his program for imitating Christ, the guide and model of missionaries, so that they could serve as an identity model for Claretians of all times. In them, the first Claretians found the expression of the aspirations sown in their hearts by the Holy Spirit. This has also been the experience of the Claretians of today and of all times.

157. The Constitutions renewed according to the orientations of the Second Vatican Council, and with the accommodations required by the new Code of Canon Law, obtained their definitive approval on 15 May 1986. *The Constitutions are an expression of the action whereby the Spirit calls some members of the Church to follow and imitate perfectly the evangelical life of Christ according to the form in which our Father Founder lived and proposed it. Their approval on the part of the Church certifies the ecclesial nature of our Congregation.*¹⁰¹

158. Our Constitutions spring from a life experience. They motivate us to relive the experience of our call from God and the charism of the Congregation. *They are the word of the Gospel as referred to our community and set as a pivot point for our model of following Christ: hence, a necessary point of reference in order that our life in common may continue to have a Christian and ecclesial thrust, and that the charismatic gift of Claret may conserve its power to summon and to mobilize.*¹⁰²

¹⁰¹ Dir 4.

¹⁰² CCR: *Annales*, vol. 55:320.

159. Bearing in mind the different cultures and contexts into which the Congregation has kept sinking its roots, an inculturated reading of the Constitutions is necessary. This reading consists in incorporating the spiritual riches and cultural values of the peoples among whom we live,¹⁰³ in such a way that the Claretian charism can be lived as something of their own and also contribute to enlighten these same cultures from the perspective of the Gospel.

160. The assimilation of the Constitutions ought to be gradual, taking the various stages of formation into account. Moreover, the Constitutions must be read and interpreted in the light of our Founder's spirituality, of the history of the Congregation, and of the evolution of religious life in general. Their contents should be more deeply probed taking into account all aspects, theological as well as charismatic and pedagogical.

¹⁰³ Cf. SW 13: 2; PTV 68:4.

4



The Formative Factors (Personal and Environmental)

INTRODUCTION¹

161. By factors in formation, we mean those realities (persons and surroundings) that have an impact on structuring and personal maturation and on the formation process. They can be either internal or external to the person, and they are interrelated. In principle, they are not pedagogically intentional, either on the part of the formator or of the formandus. Some of them are inherited and others are natural or social milieu, received as they are, without any plan or special pedagogical purpose.

162. The lack of pedagogical thrust does not mean that these factors have no impact on the process of formation. On the contrary, they usually have a broad and intense impact, both positive and negative. Moreover, when possible, they can be given a formative thrust in an explicit way. Dealt with in this way, these factors are converted into formative dynamisms and means. Hence, formative factors have been taken into account in the GPF and should be considered in the drafting of formation projects, either as a frame of reference or as dynamisms and means of formation.

1. PERSONAL FACTORS

1.1. Physical factors

163. Physical factors are, for the most part, hereditary. Some, however, can be acquired, such as certain illnesses or limitations. Physical factors include health, age, sex and bodily conditions. They have an influence on personal development and on one's endowments with qualities, aptitudes and future possibilities.

¹ This section particularly has in mind missionaries in initial formation, though there are elements applicable and valid for all Claretians.

Hence, both the Church² and the Congregation³ refer to them in the process of vocational discernment. They indicate, for example, a minimum age for beginning the novitiate, for first and perpetual profession and for ordination. Among the various requirements for entry, they also speak of adequate health. Although they do not describe what this consists of, this generic description includes, at least, sufficient health to allow the candidate to live and fulfill the demands of the missionary life.⁴

164. Given the importance of health in personal balance and in the development of the missionary life, we should strive to take care of it through regular physical exercise, sports, a balanced diet and acquiring good habits of hygiene, cleanliness, rest and relaxation.⁵

1.2. Psychological factors

165. Psychological factors are those that describe the individual's personality and its dimensions (sensation, perception, intelligence, interests, attitudes, aptitudes, needs and motivations). The influence of psychological personality traits on a person's behavior is decisive. Moreover, personality is something that keeps evolving. Although it remains basically the same, it keeps changing as one matures. Hence, a good deal of pedagogical importance is attached to the development of a consistent personality.

166. One criterion for discerning a vocation is the so-called *natural bent* of the individual. This notion includes temperament, character and personality. Special attention should be given in the process of discernment to the study of vocational motivations, the capacity to live in community, psychological factors that affect the internalization of the values of the Kingdom, the so-called "delayed adolescence" or late maturation of today's youth, and emotional and psycho-sexual maturity. Special attention must be given to human maturity which is the foundation of all

² Cf. PI 33, 39-41, 43.

³ Cf. Dir 198.

⁴ Cf. CIC 689 § 2.

⁵ Cf. 1F 6.

development, given that it has a particularly strong impact on the stability of one's vocational choice, on community life, and on an integrated living of the evangelical counsels. It is always necessary, then, to be assured of the absence of contraindications in this area (psychological illnesses as such and defects that are incompatible with Claretian life), with the help of specialists.⁶

1.3. Youth-related factors

167. Candidates for our missionary life are, as a general rule, young men who have both the virtues and shortcomings of the new generations. Today's young people live in a great diversity of contexts and cultures, even within the same country.⁷ But, at the same time, growing globalization permits us to point out some common features.

168. There are factors in today's world which are shaping the configuration of youth culture. Young people are growing up in a world in crisis⁸ that includes themselves among its vulnerable victims: there are contexts of violence, of exclusion, of lack of alternatives,⁹ of ideologization, and of exploitation of youth by political and economic powers.¹⁰

169. There exist also factors internal to persons. Profound wounds that are the fruit of personal history, frustrated desires, the suffering of discrimination and injustices, the failure to be loved or recognized, and of errors committed.¹¹ Young people are aware of the importance of their bodies and sexuality in the development of their personal identity, but they find it difficult to accept their own bodies and to live their affective relationships peacefully.¹² And they experience other profound desires:¹³ for God, for fraternity,

⁶ Cf. DVC 234-235, 240.

⁷ Cf. CV 68.

⁸ Cf. CV 72-80.

⁹ Cf. CV 72.

¹⁰ Cf. CV 73.

¹¹ Cf. CV 83.

¹² Cf. CV 81.

¹³ Cf. CV 84.

for developing their personal gifts, for oneness with nature, for communication, for living a different kind of life...

170. In all these realities, certain characteristics emerge that significantly influence the process of discernment and of vocational development.¹⁴ Among the more widespread values the following stand out: a sensibility for justice, non-violence and peace; openness to friendship, fraternity and solidarity; a new concept and style in man-woman relationships; an attitude of openness and dialogue;¹⁵ mobilization for causes such as human rights, ecological conservation and quality of life;¹⁶ a thirst for freedom and authenticity and the aspiration for a better world.¹⁷

171. There are also some negative features, such as an attraction to and dependence on a consumerist society, an individualistic, narcissistic and hedonistic attitude towards life and the rejection of anything that might entail sacrifice or renunciation in living spiritual and religious values,¹⁸ the challenges of instant gratification, and difficulty in tolerating frustration and controlling impulses. To confront this negativity and defend their personal freedom, the youth clearly need accompaniment in achieving a strong inner autonomy.

172. Taken as a whole, there are many values emerging among the new generations that we ought to take into account in the processes of vocation ministry and in formation. These values, properly discerned and enhanced in the light of the Gospel, point the way to the profile that religious life and ministry will be taking on in the coming years. Given the diversity deriving from our presence in diverse geographical and cultural areas, the GPF cannot get down to a detailed analysis, but recommends that this be done in provincial and local plans.

¹⁴ Cf. PI 87-89; DVM 71-78.

¹⁵ Cf. PDV 9.

¹⁶ Cf. ChL 46.

¹⁷ Cf. PI 87.

¹⁸ Cf. PDV 8.

1.4. Spiritual factors

173. Spiritual formation is oriented toward nourishing and sustaining communion with God and with our brothers and sisters in friendship with Jesus and in docility to the Holy Spirit.¹⁹ Candidates with a great desire to search for Jesus and live intimately with Him²⁰ must be accompanied in this spiritual dimension of formation through prayer, listening to the Word, the devout participation in the sacraments and the liturgy, among other things.

174. There are candidates coming to us from new ecclesial movements and religious and diocesan communities. This reality presents a challenge when it comes to introducing them to Claretian missionary religious life. Our formation must place emphasis on the Claretian charism and spirituality, beginning in vocation ministry and initial formation, and deepening throughout the whole formation process.²¹

2. ENVIRONMENTAL FACTORS

2.1. The family

175. The family can be the normal place for the growth of children and the first agent for socializing persons. This socialization is brought about by a process of internalizing the cultural values that are lived in the family. The family, as the *best school for humanizing persons*,²² is not only the direct transmitter of values through the education of children; its social situation, economic level, type of family relationships and the religious environment it creates, all exercise a special influence on the person.

176. The educational mission of the family, a community of faith, life and love, embraces all dimensions of the person. For this very

¹⁹ Cf. RFIS 101.

²⁰ Cf. PDV 46.

²¹ Cf. VC 56d; VFC 62.

²² Cf. GS 52.

reason, parents should, by means of the Christian education of their children, cultivate and preserve in them whatever favors their discovery of and response to a religious vocation.²³ In this way, when the family lives up to its mission as the domestic church, it becomes the first seminary of its children.²⁴

177. Hence, the family and the family environment in which the candidate has lived constitute a decisive and conditioning factor for the vocational and formative future of the person who enters the Congregation. A sound family, human and Christian education is always a solid basis and a guarantee for the future Claretian formation of the candidate. By contrast, anomalous family situations, problems and conflicts among family members, and the values that are lived in the heart of the family, especially if these values are not very Christian and evangelical, can offer more or less consistent difficulties for the normal unfolding of his formation.

178. It must be recognized that in the world today, we see really remarkable changes taking place in family life. *Divorce, single-parent families, lack of permanent commitment, union between persons of the same sex, are phenomena that challenge the basic structure of our society.*²⁵ Candidates that come from non-traditional family structures represent a great challenge for our houses of formation as to how to respond to this lived reality of today's young people and provide for them a more thorough and integral formation.

179. All of this makes the family a key element in vocational discernment that has to be taken very much into account during the whole process of formation, but in particular at its beginning. Throughout the process, attention must be paid to the family's influence on the motivations and behavior of the candidate, in order to help him become integrated into the new family to which he has been called. When a candidate comes from a family

²³ Cf. PC 24.

²⁴ Cf. OT 2; LG 11; AA 11; PDV 41.

²⁵ MFL 2 c.

belonging to other religious traditions, it will be necessary to get to know his family's religious environment and help him to focus his whole prior religious experience on following Jesus within the Claretian community. At the same time, we need to be conscious of some problems related to specific family dynamics such as the kind of boundaries established in families and their influence, relationships between siblings, alcoholism and history of abuses.

180. An adequate and balanced formation will have to be, on the one hand, aware of the positive influence that the family can exert on the life of the formand²⁶ and, on the other hand, consistent with the gospel demand to renounce one's own family,²⁷ which is called for both by the process of personal maturation and by our own distinctive style of life and mission.

181. In order to better accompany them, formators must have an in-depth knowledge of the candidates' background, their families, their social and economic situation, the character of their interpersonal relationships. Such knowledge of the family and culture of the candidate will assist the formators in distinguishing between what is cultural and what is proper to his personality. Therefore, formators are encouraged to meet and dialogue with the family of our candidates.

2.2. The physical space

182. Natural physical space consists of the physical conditions of our surroundings: landscape, climate, elevation and the physical lay of the land. Artificial space is one created by human beings in order to dominate nature. It involves an ambivalent ensemble of phenomena: the city, the noises and the frequent unhygienic conditions.

183. The relationship between physical and artificial space can be either harmonious or unbalanced, either ecological or exploitative. Hence, bearing in mind the influence exerted by our surroundings

²⁶ Cf. 1F 115.

²⁷ Cf. Lk 5:11.

and our present-day sensibility of concern for the world in which we live, it is important to foster those attitudes which best serve a formation that is in harmony with and respectful of nature.

184. All of this has its influence on the different types of persons and cultures. Human history also records different modalities of cultures that are closely linked to the natural surroundings in which they have arisen. All of these traits must be respected and valued in formation. When they are placed in service of our common project, they enrich it and make it more universal.

2.3. Culture and society

185. The complex social reality that surrounds us already described above in the frame of reference,²⁸ and the educational environment have positive and negative traits that exert an increasingly important influence on the process of personal maturation. There are some values – such as an awareness of the dignity and inviolability of the person, an affirmation of the inalienable right to life, a hunger for justice and truth, a respect for pluralism, an interest and concern for the defense of nature and a growing closeness between peoples – that open up new horizons of hope and offer a positive framework for personal and community growth, and for an awakening of missionary sensibility. They facilitate the personalization that we seek and favor the acquisition of values and habits that are very much in line with our prophetic and liberating mission.²⁹

186. Others, in contrast – such as the culture of destruction and death (violence, war, marginalization, and exploitation),³⁰ individualism, consumerism, and secularism – reflect a lack of solidarity, the unbridled lust for power and comfort, and religious indifference. These elements shape the existential horizon in which we find ourselves, marking people and hindering a sense of availability, missionary itinerancy, and the assimilation of

²⁸ Cf. GPF 58-60

²⁹ Cf. NWNW 12.

³⁰ Cf. MFL 2 a.

gospel traits that are indispensable for a missionary: acceptance of objective mediations, selfless surrender, and a predilection for the poorest of the poor.³¹

187. In this sociocultural context, we are called upon to achieve a sensibility for the culture of life, justice, peace and the integrity of the created world. Our formation must provide opportunities to have contact with the most vulnerable,³² be enculturated and must guarantee an adequate preparation that will allow us to offer responsibly, like Claret, a missionary and prophetic response to the manifold challenges that face us. We should pay special attention to a critical analysis of reality and to the practice of discernment, so that we may all learn how to interpret reality from the standpoint of faith.

188. Society assumes a different face according to the different peoples among whom we live. From them we receive a particular way of understanding life and history. The knowledge and appreciation of the symbols and values of a people's culture will keep forming us as persons and will give us the kind of attunement we need in order to better understand the hopes and problems of those human beings whose existence we share. Jesus Christ, anointed by the Spirit, welcomed the Father's will and shared the sorrows of his people. We contemplate the Master and welcome his word by opening up our hearts and sharing the anguish and hopes of our brothers and sisters. These people are constantly challenging us by their life-witness, their capacity for struggle and transformation and their hope in the coming of a new society. We perceive all these values when we keep in constant relationship with them. For this reason we must make an effort to listen to the Word of God in personal prayer, in the events of history and also in the cultures and life of different peoples, in their silences and in their outcries. We can only evangelize when we open ourselves to others, offering them the best of ourselves and sharing our hope with them.

³¹ Cf. PTV 8.

³² Cf. MS 52.

2.4. Technology and communications media

189. *Technology has so radically transformed the world of communications that we now speak of a new digital continent populated by millions of internet users. The world is increasingly becoming a “global village” although many peoples and individuals are still unjustly disconnected. The forms of manipulation and control also abound. The Church invites us to be present in this new continent and warns us of its illusions and traps.*³³ It is from this new world that many of our candidates come.

190. We recognize the urgency, the opportunities and the apostolic effectiveness of the communications media which obliges us to use them with creativity.³⁴ Their use has gone beyond mere communication; they are now a way of being and expressing oneself. Therefore, formandi need norms and regulations for proper conduct while navigating Internet content. In order to prevent improper uses and possible addictions that may cause them to isolate themselves from the community and prevent their proper inculturation in the mission, the formandi must learn to use these media prudently, with a responsible and critical attitude. Workshops and seminars about digital culture, networks, and specializations in the communications media must be an integral part of our formation.

2.5. The Church community

191. Our Claretian vocation must be situated within the context of the People of God. The Church, as mother and educator of vocations, accompanies them from their birth up to their full maturity throughout the process of formation.³⁵ The Church is the setting in which the community lives its charism and carries out its formative mission.³⁶

³³ MS 17.

³⁴ Cf. Dir 127.

³⁵ Cf. PI 21-23.

³⁶ Cf. MFL 3.

192. The special period of grace and opening to renewal in the Church with the Second Vatican Council, with its ensuing proliferation of fruits of evangelical life, constitutes the context to which formation should constantly make reference. The call to a new evangelization has become an updated context that stamps the formation process with a special newness in its ardor, in its methods and in its expressions.³⁷ The papal magisterium, which has illuminated the new situation of the Church and the world with important documents on Jesus Christ,³⁸ the Father,³⁹ the Spirit,⁴⁰ Mary,⁴¹ women,⁴² the vocation and mission of the laity,⁴³ the social situation,⁴⁴ the mission of the Church,⁴⁵ the problem of truth,⁴⁶ the theological virtues,⁴⁷ holiness,⁴⁸ the joy of evangelization,⁴⁹ the care of creation,⁵⁰ and the family,⁵¹ must also be reflected in the formation of Claretian missionaries. It is also necessary to bear in mind the guidelines of the bishops and of the episcopal conferences of each region. The new Catechism of the Catholic Church must likewise constitute a reference point for growth in the sense of ecclesial communion.

193. An adequate mediation of the Church in formation entails an effort to live in harmony and communion with the Church, allowing ourselves experiences of evangelization and faith, harmoniously encouraging all vocations and offering them our own distinctive charismatic input, both for their own advantage and for the building up of the Body of Christ. In this sense, we can

³⁷ Cf. AAS 65(1983) 777-779.

³⁸ Cf. RH.

³⁹ Cf. DiM.

⁴⁰ Cf. DetV.

⁴¹ Cf. RM.

⁴² Cf. MD.

⁴³ Cf. ChL.

⁴⁴ Cf. SRS and CA.

⁴⁵ Cf. RMi.

⁴⁶ *Veritatis Splendor*

⁴⁷ DCE, *Spes Salvi, Lumen Fidei*

⁴⁸ Cf. GE

⁴⁹ EG.

⁵⁰ LS.

⁵¹ AL.

find enrichment in an adequate knowledge of and participation in the different charismatic experiences of the Church.

194. Thinking with the Church (*sentire cum Ecclesia*) and loving it will also act as a formative stimulus to work toward overcoming some of the shadows that affect it and toward promoting: an organic communion among the Church's different vocations and between charisms and ministries; unity in pluralism; the mission of evangelizing those who have not yet heard the Good News of the Kingdom; and inculturation and openness to the world.⁵² An esteem for the Church's universality, manifested in ecumenical attitudes of concern for all churches, dialogue with other cultures and religions and openness to their distinctive traits and needs, is very much in keeping with our missionary vocation. Collaboration with other institutes of consecrated life favors our common task of building the Kingdom among all.

2.6. The Congregational community

195. Responsibility for vocation ministry and for missionary formation is incumbent on the whole Congregation.⁵³ It is the Congregation that welcomes those who are called to it and accompanies them in their process of formation, offering them a project of life and mission, and assuring them of the means to carry it out.

196. The witness of fidelity to our vocation and of coherence with our charism will act as a stimulus to attract vocations and as an invitation to growth and maturation. The constant renewal of our communities, their experience of God, and their happy and simple life of brotherhood can become one of the best means to help formation unfold in a harmonious way. The universal dimension of the Congregation, especially in those areas where cultural pluralism and interaction between diverse ethnic groups is most palpable, acts as a constant call to form our candidates in openness

⁵² Cf. CIC 652 § 2, 659 § 3, 257 § 1, 245 § 2.

⁵³ Cf. CC 58, 76.

and respect for all peoples and cultures, as well as in missionary itinerancy and availability.

197. The shadows of the Congregation, analyzed in the last General Chapters,⁵⁴ also have an influence on the process of formation. Our limitations and deficiencies constitute a call to promote an authentic formation that is thoroughly human and Christian, profoundly Claretian, and constantly renewed.

2.7. The Province or Delegation community

198. Although our first and most radical belonging is to the Congregation as such, we carry out our missionary life and our processes of formation in the setting of our Major Organisms. Each one of them has its own history, is located in a determined country or region, is made up of persons whose faces are well known and carries out works in which those who become incorporated into it collaborate. Through its members it takes responsibility for formation by means of witness, prayer, fraternal life, apostolic commitments and concern for the formandi. Hence, the Major Organism is a special milieu that has a very close influence on formation. A close knowledge of persons and works, participation in designated events and collaborating in missionary tasks, are expressions that can favor the sense of belonging in our formandi, indispensable for their simultaneous growth in universal openness.

199. Members of the Congregation must *take care that an inordinate love for country or one's own culture not get in the way of their adaptation to the people they are to evangelize.*⁵⁵ Hence, we need to be attentive that no national or regional culture shall be superimposed on the culture of the peoples we are sent to evangelize.

⁵⁴ Cf. CPR 11, 13-19, 21-31, 32-38, 39-40; SW 3:2; MFL 11, 14;

⁵⁵ CC 49.

3. THE PLACES

3.1. The social and cultural setting of the formation community

200. The social setting, as a living environment, is a factor of considerable importance in the formation process. Even when this local setting may vary, in keeping with the different stages of formation, the criteria that govern the choice of a setting ought to combine the demands of a formation that is carried out in the context and praxis of mission, with adequate academic preparation.

201. Formation must always be contextualized, but at the same time open to the horizon of universality proper of our charism. When the time comes to choose the most appropriate social setting, all the elements that guarantee the integral formation of the person, as stated in this Plan, must be taken into account.

202. Among the different ways of setting up these communities, we find some that are inserted in working class neighborhoods, with a view to forming missionaries who identify with the poor and their cause, so that they can proclaim to all, in all walks of life, the Good News of the Kingdom, with a preferential option for the poor, as Jesus did.⁵⁶

203. In communities of insertion, nearness to the people has a special impact on the process of formation. Their values and life-experiences are challenging, both for the formators and the formandi. Their relationship with the people can:

- a. Encourage our candidates to face themselves, favor a dynamic clarification of their motivations and vocational attitudes, and help them to undertake the project of missionary life.
- b. Help them grow in the experience of God and to enhance their prayer.

⁵⁶ Cf. Lk 4:18; MV 15.

- c. Illuminate their studies from the perspective of the disadvantaged and the excluded and orient them toward the service of the people.⁵⁷
- d. Help them read and proclaim the Word of God in its most probing aspects, when it is listened to with a Gospel-focused attitude.⁵⁸
- e. Enrich and stimulate the radical character of our missionary life whenever we accept its values of solidarity and service, its lifestyle, its capacity to struggle and overcome in the face of injustice and inequality and, above all, its patience and its hope.

204. It is recommended that initial formation, above all in its initial stages, be carried out in the geographic and cultural area of the formandus, so that he can assume the values of his own culture in the light of evangelical criteria. On the other hand, the cultural pluralism of the Church and of the Congregation, as well as the universal character of our charism, might suggest that some part of our formation, for a period of time, be carried out in places other than our place of origin.

3.2. The formation house

205. The house in which a formation community lives is the physical and symbolic space in which a good part of the task of formation is carried out. Hence, it is indispensable to attach due importance to it. In order to achieve the objectives of formation, it must fulfill certain basic requirements:

- a. Above all, it should favor community life and provide a family environment, while avoiding massiveness, dispersal and individualism.
- b. It must have a witnessing character, reflecting austerity, simplicity and decorum, thereby signifying our vow of poverty and the common law of work.

⁵⁷ Cf. PTV 40; MFL 58: 3.

⁵⁸ Cf. SW 20-21:5.

- c. Along with spaces assigned to common services, which can be shared with outsiders, it should also have areas and times reserved for community life, study, prayer and rest.
- d. The formation house, situated in different cultures and surroundings, will always reflect a predilection for the poor, be sensitive to culture and will strive to be an expression of Gospel radicalism.
- e. The presence of Claretian symbols in its decoration will contribute pedagogically to create a family spirit and to visibly manifest an esteem for our charism. Likewise, formation communities will take up the symbology of the peoples, in order to assimilate the values of their cultures and to promote a greater identification with them.

5



The Dynamisms and Means

INTRODUCTION

206. By *dynamisms and means* we mean realities (situations, activities, instruments) that have a formative use and thrust. They are called *dynamisms* because of the energy they have to stimulate the formation process. They are called *means* inasmuch as they constitute channels for communicating the values that are meant to be handed on. These realities can either be created by various agents of formation, or they can be taken over with an educational aim from the broad world of formative factors (personal and environmental).

207. However, the thrust that the agents of formation assign to these realities does not in itself suffice to automatically transform them into value-bearing instruments useful for formation. It is necessary that the realities themselves already be signs of the values they mean to convey. Moreover, a good organization and orientation of signs, as well as a good pedagogy in the use of means, contributes to making them more effective and helpful in achieving their intended objectives.

208. In this chapter, the fundamental dynamisms and means are set forth. Others that are more specific will appear in the different stages of formation. Moreover, the ones that are presented here are those that have had a special charismatic thrust and tradition in the Congregation. Some of them are joined together as binomial pairs in order to show their close interrelatedness which, in some cases, was underscored by our Founder himself.

1. VOCATIONAL ACCOMPANIMENT

1.1. The process of vocational growth

209. A vocation is a gift of God that always demands a free response on the part of the person called. It must then be dynamically understood as something that is in a continual process of growth.

210. On God's part, we are always assured of the active presence of the Spirit, who illumines and guides the person called and supports him in his response. On the part of the person called, he accepts the gift by becoming clearer about the nature of the call, assuming responsibility for his own life, searching for a continuing formation in keeping with the Congregation's project of life, and pursuing his particular path toward holiness.

211. Anyone who is called to our missionary life does not travel the ways of the Lord by himself alone, but rather in community. The community helps him discover what the Spirit is asking of him, duly accompanying him on his journey throughout its successive stages and providing him with suitable persons who can offer him a more personalized help. The disposition of the person to receive this accompaniment is in itself a sign of his desire to discern and grow in his vocation.

1.2. Personal accompaniment

212. Our Founder followed the pathways that the Lord chose for him by seeking both timely¹ and regular² guidance from persons experienced in the spiritual life, who helped him discern God's will for him. He disclosed the state of his conscience to them,³ relied on their approval⁴ and obeyed them.⁵ He himself adverts to the fact that at very critical moments in his life he had recourse to certain persons for advice and direction.⁶ He recalls, as something

¹ Cf. Aut 69, 121.

² Cf. Aut 85-86, 90.

³ Cf. Aut 775-779, 796-801.

⁴ Cf. Aut 86-87.

⁵ Cf. Aut 81-82, 101.

⁶ Cf. Aut 85.

especially significant, the meeting he had with Fr. Amigó,⁷ which contributed to reviving the fervor of his piety and devotion by opening his eyes to the dangers that he had been passing through.⁸ He identifies Fr. Bach as a spiritual director in whom he could place his trust and who helped him clarify his vocational doubts, overcome temptations, and be formed as a missionary in the forge of God's love.⁹ In a letter to Fr. Xifré, he expresses his desire that the missionaries should render a clear account of conscience to their spiritual directors, in order to avoid desertions and overcome temptations.¹⁰

213. In a broad sense, personal accompaniment is any help that enlightens, sustains and guides a Claretian in his endeavor to discern the will of God in order to reach the fullness of his missionary life. The ways in which this is done are many and diverse, as we will point out in what follows.

214. Spiritual direction is the way most often recommended both by the Church¹¹ and by the Congregation.¹² The Congregation has regarded it as *an excellent means to discern the will of God, to maintain our fervor and to persevere to the end.*¹³ The Congregation recommends spiritual direction to our missionaries in general¹⁴ and to our formandi in particular.¹⁵ During initial formation, accompaniment also includes the assiduous presence of the formator in the life and acts of the community, including his participation in its apostolic activities, and personal dialogue with each formandus—at least once a month in the case of the temporarily professed and even more frequently in previous stages--in order to facilitate his discernment and vocational growth.¹⁶

⁷ Cf. Aut 69.

⁸ Cf. Aut 70.

⁹ Cf. Aut 85.

¹⁰ ECII 636.

¹¹ Cf. Ot 8; RFIS 107; CIC 239 § 2, 240, 246 § 4; PI 63.

¹² Cf. Dir 140.

¹³ Cf. Cl I:c.34; 1VR 16.

¹⁴ Cf. CC54; Dir 140; CPR 56; SW 13:3.

¹⁵ Cf. CC 73; 1F 53.

¹⁶ Cf. MS 75:2.

215. In our tradition, the formator is the person whom the Congregation offers to each formandus for spiritual direction, leaving him free to choose in dialogue with his formator another qualified person as a helper in accompaniment.¹⁷ When some other person is chosen, he should preferably be a Claretian or at least someone who understands the spirit and characteristics of the Congregation.

216. In spiritual direction, there should be an effort to help the person:

- a. To know himself, accept himself and possess himself of his own free will.
- b. To get some distance from self in order to set out on the way of conversion to God and of giving himself as an offering to others. In this moment it is important to pay particular attention to how the person is experiencing God, to the way he listens to the Word, to his personal and community prayer, to the different ways in which he keeps discovering the presence of Christ, to his critical reading of reality, to the way he is living his sense of belonging to the community and its apostolic experiences, and to the trials, crises and temptations that are inviting him to abandon the path he has begun.
- c. To seek God's will always in the concrete circumstances of life through the practice of discernment.

217. The spiritual director carries out his task of accompaniment by means of a pedagogy which on the one hand illuminates, suggests and encourages the person to value who he is and who he is called to be and, on the other hand, promotes his responsibility so that gradually it is he who chooses and makes his own the ways that the Spirit of God is proposing to him.

218. The modality of accompaniment consists of frequent dialogue with the formator.¹⁸ The formator's role puts him in relationship

¹⁷ Cf. CIC 630; 1F 82; CF, p. 28.

¹⁸ Cf. Dir 236.

with each of the formandi in whatever refers to the ensemble of aspects of the formation project. This form of accompaniment must always take place, even when the spiritual director is someone other than the formator.

219. Also understood as forms of accompaniment are frequent confession¹⁹ and all those other realities in the formation community which are helpful for personal growth: life reviews, moments of celebrating and sharing the Word, formation talks, occasional reports on the life of the Church, the Congregation and the world, and even some small details (a word of advice, a meaningful word or gesture).

220. However, in some specific cases, another person (counselor, spiritual director) may be sought so that the formandus may have greater freedom to reveal his interior life or benefit from the specialization of that chosen person to deal with certain issues.²⁰ The help of psychologists is to be utilized in the evaluation of personality, to give an opinion on the psychological health of the candidate; and in therapeutic accompaniment, to clarify certain problems that may surface and to facilitate growth toward human maturity.²¹

221. The drawing up and faithful fulfillment of a personal (or growth) project²² is another means that can prove helpful in vocational maturation. Our Founder always gave great importance to resolutions and plans of life for the effectiveness they have in making scientific, spiritual and apostolic progress.²³ In order for a personal project to truly respond to its objective, it should start out from a faith-experience and include the main dimensions of one's vocation.²⁴ It must be drafted with realism, concreteness, simplicity and flexibility, so that it can be periodically adapted to the situations that arise, and it should be shared with the formator and the spiritual director.

¹⁹ Cf. CIC 630 § 1-2.

²⁰ Cf. RFIS 146.

²¹ Cf. RFIS 147; GUPAF 5.

²² Cf. MFL 55: 1.

²³ Cf. Aut 86-87; EA, p. 412.]

²⁴ Cf. CPR 67; SW 13: 3.

2. THE WORD AND THE SACRAMENTS

222. One of the distinctive features of our configuration in the Church is our *special devotion to the Eucharist and to the Word of God as the primary and constant Source of our supernatural life and apostolic zeal*.²⁵ Given this centrality, both elements—together with the Sacrament of Reconciliation – must have a relevant and distinctive presence in the formative itinerary.

2.1. The Word

223. Throughout its history, in different concrete forms and practical expressions, the Church has held to the Pauline teaching that *all scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be fully equipped for every good work*.²⁶ Along this same line, the Second Vatican Council recommends that all the faithful assiduously read the Scriptures as the way to the supreme knowledge of Jesus Christ, and it asks that the Church's shepherds provide their faithful with the means for an adequate biblical formation.²⁷ The Bible will never be merely a book to study, but, above all, a spiritual nourishment served generously at the table of the liturgy,²⁸ and a book of life.²⁹

224. Saint Anthony Mary Claret discovered his vocation, above all, in contact with the Bible.³⁰ He was much given to reading it³¹ and constantly nourished his missionary spirituality on it, fixing his gaze principally on Jesus, the apostles and the prophets.³² He drew on the Bible for his preaching, both for subject matter and for style.³³ During his years as a seminarian, he had acquired the custom of reading the whole Bible in the course of a year, in keeping with the guidelines of Bishop Corcuera.³⁴

²⁵ DC 24:4.

²⁶ 2 Tim 3:14ff.

²⁷ Cf. DV 21, 25.

²⁸ Cf. SC 24, 51.

²⁹ Cf. CIC 663 § 3, 652 § 2; CPR 54; SW 13-14; VC 94.

³⁰ Cf. Aut 68, 113ff, 120.

³¹ Cf. Aut 113, 151.

³² Cf. Aut 214-224.

³³ Cf. Aut 222; cf. PE 15.

³⁴ Cf. OPML I, p. 190 ff.

225. Claret's praxis and experience were transmitted to the Congregation. Already in number 6 of the rules for a "perfect missionary" which he wrote shortly before the founding of the Congregation, he prescribed the daily reading of the New Testament. His talks for foundational spiritual exercises always open with a biblical introduction. The first Constitutions (1857) prescribed daily Bible reading during the time of missions. The Special Regulation for Students (1862) stipulates that each one of them have a Bible and read four chapters from it daily.³⁵ In the 1865 Constitutions, Bible reading is established for the novices. Beginning in 1870, during the period they spent back in the mission house, the missionaries began having a weekly class in Sacred Scriptures as a kind of ongoing formation.

226. The Constitutions define our specific calling among the People of God as the service of the Word, and they ask that, following Mary's example, we should listen to it assiduously and share it with our brothers.³⁶ The Bible should be our principal book of spiritual reading.³⁷ The superior should encourage his brothers to fidelity by *offering them the ministry of God's Word*.³⁸

227. The General Chapters of the period of post-conciliar renewal have acknowledged and highlighted the rich legacy of formation and biblical spirituality that has accompanied and enlivened the Institute throughout its history.³⁹ Our aspiration is that each Claretian become a habitual listener to the Word (in prayer, in events, and in the culture, silences, and outcries of the people),⁴⁰ an impassioned student of the Scriptures⁴¹ who allows himself to be challenged and probed by them,⁴² reads them in the light of his vocation,⁴³ and shares them with his brothers and with the laity.⁴⁴

³⁵ Cf. RE(A) 168.

³⁶ Cf. CC 34.

³⁷ Cf. CC 37.

³⁸ CC 104:4.

³⁹ Cf. OPML I, p. 214.

⁴⁰ Cf. SW 16: 1; PTV 70:1; MFL 54: 1; MS 42-45.

⁴¹ Cf. SP 14:1; MS 44.

⁴² Cf. SW 13: 1; MFL 8.

⁴³ Cf. SW 14; MS 45:1.

⁴⁴ Cf. SW 16: 2.

Under Mary's maternal action, we learn how to give the Word a life-commitment and a missionary proclamation.

228. The Claretian Missionary will strive to read and study the Word in a charismatic key and with a view to the real world, from our Founder's typically missionary, Christ-centered standpoint and in communion with the living tradition of the Gospel, which includes the latest advances in exegesis and hermeneutics.⁴⁵ He will also prepare himself to help the faithful become familiarized with the Word of God.

229. In order for the Word to have a real impact on us, we must follow a pedagogical approach that will make it for us what it was for our Founder: an impact for change and conversion; bread to satisfy our hunger for study, meditation and contemplation; a source of discernment and vocational discovery; a renewal of the first experience of our vocation; an inner fire that carries our following of Jesus over into doing and suffering; a treasure that we cannot help sharing with others in our preaching and writing.⁴⁶ In order to achieve this, we need to *give a relevant place, within a serious academic formation, to a savored and exegetical knowledge of the Bible; and see to it that the Word, through "lectio divina" and other kinds of reading, should be one of the hinges of the whole process of formation.*⁴⁷ We must strive throughout the different stages of formation to do a complete reading of the Scriptures and to maintain the tradition of daily Bible reading.

2.2. The Eucharist

230. The Eucharist, as the Sacrament of the sacrifice and real presence of Christ, occupied a preponderant place in the spiritual and apostolic life of Saint Anthony Mary Claret.⁴⁸ It was the most intense moment of his personal union with Jesus Christ, offered to the Father for the salvation of humankind. In the Eucharist, Claret received his most burning desires to sacrifice his life with

⁴⁵ Cf. OPML I, p. 216-217; CPR 54; IBI, p. 106-112.

⁴⁶ Cf. CF, p.17.

⁴⁷ SW 21:22; cf. MS 45:2-3.

⁴⁸ Cf. Aut 36-40.

Christ for the good of the Church and of all human beings. Prayer before the Blessed Sacrament helped him to maintain these feelings and to unfold his activities in a sacrificial spirit that was profoundly steeped in the redemptive mystery of Christ and of the Church.⁴⁹ The *great grace* received nine years before his death was an expression of his configuration with Christ that led him to live a Eucharistic existence as a total donation to God and to his brothers and sisters.⁵⁰

231. Since the Eucharist constitutes the center and apex of the liturgy and of worship, all our efforts at formation in spirituality and piety⁵¹ should converge toward it. Following the example of our Founder, we must strive to live the Eucharist in its fullness as:

- a. The Sacrifice of Christ and of his Church, to which we should be personally associated in obedience along with Christ, so that driven by His own charity, we may then give ourselves over to others.⁵²
- b. The Sacrament of the communion and unity of the Church. We should strive to project the unity symbolized and effected by the Eucharist onto our community life.⁵³
- c. A privileged moment in which the Father is honored and the Master is made present, sharing with us his life-giving words and giving Himself to us so that we might commune with Him.⁵⁴
- d. The Sacrament of the permanent presence of Christ in the Tabernacle where he invites us to come into his presence and be with Him to revive our faith and make us fitting ministers of his word in order to spread his Kingdom throughout the world.⁵⁵

⁴⁹ Cf. PE 14; cf. MCT 60; MFL 44.

⁵⁰ Cf. Aut 694; NEM III, 2b.

⁵¹ Cf. CIC 246 § 1; VC 95.

⁵² Cf. 1F 46; SH 14.

⁵³ Cf. 1F 46; MS 26.

⁵⁴ Cf. CC 35.

⁵⁵ Cf. 1F 46.

- e. A prophetic reminder spurring us on to struggle against all that is opposed to the Reign of God.⁵⁶
- f. The nourishment that keeps our awareness of our missionary vocation alive and thriving throughout our formative itinerary.

232. In keeping with the experience and teaching of our Founder,⁵⁷ our Constitutions⁵⁸ speak of visitation and adoration of the Blessed Sacrament, and of celebrating the Eucharist daily. This celebration must be a never-failing element in the daily life of the Claretian, one that should be lived wholeheartedly, since we must give ourselves totally to him who gives himself totally to us.⁵⁹ In formation communities, the Eucharist should be the *fundamental community act*.⁶⁰

233. In order for the Eucharist to have its full transforming and missionary power among us, it is necessary, from a pedagogical point of view:

- a. To center our whole life in it, not reducing it to the moment of its sacramental celebration.
- b. To highlight its ecclesial and apostolic character.
- c. To integrate into its celebration the reality of the people (their struggles and sufferings, their hopes and achievements), as well as all that we are and do.
- d. To discover it as a power that transforms us into builders of peace, reconciliation and justice.
- e. To cultivate an adequate liturgical formation.
- f. To be educated in the meaning and dynamism proper of this celebration, also focusing on the missionary demands and commitments that derive from it.

⁵⁶ Cf. Aut 694-695; CPR 55.

⁵⁷ Cf. Aut 86, 110; CI I, p.142.

⁵⁸ Cf. CC 35.

⁵⁹ Cf. CI II, p. 377.

⁶⁰ 1VR 122.

- g. To pay constant attention to the truth of the signs involved in the Sacrament: proclamation of the Word, offertory and consecration, sign of peace, breaking of bread, communion under both species.

2.3. Reconciliation

234. The Sacrament of Reconciliation, which restores and invigorates the new life received in Baptism, plays an essential role in missionary growth, since this will not take place without personal and community awareness of ongoing conversion.⁶¹ As pilgrims who have not yet reached our homeland, we need to receive God's forgiveness in order to keep on dying to sin,⁶² which hinders our conformity with Christ, who knew no sin.⁶³ Our Founder always accorded it great importance, as can be seen in many of his retreat resolutions.⁶⁴

235. Community celebrations of the different forms of the Rite of Penance, along with its frequent individual celebration,⁶⁵ prepared for by a daily examen on our fidelity to the Gospel,⁶⁶ will allow us:

- a. To experience the joy of the Father's forgiveness.
- b. To rebuild our fraternal communion, with the Church and with all creation.
- c. To know ourselves better and better.
- d. To purify the motives that guide us as servants of the Word.
- e. To strengthen our response to our vocation.

3. PRAYER AND STUDY

236. These two dynamisms of formation have always been closely united in the Claretian tradition. As our Founder used to say,

⁶¹ Cf. CC 38.

⁶² Cf. Rom 6:2.

⁶³ Cf. 2 Cor 5:21.

⁶⁴ Cf. Aut 86, 107, 644, 740, 780; EA p. 522, 532-533.

⁶⁵ Cf. CIC 664; CC 38.

⁶⁶ Cf. CC 37.

prayer and study are the two feet of the missionary, who needs both to be able to walk.⁶⁷ He himself integrated the two in his own life as a missionary: *I, before preaching, should move and beat the wings of study and prayer.*⁶⁸ Hence, it is recommended that all of us cultivate the theological and human disciplines most diligently and that we keep making progress in them.⁶⁹ Missionaries in initial formation are asked *to cultivate with great care their hearts as well as their minds, keeping them open to the action of the Spirit.*⁷⁰

237. In this association of prayer with study, special attention should be paid to the integrative character of our formation,⁷¹ seeking the integrity of the person and the harmonious development of all his possibilities. Prayer and study should mutually help one another: prayer must orient the apostolic thrust of study, and study must give content, expression, and strength to our penetration of the Word we are to announce.

238. Consequently, both in prayer and in study, we must aim at acquiring those habits that can only be achieved when they are exercised regularly.⁷²

3.1. Prayer

239. Our prayer must be based on the attitude and on the recommendations of Christ, who prayed assiduously,⁷³ and on the attitude of Mary, *who treasured all these things, pondering them in her heart.*⁷⁴ Our Founder was formed in this attitude of welcoming and meditating on the Word, fully convinced that *in the fire that burns in meditation, men are melted and fused and molded in the image of Jesus.*⁷⁵ Hence he wanted his missionaries to practice that concrete form of prayer called meditation, understood above all as

⁶⁷ Cf. RE(B) 37:4.

⁶⁸ Aut 665.

⁶⁹ Cf. CC 56.

⁷⁰ CC 72.

⁷¹ Cf. Dir 157.

⁷² Cf. CC 33-34, 56; Dir 144.

⁷³ Cf. CC 33.

⁷⁴ Lk 2:19.

⁷⁵ Ap 49.

*a way of looking at Jesus and studying Him in order to be interfused with Him and act as He did.*⁷⁶ A Claretian's only thought is of how he can follow and imitate Christ in praying.⁷⁷ Moreover, he should constantly ask the Lord to make him a fitting minister of the Word.⁷⁸

240. Our whole liturgical life (especially the Eucharist and the Liturgy of the Hours) and our acts of piety should express the most characteristic elements that we have inherited from our Founder: *his Christocentrism, his Eucharistic piety, his love for the Word of God, his way of living cordimarian sonship in close relationship with his missionary vocation, and his devotion to the apostles and to saints who were especially distinguished for their apostolic zeal.*⁷⁹

241. Our prayer should be missionary prayer: in its continually taking up the mission and message within us, in its intention to communicate what we have contemplated, in its concern to assimilate Christ's love for the Father and his zeal for His glory, in its constant intercession on behalf of the Church and for human salvation. The reason for this is that the missionary is always borne up by the certainty that his activity at prayer contributes powerfully to the effectiveness of his ministry.⁸⁰

242. In the formation of our prayer life, the history of Christian spirituality affords us with a very rich heritage to which we should all have recourse, both in theory and in practice. This matter should be programmed into our academic studies and should above all form part of the concrete instructions given by formators from the year of novitiate on, so that the formandus can keep discovering methods and resources that will make it easier for him to exercise an intense life of prayer.⁸¹

243. Particularly during initial formation, personal prayer grows in depth, ability to listen, availability, and capacity for silence Like

⁷⁶ CF, p. 19.

⁷⁷ CC 9.

⁷⁸ Cf. CC 73.

⁷⁹ Dir 84.

⁸⁰ Cf. CC 34, 66, 73; Dir 103; Aut 264.

⁸¹ Cf. 2VR:6.

Mary who pondered the Word of God in her heart, it is necessary to learn to rest in God, adoring Him without words,⁸² freely yielding to His presence and actions, consenting to His will, opening fully to His loving presence. It is this resting in God that renews, enflames and enables us to become contemplatives in action.

244. The masters of the spiritual life insist on the need to prepare for prayer by an orderly life, a pure heart and an effort to distance ourselves from the noise and distractions that surround us. Only in this way will we be able to create in our hearts the kind of quiet space we need in order to receive the Word of God and to allow ourselves to be transformed by it.⁸³

245. Prayer is one of the essential bases of the religious life: the expression of faith and, indeed, faith itself in practice. Its basic theological meaning should therefore be understood from the very outset, and it should above all be established as the basis of all life in God. It is an openness to God and a communication with Him that we have to keep bringing into our life, our struggles and our everyday efforts, anchoring it in hope, so that it can be effective in love, with all its practical implications.

246. In all religions and cultures, prayer has played the role of breathing, of a life-giving sap that makes religious life possible and nourishes it. In present-day ecumenical relationships, it is fitting – if circumstances seem to warrant it – to approach and experience prayer forms inspired in other religious traditions.

247. Personal accompaniment is particularly necessary here. Through it we should keenly and continually analyze the way our prayer life is going: its concrete difficulties, its advances, the means to strengthen constancy in it and the care we must take in its ongoing practice.

3.2. Study

248. In order to become a fitting minister of the Word, the missionary must assiduously cultivate his intellectual life. His dedication to

⁸² Cf. Words improvised by Pope Francis in address to participants in XXV General Chapter, September 11, 2015.

⁸³ Cf. SW 21:3.

study will be an integral means of formation and an actual form of asceticism that stimulates his contemplation and prayer. Thus, the missionary maintains a constant search for the presence and activity of God in the complex reality of the world today.⁸⁴

249. The example of our Founder should spur all of us missionaries on. A man of action, intensely committed to the apostolate, he knew how to nourish that action at the sources of piety and study, which he cultivated earnestly. For him, study and piety are, so to speak, the eyes of understanding and the sustaining bread of the soul: *a body without eyes does not see and runs forward headlong, and without sustenance it dies.*⁸⁵ We take up his example and, in today's circumstances, we propose, as an indispensable requisite for mission, *to promote the quality of academic formation in the initial period.*⁸⁶

250. Formation must provide a preparation that is human, cultural, spiritual and pastoral that pays special attention to the harmonious integration of all its diverse aspects.⁸⁷

251. As a basis for all our studies, by reason of their missionary orientation, we should give *a prominent place, within a serious academic formation, to a sapiential and exegetical knowledge of the Bible.*⁸⁸ Likewise, our formation candidates should *diligently cultivate the study of languages*⁸⁹ *and become adept in the techniques of communications and in language skills, so that they will be able to exercise their ministry both skillfully and attractively.*⁹⁰ Ecclesiastical or civil titles, or professional specializations, must be discerned according to the personal talents and vocational integrity of the formandi, and the needs of the Congregation.

252. For those who are preparing for ordained ministry, the orientations of the Second Vatican Council regarding the academic formation of priests, as updated in subsequent magisterial

⁸⁴ Cf. Dir 144; CC 56, 72; CIC 659 § 3, 252 § 1; VC 98.

⁸⁵ DCr 4.

⁸⁶ CPR 71.

⁸⁷ Cf. VC 65.

⁸⁸ SW 21:2; cf. CIC 663 § 3, 659 § 3, 252 § 2.

⁸⁹ SW 21:4; cf. CIC 659 § 3, 249, 257 § 2.

⁹⁰ SW 21: 6; cf. CIC 659 § 3, 256.

documents, should serve as the basic guidelines for organizing the academic plans.⁹¹ For those who are preparing for lay ministry, as missionary brothers, orientations must be given on their studies in keeping with their personal qualities and their diverse cultural areas, *to respond to the apostolic demands of the religious Family, in harmony with the needs of the Church.*⁹²

253. The knowledge of culture and of the cultures of our time is very important. It demands a twofold complementary outlook: an ecumenical openness to all knowledge and all peoples and, at the same time, an adequate attention to and insertion in the native cultures in which we are to unfold our ministry. This is even more necessary today, given that the possibilities of interaction between cultures have significantly increased, giving rise to new opportunities for intercultural dialogue that, if not done well, devalue culture and human nature.⁹³ In initial formation, measures will be taken so that the missionaries make an in-depth and systematic study of their own cultural traditions and be introduced to different forms of dialogue with openness and creativity. This will equip them to enter into a process of missionary inculturation, and in a dialogue between faith and the culture of their people, a dialogue that we also extend to the *new digital continent*.⁹⁴

254. Academic studies, whether carried out in our own centers or in those of others, are governed by the norms of the Church that regulate ecclesiastical studies. In some cases it will be necessary to supplement these studies, following the orientations of the GPF,⁹⁵ with certain subject matters that are closely related to our charism and are not always included in ordinary plans of studies, such as, Justice, Peace, and the Integrity of Creation (JPIC), Technologies of Information and Communication (TIC) and Economy. In the formation about themes of JPIC, it is advisable to offer the students concrete instances of experiences of social organization guided by the values of the Kingdom such as justice, equality, and fraternity.

⁹¹ Cf. OT 13-18; CIC 659 § 3; GPF Appendix 1.

⁹² MR 26; cf. PI 65.

⁹³ Cf. VC 51, 68, 79.

⁹⁴ MS 60.

⁹⁵ Cf. Appendix 3.

If academic formation is carried out in theological faculties or centers of studies other than our own, we should collaborate with them to the extent possible, in order to participate more directly in the academic formation of our formandi.

255. The study center, in which the formandi spend a good deal of their time, can exert a quite determining influence on their formation. Hence, it is fitting that we choose centers that offer a quality education and offer some guarantee, in their overall educational mission, of measuring up to the level demanded by the Church.⁹⁶ In those cases where studies are made in centers not directed by the Congregation, it is necessary to round out and complete missionary formation in the formation community,⁹⁷ following the indications contained in the GPF.

256. Study becomes a missionary dynamism when, in addition to its being pursued with responsibility, constancy, rigor and technical sufficiency, it is motivated and oriented toward the announcement of the Gospel. In order that our studies may be carried out under good conditions, we must ensure that all our formation communities have the necessary means, from an appropriate environment and an updated library to other tools to equip us pastorally and technically.

4. COMMUNITY LIFE AND FORMATIVE APOSTOLIC EXPERIENCES

4.1. Community Life

257. The experience of community that Saint Anthony Mary Claret lived was very rich and original, both because of his calling to be a founder and because of his distinctive mission in the Church. He founded the Congregation as one whose mission drove him both to devote himself to the ministry of the word⁹⁸ and to lead a perfect common life in union with others

⁹⁶ Cf. 1F 149, 151, 153; 2F 34.

⁹⁷ Cf. 2F 35.

⁹⁸ Cf. Aut 491.

who had the very same spirit.⁹⁹ He lived, as often as he could, in community with his missionaries, as a demand of his conformity with Jesus who evangelized in fellowship with the apostles. But he also lived the mystery of the cross in community whenever he was not able to live in it as fully as he would have desired to do.

258. Our common life responds to our Founder's desire to imitate the apostolic life in its fullness, that is, to follow Christ who gathered the apostles about him in fraternal charity.¹⁰⁰ According to our Constitutions,¹⁰¹ the foundation of our missionary community lies in the person of Jesus, the Son always sent in communion with the Father and the Spirit, in the community of the Twelve,¹⁰² and in the first community of believers.¹⁰³

259. In formation for community, we need to underline the most outstanding traits of our style of community life:

- a. It is, first and foremost, a missionary community, and as such its evangelizing mission is its reason for being and that which makes it both ecclesial and universal.¹⁰⁴ The witness of fraternal life is already, in itself, evangelizing.¹⁰⁵
- b. The concrete space where we are associated with our brothers in family life and ministry is the local community.¹⁰⁶
- c. It is the place where we live together, pray together, take responsibility together and study: the sphere wherein we achieve the personal fullness to which we have been called.¹⁰⁷

⁹⁹ Cf. Aut 489.

¹⁰⁰ Cf. PE 118.

¹⁰¹ Cf. CC 10.

¹⁰² Cf. PE 118.

¹⁰³ Cf. PE 107.

¹⁰⁴ Cf. CC 10-11.

¹⁰⁵ Cf. MCT 147; MS 70.

¹⁰⁶ Cf. CC 11.

¹⁰⁷ Cf. CC 12.

- d. In it, there exist different charisms for carrying out the mission to which it is destined.¹⁰⁸
- e. Incarnating itself in reality,¹⁰⁹ it develops our original charism in service of the Church and of the world.¹¹⁰
- f. In it, finally, we live fraternal love in a family environment, rising above all differences of origin, age, culture and opinion.¹¹¹

260. In order *to relive in community, the spiritual itinerary of Claret and his fundamental concern to serve and build up the Church through the ministry of the Word, proclaiming the Kingdom of God,*¹¹² it is necessary that our community have certain requirements:

- a. The communion with the brothers, called and sent to be witnesses and proclaimers of the Good News,¹¹³ should be the first and principal anchor of a Claretian's sense of belonging.
- b. Those who are in the period of initial formation *should be familiarized with an overview of mission in all its sociological, cultural and historical dimensions... grow in theological understanding of the missionary Church and in an availability to be sent on mission through the mediation of regular community channels.*¹¹⁴
- c. Community values hold a privileged place: sharing the faith, the Word and responsibilities; programming and planning together; teamwork; favoring mutual openness of the individual with others and with the group; jointly reading and analyzing situations and signs of the times.¹¹⁵ The community project must become a normal dynamism in our formation communities.¹¹⁶

¹⁰⁸ Cf. CC 13.

¹⁰⁹ Cf. CC 14.

¹¹⁰ MS 70:2.

¹¹¹ Cf. CC 15.

¹¹² MCT 132.

¹¹³ Cf. MCT 133.

¹¹⁴ MCT 135.

¹¹⁵ Cf. 2F 13; CPR 61-62; SW 7.

¹¹⁶ Cf. CPR 63.

- d. We should build a climate of dialogue, relationships of mutual esteem, respect and service, integrating our diversities in unity.¹¹⁷
- e. Whenever it is deemed fitting, and with due safeguards for personal freedom and privacy, we should likewise make use of those modern techniques that enhance community life and structure, such as group dynamics, exercises in sharing and clarifying issues in depth, and other pedagogical means.¹¹⁸
- f. We should become accustomed from the very outset of formation to working as a team.¹¹⁹
- g. We should equip ourselves to offer diverse services to the community, including manual labor.

4.2. Formative apostolic experiences in initial formation

261. Bearing in mind the centrality of mission in our life, apostolic experiences take on a singular importance throughout the course of our formative journey. They serve as a school in which, at the same time that we are proclaiming the Word, we are also being formed as missionaries.

262. The documents of the Church¹²⁰ and of our Founder,¹²¹ as well as the orientations of the Congregation,¹²² all insist on apostolic formation. Study must be intimately connected with pastoral practice. Apostolic formation is the fruit of the interrelation between concrete actions and the light thrown on them by the theology of pastoral action.

263. This formation requires careful planning geared toward equipping our formandi for mission,¹²³ avoiding improvisation, mere good will, reductionist approaches, or carrying out actions

¹¹⁷ Cf. SW 7:1.

¹¹⁸ 2F 13.

¹¹⁹ Cf. CC 13, 85.

¹²⁰ Cf. OT 4, 19; RFIS 119-124.

¹²¹ Cf. RE(B).

¹²² Cf. CC 72, 74-75; 1F 2:32-33, 130-131, 136-139; 2F 23-25.

¹²³ Cf. CPR 68.

without evaluating them. Consequently, every apostolic experience must be adequately prepared, oriented, accompanied and evaluated.

264. As regards theoretical apostolic formation, we should take care that it is properly situated into the cycle of ecclesiastical studies¹²⁴ and is backed up with attendance at courses and seminars, with readings from journals specializing in pastoral matters, and with the study of skills of the apostolate¹²⁵ and of other disciplines related to the ministry of the word. Furthermore, spaces for critical reflection on current events should be provided, with an eye to finding suitable missionary responses.

265. As for concrete apostolic activities, these should be set within a framework that takes into account the objectives, attitudes, criteria and pedagogical orientations that are pointed out in the numbers that follow.

266. When the time comes for programming apostolic activities, the *fundamental objective* is that the formandi have a practical experience of the Claretian mission today, carried out with joy from our missionary vocation and in collaboration with others, according to the demands, options and preferential recipients that this mission entails. This fundamental objective is concretely embodied in other more specific objectives:

- a. The gradual discovery and development of the apostolic aptitudes of each formandus, which will help to focus his ministerial specialization.
- b. The knowledge of the apostolic reality of the Church and of the Organism he is working in, and his progressive fitting into it.
- c. The acquisition of the habit of perceiving in reality the challenges and urgent needs of the Kingdom.

267. Among the *attitudes* with which activities should be carried out, the formandi should lay special stress on union with Jesus

¹²⁴ Cf. CIC 659 § 3; Appendix 3.

¹²⁵ Cf. CC 75.

Christ, the Son sent by the Father.¹²⁶ In this way the charity of Christ will spur them on to work with dedication and generosity in proclaiming the Gospel¹²⁷ wherever the Congregation, after due discernment, asks them to provide this service.¹²⁸

268. From this union with Christ, other distinctively Claretian attitudes will spring:

- a. Close collaboration with the Shepherds of the Church as their steadfast helpers in the ministry of the Word.¹²⁹
- b. Co-responsibility and teamwork with the brothers in the community and with various pastoral agents in shared mission.¹³⁰
- c. Strength and joy in responsibly bearing sacrifices, difficulties, trials and failures in the apostolate without becoming disheartened, as becomes men who know that the cross is the apostle's shield and banner.¹³¹
- d. Self-sacrifice and availability to overcome the mere search for satisfaction of personal needs.
- e. Sensitivity and intuition in order to grasp the most urgent needs¹³² and challenges, with special attention to those coming from the younger generations,¹³³ without succumbing to pessimism, seeking with others adequate missionary responses.
- f. Openness to all. Maintaining a *dialogue of life that always takes into account "the other," excluding no one (women or men, from one Christian denomination or another, from one religion or another, from one culture or another)*.¹³⁴

¹²⁶ Cf. CC 39, 61, 73; Dir 94.

¹²⁷ Cf. 40; MCT 158.

¹²⁸ Cf. CC 32, 48; Dir 101, 120.

¹²⁹ Cf. CC 6; Dir 28-29; MCT 139-141, 213-214.

¹³⁰ Cf. CC 13; MCT 138-139.

¹³¹ Cf. CC9, 44, 46; MCT 159, 172.

¹³² Cf. CC 48,74; Dir 105-106; MCT 163.

¹³³ Cf. MS 63:2.

¹³⁴ MFL 58:2.

269. Concrete apostolic activities should be adjusted to the following *criteria*:

- a. They should be in keeping with our charism and at the same time be effectively formative; that is, they should contribute positively toward the person's maturation and to his becoming equipped as a missionary. For this, it is imperative that we learn to grasp and interpret the reality in which the recipients of our word live, to take up their experience and to express ourselves in their language and their symbolic world.
- b. In the performance of these activities, from postulancy to perpetual profession or ordination, a certain gradualism must be observed, with due regard for each person's pace in maturing.
- c. They must start from what is existential and from direct contact with persons and situations.
- d. They must help our men to read reality as a Word of God and listen to it with an evangelical attitude.¹³⁵
- e. They must be carried out in coordination with the pastoral projects of the Church and of the Congregation and be properly accompanied and evaluated.
- f. They must be varied and in a rotation of areas, missionary options and subjects so that the perspectives the formandus acquires expand his missionary horizons.

270. As pedagogical orientations:

- a. Care must be taken that each formation community annually programs its apostolic activities, taking into account on the one hand our Claretian options, the person of the formandus and the possibilities of the surrounding environment and, on the other, their harmonious distribution in relation to prayer, study and community life.

¹³⁵ Cf. SW 21:5; MS 73, 74:2.

- b. It should likewise be assured that the formandi do teamwork, and that throughout the cycle of their formation they experience progressively more demanding forms of pastoral service in keeping with their stage of formation.
- c. Both during times when their studies are interrupted (pastoral year) and at other special times (vacations), more intense and qualified experiences can be programmed in the areas of the service of the Word, integrity of creation, justice and peace, the use of modern technology,¹³⁶ and other trainings offered in line with our missionary options.¹³⁷
- d. A member of the formation team should accompany the formandi in their process of integral apostolic formation and maintain frequent communication with those who receive them in their pastoral work.

¹³⁶ Cf. MFL 61:7; MS 18, 67:7.

¹³⁷ Cf. CPR 68.

6



The Responsible Agents and Structures of Animation and Coordination

INTRODUCTION

271. Aware that vocation and its growth are above all grace from God, responsibility for missionary formation, due to its extraordinary importance, belongs to the whole Congregation, to the Major Organism, and to the formation community.¹ It is entrusted in a special way to the Superiors of these different levels. It is also carried out by other personal intermediaries² and through various structures of vocational and formative animation and coordination.³

1. THE SUPERIORS OF THE CONGREGATION

272. Primary responsibility for animating and coordinating vocation ministry and formation rests with the Superiors of the Congregation, in keeping with the different levels of their jurisdiction and with the criteria indicated by the Church and the Congregation.⁴ Superiors should regard it as their proper mission to strive to build up this fraternal community in Christ.⁵

273. Superiors fulfill these functions either personally or through their government team, or else by delegating some of these functions to other persons or even to structures of governance, vocation ministry or formation. Their functioning is in some cases regulated by the norms of universal and particular law, which explicitly spell out the ways and times in which they ought to intervene. In other cases, they act on their own initiative, responding to emergencies, urgent needs, or opportunities that arise in the Congregation, Organism, or communities.

¹ CIC 652 § 4; CC58; Dir 160.

² GPF, Chapter 3.

³ Cf. 1F 84; MS 75:4.

⁴ Cf. CC 138:4, 113:5.

⁵ PI 27.

274. Among the overall responsibilities that the Constitutions assign to Superiors, we find the following:

- a. The Superior General must assure the preservation and growth of the Congregation, and hence he must promote vocations everywhere and oversee the formation of our members.⁶
- b. The Major Superior must strive to ensure that the whole Organism takes responsibility for and is committed to promoting vocations and that it exercises the greatest diligence in fostering the improvement of the formandi and of the other members of the Organism.⁷
- c. The Local Superior must lovingly encourage his brothers in community, that they may grow in their missionary vocation and remain faithful to their promises and to the other obligations of our life.⁸

275. By their example, words and actions, Superiors must serve as guide, coach or stimulus, and support for the vocational and formative sectors of the Congregation.

- a. They will consider vocational promotion and formation, both initial and ongoing, as a priority to which they must devote special attention and dedication.
- b. In appointing those responsible for vocation ministry and formation,⁹ they will seek the persons best suited to this function,¹⁰ even if these should have to leave other functions and works.¹¹ They will ensure the stability of the formators in their position for a reasonable amount of time.
- c. They will set practical criteria for vocations and formation within their own jurisdiction, and they will establish in

⁶ CC 138:4.

⁷ CC 113: 5; cf. MFL 63:2.

⁸ CC 104:4

⁹ Cf. Dir 457a, 210, 248.

¹⁰ Cf. OT 5; Dir 264.

¹¹ Cf. MS 75:5.

it whatever their respective chapters and assemblies have disposed, in keeping with the principles and guidelines of the Congregation.

- d. After a serious process of discernment, they will give painstaking attention and care to applying the norms and criteria of the Church and the Congregation in everything that refers to the admission and dismissal of candidates to profession and to holy orders.¹²
- e. In keeping with the norms of our own law, they will organize structures of animation and coordination (teams, councils, secretariats or commissions) for vocation ministry and for initial and ongoing formation. They will attend to the continuing formation and specialization of formators.
- f. They will promote the drafting of plans for vocation ministry and for initial and ongoing formation, as the case may be, in the community, Organism, or Congregation and they will approve them and closely follow their implementation.
- g. They will remain in a constant relationship and unity of operative criteria with those in charge of vocation ministry and with our formators,¹³ as well as with the Major Superiors of Organisms who have sent students to their formation centers for study.
- h. Both by their presence and by their orientations, they will encourage vocation centers and formation communities, visiting them frequently.¹⁴ In their visits to other communities, especially canonical visitations, they will awaken their awareness and commitment to vocations and formation in the Organism and will spur them on in their local plans for ongoing formation.
- i. They will provide these centers and formation communities with the necessary resources and means.¹⁵

¹² Cf. CIC 642, 653, 1025, 1028-1030.

¹³ Cf. RC 32; PI 52.

¹⁴ Cf. CC 134.

¹⁵ Cf. MFL 63:4.

2. THE PREFECTURES OF FORMATION

2.1. General Aspects

276. The Prefecture of Formation is a structure of government that is to be set up in the General Government and the Major Organisms, in keeping with what has been agreed upon by the respective General or Provincial Chapters.¹⁶

277. The Prefecture of Formation can be organized into different sections by way of commissions and secretariats, whether ad hoc or standing, depending on the different vocational and formative activities involved.¹⁷

278. The Prefect of Formation heads the Prefecture. He should be a person who is competent in the field of formation, and can be either a General or Provincial Consultor, or a person who does not belong to either of these respective government teams.¹⁸

279. Final responsibility for the Prefecture rests with the General or Provincial Superior. The responsibility for formation in an immediate way and in a habitual form belongs to the Prefect.

280. Prefects of Formation, under the authority of their respective Superior, will enjoy sufficient faculties to carry out the specific mission that has been entrusted to them.¹⁹

2.2. The General Prefecture of Formation

281. Its specific objective is to animate and coordinate the formative task of the Congregation, offering orientations of a general character and leaving it to the corresponding Provincial Prefectures to apply them within the unique circumstances of each Organism and zone.²⁰ If vocation ministry and ongoing formation are entrusted to other prefectures or secretariats, the prefecture of formation will work in collaboration with them.

¹⁶ Cf. Dir 412.

¹⁷ Ibid.

¹⁸ Cf. 1F 164 a; Dir 413-414.

¹⁹ Cf. Dir 416.

²⁰ Cf. 1F 165.

282. The designation of the General Prefect of Formation belongs to the Superior General with his Council, taking into account, if the Prefect is a Consultor, the orientations given by the General Chapter.²¹

283. In order to fulfill his function better, the Prefect can have an assistant or helper, who will be named by the General Government.

284. Whenever it is necessary or fitting, the General Prefect of Formation can convene special formation commissions in order to study and assess particular situations and cases.

285. The following are functions of the General Prefecture of Formation:

- a. To directly help the Superior General and the General Government in animating formation in the Congregation by means of periodic reports, assessments and putting their decisions and guidelines into practice.
- b. To animate the process of integral and transformative formation.
- c. To be constantly promoting a careful selection of vocations and high-quality formation that is Claretian, personalized and updated, with a view to mission.
- d. To push for the selection and formation of formators and to encourage and direct specializations in the Congregation.²²
- e. To offer help in a particular way to Major Organisms that are in greatest need.
- f. To favor the exchange of formators and professors between the different Major Organisms of the Congregation.
- g. To promote relationships and communication among those in charge of Major Organisms²³ so that they may contribute to interprovincial help.

²¹ Cf. Dir 413.

²² Cf. Dir 168-169, 245.

²³ Cf. MS 75:1.

- h. To see to it that the GPF is applied and evaluated in the Major Organisms of the Congregation, in keeping with the characteristics of each cultural area.
- i. To urge the drafting of Plans of Formation in the Organisms, local projects of initial and ongoing formation, and the personal plan of formation, in line with the orientations of the Church and the Congregation.

286. The following are actions proper of the General Prefecture of Formation:

- a. Frequent communications with the Superiors of the Congregation and with those in charge of vocation ministry and formation (both initial and ongoing), through epistolary correspondence, personal dialogue, group meetings and other ways of relating.
- b. Periodic visits to vocation and formation centers, duly programmed and organized in agreement with the respective authorities in the Organisms.
- c. Organizing and/or participating in, as the case may be, encounters and gatherings with those in charge of vocation ministry, formators and formandi, both on the general and on the regional and provincial levels.²⁴
- d. Offering vocational and formative materials of both Claretian and non-Claretian origin to the formation centers of the Congregation.
- e. Informing those in charge about vocation and formation experiences that are being carried out in the Church and in the Congregation.²⁵
- f. Organizing formation initiatives (School of the Heart of Mary, workshops, conferences, online courses) for formators of the Congregation.²⁶

²⁴ Cf. Dir 176; 1F 164c.

²⁵ Cf. Dir 177.

²⁶ Cf. MFL 63:3-4.

- g. Organizing encounters for those in charge of vocation ministry and formation.²⁷
- h. Promoting initiatives for study and exchange between the professors belonging to our academic centers and those serving in other non-Congregational institutions.²⁸

2.3. The Prefectures of Formation of the Major Organisms

287. The specific objective of the Prefecture is to animate and coordinate the process of initial and ongoing formation in the Organism.

288. In principle, the area of the Prefecture encompasses both initial and ongoing formation. Nevertheless, depending on the circumstances, the Chapters or Governments of the Major Organisms can create, as the case may be, other Prefectures, councils or commissions in order to promote ongoing formation.²⁹

289. The Provincial Prefect of Formation is appointed or elected according to the different modalities indicated in our own law.³⁰

290. The following are functions of the Provincial Prefecture of Formation:

- a. To inform and advise the Provincial Superior and Government on matters concerning vocation ministry and initial and ongoing formation, and to carry out their decisions and orientations.
- b. To create a sense of communion and co-responsibility among those in charge of vocation ministry and of initial formation.
- c. To coordinate criteria and methods in order to achieve an effective vocation ministry and a formation that is unified, gradual and organically articulated.

²⁷ Cf. 2F 27; CPR 69; MS 75:6.

²⁸ Cf. 1F 165; 2F 32.

²⁹ Cf. RG 73.

³⁰ Cf. Dir 414.

- d. To see to it that a Plan of Formation for the Organism, keyed to the General Plan of Formation, be drafted, and that it be applied and evaluated in the Province.
- e. To evaluate periodically the Organism's initial and ongoing process of formation and offer orientations as to how it can function better.
- f. To inform the General Prefect of Formation on the situation of formation in the Organism.

291. Among the activities of the Prefecture, the following are indicated:

- a. Communicating and relating with the General Prefect of Formation and more frequently with those in charge of vocation ministry and with formators and formandi in our formation centers.
- b. Periodically visiting our vocation and formation centers and collaborating with them in their own activities.
- c. Organizing meetings and encounters with the professors and formators of the Organism concerning studies and formation.
- d. Drafting and periodically updating the Plan of Formation of the Organism and reviewing local formation projects.³¹
- e. Animating ongoing formation in the communities of the Organism and the drafting of Personal Projects of formation.
- f. Programming the ongoing formation of the Organism, following the guidelines of Provincial Chapters and Governments, and organizing programmed activities (courses, encounters, meetings, and spiritual exercises).³²
- g. Drafting and offering means and subsidies for formation to individuals and communities.

³¹ Cf. Dir 168.

³² Cf. 2F 30; MFL 55.

- h. Convoking the Provincial Formation Council if one has been established, whenever this may be deemed fitting.

2.4. Formation Councils

292. Taking into account the different experiences in the Congregation, it is recommended that a Formation Council be established in each Organism.³³

293. The Formation Council is an organ of co-responsibility and participation in formation on the Organism level.

294. Its immediate aim is to assure unity and continuity in the Organism's formation process and to assist the Prefecture of Formation in fulfilling its formative mission and in carrying out its functions and proper activities.³⁴ It also analyzes and offers solutions for the different problems that come up in the stages of formation and studies the process of formation with a view to future projections.

295. The establishment of the Formation Council, as well as the nature of its competencies and functioning, will be determined by the Government of each Organism, as expressed in a set of appropriate regulations.³⁵

296. On the Formation Council there ought to be representatives from vocation and youth ministry, from all stages of formation, from formators and formandi, those in charge of ongoing formation, and from other sectors of the Organism.

297. Meetings of the Formation Team, made up of them alone, will be organized to deal with matters within their competency.

298. Wherever it seems fitting, given the circumstances of the formation center, a Local Formation Council made up of formators and formandi can be established as an organ of the formation community's participation, co-responsibility and joint action.

³³ Cf. Dir 166.

³⁴ Cf. Ibid.

³⁵ Cf. Ibid.

The local team of formators should meet periodically to deal with matters within their competency.³⁶

299. Besides expressing their co-responsibility through representatives on Formation Councils, formandi can also participate in animating formation through other structures that Major Organisms deem most fitting according to their circumstances (councils or an assembly of formandi).

3. INTERPROVINCIAL COLLABORATION

300. Interprovincial³⁷ collaboration in the field of formation manifests our common service to the Church, the unity and communion of the persons and goods of the whole Congregation, and the fraternity between its members.

301. The multicultural nature and growth of our universal mission, and the diminished number of formators in some Organisms of the Congregation, favor the creation of interprovincial formation centers that require close collaboration and coordination between different Major Organisms.

302. We should promote the spirit of solidarity and cooperation among all members of the Congregation³⁸ in all stages of formation, beginning with vocation ministry, striving to foster maximum mutual help among the Organisms of the Congregation,³⁹ even to the extent of sharing combined formation centers if need be.⁴⁰

303. The General Prefecture of Formation and the Interprovincial Conferences promote and organize joint interprovincial meetings of the Prefectures. Their purpose will be to compare experiences, to study and reflect on specific themes, and to search for and organize common lines of action.

³⁶ Cf. 1F 85.

³⁷ When we say “interprovincial” it means between Major Organisms

³⁸ Cf. Dir 306.

³⁹ Cf. Dir 307.

⁴⁰ Cf. Dir 239.

304. Interprovincial and regional encounters of formandi, as well as the organizing of joint activities (such as preparation for first and perpetual profession, language learning, pastoral experiences or other opportune experiences to be discerned), contribute to deepening the sense of belonging to the Congregation and to fostering universal openness. These encounters must, then, be encouraged, according to the frequency and manner deemed opportune in each case.

305. The formators and professors of our own centers will always be ready to lend their services on a temporary or permanent basis in any part of the Congregation where they may be required. Various advantages will suggest the exchange of formators and professors of our formation and academic centers for a greater mutual enrichment.⁴¹ It may be advisable that the formation team (especially the Prefect of Formation) of Organisms with intercultural houses of formation live experiences of brief or medium duration in other formation centers of the Congregation, especially in the places of origin of their formandi, or that there is an inter-Organism exchange of formators.

⁴¹ Cf. MFL 63:5.

PART TWO:

STAGES

7



**Stage of Preparation:
Pre-Novitiate
(Aspirancy and Postulancy)**

INTRODUCTION

306. The Claretian Vocational Directory (CVD) guides the process of discernment, selection, and preparation of candidates who express a desire to join our Congregation. It is therefore necessary to carefully observe the criteria expressed in the CVD in order to lay the necessary foundations of the Claretian missionary vocation and thus to ensure a solid formative path.

307. Those responsible for Vocation Ministry and for the Pre-Novitiate, as well as the candidates and their families, should know the general criteria of discernment applicable for the Pre-Novitiate period.

1. GENERAL CRITERIA OF DISCERNMENT

308. The general criteria of discernment allow both the candidate and the Congregation to verify whether he shows any positive signs of a true vocation.¹

309. The following are the criteria indicated by both the Church and the Congregation:²

- a. An upright intention, together with authentic and valid vocational motivations and interests.
- b. Full liberty at the time of making an option for the religious life and, in particular, for the Congregation, attending to the norms of each place about legal age.

¹ Cf. 1F 104.

² Cf. CIC 642; Dir 175; 1F 105; DVC 240-268.

- c. The proper bent, that is, a suitable temperament, character and personality, especially for living in community, teamwork, and serving others.
- d. The requisite qualities for living the Claretian religious life and participating in the mission of the Congregation. Among these qualities are good physical and mental health, sufficient intelligence, maturity and emotional balance in keeping with the age of the individual, and adequate human, moral, and spiritual qualities.³
- e. The absence of vocational counter indications, in the strict sense, and of other personality traits that hinder the person from living up to the demands of a Claretian vocation.
- f. With regard to persons with homosexual tendencies who wish to enter the Congregation, or who discover this situation during their formation, in coherence with the Magisterium, the Congregation, with profound respect for the persons in question, cannot admit to profession and Holy Orders those who practice homosexuality, present deeply rooted homosexual tendencies or support the so-called gay culture... If they are persons with homosexual tendencies that are only the expression of a transitory problem, such as, for example, that of an adolescence not yet completed, these must be clearly overcome at least three years before perpetual profession.⁴
- g. The postulant, novice or student should manifest to the formators his possible doubts or difficulties in this matter. It is the duty of the latter, including the confessor, to dissuade him in conscience from proceeding to profession and ordination.⁵

³ RFIS 19.

⁴ Cf. RFIS 199; CONGREGATION FOR CATHOLIC EDUCATION, Instruction concerning the criteria of vocational discernment regarding persons with homosexual tendencies in view of their admission to seminaries and Holy Orders, n. 2 (4 November 2005).

⁵ Cf. RFIS 200.

310. The care and the demand we show in the selection and formation of candidates should not be reduced to excluding problematic persons, but rather to guarantee a balanced path of formation for suitable candidates, oriented to holiness, and in which the virtue of chastity is contemplated.⁶ When it is found that a candidate lacks sufficient psychophysical or moral equilibrium, it will not be presumed that “grace makes up for nature.”⁷

311. It is important to take very much into account a knowledge of the candidate’s family—its members’ state of physical and mental health, their social and economic situation, interrelationships, the way they live their religion and the type of values they transmit-- in order to orient and accompany the candidate more effectively in his vocational process.

2. STAGES OF PRE-NOVITIATE

2.1. Aspirancy

2.1.1. General principles

312. The Aspirancy is the way in which the Congregation accepts a candidate who, in keeping with the criteria previously mentioned, shows signs of a vocation, in order to personally accompany him and continue his process of discernment. Such signs must be discernible through his basic capability to live a life of faith and religious sensibility and, at the same time, an initial will to follow Christ in the Congregation.⁸

313. The Claretian community welcomes vocations through a great variety of forms and modalities, provided in each Major Organism and already sufficiently described in Chapter 7 of the Claretian Vocation Directory.

⁶ Cf. FRANCIS, *Address at the closing of Congress on combatting sexual abuse*, February 25, 2019:4.

⁷ Cf. SCa 64.

⁸ Cf. Dir 183.

314. Although this stage of Aspirancy may have very flexible configurations (in the candidate's own environment, in a formative group, in a Claretian community) and varying duration in each place and for each candidate, the following general objectives must be realized by the aspirant before he is admitted to the Postulancy. We must ensure that the aspirant follows his own formative rhythm according to his level of personal maturity, not confusing his with other formation stages.

2.1.2. General Objectives.

315. *Human dimension.* To seek the integral human formation of the aspirant offering him tools for the harmonious development of his physical, psycho-emotional, intellectual and moral conditions corresponding to his age.

316. *Christian dimension.* To strengthen the gift of faith received in baptism, consolidating its theoretical and experiential Christian formation so that the aspirant is disposed to understand and respond to God's call.

317. *Claretian dimension.* To continue discernment and cultivation of the aspirant's vocation, clearly presenting to him the characteristics of our service in the Church as Sons of the Heart of Mary, in the diverse modes of living it, be it lay, diaconal or presbyteral.

2.1.3. Specific Objectives

318. *Human dimension*

- a. To enable the aspirant to gain such a good knowledge of himself and his own family history that he may acquire social attitudes that favor living in community and that guarantee perseverance in his vocation: a sense of order, discipline, civility, openness to dialogue, solidarity, co-responsibility and a spirit of service.
- b. To create a climate of fraternity, openness and responsibility in which the aspirant can maturely orient his affectivity and sexuality. When necessary, we shall seek help from qualified professionals.

- c. To provide a solid intellectual formation, bearing in mind the personal situation of the aspirant and the background from which he has come, giving the necessary time for the acquisition of study and language skills that will be developed in Postulancy.
- d. To facilitate the aspirant's contact with apostolic youth groups that will keep him aware of the realities surrounding him and serve as an adequate means for his personal growth.
- e. To help the aspirant cultivate his ethical and aesthetic sense and to develop his capacity for judgment by seeing to it that he has contact with a diversity of real-life situations (poverty, sickness, suffering) and that he engages in a variety of cultural, manual, and artistic activities that allow him to develop his creativity.
- f. To educate the aspirant in forming a critical outlook on reality.
- g. To help the aspirant to grow physically and psychologically by acquiring habits of self-control, austerity and self-sacrifice.

319. *Christian dimension.*

- a. To provide a solid formation (including a catechumenal process, if necessary) that will help the aspirant live his Christian faith on a deep and personal level and will lead him to an experience of encounter with God.
- b. To encourage the aspirant to value the experience of faith that has moved him to explore a missionary vocation, while also respecting other Christian and non-Christian faith communities.⁹
- c. To foster the experience of prayer and piety through assiduous contact with the Word of God, liturgical initiation and other practices of piety.

⁹ MS 60, 62.

- d. To encourage the aspirant to progressively practice and live the Sacraments of the Eucharist and Reconciliation.
- e. To initiate the aspirant into the practice of spiritual direction as an indispensable tool of discernment.
- f. To provide an initial apostolic formation according to the aspirant's maturation process, so that he may learn to live his Christian condition as a self-gift to others, without seeking prominence. To prepare, accompany and evaluate his experiences along these lines.

320. *Claretian dimension.*

- a. To continue and deepen the personal accompaniment begun in the preceding stage.
- b. To present the figure of Christ as missionary and of Mary as mother and model of a faithful response to the gratuitous call of God.
- c. To make known and impart enthusiasm for the figure of our Founder as a model of imitating Christ and of vocational response, and for the Heart of Mary, in whose forge the missionaries are formed.
- d. To set forth the Claretian mission, the present situation of the Congregation and some of the salient events of its history.

2.1.4. *Those responsible*

321. The formator in this stage performs a very important and delicate function. Hence he should possess, besides a sufficient pedagogical, apostolic and religious preparation, a certain charisma for education that will allow him to carry out his task. He must have an enthusiasm for his own vocation and back it up with a coherent life-witness.¹⁰ The formation team must be a true identity model for the pre-novices by reason of the authenticity, joy, fraternity and

¹⁰ Cf. 2F 14b.

the commitment with which it fulfils its formative mission.¹¹ It is advisable to involve lay men and women in the work of formation, so that by their professional knowledge and experience they may contribute to the integral formation of the pre-novices.

322. Admission to the Aspirancy or dismissal from it rests on the respective formation team after hearing from those who have vocationally accompanied the candidate according to the formation plan in place.

323. It corresponds to the Major Superior, duly advised by the formation team and bearing in mind the purposes and objectives of the Pre-Novitiate, to determine the modality and duration of the Aspirancy.

2.2. Postulancy

2.2.1. Nature and aim

324. The Postulancy is the stage of formation immediately preparatory to the Novitiate.¹² Its aim is to provide the candidates with an adequate preparation for beginning their initiation into missionary life¹³ and to give the Congregation the scope to form a well-pondered judgment on the guarantees that the candidates seem to offer.

2.2.2. Requirements

325. On the part of the candidate for the Postulancy, the requirements are:

- a. To show signs of a Claretian vocation, discernible through his basic personal aptitudes, upright intention, consistent human and Christian behavior, and his positive will to follow Christ in the Congregation.¹⁴

¹¹ Dir 185.

¹² Dir 186.

¹³ PI 42; CIC 597 § 2.

¹⁴ Cf. Dir 188.

- b. To submit a written petition for entrance to the Major Superior before beginning the Postulancy.¹⁵
- c. To present his certificates of Baptism and of Confirmation (if he has received it; if not he must receive this sacrament during this stage), a declaration of his freedom to enter, as well as a medical certificate stating that he is in good enough physical and mental health for the missionary life. If deemed necessary, the services of a specialist may be engaged to verify the aspirant's mental health, always, however, safeguarding his right to privacy and good reputation.¹⁶ The candidate must also submit a police report which certifies that he has no record of prior criminal conduct, nor of accusations or complaints of inappropriate sexual behavior.
- d. The candidate must inform our formation team as to whether he has ever participated in the formation program of another seminary or religious community, so that our team may consult with his prior formators.
- e. At the time of admission, to make a written declaration, signed by himself and two witnesses – conformed as far as possible to the laws of the country– to the effect that his entrance into the Congregation and any tasks he may perform in it are not in the nature of a work contract, that he is aware of and accepts our existing norms on prevention of and response to sexual and financial abuses, and that he, according to the tenor of our law, has no impediment to entering the Congregation.¹⁷ Upon completion of the Postulancy, he must submit a petition for entrance into the Novitiate to the Major Superior.¹⁸

¹⁵ Cf. Dir 190.

¹⁶ CIC 642, 220.

¹⁷ Cf. Dir 190.

¹⁸ Cf. Dir 201.

2.2.3. General objectives

326. Human dimension. To acquire the degree of human maturity that is required in order to live the experience of the Novitiate profitably.¹⁹

327. Christian dimension. To deepen, both doctrinally and experientially, his Christian initiation²⁰ and the knowledge of his own vocation in the Church.

328. Claretian dimension. To acquire a sufficient knowledge of the Claretian life and mission in order to make a first serious option for it,²¹ with the progressive breaking of former ties and assuming of new allegiances that this entails.

2.2.4. Specific objectives and means

a. Human Dimension

329. The specific objectives are as follows:

- a. To discover and enhance the constituent traits of personal maturity, especially those which constitute the human basis for the experience of the Novitiate.
- b. To live and develop the faculties that are involved: bodiliness, intelligence, will and sensibility.
- c. To pay special attention to and cultivate affective and sexual maturity. To enhance and cultivate a capacity for interpersonal relationship and community life.²²
- d. To grow in the capacity for reflection and critical thinking, with reference both to himself and others, and reality in general.
- e. To take stock of and come to terms with his own personal, family and social history.
- f. To assume mature and responsible attitudes in the use of the communications and information media.

¹⁹ Cf. PI 43.

²⁰ Cf. PI 43; Dir 186-187.

²¹ Cf. Dir 188.

²² RFIS 63, 95.

330. *Means*

Regarding personal development:

- a. A broad psychological assessment of the candidate and the provision of professional help to him, if needed.
- b. The offering of psychological tools that can help in knowing better one's own personality.²³
- c. The practice of the natural means useful for bodily and mental health, such as sports, hygiene, artistic activities, manual work, domestic chores, hobbies, and an appreciation of nature.
- d. Offering him occasions to assume responsibilities, to make decisions, to foster a spirit of initiative, creativity, service and solidarity.
- e. Creating habits of hard work, self-discipline, discernment, constancy of judgment and ability to make choices in keeping with higher values.
- f. Initiation into the practice and appreciation of keeping silence.
- g. Controlling his impulses and acquiring coherence between his actions, words and attitudes.
- h. Examining his own feelings, emotions and desires in order to compare them with the values for which he wants to make an option.
- i. Serenely accepting the difficulties, frustrations, and the conflicting elements in his own personal history, not dramatizing them or allowing them to act as a mental block, and becoming aware of his own personality weaknesses.²⁴
- j. Reviewing his relationships with family and friends, so as to adopt a realistic and constructive attitude toward them.
- k. Responsible use of the communications and information media, being aware of the possibilities they offer for

²³ Cf. GUPAF 5-10.

²⁴ RFIS 96.

formation and evangelization, as well as the dangers they can pose.

- l. Cultivating responsibility and prudence in relationships that can be created and developed with other persons through the use of the communications media.²⁵

331. Regarding a sensitizing to values:

- a. Acceptance and respect for the work of God in creation, human beings and all forms of life; politeness, affection and friendship towards people (especially his companions in community); self-acceptance (sexual, of character) and constructive interpersonal relationships; valuing both marriage and the vow of chastity.
- b. Appreciation of the good points in his own culture, openness to diverse cultures and ways of thinking, and artistic sensibility.
- c. Sensitivity to reality, an awareness of the value of seeking justice in situations of poverty and violence, and an appreciation and respect for the dignity and equality of women.
- d. Cultivation of openness to and interest in the life story of others.

332. Regarding studies:

- a. Education in the most essential components of human maturity, accompanied by personal reflection and by sharing and comparing this with his formator and with his companions.
- b. Acquiring an adequate academic formation and a personal method of study, reading and research.
- c. A gradual introduction into the analysis of his own sociopolitical and cultural reality.

²⁵ Cf. MFL 2 j; MS 18.

- d. Initiation in the study of languages, especially those used officially in the Congregation (Spanish and English) and those proper to mission sites.

b. Christian dimension

333. The specific objectives are as follows:

- a. To achieve an adequate (theoretical and practical) Christian formation.
- b. To progressively discover Jesus Christ, the Son of Mary, as a friend, and to create the conditions that prepare one for a personal encounter with Him (breaking with sin, valuing the world, yet realizing its relative character).
- c. To cultivate a life of prayer, the sacraments, evangelical values and the various experiences and callings of the Spirit, within one's personal, family, social and ecclesial reality.
- d. To live the Christian virtues, especially those that have a greater impact on our vocation: availability for fraternal service, chastity, capacity for self-surrender and sacrifice.
- e. To incarnate our spirituality in effective solidarity with the poorest of the poor and the marginalized.
- f. To value the community as a space to live the faith concretely.
- g. To attune oneself to the ecclesial reality of the place.

334. Means

As regards experiences:

- a. Daily participation in the sacrament of the Eucharist and frequent celebration of the sacrament of Reconciliation and, if need be, preparation for and reception of the sacrament of Confirmation.
- b. Contemplating God in nature, in events, and in one's own life.
- c. Moments of personal prayer based on the Word of God, principally on the Gospel.

- d. Introduction to the practice of shared prayer in community.
- e. Initiation into the practice of Christian discernment
- f. Participation in popular religious celebrations and in workshops on prayer or on the Bible.
- g. Gestures of detachment from and sharing of one's goods.
- h. Testimony of vocational joy as an invitation to other young people to embrace the missionary vocation.

335. As regards studies:

- a. Basic, progressive catechesis that complements and guides the experience that the postulant has as the foundation of his Christian faith.
- b. A synthetic presentation of Christian spirituality, centered on the meaning of the life of grace and of vocation, based on the universal call to holiness.
- c. Basic notions on prayer (methods, liturgical or biblical forms, rosary and other devotions).

c. Claretian Dimension

336. The specific objectives are as follows:

- a. Becoming aware of the call of God as revealed in earlier vocation experiences and integrating the same into this stage.
- b. Growing in docility to the God who reveals Himself to us and challenges us in the Word and in the events of the life of the people.
- c. Discovering and accepting Mary as the mother who accompanies us on the way of our vocation, protects us amid difficulties, and is also a model of fidelity to God.
- d. Fostering missionary sensibility and the attitudes of openness to universality.

- e. Entering into contact with the figure of the Founder and broadening knowledge of the history of the Congregation and of the reality of the Major Organisms..
- f. Becoming progressively familiarized with the distinctive lifestyle of the Novitiate and training oneself in making the necessary breaks that it entails.²⁶

337. *Means*

As regards experiences:

- a. Contact with the environment they have come from (family, friends, groups), together with the gradual breaking away that is required by the project of Claretian life.
- b. Frequent interviews of formative and spiritual accompaniment and initiation into a personal plan of life.
- c. Careful celebration of Marian feasts highlighted in the liturgy and in the life of the Congregation; recitation of those Marian prayers which are most traditional among us; creating an environment that facilitates living and expressing our Cordimarian sonship.²⁷
- d. Acquiring habits that favor community life (respect, mutual acceptance, generous collaboration) and studies.
- e. Performing some apostolic activities such as catechesis, enhancing liturgical services and social action.
- f. Visits to Claretian communities and localities, especially, if possible, to the Novitiate community and to others that offer pastoral experiences of significant importance in the life of the Major Organisms.
- g. Receiving information from different Claretians on the apostolic activities that are entrusted to them.
- h. Intercongregational relations which will allow them to value other charisms and get to know their own charism better.

²⁶ Cf. Dir 186.

²⁷ Cf. OMS, p. 51-52; MFL 34-36.

- i. Taking advantage of digital media to familiarize themselves with the life of Congregation.

338. As regards studies:

- a. Reading the *Autobiography* of the Founder; becoming informed on certain fundamental episodes in the history of the Congregation and of the Major Organism; getting to know about some of our members who were and are distinguished as missionaries (for example, by reading the booklets of the collection *Claretians of Yesterday and Today*).
- b. Personal daily reading of the Word of God and initiation into those dynamisms and practices of piety that are most deeply rooted in the history of the Congregation (spiritual retreat, examen of conscience, rosary, visit to the Blessed Sacrament).
- c. Offering courses with Claretian content adapted to the stage being lived (for example, the *Claretian Week*).

2.2.3. Characteristics

339. The organizing of this stage belongs to the Major Superior.²⁸ Among the different places and manners for carrying it out, the following are the most common among us:

- a. In a house expressly designated for this purpose.
- b. In a community of the Congregation, although without fully sharing in its life.²⁹ As a general rule, it is advisable that this not be the novitiate community.³⁰ Indeed, it is fitting that it should be outside this house. If, however, the postulancy is established in the novitiate house, it should form a section apart.³¹
- c. In exceptional cases it can take place outside our communities, provided that there are guarantees for a

²⁸ Cf. Dir 189.

²⁹ Cf. Dir 192.

³⁰ Cf. PI 44.

³¹ Cf. PI 44; Dir 192.

specific plan, some periods of contact with the Congregation or some of its representatives and, above all, the guidance of an experienced Claretian.³²

340. Both the admission of a candidate to the Postulancy, as well as his possible dismissal, are within the jurisdiction of the Major Superior, as duly advised by those who have accompanied the candidate.³³ If the candidate has come from another institute or from a diocesan seminary, the Major Superior is required to obtain a report from his respective former superior.³⁴

341. As a general rule, the Postulancy should be made in the candidate's country of origin and, if possible, within the Major Organism itself. However, if the postulants are few or some other reasons make it advisable, interested Major Organisms can establish a common center.

342. Major Organisms that share a Novitiate must have common general criteria and coordinate a similar preparation for the postulants that will make the Novitiate, including adequate competency in the language that will be used in the Novitiate.

343. It belongs to the Major Superior to determine the length of the Postulancy, which never will be shorter than six months nor, as a general rule, exceed two years. It should be long enough to attain the ends and objectives of this period of formation.³⁵

344. The Postulancy will have a formation project approved by the Government of the Major Organism. It will contain the objectives and means proper of a Claretian postulancy, in keeping with local circumstances and with the modalities determined by the Major Superior. It should be assessed periodically to verify the progress and preparation of the candidates for the Novitiate.

³² Cf. Dir 192.

³³ Cf. Dir 189, 271.

³⁴ Cf. CIC 241 § 3.

³⁵ Cf. Dir 193.

2.2.4. Those responsible

345. Among the members of the Formation Team, there is a person in charge of this stage (Postulancy) who must be an experienced missionary, with an adequate psycho-pedagogical and spiritual preparation for his task, with aptitudes that enable him to be in tune with the young men, and with sufficient pastoral experience.³⁶ His appointment belongs to the Major Superior.

346. The formative task at this stage implies:

- a. To gather, in collaboration with the candidate, whatever facts and information may be useful in order to discern the signs of a Claretian vocation and possible contraindications.
- b. To help the postulant attain the objectives proper of this stage and to achieve the maturity needed in order to make decisions with due guarantees that he is acting freely and responsibly.
- c. To offer him, independently of the way the Postulancy is organized, an experience of Claretian community life in an environment favorable to making a discernment.³⁷
- d. To ensure that the postulant receives sufficient preparation (especially linguistic and cultural) if he is to make his Novitiate in a country where the language and culture differ from his own.

347. In order to ensure adequate accompaniment and continuity in formation, the one in charge of this stage should keep in close contact with the Novice master, and with the other formators in the Pre-Novitiate.

³⁶ Cf. Dir 194.

³⁷ Cf. Dir 191-192.

8



Stage of Initiation: Novitiate

1. NATURE AND AIM

348. The Novitiate is a time of integral initiation into following Christ the Evangelizer,¹ according to the Claretian charism, with a view to incorporation into the Congregation by means of religious profession. It is aimed at enabling the novices to have a better knowledge of the call of God as set forth in the Congregation, to experience its way of life, to conform their minds and hearts with its evangelizing spirit so that they can mature in their fundamental option for Christ and for the Congregation, and at the same time test their intention and fitness for it.²

2. REQUIREMENTS

349. Postulants will be considered suitable if they are making adequate progress in those attitudes that are oriented toward the demands of the religious life and activities of the Institute.³ The necessary coordination between those in charge of vocation ministry, the Pre-Novitiate and the Novitiate will contribute toward forming an accurate assessment of the candidate's fitness for entering the Novitiate.

350. Only those postulants who have completed their 17th year, desire to be Claretian Missionaries, possess the requisite qualities of mental and physical health, and of human, spiritual and vocational maturity, and do not have any canonical impediment, may be admitted to the novitiate.⁴ Admission belongs to the Major Superior with the consultative vote of his Council; but in the case of a cleric, seminarian, or ex-religious, the Major Superior must

¹ Cf. PI 45.

² Cf. CIC 646; CC 61; Dir 195.

³ Cf. Dir 199.

⁴ CIC 642-643; Dir 199.

have the deliberative vote of his Council;⁵ dismissal, should it prove necessary, belongs to the Major Superior.⁶

351. Besides a written petition for admission to the Novitiate,⁷ those candidates who have not done so upon entering the Postulancy must present certificates of their Baptism and Confirmation, of their free status,⁸ as well as a medical certificate and a police report; and in the case that he comes from a seminary or religious Institute, a report from his respective superior.⁹

3. GENERAL OBJECTIVES

352. *Human dimension.* To advance in a process of maturation that will allow the candidate consciously and freely to make an option for the Claretian life and to assume from the outset the demands that derive from that life.

353. *Christian dimension.* To lay the groundwork for a life of union with Christ, the Father's Son and Envoy, who became incarnate of the Virgin Mary by the work of the Holy Spirit.¹⁰

354. *Claretian dimension.* To be initiated in the religious life according to the charism, spirit and mission of Saint Anthony Mary Claret and of the Congregation.

4. SPECIFIC OBJECTIVES AND MEANS

355. The objectives and means that are indicated should be put into practice through a methodology that harmoniously combines theoretical expositions, personal readings, individual and group work, practical exercises, personal prayer, and community celebrations.

⁵ Cf. CIC 641, 653 § 1; CC 69; Dir 202.

⁶ Cf. CIC 641, 653 § 1; CC 69; Dir 202, 271.

⁷ Cf. Dir 201.

⁸ Cf. CIC 645; Dir 200.

⁹ Cf. Dir 200.

¹⁰ Cf. Dir 196.

4.1.Human dimension

4.1.1. *Specific objectives*

356. They are as follows:

- a. To achieve a climate of “breaking” with one’s former lifestyle, of a “desert experience,” of silence, and of a “new openness” to the values of the missionary life.
- b. To know, accept and harmoniously integrate the different aspects that shape one’s personality, paying special attention to developing the ability to make a critical judgment of oneself and of reality.
- c. To make a successful and affective acclimation to the austere and simple family-like environment of the Novitiate.
- d. To cultivate those virtues that give greater credibility to a disciple of Christ,¹¹ namely, hard work, respect for self and others, joy, self-sacrifice, availability, cordiality, simplicity, constancy and steadfastness of will, keeping one’s word, personal dignity in one’s bearing and speech.
- e. To assume, integrate and develop one’s affectivity and sexuality giving due attention to the wounds and ruptures of the past that are not integrated.¹²
- f. To foster a sense of responsibility and freedom in making personal decisions.
- g. To cultivate one’s artistic sensibility and expression (music, literature, the creative arts).

4.1.2. *Means*

357. They are as follows:

- a. *In order to facilitate a climate of desert experience and breaking away:* taking advantage of conditions deriving from the location of the novitiate; critical and responsible

¹¹ Cf. CC 68.

¹² RFIS 202-204.

use of the communications media (radio, TV, press, ICT); moderation in external relations with family and friends; actions that favor detachment and availability.

- b. *In order to create an adequate environment*: organizing the pace of life so that it favors friendship, living together, sharing faith, qualities and gifts; taking part in the drafting of the community project and in its subsequent evaluations; distributing tasks and responsibilities.
- c. *In order to keep growing in maturity*: presenting the criteria of human maturity and of some characterology regarding personality types and psychosexual development;¹³ pedagogical models of listening and accompaniment with special attention to the integration of unresolved issues; examining one's own feelings and emotions; prolonged periods of silence, as well as occasions aimed at cultivating harmonious human relationships; practicing fraternal correction and encouraging others, practicing oral and written expression; free spaces for creativity and developing one's own human aptitudes; practicing physical and manual work and frequent sports activities; cultivating artistic activities; review of life; experiences of encountering the realities of poverty and marginalization.

4.2. Christian dimension

4.2.1. Specific objectives

358. They are as follows:

- a. Growing deeper in the following of Christ through a profound and intimate relationship with Him as the unifying center of one's whole spiritual experience, as the One who disposes us always to follow the will of the Father and to become docile to the Spirit.¹⁴

¹³ Cf. RFIS 202.

¹⁴ Cf. Dir 196-197.

- b. Setting our life within the gratuitous election of the Father, spiritual discernment, the acceptance of the Gospel as norm of life, and a sense of Church.
- c. Personalizing and internalizing the spirit of the Beatitudes, following the example of Mary, a model of listening and responding to the Word of God.
- d. Assimilating, both theoretically and practically, the biblical, theological and spiritual foundations of the Christian life that will enable one to achieve the goals proper of the novitiate and thus to respond to the vocation one has received.

4.2.2. Means

359. Regarding experiences:

- a. Growing deeper in personal prayer with long periods dedicated to it and an adequate pedagogy in it (biblical and theological foundations, methods, difficulties, different ways of expressing it). Stress on apostolic prayer.
- b. Fostering a spirituality that is both committed to and shared with the people of God (apostolic groups, evangelizing agents, popular communities).
- c. Incorporating the religious values of the people around us in our expressions of faith.
- d. Daily celebration of the Eucharist and Liturgy of the Hours, and frequent (both personal and community) celebrations of Reconciliation.¹⁵

360. Regarding studies:

- a. Introduction to Scripture in general and to a vocational reading of Scripture in particular.

¹⁵ Cf. CC 61.

- b. Presentation of the figure of God the Father in the OT and NT, especially highlighting His providence, His mercy, and trust in Him.¹⁶
- c. Introduction to the mystery of Christ, who died and is risen; special attention to the vocation accounts in the Bible, in which he appears as Master and Lord calling disciples to follow him.¹⁷
- d. Meditating on the Johannine and Pauline texts that deal with the action of the Spirit in the believer, to awaken a greater docility to His inspirations.¹⁸
- e. A presentation of the figure of Mary as she appears within salvation history, stressing God's free and gratuitous election of her, and the response of obedient faith that she gives as servant and disciple of her Son.
- f. Initiation into the mystery of the Church.
- g. Reflection on the religious vocation: discernment of vocation (signs, aptitudes, motivations, difficulties), theology and psycho- pedagogical aspects of vocation.
- h. Introduction to Christian spirituality and an approach to the great authors of the spiritual tradition of the Church.¹⁹
- i. Deepening of the sense and practice of liturgical prayer and pedagogy on it (its meaning as the Church praying with Jesus; its different manifestations of praise, thanksgiving, intercession; the theological-spiritual meaning of the Liturgy of the Hours and of the Sacraments of Initiation and Reconciliation).
- j. Understanding and practice of spiritual accompaniment, discernment and the particular examen.

¹⁶ Cf. CC 63-64.

¹⁷ Cf. CC 61.

¹⁸ Cf. CC 65.

¹⁹ Cf. PI 46-47.

4.3. Claretian dimension

4.3.1. *Specific objectives*

361. They are as follows:

- a. To learn to “lead a life consecrated to God and to humanity” through living the evangelical counsels, in order to follow Jesus and proclaim the Gospel.²⁰
- b. To discover the meaning of cordimarian sonship and foster its living.
- c. To know and love our Founder, to grow in the sense of Claretian identity and of belonging to the Congregation, and to delve more deeply into its spiritual heritage.
- d. To experience missionary community life in a stable way and in keeping with the Constitutions.
- e. To devote oneself to studying matters related with the aim of the novitiate.
- f. To assimilate the missionary spirit and prepare for the apostolate in keeping with the guidelines of our recent General Chapters.²¹
- g. To accept the discernment and mediation of the novice master, superiors, and brothers in community.²²

4.3.2. *Means*

362. Regarding experiences:

- a. Celebrating the feasts of the Congregation: the Heart of Mary, the Founder, the Blessed Claretian Martyrs, and the Founding of the Congregation.
- b. Special Claretian Memorials: the co-patrons, the approval of the Constitutions, the canonization of Fr. Claret, the

²⁰ Cf. CC 4, 5.

²¹ Cf. Dir 196.

²² Cf. Dir 197.

grace of Claret's conservation of the sacramental Species. Also, encouraging the good use of our Spiritual Directory and the Claretian Year in our community celebrations and events. Some of these celebrations can be shared with members of other communities and with other branches of the Claretian Family.

- c. Meetings and periodic contacts with Claretians of other communities, in order to share in their missionary works, receive information on province projects, matters of government, and other matters.
- d. Visits to some of our communities, above all for the celebration of professions, ordinations, the sending of missionaries, or other significant events.
- e. Using the symbols of our spiritual tradition: the iconography of the Heart of Mary, of our Fr. Founder, of the founding of the Congregation, of the Claretian martyrs, and others.
- f. Implementing some dynamics aimed at fostering good interpersonal relationships for teamwork and cultivating skills for intercultural living.
- g. Celebrating feast days that are most meaningful for the community and its members; relating in a friendly, hospitable and helpful way with those who visit us.
- h. Concrete apostolic experiences, as a team, in the field of catechetics and of animating the liturgy, and among the poor and marginalized.
- i. Contacts with Claretians working in our missions.

363. Regarding studies:

- a. Presentation of the biblical, historical and theological foundations of the religious life.
- b. Study of its basic contents: consecration and vows (their biblical, theological and charismatic elements; psycho-pedagogical aspects; their theological, fraternal and apostolic dimension; their practical consequences); the

Claretian community as a missionary community; the mission of the Claretian in the context of the Church's mission.

- c. Study of the experience of Claret, by way of his *Autobiography* and his other writings (mainly his autobiographical and spiritual writings), with special attention to his vocational itinerary and its symbolic expression in the allegory of the forge.
- d. Presentation of the Claretian charism and spirit, and study of the Constitutions, the Directory, and of the documents of recent General Chapters.
- e. Presentation of a synthesis of the history of the Congregation, both of its most important events as well as biographies of some missionaries who have lived in an exemplary way;²³ while presenting also the current situation of the Congregation in the world.
- f. A systematic presentation, monitoring and evaluation of the virtues recommended to the novices in the Constitutions: lively faith,²⁴ trust,²⁵ evangelical humility,²⁶ docility to the Spirit,²⁷ rectitude of intention,²⁸ and fidelity.²⁹
- g. The foundations of cordimarian spirituality, of the Claretian missionary virtues, of the three possible ways of living the one Claretian vocation (priests, deacons, brothers) and a presentation of the different institutions that make up the Claretian Family.
- h. A knowledge of present-day society and of the needs that most clamor for our attention.

²³ Cf. MFL 54:2; Collection: *Claretians of Yesterday and Today*.

²⁴ Cf. CC 62.

²⁵ Cf. CC 63.

²⁶ Cf. CC 64.

²⁷ Cf. CC 65.

²⁸ Cf. CC 66.

²⁹ Cf. CC 67.

- i. Orientations for the practice of the apostolate and training in its related skills (introduction to general pastoral and catechetical ministry; diverse dynamics).

5. CHARACTERISTICS

364. Taking into account what is indicated in the law,³⁰ the Provincial Government can organize the novitiate in different ways, according to the needs and circumstances of each region.³¹

365. By way of exception, in particular cases, by grant of the Superior General with the consent of his Council, a candidate can make the novitiate in a house of the Institute distinct from that of the novitiate; always, however, under the direction of a religious who acts as novice master.³²

366. The novitiate must last for a minimum of 12 months; it may last for a maximum of two years.³³ In particular cases, the Major Superior can prolong the time of probation by a maximum of six months³⁴ beyond its ordinary duration.

367. It is advisable that the candidate make the novitiate in his own cultural environment,³⁵ but for practical reasons and given the universality of our Claretian vocation, it may be beneficial for the candidate to be sent to one of the international or interprovincial novitiates established by the Congregation.³⁶

368. Formation programming must include the various elements indicated in the universal law of the Church, in the Constitutions and the Directory,³⁷ and those presented in this Plan of Formation.

³⁰ Cf. CIC 647; Dir 205, 207.

³¹ Cf. Dir 205, 207.

³² Cf. CIC 647; Dir 205.

³³ Cf. CIC 648; CC 69.

³⁴ Cf. CIC 653 § 2; Dir 208.

³⁵ PI 47.

³⁶ MS 75:3.

³⁷ Cf. CIC 646-653.

6. THE NOVICE MASTER AND HIS COLLABORATORS

369. The novice master is designated by the Major Superior with the consent of his Council. He must be perpetually professed and endowed with the human, religious and apostolic qualities that will allow him to accomplish his mission fully.³⁸ Besides having suitable apostolic experience, he should have a great love for the Congregation, pedagogical aptitudes and the necessary endowments of maturity, kindness, prudence and solid teaching regarding the nature and mission of the Congregation in the Church.³⁹

370. The novice master fulfills the function of helping the novices, by his word and example, to become formed in the missionary life of the Congregation.⁴⁰ To this end, he must:

- a. Personally accompany each novice, orienting him in a personalized way and inculcating in him human and Christian virtues.⁴¹
- b. Endeavor to create and encourage a true community of faith and love among the novices.
- c. See to it that they achieve the unity of missionary life that will allow them to combine in a harmonious way the spirit of union with God and apostolic action.
- d. Discern and test the vocation of the novices.⁴²

371. So that he may devote himself entirely to a task of such great importance, he must be free of all obligations and charges that might prevent him from doing so.

372. The novice master must periodically inform the Major Superior concerning the progress of the novitiate and of each of the novices.⁴³

³⁸ Cf. CIC 651; Dir 210.

³⁹ Cf. CC 68.

⁴⁰ Cf. Ibid.

⁴¹ Cf. Dir 211.

⁴² Cf. CIC 652 § 1.

⁴³ Cf. Dir 213.

373. The direction of the novices is reserved to the novice master alone, under the authority of the Major Superiors.⁴⁴ The novice master can rely on collaborators who work in team with him and share responsibilities and functions. They depend on him in anything that relates to the direction of the novitiate and to the application of the formation plan.⁴⁵

7. SPECIAL MOMENTS

374. The beginning of the novitiate should be preceded by no less than five full days of spiritual exercises.⁴⁶ It is fitting that the rite of initiation be celebrated according to the Congregation's own ritual.⁴⁷

375. In order to complete the formation of the novices, one or more periods of apostolic exercises outside the novitiate community can be programmed, always taking into account the prescriptions of the law in this regard.⁴⁸

376. Three months before the date assigned for finishing his novitiate, the novice must submit a written petition to the Major Superior asking for admission to religious profession, expressing his will to persevere in the Congregation, his disposition to fulfill the Constitutions,⁴⁹ and his current desire to be a Claretian Missionary according to the lay, diaconal or presbyteral vocation.⁵⁰

377. It is necessary to attend carefully to the preparation immediately preceding profession, providing the candidate with sufficient time for prayer and silence so that he may dispose himself adequately to make his vows. All members of the community, especially the superior, the formators and the candidate's companions, are obliged to submit their reports in order to help form a right discernment.⁵¹

⁴⁴ Cf. CIC 650 § 2.

⁴⁵ Cf. CIC 651 § 2.

⁴⁶ Cf. Dir 203.

⁴⁷ Cf. Dir 204.

⁴⁸ Cf. CIC 648 § 2; CC69.

⁴⁹ Cf. Dir 217.

⁵⁰ Cf. Dir 206.

⁵¹ Cf. Dir 227.

378. By his first profession, which is to be celebrated according to the Congregation's own rite,⁵² the novice is incorporated into the Institute.⁵³ To be valid, the prescriptions of the Church's universal law and the Congregation's own law must be fulfilled.⁵⁴ Profession is effected *through a consecration to God by making the vows of poverty, chastity and obedience, and by a public act of commitment to the Heart of Mary in order to achieve the aim of the Congregation according to the Constitutions.*⁵⁵ The liturgical celebration of profession should not be attended by any particular solemnity.⁵⁶ As regards the documentation, registration, and communication of the profession, the norms of our law should be followed.⁵⁷

⁵² Cf. Dir 231.

⁵³ Cf. CIC 654; CC 70; Dir 214.

⁵⁴ Cf. CIC 656; Dir 218.

⁵⁵ Dir 215.

⁵⁶ Cf. OPR 5; PI 56.

⁵⁷ Cf. Dir 232-233.

9



Stage of Development and Consolidation: Post-Novitiate (Students)

1. NATURE AND AIM

379. The stage of missionary students covers the period from first profession to perpetual profession (in the case of brothers) or until ordination (in the case of priests). For the formandi it supposes an experience of contrast and realism not usually exempt from crises and difficulties.¹ Hence it is necessary that the formative proposals set before them be connected as closely as possible with the real life-process that they are going through, so that the entire period of temporary vows be carried out as a true itinerary of gradual development and consolidation in Claretian life.

380. In this stage, the missionaries must continue the work begun in the novitiate² and *become integrally deepened in all aspects of Claretian missionary life, with a view to definitive incorporation into the Congregation and into missionary service in the Church.*³

2. JURIDICAL ASPECTS

381. First profession, as well as subsequent temporary renewals of profession, *include the will to make perpetual profession and are a preparation for it.*⁴ Temporary professions are to be made annually during the first three years. After that, they may be made for a longer period, in keeping with what is stated in our law.⁵

382. During the time of temporary vows, if a formandus should come to believe, after due discernment, that he has not been called to the missionary life, he can freely leave the Congregation, once the time of his profession is completed.⁶ To do so before this time has expired, he must obtain an indult from the Superior General with the consent of his Council.⁷ For a just cause and with the consent of his Council, the Major Superior can exclude a

¹ Cf. 1F 123-124.

² Cf. CIC 659 § 1.

³ Dir 234; cf. CC 72.

⁴ Dir 215.

⁵ Cf. CC 70; Dir 221.

⁶ Cf. CIC 688 § 1; CC60; Dir 271.

⁷ Cf. CIC 688 § 2; Dir 273.

temporarily-professed formandus from renewing his vows or from making his perpetual profession.⁸

3. GENERAL OBJECTIVES

383. *Human dimension:* To achieve an integral maturity,⁹ based on human and transcendent values adequate to the formative process of each individual,¹⁰ with a view to making a definitive option.

384. *Christian dimension:* To grow in an intense spiritual life that leads to a progressive identification and communion with Christ, anointed by the Spirit and sent by the Father for the integral salvation of humankind.¹¹

385. *Claretian dimension:* To identify fully with their own Claretian vocation, with the Congregation and its options, to equip themselves for mission and to perform apostolic activities responsibly, creatively and in a spirit of teamwork.¹²

4. SPECIFIC OBJECTIVES AND MEANS

4.1. Human dimension

386. They are the following:

- a. To achieve an adequate personal balance by caring for their physical and mental health and by developing the qualities that contribute to create a free and sturdy personality for mission: a sense of responsibility and of fidelity to the word they have given, a capacity for solitude and for silence, self-discipline, austerity and hard work, a spirit of sacrifice, moral rectitude, a capacity for coping with frustrations and conflicts, as well as a hope-filled vision of reality.

⁸ Cf. CIC 688 § 2; Dir 272.

⁹ Cf. PI 34.

¹⁰ Cf. CPR 22, 24.

¹¹ Cf. Dir 235.

¹² Cf. Ibid.

- b. To pursue affective and sexual maturity by learning to live the consequences of consecrated chastity in their new situation, taking care to do so with sincerity and discernment.
- c. To prepare themselves, through a solid intellectual formation, to fulfill their evangelizing mission in the world.
- d. To consolidate personal study habits, with adequate techniques, and a sensitivity to culture as a qualifying factor for the missionary task.
- e. To develop their capacity for relationships with others by cultivating attitudes such as listening, generosity, acceptance, appreciation and respect, understanding, and the ability to forgive and console.¹³
- f. To value work as a factor in formation.¹⁴
- g. To cultivate the spirit of openness and solidarity demanded by the universal dimension of our charism¹⁵ and the traits that are most needed in order to live our missionary task: the ability to form a critical judgment of reality and an attitude of compassion toward those who suffer; readiness to adapt to new situations and to become inculturated; the spirit of initiative, appreciation for the values of the people, and esteem for the people themselves.
- h. To grow in an integral ecological awareness that is rooted in the search for truth, justice, peace, and the sustainable development of the Common Home.
- i. To practice spoken and written expression.
- j. To use all communications and information media (ICT) in a self-critical and responsible way.

¹³ Cf. PI 43.

¹⁴ Cf. 2F 13d.

¹⁵ Cf. Dir 306, 308.

- k. To cultivate both physical activity (sports, exercise, manual labor) as well as artistic sensibility and expression (music, literature, the creative arts).
- l. To acquire the basic skills of economy and the proper management of goods.

4.2. Christian dimension

387. They are the following:

- a. To grow in filial relationship with the Merciful Father,¹⁶ which gives depth and meaning to life and allows the interpretation of every reality.¹⁷ This relationship is cultivated, above all, in assiduous prayer, especially in moments of dryness and difficulty.
- b. To strive for a firm and constant union with Christ in the midst of the changes of the world.¹⁸ It is only through this union that the formandus will be able to keep on integrating the different aspects of formation and manage to unify his life.
- c. To open the heart and mind to the action of the Spirit,¹⁹ in order to discern events and follow His inspirations.
- d. To become familiar with the Word of God, converting it into a daily spiritual nourishment and allowing himself to be questioned by it²⁰ until it becomes one of the pivotal points of the whole formation process.²¹
- e. To consolidate Eucharistic experience through daily celebration of the Mass and visits to the Blessed Sacrament as a key to encounter with Jesus, rooting us in the mission.

¹⁶ Cf. CC 34.

¹⁷ Cf. MCT 144.

¹⁸ Cf. CC 73.

¹⁹ Cf. CC 72.

²⁰ Cf. SW 13:1.

²¹ Cf. SW 21: 2.

- f. To have a filial love for Mary, Mother of the Church, model of discipleship and formator of apostles,²² making with her, and like her, the pilgrim journey of faith.
- g. To learn to feel with the Church (*sentir con la Iglesia*), understood as the People of God on the march and as a mystery of communion.²³

4.3. Claretian dimension

388. They are the following:

- a. To grow in the following of Christ, Missionary of the Father and Word of life, in the community of disciples, by living the vows and apostolic virtues.
- b. To assume with realism and joy the consequences of the distinctive lifestyle arising from religious profession.
- c. To deepen knowledge and love of the Founder, contemplating in a particular way the apostolic zeal that moves him, so as to keep aflame passion for the mission today.
- d. To contribute to the ministry of the Word according to the demands and options of our mission, and to perform some evangelizing actions in accord with it.²⁴
- e. To grow in a love for and a sense of belonging to the Congregation through a diligent study of its history, its Constitutions and other documents, and an interest to know its current situation and missionary projects in different parts of the world.
- f. To intensify relationships with persons of his own community and Province and, in them, with the whole Congregation.
- g. To acquire a basic understanding of the other branches of the Claretian Family.

²² Cf. CC 73.

²³ Cf. PI 24.

²⁴ Cf. PI 24-25.

5. CHARACTERISTICS

389. It belongs to each Organism to organize this stage in the most suitable way, taking into account its length and the circumstances of places and persons. Depending on the number of formandi and formators, the academic quality of our centers for studies, the distribution of academic plans, the necessary contact with the surrounding sociocultural reality and possibilities for the apostolate, it is most important to look for the formulas that best assure Claretian formative values.

390. During this stage, the formation community is the normal setting for formation. But in the event this stage is extended, it should be arranged that the formandi do not always remain in the same place or with the same type of formative structure, so as to assure the necessary gradualness of the process.

391. Throughout this stage, interruptions in the normal rhythm of studies may be introduced,²⁵ with a view to fostering the maturity of the formandus and his process of discernment, developing his ability to become integrated into a non-formative community, intensifying his contact with a determined reality, experiencing some kind of work or pursuing some secular studies. In all of these cases, and other possible ones, it is necessary to draw up a specific plan and follow the guidelines of the Church and the Congregation in this regard.²⁶

392. Organisms that deem it opportune can also send some formandi to other countries for a determined period of time. These assignments can be undertaken for different reasons: to learn a language, to continue studies and specializations, to interrupt one's course of studies in order to gain an experience of openness to the Congregation and of contrast with one's own context.

393. Due to the universal mission of the Congregation and the collaboration of Organisms of the same Conference, international

²⁵ Cf. 1F 126-129; 2F 13d.

²⁶ Cf. Dir 240; 2F 13c.

and intercultural formation centers should be served by teams of formators composed of members from the different Organisms. In such cases, sufficient communication should be ensured between the formators and their respective Governments and the relationship between the formandi and their province of origin should be safeguarded.²⁷

394. When, for the same reasons stated in the previous point, Fr. General sends personnel to other Organisms with a view to incardination, the receiving Organism must provide the missionaries a program of preparation for interculturality and mission. This program is to consider the sending, reception, and integration of the missionary into the new context, facilitated by a fluid dialogue between the Organisms involved.

6. PRINCIPAL DYNAMISMS

395. The pedagogy of this stage aims at helping the formandus prepare himself adequately for perpetual profession and in the case of priests, also for ordination.²⁸ As he begins this stage, the formandus has an experience that signals a substantial difference from the preceding stages: *first profession inaugurates a new phase of formation which benefits by the dynamism and stability that arise from profession.*²⁹ For its part, the Congregation must offer the formandus a systematic, personalized, spiritual and apostolic, doctrinal and practical³⁰ proposal that will allow him to fulfill his objectives.

396. Besides the demands that flow from the vows, the dynamisms that are particularly accented during this stage are: *prayer, study, community life, apostolic experiences and personal accompaniment.*³¹ The effectiveness of formation will depend on the interrelationship

²⁷ Cf. Dir 239.

²⁸ Cf. PI 59.

²⁹ PI 59.

³⁰ Cf. CIC 660 § 1.

³¹ Cf. PI 60-65; Dir 235.

and balance of these dynamisms. With a view to concretizing and harmonizing these dimensions, each formation community will draw up its community project as often as it deems fitting.

6.1. Prayer

397. In this stage, personal integration becomes all the more necessary, because *the passage to a more open style of life and more absorbing activities often involves the risk of disorientation and dryness.*³² For this reason, it is crucial that the formandi *learn by experience, in the midst of a changing world, to stand firmly and constantly by Christ, according to our charism.*³³ Following the example of Mary, to whose Heart they have especially dedicated themselves in profession, *they should learn the way to integrate the listening and contemplation of God's word with an attention to historical realities and a sensitivity to the problems of people today,*³⁴ especially those who are poorest and in greatest need.

398. They will achieve this integration by referring everything to Jesus Christ as the center of their own lives and by looking to Mary as an inspiration.³⁵ This will demand that they faithfully maintain the daily habit of personal prayer and reading the Word,³⁶ as well as daily participation in the Eucharist³⁷ and community prayer,³⁸ and frequent celebration of the Sacrament of Reconciliation.³⁹ Strengthened by these means, the formandi will be able to cast light on different situations and to respond to the calls of God in daily reality. It is also worth highlighting, as an enriching means, the importance of contact with experiences linked to popular religiosity for learning to value it.⁴⁰

³² PI 59.

³³ CC 73.

³⁴ Dir 236.

³⁵ MCT 150.

³⁶ Cf. CC 37.

³⁷ Cf. CC 35.

³⁸ Cf. CIC 663, 246; CC 12.

³⁹ Cf. CC 38.

⁴⁰ Cf. EG 122-126.

6.2. Study

399. Study constitutes, together with prayer, one of the two feet of the missionary and is one of the characteristic dynamisms of this stage.⁴¹ The study of the human, theological and pastoral sciences, along with a proper knowledge of the social and political conditions of people and of the times, is aimed at the following objectives:

- a. To provide a lively understanding of the world, of human beings, of creation, and of the mystery of Christ and of the Church.
- b. To form and give grounding to a faith capable of giving reasons for its existence and of dialogue with other beliefs and convictions.
- c. To discern the diverse realities of the world in the light of faith and with a view to mission.
- d. To stir up personal availability for undertaking the evangelizing mission and impart the training to carry it out.⁴²

400. Given the dedication and seriousness that it requires, *this study of ecclesiastical sciences cannot be carried out simultaneously with other careers.*⁴³ This does not prevent the cultivation of personal aptitudes that can be developed through complementary studies.

401. In the case of candidates for the priesthood, the plan of studies should follow the norms and guidelines of the universal Church and of the different Conferences of Bishops. As regards our own plan of studies,⁴⁴ over and above the ordinary subject-matters, it must pay special attention to those that are more closely bound up with our missionary charism which would include, among others: mariology, missiology, consecrated life, communications sciences, languages, specialized pastoral studies and Claretian spirituality.

⁴¹ Cf. CC 56; Dir 144; PI 61.

⁴² Cf. CC 74.

⁴³ Dir 236c.

⁴⁴ Cf. Dir 237; Appendix 3.

It should also include an enhanced sociopolitical formation that will provide a broad and critical knowledge of local, national and international reality. In the case of brothers, the guidelines presented in Chapter 10 of this same plan must be followed.⁴⁵

402. Academic formation for missionaries in formation may be made either in the Congregation's own centers or in seminaries or universities.⁴⁶ In any case, Claretian formation is to be well cared for and, in addition, aspirants to Holy Orders must be suitably prepared for sacred ministries.⁴⁷

403. As a rule, at the end of their studies, candidates for the priesthood obtain a bachelor's degree in theology (or its equivalent) and, whenever possible, a licentiate degree. For their part, brothers should also obtain the degrees corresponding to the studies they carry out. Moreover, it is necessary that Major Organisms see to the formation of specialists in ecclesiastical, pastoral and anthropological sciences, in order to carry on a more in-depth missionary action and also to contribute to the initial and ongoing formation of the members of the Congregation.⁴⁸

404. For adequate growth in this dynamism, special care must be given to the habit of personal study, working in a group, the necessary techniques for intellectual work and a sensitivity to culture as a way to becoming equipped for the missionary task. The library should be updated with relevant books and other resources such as internet connections, according to the requirements of the program of studies. We ought to make prudent and critical use of the social media and ICT, participate in different cultural manifestations, and promote those activities (publications; artistic, literary, and musical activities) that help toward forming fitting ministers of the Word of God.⁴⁹

⁴⁵ Cf. GPF 10:2; Appendix 3; cf. Dir 238; 1HH 30.

⁴⁶ Cf. Dir 237.

⁴⁷ Cf. Ibid.

⁴⁸ Cf. Dir 247.

⁴⁹ Cf. CC 73.

405. In order to verify the progress being made in studies, attention should be paid not only to the grades the individual receives, but also his real capacity for tackling philosophical and theological questions in a solid and balanced way, and for integrating his studies into his spiritual and apostolic life, always aiming at personal unity and the capacity to reflect and work within interdisciplinary coordinates.

406. The formative process must include preparation for the management of community assets that includes at least one specific qualification course for economic and accounting management. The formandi must grow in their belongingness to the Congregation to the extent that they not only identify with its spiritual and charismatic aspects, but also with the care and stewardship of the resources and goods of the Congregation.⁵⁰

6.3. Community Life

407. Given the nature of our vocation, *young Claretians must be formed for evangelization in missionary community, assuming from the outset a community lifestyle that is poor, inculturated and intercultural*⁵¹ in which teamwork is fostered and learned, and which is open to the life of the Church and of the people. The martyr community of Barbastro offers us an admirable witness of maturity in living together in fraternity.⁵²

408. Community life should be so organized as to ensure a climate most favorable to self-fulfillment and interpersonal relationships, as well as sufficient for developing them. Depending on the number of persons and other circumstances, different groups or sections may be created, but always maintaining the unity of criteria which the formative process requires.

409. The rhythm of community life must harmoniously integrate prayer (both personal and community), study, manual labor, apostolic activities and suitable rest. The formandi must be co-

⁵⁰ MFL 65:1,2; MS 71:1.

⁵¹ Dir 236f.

⁵² Cf. TM p. 21-22.

responsible for each another and true animators of community life, both in drafting their community project and in performing the services and tasks necessary for life in common, as well as in periodically evaluating what has in fact been accomplished.

6.4. Apostolic Experiences

410. The aim of apostolic experiences is to initiate the formandi into the missionary task of the Congregation and train them as servants of the Word.⁵³ To achieve this aim, these activities should be truly apostolic, in line with the mission and options of the Congregation, planned with a view to the social reality in which the students live, carried out in team, evaluated in community and accompanied by an assessor.⁵⁴ The forms for carrying them out, throughout the whole cycle and not just at the end of it, can be quite varied, depending on circumstances.

411. In order to determine the ministry that each formandus will be dedicated to in the future, one must take into account his inclination and talent but, above all, the needs of the Congregation and the Church.⁵⁵ In the last years of studies, it is necessary that each formandus be oriented toward a particular area of ministry and that he decide, in dialogue with his formator and superiors, on a specialization that is best suited to him.⁵⁶

412. The formandi must receive some training and qualification in the areas of pastoral planning, teamwork dynamics, and shared mission. Also, in openness to new arenas of knowledge and pastoral perspectives, carrying out experiences in challenging mission assignments which open to the new geographical and existential peripheries.

6.5. Personal Accompaniment

413. In order to promote the integration of all aspects in a stage characterized by the multiplicity and diversity of its elements, the

⁵³ Cf. Dir 235e.

⁵⁴ Cf. Dir 236.

⁵⁵ Cf. CC 75.

⁵⁶ Cf. Dir 245.

formandi require *not only spiritual direction or accompaniment, but also frequent personal dialogue with the formator*,⁵⁷ at least once a month,⁵⁸ the elaboration of a personal project of life, and the accompaniment of the community.⁵⁹

414. This dialogue is all the more necessary in moments of difficulty, and when one must petition and prepare for renewal of profession, perpetual profession and ordination.

415. Personal accompaniment, given its importance in vocational discernment and consolidation, will be a priority criterion helping to orient the decisions of formators and superiors, especially at times for admitting candidates to profession and to ordination.

7. THE PREFECT AND HIS COLLABORATORS

416. The prefect is the proper formator of the missionaries who are preparing for perpetual profession and for ordination to the diaconate or to the priesthood. This is a very important service, by reason of both its aim and its consequences, since the prefect's mission is to accompany and form, by his life witness and orientations, those who through the ministry of the Word will become instruments in the salvation of many.⁶⁰ It is necessary, then, that the missionary appointed to this office by the Major Superior with the consent of his Council⁶¹ be suitably prepared for it and that he strives with all care to fulfill the service that the Congregation is entrusting to him.

417. In our Claretian tradition, the prefect is the person who, in the name of the Congregation, accompanies the formandi in the integral development of their missionary vocation. His mission is not reduced, then, to the aspects of organization, discipline and spiritual accompaniment. Rather, it embraces all dimensions of formation, with a view to promoting a harmonious formation.

⁵⁷ Dir 236h.

⁵⁸ Cf. MS 75:2.

⁵⁹ Cf. FLC 21-34.

⁶⁰ Cf. RE(B) 37; CC 77.

⁶¹ Cf. Dir 248.

418. The principal duties of the prefect are:

- a. To love all his charges equally and get to know the needs of each of them.⁶²
- b. To inspire in the students, by his life and his word, a love for their vocation, for the Church and for our Congregation, and to present to them its life and mission in the world.
- c. To help them personally to become anchored in their vocation and to live it gladly, *so that all of them may embrace our way of life out of an inner conviction of faith.*⁶³
- d. To animate their formation, *seeing to it that virtue be preferred to knowledge, while not neglecting the latter, because holiness and intelligence are the two feet of the missionary: both of them essential.*⁶⁴
- e. To foster responsibility and interior discipline in each formandus helping him to grow in freedom to opt for God.
- f. To promote communion of life among all and to keep in communion with his superiors, informing them on the progress of the formation community, discerning with them what is most suitable, and carrying out their directions.⁶⁵

419. The prefect may be helped in his task by one or several collaborators with complementary capacities.⁶⁶ It belongs to the prefect to coordinate all aspects of formation and of his team of collaborators.⁶⁷ Among the latter there must be a strong sense of unity, both in criteria and in acting, within the personal style of each member.⁶⁸ Their primary formative action is to give a joyful witness of missionary life that will spur the formandi on to a greater commitment in following Christ according to our charism.

⁶² Cf. RE(B) 37:8; CC 77.

⁶³ CC 77.

⁶⁴ RE(B) 37:4.

⁶⁵ Cf. RE(B) 37:2; Dir 251.

⁶⁶ Cf. 2F 14.

⁶⁷ Cf. OT 5; 1F 75; Dir 162.

⁶⁸ Cf. 2F 14b.

420. Among the capacities and qualities of human and spiritual maturity that are demanded of formators, the prefect and his collaborators should give evidence of:

- a. Exemplary behavior, *so that their love for the Congregation and for the observance of the Constitutions may shine forth.*⁶⁹
- b. A sense of Church and missionary sensibility.⁷⁰
- c. A solid formation as formators.⁷¹
- d. Adequate pastoral experience.
- e. A capacity to care for, adapt to, and get along with the formandi.

421. The principal functions of the team are:

- a. To animate this formation stage seeking the co-responsibility of all members of the formative community
- b. To implement in a creative and effective manner the formative lines and means most in consonance with the sense of the Church and of the Congregation.
- c. To create a good community climate and to help everyone to live up to the commitments of the formative program jointly drawn up by all the members of the community.
- d. To perform the concrete tasks that have been assigned to each of them.
- e. To help the formandi to grow as fitting ministers of the Word and maintain themselves in a state of readiness for the needs of the Congregation.
- f. To tackle with realism and calm any formative questions and problems that may arise.

⁶⁹ RE(B) 37:1.

⁷⁰ Cf. Dir 249.

⁷¹ NWNW 16: 34-37.

- g. To judge whether the formandi offer the due guarantees that both the Church and the Congregation indicate for profession and, as the case may be, for ministries and ordination.
- h. To accompany formation in the responsible use of the new technological and digital resources as authentic tools for the apostolate.
- i. To discern the apostolic aptitudes of each formandus, in order to be able to suggest to the Organism's government some possible specializations and assignments for him.
- j. To periodically evaluate the progress of the formation community and of each formandus.

8. PERPETUAL PROFESSION AND IMMEDIATE PREPARATION FOR IT

422. By perpetual profession, a missionary in temporary vows *is definitively incorporated into the Congregation*⁷² and in this way comes to share in its mission among the People of God.⁷³

423. Given the importance of perpetual profession, besides the ordinary preparation involved in the process of formation as such, all formandi will be immediately prepared for it during a period of six months. During this period:

- a. They will intensify their personal prayer, times of silence, and discernment.
- b. They will renew the theoretical and experiential foundations of the Claretian religious life.
- c. They will evaluate the missionary life in a more assiduous dialogue with their formator.⁷⁴

⁷² CC 71.

⁷³ CC 71.

⁷⁴ Cf. Dir 241.

- d. They will express their missionary availability by offering their services to the Superior General to send them wherever they are needed.⁷⁵

424. This preparation,⁷⁶ which is especially necessary for those who reside outside the formation community,⁷⁷ can be carried out individually or in a group, depending on the circumstances of each place. Also commendable are those interprovincial initiatives that guarantee a better achievement of objectives and provide the students with intensive experiences and a greater openness to the Congregation. It is recommended that the formandi be freed to dedicate themselves to this prolonged period fully, in the style of a *second novitiate*.⁷⁸

425. Admission to perpetual profession should be based on a moral certainty, on the part of both the formandus and the Congregation, that the one to profess knows and is living his vocation as something that is good for his whole person,⁷⁹ that he possesses the necessary vocational maturity to be able to live up to the demands of Claretian life in a stable way, and that he has sufficient capacity both for facing the difficulties of mission and for continuing to grow in evangelical life.

426. For perpetual profession to be valid, the prescriptions of universal law and our own law must be fulfilled.⁸⁰ A written petition for it must be submitted to the Major Superior six months before the date set for its celebration.⁸¹ Admission belongs to the Major Superior with the consent of his Council.⁸² All members of the community, especially the superior, formators and companions of the candidates, are obliged to submit a report on them.⁸³

⁷⁵ Cf. Dir 225.

⁷⁶ Cf. Appendix 3V.

⁷⁷ Cf. Dir 241.

⁷⁸ *Second novitiate* refers to a period of one to two months of exclusive preparation for making perpetual profession of vows, generally organized between various Major Organisms.

⁷⁹ Cf. CC 71.

⁸⁰ Cf. CIC 658; Dir 226.

⁸¹ Cf. Dir 224

⁸² Cf. CC 71; Dir 228.

⁸³ Cf. Dir 227.

427. Perpetual profession shall be carried out with the desired solemnity and in the presence of the people.⁸⁴ As regards the petition, preparation for, and celebration of profession, as well as due witness to it in minutes, records and announcements, the prescriptions of the Church's universal law and our own Congregational law shall be observed.⁸⁵

⁸⁴ Cf. OPR 5; PI 56.

⁸⁵ Cf. CIC 657-658; CC 71; Dir 224-227, 232, 241.

10



Specific Formation

1. THE NEED OF A FORMATION FOR SPECIFIC VOCATIONS

428. In our Institute, there is a unity of vocation and mission, as well as a diversity and complementarity in the modes of living it.¹ Everything stated in this chapter relates to the specific preparation of missionary brothers and of missionaries called to ordained ministries.² It presupposes, as a common preparation, the progressive maturation that is taking place in the different formative stages and that constitutes the basis for any service in the Congregation and in the Church.

429. From the first stages of formation and throughout its course, what is specific to the diverse forms of Claretian vocation must be presented and promoted to the candidates. Thus, a better accompaniment in vocational discernment through all the stages of formation is made possible.

430. In the way of living personal vocation and carrying out the mission, we must take into account: personal gifts;³ qualities for exercising a concrete ministry; the needs of the Church, of the Congregation and of the world; availability for universal service; the ability to work in collaboration with others.

2. THE SPECIFIC FORMATION OF THE MISSIONARY BROTHER

2.1. General Criteria

431. The formation of brothers, both initial and ongoing, must be an integral formation, within which those particular aspects that are more in line with their lay vocation should be especially

¹ Cf. CC 7, 78; Dir 252.

² Cf. CPR 31.

³ Cf. MCT 139.

promoted.⁴ *From there, he seeks and points to God in the secular realities of culture, science, human health, the world of work, the care of the weak and disadvantaged.*⁵

432. Among these particular aspects, the following should be noted:

- a. A solid humanistic formation that will enable them to be in touch with today's culture and to acquire a particular sensitivity to the world of work, of education, of economy, of art, of social communication and of human relations.
- b. A biblical-theological formation that will assure a solid grounding for the lay character of their Claretian life and of the apostolic mission they are to carry out.
- c. A pastoral formation, in line with our missionary charism as servants of the Word, in ministries proper of their lay character, so that they may become fully integrated into the Claretian mission.⁶
- d. A professional, specialized formation with a missionary thrust, leading, if possible, to a degree, so that they may become equipped to carry out qualified services in community and offer a witnessing presence in other temporal situations.⁷ That through this formation they may seek God and point to his presence in the secular realities of culture, science, human health and welfare, the world of work, and care for the weak and disadvantaged.⁸
- e. A sociopolitical formation, in order to respond to the demands and options of our mission and to the challenges raised by the reality of each people.
- f. A formation that allows him to share in realities of secular and human life in a search for the restoration of the dignity

⁴ Cf. IM 34-35.

⁵ IM 10.

⁶ Cf. SW 8:2.

⁷ Cf. Dir 252c, 254.

⁸ Cf. IM 30.

and positive value of work, making himself neighbor to his simplest brothers and sisters, and self-identifying with Jesus, brother and worker.⁹

2.2. Formative Guidelines

433. In order to achieve the objectives proper to the stage of missionaries in formation, the missionary brothers will not be assigned immediately after the novitiate to apostolic works that hinder them from the further pursuit of their formation.¹⁰ As a general rule, their period of initial formation will last until perpetual profession.¹¹ The respective superiors will care for their suitable missionary preparation,¹² seeking a common formation for all the members of the Institute.¹³

434. Either in the formation house or in the exceptional case of residing in another community, the missionary brother will have a formator who accompanies him personally in the growth and maturation of his vocation.

435. His instruction in theological, pastoral, scientific or technical fields will be taken in the centers determined by the Government of each Organism,¹⁴ in keeping with the guidelines and orientations of the GPF.¹⁵

436. Throughout their formation process, the missionary brothers, in addition to engaging in apostolic experiences that are established in this GPF,¹⁶ can carry out others in technical and professional fields, which must be programmed and evaluated.

⁹ Cf. IM 31.

¹⁰ Cf. PC 18.

¹¹ Cf. Dir 238; PC 18; 1B 31.

¹² Cf. MB, p. 97ff.

¹³ Cf. Dir 255.

¹⁴ Cf. 1B 30.

¹⁵ Cf. Dir 238; Appendix 3.

¹⁶ Cf. GPF 261-268.

2.3. Ministries Proper to their Lay Vocation

437. Brothers can exercise a great variety of non-ordained ministries proper to their lay condition, for which they must receive adequate preparation. These ministries may be either non-installed or installed.

2.3.1. Non-installed Ministries

438. Among non-installed ministries the following may be singled out:

- a. Services directly related to the missionary service of the Word: catechesis, liturgical animation, Christian education, teaching the ecclesiastical sciences, coordinating basic Christian communities, animating associations of Christian and apostolic life/ICT.¹⁷
- b. Services that prepare for, accompany or complement the missionary service of the Word: vocation ministry, initial and ongoing formation, charitable services or services aimed at human and social advancement (caring for the sick or the marginalized); administrative management and technical work in the apostolic works of the Congregation; activities and responsibility for internal community ministry;¹⁸ other occupations, among them some ecclesiastical offices provided for in canon law.¹⁹
- c. Services developed on the frontiers, in the new peripheries that challenge our charism (NGOs, intercultural, ecumenical and interreligious dialogue, presence in areas of non-believers, JPIC).²⁰

2.3.2. Installed ministries: Lector and Acolyte

439. As the ministries of lector and acolyte enjoy autonomy and stability, the missionary brothers can be installed in one, or in

¹⁷ Cf. Dir 254.

¹⁸ Ibid.

¹⁹ Cf. CIC 228.

²⁰ Cf. MB, p. 47ff; cf. IM, p. 31.

both. of them for a service to the community.²¹ Those who receive these ministries carry out, within the Church, the tasks of *servants of the Word* (lectors) and of *servants of the Eucharistic liturgy* (acolytes).

440. The functions most proper of these ministries are as follows:

- a. Ministry of lector: to read the Word of God and to proclaim the readings from Sacred Scripture; to announce the intentions of the universal prayer of the faithful; to lead song and guide the participation of the faithful; to instruct the faithful so that they may worthily receive the sacraments; to preside at celebrations of the Word.
- b. Ministry of acolyte: to attend to everything relating to altar service; to assist liturgical actions, principally in the celebration of the Eucharist; as an extraordinary minister,²² to distribute Holy Communion, to bring it to the sick, to expose and repose the Blessed Sacrament.

441. For advancement to these ministries, the candidate must have reached the proper age and degree of maturity required for his present stage of formation. It is recommended that the installation in these ministries be done prior to the apostolic-community experience, or *pastoral year*, with which academic studies are interrupted.²³ In addition to the qualities and attitudes determined by the Conferences of Bishops, the following are required:

- a. For the ministry of lector: love and knowledge of Holy Scripture, listening to and meditating on the Word, and an effort to bear witness to it in one's own life; a will to serve God and the Christian People by means of a faithful announcement of the Word.
- b. For the ministry of acolyte: knowledge and in-depth living of the Eucharist; knowledge of what relates to the liturgy and its spiritual meaning; daily offering to God; sincere love for the People of God.²⁴

²¹ Cf. CIC 230 § 1.

²² Cf. CIC 910 § 2.

²³ Cf. CIC 230 § 1.

²⁴ Cf. MQ.

442. For admission to these ministries it is necessary:

- a. That the candidate writes to the Major Superior, manifesting to him that he is asking for them freely and voluntarily, and that he knows the obligations that derive from them.
- b. That the Major Superior knows, either directly or through others, that the candidates are well instructed, both theoretically and practically, regarding these ministries.²⁵

2.4. Organizational Aspects

443. Major Superiors must provide the Missionary Brothers with the integral formation proper to all the members of the Congregation, with special care for those particular formative aspects that belong to them by reason of their lay condition.²⁶

444. Within the Organism's Plan of Formation, the guidelines indicated in the GPF for the formation of Missionary Brothers will be concretely spelled out according to its needs and missionary options of the Organisms.²⁷

3. THE SPECIFIC FORMATION OF THE MISSIONARY DEACON

3.1. General Criteria

445. The specific formation of candidates for the Missionary Diaconate is aimed at enabling them to live fully their own vocational identity, in a way complementary to that of the Missionary Priests and Brothers.

446. Imitating Jesus, who came not to be served but to serve, those who are to be advanced to the Diaconate prepare themselves to

²⁵ Cf. Appendix 3V.

²⁶ Cf. Dir 255.

²⁷ Cf. Dir 238; CPR 31; Appendix 3 IV.

evangelically serve the People of God and their own community through a ministry of the Word, of the liturgy and of charity.²⁸

447. The specific formation of candidates for this sacrament follows the norms and guidelines established by the universal and particular Church²⁹ and by the Congregation.³⁰ In addition to studies, it must include adequate pastoral practice, updated from the experience of the Church today.

448. As regards intellectual formation, it should be analogous to formation for the priesthood, although, in the actual distribution of subject matters, attention must be paid to directives of each Episcopal Conference within the scope of its own territory.³¹

3.2. Ministerial Functions of the Deacon

449. Among the more proper functions of this ministry are the following:

- a. To collaborate in the evangelization of peoples³² by word and life-witness,³³ in communion with the Bishop and with the Superiors.
- b. To proclaim the Gospel and preach; to be involved in organizing and presiding at celebrations of the Word; to teach Christian doctrine.
- c. To pray for the Church and in its name, above all through the Liturgy of the Hours.³⁴
- d. To administer Baptism; to prepare the Eucharistic sacrifice and distribute the Body and Blood of the Lord; to assist at and bless marriages; to preside at penitential celebrations and funeral rites.

²⁸ CC 81.

²⁹ Cf. LG 29; CIC 236, 288, 1031 § 2, 1032 § 3.

³⁰ Cf. Dir 257-260.

³¹ Cf. CIC 236; Dir 258.

³² Cf. Dir 257.

³³ Cf. CC 81; Dir 260.

³⁴ Cf. CC 81.

- e. To serve the Christian community, attending mainly to its most poor and needy members, and to collaborate in initiatives in favor of life and of human rights.

3.3. Formative Guidelines

450. From a pedagogical viewpoint, specific formation for the Missionary Deacon demands that particular attention be paid to the following attitudes and behaviors:

- a. Becoming conformed with Christ, Servant of Yahweh and Good Shepherd, with all that this entails: faith and trusting surrender to the Father, freely given service, total availability for ministerial action and concern for the poor and little ones.
- b. Serving the Word, both as an inspiration for his conduct and for his proclamation of it as Good News and message of change and conversion for people today. The deacon should, in effect, transform into faith what he reads, teach what he believes and practice what he teaches.³⁵ Likewise, he must express respect and reverence for the Word of God, read, study and meditate continually on Sacred Scripture,³⁶ recognize the presence and action of God in history and in creation, and announce the Gospel by promoting the genuinely human values of each people and by promoting the dialogue between faith and culture.
- c. Serving the Liturgy, particularly the Eucharist, which is the center of worship and of Christian life itself. Hence, he should nourish his faith in the Sacraments and in the Liturgy of the Hours; he should honor the Body and Blood of the Lord; he should delve more deeply into the mystery of the incarnation and Passover of Jesus, who is also present in his brothers and sisters, especially the poor, sick and marginalized, for He is welcomed and served in them; he should attend carefully to the administration

³⁵ Cf. RO: *Ordination of Deacons*, 24.

³⁶ Cf. Dir 260.

of the sacraments and to the animation of the Christian community in celebrations.

- d. Serving charity: He should follow Jesus' example of being a poor servant; he should freely serve, share, and enter into solidarity with others like Mary, who diligently attended to people's needs; he should be devoted to works for their advancement and so attend to the recipients of his ministries that they themselves become primary agents of their own advancement and liberation; he should reawaken a sense of justice in the Christian community, so that fraternal love may be the law of life among believers.

3.4. Admission to the Diaconate

451. In order to be admitted to this ministry, a candidate must:

- a. Have faithfully exercised the ministries of lector and acolyte.³⁷
- b. Submit to the Major Superior the petition and declaration demanded by the law.³⁸
- c. Comply with all the requirements demanded by the universal law³⁹ and our own;⁴⁰ be free of irregularities and impediments;⁴¹ present the prescribed documents⁴² and give evidence of having the necessary qualities.⁴³ He must also make the profession of faith.⁴⁴
- d. Prepare himself for this ministry fittingly, in an immediate way, by means of a plan. This plan must be adequately followed up by the responsible party who has been designated by the Major Superior. In it, there will be

³⁷ Cf. CIC 1035 § 1.

³⁸ Cf. CIC 1036.

³⁹ Cf. CIC 1024-1039.

⁴⁰ Cf. Dir 242.

⁴¹ Cf. CIC 1040-1049.

⁴² Cf. CIC 1050.

⁴³ Cf. CIC 1051.

⁴⁴ Cf. CIC 833 § 6; Appendix 4; Heb 5:4.

some indication of the means for being fittingly informed of the doctrine on this ministry as set forth in Church documents.⁴⁵ He will be referred to all that is contained in the various rituals of the sacraments that pertains to the deacon and to study of the homiletic proclamation of the Gospel, the Liturgy of the Hours, the pastoral care of the sick, and social pastoral ministry.

4. THE SPECIFIC FORMATION OF THE MISSIONARY PRIEST

4.1. General Criteria

452. Formation for the ministry of the priesthood is aimed at preparing formandi to become fitting priests, particularly devoted to the service of the Word, as witnesses and messengers of the joy of the Gospel, in the style of Claret. From a formative point of view, it is required that this preparation be made stepwise and in progression, both through installation in and exercise of the ministries of lector and acolyte, and through reception and exercise of the Order of Diaconate.⁴⁶

453. When the diaconate is conferred with a view to priestly ordination, its objective is to allow the recipient to exercise its proper ministry for a prudent period of time in order to mature in its specifically priestly aspects. In this sense, its aim (spiritual, ascetical, liturgical and pastoral) is predominantly pedagogical, with a view to priestly ordination.

454. The ordained ministry is a gift of the Spirit for the Church,⁴⁷ not a right or possession of the one who receives it. Hence, formation for this ministry must underscore its necessary connection with the Church and its manner of understanding it and of living it as a ministry.

⁴⁵ Cf. SDO; PR; Appendix 4.

⁴⁶ Cf. CIC 1032 § 2; 1035.

⁴⁷ Cf. PO 2.

4.2. Ministerial Functions of the Priest

455. The Claretian priest, conformed with Christ the Priest for the building up of his Body which is the Church,⁴⁸ participates, through the sacrament of the laying on of hands, in the apostolic ministry⁴⁹ entrusted to the bishops. Hence, he feels that he is their collaborator,⁵⁰ especially in the task of raising up and consolidating communities of believers⁵¹ through the ministry of the word⁵² in an evangelical and prophetic lifestyle⁵³ according to the spirit of the Church and in apostolic fraternity.⁵⁴ The prophetic exercise of the ministry of the Word implies proclaiming the Kingdom in the concrete circumstances of our time, denouncing sin and injustice and accepting the risks that this entails.⁵⁵

456. This evangelizing and prophetic function is intimately related with pastoral and sacramental functions. The announcement of the Word creates a community of which the Eucharist is the summit and source. Hence, the Claretian priest, at the same time that he represents Christ as prophet of the Good News,⁵⁶ also exercises:

- a. The ministry of pastoral care of the communities that have arisen from the Word. In them he represents Christ the Shepherd, who did not come to be served, but to serve and give his life for the ransom of many.⁵⁷
- b. The ministry of worship, in which the Word, united to sacred signs, becomes the sacrament of salvation. The Claretian priest represents Christ the Sanctifier in the celebration of the sacraments, above all, in the Eucharist⁵⁸

⁴⁸ Cf. PO 12; CC 83.

⁴⁹ Cf. CC 82; PO 2; Aut 223-224.

⁵⁰ Cf. CC 6.

⁵¹ Cf. CC 47, 82.

⁵² Cf. CC 46, 50.

⁵³ Cf. CC 82.

⁵⁴ Cf. CC 85.

⁵⁵ Cf. MCT 58, 171-172, 232; IPM 18.

⁵⁶ Cf. CC 3; IPM 19.

⁵⁷ Cf. Mk 10:45; CC 83.

⁵⁸ CC 83.

and in Penance. In the evangelizing task of our Founder, Penance was closely bound to the preaching of the Word.⁵⁹

- c. The priestly ministry, when it is lived with integrity as living bread offered for the people of God, manifests its intrinsic link with the proclamation of the Word and the Eucharistic Celebration.

457. These functions are born in the womb of the Church and derive their meaning in relation to the Church and to the service of the whole world. Therefore, since the Claretian priest has been taken from among men and appointed to act on their behalf in relation to God,⁶⁰ he must live with them as a brother, becoming all things to all,⁶¹ with particular concern for the sick and the marginalized.⁶² As a Claretian missionary, the offering of his life is not only an offering on the altar, but in and for the world. In the exercise of his ministry he must be mindful of what he does, imitate what he commemorates and conform his life to the mystery of the Lord's cross.⁶³

4.3. Formative Guidelines

458. Formation for the priesthood should stress:

- a. An understanding of Christ as prophet, priest and shepherd, in which the students, following Claret's example, should be steeped,⁶⁴ becoming partakers in His death and life.⁶⁵
- b. A solid knowledge of the nature of the ministry of the priesthood, as well as its articulation with other charisms and ministries, and in particular a knowledge of the priesthood in a Claretian key.

⁵⁹ Cf. Aut 304, 762-763.

⁶⁰ Cf. Heb 5:1.

⁶¹ Cf. 1 Cor 9:22.

⁶² Cf. CC 83.

⁶³ Cf. RO: *Ordination of Priests*, 26.

⁶⁴ Cf. Aut 754-756.

⁶⁵ Cf. CC 83.

- c. The progressive integration of both the ministerial and the religious dimension in a single vocational project.⁶⁶
- d. The exercise of the ministry of the Word and close collaboration with the bishops, as characteristic elements of the Claretian Missionaries.
- e. Openness to new ministerial fields presented to us by the demands of evangelization today, such as JPIC, the *digital continent*, and the new geographical and existential peripheries.
- f. The community dimension of ministry,⁶⁷ underlining the importance of teamwork and the awareness of being sent by the community.
- g. Preparation for the exercise of spiritual direction and accompaniment.
- h. The practice of the kind of charity that leads them to pray daily for the Church and the world, to lay down their life for their brothers and sisters,⁶⁸ to commit themselves to the poor whom they serve and to be pastorally concerned for the sick and the marginalized.⁶⁹
- i. The kind of liturgical and pastoral initiation that will allow them to perform their ministerial functions competently.
- j. Close collaboration with the priests of the local Church, to feel that they are truly members of the presbyterate and of the diocesan family.⁷⁰
- k. The practice of teamwork with persons of various vocations in the key of church-as-communion, shared mission, and synodality.
- l. Ministry as service, avoiding clericalism and spiritual worldliness.⁷¹

⁶⁶ Cf. PI 108.

⁶⁷ Cf. CC 85.

⁶⁸ Cf. CC 84.

⁶⁹ Cf. CC 83.

⁷⁰ Cf. Dir 263; PI 109.

⁷¹ Cf. EG 93-97.

459. The objective of the immediate preparation for the order of presbyterate is that the candidate deepen in the attitudes that unite him most closely with Christ the priest, according to the Claretian vocation, and be ever disposed to act in his name and as a representative of the Church.

460. Immediate preparation is realized by way of a plan that includes:

- a. Concrete possibilities for the exercise of the diaconate.
- b. A program of prayer, retreats, spiritual exercises, and encounters for spiritual direction.
- c. Assimilation of the theology and spirituality of the priesthood, in keeping with the documents of the Church and the proper Ritual.
- d. Deepening in the charismatic characteristics of the Claretian priesthood.
- e. A summary study of the sacraments of Penance, Confirmation, Anointing of the Sick and Eucharist, and of the dynamics of celebrating them.
- f. Dialogue with someone experienced in the moral and pastoral criteria relating to confession and spiritual direction.⁷²
- g. An accentuation of the Marian dimension in the priestly perspective.

4.4. Admission to the Priesthood

461. The candidate for the priesthood will send to his Major Superior the petition and declaration required by law.⁷³ He must meet the same requirements prescribed for the diaconate and must have exercised that Order during the time assigned him by the Major Superior, and which must not be less than six months.

⁷² Cf. Appendix 3.

⁷³ Cf. CIC 1036, 1050; Appendix 4.

462. The Major Superior, either by himself or through another, will verify whether the candidate has carried out this preparation and whether he fulfills the conditions required in order to be admitted to the priesthood.

11



The Missionary in the Process of Ongoing Formation

1. NATURE AND AIM OF ONGOING FORMATION

463. Ongoing formation is intrinsic to our vocation.¹ It is an all-embracing process of renewal which covers all aspects of the Claretian person and of the Congregation as a whole² and reveals the profound nature of our vocation as fidelity to the mission and as a process of continual conversion.³ It is a path that is:

- a) **Open.** It lasts all lifelong.⁴ Ongoing formation has no closing date.⁵ As missionaries *dedicated to God and consecrated by Him*,⁶ our life is an ongoing process of formation. As disciples, we are in an attitude of *constant listening, and open to the surprises of the Word and the Spirit*.⁷
- b) **All embracing.** It embraces the whole person and all dimensions of his personality in an integral process of growth: human, spiritual, intellectual, pastoral and charismatic.⁸
- c) **Multiplying.** It also affects the renewal of communities, of the mission, and of community and apostolic structures.⁹

464. Ongoing formation aims at the renewal of the Claretian's personal and community life in the light of the Gospel and of our charism, in each new personal stage.¹⁰

¹ Cf. VC 69; CC 56.

² Cf. PI 68: 2F 27.

³ Cf. PDV 70-71; NWNW 16, 35a.

⁴ VC 69.

⁵ Cf. CIC 661; CF p, 10-13.

⁶ CC 5.

⁷ SW 22.

⁸ Cf. PI 66, 68: CPR 67.

⁹ Cf. CPR 77-78, 83; MS 60.

¹⁰ Cf. Dir 148; 1 F 143-144; 2F 27-29.

2. THE NEED FOR ONGOING FORMATION

2.1. In Order to be Faithful to our Personal Project of Life

465. Ongoing formation is a must for every Claretian. As persons, we achieve our personal fulfillment by developing our potential in relationship with other human beings and within our shared setting in the history and reality of peoples.¹¹

466. Likewise, because he has received the gift of vocation, each Claretian must be in an attitude of constant growth and fidelity to it.¹² Vocation is a dynamic gift. God is constantly calling us. And we ought to answer this call with fidelity.¹³ Our vocational charism and the gifts of nature and grace that we have received are dynamic forces that make us grow as persons in order to develop our own project of life.

467. As a person called by the Lord to the Congregation to live in a missionary community, a Claretian grows and fully develops in fellowship with his brothers and in carrying out the community's mission.¹⁴ The Congregation, as a community in constant growth and renewal, is the natural milieu in which each Claretian should achieve the greatest personal growth.

2.2. In order to be faithful to the renewing action of the Spirit

468. The same Spirit who raised up the charism of the Congregation is the one who spurs it on and develops it in the Church and in history. Hence, the action of the Spirit demands of us a continual conversion that we may give new vigor to the prophetic dimension of our vocation.¹⁵ It is imperative, therefore, that we respond, personally and communally, to our need for ongoing formation,

¹¹ Cf. CPR 49.

¹² Cf. VC 69-70.

¹³ Cf. 2F 27; PI 67.

¹⁴ Cf. CPR 49.

¹⁵ Cf. SAC 1.

especially at critical moments in our lives, in order to prepare ourselves adequately to become fitting ministers of the Word.

469. Ongoing formation requires that we pay particular attention to the signs of the Spirit in our time, in order to offer an appropriate response. It also spurs us on to integrate creativity in fidelity.¹⁶ *Following Christ means setting ourselves on the march, freeing ourselves from sclerosis and atrophy in order to be able to offer a living and true witness of the Kingdom of God in this world.*¹⁷

470. Our Founder unceasingly sought wisdom and knowledge in order to keep his apostolic orientation toward missionary evangelization alive. One proof of this eager quest was his practice of a daily, vocational reading of the Bible¹⁸ because, for him, being a servant of the Word required that he be immersed in that Word.¹⁹ In the Word, Claret encountered the dynamic and renewing action of the Spirit so that he was able to say, as a disciple of Jesus: *The Spirit of the Lord is upon me.*²⁰

471. The Congregation has also reminded us of the need to allow ourselves to be transformed by the Spirit in order to fulfill the mission to which we have been called²¹ and thus to achieve maturity in our vocation.²² In order, then, to live and be true witnesses of the Reign of God, we acknowledge the need for the renewing action of the Spirit in our life, both as persons and as a community, in such a way that the Spirit of the Risen Lord may, through ongoing formation, continue to *restore the joy of our youth.*²³

¹⁶ Cf. PI 67.

¹⁷ PI 67.

¹⁸ Cf. CPR 54; SW 14.

¹⁹ Cf. Aut 113-120.

²⁰ Aut 687: cf. Lk 4:18.

²¹ Cf. CPR 30, 70; SW 22.

²² Cf. CC 51; CPR 49-50, 67.

²³ Cf. *Collect for the Third Sunday of Easter.*

2.3. In order to be faithful to the process of Congregational renewal

472. The charism of our Father Founder, as an experience of the Spirit transmitted to all Claretians, must be lived, guarded, deepened and developed constantly in harmony with the Church, which is in continual growth.²⁴ Fidelity to our charism, as a dynamic gift, keeps pressing the Congregation to maintain an attitude of constant renewal. Ongoing formation, as an expression of this attitude, has an impact on members, and through them, on our communities and apostolic mission. The renewal of the individual Claretian will pave the way for a renewed style of community life and for a constant revision of our apostolic positions.²⁵

473. This renewing action restores our personal and community energies and readies us to respond as servants of the Word to situations in our world. We must be an evangelized as well as an evangelizing community.²⁶ A community is evangelized in the measure that it maintains itself in a state of ongoing conversion. It always takes the Word of God as its point of reference, from which it cultivates a dialogue that awakens an attitude of service to our brothers and sisters, giving them confidence and helping them remain faithful to the commitments they have undertaken. In the light of this same Word, the community discerns whatever happens and allows itself to be evangelized by the events that affect human beings, especially the most poor and needy, to whom it has been sent.²⁷

2.4. In order to be faithful to the challenges of the mission

474. Ongoing formation is not just for ourselves. The reason why we need to attend to the signs of our time and to adapt to new situations as they arise, is to help us, as missionaries, to tackle the

²⁴ Cf. MR 11; PI 67.

²⁵ Cf. MCT 134, 137; CPR 46, 72; IPM 51-52.

²⁶ Cf. MCT 147-151.

²⁷ Cf. MCT 148.

ever-new urgencies of evangelization.²⁸ *We must keep in step with history.*²⁹

475. As Claretians, we are all called to live a solidly-rooted spirituality capable of assimilating changes and developments in the world and in the Church in continual docility to the Spirit.³⁰ We need to *acquire a deep and living knowledge of the human and religious situation of the people we intend to evangelize.*³¹ The new reality of the world, the Church and the Congregation becomes a challenge of the Spirit spurring us on to support the Church's call to a missionary evangelization, from our charism as servants of the Word and in keeping with the options of our mission.³²

3. CHARISMATIC REFERENCE OF ONGOING FORMATION

476. An outstanding characteristic in our Founder's life was his interest in renewing and updating himself. In him, there was no break between his initial formation and his dedication to reading and study after ordination. He dedicated himself to it intensely and systematically, in order to deepen his knowledge of the Scriptures, to renew his theological and pastoral learning, to become acquainted with the philosophical thought and ideologies of his time and to learn how to situate himself in the different realities in which he had to exercise his apostolic ministry. His motivation was always clear: on the one hand, to grow in the knowledge of God in order to grow ever closer to Him and to live in communion with Him; on the other hand, to be faithful to his apostolic mission in a creative and ever new way, thus steadily becoming a more apt instrument for the salvation of all people. Among the means that he utilized, a personal plan and library were highly effective.

²⁸ Cf. CC 56.

²⁹ PDV 70.

³⁰ Cf. MCT 137; CPR 28.

³¹ MCT 201; cf. MFL 1-2.

³² Cf. SW 4; IPM 57.

477. In the Congregation, the times set aside for study, spiritual renewal and preparation for the apostolate have always been a deep-seated tradition. In the retreat the Founder led for the missionaries in 1865, he told them: *You will direct your study to missioning*.³³ In addition to the times assigned for spiritual renewal in the monthly retreats and in the yearly spiritual exercises, the same Founder prescribed a yearly period of about four months³⁴ in which the missionaries would devote themselves to ongoing formation based on studies. From the beginning, the Constitutions set forth the times and subject matters that had to be studied and reviewed, both by the priests and by the brothers, and they insisted on the need to have a well-stocked and updated library.

478. Ongoing formation continues to be a must in the life of the Claretian, since he must grow in conformity with Christ the Missionary and be up to the challenge of the times in order to respond to his apostolic mission.³⁵ Even more, ongoing formation is today an urgent need for the whole Claretian community. *Only a community that welcomes the gift of God, listens to the signs of the times and allows itself to be constantly rejuvenated, can realize the proclamation of the Gospel in a credible and attractive way*.³⁶ In its various General Chapters, the Congregation has examined its fidelity to ongoing formation and made decisive strides forward, even to the point of calling for a charismatic *re-initiation* for its members.³⁷

4. CONGREGATIONAL CRITERIA FOR ONGOING FORMATION

479. The Congregation's richest resource is its members, for each Claretian is an image of God, an unsuspected newness of the Spirit, and a missionary vocation that is a grace for the world.³⁸

³³ XTT, p. 582.

³⁴ CLOTET, J. *Notes for the Annales of the Congregation AG*, CMF: GC 11:4.

³⁵ Cf. CC 56; Dir 144.

³⁶ IPM 34.

³⁷ Cf. 2F 26-30; CPR 27-31; SW 22; MFL 44-46.

³⁸ Cf. CPR 49.

Hence, ongoing formation must be set in the perspective of the person.³⁹ Indeed, ongoing formation would not be possible without the collaboration and active participation of the person, beginning with the conviction that it is something indispensable for missionary life.⁴⁰

480. Ongoing formation is a prolongation of the process of initial formation. For that reason, the Claretian must avoid any break between initial and ongoing formation, given that these are two aspects of the same reality. He must view himself from the outset as being involved in a never-ending process. A good initial formation should underscore this need.

481. As a guiding principle, we would say that an ongoing formation that encompasses the whole person and all his dimensions (human, spiritual, intellectual, pastoral and charismatic) must be carried out:

- a. In line with our missionary charism, in order to better prepare ourselves to be fitting ministers of the Word, with our options and preferred recipients, and with a sensitivity to the problems of justice and peace.⁴¹
- b. In contact with the world and open to reality. Hence, it will promote all those initiatives, both within and outside the Congregation, that favor the openness of each Claretian to local and universal realities, and the critical study of these realities in order to respond to their challenges from the grace of our missionary charism.⁴²
- c. In a universal perspective, making us aware of the Church's global situation and enabling us through the study of languages to offer missionary services in any part of the world.
- d. With quality criteria, enabling the missionary to be more and better prepared for a vanguard evangelization through attaining the needed specializations.⁴³

³⁹ Cf. 2F 27; CPR 65.

⁴⁰ Cf. CPR 67.

⁴¹ Cf. CPR 68; SW 13:1, 14:1, 16:1, 22:1; MS 20.

⁴² Cf. CPR 29, 70.

⁴³ Cf. Dir 147:2c; CPR 30, 71; SW 13:1; MFL 55:8.

- e. With active and participative methods realized through personal and apostolic experiences in the areas of poverty, marginalization and unbelief.⁴⁴ Each Claretian must be aware that all pastoral experience is an inexhaustible source of ongoing formation.

5. AGENTS AND THOSE RESPONSIBLE FOR ONGOING FORMATION

482. First and foremost, the *Claretian person* himself. *It is indispensable for each of us to come to a personal conviction that we need an ongoing formation in order to fulfill our missionary vocation.*⁴⁵ Hence, each Claretian must feel the need and urgency of formation. This is the key to the effectiveness of ongoing formation. Without personal conviction, all the means and helps one has at one's disposal will not produce the desired effect.

483. Secondly, there is *the community*. Since it is the normal milieu in which the life of the Claretian unfolds, it constitutes the privileged place for ongoing formation.

- a. It is in community, as a place for freedom and growth, that the individual achieves personal fulfillment.⁴⁶ In it he lives, prays, relates with others, studies and works.
- b. The style of life and mission of the community is the first parameter of ongoing formation for a Claretian. Its fidelity to the Claretian project and to the ordinary dynamisms of sanctification, life and mission are constant stimuli spurring the Claretian to grow. When the community feels renewed and acts in keeping with the criteria and guidelines of Congregational renewal, each of its members is renewed, grows and matures in his fundamental option.
- c. The role of community animator, which is proper of the local superior, is very important in this matter.⁴⁷ Under

⁴⁴ Cf. CPR 68-69.

⁴⁵ CPR 67; cf. MS 75:8.

⁴⁶ Cf. CPR 49, 60; MFL 56.

⁴⁷ Cf. CIC 661; CC 104:4; PI 66.

his direction, the community should promote the pastoral renewal of its members so that they can constantly improve in the performance of their ministries.

484. Lastly, *superiors and their respective governments*:⁴⁸

- a. The General Government and governments of the Major Organisms must promote initiatives of ongoing formation, so that all Claretians may be duly prepared for the ministry of the Word and may offer a response to the challenges of the times in which we live.⁴⁹
- b. It belongs to the General Government to animate and organize the ongoing formation of the Missionaries of the Institute.
- c. The same responsibility belongs to the governments of each respective Major Organism. In order to animate ongoing formation, a special commission may be established with members who are well-prepared and with clearly-defined responsibilities,⁵⁰ charged with developing a plan for each term of government.
- d. Both the General Government and the Governments of Major Organisms will normally carry out this task through the prefectures, councils and commissions appointed for this purpose.⁵¹

6. WAYS OF REALIZING THIS

485. As a first criterion, on the different levels of the Congregation, plans for ongoing formation must be drafted in which the moments, dynamics, means and instruments of formation are to be programmed in a well-ordered and systematic manner.⁵²

⁴⁸ Cf. MR 26; PI 66, 71; CPR 67.

⁴⁹ Cf. SW 22: 1.

⁵⁰ Cf. PI 71; 2F 30.

⁵¹ Cf. GPF, Chapter 6.

⁵² Cf. PI 66; CPR 69.

6.1. Ordinary ways

6.1.1. Personal level

486. *Special attention to the Word of God.*⁵³ We should listen to the Word of God *in personal prayer, in the events of history, in cultures and in the life of the people, in their silences and in their outcries.*⁵⁴ This demands that we devote a fundamental amount of time to reading, studying, meditating on and contemplating the Word.⁵⁵

487. Prayer and the celebration of the liturgy have a fundamental place in our life. We wholeheartedly celebrate with the Church the presence of God and the love for His people especially in the Eucharist, the Sacrament of Reconciliation and the Liturgy of the Hours.⁵⁶

488. The *personal project* of formation (or personal growth). Developed in dialogue with the community and superiors, its aim is to address the holistic development of the Claretian in the spiritual, physical, psychological, intellectual and apostolic-ministerial dimensions of his life.⁵⁷ It can take into account such diverse matters as: physical exercise and sports, diet, the harmonious distribution of the day's activity, the type and frequency of reading and study, and the means and dynamisms of the spiritual and apostolic life.

489. We must advance in the practice of *personal and community discernment*, and of *personal accompaniment* to favor progress in our missionary life⁵⁸ and decision making.

6.1.2. Community level

490. In drawing up its community project, the Claretian community should program its style of life and mission in a

⁵³ Cf. SW 13:1, 14: 1, 15: 1.

⁵⁴ SW 16:1; cf. PQTV 12-13.

⁵⁵ Cf. CC 34, 37; SW 14:1, 15:1-2, 16:1-2; *Address of Pope at XXI General Chapter*: Annales 60 (1991) 142-143; MFL 59; MS 42-45.

⁵⁶ Cf. VC 95; CC 35; Dir 84-85.

⁵⁷ CPR 67; cf. SW 13:3; MFL 55.

⁵⁸ Cf. CC 54; Dir 142; CPR 56; SW 13:3; PI 63, 71.

participative way, seeing to it that its members have necessary and adequate means for growing in the faith of their calling (times for prayer, study and rest, and professional help).

491. In addition, the community project will program the members' specific ongoing formation, with a view to their needs and the demands of the mission. This plan must include, among other things, the study and assimilation of the documents of the Church and of the Congregation, particularly of the Constitutions and of the Word of God.

492. The community should likewise encourage and help its members to draw up their personal formation plan, suggesting ways in which it can be done. Among ordinary initiatives, one should mention the *weekly community day*,⁵⁹ which consists of setting aside a time, each week if possible, to pray in common, plan, evaluate, share experiences and recreate.

493. To encourage the ongoing formation of its members, it is essential that the community maintain a library, specialized and updated in its proper apostolic ministries.⁶⁰

494. All communities should likewise take advantage of inter-community, diocesan, inter-provincial, congregational and inter-congregational initiatives as means for their formation. Above all, for what they can contribute by way of openness and of contrast.

495. When a member of the community is sent to participate in a program of ongoing formation, the communities involved are advised to organize themselves in such a way that the member can fully participate in the program, thus fulfilling its objectives.

6.1.3. Major Organisms

496. Within the framework of the plan for ongoing formation, all Major Organisms should draw up a yearly program of formation initiatives. These initiatives can also be carried out with other Organisms or according to Congregational areas when this is

⁵⁹ Cf. CPR 61.

⁶⁰ Cf. CC 56; Dir 145.

deemed suitable. Among the more widely practiced initiatives of this sort, one might single out the following:⁶¹

- a. Yearly spiritual exercises.
- b. Systematic and periodic encounters of the sectors of the Major Organisms: formators, educators, pastors/parish priests, itinerant missionaries of the Word, economies and others.
- c. Encounters of communities as a whole or by zones, over a period of days, to study and reflect on relevant Claretian themes and other topics of interest.
- d. A yearly day of the Major Organism.⁶²
- e. The periodic publication of the bulletin.

497. Superiors and those in charge of formation will provide the Missionary Brothers lifelong training in the formative elements they need in order to perfect their missionary commitment, their distinctive culture, their doctrinal and spiritual preparation, and their pastoral and technical proficiency, in keeping with the ongoing formation programs of each Organism.⁶³

6.1.4. General Level

498. The General Government must also draw up a program for the whole Congregation, in keeping with the GPF and the guidelines of the General Chapters. This program includes:

- a. Canonical general visitations, as a means for evaluating and promoting the ongoing formation programs of the Major Organisms.⁶⁴
- b. The organization of special encounters of Claretian renewal and study.⁶⁵

⁶¹ Cf. Dir 147-149.

⁶² The *yearly day* of the Major Organism refers to the day chosen by the Organism (day of patron saint or of special Claretian significance) to celebrate the fraternal communion of its members in different ways such as gatherings, anniversaries, liturgical celebrations, etc..

⁶³ Cf. Dir 255; Her 33.

⁶⁴ Cf. Dir 149.

⁶⁵ Cf. Dir 149; CPR 69; SW 22:1; MS 74:1-7.

- c. Encounters, organized through the General Prefectures, for the different sectors and diverse areas of the Congregation or of the interprovincial conferences.
- d. The offering of structures (communities and centers) in service to the Congregation for renewal courses, sabbatical years and specializations.
- e. The drafting of study helps on specific topics that are deemed opportune.

6.2. Extraordinary Ways

6.2.1. Specializations

499. The government of each Major Organism will draw up a plan for specializations to qualify members suited for advanced studies, in order to respond to the needs of the mission and the formation of its members.

500. During the last years of initial formation, the formandus will be gradually oriented toward an area of specialization,⁶⁶ according to the plan of the Organism.

501. Specializations have as their objective the completion of initial formation through more specific or expanded studies leading to a suitable degree or title. They should be promoted in keeping with the aptitudes and inclinations of the person and with the missionary needs and options of the Province and of the Congregation.⁶⁷

502. It is necessary that Major Organisms procure the formation of true specialists in ecclesiastical sciences, in order to achieve a more profound missionary action and to contribute to the formation of the members of the Congregation.⁶⁸

503. We should also pay heed to those civil specializations that may be useful for a missionary dialogue with culture or for exercising

⁶⁶ Cf. Dir 245.

⁶⁷ Cf. CIC 819.

⁶⁸ Cf. Dir 247.

more competently other mission commitments that demand a deep knowledge of the human sciences.

504. According to our practice, ecclesiastical studies cannot be pursued simultaneously with courses of studies for other careers.⁶⁹ But certain pastoral specializations can be pursued during the last years of initial formation,⁷⁰ in keeping with different circumstances:

- a. In some cases, this might involve studying some particular subject matter or pursuing courses of various topics, both during the school year and during vacations, without having to enroll in specialized institutes. In these cases, it is necessary to maintain the obligatory proportion with the principal disciplines.
- b. In others, it might involve studying some pastoral specialty, once the candidate has completed the basic institutional studies required by the norms of the Conferences of Bishops.

505. After a period of pastoral experience, a set time may be devoted to specialization in faculties or institutes of higher studies, obtaining the corresponding diplomas and academic degrees.

6.2.2. The Sabbatical Year

506. The *sabbatical periods* are specific times in which each missionary, freed of apostolic and community commitments, can draw up a personal plan, suitably accepted by the Superiors, corresponding to his needs for rest, spiritual renewal, missionary qualification and contact with new realities of evangelization.

507. Every Claretian, and particularly those who have not had other opportunities for renewal, should be offered the possibility of making a sabbatical year. For this, the personnel situation of the Organism must be taken into account within a plan that makes provision for the needed coordination and adequate financing.

⁶⁹ Cf. Dir 236.

⁷⁰ Cf. RFIS 79-82.

6.2.3. Missionary Experiences

508. Apostolic experiences will open our spirit to new horizons and values. In this sense, it is fitting to promote diverse initiatives (above all, in mission places). These experiences, which can vary in length, must be programmed in a coordinated way by the responsible parties.⁷¹

7. SPECIAL PERIODS DURING ONGOING FORMATION

509. Although ongoing formation is a lifelong task, it takes on a special intensity in certain given moments,⁷² during the onward journey of a missionary. Such moments call for special attention and accompaniment on the part of all those implied in the formation process. There are four moments in ongoing formation that require special consideration: the *quinquennium*, middle age, the third age and the fourth age. We should also give attention to the missionaries who are in particular situations. However, the Major Organisms will do well to organize programs of ongoing formation suited to different age groups to assure adequate and timely accompaniment.

7.1. The *Quinquennium*

510. The first special moment of ongoing formation, called the *quinquennium*, is the stage of the first years of full involvement in the apostolate that immediately follows initial formation. It marks the passage from a supervised life to a situation of full responsibility for one's work.⁷³ Hence, we should see to it that the young missionary be personally encouraged and accompanied to live fully the youthfulness of his love and enthusiasm for Christ.⁷⁴

511. In this stage, the Claretian must discover with the help of the community a new way of remaining faithful to God,⁷⁵ so that

⁷¹ Cf. CPR 68.

⁷² Cf. PI 70; RFIS 80-87.

⁷³ VC 70; CIC 279; PI 70; SW 22:2; IPM 35.

⁷⁴ Cf. VC 70.

⁷⁵ Cf. PDV 76.

he can give an adequate response to the challenges that arise for him in his new situation.⁷⁶ In a comprehensive process of renewal that embraces all aspects of the person of the religious during this stage,⁷⁷ we should give special importance to:

- a. Spiritual life that is lived in harmony with action.⁷⁸
- b. Pastoral accompaniment, so that the Claretian may keep on integrating his ministerial preparation with his experience of life.
- c. Updating and applying in practice what one has learned during initial formation.⁷⁹
- d. Learning to maintain the necessary equilibrium between community life and ministerial service.
- e. Development of a set of healthy habits suited to the new situation to sustain harmonious growth at all levels.

512. Suitable programs of accompaniment should be offered to our missionary priests during the first five years of their ministry and to our missionary brothers during the first five years following their perpetual profession to help them consolidate the integration of their life and ministry.⁸⁰ Some programs could be organized at inter-provincial or conference levels. Concretely, this help can be offered:

- a. By assuring that the missionaries in *quinquennium* are assigned to communities where they receive proper accompaniment with the intention of meeting the goals of this stage.
- b. By entrusting them with responsibilities that do not exceed their capacity and are adjusted as much as possible to their personal situation.

⁷⁶ Cf. SW 22:1; MFL 55:7.

⁷⁷ Cf. PI 68.

⁷⁸ Cf. CPR 56.

⁷⁹ Cf. OSG 252ff.

⁸⁰ Cf. SW 22.2; IPM 35.

- c. By assuring that they are personally accompanied by the Major Superior himself or the person holding the office for ongoing formation.
- d. By offering them yearly encounters on formation and life-review.

513. In addition to the initiatives offered by the Congregation, young Claretians are urged to actively participate in courses and encounters organized on the diocesan, interprovincial and inter-congregational level for young priests and religious.⁸¹ These means must be integrated into the plan of the Organism.

514. This period should be closed with a renewal encounter, with at least a partial suspension of other activities. Its purpose is the updating of knowledge and, especially, the intensification of spiritual formation, adapted to the real life of the missionary.⁸²

7.2. The *Middle Age*

515. The middle age is the period of human adulthood that immediately precedes the onset of old age⁸³. Although it may vary according to persons, the age between 40 and 60 years is considered “middle age”. It is the period of active ministry that bears mature fruits of the spiritual fatherhood of a missionary seasoned by his learning and experience. This stage of life introduces one to the “second half” of life which is characterized by the search for what is essential in life. For many, it is a time of discovering the true treasure within when the external sources of identity fail to give meaning to life. Maturity of this stage helps the recuperation of the ardor of the “first love” that inspired our missionary vocation, and the renewal of the gift of self to God more genuinely and with greater generosity and extends it to others with greater serenity and wisdom.⁸⁴ The missionary who finds the just equilibrium between prayer, community life and ministry

⁸¹ Cf. CIC 279.

⁸² Cf. 1F 143, 144.

⁸³ Cf. Encyclopaedia Britannica, “Middle age”.

⁸⁴ Cf. VC 70.

will be able to sustain his ministry with the creative freshness of a mystic and man of action like our Founder who was never tired of proclaiming the gospel several times a day.

516. The mature fruits of middle age are not harvested without its costs. In the second half of life, one starts experiencing the gradual decline of his physical abilities and the early signs of illnesses. He will be obliged to become aware of his mortality as he realizes that less time remains to be lived than has been lived already. His mind easily ruminates on past achievements rather than on prospects for the future. A missionary at this stage may experience the so called “middle age crisis” as he moves to the second half of his life. The tension of ‘breaking and building’ at this stage is lived out in different ways by different persons. Some live the period of middle age with exaggerated activism, exhaustion, a certain routine approach to ministry and the consequent loss of enthusiasm.⁸⁵ Some get used to an individualistic style of life and doing ministry alone. However, an unexamined personal style of handling difficulties and failures in life may result in a resigned disillusionment. There is also the risk of dealing with the tension by escaping to alcohol, sexual affairs and various kinds of addictions.

517. The missionaries in this stage *must be helped, in the light of the Gospel and the charism of the Congregation, to renew their original decision, and not to confuse the integrity of their self-offering with the level of good results.*⁸⁶ They should have recourse to various means available in the Congregation and the Church for their personal renewal.

518. The sensitive closeness of the Superior is most essential during a transitional crisis of a missionary. The comfort and caring presence of community members and other Claretians can lead to a rediscovery of the meaning of the covenant which God originally established, and which he has no intention of breaking.⁸⁷ Trials are

⁸⁵ Cf. PI 70; PDV 77.

⁸⁶ VC 70.

⁸⁷ VC 70.

also privileged moments to discover the necessity⁸⁸ of suffering and purification in following Christ crucified.

519. The stage of middle age can be enriched by:

- a. Choosing suitable self-care practices to keep one's body, mind and spirit alive and active, and integrate these practices into the rhythm of everyday life.
- b. Having recourse to a mentor/spiritual director or an expert according to the need in times of difficulty and refrain from a DIY (do it yourself) approach to fix oneself.
- c. Channeling energy into creative purposes like writing, composing etc., and engage in generous service in the community and society so as to render this period a very productive period of life.
- d. Attending programs on middle age and growth related issues and create an appreciative environment in the community where aging is celebrated as normal part of human life.

520. It would be necessary to take a break from routine life to attend programs of renewal at least once during this period of life. This may also be an appropriate period to interrupt regular pastoral ministry with a *sabbatical year*, including pastoral updating or specialized studies with a view to improving one's ministerial competency or in preparation for a new future assignment. A new pastoral experience might also be helpful.

521. In response to the specific need of renewal for those in middle age-- and for those who wish to deepen their knowledge of the Founder and of our Claretian charism-- the Congregation offers the *Forge Project, Encounter with Claret* and other programs to help the missionary live this particular stage of his life as a moment of spiritual transformation.⁸⁹

⁸⁸ Cf. Lk 9:22, 24:26.

⁸⁹ Cf. MFL 55:5.

7.3. The *Third Age*

522. The third age refers to the period of life from the age of retirement⁹⁰ until one's withdrawal from activity due to advanced age and the deterioration of physical and mental faculties. As there is no retirement age for Claretian life and mission, a missionary continues to enrich the life and mission of the Congregation through whatever he can do for his brothers and for the people as much as his health permits.

523. The aim of this stage is to confirm the Claretian in the mission he is still able to carry out⁹¹, to help him discover what the Lord asks of him in the new stage of life and maintain, from the standpoint of faith and the Word of God, a serene and hope-filled attitude in his new life situation. He needs to learn to accept and integrate the reality of the approaching end of one's own earthly life with Christian joy and hope.

524. In a consumerist culture, old age is avoided and feared as an unwelcome part of life. But, the word of God esteems long life as a sign of divine favor.⁹² God has also chosen elderly persons for new initiatives and to convey his messages (For example, Abraham and Sarah, Moses, Elizabeth and Zachariah, Simeon and Anna). "Life is a gift, and when it is long it is a privilege, for oneself and for others"⁹³. In Claretian history, there are many examples of "retired" Claretians whom God has chosen for new missionary initiatives.⁹⁴ The elderly missionaries give witness to the good news that life in all its stages and conditions is a precious gift of God and an

⁹⁰ There are variations in the age of retirement according to country and profession. Secular professions in many countries generally have retirement age at 65. In the ecclesiastical context, retirement age for teaching is 70 and for parish priests 75 (Can 538 §3). The term third age is applied here to the age group ranging from 65 to 85 years where persons are still active and able to contribute positively to the mission of the congregation.

⁹¹ Cf. PDV 77; SP 12.2.

⁹² Cf. Gen 11:10-32.

⁹³ FRANCIS, *Address to the Participants in the International Congress 'The Richness of Many Years of Life'*, Friday, 31 January 2020.

⁹⁴ Here are a few examples. Consult *Claretian Year* on the dates given in brackets: Alcides Fernandez (18 January); Joan Sidera (16 February); Ramon Genover (20 February); Joachim Bestue (17 March); Franz Dirnberger (12 April); Luis Ignacio Andrade (30 December).

opportunity to know, love and serve God and share God's love with others.

525. Advanced medical care and better living conditions have prolonged longevity resulting in large number of relatively healthy members in the third age. It is a blessing to have veteran missionaries with wisdom and experience in our communities. They can live in communities dedicated to the apostolate and can perform different activities in them, in keeping with their state and their preparation. These Claretians contribute toward giving the community a sense of stability, richness and resourcefulness. They can also share the wisdom of their experience with other members of the Organism, especially with candidates, novices and students. Presence of the young and the elderly in the Congregation enriches our life and mission with the memory and wisdom of the elderly from their experience and the renewed and expansive hope and new directions which the young people represent for humanity.⁹⁵

526. Missionaries of the third age should assume their role in the communities to impart the memory and wisdom of our history in each place and mirror the beauty of a persevering missionary life. They carry out their missionary life by prayer, sacrifice, and life witness, sharing their wisdom with others and supporting the mission of the community through appropriate ministerial activity. Just as they drew inspiration for their apostolates from the life of Claret as an apostolic missionary, they should also learn the art of living the evening of their lives from his example of living his missionary vocation at the time of diminished apostolic activities, suffering, illness and exile.

527. On the part of the individual, this implies:

- a. Accepting his own situation (age, illness and other limitations) and preparing himself to live it in a serene way learning how to grow old with missionary meaning

⁹⁵ Cf. EG 108; CV 193, 201.

and passion. It also involves letting go of positions of power while encouraging and empowering the younger Claretians to assume and carry out the responsibilities previously held by him.

- b. Living this stage with a spirit of gratitude, forgiveness, surrender and joy, sharing one's wisdom and missionary zeal with others and praying for the Church and Congregation.
- c. Living with awareness the process of transfiguration with Christ, converting the sufferings of this stage into an opportunity to be transformed by the paschal experience.⁹⁶
- d. Readiness to respond to new opportunities for missionary involvement, and generously share one's gifts, talents and experience.

528. On the part of the community, this implies that it should:

- a. Show a delicate sensitivity to the needs of the elderly Claretians and a great love and respect for their persons and their lived life irrespective of their capacity to do any service to the community.
- b. Discern what each one can still contribute to the Congregation's overall mission and involve him in the everyday life of the community as far as he can.
- c. Offer him the help he needs in order to be able to adjust to his new situation.

529. Accompaniment, at this stage, should aim at integrating the Claretian as much as possible into the life of the community and of the Major Organism. In order to achieve this integration, he should be provided with:

- a. Attention to his medical and psychological needs.
- b. Assistance toward accepting himself as he is.

⁹⁶ Cf. VC 70; CC45.

- c. A true spirituality of the third age, which supposes a special living of contemplation, a more intense dedication to apostolic prayer and an offering of his own life on behalf of mission.
- d. Pastoral updating for the types of ministries that he is still able to undertake: the sacrament of reconciliation, pastoral care of the sick, spiritual direction and other ministries.
- e. Opportunities for pursuing personal hobbies and any sort of collaboration in which he can feel useful.
- f. When cognitive functioning of the person is impaired or limited, the superior has the responsibility to discern and decide for the person to avoid harm for him or for others or from being taken advantage of by others.

530. For those who are still able to work but live in countries where retirement is obligatory at a certain age, there remains the possibility, if they so desire, to carry on their missionary work by transferring to another country that does not present these limitations.⁹⁷

531. Each Organism may also organize excursions, recreational activities, retreats and other initiatives that can serve as formative experiences for missionaries of this age and keep them connected as closely as possible with the life of the wider community.

7.4. The *Fourth Age*

532. The fourth age⁹⁸ refers to the last years of adulthood characterized by age-related biological and cognitive decline leading to the final “fiat” of life. It is the stage in which productive efforts cease, strength declines and the signs of illness, vulnerability, and the need for assistance and care become essential. The configuration to

⁹⁷ Cf. Dir 51.

⁹⁸ The fourth age is better defined by functional decline which necessitates external assistance to take care of normal functioning of the person, although chronologically the fourth age is generally considered 85+. However, cultural, social and economic factors have great impact on longevity.

Christ's agony and death takes a very personal and unique imprint in the suffering of the missionary. It is the time to imitate Jesus who knew that the time had come for him to leave this world and go to the Father, and having loved his own who were in the world, he loved them to the end.⁹⁹ Thus, "when the moment finally comes for uniting himself to the supreme hour of the Lord's Passion, the consecrated person knows that the Father is now bringing to completion the mysterious process of formation which began many years before."¹⁰⁰ A missionary awaits and prepares for his death as the "supreme act of love and self-offering".¹⁰¹

533. The objective of this stage is to offer appropriate care and accompaniment to the Claretian in the final years and days of his earthly life and to help him to live the Paschal mystery in his concrete life and to await the coming of the Lord.

534. It may be necessary to create special communities, particularly for those who need regular assistance and intensive care that they cannot receive in other communities. These communities should have a realistic community project. Moreover, care must be taken to appoint superiors and personnel who are suitable for such communities.¹⁰²

535. On the part of the Claretian in the fourth age, this implies:

- a. Humbly accepting his own fragility, illness and maintaining a grateful heart for the great things God has accomplished in his life.
- b. Letting oneself into the process of transfiguration with Christ, so that the sufferings, losses and frailties of this stage may become opportunities to be transformed by the grace of the paschal mystery.
- c. Serenely allowing himself to be accompanied and cared for by his brothers. Like Peter, he must apply to himself the

⁹⁹ Jn 13:1.

¹⁰⁰ VC 70.

¹⁰¹ Ibid.

¹⁰² Cf. Dir 52.

Lord's words: When you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish.

- d. Prepare his last will in accordance with our norms so as not to leave any unsettled issues after his death.
- e. Preparing oneself to say like Jesus with a childlike trust in God, "it is accomplished" and "into your hands I entrust my spirit".

536. On the part of the community, this means that it should:

- a. Cherish with reverence, love and fraternal care the elderly Claretians who are in the final years or days of their life.
- b. Offer all the necessary assistance, loving accompaniment, validation and support so that they do not suffer despair, pain and loneliness.
- c. Value the gifts and charisms of the elderly Claretians in the apostolate and liturgy.
- d. Help the elderly Claretians transcend loss and disabilities to find hope and meaning in God and in living his missionary vocation.
- e. Assess the spiritual needs of frail old Claretians and help to effectively address them.
- f. Make sure that a legally valid last will is in place to avoid unwarranted issues left to the posterity to deal with.

537. As longevity is extended due to advancement in medicine and treatment, the period of life lived in illness is also often prolonged. In this context, we should remember that God calls each person to the "fullness of life which far exceeds the dimensions of his earthly existence, because it consists in sharing the very life of God", and "it is precisely this supernatural calling which highlights the relative character of each individual's earthly life. After all, life on earth is not an 'ultimate' but a 'penultimate'

reality”.¹⁰³ Based on this principle, we should discern the appropriateness of the treatments chosen in critical moments and avoid therapeutic excesses meant to prolong life at all costs without taking into account the mystery of life after. Our focus should be to offer adequate medical assistance, Claretian presence, fraternal warmth and responsible closeness in accompanying a missionary in the last days of his life. When a missionary is called to the Father, we should offer a meaningful and prayerful liturgy of burial befitting to a missionary who has been faithful to his vocation until his last breath.¹⁰⁴

8. PARTICULAR SITUATIONS

8.1. Crisis During On-going Formation

538. Missionaries may go through a time of crisis at any moment of their lives.¹⁰⁵ All human development (including spiritual) involves crises and it is necessary to educate the capacity to face the crises of life with resilience. Sometimes crises do not occur and they need to be provoked with a formative intent to awaken the person from his spiritual slumber and to promote his growth. Moments of crises can occur as a result of external factors (such as change of workplace, transfers, failure, criticism, etc.) or personal factors (spiritual aridity, temptations of pastoral agents,¹⁰⁶ physical or mental illness, loneliness, crises of love, of faith and of hope as well as of presbyteral/religious identity, etc.). A crisis in vocational life can temporarily destabilize the equilibrium of the life of a missionary and lead to severe consequences if not handled positively as a moment of grace and growth. A situation of crisis need not necessarily lead to the weakening of one’s vocation, but

¹⁰³ EV 2.

¹⁰⁴ CC 19.

¹⁰⁵ CC 53.

¹⁰⁶ Pope Francis points to temptations of “heightened individualism, a crisis of identity and a cooling of fervor” in pastoral workers. He also alludes to practical relativism, selfishness and spiritual sloth, sterile pessimism, spiritual worldliness, clericalism, and a crisis of community which saps the vitality of pastoral workers (Cf. EG 78-109).

rather, it can serve as a classroom of maturation of one's Claretian life and mission in the school of the Holy Spirit. A crisis can be a place of encounter with the Risen Lord, such as in the case of the disciples on their way to Emmaus,¹⁰⁷ and can result in a renewal of missionary enthusiasm. During ongoing formation, our missionaries should be adequately prepared to identify and manage crises in life as they arise in the course of their journey. Healthy community life, timely fraternal correction, daily examen of conscience, spiritual direction, responsible use of media and mutual accompaniment play an important role in dealing with crisis situations positively.

539. A crisis experienced in the early years of an ongoing formation may be related to a lack of internalization of the values of Consecrated Life. After initial formation, a young missionary, whose vocation is not grounded in a personal encounter with the Risen Lord and lacks the support of regular spiritual practices, the nourishment of the sacraments, and a disciplined life, may find it difficult to keep himself centered in Christ and focused on the mission of the community in the context of the new-found freedom in ministry. Choices made based on one's likes and dislikes without being examined in the light of the Spirit can lead to situations of crisis that may present themselves in difficulties in the living of vows, alcoholism, persisting issues in community life, and loss of enthusiasm for the mission. During a crisis, it is a common tendency to act defensively by denying the problem, hiding or downplaying it, and hoping that it will go away on its own.¹⁰⁸ Often communication is cut-off, and the missionary may be tempted to retreat into a silent self-pitying, find refuge in self-destructive addictions, express the distress through angry outbursts and constant complaints, or question one's own missionary identity. Crises that call for vocational anchoring require that one identifies and revisit the roots of the

¹⁰⁷ Cf. Lk 24:13-35.

¹⁰⁸ Cf. AL 232-240. This reflection on the crisis in the family is relevant for Consecrated life

crisis and recommits oneself again to Christ consciously and freely because a missionary vocation cannot be built on sand.¹⁰⁹

540. Though crises can happen at any stage of life, certain moments of life call for attention. A missionary may find himself losing his passion for mission and zeal for the Lord when the initial enthusiasm for ministry gives way to the monotony of routine and to a sense of loneliness, which often has to do with the conflict of intimacy-isolation¹¹⁰ of adult life. Another moment is the well-known «midlife crisis,» during which a missionary may struggle with the desire for generativity and the fear of stagnation.¹¹¹ Often, the temptation in such developmental crises is to avoid the conflict by resorting to quick-fix solutions such as taking refuge in affective entanglements or looking for a diocesan form of life. The crises during these periods need to be approached through authentic discernment of the spirits behind the desire for change. Superiors should accompany the on-going formation of the missionaries not only “by offering help in resolving possible problems or in managing possible crises but also in paying attention to the normal growth of each one in every phase and season of life, in order to guarantee that youthfulness of spirit which lasts through time.”¹¹²

541. How to deal with a Crisis:

- a. The missionary in crisis, his confreres, and Superiors must be aware that a moment of crisis if adequately understood and addressed, with a willingness to learn from life, can and must become an occasion of conversion and renewal.¹¹³ The most important thing is to face it together in the Spirit of Christ.

¹⁰⁹ Cf. Mt 7:26.

¹¹⁰ It is the 6th stage of Erikson’s Psychosocial Development model. In religious life, this is a period of consolidation of a healthy spirituality of consecrated life in the person of Christ.

¹¹¹ This period marks the 7th stage of Psychosocial Development, which covers between the age of 40 to the mid 60s.

¹¹² SAO 13g.

¹¹³ Cf. RFIS 96.

- b. Take steps to return to the “Deuteronomic memory of our vocation”, to those luminous moments when we experienced the Lord’s call to devote our lives to his service.¹¹⁴
- c. Superiors and communities need to offer a supportive presence and affectionate understanding of the missionary in crisis. He does this by patiently accompanying him and encouraging him to be calm in the face of a crisis and return to that “love that one had at first,” which impelled him to make his religious profession in the Congregation.
- d. Never make any life-changing decision when one is emotionally disturbed.
- e. Use the crisis to discern what the Lord might be asking and how this time might be transformed into a moment of grace and growth. Authentic discernment necessarily should involve the Superiors and, when appropriate, the expert advice of professionals.
- f. Practice the prayer of gratitude by recognizing gratefully all those ways one has experienced God’s love, generosity, solidarity, and trust, as well as his forgiveness, patience, forbearance, and compassion.¹¹⁵
- g. When a crisis is associated with any misconduct related to the evangelical counsels, it should be seriously addressed according to the norms of our law, the law of the Church, and the civil society.

8.2. Inappropriate conduct related to Evangelical Counsels

542. Any behavior inconsistent with our form of life harms the person himself, others, our Congregation, and the Church. We should do everything to prevent such instances from happening in

¹¹⁴ Cf. FRANCIS, Letter to the priests on the 160th anniversary of the death of the holy Curé of Ars, St John Mary Vianney (August 4, 2019).

¹¹⁵ Ibid.

Claretian environments by introducing a proper code of conduct and putting preventive measures in place following the protocol of the Congregation.¹¹⁶ There should be programs of conscientization of the significant issues related to various forms of abuse and the cultivation of the needed competencies to prevent our missionaries from falling prey to vices and addictions, especially relating to alcohol, sexuality, pornography, and the misuse of the Internet. We should collectively create a climate of credibility by cultivating the core values of responsibility, accountability, and transparency at all levels.¹¹⁷

8.2.1. Inappropriate Conduct Related to the Vow of Celibacy

543. The joyful living of celibacy is quite challenging in our contemporary society. Vocational inconsistencies and inadequate integration of sexual impulses in a missionary begin to express themselves outwardly in a ministerial context through violation of relationship boundaries, phone-calls at inappropriate times, lewd conversations, and addiction to pornography, compulsive masturbation, and sexual misconduct. Inordinate affective attachments become aggravated by lack of interest in the community, loss of interest in prayer (common and personal), and lack of personal responsibility.

544. The on-going formation should focus on deepening the awareness of the challenges of living celibacy and prepare the members to face them maturely. Secrecy and obscurity are the breeding grounds of inordinate affections that cross healthy personal boundaries and lead to abusive behavior. A culture of transparency and accountability in community, fraternal correction, and feedback, as well as spiritual and psychological mentoring, help the process of integrating the affective and sexual

¹¹⁶ The General Government approved the document “Vademecum of the Claretian Missionaries: Manual for the Protection of Minors and Vulnerable Adults and the Protocol for the Prevention and Intervention in a Crime of Sexual Abuse” on November 25, 2019, to come into force on January 1, 2020.

¹¹⁷ Cf. M. VATTAMATTAM, Letter Going forth on the path of the Founder (March 2019).

dimensions to our chosen form of life. Growth and integration take place when a missionary becomes aware of his strengths and weaknesses and assumes responsibility to address his problems. This can be done by making use of spiritual and psychological means, especially those prescribed by our Constitutions: (daily prayer,¹¹⁸ monthly recollection and annual retreat,¹¹⁹ frequent recourse to the sacrament of reconciliation,¹²⁰ spiritual direction and community discernment,¹²¹ fraternal correction,¹²² hard work and adequate care of mental and physical health.¹²³)

a. Sexual Abuse of Minors and Vulnerable Adults

545. Sexual abuse of minors¹²⁴ and vulnerable adults¹²⁵ is a criminal offense which causes severe damage to the life of the victims. Often sexual abuse of minors and vulnerable adults is related to the pathological psychic structure of the person who himself has been a victim of abuse and has become part of the chain of a pernicious evil worldwide in the society¹²⁶. Hence, both the victim and the victimizer need accompaniment and support to recover from the damage to their very selves without prejudice to the canonical and legal implications on the abuser.

546. Sexual abuse of minors and vulnerable adults is abuse on four levels: it is *sexual abuse, abuse of power, abuse of trust and spiritual abuse*.

¹¹⁸ CC 37.

¹¹⁹ CC 52.

¹²⁰ CC 38.

¹²¹ CC 54.

¹²² CC 55.

¹²³ Cf. CC 22, 57.

¹²⁴ A minor is any person under the age of 18. Cf. Can. 97§1; VELM §2. a.

¹²⁵ “*vulnerable person*” is any person in a state of infirmity, physical or mental deficiency, or deprivation of personal liberty which, in fact, even occasionally, limits their ability to understand or to want or otherwise resist the offence” VELM §2 b.

¹²⁶ Citing statistics of abuse of minors across the globe, Pope Francis said in his concluding address of the summit on the protection of Minors in the Church, “We are facing a universal problem, tragically present almost everywhere and affecting everyone,” February 24, 2019.

- a. It is *sexual abuse* because it involves sexual contact between an adult and minor, which includes all inappropriate sexual touching and indecent exposure. The threat of abuse by certain gestures or words causes a re-victimization, especially when a minor has already been abused.
- b. It is also an *abuse of power* because the abuser wields power over the minor/vulnerable adult as an ecclesiastic and as an adult which renders the abused defenseless. The abuse of minors and vulnerable adults involves the exploitation of the inferiority and vulnerability of the abused¹²⁷.
- c. It is an *abuse of trust* when committed by Church personnel who are known and trusted by the victims because of their confidence in the sanctity and credibility of the Church.
- d. It is a *spiritual abuse* because an abuse of a minor or a vulnerable person by an ordained minister or a religious amounts to a sort of spiritual incest causing violence to the soul of the person. When the abuse is done by a person who mediates the ultimate source, God, the very spiritual structure of the person oriented to God is ransacked.

547. Given the solemn responsibility of the Church in the formation of Religious and Priests in this regard¹²⁸, on-going formation programs must include adequate and updated information in the areas corresponding to violence and possible exploitation, such as, for example, addictions, trafficking in minors, child labor, sexual abuse of minors or vulnerable adults. The members of the Congregation who may be involved in cases of inappropriate behavior concerning the vow of chastity must be adequately accompanied, acting with honesty and speed, following the norms of the Church, the Civil Laws, the protocol of the Congregation, and the respective Major Organism.

¹²⁷ Cf. FRANCIS, Concluding address of the Meeting on “The Protection of Minors in the Church” (21-24 February, 2019).

¹²⁸ Cf. RFIS 202. Programs of on-going formation..... Programs of on-going formation are to include specific lessons, seminars or courses on the dignity of the human person, specially about exploitation and violence, human trafficking, the protection of vulnerable adults and minors, and appropriate boundaries (Ratio 202).

548. To assure prevention of abuses and safeguarding of minors and vulnerable adults, our missionaries shall pay attention to:

- a. Follow the code of conduct outlined in the Major Organism's protocol for the safeguarding of minors. It is to be studied personally and in groups, and a copy signed by each member be kept in the provincial archive.
- b. Vigilance and mutual correction are needed among members of the community and the Major Organism to prevent the occurrence of any abuse. If anyone is aware of someone being very troubled by temptation, or of having been guilty of a serious fault, he should promptly report to the respective superiors and help address the issue immediately with concern for truth and the good of the persons affected. One should act with honesty, discretion, and charity in such cases, respecting the privacy and right to good name of the parties involved.
- c. To avoid misunderstandings and possible unfortunate occurrences of abuse, we should use a team approach for activities involving children and vulnerable adults.
- d. Consciously refrain from any sort of physical and verbal abuse of children, sexually oriented conversations and jokes in their presence, showing pornographic or morally inappropriate material, sexually suggestive electronic communications, and giving alcohol, tobacco or drugs to children.
- e. Avoid inappropriate expressions of affection between the members and minors following the traditions and culture of the place.
- f. Observe best practices outlined in the code of conduct concerning travel with children and young people, their accommodation and supervision.

b. Sexual Abuse in the Context of Ministry Involving Adult Faithful

549. Missionaries should be cognizant of the sources and expressions of sexual abuse in the exercise of their ministry. They should keep in mind that they are entrusted with the care and accompaniment of the people in their respective ministries. These are positions of power meant for service to the people in the name of the Lord. In the case of sexual behavior involving a missionary and an adult faithful, there is always a power differential (for example, parish priest and a faithful, formator and a formand, spiritual director and directee, counselor and counselee, director and staff, etc.). Thus, this is sexual abuse, abuse of trust, and a violation of relational boundaries. Such behaviors harm the victims and the institution irrespective of the question of mutual consent in such acts. These behaviors call for appropriate and prompt remedial action. In the pastoral care of people, our missionaries should take care to:

- a. Cultivate a new culture of pastoral care based on conversion, transparency, sincerity, and solidarity with victims, and attentive to every form of human suffering so that the culture of abuse will have no room to develop, much less continue¹²⁹.
- b. Live the spirituality of discipleship so that, conformed to Christ, they learn to look at people through the eyes of Jesus and love them with the heart of the Lord. Jesus-like attitudes and sentiments will enable them to recognize the image of God in the other and use power and authority to serve them in humility.
- c. Look for a trusted, wise person for spiritual direction to have guidance, accompaniment, and counsel, sharing one's journey with complete trust and openness.¹³⁰
- d. Prudently avoid exclusive attachment with particular persons, excessive or inappropriate visits to people causing

¹²⁹ Cf. FRANCIS, Letter to the priests on the 160 th anniversary of the death of the holy Curé of Ars, St John Mary Vianney (August 4, 2019).

¹³⁰ Cf. Ibid.

suspicion in others, sending lewd messages, etc., which are unbecoming of the office they hold.

- e. Keep appropriate boundaries proper to their ministerial relationship when they offer support, encouragement, listening, and advice to people who seek solace in their troubles. This guards the missionary against any potential manipulation of the emotional and material dependence and the consequent vulnerability of the people receiving help. On the other hand, it is vital to cultivate a healthy, respectful, and empowering relationship with people to serve them effectively.
- f. Consider the cultural norms of the place of ministry regarding appropriate touch and physical contact with persons of both sexes.
- g. In the case of heterosexual friendships, become aware that the erotic dimension of any relationship is intensified by secrecy and exclusiveness. It is essential to have another person, either a spiritual director or a mentor, to help discern and keep the relationship congruent with one's chosen form of life.
- h. In the event of an accusation of sexual misconduct with an adult, the protocol of the Congregation should be followed without prejudice to the civil laws of the place.

c. Abuse of Consecrated Women

550. Our missionaries closely collaborate with consecrated women as partners and participants in mission. It is a witness of the Gospel love when there is a healthy and mutually respectful relationship between consecrated men and women who help each other to grow in fidelity to the call of God and fulfill their mission in the Church. However, there is room for inappropriate sexual conduct and abuse because of power disparity and the psycho-sexual dynamics at play among celibate persons in close contact. Developmental factors, too, play a role in transitory infatuations between young religious who are together in the same environment, and they

may grow into greater maturity by addressing their affections with suitable accompaniment from their mentors. Sexual abuse of consecrated women in any form (sexual advances, consensual sex, violence, or rape) denigrate the dignity of women, betrays the trust, and desecrate their consecration. To cultivate a respectful and mutual relationship with consecrated women and to promote co-responsibility for the mission of the Lord, we should:

- a. Address openly and prudently all issues related to abuse of power, sexual abuse, and emotional entanglement involving consecrated women and pastoral workers.
- b. Create awareness about the spiritual and psychological characteristics as well as the complementary nature of gender differences that play a role in the personal relationships of celibates and their collaboration in ministry.
- c. Learn to honor the dignity of women and consider the consecrated women as equal partners at the service of the kingdom in a shared mission and appreciate the contributions from the complementary talents, roles, and charisms of both sexes.
- d. Report accusations of misconduct and attend to them with due seriousness by taking appropriate actions in accordance with the protocol of the Congregation.

d. Homosexual Behaviors

551. Respect for the human person and the recognition of the inviolable divine image in each person¹³¹ irrespective of one's sexual orientation is fundamental to the approach of the Church to human problems. However, it is not the same thing to accept behaviors incompatible with one's vocation. While the Church holds that a distinction should be made between a tendency that can be innate and acts of homosexuality that "are intrinsically

¹³¹ Cf. Catechism of the Catholic Church, n° 1700.

disordered and contrary to Natural Law,”¹³² she considers people with “deeply rooted homosexual tendencies” unfit for the priesthood and religious life.”¹³³

552. Homosexual behaviors become even more unacceptable when they take place in the context of pastoral ministry or formative training of missionaries or laypersons. Membership in gay clubs, participation in gay movements, and visiting gay websites are incompatible with our form of life. We should not allow a gay culture¹³⁴ to grow in the Claretian environment, which causes factions and covert coalitions and results in the erosion of our missionary vitality in the Church. Following the instructions of the Holy See¹³⁵ and the Congregation, we should have programs to help our missionaries in the on-going integration of their sexuality and affectivity as they walk forth in life.

8.2.2. Inappropriate Conduct Related to the Vow of Poverty

553. The temporal goods of the Congregation, the fruit of our work, and the charity of the faithful are necessary means for our life, mission, and service to the poor.¹³⁶ We should administer them as responsible custodians with responsibility and transparency according to the norms of the Church and the Congregation.¹³⁷

554. When missionaries fall for the lure of money and wealth and use them without following our norms, they go contrary to the vow of poverty and hurt the Congregation and the poor. What

¹³² Cf. THE PONTIFICAL COUNCIL FOR THE FAMILY, The truth and meaning of human sexuality. Guidelines for education within the family, n°104 (8 December 8, 1995).

¹³³ Cf. CONGREGATION FOR CATHOLIC EDUCATION, Instruction Concerning the Criteria for the Discernment of Vocations with regard to Persons with Homosexual Tendencies in view of their Admission to the Seminary and to Holy Orders (November 4, 2005).

¹³⁴ *Gay culture* indicates the values and interests shared by a group of persons based on their homosexual identity.

¹³⁵ “Seminary and religious formation programs must be updated to take the issue seriously, help seminarians and aspirants understand themselves and the obligations of celibacy, promote maturity and enable discernment about whether a candidate is ready and able to live a celibate life,” *ibid*.

¹³⁶ Dir 518.

¹³⁷ Dir 520.

initially appear as small concessions and compromises with the vow of poverty become grave disorders in religious life even to the extent of big financial scandals. A missionary who is a victim of the craving for monetary gain will not work single-mindedly for the glory of God. Greed, which is the meanest of the vices, would cost him his credibility before the people.¹³⁸ Often abuse of money is an accomplice to other sinful liaisons.

555. Economes and those who administer the goods of the Congregation should be mindful of their inclinations against the spirit of poverty and carry out their responsibility under the direction of their respective superior.¹³⁹ Misconduct related to poverty takes place in different ways:

- a. Keeping unaccounted money, refusing to remit stipends, remuneration/salary, and donations, etc., to the community and spending them on one's own without the approval of the Superiors.
- b. Excessive personal expenses, travel without the authorization of Superiors, and living a style of life as if the poor did not exist.¹⁴⁰
- c. Favoring preferential and exclusive company of wealthy people for our feasts, free time, visits, trips, etc.
- d. Management of funds or goods of which one is in charge, without making necessary consultations, without getting permission from respective Superiors and not providing timely information to them.
- e. Misuse of funds received for specific projects or spending on other projects.
- f. Borrowing money or taking loans without the authorization of Superiors.

¹³⁸ Cf. MI 21.

¹³⁹ Cf. Dir 542.

¹⁴⁰ Cf. MS 49; EG 80.

- g. Having bank accounts and ownership of property other than patrimonial goods¹⁴¹ or acquiring possessions (buildings, vehicles, etc.) in one's name without the authorization of the Superiors.
- h. Diversion of congregational funds to give financial support because of emotional attachments to others including one's own family and relatives without proper discernment and the approval of superiors.
- i. Econome acting on his own without being accountable to his Superiors.
- j. Unethical investment for the sake of profit.
- k. Superiors and economies (at all levels) making financial transactions and use of the resources of the Congregation without proper consultation and discernment.

556. Communities and Major Organisms go against the spirit of poverty in different ways, such as:

- a. Keeping the poor and needy out of consideration in the planning and administration of our goods.
- b. Overlooking the social teaching of the Church in dealing with employees.
- c. Communities capitalizing their income without submitting true accounts to the Major Superiors or spending off surplus money without permission.
- d. Unethical investment for making more profit.
- e. Major organisms failing to consider the needs of the other parts of the Congregation irrespective of their financial condition.

557. Communities and provinces should encourage members to bear witness to a life of poverty based on congregational

¹⁴¹ Dir 519.

charism, vigilance, transparency, and accountability.¹⁴² There are also psychological disorders related to the use of money, such as compulsive spending, pathological gambling, financial infidelity, and irresponsible generosity. When such disorders are chronically present in a missionary, professional help would be required. When there are aberrations in the use of funds and irresponsible administration of the goods of the Congregation, canonical sanctions should be applied promptly.

8.2.3. Inappropriate conduct related to obedience

558. Through his religious profession, a Claretian has offered God the free ability to arrange the course of his life and has bound himself by vow to obey his lawful superiors in matters pertaining to the life of our Institute.¹⁴³ However, lack of religious maturity, unresolved psychological issues with authority figures, false pride, and the frustrated ego needs of a missionary can provoke in him arrogant and aggressive behaviors towards Superiors. Lack of dialogue, incapacity to receive feedback, revengefulness, as well as an autocratic mindset on the part of superiors, can lead them to the abuse of power and authority which can cause damage to others.

559. There are many situations in which a missionary “learns obedience” through suffering after the manner of Christ who embraced the “foolishness” of the cross¹⁴⁴ when a decision of a superior does not make sense to him.¹⁴⁵ The sense of obedience to God and for the sake of God “gives courage to cast the nets on the ‘strength of his word’¹⁴⁶ and not only from solely human motivations.”¹⁴⁷ Obedience becomes a liberating experience when it is enhanced by the skills of listening, dialogue, compassionate

¹⁴² Cf. CIVCSVA, Circular Letter, Guidelines on the management of temporal goods of Institutes of consecrated life and Societies of Apostolic Life, 1.2 (2004).

¹⁴³ CC 28.

¹⁴⁴ Cf. 1 Cor 3:18-19.

¹⁴⁵ Cf. SAO 10.

¹⁴⁶ Ibid.

¹⁴⁷ SAO 11.

communication, and the virtues that Claret has commended to his missionaries, especially humility, meekness, and mortification.¹⁴⁸

560. Inappropriate conduct related to the vow of obedience occurs when a missionary:

- a. Fails to place himself, his time and resources freely and joyfully at the service of the Congregation and the Church and lives for himself;
- b. Refuses to accept transfers and is not open to being sent in mission by lawful superiors;
- c. Takes on responsibilities and positions in civil society without consulting or getting the approval of Superiors;
- d. Undertakes specialized studies or apostolates on one's own without due permission;
- e. Disobeys the superior because of a disagreement or dislike for his style of functioning;
- f. Absents himself from the community without legitimate reasons and the approval of legitimate superiors;
- g. Lives a very independent life without any regard for teamwork or fraternal life in the community. Accepting ministries without considering the community project in consultation with the superior;
- h. Refuses to exercise the responsibility as superior to confront an erring confrere whose behavior hurts or damages others;
- i. Acts autocratically in the role of a Superior on important matters without any process of community discernment (in council and plenary meetings).

561. In the instances of repeated and grave misconduct of a missionary concerning the vow of obedience, confreres and superiors should be alert to signals of his spiritual and psychological deterioration and seek adequate measures to

¹⁴⁸ Aut 340, 372, 390.

prevent harm to others and to the person himself. Silence and the complicity of confreres would only worsen the situation. In case of any criminal behavior or misconduct with legal implications, the civil and ecclesiastical norms should be strictly followed.

CONCLUSION

562. Claretian formation is a lifelong process of becoming conformed to the person of Christ, the missionary of the Father, whereby the missionaries view the world through God's eyes and love with God's heart. God's love for humanity is the origin of the mission of Christ, which we share by our baptism and for which we have been graced to dedicate our lives totally through our religious consecration. All the formative processes, methods, and programs are at the service of growing in Christ and sharing his mission.

563. The unfolding of Claret's missionary vocation at the service of the mission of Christ through the vicissitudes of his life culminating in his death in exile is, for us, an exemplar of missionary formation. We see how beautifully the seed of missionary vocation sprouts, grows, and transforms the whole life of a cooperating person at the service of the mission of Christ by the action of the Spirit. Claret saw himself as one formed in the forge of the Heart of Mary as an arrow to be sent in mission.¹⁴⁹ Every Claretian finds his own special place in the Heart of Mary where he is forged into the likeness of her Son, each in a unique way.

564. Suffering and persecution have an accelerating effect on the process of growing in conformity with Christ as happened in the life of the Claretian martyrs, most of whom were very young. None of them gave up on Christ to prolong their earthly life. The life of our Founder taught our martyrs how to remain faithful in times of trials and give witness to the truth of the Gospel until the end. The General Plan of Formation aims to embody this process of growing in conformity with Christ and becoming capable of laying down one's life for Christ and his Gospel.

¹⁴⁹ Cf. Aut 270.

565. The continuity and adaptation of Claretian formation to the changing times is life-giving to the Congregation because the protagonist of Claretian vocation, formation, and mission is the same Holy Spirit who animated Claret in his time. Now it is the turn of the present generation of Claretians to make themselves available to the action of the Holy Spirit and fulfill our mission in the Church as sons of the Heart of Mary.

Appendix 1

DOCUMENTS OF THE MAGISTERIUM AND OF THE CONGREGATION ON FORMATION

1. Documents of the Magisterium on formation for the priesthood and the religious life

1.1. Documents of the Second Vatican Council

- 1965: Decree *Optatam Totius* on priestly formation (2 October).
- 1965: Decree *Perfectae Caritatis* on the renewal of the religious life (28 October).
- 1965: Decree *Christus Dominus* on the pastoral office of bishops in the Church (28 October).
- 1965: Decree *Presbyterorum Ordinis* on the ministry and life of priests (7 December).
- 1965: Decree *Ad Gentes* on the Church's missionary activity (7 December).

1.2. Post Conciliar Documents

- 1966: PAUL VI, Motu Proprio *Ecclesiae Sanctae II*, norms for implementing the decree "Perfectae Caritatis" (6 August): AAS 58 [1966] 757-787.
- 1967: PAUL VI, Motu Proprio *Sacrum diaconatus ordinem* general norms for the restoration of the permanent Diaconate in the Latin Church (18 June): AAS 59 (1967) 697-704.
- 1967: PAUL VI, Encyclical *Sacerdotalis Coelibatus* on priestly celibacy (24 June): AAS 59 (1967) 657-697.
- 1968: CONGREGATION FOR CATHOLIC EDUCATION, Note *Les petites séminaires* on minor seminaries (23 May): EV 1, 168-200.
- 1969: SCRSI, Instruction *Renovationis Causam* on the updating of formation for the religious life (6 January: AAS 61 (1969) 103-120.

- 1969: CONGREGATION FOR CATHOLIC EDUCATION, Letter on *The Permanent Diaconate* (16 July): EV 3, 834-837.
- 1969: CONGREGATION FOR THE CLERGY, Circular letter *Inter Ea* on the ongoing formation of the clergy, especially the youngest (4 November): EV 3, 1745-1788.
- 1970: CONGREGATION FOR DIVINE WORSHIP, *Ordo professionis religiosae*, the rite of religious profession (2 February): AAS 62 (1970) 553.
- 1970: CONGREGATION FOR CATHOLIC EDUCATION, *Ratio Fundamentalis Institutionis Sacerdotalis*, fundamental norms for the formation of future priests (6 January): AAS 62 (1970) 321-384.
- 1970: SECRETARIAT FOR THE UNITY OF CHRISTIANS, Directory *Spiritus Domini* on ecumenism in higher education (16 April) AAS 62 (1970) 705-724.
- 1970: CONGREGATION FOR THE EVANGELIZATION OF PEOPLES, Document on *The vocation and formation of missionaries* (4 November)
- 1971: PONTIFICAL COUNCIL FOR SOCIAL COMMUNICATIONS, Pastoral instruction *Communio et progressio* on the communications media in formation (23 May): AAS 63 (1971) 593-656.
- 1971: CONGREGATION FOR CATHOLIC EDUCATION, Circular letter on *The enrolment of seminarians in secular universities* (22 April): EV 4, 1446.
- 1971: PAUL VI, Apostolic Exhortation *Evangelica Testificatio* on the renewal of the religious life according to the teachings of Vatican II (29 June): AAS 63 (1971) 497-526.
- 1971: SYNOD OF BISHOPS, *Ministerial Priesthood* (30 November 1967): AAS 63 (1971) 898-942.
- 1972: CONGREGATION FOR CATHOLIC EDUCATION, Circular letter on *The teaching of philosophy in seminaries* (20 January): EV 4, 1516-1556.
- 1972: PAUL VI, Motu Proprio *Ministeria Quaedam* on the ministries of acolyte and lector (15 August): AAS 64 (1972) 529-534.

- 1972: PAUL VI, *Motu Proprio Ad pascendum populum*, norms on the diaconate (15 August): AAS 64 (1972) 534-540.
- 1973: SCRSI, *Formula of religious profession* (14 February): EV 5, 457-459.
- 1974: CONGREGATION FOR CATHOLIC EDUCATION, *Educational guidelines for formation in priestly celibacy* (11 April): EV 5, 190-194; 195-426.
- 1975: CONGREGATION FOR CATHOLIC EDUCATION, Circular Letter on *The teaching of Canon Law for aspirants to the priesthood* (2 April): EV 5, 1221-1242.
- 1975: SCRSI, *Guidelines and directives for the religious formation centers of Rome* (16 May): EV 5, 816-823.
- 1975: PAUL VI, Apostolic Exhortation *Evangelii Nuntiandi* on evangelization in the modern world (8 December): AAS 68 (1976) 5-76.
- 1976: CONGREGATION FOR CATHOLIC EDUCATION, *The theological formation of future priests* (22 February): EV 5, 1166-1221.
- 1978: SCRSI and CONGREGATION OF BISHOPS, Instruction *Mutuae Relationes* on relations between bishops and religious in the Church (14 May): AAS 70 (1978) 473-506.
- 1978: SCRSI and CONGREGATION FOR THE EVANGELIZATION OF PEOPLES, *Letter to men and women religious of Africa* (3 June)
- 1979: JOHN PAUL II, Apostolic Constitution *Sapientia Christiana* (15 April): AAS 71 (1979) 469-199.
- 1979: CONGREGATION FOR CATHOLIC EDUCATION, *Norms for implementing "Sapientia Christiana"* (29 April): EV 6, 1455-1527.
- 1980: CONGREGATION FOR CATHOLIC EDUCATION, Circular letter *On some more urgent aspects of spiritual formation in seminaries* (6 January): EV 7, 45-90.
- 1980: SCRSI, Document *Religious and Human Advancement* (12 August): EV 7, 436-504.

- 1980: SCRSI, Document *The Contemplative Dimension of the Religious Life* (12 August): EV 7, 505-537.
- 1981: SCOC, SCRSI, SCEP AND SCCE, *Concluding document of the II International Congress for Vocations* (10-16 May).
- 1983: *Code of Canon Law* (25 January).
- 1983: SCRSI, Document *Essential Elements of Church Teaching on the Religious Life in Institutes Dedicated to Works of the Apostolate* (31 May): EV 9, 193-296.
- 1983: CONGREGATION FOR CATHOLIC EDUCATION, *Educational Guidelines on Human Love* (1 November).
- 1983: JOHN PAUL II, To the General Chapter of the Pontifical Institute of Foreign Missions on *Missionary Formation* (14 November).
- 1984: SCRIS, Decree *Religious Vows and Bonds* (2 February): AAS 76 (1984) 500.
- 1984: JOHN PAUL II, Apostolic Exhortation *Redemptionis Donum*, to men and women religious on their consecration in the light of the mystery of Redemption (25 March): AAS 76 (1984) 513-546.
- 1985: CONGREGATION FOR CATHOLIC EDUCATION, *Ratio fundamentalis institutionis sacerdotalis* (19 March): EV 9, 918-1072.
- 1986: JOHN PAUL II, Message to the plenary assembly of the Congregation for Religious and Secular Institutes on *The formation of brothers* (24 January): AAS 78 (1986) 725-729.
- 1986: CONGREGATION FOR CATHOLIC EDUCATION, Letter on *Pastoral aspects of human mobility in the formation of future priests* (25 January): EV 10, 5-24.
- 1986: CONGREGATION FOR CATHOLIC EDUCATION, *Guidelines for the formation of future priests regarding the media of social communication* (19 March): EV 10, 79-195.
- 1986: CONGREGATION FOR CATHOLIC EDUCATION, Letter on *The admission of ex-seminarians to other seminaries* (9 October): EV 10, 949-952.

- 1987: CONGREGATION FOR CATHOLIC EDUCATION, Circular letter *Studies on the Eastern Churches* (6 January): EV 10, 1130-1149.
- 1987: CONGREGATION FOR THE EVANGELIZATION OF PEOPLES, Circular letter *Some directives on formation in major seminaries* (25 April): EV 10, 1734-1750.
- 1988: CONGREGATION FOR CATHOLIC EDUCATION, Circular letter *The Virgin Mary in intellectual and spiritual formation* (25 March): EV 11, 283-324.
- 1988: JOHN PAUL II, *Message to the plenum of the Congregation for Religious and Secular Institutes on the formation of religious* (1 December) AAS 81 (1989) 752-755.
- 1988: CONGREGATION FOR CATHOLIC EDUCATION, Circular letter *Guidelines for the study and teaching of the Church's social teaching in the formation of priests* (10 December).
- 1989: CONGREGATION FOR CATHOLIC EDUCATION, Instruction *Study of the Fathers of the Church in priestly formation* (30 November): AAS 82 (1990) 607-636.
- 1989: SYNOD OF BISHOPS, *The formation of priest in the present situation. Guidelines.*
- 1989: Contents and methods of vocation ministry of men and women religious in Europe, Congress of Vienna sponsored by UCESM (Union of European Conferences of Superiors and Major Superiors), (8-12 October).
- 1990: CIVCSVA, Instruction *Potissimum Institutioni* on formation in religious Institutes (2 February): AAS 82 (1990) 470-532.
- 1990: JOHN PAUL II, *Message to the Superior Council of Pontifical Missionary Works on missionary formation* (4 May): AAS 82 (1990) 1530-1532.
- 1992: CONGREGATION FOR CATHOLIC EDUCATION AND CIVCSVA, *Development of vocation ministry in Particular Churches* (6 January).
- 1992: JOHN PAUL II, Post-synodal Apostolic Exhortation *Pastores dabo vobis* on the formation of priests in the present situation (25 March): AAS 84 (1992) 658-804.

- 1993: PONTIFICAL COUNCIL FOR PROMOTING CHRISTIAN UNITY, *Directory for implementing principles and norms on ecumenism* (25 March).
- 1993: PONTIFICAL BIBLICAL COMMISSION, Document *The Interpretation of the Bible in the Church* (15 April).
- 1993: CONGREGATION FOR CATHOLIC EDUCATION, *Directives on the preparation of formators in seminaries* (4 November).
- 1994: CIVCSVA, Document. *Congregavit nos in unum Christi amor* on fraternal life in community (2 February).
- 1994: CONGREGATION FOR THE CLERGY, *Directory on the ministry and life of priests* (13 March).
- 1997: PONTIFICAL WORK FOR ECCLESIASTICAL VOCATIONS, Final Document of the Congress on Vocations to the Priesthood and to Consecrated Life in Europe. *NEW VOCATIONS FOR A NEW EUROPE*. (5-10 May).
- 1998: CONGREGATION FOR CATHOLIC EDUCATION/ CONGREGATION FOR THE CLERGY, *Basic norms for the formation of permanent deacons. Directory for the ministry and life of permanent deacons* (22 February).
- 1998: CIVCSVA, Instruction: *Inter-institute collaboration for formation* (8 December).
- 2001: JUAN PABLO II, Motu proprio *Sacramentorum Sanctitatis tutela* (30 April).
- 2001: CONGREGATION FOR THE DOCTRINE OF THE FAITH, *Letter Explains New Norms for Church Handling of Certain Grave Offenses* (18 May).
- 2002: CIVCSVA, *Instruction: Starting afresh from Christ: A renewed commitment to consecrated life in the third millennium* (19 May).
- 2003: JOHN PAUL II, Apostolic Exhortation *Pastores Gregis, On the bishop, servant of the Gospel of Jesus Christ for the hope of the world* (16 October).

- 2004: PONTIFICAL COUNCIL FOR JUSTICE AND PEACE, *Compendium of the social doctrine of the Church* (2 April).
- 2004: PONTIFICAL COUNCIL FOR THE PASTORAL CARE OF MIGRANTS AND ITINERANT PEOPLE, Instruction *Erga migrantes caritas Christi* (*The love of Christ towards migrants*) (3 May).
- 2005: CONGREGATION FOR CATHOLIC EDUCATION, Instruction. *Concerning the Criteria for the Discernment of Vocations with regard to Persons with Homosexual Tendencies in view of their Admission to the Seminary and to Holy Orders* (4 November).
- 2008: CIVCSVA, Instruction. *Faciem tuam, Domine, requiram*. The service of authority and obedience (11 May).
- 2008: CONGREGATION FOR CATHOLIC EDUCATION, *Guidelines for the use of psychology in the admission and formation of candidates for the priesthood* (28 June).
- 2010: CONGREGATION FOR THE DOCTRINE OF THE FAITH, *Letter to the bishops..., regarding the modifications introduced in the Normae de gravioribus delictis* (21 May).
- 2011: CONGREGATION FOR CATHOLIC EDUCATION, *Decree on the reform of ecclesiastical studies of philosophy* (28 January).
- 2011: CONGREGATION FOR THE DOCTRINE OF THE FAITH, *Circular letter. To assist episcopal Conferences in developing Guidelines for dealing with cases of sexual abuses of minors perpetrated by clerics* (3 May).
- 2012: CONGREGATION FOR CATHOLIC EDUCATION, Pontifical Work for Priestly Vocations: *Pastoral Guidelines for Fostering Vocations to Priestly Ministry* (25 March).
- 2013: CONGREGATION FOR THE CLERGY, *Directory on the ministry and life of Priests* [New edition] (11 February).
- 2013: FRANCIS, *Apostolic Exhortation Evangelii Gaudium. On the proclamation of the Gospel in today's world* (24 November).

- 2014: CIVCSVA, *REJOICE! A letter to consecrated men and women. Year of consecrated life. A message from the teachings of Pope Francis* (2 February).
- 2014: CIVCSVA, Carta circular *Escrutad a los consagrados y consagradas que caminan tras los signos de Dios* (8 de septiembre).
- 2014: FRANCIS, *Address to the plenary of the Congregation for the Clergy* (3 October).
- 2014: FRANCIS, *Apostolic letter: To all consecrated people. On the occasion of the year of consecrated life* (21 november).
- 2015: CIVCSVA, Instruction. *Identity and mission of the religious brother in the Church* (4 October).
- 2015: CIVCSVA, Circular letter. *Contemplate. To consecrated men and women on the trail of Beauty* (15 October).
- 2016: FRANCIS, *Post-synodal Apostolic Exhortation Amoris Laetitia on love in the family* (19 March).
- 2016: PONTIFICAL COMMISSION FOR THE PROTECTION OF MINORS, *Guidelines template* (September).
- 2016: CONGREGATION FOR THE CLERGY, *Ratio Fundamentalis Institutionis Sacerdotalis - The Gift of the Priestly Vocation* (8 December).
- 2017: CIVCSVA, *New wine in new wineskins. The consecrated life and the ongoing challenges since Vatican II. Guidelines* (6 January).
- 2017: FRANCIS, *Apostolic Constitution "Veritatis Gaudium" on ecclesiastical Universities and Faculties* (27 December).
- 2018: CIVCSVA, *Economy at the service of the Charism and Mission. Boni dispensatores multiformis gratiae Dei – Guidelines* (6 January).
- 2018: FRANCIS, *Apostolic exhortation Gaudete et exultate on the call to holiness in the today's world* (19 March).
- 2018: FRANCIS, *Post-synodal apostolic exhortation Christus Vivit* (25 March).

- 2019: FRANCIS, *Guidelines for the protection of children and vulnerable persons* (26 March).
- 2019: FRANCIS, *Apostolic letter issued Moto Proprio Vos estis lux mundi* (7 May).
- 2019: APOSTOLIC PENITENTIARY, *On the importance of the internal forum and the inviolability of the sacramental seal* (21 June).
- 2020: CIVSCSVA, *Guidelines. The gift of fidelity. The joy of perseverance. "Remain in my love"* (Jh 15, 9) (2 February).
- 2020: CONGREGATION FOR THE DOCTRINE OF THE FAITH, *Vademecum: On certain points of procedure in treating cases of sexual abuse of minors committed by clerics* (16 July).
- 2020: CONGREGATION FOR THE CLERGY, *Instruction: The pastoral conversion of the Parish community in the service of the evangelising mission of the Church* (20 July).
- 2020: FRANCIS, *Apostolic Letter Scripture sacrae Affectus on the sixteen hundredth anniversary of the death of Saint Jerome* (30 September).
- 2020: FRANCIS, *Encyclical Fratelli Tutti on Fraternity and Social Friendship* (3 October).

2. Congregational Documents on Formation

2.1. Documents by our Father Founder

- 1858: *Letter to the Missionary Theophilus.*
- 1859: *Plan of Studies of the Congregation of the Sons of the Immaculate Heart of Mary* (12 August).
- 1860: *El colegial o seminarista teórica y prácticamente instruido* (The theoretically and practically well-instructed collegian or seminarian), tomo I, Barcelona.
- 1861: *El colegial or seminarista teórica y prácticamente instruido*, tomo II, Barcelona.
- 1862: *Autobiography.*

- 1862: *Reglamento particular para los Estudiantes y Reglamento particular para el Pedagogo de los Estudiantes de la Congregación* (28 July).
- 1862: *Reglamento para los Aspirantes, Probandos y Estudiantes de nuestra Congregación y sus respectivos Maestros* (20 December).
- 1864: *La vocación de los niños. Cómo se han de educar e instruir* (The Vocation of Boys: How they are to be educated and instructed), Barcelona.
- 1865: The Continuation of the *Autobiography*.
- 1865: *Instrucción importantísima para los aspirantes a la Congregación de Misioneros Hijos del Immaculado Corazón de María* (Most Important Instruction for Aspirants to the Congregation of the Missionary Sons of the Immaculate Heart of Mary). With a few changes, this work reproduces the “Instrucción importantísima” that Fr. Xifré wrote in 1862.
- 1849-: *Spiritual and Formative Texts of St. Anthony Mary Claret* (collected by Fr. Jesús Bermejo in “Notebooks on Claretian Formation,” 4a and 4b, Prefecture General of Formation, Rome 1989).

2.2. Documents of the Congregation

- 1862: Joseph XIFRÉ, *Most important instruction for aspirants to the Congregation of the Missionaries of the Immaculate Heart of Mary* (20 June).
- 1862: XIFRÉ, J., *Most important maxims at all times and for all the missionaries, but more especially for those who are in the year of probation* (September).
- 1864: XIFRÉ, J., *Instructio pro examine personali eorum qui in Congregationem Missionariorum Immaculati C.B.M.V. admitti postulant* (August).
- 1886: CLOTET, J., *Regulation for studies of the Sons of the Immaculate Heart of Mary* (October).
- 1886: CLOTET, J., *Program of conferences for the adjutant brothers* (October).

- 1888: XIFRÉ, J., *Spiritual practices for the use of the novices of the Congregation of the Sons of the Immaculate Heart of Mary*.
- 1889: XIFRÉ, J., *Important advice to the professors of our colleges* (3 November).
- 1890: XIFRÉ, J., *Important advice to the professed students* (20 December).
- 1891: XIFRÉ, J., *Summary account of the Religious Institute of the Missionary Sons of the Heart of Mary* (1 October). With some corrections, this account reproduces the "Most Important Instruction" of 1862.
- 1894: XIFRÉ, J., *Regulation for the Colleges for Postulants of the Institute of the Missionary Sons of the Imm. Heart of Mary* (Later editions in 1900 and 1907).
- 1897: GENERAL GOVERNMENT, *Alphabetic Résumé of Dispositions Still in Force*.
- 1900: General Government, *General Dispositions for the Sons of the Immaculate Heart of Mary*.
- 1900: GENERAL GOVERNMENT, *Statuta pro Studiis Congregationis Filiorum Immaculati Cordis Beatae Mariae Virginis* (25 August). Confirmed and published with some corrections in 1904, 1913 and 1916.
- 1906: GENERAL GOVERNMENT, *Mirror of the Postulant or Directory for the Postulants of the College of Vic* (1st ed. publ. between 1906-1912; 2nd ed., publ. 1917, was extended to all Colleges of the Congregation. Other editions followed).
- 1911: ALSINA, M., Circular on *The Formation of Our Members* (22 December).
- 1919: ALSINA, M., Circular on *Solid Formation of our Members in Virtue* (5 March).
- 1919: ALSINA, M., Circular on *Formation of Character* (1 June).
- 1925: GENERAL GOVERNMENT, *Codex Iuris Additicii* [CIA]. (Editions 1925, 1940 and 1953).

- 1929: GENERAL GOVERNMENT, *Ordo Studiorum Generalis pro Missionariis Congregationis Filiorum Immaculati Cordis Mariae Virginis* [OSG] (12 November).
- 1931: RIBERA, R., *El novicio instruido*. Engl. transl. "On the Threshold of the Religious Life" by Charles Fabing, Compton, California, 1938.
- 1932: GARCÍA, N., Circular on *The Formation of Our Students* (16 April).
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Appendix 2

SYSTEMATIC ARTICULATION OF CANONS OF THE C.I.C. ON FORMATION FOR RELIGIOUS LIFE AND MINISTRIES

1. Formation for the Religious Life

1.1. Postulancy or Prenovitiate

- Requisites for admission. Preparation c. 597

1.2. Novitiate

(i) Admission to the novitiate

- Right of admission to the novitiate c.641
- Basic personal qualities for admission c.642
- Impediments invalidating admission c.643
- Superiors' denial of admission c.644
- Testimonies and other information c.645

(ii) Characteristics of the novitiate

- Nature and aims of the novitiate c.646
- Designation and life in the novitiate and outside of it c.647
- Duration of the novitiate c.648
- Absences and anticipation of first profession c.649

(iii) Formation of novices

- Formation plan and governance of novices c.650
- The novice master and the assistant c.651
- Active participants, objectives and lines of novices' formation statute c.652
- Departure from the novitiate c.653 §1.
- End of the novitiate. Extension c.653 §2

1.3. Religious Profession

- Components of religious profession c.654
- Limits of temporary profession c.655
- Requisites for validity of temporary profession c.656
- Renewal extension of temporary profession and anticipation of perpetual profession c.657

- Requisites for validity of perpetual profession c.658
- Dispositions of temporal goods c.668
- Notation of perpetual profession c.535 §2

1.4. Formation of Religious

- Formation after first profession: formation statute c.659
- Thrustlines of the formation statute c.660
- Penance and spiritual direction cc.664; 630
- Permanent or ongoing formation c.661

1.5. Absence from Community and Separation from the Institute

(i) Absence from community life

- Characteristics and types of absence c.665

(ii) Departure from the Institute

- General criterion c.657 §1
- Free definitive departure, on expiry of temporary vows c.688 §1
- Definitive departure, requested during temporary vows c. 688 §2
- Definitive departure, imposed on expiry of temporary vows c.689
- Definitive departure, requested during perpetual vows c.691
- The indult and its canonical effects cc.692-693
- Free readmission of former novices and former temporally professed c.690

(iii) Dismissal of members

- "Ipso facto" dismissal c.694
- "Ab homine" dismissal, obligatory by law c.695
- "Ab homine" dismissal, not obligatory by law c.696
- Immediate expulsion from the religious house c.703
- Decree of dismissal cc.699, 700
- Canonical effects of dismissal cc.701-702

2. Formation for ordained ministries¹

2.1. Admission of candidates

- Conditions for admission c.241
- Prior training in humanities and sciences c.234 §2

2.2. Formation for orders

- Candidates for permanent diaconate c.236 §2
- Priestly studies cc. 248-252, 254
- Pastoral preparation cc. 255-258

2.3. Conditions in the ordinands

- Conditions for validity c.1024
- Conditions for liceity c.1025

2.4. Requisites on the part of the ordinands

- Freedom of the candidate c.1026
- Careful preparation cc.1027-1028, 1032
- Human and religious qualities c.1029
- Age and interval between orders c.1031
- Pastoral practice c.1032 §2
- Forbidding access to ordination c.1030

2.5. Requisites prior to ordination

- Reception of the sacrament of confirmation c.1033
- Reception and exercise of the ministries of
lector and acolyte c.1035 §1
- Interval before diaconate c.1035 §2
- Handwritten personal declaration c.1036
- Profession of faith c.833 §6
- Retreat c.1039
- Special condition affecting deacons c.1038

2.6. Irregularities and impediments

(i) General criteria

- Principle of interpretation c. 1040
- Ignorance c.1045
- Different causes c.1046
- Responsibility of the faithful c.1043

¹ Under this heading we have selected those canons relating directly to religious ordinands. Other canons that primarily affect

(ii) Irregularities in receiving orders	c.1041
(iii) Impediments to receiving orders	c.1042
(iv) Irregularities in exercising orders	c.1044 §1
(v) Impediments to exercising orders	c.1044 §2
(vi) Dispensations:	
- In normal situations	c.1047
- Special cases	c.1048
- Way of requesting them	c.1049

2.7. Required documents, inquiry and dimissorial letters

(i) Documents required before ordination	c.1050
(ii) Inquiry on the qualities of the ordinand	c.1051
(iii) Dimissorial letters:	
- Who grants them	c.1019
- When they are not to be granted	c.1020
- Responsibility of the ordaining bishop	cc.1052, 1022
- Validity of dimissorial letters	c. 1023

2.8. Registration and certificate of ordination

(i) Authentic personal certificate of ordination	c.1053 §2
(ii) Notification to the pastor	c.1054

2.9. Incardination and excardination of those ordained

- Every cleric must be incardinated	c.265
- Incardination of religious clergy	c.266 §2
- Incardination of a religious cleric in a diocese	c.693

Appendix 3

PLANS OF STUDIES

Introduction

1. Presentation

Our formandi pursue their studies in Claretian and non-Claretian academic centers of different sorts: seminaries, theological study centers, institutes, faculties and universities. They all have study plans governed by the norms of the Church's universal law, such as the Code of Canon Law, the "Ratio Formationis Institutionis Sacerdotalis" and other Church documents¹, or by their own civil norms, as the case may be.

Here we offer some contents for the different stages and moments of Claretian formation. Except for the novitiate, which has its own complete plan of studies, the contents for the other stages concern academic and complementary pastoral formation, either because they relate to the charism of the Congregation or because they emphasize elements that enrich our missionary formation².

In its own formation plan, each Major Organism and zone of the Congregation should add themes and contents that are proper of them³.

2. Methodology

- Active and participative method.
- Yearly programming.
- Complementary formation can be adequately channeled through commissions and departments of: liturgy, audiovisuals, music, culture, sports, library and others.

3. Moments

- Systematic conferences by the formator or formation team⁴.

¹ Cf. Appendix 1.

² Cf. Dir 235.

³ Cf. CIC 255-258; Dir 240.

⁴ Cf. CC 68, 77.

- Courses organized by the formation community: during the school year or in peak times in vacations.
- Courses organized by other institutions: normally during longer vacation periods.

I. POSTULANCY

As a general criterion, for the admission of those aspiring to the priesthood, the norm of universal law is to be followed, namely, that candidates have the same training in the humanities and sciences that young men of their own country need in order to go on to higher studies⁵.

1. Human Formation

- The meaning and development of human life.
- Basic notions on maturity and personal adjustment.
- Values and counter-values. A critical sense.
- Emotions and sexuality.
- Analysis of contemporary culture.
- The communications media.
- Methodology of study and intellectual work.
- Prevention of contemporary addictions.
- Study of ecclesiastical and contemporary protocols on child protection.
- Timely experiences of psychotherapeutic accompaniment.

2. Christian Formation

- The person and message of Jesus.
- Systematic catechumenate on the creed and the sacraments.
- A summary presentation of Christian spirituality.
- Theoretical and practical initiation in Christian discernment of spirits.
- Foundations of morals.
- Notions on the liturgy.
- Introduction to the reading of the Scripture and prayer (meaning, methods).
- Mary, mother and model.

3. Claretian Formation

- The religious vocation in the Church.
- Introductory knowledge of our Founder's life and of the Congregation.

⁵ Cf. CIC 234 §2.

- A summary knowledge of the Claretian charism.
- Theoretical-experiential initiation to community life.
- Significant experiences of apostolic awareness

4. Specific Concepts of Law

- Requisites for admission. Preparation.
- Admission to the novitiate.
- The law on admission to the novitiate.
- Basic personal qualities for admission.
- Impediments to validity of admission.
- Denials of admission addressed to the superior.
- Testimonials and reports.

5. Other elements

- Musical preparation (song and instruments) and plastic arts.
- Linguistic preparation.
- Technical preparation.
- Training in the responsible use of digital media

II. NOVITIATE

The plan of studies for the novitiate takes into account what is required of novices in the universal law of the Church⁶ and in our own law⁷, as well as the guidelines of the Congregational Magisterium⁸.

1. Introduction to the Novitiate

- The novitiate: nature, objectives and presuppositions.
- Exposition of the formation plan (contents and experiences).
- The novice-novice master relationship.

2. Vocation in the Church

2.1. Introduction: calls and following

- The figure of Jesus in the Gospels.
- The "Images of Jesus".
- The mystery of Christ and of the Church.

⁶ Cf. CIC 650 §1; 652 §2.

⁷ Cf. CC 61; Dir 196-197.

⁸ Cf. Annales 56 (1976) 466-467.

- Manifold calls and responses in the mystery of salvation.
- Forms of life in the Church. Articulation between charisms and ministries.

2.2. Religious vocation

- Biblical-theological aspects of vocation.
- Anthropology of vocation.
- Psychopedagogy of vocation: motivations and attitudes.

3. The Claretian Religious Life

3.1. The religious life as consecrated life

- Biblical foundations of the religious life.
- Brief history of the forms of religious life.
- Essential elements of the religious life in a biblical, theological, Claretian and psychopedagogical perspective:
 - Vocation.
 - Consecration.
 - Evangelical counsels or “charisms” (poverty, chastity, obedience).
 - Following Christ.
 - Charism.
 - Community.
 - Mission.

3.2. The Claretian missionary life

- The figure of our Father Founder, especially as seen through his Autobiography.
- History of the Congregation: founding, co-founders, first steps, development up to the death of our Founder.
- Succinct history of the Congregation, of its members and most characteristic works. History of the Blessed Martyrs of Barbastro. Most important documents of the Congregation.
- The Claretian charism and spirit: the charism in our Father Founder; the charism in the Congregation.
- The Constitutions and the Directory: the Constitutions as Claretian project for following Christ; genesis and contents.
- The Claretian missionary virtues.
- The three ways of living the one Claretian vocation (priests, deacons, brothers), and the different institutions that make up the Claretian Family.

4. Introduction to the Spiritual Life

4.1. Anthropological foundations of the spiritual life

- The human person, open to God.
- Human process and Christian realization.
- “Spiritual experience” and personal dispositions.

4.2. The newness of Christian existence

- Jesus Christ, the New Man, reveals the mystery of God and of humankind.
- Grace as the Father’s “unconditional love” manifested in Jesus Christ.
- Human beings created in the image of God. Dignity of the person.
- Sinful condition. Meaning and consequences.
- The renewing action of the Spirit in the believer, in the Church and in the world.
- Dynamics of the life of grace: the theological virtues.
- Growth in the spiritual life: freedom, responsibility, discernment.

5. Introduction to Liturgy

- Nature of Liturgy and of the Church’s worship.
- Liturgical year, the Liturgy of the Eucharist and the Hours. Place in the Constitutions.
- Practical questions on sharing in the Liturgy of the Eucharist and of the Hours.

6. Introduction to Prayer

- Biblical and theological foundations.
- Prayer in the overall picture of the spiritual life.
- Prayer in the Claretian charism.
- Personal prayer and community prayer.
- Methods and techniques of prayer and meditation (prayer with the Word, meditation).

7. Introduction to Cordimarian Spirituality

- Mary in the mystery of Christ and of the Church.
- Marian elements in Christian spirituality.
- Mary, model of consecrated womanhood.
- Cordimarian spirituality: the Heart of Mary in the Claretian’s missionary life.
- Updating expressions of Marian spirituality and means for intensifying it.

8. Introduction to the Claretian Mission

- The evangelizing Church.
- The mission of religious in the Church.
- The apostolic mission of the Claretian (MCT, CPR, SW, IPM, TMHL, MFL, MS).
- Justice, Peace and Integrity of the Creation (JPIC): priority dimension of the Claretian mission.
- Practical orientations for the apostolate.
- Apprenticeship in some techniques of the apostolate.

9. Special Themes in the Law

- The outline of Appendix 2 can serve as a basic program.
- It should be complemented with other elements, such as: CIC 662-672, 673-683 and 684-685, 686-687.

10. Other Elements

- Musical formation.
- Manual skills, practical offices and domestic services
- Information on the current state of the Congregation and of the Province: General Government, formation, apostolate, economy.
- Other circumstantial themes that ought to be determined.

III. POST-NOVITIATE

Plans for this stage of formation take into account the indication of the universal law⁹, the Second Vatican Council¹⁰, of the “*motu proprio*” *Ecclesiae Sanctae*¹¹, and of our own law¹².

1. Philosophical, Theological and Pastoral Formation

Philosophical, theological and pastoral formation is regarded as included in the plans of studies followed in the different academic centers where our members study. In case they do not figure in these plans of studies, the subjects mentioned next should be imparted in our own formation centers.

⁹ Cf. CIC 255-258, 659, 660.

¹⁰ Cf. PC 18.

¹¹ Cf. ES II, 33-38.

¹² Cf. CC 72, 74, 75, 77; Dir 234-237.

- Mariology.
- Missiology.
- Ecumenism and Interreligious Dialogue
- Communications skills.
- Specialized pastoral ministry.
- Techniques for the analysis of reality.

2. Specifically Claretian Formation

2.1. Deepening our knowledge of our Founder

- Critical study of his life and works.
- Different monographic themes, such as: his martyr-witness, the presence of Mary in his life and missionary action, his missionary style, Claret's apostolic creativity, his promotion of the lay apostolate, his role in the Spanish Church.

2.2. Broadening our knowledge of the history of the Congregation

- Period of consolidation.
- Period of expansion.
- Present situation.

2.3. Deepening our study of the Constitutions

- Historical development of our Constitutions.
- Renewal of the Constitutions after Vatican II.
- Interdisciplinary analysis of our Constitutions.
- Study and comparison of the great themes of Claretian life: religious vows, community life, mission and apostolate, etc.
- Inculturating the Constitutions.
- Reading the Constitutions in a lay, diaconal or presbyteral key.

2.4. Study of the renewal documents of the Congregation

- General Chapters of 1967 and 1973.
- The MCT: the major themes of the mission of the Claretian today.
- The CPR: the Claretian person in renewal.
- The SW: Servants of the Word.
- The IPM: In Prophetic Mission
- The TMHL: That they may Have Life.
- The MFL: Men on Fire with Love.
- The MS: Missionarii Sumus.

3. Other Elements

- Studies in economy and administration¹³.
- Artistic formation (musical, literary and plastic arts).
- Study of languages.
- Audiovisual techniques. (Information Technology Management and Communication)
- Manual skills and practical offices.
- Other circumstantial themes that ought to be determined.

IV. PROGRAM FOR MISSIONARY BROTHERS

1. As a point of departure, the missionary brother should, whenever possible, complete the primary and secondary secular studies proper of each country.
2. His pastoral and technical training should be aimed at obtaining, in appropriate institutions and centers, the preparation and titles needed in line with our mission, in keeping with the qualities of the formandus and the needs of the Major Organism and the Congregation¹⁴.
 - Among pastoral specializations one might list: biblical pastoral, catechesis, liturgy, youth ministry, professorship in religion, missiology and others.
 - Among the specialties of professionalization stand out: psychology, pedagogy, humanities, social sciences, science and others.
 - Among technical specializations one might include: secretarial studies and skills, administration, hostelry, social welfare, mechanics, infirmary and apprenticeship in other manual offices useful for mission.
3. The theological formation of the missionary brother should aim, depending on the qualities of the formandus, at achieving one of the following possibilities:
 - Studying the complete course of theology to receive the corresponding degrees.
 - Studying a general three-year program of theology to receive a specific diploma.

¹³ Cf. Dir 550 a.

¹⁴ Cf. Dir 238.

- Studying special themes, in keeping with what was indicated above¹⁵.
4. Specifically Claretian formation will have the same program indicated above¹⁶.
 5. Other elements
 - Musical and artistic formation.
 - Study of languages.
 - Audiovisual techniques.
 - Economic concepts: budgets, balances.
 - Manual skills and practical offices: typewriting, using computers, bookbinding and domestic services.
 - Other circumstantial themes that should be determined.

V. SPECIAL MOMENTS

From a normative point of view, besides the norms of universal law contained in the CIC, in the RFIS and in other Church documents that must always be taken into account, the points of reference of our own law are as follows:

- For perpetual profession: Dir 241.
- For the formation of deacons and priests: Dir 242-243.
- For specialization: Dir 245-247.

1. Program of Preparation for Perpetual Profession

1.1. The program of review and preparation for perpetual profession, which includes the principal aspects of religious and Claretian life, must have a markedly experiential aspect in keeping with the life led during the stage of temporary vows.

1.2. Program of review and preparation for perpetual profession:

- The personal Claretian vocation of the formandus. Origin. Signs of vocation. Personal vocational itinerary.
- Balance sheet of the formative period. Positive and negative experiences.

¹⁵ Cf. Appendix 3, III, 1.

¹⁶ Cf. Appendix 3, III, 2.

- The fundamental perpetual option. Characteristics. Personal situation facing the perpetual option. Foreseeable outlooks.
- Personal living of the Claretian project.
- The Constitutions and their personal assimilation.
- Balance sheet of the following aspects:
 - Biblical bases on which it is grounded.
 - Radical following of and conformity with Christ.
 - Claretian poverty.
 - Claretian chastity. Awareness of the criteria and protocols of the church (RFIS 202) and the Congregation regarding the protection of minors and persons vulnerable, as well as crimes against the vow of chastity.
 - Claretian obedience.
 - Claretian community.
 - Fundamental features of our charismatic identity: MFL and MS.
 - The Congregation at present: persons and works. Knowledge and frequentation of the sources of the Congregational development: Annales, NUNC, Congregational digital networks.
 - Personal project looking toward the future. Elaboration and habit of evaluation.

2. Programs for Ministries and Holy Orders

2.1. Program for ministries

- Knowledge of the functions of lector and acolyte. Knowledge of the demands of lector and acolyte.
- Study of the liturgical norms proper to the functions of lector and acolyte: proclaiming the Word, serving at the altar, distributing the Eucharist; as well as exercise in catechesis, evangelization, and service to others¹⁷.
- Study of Paul VI's "motu proprio" *Ministeria Quaedam* and of the ritual for the conferral of ministries, following the indications of the RFIS¹⁸.

2.2. Program of immediate preparation for the diaconate

- History of the diaconate. New Testament data. The

¹⁷ Cf. RFIS 72.

¹⁸ Cf. Ibid.

diaconate in the primitive Church. The diaconate in the first ecclesiastical writers.

- Theology and sacramentality of the diaconate. Diaconal offices.
- Current situation of the diaconate. Restoration of the permanent diaconate. The theological-pastoral discussion on the diaconate since the recent Synods of the Church.
- The deacon in the post-conciliar renewal of the CMF Constitutions. The Claretian dimension of the diaconal functions.
- Study of the liturgical ritual: rite of ordination of deacons, of celebrating the sacrament of matrimony, on celebrating the sacrament of baptism and eucharistic worship outside of Mass.
- Liturgy of the Hours. Theology, spirituality and liturgical norms.

2.3. Program of immediate preparation for the priesthood

(i) Theological section:

- The ordained ministry in the biblical sources of the Old and New Testaments.
- The ordained ministry in the process of development of the faith of the Church.
- The priesthood in Vatican II. Functions and demands.
- Presbyteral ministry in a church as a "home and school of communion" ¹⁹.
- Religious life and priesthood.
- Charismatic characteristics of the Claretian priest.

(ii) Spiritual section:

- Vocation of priests to holiness configured to Christ the Head, Shepherd, Servant and Spouse ²⁰.
- Spiritual demands on the priest.
- Means and dynamics for priestly sanctity.
- Temptations of ordained ministers: clericalism, abuse of power, neglect of ongoing formation, etc.

(iii) Liturgical section:

- Celebration of the sacrament of orders.
- Celebration of the sacrament of penance.
- Celebration of the anointing of the sick.

¹⁹ Cf. RFIS 52.

²⁰ Cf. RFIS 55.

- Celebration of confirmation. Conditions for its being administered by a priest.
- Celebration of the Eucharist. Study of the ritual and of liturgical norms.

(iv) Pastoral section:

- The family, the parish, the accompaniment of persons, and other areas of the exercise of priestly ministry²¹
- Summary and practical review of moral and pastoral criteria regarding the sacrament of Reconciliation.
- Pastoral and pedagogical guidelines for confession.
- Guidelines for spiritual direction.

²¹ Cf. RFIS 148.

Appendix 4

DOCUMENTS, REPORTS AND FORMS

This appendix offers an orderly presentation of all the documents and reports required throughout all stages of formation. For some of them, there are models of form letters that can also serve as a source of ideas for cases in which no specific form letter is offered.

1. Pre-novitiate: Aspirancy and Postulancy²²

- Written petition for entry submitted by candidate to Major Superior²³.
- Report by the person who has accompanied him. Content of this report²⁴ **(Form 1)**.
- Admission by Major Superior²⁵.
- Candidate's written declaration, once he is admitted, on working contracts and impediments. Content of this declaration²⁶ **(Form 2)**.

2. Novitiate

- Written petition for admission submitted by candidate to Major Superior a month in advance²⁷.
- It should state that he has no impediment²⁸ and that it is his will to become a Claretian²⁹ **(Form 3)**.
- Report by the one responsible for the postulant. Contents: adequate preparation³⁰, qualities and absence of impediments³¹.
- Certificates of birth³², baptism, confirmation and free status and, if necessary, the testimony of his former superior³³.

²² With a view to adequate foresight and preparedness, the data and certificates required for entry to the Novitiate may be requested already at the beginning or during the postulancy.

²³ Cf. Dir 190.

²⁴ Cf. Dir 187.

²⁵ Cf. Dir 189.

²⁶ Cf. CIC 597; CC 59; Dir 190.

²⁷ Cf. Dir 201.

²⁸ Cf. CIC 597 § 1, 643 §2; Dir 190, 199.

²⁹ Cf. Dir 199.

³⁰ Cf. CIC 597 §2.

³¹ Cf. CIC 597 §1, 642, 643; Dir 199.

³² Cf. CIC 643 §1.

³³ Cf. CIC 645 §2; Dir 200.

- Periodic reports of the Novice master to the Major Superior³⁴. These can be either oral or written.

3. Professions

3.1. Before First Profession

- Written petition submitted by the novice to the Major Superior three months before the completion of the novitiate. Contents³⁵ **(Form 4)**.
- Report of the Novice master on the novice's fitness to be a Claretian Missionary³⁶ **(Form 5)**. Reports from the formation community³⁷ **(Form 6)**.
- Transfer of the administration of the heritage³⁸ **(Form 7)**.
- Admission by the Major Superior with his Council³⁹. Renunciation of goods and draft of valid will⁴⁰.

3.2. Temporary Renewals

- Written petition to the Major Superior three months before the date of expiry⁴¹ **(Form 8)**.
- Reports from the Prefect and formation team on the fitness of the professed⁴² **(Form 6)**. Reports from the formation community⁴³ **(Form 6)**.
- Admission by the Major Superior after hearing his Council⁴⁴.

3.3. Before Perpetual Profession

- Written petition to the Major Superior six months before the date set for perpetual profession⁴⁵ **(Form 8)**.
- Time of special preparation, in the manner and place set by the Major Superior⁴⁶.
- One month before perpetual profession, the professed will write to Father General about his missionary dispositions,

³⁴ Cf. Dir 213.

³⁵ Cf. Dir 206, 217.

³⁶ Cf. CIC 652, 653 §2.

³⁷ Cf. Dir 227.

³⁸ Cf. CC 27; Dir 220.

³⁹ Cf. CC 70-71; Dir 228.

⁴⁰ Cf. CIC 668; Dir 220.

⁴¹ Cf. Dir 223.

⁴² Cf. CIC 657 §1.

⁴³ Cf. Dir 227.

⁴⁴ Cf. Dir 228.

⁴⁵ Cf. Dir 224.

⁴⁶ Cf. Dir 224, 241.

and the Major Superior will send Father General a complete file on the professed⁴⁷.

- Reports from the Prefect and from the formation team⁴⁸ **(Form 9)**.
- Reports from the formation community⁴⁹ **(Form 6)**.
- Admission by the Major Superior with his Council⁵⁰.

3.4. Records and Registry

- A record of each profession must be kept in a register⁵¹.
- A notice of professions must be sent to the higher levels of government⁵² and to the pastor of the place where the perpetually professed member was baptized⁵³.

4. Ministries and Holy Orders

4.1. Ministries

- At the beginning of his theological studies and at a prudent time after his religious profession, the candidate submits a written petition for ministries to the Major Superior. Contents: statement that the candidate is asking for them freely and spontaneously and that he has a firm will to serve God and the Christian people faithfully⁵⁴ **(Form 10)**.
- Report by the Superior or Prefect in charge, regarding the fitness of the candidate. Contents: that the candidate has the age and special qualities indicated by the Bishops' Conferences.
- Admission by the Major Superior and possibly the conferral of ministries by the same Major Superior⁵⁵.

4.2. Holy Orders

- For each Order, the candidate submits a petition and a signed declaration written in his own hand to his Major Superior, according to the tenor of canon 1036 **(Forms 11 and 13)**.

⁴⁷ Cf. Dir 225.

⁴⁸ Cf. CIC 657 §1.

⁴⁹ Cf. Dir 227.

⁵⁰ Cf. CC 70-71; Dir 228.

⁵¹ Cf. Dir 232.

⁵² Cf. Dir 233.

⁵³ Cf. CIC 535 §2; Dir 233.

⁵⁴ Cf. PAUL VI, *Motu proprio Ministeria Quaedam*, 8.

⁵⁵ Cf. Dir 243.

- The certifications indicated in canon 1050: of the completion of studies; of the reception of the ministries of lector and acolyte, and of the corresponding interval before the Diaconate; of the reception of Diaconate, before the Priesthood; and of the special declaration indicated above⁵⁶.
- Certification that the candidate has made perpetual profession before receiving the Diaconate⁵⁷.
- The candidate must personally make a profession of faith before receiving the Diaconate⁵⁸ **(Form 12)**.
- Inquiry (scrutiny) by Superiors and Prefects before each Order, regarding the fitness of the ordinands⁵⁹. Contents⁶⁰. **(Form 14)**.
- Reports from the members of the community before each Order⁶¹ **(Form 14)**.
- Assurance that the candidate has duly made the prescribed retreat⁶² **(Form 15)**.
- Dimissorial letter for each Order⁶³, given by the Major Superior⁶⁴ **(Form 15)**.

4.3. Notification of Orders

- The ordaining bishop must give each of the ordained an authentic certificate of the ordination received⁶⁵.
- The Major Superior must send notification of the ordination to the pastor of the place where the ordained person was baptized⁶⁶.

⁵⁶ Cf. CIC 1036.

⁵⁷ Cf. CIC 1037; Dir 242 f.

⁵⁸ Cf. CIC 833 §6.

⁵⁹ Cf. Dir 243 b.

⁶⁰ Cf. CIC 1025, 1029, 1031, 1051; Dir 243.

⁶¹ Cf. Dir 241 b.

⁶² Cf. CIC 1039.

⁶³ Cf. CIC 1052.

⁶⁴ Cf. CIC 1019 §1; Dir 243 d.

⁶⁵ Cf. CIC 1053 §2.

⁶⁶ Cf. CIC 1054, 535 §2; Dir 243 f.

**PRESENTATION OF THE CANDIDATE BEFORE ENTERING THE
CONGREGATION (Cf. Dir 184, 188, 189)**

1. General Personal Data

1. Name:
2. Complete address:
3. Telephone number, e-mail, and/ or digital contacts:
4. Date of birth (month, day, year):
Place of birth:
5. Present nationality:
6. Date of baptism (month, day, year):
Place of baptism:
7. Date of confirmation (month, day, year):
8. Civil status (single, widower):
9. Military service. Present situation:
10. Observations

2. Family Data

1. Name and age of father:
Living or deceased?:
Occupation:
2. Name and age of mother:
Living or deceased?:
Occupation:
3. Brothers or sisters. Age of each of them:
Occupation:
4. Place the candidate holds in the order of brothers/sisters:
5. Other family members:
6. Family's state of health:
Any hereditary diseases?:
7. Economic level of the family. Description:
Does his family need his economic help?:
8. Family relationships. Describe them:
Relationships with father and mother:
9. Educational level of the family:
10. Christian life of the family. Describe it:
11. Family's reaction to his possible vocation:
Describe it briefly:
12. Observations:

3. Specific Personal Data

3.1. Physical and mental health

- 3.1.1. General description:
- 3.1.2. Physical illnesses or defects:
- 3.1.3. Interest in sports:
- 3.1.4. Mental illnesses or defects:
Has he had psychological or psychiatric treatment?
- 3.1.5. Observations:

3.2. Studies

- 3.2.1. Primary studies. Which and where?:
Certificates:
- 3.2.2. Secondary studies. Which and where?:
Certificates:
- 3.2.3. University studies. Which and where?:
- 3.2.4. Other studies:
- 3.2.5. Observations:

3.3. Work experience

- 3.3.1. Present occupation:
Description:
Time and place:
- 3.3.2. Past occupations:
Description:
Times and places:
- 3.3.3. Special inclinations:
Which?:
- 3.3.4. Observations:

3.4. Social relationships

- 3.4.1. Personal traits of sociability:
Description:
- 3.4.2. Belonging to groups of male/female friends:
Characteristics:
- 3.4.3. Belonging to other groups:
Characteristics:
- 3.4.4. Observations:

3.5. Christian life

- 3.5.1. Catholic: lifelong or a convert?:
If a convert, describe the conversion:
- 3.5.2. Prayer life:
- 3.5.3. Scripture reading:
.....
- 3.5.4. Sacrament of Penance:
- 3.5.5. Sacrament of Eucharist:
- 3.5.6. Personal accompaniment:
- 3.5.7. Apostolic commitment:
Characteristics:
- 3.5.8. Participation in parish life:
- 3.5.9. Feelings regarding the Church:
- 3.5.0. Observations:

3.6. Vocational itinerary

- 3.6.1. Birth of awareness of vocation:
Description:
- 3.6.2. Reasons and motives for wanting to be a missionary:
- 3.6.3. Previous stays in a seminary or congregation:
Names of the institutions:
Times and places:
Persons:
- 3.6.4. Choice of the Claretian Congregation.
Reasons:
- 3.6.5. Has he had any kind of vocational accompaniment?
Where and with whom?:
- 3.6.6. Do you believe he has any impediments to becoming a Claretian Missionary?
If so, what are they?:
- 3.6.7. Does he have any obligations that might hinder his being a Claretian Missionary?
If so, what are they?:
Can they be overcome?:
- 3.6.8. Observations:

3.7. Personal referrals

3.7.1. Indicate three persons other than his family who know him well. If possible these should include some priest or religious man or woman.

3.7.2. Data on these people: Name and surname, address, telephone, occupation and reasons for their mutual acquaintance.

First reference

Second reference

Third reference

Date and signature of formator

PERSONAL DECLARATION OF THE POSTULANT
(cf. CIC 597; CC 59; Dir 190)

Very Rev.

Major Superior of

I,, admitted as a Postulant in the Congregation of Missionary Sons of the Immaculate Heart of Mary (Claretian Missionaries), on theday of, in the year,

DECLARE:

1. That my entry into the Congregation and any tasks that I perform in it are not in the nature of a work contract.
2. That if I later leave the Congregation, I will not be able to demand any compensation for works I have done or for damages I may have incurred during my stay in it.
3. That I am not aware of having any impediment to entering the Congregation (cf. CIC 597).
4. That I assume, from now on, the behaviours inherent to this lifestyle and therefore I am aware of not carrying out any action that implies inappropriate sexual behaviour in the civil and canonical sphere. That I am not responsible for inappropriate behavior in sexual matters and that I know and accept the norms in force for the protection of minors and vulnerable adults and the congregational protocol for the prevention and intervention in the face of a crime of sexual abuse (Cf. Dir 190; Protocol 7, 21-22).
5. That I am not liable for economic crimes (Cf. Dir 190).

In witness whereof, I sign this declaration on theday of, in the year

(Signature)

PERSONAL PETITION FOR ENTRY INTO THE NOVITIATE
(Cf. CIC 643; Dir 199, 200, 201)

Very Rev.
Major Superior of

I,, a postulant in this Congregation and Province, with due respect, hereby

SUBMIT that on the day of the coming month of, I desire to begin the experience of the novitiate in

In conformity with the universal law of the Church (cf. CIC 643), I declare that I have no impediment. I likewise declare that I want to be a Claretian Missionary (cf. Dir 198).

I FREELY AND SPONTANEOUSLY ASK you and your Council to admit me to begin the novitiate.

This favor I confidently hope to obtain.

In, at on the of.....

(Signature)

PERSONAL PETITION FOR FIRST PROFESSION
(Cf. Dir 201, 217)

Very Rev.

Major Superior of

Very Rev. Father Provincial:

As the completion of the time of probation is near at hand, in compliance of the norms established in the Code of Canon Law and in the Directory of our Congregation, I am writing you most sincerely and respectfully, and I hereby

DECLARE:

1. That I seek admission, fully aware of what I am doing, in good faith and freely, that is, without guile or fraud, and without being subject to fear or force.
2. That I have a sincere will to profess and remain in the Congregation until death, unless before my perpetual profession I should be overcome by some obstacle which I cannot foresee at present.
3. That I am unaware of having or concealing any excluding impediment or notable defect that could stand in the way of my admission or profession.
4. That I am not responsible for misconduct in sexual matters and that I know and accept the regulations in force for the protection of minors and vulnerable adults and the congregational protocol for the prevention and intervention in cases of sexual abuse (Cf. Dir 190; Protocol 7, 21-22).
5. That I am not liable for economic crimes (Cf. Dir 190).
6. That I gladly accept all the obligations that religious life entails, as practiced or professed in this Congregation; disassociating myself from any possible crime or illicit behavior that would contravene its religious or civil norms.

7. That since religious profession is not in the nature of a work contract between the religious and the Institute, my efforts and services on behalf of the Congregation will be gratuitous; and that I will claim nothing by way of indemnification, damages or prejudices incurred, both so long as I remain in the Congregation or in case I leave it. Indeed, anything that I receive for a work or in consideration of my person (outside my family patrimony), I receive for the Congregation.
8. That I am at present aware of being called to be a Claretian Missionary according to the (priestly / diaconal / lay) vocation.

Having made this declaration, I

ASK you and your Council to grant me the favor of being admitted to make my first religious profession in the Congregation.

In, at on the of.....

(Signature)

**MODEL OF NOVICE MASTER'S REPORT FOR FIRST
PROFESSION (cf. CIC 652, 653 §2)**

REPORT on the fitness of the novice,
for his first profession,
given by the Novice master,
in
on the day of

1. Physical and mental health. Possible impediments.
2. Degree of maturity achieved in order to live the commitments of the religious life.
3. Character for the religious life, especially for community life.
4. Most outstanding qualities.
5. Assimilation of the Claretian life.
 - Participation and active collaboration.
 - Capacity for renunciation and detachment from other values not in conformity with the Claretian project.
6. Claretian apostolic spirituality:
 - Life of personal and community prayer. Sacramental life.
 - Service of the Word.
 - Cordimarian living.
 - Love for and fidelity to the Church.
 - Apostolic thrust. Availability.
 - Capacity for work.
 - Apostolic virtues.
7. Living of the religious vows: poverty, chastity and obedience.
8. Studies. Capacity and progress. Knowledge of the reality of the Congregation.
9. Possible future in the Congregation and in the Church.
10. Other indications and suggestions.
11. Final evaluative judgment.

(Signature)

MODEL OF REPORT FOR PROFESSIONS
(cf. Dir 227; CIC 657 §1)

REPORT on
for his (first, or renewal of) profession,
given by
in
on the day of

1. Physical and mental health.
2. Maturity for living the commitments of the religious life.
3. Character for the religious life, especially for community life.
4. Most outstanding qualities.
5. Criteria for the religious and Claretian life.
6. Claretian apostolic spirituality:
 - Life of personal and community prayer. Sacramental life.
 - Service of the Word.
 - Cordimarian living.
 - Love for and fidelity to the Church.
 - Apostolic thrust. Availability.
 - Capacity for work.
 - Apostolic virtues.
7. Living of the religious vows: poverty, chastity and obedience.
8. Studies. Capacity and progress.
9. Possible future in the Congregation and in the Church.
10. Other indications.
11. Final evaluative judgment. Suggestions.

(Signature)

**TRANSFER OF THE ADMINISTRATION OF THE PATRIMONY
BEFORE THE FIRST PROFESSION
(CF. CC 27; DIR 220)**

NN in conformity with the norms (the proper law) of the
Congregation of the Missionaries Sons of the Immaculate Heart of
the Blessed Virgin Mary, in which I wish to make my profession by
taking the vows of poverty, chastity and obedience, I freely cede the
administration of all the goods of which I am the owner (they can
be enumerated) and also freely dispose of the use and usufruct of
them to

Date and signature of the novice

**PETITION FOR RENEWAL OF VOWS OR FOR PERPETUAL
PROFESSION (Cf. Dir 223, 224)**

Very Rev.
Major Superior of

I, (priest, student or brother), a temporally professed member
in this Congregation and Province, with due respect,

SUBMIT that on the ... day of the month of, in the year
the time will come for me to (to renew for a year or make my
perpetual) religious profession, which I first made in
on the ... day of the month of, in the year

In compliance with our Directory, and with a firm decision to live in the
Congregation until death and to faithfully observe its Constitutions
and dispositions,

I FREELY AND SPONTANEOUSLY ASK you and your Council to
admit me to the renewal (or perpetual profession) of my vows.

This favor I confidently hope to obtain.

In, at on the of

(Signature)

NOTE: The form requesting perpetual profession can be
accompanied by a letter to the Major Superior in which the
petitioner for profession spontaneously sets forth his personal
situation (his assessment of the formation process, his motives for
wanting to profess and his expectations for the future).

MODEL OF A REPORT FOR PERPETUAL PROFESSION
(cf. CIC 657 §1)

REPORT on
for his perpetual profession, given by
in
on the day of the month of, in the year

DECLARATION: In order to help the superiors form a more adequate discernment of this candidate's vocation, I am following my conscience in offering this report on the following aspects:

1. Personal file:

- Age, birthplace, etc. (anything else that may be relevant).
- How many years as a religious, number of professions, date of first profession.
- Studies completed.
- Physical and mental health. Possible weak spots.
- Overall character traits: emotional state, activity, leader or follower.

2. Human maturity

- Overall evaluation of his human maturity.
- Most notable advances, if known, since the novitiate. Most significant setbacks.
- Human qualities (sincerity, fidelity, good heartedness, solidarity, moderation, self control, love of work, flexibility of spirit, strength of character, concern for justice).
- Psychological balance (acceptance of self and others, discipline of spirit, tolerance of frustration, firmness and constancy of mind, sense of guilt, ability to cope with loneliness and failures in a constructive way...).
- Sexual and emotional maturity (present emotional bonds with men and women, harmonizing the need to love and be loved, ability to sublimate, etc.).
- Maturity of judgment.
- Intellectual ability.

- Communicative capacity: verbal, corporal, of ideas and feelings.
- Other qualities: capacity for dialogue, openness with formators, serviceability, tact, capacity for creativity and initiative.
- Outlook for the future.

3. Spiritual maturity

- Overall assessment of his spiritual and faith life. Overall thrust of his spirituality.
- Most notable advances, if known, since the novitiate. Most significant setbacks.
- Feeling for God and neighbor (especially for the poor).
- Concern for his own holiness.
- Sacramental life (Eucharist and Penance); living of the missionary virtues; active participation in community prayer; achievement of the habit of personal prayer, and of listening to and receiving the Word.
- Cordimarian living.
- Love for and fidelity to the Church.
- A witnessing style of life.
- Acceptance of the Constitutions in practice.
- Outlook for the future.

4. Community life

- Overall assessment of his capacity for community life.
- Most notable community behaviors. Most specific role he plays in the community.
- Most outstanding qualities.
- Acceptance of intermediaries.
- Ability to live in accord with a community project.
- Outlook for the future.

5. Evangelical commitments (poverty, chastity, obedience)

- Overall assessment.
- The most important criteria for each of them.
- Most notable criteria on each one of them. His deep motivations (evangelical renunciation? coping with frustration?...).
- Outlook for the future.

6. Apostolic life

- Overall assessment: criteria, praxis, motivations, availability.
- Service of the Word. Most significant apostolic experiences carried out (if known). General assessment.
- Outlook for an apostolic future in the Congregation.

7. Vocational integration.

- Overall evaluation of his vocational development and present maturation.
- Degree of his resolving traumas or crises he has undergone.
- Personalizing of Claretian vocational values.
- Outlook for the future.

8. Other aspects

- Criteria of orientation for the future to be borne in mind by the Major Superior.
- Overall final assessment.

(Signature)

PETITION FOR INSTALLATION IN MINISTRIES
(cf. Motu proprio “Ministeria Quaedam,” VIII)

Very Rev.

Major Superior of

I,
.....

a (temporally / perpetually) professed (student / brother),
am years old, and (am presently making / or have already
completed) my studies in [and was already installed in the
Ministry of Lector on the ... day of the month of ... in the year],
with due respect

SUBMIT that I am freely and spontaneously petitioning to be
installed in the Ministry of, and that I have a firm will to
faithfully serve God and the Christian people on the ... day of the
month of, in the year,

I THEREFORE ASK you and your Council to grant me the favor of
receiving this Ministry on the coming date of in the city of

Praying that the Lord and the Heart of Mary may bless you,

In, at on the of.....

(Signature)

**PERSONAL HANDWRITTEN DECLARATION BEFORE THE
DIACONATE (cf. CIC 1028, 1036)**

Very Rev.

Major Superior of

I,, a perpetually professed student, am years old, and am presently making my studies in have been installed in the Ministries of Lector and Acolyte on the day of ... in the year, and on the ... day of ... in the year ..., and I hereby

DECLARE:

1. That I request and desire to be admitted to the Order of Diaconate (cf. CIC 1036).
2. That I have a due knowledge of what relates to that Order and of the obligations that it entails (cf. CIC 1028).
3. That I am going to receive it freely and spontaneously (cf. CIC 1036).
4. And that I will dedicate myself perpetually to the ecclesiastical ministry (cf. CIC 1036).

I THEREFORE ASK you and your Council to grant me the favor of being ordained a Deacon on the coming date of

This favor I confidently hope to obtain.

In, at on the of.....

(Signature)

PROFESSION OF FAITH AND OATH OF FIDELITY
(cf. CIC 833 §6)

I, N.N., firmly believe and profess each and all of the things that are contained in the Symbol of Faith, namely:

I believe in one God, the Father Almighty, Creator of heaven and earth, and of all that is seen and unseen. I believe in one Lord, Jesus Christ, the only begotten Son of God, begotten of the Father before all ages, God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father, through whom all things were made. For us men and for our salvation he came down from heaven. By the power of the Holy Spirit he was born of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate; he suffered, died and was buried. On the third day he rose again in fulfillment of the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end. I believe in the Holy Spirit, the Lord and giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the prophets. I believe in one holy catholic and apostolic Church. I acknowledge one baptism for the forgiveness of sins. I look for the resurrection of the dead, and the life of the world to come. Amen.

I furthermore acknowledge each and all those matters on the teaching of faith and morals that have been defined by the solemn declaration of the Church or affirmed and declared by its ordinary magisterium, in the sense in which they are proposed by the Church, principally those relating to the mystery of the Holy Church of Christ, to its sacraments, to the Sacrifice of the Mass, and to the Primacy of the Roman Pontiff.

**PERSONAL HANDWRITTEN DECLARATION
BEFORE THE PRIESTHOOD
(cf. CIC 1028, 1036)**

Very Rev.

Major Superior of

I,, a perpetually professed student, am years old, and am presently making my studies in, was ordained a Deacon on the ... day of ... in the year, and do hereby

DECLARE:

1. That I request and desire to be admitted to the Order of Presbyterate (cf. CIC 1036).
2. That I have a due knowledge of what relates to that Order and of the obligations that it entails (cf. CIC 1028).
3. That I am going to receive it freely and spontaneously (cf. CIC 1036).
4. And that I will dedicate myself perpetually to the ecclesiastical ministry (cf. CIC 1036).

I THEREFORE ASK you and your Council to grant me the favor of being ordained a Priest on the coming date of

This favor I confidently hope to obtain.

In, at on the of.....

(Signature)

MODEL OF REPORTS FOR HOLY ORDERS
(cf. CIC 1025, 1029, 1031, 1051; Dir 241, 243 b)

REPORT on, (a perpetually professed student or deacon)....

for ordination to the (diaconate or priesthood),
submitted by.

on the day of the month of in the year

DECLARATION: In order to help the superiors form a more adequate discernment of this candidate's vocation, I am following my conscience in reporting that he has none of the irregularities or impediments indicated in the universal law of the Church (cf. CIC 1040-1049), and that he possesses the conditions that I will proceed to indicate:

1. Physical and mental health. Possible impediments.
2. Sufficient maturity to fulfill the commitments deriving from the diaconate or the priesthood.
3. Character and aptitude for the pastoral exercise of the diaconate or the priesthood.
4. Judgment in his faith, right intention, good reputation, customs and more outstanding qualities.
5. Doctrinal criteria, especially on the diaconate or the priesthood.
6. Claretian apostolic spirituality:
 - Personal and community prayer life. Sacramental life.
 - Service of the Word.
 - Cordimarian living.
 - Love for and fidelity to the Church.
 - Apostolic thrust. Availability.
 - Capacity for work.
7. Living the demands of the religious life, especially community life and the religious vows: poverty, chastity and obedience.

8. Ability to live one's sexuality in an orderly manner according to the requirements of celibacy for ordained ministers.
9. Theological and pastoral formation for Orders. Specific preparation for the diaconate or the priesthood.
10. Possible ministerial future in the Congregation and in the Church.
11. Other indications.
12. Overall closing evaluation.

(Signature)

MODEL FOR DIMISSORIAL LETTERS
(cf. CIC 1052, 1019 §1; Dir 243 c)

From the Very Reverend Father,
Provincial Superior of the Province of, of the Congregation
of Missionary Sons of the Immaculate Heart of Mary, Claretian
Missionaries,

To our beloved son in Christ,, perpetually professed in our
Congregation and a member of our Community of, in the
diocese of, greetings in the Lord.

Having ascertained that, besides being free of any canonical
impediment, you are possessed of the suitable moral behavior and
required age, and knowing that you have completed the prescribed
studies, have passed the mandatory examination and have made
the retreat established for this end,

In virtue of the faculties granted me by the CIC (c. 1091 §1), I am
sending you to His Excellency, Bishop, so that, having
completed the required intervals and with the title of “mensae
communis,” you may be lawfully promoted to the (diaconate or
presbyterate).....

In witness whereof, I am sending the present Dimissorial Letters,
signed and sealed by myself and undersigned by my Secretary.

In our Provincial Curia of,
on the day of the month of, 20....

(Signature and seal of the Provincial Superior)

Appendix 5

BASIC CLARETIAN BIBLIOGRAPHY FOR FORMATION CENTERS

The following is a succinct list of books and booklets that should, if possible, form part of the library of all our formation centers. If English versions exist, they are preferred to documents in other languages.

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FORMATION, CLARETIAN: general objective [10-15, 61]; frame of reference [16], claretian identity [17-33]; pedagogical process [34-36]; fundamental characteristics [37-52]; and present situation [53-60].

FORMATION, DIFFERENTIATED: need for [428]; of missionary brothers [431-432]; formative guidelines [433-436]; ministries proper of lay condition [437-442]; for diaconate: general criteria [445-448], functions of deacon [449], formative guidelines [450]; for the priesthood: general criteria [452-454], functions [455-457]; formative guidelines [458-460].

FORMATION, ONGOING: nature [463]; aim [464]; need for [465-475]; reference to charism [476-478]; required for whole Congregation [472]; in community [473]; to carry out the mission [474-475]; like Claret [476]; congregational criteria [479-481]; related to initial formation [480]; agents and those responsible [482-484]; ways of doing: ordinary [486-498]; extraordinary [499-508]; particular situations: quinquennium [510-514]; the middle age [515-521]; The Third Age [522-531]; The Fourth Age [532-537]; in crises during ongoing formation [538-541]; ongoing formation of formators [129].

FORMATION PLAN: general [the GPF]: nature and purpose [1-2]; addressees [3-4]; sources of inspiration [5-6]; structure [7-8]; application [2, 285, 290, 368, 373, 401]; conformity with Christ [564]; of the Major Organisms [6]; should attend to the values of younger generations [172] for the missionary brothers [444]; for the diaconate [451, 460]; in ongoing formation [484-485, 491, 496-497]; for specialization [499-500]; personal, for those who interrupt their studies [391] for interculturality and universal mission [393-394]; for the quinquennium [513]; for the sabbatical periods [498, 507]; of the formation community [131, 201, 275, 322]; of the personal process [122, 337, 476, 492, 506].

FORMATION TEAM: nature [124]; qualities [125]; functions [126]; witness [127]; should be like a united family [128]; composition [128]; preparation [129]; meetings [297]; interprovincial collaboration [305. 393]; admits aspirants [322]; postulancy [347]; novitiate [373]; missionaries in formation [419-421].

FORMATIVE ITINERARY: the GPF guides it and gives it consistency [2, 4]; recreates the charism of Claret [14, 363; must be planned and evaluated [45]; the action of the Spirit in it [109]; post-novitiate [379].

FORMATORS: responsibility [124]; qualities [125]; functions [126]; like Claret [127]; teamwork [128]; preparation [129]; free of other duties [130]; the novice master [369-373]; the prefect and his collaborators [416-421] (Cf. Prefect, Responsible).

FOUNDER: (cf. Claret).

FOURTH AGE: in the itinerary [7]; need to consider it for ongoing formation [509]; stage of ongoing formation [532-537].

FREEDOM: life option [16, 55]; formative principle: liberating and prophetic [47-48]; free response to vocation [44, 309]; traits for discernment [170-171]; in relation to vows [84, 88]; in relation to formation [123, 346, 356, 418]; in relation to spiritual direction [215-216, 220]; community dynamism [260, 483].

GOVERNMENT: agent in charge of ongoing formation [484]; both of the Major Organism [496-497] and General [498] (Cf. Superiors).

HEART OF MARY: sons [25, 317, 563]; Mary forms us in the forge of her Heart [22-24, 112-115]; charismatic presence: Foundress, Mother, Formator [113]; filial and apostolic dedication to [115, 563]; attitudes and manifestations of our filial relation [115]; Mary, example of welcoming God's Word [30, 226-227]; how she forms us [100]; model in prayer [239]; in living the vows [75-78, 80, 86]; of apostolic charity [92-93]; we should discover cordimarian sonship [361]; profession [362]; Forge [122, 142, 320, 563]; pre-novitiate [317, 320]; novitiate [362]; first profession [378]; celebration of the [362] (cf. also Mary).

HOMOSEXUALITY: discernment before admission to the pre-novitiate [309]; homosexual behaviors [551-552].

HUMILITY: and conformity with Christ [90, 94-96]; in Claret [94, 559]; apostolic [94]; in the Constitutions [95]; in formation [96]; confronted with inappropriate conduct [549, 559].

INAPPROPRIATE CONDUCT: in relation to the evangelical counsels [542]; in relation to evangelical counsel of chastity [543-550]; linked to sexual abuse [545-546]; in relation to the evangelical counsel of poverty [553-557]; in relation to the evangelical counsel of obedience [558-561].

INCULTURATION: formation should be inculturated [50-52]; esteem for values of each culture [188, 194]; of the Constitutions [159]; inculturated prayer [246]; missionaries in formation should be equipped for it [253, 386].

INFORMATION AND COMMUNICATION TECHNOLOGIES: God's calls in the digital world [32]; manipulation in the media and social networks [55]; new possibilities of communication [57, 386]; prudence and maturity in their use [77-78, 102, 329]; technologies and social media [189-190]; their apostolic effectiveness [190]; their reality as a new of communication [190]; learning [251]; their relationship with study [254, 404]; apostolic formation [270]; to become familiar with congregational life [337]; use in the novitiate [357].

INSERTION: expresses option for the poor [84]; aim of inserted communities [202]; effects on relating to the people [203]; in native cultures [253]; and in Organisms [266].

INTERCULTURALITY: preparation [50-51]; intercultural formative community [131]; intercultural dialogue [253, 438]; openness to [331]; preparation for living in intercultural contexts [362]; intercultural training centres and preparation program [393-394]; community life [407].

JUSTICE, PEACE AND INTEGRITY OF CREATION: in the socio-cultural situation [56]; in the ecclesial situation [58]; the Church as a formative agent in this regard [118]; in environmental factors [185]; pedagogical guidelines [270]; formation guidelines for the missionary deacon [450]; congregational criteria for ongoing formation [481].

KINGDOM: its propagation guides the whole formation [13]; in our claretian identity [19, 21]; in the Church's mission [31]; in formation as a gradual, progressive and articulated process [43]; liberating process [47]; inculturated, intercultural and universal [50-51]; congregational situational reference [60]; fundamental objective of

conformity with Jesus Christ the missionary [61]; in the vocational experience [66]; the mission as the central formative key [69]; witnesses of the Kingdom according to the vows [73]; of chastity [75-76]; of poverty [81]; in relation to the virtue of mortification [99]; the Spirit who anoints us for the mission [110]; Mary forms us as evangelizers of the Kingdom [113-115]; the reference of the martyrs of the Kingdom [146]; psychological formative factor to internalize its values [166]; the Church's impetus [194]; in relation to the location of the formative community [202]; the Eucharist and the Kingdom [231]; as a guideline for academic formation [254]; in community life [260]; in apostolic experiences [266]; among the functions of the priest's ministry [455]; in ongoing formation [469, 471]; in the prevention of abuse in shared mission [550].

LAY PEOPLE: formation agents [115].

LITURGY: in relation to the Word [223]; of the Eucharist [231]; devotion to Mary [115, 337]; in formation [12, 173, 240, 359, 360]; formators' appreciation of [125]; installed ministries of Lector and Acolyte [439, 441]; the service of the Deacon [446, 449, 450, 451]; in ongoing formation [487]; with respect to the fourth age [536]; funerals [537].

LOVE: we are driven by [62-63]; traits of God's love for the one called [64]; his response to God's call [66]; imbues the fellowship on which community is based [68]; the Heart of Mary [114]; of the prefect for the Church, the Congregation and the formandi [125, 418] (Cf. Charity).

MARTYRS: example of life [49, 103, 134, 564]; vocational fidelity [66]; as an inspiration [146]; our Congregation is rich in them [135]; the Martyrs of Barbastro, a model formation community [153].

MARY: model of welcoming God's Word [30, 226-227, 243]; inspiring model [134]; apostolic charity [93]; formator of apostles [11]; for Claret [25, 141, 563]; for the missionaries [71]; agent formation [112-115]; formed by the Spirit in the forge of her Heart [23-24, 122, 141-143]; the missionary's love for her [49, 387]; in relation to the vows [75-76, 78, 80, 86]; in prayer [239, 397-398]; in pre-novitiate formation [320, 336]; in the novitiate [358, 360, 378]; post-novitiate [387, 397-398] (cf. Heart of Mary).

MATURITY: as a process [43]; for discernment [16, 36, 166, 309]; as a vocational response [44, 70]; for an integral formation [12, 39-40, 180]; psychotherapists' help to reach it [220]; with regard to the pre-novitiate [314, 326, 329, 332, 346]; in relation to the novitiate [350, 357]; quality of the novice master and formators

[369, 420]; in relation to the vows [73, 77, 83, 88-89]; in the post-novitiate [383, 391, 407]; for perpetual profession [425]; to be advanced to the ministries [441]; in ongoing formation [471, 515]; in relation to abuses [550, 558].

MILIEU(X): the family [175-181]; physical space [182-184]; society and culture [185-188]; technology and media [189-190]; ecclesial community [191-194]; congregational community [195-197]; provincial community [198-199]; formation community [390] (cf. Factors).

MEEKNESS: as an apostolic virtue [97-99]; in the forge of the Heart of Mary [114]; in Claret [97, 559].

MENTORS: identity of the mentors [124]; in the prevention of abuse [550].

MIDDLE AGE: in the itinerary [7]; need to consider it for ongoing formation [509]; stage of ongoing formation [515-521].

MINISTERS, SUITABLE: we should pray God to make us such [13]; humility [94]; the Spirit makes us such by his anointing [111]; at the base is the experience of God [140]; formators should promote this [421]; in ongoing formation [468, 481].

MINISTRIES: the richness of the Congregation [27, 29, 194]; preparation for ordained ministries [403, 428]; non-installed [437]; installed: lector, acolyte [439-442]; requirement for admission to the diaconate and presbyterate [451-452]; in the priesthood [458]; in ongoing formation [483, 493]; prevention of inappropriate conduct [549, 560].

MISSION: formation for mission [13]; of Jesus [61, 562]; as missionary service of the Word [29-30, 69]; key to formation process [13, 69-70]; in the universal mission of the Church and the Congregation [15, 30]; according to the calls of God in our time [32-33]; mission consecration and religious vows [72-73, 77, 83, 88]; Mary associates us with herself in mission [114], inappropriate conduct [538-540, 550, 560].

MISSIONARIES IN FORMATION: nature and aim of this stage [379-380]; juridical aspects [381-382]; general objectives [383-385]; specific objectives and means [386-388]; characteristics [389-393]; principal dynamisms [394-395]; prayer [396-397]; study [398-404]; community life [405-407]; apostolic experiences [408-409]; personal accompaniment [410-412].

MISSIONARY BROTHERS: particular aspects of their formation: general criteria [431-432]; formative guidelines [433-436]; proper ministries of: non-installed [437-438]; installed [439-442]; organizational aspects [443-444]; plan of studies [Appendix 3, IV, V 3.1].

MISSIONARY DEACONS: general criteria [445, 448]; functions [449]; formation guidelines [450]; admission to diaconate [451]; program of preparation [Appendix 3, V, 2.2.]; requisites [Appendix 4, 6.2]; personal declaration [Appendix 4, Form 11], profession of faith and oath of fidelity [Appendix 4, Form 12]; model of reports [Appendix 4, Form 14; model of dimissorial letters [Appendix 4, Form 15].

MISSIONARY PRIESTS: specific formation: general criteria [452-454]; functions [455-457]; formative guidelines [458-460]; admission to the presbyterate [461-462]; program of preparation for ordination [Appendix 3, V, 2.3]; requisites [Appendix 4, 6. 2]; personal declaration [Appendix 4, Form 11], profession of faith and oath of fidelity [Appendix 4, Form 12]; model of reports [Appendix 4, Form 14]; model of dimissorial letters [Appendix 4, Form 15].

MODEL: definition [105]; Jesus Christ [92, 134, 156, 320]; Mary [23, 113, 134, 320, 336, 358, 387]; the prophets [134]; the apostles [92, 134]; Claret [134, 136, 563]; the saints [134, 145]; martyrs [134, 153]; the formators, identification model [321].

MORTIFICATION: and conformity with Christ [90]; in Claret [100-101]; spiritual maturity [88]; its apostolic characteristics [100-103]; in the face of Obedience [559].

NOVICE MASTER: characteristics [369], functions [370-372]; collaborators of [373]; relationship with formators from other formative stages [347].

NOVIATE: nature and aim [348]; requisites for access to [349-351]; general objectives [352-354]; specific objectives [356, 358, 361]; means [357, 359-360, 362-363]; characteristics [364-368]; the novice master and his collaborators [369-373]; special moments [374-378]; novitiate shared between Organisms [342]; plan of studies [Appendix 3, II]; documents [appendix 4, form. 4 and 7] (Cf. Novice Master).

OBEDIENCE: as a following of Jesus Christ [20, 72, 86, 88]; obedience of faith [63]; as a vow [85-89, 378]; in Claret [85]; foundation of [86]; Claretian obedience [87]; demands of [88]; pedagogical aspects [89]; inappropriate conducts related to it [558-561].

ORGANISM, MAJOR, (Province or Delegation): a formative factor [198]; Responsibility [271, 287, 299]; drafts provincial plan for ongoing formation [285, 496]; provides means for it [497]; collaboration [300-305]; is concerned with specializations and ongoing formation [403-444, 484, 496-499, 502, 509, 531]; develops its protocol for the prevention of abuse and inappropriate conduct [547-548, 556].

PEOPLE: recipient of our mission [12, 31, 133, 226]; frame of reference [34, 56, 167]; their reality challenges us [32, 53, 188, 233, 336, 432, 475, 486]; communities of insertion among them [15, 52, 203, 465]; prophetism [48]; Mary's sensibility [115]; holiness [146]; inculturation [159, 188, 196, 227, 253, 386]; symbology [205].

PEOPLE OF GOD: our vocation in the context of the people of God [29, 48, 191, 226, 422, 446]; challenge of the people of God [53, 193]; communion [116-117, 421]; martyrdom [146]; spirituality [359]; ministry [456] (Cf. Church).

POOR, THE: they represent Christ, messenger of Good News [19, 107, 109]; we should share their hopes and sorrows [20, 58]; recipients of the gospel proclamation [62, 134, 143, 473]; preferential option for them [71, 80-84, 118, 151, 186, 202, 449]; Mary moves us to love them [23, 114-115, 397]; closeness to, proximity, insertion [15, 17, 32-33, 202, 205, 333]; our goods at their service [553, 555-556].

POST-NOVITIATE (Students): nature and purpose of the stage [379-380]; legal aspects [381-382]; general objectives [383-385]; specific objectives [386-388]; characteristics [389-394]; main dynamics [395-396]; prayer and study [236, 397-406]; community life [407-409]; apostolic experiences [410-412]; personal accompaniment [413-415]; the prefect [416-420]; plan of studies [Appendix 3, III]; documents [Appendix 4, Form 5-6].

POSTULANCY: nature and aim [324]; requirements of candidates for entering [325]; general objectives [326-328]; specific objectives [329, 333, 336]; means [330-332, 334-335, 337-338]; characteristics [339]; admission-demissal [340]; the gradualness of the apostolate [269]; those responsible for [345-347]; plan of studies [Appendix 3, 1]; documents for [Appendix 4, Form2, Form 4].

POVERTY: vow [20, 61, 66, 72, 378]; witness of our Founder [79]; motives for professing it [80]; traits of [81]; assimilation of [82]; demands of [83]; in communities of insertion [81]; inappropriate conduct [553, 557].

PRAYER: evangelical call [21]; requirement of the option for Christ [44]; basis of prophetism [48]; nourishes fraternal life [68]; to exercise the ministry effectively [125]; in the formation community [131]; in Claret [141, 142, 230]; sustenance of the martyrs [153]; spiritual factors in formation [173]; formative dynamism [216, 236-247]; united to study [236-238]; foundation [239]; missionary prayer [241]; pedagogy of [242-247]; in the stages leading up to the novitiate [319, 333-335]; in novitiate [355, 359, 360, 377]; in post-novitiate [387, 396-399, 409]; preparation for perpetual profession [423]; preparation for the presbyterate [460]; in ongoing formation [486, 487, 490]; balance between prayer, community life and ministry [515]; in the third age [526, 529]; to face crises [541].

PREFECT: responsible for the Prefecture [276-280]; General Prefect [282-284]; Provincial Prefect [289]; formator of missionaries in formation: what he is [416-417], his functions [418-419], capacities and qualities [420]; interprovincial experiences [305]; ongoing formation [484] (cf. Formators, Prefecture of Formation).

PREFECTURE OF FORMATION: general aspects [276-280]; General Prefecture: objective and area [281]; the Prefect [282-284]; functions [285]; proper activities [286]; Prefecture of Major Organisms: objective and area [287-288]; the Prefect [289]; functions [290]; activities [291]; interprovincial collaboration [303].

PRE-NOVITIATE: introduction of the stage [306-307]; stages that make it up [312-314]; general objectives [315-317]; specific objectives [318-320]; those responsible [321, 323]; coordination with vocation ministry [349].

PROCESS OF FORMATION: orientation [2]; its objective [10]; is continuous [12, 562]; for mission [13, 69, 562]; its inspiration [14]; the Constitutions are its reference point [18]; its cordimarian dimension [23-24]; constant search for God [25]; transformation process [35-36]; evolutionary and gradual [43, 45, 132]; integral and integrating [39]; liberating [47]; prophetic [48]; interpersonal, historical and cultural [40]; inculturated, intercultural and universal [50-52]; influenced by the reality of the Congregation [60]; of conformity with Christ [61]; ecclesial influence [117-118, 191]; congregational accompaniment [195-197]; family influence [179]; social influence [200].

PROFESSION: first: preparation [376-377], celebration and registry [378]; temporary [348, 381]; homosexuality [309]; legal aspects [163, 381-382]; students [395]; accompaniment [414]; perpetual: nature [422]; immediate preparation [304, 423-424]; juridical prescriptions [425-426]; celebration and registry [427]; rights and duties [27]; dedication to the Heart of Mary [115]; initial formation for brothers [433]; inappropriate conduct [558]; form letters for requesting it [Form. 4, 7, 8]; program of preparation for perpetual profession [Appendix 3, V, 1].

PROFESSOR: formation agent [132-133]; interprovincial collaboration [285-286, 305]; meetings of the major Organism [291].

PROGRAM: for formation of formators [129]; provincial program for ongoing formation [496]; general program for ongoing formation [498]; of apostolic experiences [270]; of preparation for interculturality [394]; of awareness of inappropriate conduct [542, 547, 552].

PROJECT, COMMUNITY: in general [260, 285, 291]; in the postulancy [344]; in the novitiate [358, 368]; in the stage of missionaries in formation [396, 409]; for carrying out apostolic experiences [264, 270, 410]; in ongoing formation [490, 492]; of the fourth age [534].

PROJECT, PERSONAL: [221, 285, 291, 337, 413]; in ongoing formation [465-467, 488, 492]; personal plan for sabbatical periods [506].

QUINQUENNium: first moment of ongoing formation [510]; objective [511]; characteristics [511]; means [509-511].

REPORTS: prior request to whoever has been in another seminar [325]; obligation before profession [377]; various types of reports and forms for them [Appendix 4].

RESPONSIBILITIES: of the formandus [122]; of formators [124]; of the formation community [131, 205]; of professors [133]; of the Congregation [131, 135, 195, 271]; of Major Organisms [198, 403, 408, 496, 509].

RESPONSIBILITY FOR FORMATION: in general [271]; Superiors, different levels [272-274]; their functions [275]; Prefectures [276-280]; General Prefecture [281-286]; prefecture of Major Organisms [287-291].

RESPONSIBLE (= in charge of): the vocation process [307]; the formator and his team [321-324]; of postulancy [345-347]; of novitiate [369- 373]; of post-novitiate [413-421]; of ongoing formation [482-484].

SABBATICAL PERIODS: nature [506]; personal plan [506]; for every Claretian [498, 507].

SACRAMENTS: Baptism: caring for baptismal faith [316]; Eucharist: formative dynamism [230-233]; dimensions [231]; pedagogy [233, 450, 456]; Reconciliation: traits [234, 319, 360]; personal and community celebration [235]; certificates of Baptism and Confirmation [325, 351]; in crises [539] (Cf. Missionary Deacons, Priests).

SPECIALIZATIONS: orientation of formandi [411]; thrust and ways of doing/ meaning and modalities [499-505]; promoted by the General Prefecture [285]; discerned by the formators [421].

SEXUAL ABUSE: of minors and vulnerable adults [545-548]; four levels: sexual abuse, abuse of power, abuse of trust and spiritual abuse [546]; ministerial context with adults [549]; of consecrated women [550].

SITUATION: frame of reference for formation [53-54]; sociocultural, ecclesial, congregational [55-60] (cf. Milieu).

SPIRIT, HOLY: action of [19, 22]; gives rise to charisms [12, 17, 29, 148]; vocation [210-211, 563]; brings about personal integration [39]; speaks to us in present challenges [53, 58]; anoints us [62]; grants us the gift of love [64]; acts in missionary community [67-68]; principal agent of formation [107]; prime mover of mission [31, 108, 565]; action on formative itinerary [34, 43, 109]; conforms us with Christ [110]; we must respond to Him with certain attitudes [111]; associates the Virgin Mary with Him [23, 112]; Constitutions [156-157]; the forge [140-143]; grants ordained ministry [454]; inculturation [50]; demands our continual renewal [468-471] in the crises [538, 541].

STRUCTURE(S): of the GPF [7-8]; political, social, cultural and economic as a frame of reference [56]; and formation milieu [185-188]; criteria for the formation house [205]; for animating formation [271]; for co-responsible participation of the formandi [299]; for vocational welcoming and aspirancy [313, 314]; for animating vocations [296]; of postulancy [339]; of the novitiate [364-367]; post-novitiate [389-393]; ongoing formation [498] (cf. Prefecture of formation).

STUDY: formative dynamism [236-238, 248-256]; in our Founder [249]; to become suitable ministers [94]; missionary orientation [251, 256] way of organizing [251, 255]; contents [251]; need to inculturate and complement it [253-254]; in academic centers [254-255]; in the postulancy [332, 335, 338]; in the novitiate [360, 363]; in stage of missionaries in formation: objectives [399]; matters [401]; centers [402]; degrees and specializations [403]; means and activities to foster it [404]; should be integrated with other activities [405]; include economic and accounting management [406]; interruptions [391]. In ongoing formation [477]; specializations [499-505]; plans of studies [Appendix 3].

SUPERIOR(S): responsible for formation in general [271]; different levels [272]; functions [275]; agent responsible for ongoing formation [484]; provides means for ongoing formation [497]; should be concerned for integral formation of the missionary brothers [443].

TRANSFORMATION: processes of [10]; transformation processes are required [14]; according to the Heart of Mary [24]; moved by the Spirit [31]; in the whole formation [35]; gradual y progressive [43]; to be aware/ conscious [50]; formation as a transformative process [61]; to be configured with missionary Christ [90]; Eucharist as transformative [233]; spiritual transformation [521].

THIRD AGE: stage [522-531]; objective [523]; attitudes [527-528]; means [529]; settings [530-531].

UNIVERSALITY: formation should be universal [15, 31, 108, 367] inculturated and intercultural formative process [50-52, 194, 201]; availability [423].

VIRTUES: apostolic and conformity with Christ [90, 388]; apostolic charity [91-93]; humility [94-96]; meekness [97-99, 559]; mortification [100-102, 559].

VOCATION: point of departure of formative itinerary [62-66]; covenant with God which demands a response in faith and love [62-63]; consists of the gift of love [64]; engages the whole person [66]; signs of [211]; general criteria of discernment [308-309]; in the service of the mission until the end [563]; crises, weakening and incompatibilities [538-539, 541, 551] (cf. Call).

VOCATION MINISTRY: coordination with formators [290, 296, 349]; criteria of discernment [307-311]; characteristics and guidelines in the DVC [306] (cf. Youth).

VOCATION MINISTRY TEAM: need [297]; tasks [298]; members [299]; interprovincial collaboration [300].

VOCATIONS, WELCOMING: description [307]; general objective [309-311]; specific objectives [312-314]; forms [308]; minor seminary [320-323]; other forms [324]; characteristics [315-316]; those in charge of [317].

VOWS: expression of total commitment to and conformity with Christ [61]; nature and aim [72-73]; dimensions [73]; chastity [74-78]; poverty [79-84]; obedience [85-89]; inappropriate conduct [543, 553, 558].

WORD OF GOD: servants of [12-13, 17, 29, 69, 147, 226, 231, 261, 264, 268-269]; we should proclaim it as the Apostles did [20, 91]; initiation and growth in it [29, 270, 388, 432]; its dynamics in the stages of formation [30]; the axis of the formation process [229]; the Spirit [108, 111, 140, 475]; way of following Jesus [49]; Mary teaches us to welcome and serve it [30, 71, 113-115, 226-227, 358]; Claret [93, 229, 470]; preachers [66]; Bible [226, 229]; *Lectio divina* and other forms of reading [229, 398]; Constitutions [89, 158]; prophetic formation [48]; reading and study [228, 237, 248]; spiritual factor [173, 387]; Eucharist [231, 233]; spiritual direction [216]; prayer [239, 240, 243-244, 319, 334, 338, 397, 486]; humility [94]; community [219, 257, 260]; in communities of insertion [203]; reality and cultures [50, 188, 269, 336, 486]; apostolic experiences [388, 404, 410]; believers [228]; the superior [226]; mission of the prefect [416, 421]; lay services [438]; installed ministries [440-441]; the diaconate [446, 449-450]; the priesthood [452, 455-456, 458]; in ongoing formation [463, 468, 481, 484, 491]; point of reference for vocational fidelity [473]; third age [523-524]; obedience [559].

YOUTH: formators must know the world of youth [129]; factors of the juvenile condition [167-172]; youth groups [318]; youth and vocation ministry [349]; youth as the focus of attention in ongoing formation [471]; in quinquennium period [510]; in particular situations to guarantee youthfulness of spirit [540].