

**2013  
NAPCC  
Interprovincial Postulancy Program**

*(Revised May 27th, 2013)*

**Capuchin Center for Spiritual Life  
900 Cathedral Ave  
Victoria KS 67671**

**(785) 735-9456  
FAX (785) 735-9455**

**Provinces**

AUS Our Lady of the Assumption (Australia)  
CC Mary, Mother of the Good Shepherd (Central Canada)  
OLA Our Lady of Angels (California-Oregon)  
OLSS Our Lady Star of the Sea (Guam-Hawaii)  
SA St Augustine (Pennsylvania)  
SC St Conrad (Mid-America)  
SJ St Joseph (Detroit)  
SM St Mary (New York-New England)  
SSF Stigmata of St Francis (New Jersey)  
LB Lawrence of Brindisi (Great Britain)

**2013 Dates**

Last Sunday in May – Third Friday in July  
(May 26<sup>th</sup>) – (July 19<sup>th</sup>)

**2013 Interprovincial Postulancy Team**

Michael Greco (SM)  
Jim Froehlich (SA)  
Randy Knauf (SJ)

Harvey Dinkel (SC) Local Program Treasurer

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## **I. OVERVIEW**

The Interprovincial Postulancy Program is a highly focused, two (2) month, foundational experience of establishing an interprovincial fraternity living a common Capuchin life. It is designed for those (a) who have completed their formal period of Postulancy within any participating NAPCC (*North American and Pacific Capuchin Conference*) Province and (b) who have already been formally accepted to participate in the upcoming NAPCC Inter-Continental Novitiate.

Since the participants have already been accepted for the Novitiate, the purpose of the Program is not to re-evaluate the validity of their readiness for the novitiate or to supplement something lacking in their readiness for the novitiate. Rather, the goal of the Program is simply to join together all those who have been accepted to the novitiate to work on the additional skills necessary to participate in a unique novitiate experience that will take place in the context of an interprovincial fraternity consisting of both peers and formators from all the represented NAPCC provinces.

The Program is designed to provide its participants with the time and structure needed to

- a. meet and interact with their peers from other provinces who will comprise their novitiate class
- b. experience and refine their interpersonal skills as they seek to form a common fraternity with brothers who have had different formational training and experiences in their own provinces
- c. deepen their personal and communal spiritual life in further preparation for their novitiate
- d. develop a personal sense of having a new, public “Capuchin ministerial identity” which is experienced in their service to the poor.

The Program officially ends with the investiture ceremony that (a) formally invests its participants into the habit of the Capuchin Order and (b) inaugurates the first day of their canonical Novitiate.

## **II. PHILOSOPHY**

### **A. New Program and a Distinct Level of Formation**

The Interprovincial Postulancy Program was developed as a distinct formational experience and a new, additional level of formation designed to prepare brothers, who have already been determined to be ready for the novitiate, to engage in the transition of being a part of a provincial fraternity into a new experience of being a part of the interprovincial fraternity of the NAPCC. This new interprovincial fraternity will become their primary peer community within the common novitiate. The Program attempts to emphasize the best that each province brings to the common novitiate by encouraging a broader, fraternal appreciation of the various and diverse emphases, experiences, and expectations of Capuchin life as it is lived throughout the North American and Pacific Capuchin Conference.

In the past, candidates (formed by their own provincial postulancy program) began their own novitiate year as a pre-established fraternity ready to delve more deeply into the spirituality of Capuchin life. Having shared a common postulancy experience, this pre-established fraternity had the time and opportunity to resolve many of the issues that naturally emerge anytime a diverse group of individuals begin to engage in a common lifestyle while striving to join together as a common fraternity.

With the advent of a common NAPCC Novitiate, the North American and Pacific Capuchin Conference no longer presented one, pre-established fraternity, at the end of their separate postulancy programs, ready to begin the novitiate. Rather, the diverse group of inter-continental candidates had not yet had the time or opportunity to meld among themselves the common bonds, attitudes, and perspectives necessary to form them into a single interprovincial fraternity. Having this unique opportunity to explore some of new interpersonal and intercultural dynamics, this newly established group will be better prepared to embark on a deeper experience of Capuchin life and spirituality.

Unlike an extended 2-month workshop or a 2-month retreat, the program shares not only a common knowledge and experience of a common Capuchin lifestyle and its primary values; but it also incorporates a gradual introduction to the schedule and rhythm of the Capuchin life they are about to live during their upcoming novitiate year.

Caring for one another through common prayer and recreation; ministering with one another in a common apostolate, participating in house chores and meal preparation; sharing common resources; and celebrating each other's special days, the brothers are provided with many opportunities to develop an awareness, understanding, and appreciation of the strengths and weaknesses each one brings to community as well as to their ministry. Participating in a regular life of liturgy, meditation, and personal prayer as well as living a simpler and less hurried lifestyle, they are immersed in an environment designed to foster their ongoing spiritual and interpersonal growth.

The Interprovincial Postulancy Program attempts to assist and accelerate this process through (a) common instruction; (b) individual direction; (c) shared interpersonal reflections; (d) structured fraternal interactions; and (e) a common, Capuchin ministerial experience. With a primary focus on Capuchin communal living, the Brothers live and work closely together with their peers who will form their upcoming Novitiate class.

### **B. Closer Capuchin Affiliation with a New Formational Identity**

The strength of the Program comes from the fact that it is a unique formation program that bestows a new formational identity upon those about to enter the common novitiate.

#### **1. The Program is not the postlude of the Postulancy Program**

The program is not designed to be a postlude to each province's period of postulancy as if those participating in the program have not yet successfully completed the requirements of their period of postulancy within their respective provinces.

Therefore, in acknowledgement of this reality, **participating Provinces should be discouraged from referring to their candidates in this new program as "postulants"** –a status that would tend to connote that they are participating in Program merely to complete their unfinished period of postulancy.

## **2. The Program is not the prelude to the Canonical Novitiate**

The Program is not even, strictly speaking, a legislated requirement to begin a canonical novitiate (i.e., It is not, strictly speaking, a canonical necessity for the novitiate year.) Therefore, in acknowledgement of this reality, **participating provinces should also be discouraged from referring to their candidates in this new program as “pre-novices.”**

The term “pre-novices” tends to connote that the candidates in this new program are in a “formational limbo” that, at best, merely gives them a “pre-entity” status with us. A “pre-entity” status, at best, would merely identify its participants by what they are not: they are no longer a postulant but they are not yet a novice.

In light of this, a pre-entity status effectively connotes that its participants are engaging in a temporary, non-entity status with us while they take “time out” from their journey to the novitiate to participate in this program.

Identifying its candidates using a “pre-entity” (a) does not acknowledge in a positive way their closer affiliation with us and (b) tends to convey that the Program may just be an inconvenient lull in their formational journey that temporarily places their acceptance into the novitiate “on hold”.

## **3. The Program is their first formational experience of living as a brother within an International Order.**

The Program brings participants into a closer affiliation with us as an international fraternity of brothers. In acknowledgement of this reality, **provinces are encouraged to refer to those who are participating in this new, valid, and distinct formational experience as our “brothers” or our “new brothers.”** This new title acknowledges that their participation in the program does draw them one step closer in their affiliation with us. This reality is affirmed when the new arrivals are told, at the beginning of their program, that they may now be called “Brother” by the laity within their ministries and by the professed friars within their provinces. **However, to indicate that they do not enjoy the same status as a brother in the novitiate, they are informed that the suffix “OFM CAP” may only be added to their name when they officially receive the canonical status of a Novice.**

Within their ministries, the new brothers are asked to wear a uniform sign or symbol of their new status within the Order. Ordinarily this would be the symbol they had received at the beginning of their postulancy program: such as, a Tau cross or a *“name pin identifying them as ‘Brother’,” or some other appropriate acknowledgement of their closer affiliation with us.*

Within the Order, participating provinces are formally encouraged to acknowledge their participants in the Program as “brothers” or our “new brothers” when they refer to them in their publications, in their newsletters, and in other written correspondence.

**\*all future use of the title “Brother(s)” will refer to the participants in the Interprovincial Postulancy Program**

### **III. FORMATION GOALS FOR THIS LEVEL OF FORMATION**

#### **A. Human Goals**

##### **1. Human Knowledge**

- a. showing a self knowledge by having an awareness of one's personal strengths and weaknesses
- b. beginning to speak in adult terms about challenges of living with one's peers
- c. showing an interest in one's peers by:
  - i. demonstrating some knowledge of them
  - ii. recognizing them as a valued member of one's group
  - iii. feeling a common bond with them as a Brother
- d. having an awareness of the issues regarding sexual misconduct as a public person

##### **2. Human Attitudes**

- a. being able to share interpersonal interests beyond school, job, sports, and entertainment
- b. showing a healthy self-esteem (*neither arrogant nor self-deprecating*)
- c. usually showing a positive outlook or attitude
- d. desiring to foster personal relationships with others that enhance one's ability to live chastely
- e. exhibits an inclusive spirit of fraternity in one's decisions and activities
- f. shows an appreciation for one another's cultural background

##### **3. Human Skills**

- a. deepening interpersonal skills:
  - i. has the ability to communicate openly and honestly
  - ii. finds it easy to be accountable to others
  - iii. has some understanding of positive ways to resolve conflict
- b. treating others charitably and showing an ability to compromise
- c. demonstrating personal initiative in doing daily household (*communal*) tasks and in developing simple, culinary skills
- d. exhibiting the study skills necessary for the Novitiate
- e. consistently selecting appropriate attire for diverse social situations
- f. can respectfully express one's opinion without disrespecting the differing opinions of another
- g. interacts with others in community and ministry in ways that foster, maintain, and respect the physical boundaries that are appropriate to a vowed religious
- h. exhibits a capacity for understanding and valuing differences within the NAPCC fraternity

#### **B. Catholic / Ecclesial Goals**

##### **1. Catholic / Ecclesial Knowledge**

- a. showing a basic understanding and appreciation of the
  - i. Current teachings of the Catholic Church
  - ii. Sacred Scripture
  - iii. Methods of Prayer
  - iv. Healthy reverence for Eucharist
  - v. Liturgy of the Hours
  - vi. Authority within the Church
- b. having a practical knowledge of the Spiritual Direction process in itself particularly as it is distinct from the Formation Advisor process.

##### **2. Catholic / Ecclesial Attitudes**

- a. valuing the diversity of ecclesial roles within the Church
- b. valuing the diversity of religious life within the Church
- c. accepting service as integral to his religious vision

- d. developing an appreciation for the Church's stance on justice & peace issues
- e. valuing the magisterium of the Church as well as having a desire to be pastoral in its application

### **3. Catholic / Ecclesial Skills**

- a. finding the personal time to read Sacred Scripture on a daily basis
- b. integrating the Liturgy of the Hours, Eucharist, meditation into one's daily, personal prayer life
- c. exhibiting the insight necessary for pastoral application of Church's teachings
- d. showing an ability to minister to the diverse spiritual expressions of faith found within the general Catholic population
- e. showing an openness to the diverse cultural expression of faith and ritual found within the Church.

## **C. Franciscan Goals**

### **1. Franciscan Knowledge**

- a. understanding acceptable forms of recreation (*in light of our way of life*)
- b. having an broader understanding of Francis and his charism
- c. knowing the basic vocational story of each of his brothers
- d. having a preliminary Franciscan understanding of the spiritual journey

### **2. Franciscan Attitudes**

- a. making a positive choice for Capuchin life for himself that is not necessarily dependent on the choices of others
- b. exhibiting a positive but not a naive attitude about sharing all things in common
- c. knowing and appreciating the difference between being a Brother and being a friend
- d. showing an ability to be open with and trusting of other brothers
- e. desiring to participate in religious life as a 24 hour-a-day reality
- f. showing a positive choice, as a brother, to work & identify with the poor
- g. desiring to explore one's relationship with God, self, and others without a secular dependence on material things or a high need on outside entertainment
- h. exhibits a communal sense of an appropriate use of money and other material things available to him within the community.
- i. exhibits a sense of compassion and appreciation for the differences observed in others
- j. appreciates the diversity experienced from living in an inter-continental fraternity

### **3. Franciscan Skills**

- a. using personal time to help others inside and outside the Friary
- b. appropriately balancing one's own needs in relationship to needs of others
- c. bringing a Franciscan joy to what he does
- d. slowing down to enter into a new experience of prayer and reflection
- e. exhibiting a positive acceptance and understanding of the various expressions of Capuchin values found among the provinces
- f. treating all within the fraternity as brothers of equal standing and value
- g. developing a reflective sense of the implications and responsibilities of being identified as a brother within the context of a public ministry or a civic society
- h. exhibits skills and interest in building fraternity among all within the community
- i. experiences a broadening of one's own personal Capuchin values through their fraternal relationship with others
- j. finds oneself spending time in contemplation



## **IV. PROGRAM COMPONENTS**

### **A. Personnel**

Ordinarily, three (3) Friars from various provinces will be assigned by the NAPCC to comprise the Formation Team for the Interprovincial Postulancy Program. The NAPCC will designate one team member to act as Coordinator or director who will work collaboratively with the other team members.

The focus of the team is to work with the new brothers in the program while respecting the expressed concerns and needs of each participating Province. The primary focus of the Team is to provide the presence, concern, example, and availability necessary for this Program to meet its goals. Throughout the Program, the Team is to meet regularly to support each other; to reflect on the progress made by each of the Brothers; to review the effectiveness of Program; to facilitate good communication with each other; and to discuss mutual concerns.

When the postulancy programs begin in each province, the director of the Interprovincial Postulancy Program should begin procure the names of each of the postulancy directors as well as the address of each of their programs.

### **B. Time Line Tasks of the Director**

**1. When the new team for the current year is formally established by the NAPCC**, contact with and coordination of the team can be begun.

**2. Shortly after Christmas when the postulancy groups in each province are well established**,

It is good to begin to procure the names of the postulants, their date of birth, and their permanent domicile, and their province.

**3. Sometime between Christmas and the beginning of the Program**, it is advisable for the director or one of the team members to visit the postulancy program in each of the participating provinces to explain the program and to answer questions the candidates may have. This is also a good opportunity for the Postulancy directors to get to know the current director of the program to ease any concerns that may easily arise from any inter-provincial program. This would also be a good time to share with them an unofficial copy of the informative welcome letter they will receive indicating: (a) the expected day of arrival, (b) general matters that need to be handled before they arrive, (c) what they need to bring, (d) what they do not need to bring, (e) the anticipated day of investiture, and (f) the need to bring enough money with them to cover their first few days of personal expenses.

**4. Shortly after all the provinces have determined the candidates from their program who have been accepted for the upcoming class**,

a. each director of postulancy and each postulant should receive the official copy of the informative welcome letter again indicating: (a) the expected day of arrival, (b) general matters that need to be handled before they arrive, (c) what they need to bring, (d) what they do not need to bring, (e) the anticipated day of investiture, and (f) the need to bring enough money with them to cover their first few days of personal expenses.

b. the files of each of the new brothers is to be hand delivered or mailed by certified mailed to the director who will bring them to the program.

### **C. NAPCC Subsidy**

Each participating Province is expected to subsidize the room and board expenses for their respective Brothers. The Coordinator of the Program, in the absence of a previously appointed NAPCC treasurer, assumes the responsibility of forming and submitting a budget to the NAPCC; for informing each Province of the subsidy amount due; making sure that the subsidy is collected; and then providing the hosting facility with the pre-arranged payment for Room and Board in a timely manner. Since this is such a short Program, it is preferred that the subsidy be paid in full by each Province at the beginning of the Program. If necessary, other arrangements for payment can be made between the NAPCC, the participating Provinces, and/or the Coordinator of the Program. This requested subsidy is to cover the ordinary expenses of the Brothers participating in the Program.

At times, extraordinary expenses may be incurred for unforeseen needs. (For example, participants from provinces located in warm climates may not be able to purchase and/or transport clothing suitable for the winter season prior to coming to the program.) Sponsored by their own provinces, some Brothers may find it necessary to purchase winter clothing when they arrive for the program. Unforeseen or extraordinary personal expenses incurred by particular

members will be billed directly to their appropriate Province by the Coordinator of the Program or his delegate (e.g., glasses, prescriptions, medical emergencies, extraordinary travel approved by their province, clothing, sandals or shoes, etc.)

#### **D. Provincial Health Insurance**

Before coming to the Program, all the Brothers are to be included by their respective Province on a Health Care Policy and to have the information, cards, or forms necessary for emergency medical treatment. Each province must make sure that the type of coverage they are providing for the brothers would be available in the locale of the Program. The brothers are to bring with them the necessary information, cards, or forms needed to process emergency medical care.

#### **E. Formation Advisors**

Each Brother will have one Friar designated from the Formation Team as his official Formation Advisor. As the new Program begins, the Friars on the Team will decide, ahead of time, whether this Advisor will be officially assigned by them, randomly selected, or personally chosen by those participating in the Program.

Although the Brothers are free to meet and talk with anyone during their time in the Program, the Formation Advisor is officially designated to meet individually with the Brother on a regular basis. Ordinarily, they would meet every other week at a regularly scheduled time. These meetings provide an opportunity for the Brother to openly discuss his experiences in the Program as well his personal growth within the fraternity with a Friar from the Formation Team. They also provide an opportunity for the Advisors to offer ongoing feedback to each of the Brothers about how they are perceived to be progressing toward the defined goals of the Program.

To provide the Brother with the best possible feedback, direction, and advice for his continued growth, the relationship between the Advisor and the Brother is, essentially, an EXTERNAL FORUM relationship. This means that the Advisor is free to discretely and respectfully share the content of their conversations with the other Formation Team members and to solicit their reflection and/or advice. The Advisor is also responsible for providing the Brother with the insight, perceptions, concerns, and/or affirmation expressed by the other Team members. Each Brother is to take the initiative in arranging these meetings on a regular basis with his Advisor and to seek out an alternative time to reschedule them if any appointment had been cancelled.

In describing the nature of an external forum relationship with his advisor, each brother may discuss private and personal matters. For example, they may discuss their personal failings and struggles in adapting to the program. They may discuss difficulties they experience forming healthy relationships with one another. They may discuss their concerns about others in the program.

Sharing privileged information that may ultimately jeopardize their ongoing advancement within the program should be considered internal forum material which would more appropriately be shared within the context of an internal forum relationship. The brothers have the right to discuss any internal forum matter (any highly personal and/or confidential issues that could potentially lead to one's dismissal) with anyone (a) who does not have evaluative power over them or (b) who is not able to exert influence over those entrusted with the responsibility of evaluating their readiness for their continued presence in the program.

In light of this, Brothers in the program are encouraged to seek out a local confessor, personal spiritual director, or professional counselor who is able to provide them with the confidentiality and guidance they may need to talk about internal forum matters or any other personal issue they wish to address within the context of a confidential relationship. Considering the brevity of this particular program, brothers who have previously established confidential relationships with a spiritual director or counselor are encouraged to continue those previously established relationships, if desired, by phone, internet, or other appropriate means of ongoing communication.

The Friars who make up the Formation Team for this Program are to facilitate this process through their openness, acceptance, inclusiveness, presence, availability, and personal example. With no formal evaluations at the end of the program to assess their readiness for their Novitiate, the Brothers can use this unique time to freely and openly address their frustrations, concerns, disillusionment, and tensions that tend to emerge as any new group begins to form a unified fraternity.

## **F. Daily Schedule**

see APPENDIX II: Interprovincial Postulancy Schedule

## **G. Classes & Workshops & Other Instructional Opportunities**

The purpose of classes and workshops scheduled at different times throughout the Program is to establish some basic, common information, reflection, and discussion that would be both foundational and beneficial toward common growth in Capuchin life.

### **1. Classes and Group Reflections**

Ordinarily, classes will be two hours in length with a break in the middle and may address such topics as:

- a. Methods of Prayer, Meditation and/or Contemplation
- b. Rubrics of Liturgy
- c. Franciscan Spirituality
- d. shared reflections on Francis
- e. the handbook for novitiate
- f. human interaction
- g. public speaking

### **2. Workshops**

Depending on the needs of the Program and the particular talents of the Team members, workshops may be included to provide an opportunity for a Team member to present, at greater depth, other topics or to invite guest speakers to address the Brothers. The program director should also employ the expertise of others who are skilled or have a special expertise in a particular topic of interest to the program. Depending on the particular goals or evolving concerns of each Program or the special interest or needs of the formation community, these topics may address such areas as:

- a. Skills for Community Living
- b. Personality Profiles & Interpersonal Dynamics
- c. Problem Solving Techniques
- d. Stress Management
- e. Pastoral Integration of Ministerial Experiences
- f. Communication Patterns and Skills
- g. Developing Patterns of Christian Leadership
- h. Special Issues affecting Public Christian Ministers
- i. Intercultural Issues

### **3. Other Instructional & Experiential Opportunities**

Occasionally, longer talks at liturgy or other celebrations may be used as opportunities to provide reflection on formative issues influencing spiritual development or growth in Capuchin life. If time and scheduling permits, other opportunities for learning may be incorporated in the Program.

## **H. Papers: Writing One's Personal "Vocation History"**

During the course of the Program, the Brothers are expected to compose a type-written, personal account of their vocation history. Reflecting on the question: *“How did God bring me to this point in my life?”* They are to retrace the *“significant moments”* of their lives that have led them to believe that they had been called to this special period of preparation for the Novitiate. Their reflection is to be an *autobiographical story* of God’s efforts to reach out to them and their efforts to respond to God whom they believe is calling them on this particular *“spiritual journey”* to the Capuchin way of life.

This vocational autobiography is to be completed and handed into their Formation Advisor at least 2-3 weeks before the end of the program. Their Formation Advisor is to have it in enough time to review it and offer recommendations that would improve the content and/or the quality of the reflection. Ordinarily, this reflection would be approximately 3-5 pages in length.

This written reflection will be used during the retreat the brothers will make during the first week of their novitiate.

## **I. Spiritual Direction and the Sacrament of Reconciliation**

Because of the brevity of the Program, the Brothers are not required to find and establish themselves in a formal relationship with a Spiritual Director. They are, however, free to choose someone with whom they may wish to speak more confidentially either from among any of the Friars or from among the many possible Directors in the neighboring areas.

To eliminate confusion regarding internal forum vs external forum matter being discussed with one of the formators, the Sacrament of Reconciliation is not formally offered as any part of Program. The brothers, however, are free to arrange a time for Reconciliation with any one of the ordained Friars who are not on the staff but who are in residence on the property. The brothers are also encouraged to take advantage of the regularly scheduled times for Reconciliation celebrated in the neighboring parishes.

## **J. Liturgical Prayer**

Liturgical prayer is celebrated in a way that provides an opportunity for the Brothers:

1. to deepen their personal spirituality and develop their own personal prayer life
2. to develop a common structure of prayer that will also be used in their common novitiate
3. to share their liturgical gifts and talents  
(i.e., in music, song, participation in lay ministry to one another, decorating the environment, etc.)

Most of the liturgical prayer of the Program takes place in our own private chapel reserved for our exclusive use. The use of this chapel gives us the ability to develop a sense of our own spirituality, plan our own liturgies, minister to one another during our celebrations, and have the flexibility of scheduling liturgical prayer when it is most advantageous to the Program.

The Fraternity celebrates its own Eucharist six (6) days a week in its own chapel. The brothers are encouraged to be sensitive to the needs of the Brothers who wish to use the chapel both at scheduled and unscheduled times for personal prayer. If necessary, times may also be scheduled for cleaning and maintaining the chapel as well as practice times for the musicians.

To facilitate the full participation of all the brothers, the coordinator of the program should make sure that all the liturgical materials necessary to facilitate the full liturgical participation of each member are available: song books, musician accompaniments, supplemental booklets, breviaries, and printed copies of any additional common prayers used in either the chapel or the dining room.

The Interprovincial Postulancy Program respects and upholds the GIRM (General Instruction on the Roman Missal) regarding the guidelines it proposes for the celebration of the liturgy. There are times, however, when pastoral necessity may demand that some adaptations be made. For example, the ordained brothers who preside at the Eucharist will generally purify the chalices at the end of each Eucharistic celebration; however, if the purification of the chalices is accidentally overlooked or if a visiting presider does not purify the chalices, then the brother assigned to sacristy duties should assume that responsibility rather than leave the unpurified chalices unattended.

## **K. Sundays**

For Sunday liturgy, the Brothers may accompany one of the Friars on his Sunday “help-out;” may attend mass at one of the neighboring Chapels or Churches; or may participate in morning liturgy celebrated with the Laity in the local parish. Since the Brothers are sharing vehicles, it would be fraternal to invite others along for the liturgy they are planning to attend and to give each other the opportunity to attend the particular liturgy of their choice.

As a day of rest, Sundays provide a day in which the Brothers can relax and recreate with each other during some unstructured, fraternal time together.

## **L. Fraternal Evenings**

Some informal fraternal interaction is scheduled at the end of each day of activities. These scheduled, informal times of fraternal recreation may take the form of “Recreation,” “Fraternal Discussions,” or “Planned Group Recreation.”

### **1. Recreation** *(scheduled mid-evenings Sunday through Friday evenings)*

Each day ends with some type of fraternal recreation. Unless otherwise stated, this recreation is intended to be an informal period of time (ordinarily, an hour in length) when the brothers spend with one another socializing in an informal setting. It is not to be used as a time for private recreation shared with only a few nor is it to be used as personal time to use the cars, run errands, or be using the computers. Ordinarily this recreation would involve some fraternal interaction that would take place “at home” and reflect the simplicity of our lifestyle (e.g. *cards, a game, charades, etc.*).

Ideally, recreation would be a time set aside to sit and talk informally with one another without the interruption of television or other outside distractions.

### **2. Fraternal Discussions** *(scheduled early evenings Monday, Tuesday, Wednesday, Friday)*

Fraternal discussions provide an opportunity for informal group conversations focused on one or more personal topics. These discussions are scheduled throughout the week to address business items; to review the process of the Program; to present problems or difficulties anyone wishes to raise; to discuss personal issues; or to have a more substantial community conversation on any topic of interest. These discussions are scheduled as:

a. “Fraternal Conversations” *(scheduled evenings on Monday and Wednesday)*  
(usually focused on a particular topic of common interest; such as sharing our vocational stories)

b. “Ministry Reflections” *(scheduled early evenings on Thursday)*  
(where the brothers take turns sharing a personal reflection of themselves reaching out in ministry from their own ministerial experiences within the program)

c. “Weekly Reviews” *(scheduled early evenings on Friday)*  
(where the brothers can discuss common problems or concerns evolving within the fraternity or within the program)

#### Ministry Reflection Guidelines

Presenter: Identify a specific experience you had as a minister in your ministry.  
What was your faith dimension of this experience?  
How does it relate to your Franciscan world-view, values, etc.?  
How do you see the Lord’s hand in all that you experienced?

Responses: Request clarification or further elaboration of the experience that is needed for you to understand the presenter’s experience.

Questions should focus on the presenter’s experience of being the “minister” and not on how the presenter could have improve his “ministry”

### **3. Planned Group Recreation** *(scheduled Saturday evenings)*

Saturday evening is the only scheduled time for the fraternity to recreate together in some outside activity. This outside activity frequently may involve the use of recreational money and the use of a car. As a fraternity, the brothers are encouraged to participate in some outside group recreational activity such as, bowling, going to a movie, spending time in a neighboring town, or getting something to eat. The choice of activity is still to reflect the simple and fraternal values of our chosen lifestyle. The purpose of the planned group recreation is to provide an opportunity for the brothers to reach out beyond their immediate circle of friends to recreate with others within the program.

## **M. Ongoing Provincial Affiliation, Information, & Participation**

### **1. On the Provincial Level**

Continued efforts to maintain a sense of ongoing affiliation with each participating province is an important element in any inter-provincial program. The Brothers are expected show personal initiative in maintaining ongoing contact and communication with their own Provinces. Their Provinces can facilitate that initiative by developing an organized plan of ongoing Provincial affiliation, information, and participation. Some suggestions for that plan might include:

- a. designating an official "Contact Friar" who will stay in touch with their Brother(s) in the Program
- b. making efforts to include their Brothers in the news shared with the rest of their Province
- c. providing the opportunity for a Province representative to make a fraternal visit
- d. having a friar from their Province offer to present a lecture, workshop, information evening, or other presentation for the Program.

*(The topic for a presentation like this could even be providing some information about the history of their particular Province; an experiential account of that Friar's particular ministry, fraternal life, or spiritual journey; or a description of the ministerial settings within their Province.)*

- e. having a representative from each province participate in the Investiture Ceremony at the conclusion of the Program

### **2. On the Inter-Provincial Level**

As a way of expressing interest and support in each other's life, the Brothers are encouraged to become involved in the life of each other's Province.

- a. On the ordinary level, they are encouraged to do this by:
  - i. showing an interest in each other's experiences of their home Province
  - ii. getting to know the Friars who visit from other Provinces
  - iii. reading *(or even receiving)* each other's Provincial Newsletters
  - iv. praying for the friars and special events celebrated within each other's Province
  - v. learning some of the classic Capuchin Folklore told in that particular Province

- b. On the extraordinary level, they are encouraged to do this by inviting all the brothers in the program to join in the fraternal life celebrated by each of the participating Provinces *(i.e. Provincial Feasts, Anniversaries, Jubilees, Professions, Ordinations, Socials, Picnics, Funerals, etc.)*.

Since travel to each others' events may at times be cost prohibitive, some of these provincial events may be limited to celebrations possible to attend within a day's driving distance. Participation in these events may also be limited by the demands and the needs of the scheduled Program.

At these celebrations, although the brothers are not yet formally invested with the Capuchin habit, the Brothers should be invited to participate in any provincial activity in the same capacity or manner that would also be *opened to or reserved for* any of temporarily professed member of that celebrating Province *(e.g. they should be invited to walk in the Liturgical Processions, to sit in the Reserved areas reserved for the Friars, etc.)*.

## **N. Special Absences from the Program**

Special absences from the program are discouraged in light of the shortness of this program. Nevertheless, if urgent, special arrangements may be made for short absences from the Program when a Province feels that it would be beneficial to have their Brother(s) participate in an especially significant celebration or function (*e.g. Provincial Chapter, Extraordinary Jubilee, Funeral of a significant member, etc.*). These arrangements are made in consultation with the Coordinator of the Program. Travel for these special absences will be arranged and sponsored by one's home Province. Since the goal is to have all the brothers do all things together as a fraternity, each province should consider inviting and sponsoring all the brothers to join them for these special occasions.

Similar Provincial arrangements may also be made in the case of family emergencies.

### **O. Local Ministry with the Poor** *(also see APPENDIX II: Local Ministry with the Poor)*

Each of the Brothers is expected to work in an approved ministerial setting in direct service to the materially poor. Their ministerial presence is to have the following unique characteristics:

1. they are to minister as a fraternity  
*(i.e. they are to minister at a common apostolate in groups)*
2. they are to wear an external symbol of their closer affiliation with the Capuchins  
*(for example, the external symbol received at the beginning of the Program identifying them as a Brother)*
3. they are to identify themselves to others in their ministry as "Brother"

If the new Brothers are untrained or unskilled in the type of ministry they are undertaking, one of the Friars from the Team will accompany them for a while to provide on-site supervisory assistance and direction.

Friday evening "Ministry Reflection" or even Class time may be used to talk candidly with each other about:

1. their ministerial experiences
2. their comfort level in these ministerial settings
3. their efforts at developing a unique style and identity as a Capuchin minister
4. their evolving ministerial strategies they find to be effective ministers

Although their ministerial involvement is an important element of their Capuchin formation, the Brothers are only to present themselves in their ministries as volunteers and they are not to assume positions of responsibility for their ministry. There will be times throughout the Program when their apostolic involvement may be superseded by other formation requirements. When the brothers are unable to be present during the expected times established by their particular ministry, the brothers are expected to inform their local ministry coordinators at their ministerial site, in a timely manner, that they will not be able to be present for ministry at their usual time.

### **P. Evaluations**

Participation in the Program is only possible after the Brother has been formally accepted into the upcoming Novitiate. Therefore, there are no formal evaluations of the participants in this Program. The novitiate team, however, is invited to come to visit the Program and to meet with the team as well as each individual regarding their experience and the progress of those participating in the Program.

## **V. LIFE IN THE PROGRAM**

## **A. Personal Time**

The Program is intentionally designed to have many unstructured periods of time. These periods of time may be used at one's discretion to take care of personal concerns or to be of service to the general needs of the community. Ordinarily this time is to be used for quiet, spiritual reading, journaling, personal prayer, liturgical preparation, fraternal service, manual labor, recreation, and/or informal fraternal interaction. It is expected that this time be used productively. The general tone in the house during these periods of personal time is to be both conducive to reflection and respectful of the needs of others.

If the brothers leave the property during their personal time, they do not need to ask for permission if their trip is "local" (i.e., within walking distance) or if it is during their afternoon "free time." They are told, however, that it is fraternal to inform someone that "that they are going out" and "when they expect to return." Ordinarily, they are expected to inform one of the Friars on the team (a) if they will be absent from the property for an extended period of time; (b) if they are traveling some distance; or (c) if they find it necessary to take care of personal business during scheduled fraternal times. If they cannot find one of the Friars on the Team, they are to inform one of the other Brothers in the Program "just so that somebody knows."

If a car is needed to pick up some personal items during these unstructured periods of time, the brothers should ask around to see if other brothers would want or need to go along for the sake of fraternal interaction, being sensitive to the needs of others, prudent use of the common cars, and fuel consumption. The Brothers are expected to sign out their cars and tell someone out of courtesy that they will be gone and who will be with them and when they expect to return.

## **B. Fraternal Service**

Everyone is to contribute regularly to the common good. Personal initiative is expected in using one's time and energy to meet the ordinary and/or special needs of the fraternity. Lists will be posted informing the Brothers when they will be expected to be available for cooking; cleaning; liturgy preparation/celebration; or general manual work. Special volunteer projects may be posted from time to time for those who feel they are willing to be of greater service to the community or who feel they can contribute the skills necessary for that particular project. Participating in fraternal service is one way of expressing our mutual care for one another as well as fostering a responsible attitude of appreciation for all that has already been provided to us through the generosity of others.

On weekdays, brothers are assigned to kitchen preparation. On days when the cook(s) are not contracted to work, Cooking Teams of two (2) are assigned to prepare meals with the assistance of the assigned kitchen preparation teams. Sharing in the burden of meal preparation provides an opportunity for the brothers to regularly work more closely with each other on a common task and to strengthen their bonds of fraternity. The kitchen crews are scheduled to rotate so that different cooking teams and different kitchen preparation teams would work together with all the members of the fraternity.

Each Cooking Team is responsible for planning and preparing the community meal for a particular day. Ordinarily, all food items needed for cooking will be planned ahead of time so that those assigned to house shopping can purchase them during their ordinary shopping days. On occasion, smaller items can be picked up by the Cooking Team. Although the Brothers are encouraged to cook their favorite recipes or to try their own specialties, the meals are to be planned keeping in mind the needs of the community and the spirit of our life. Clean up crews are assigned each day to assist daily with the day's dishes and with the kitchen clean up.

The Brothers in the Program usually assume responsibility for the basic upkeep and ongoing maintenance of the Center; the common areas of the Friary; and the outside property. All maintenance and special work projects are to be coordinated by one of the friars on the team. Any outstanding maintenance concerns or needs are to be brought to the attention of one of the team members.

## **C. Personal Money, Credit Cards, Cell Phones, and other Assets**



With regard to the use of personal money, credit cards, cell phones, and other assets, the Brothers are expected to begin the Program just as they would be expected to begin the Novitiate Program. The expectations regarding the use and/or divestment of these items are determined by the Program and the Novitiate Programs in consultation with the participating provinces. Each province is expected to support the decisions made by this process and is to take responsibility for making sure that those determinations are effected before the brothers arrive to begin the program.

Friars in temporary vows are not to liquidate or divest themselves of their personal assets until they profess solemn vows. Until that time, all personal bank accounts, investments, and personal assets are to be placed under the stewardship of someone outside the community whom the Brother feels is trustworthy. Unless other arrangements have been made in consultation with his Provincial Administration, all previous debts and personal bills are to be paid in full or to be put under the stewardship of another in their province or to be managed by someone outside the investiture community.

To enter more fully into the experience of living a simple, common life and to be freed of material preoccupations that could interfere with this unique period time set aside for their spiritual development, it is essential that the Brothers are no longer involved with and/or preoccupied by any material or financial concerns. NAPCC has established the guideline that personal credit cards, checks, money, cell phones, personal digital assistance (PDA), iPods, personal computers, and other personal electronic devices are not to be in the possession of the brothers upon their arrival in the program. No one is to bring a personal vehicle for transportation. The brothers will have community access to computers, telephones, electronic devices, and petty cash. Fraternal tension tends to be caused when some brothers divest themselves of these items while others don't. All the Brothers are expected to conform to this guideline during the period of the Interprovincial Postulancy Program and Novitiate.

#### **D. Petty Cash**

Living a common life together, all the Brothers will use the common resources made available to the general fraternity. Just as it is expected of any of the professed Friars, the Brothers will be asked to be accountable, in the same way, for their responsible use.

Spending for personal supplies should be at a minimum during this short program. All personal clothing needs, such as sandals, semi-dress shoes, sport shoes as well as ordinary-wear clothing are to be purchased before arriving in the program.

Personal use of petty cash tends to be restricted as a way of preparing the brothers for what they will experience in the novitiate. Each of the brothers will be budgeted to receive \$80.00 bimonthly allotment from petty cash to sustain all their personal material and social needs. Some may find it necessary to budget this allotment carefully as they evaluate their ability to live a simple lifestyle within a limited budget. Those whose personal health care needs exceed their budgeted allotment for petty cash are encouraged to discuss this issue with their formation advisor.

Extraordinary use of petty cash may be requested for the purchase of common items approved by one of the directors of the program, such as: occasional groceries, necessities for special fraternal celebrations, house supplies, etc. Change remaining from those purchases is to be returned to one of their directors along with the receipts accounting for that expenditure.

The Brothers will be able to charge groceries and gasoline at specified local businesses.

#### **E. Use of Common Cars**

A sufficient number of vehicles will be rented and insured by the NAPCC for the brothers participating in the Program. These cars may be reserved by the brothers by indicating on the sign-out sheet when they plan to use and return a particular car.

As community cars, these vehicles are to be used with consideration for others “*who may also need it*” or “*who may be using it next.*”

#### COMMON SENSE RULES FOR A COMMON USE CAR

Out of consideration for others who may need it, it is always fraternal to:

1. check to see if someone needs the car more urgently than you
2. invite others who may have similar needs or interests to join you
3. inform others in the house when you expect to take and to return the car

Out of consideration for those who are to use it next:

1. anything you *take out of the vehicle when you begin your trip (e.g. van seats, maps, emergency equipment, spare tire, etc.)* should immediately *be replaced by you when you return.*
2. anything you *bring into the vehicle while you are using it (e.g. cups, food wrappers, tennis rackets, boxes, personal items, etc.)* should immediately *be removed by you when you return.*
3. Fill up the tank with gas when needed so it is always ready to be used by others.
4. When returning, *immediately return car keys to their common location* so that anyone else waiting for the car will know that it has been returned and is now available.

Accidents, dents, scrapes, or mechanical problems are to be brought to the attention of a Formation Team member.

Ordinarily, the Brothers will only have access to cars rented and insured specifically by the NAPCC for their use. In case of emergency, however, it may be necessary to ask a friar if there is the possibility of borrowing another available car.

## **VI. CAPUCHIN CENTER FOR SPIRITUAL LIFE**

## **A. The Facility**

St. Fidelis Friary – Capuchin Center for Spiritual Life is owned by the Mid-America Province and is located in Victoria Kansas just off of Interstate 70 about 10 minutes away from the local airport in Hays Kansas.

It is made of up interconnected buildings which provides space for:

### **1. Capuchin Center for Spiritual Life**

Ordinarily the Center is used by:

- a. outside groups for meetings
- b. individuals making retreats or days of recollection
- c. overnight guests who may be visiting the Friars

Ordinarily the Interprovincial Postulancy Program has exclusive use of the facility. While the Program is there, no other activities are scheduled.

### **2. St. Fidelis Friary**

Sharing the facility are a few rooms designated as the Friary which houses the permanent fraternity of Capuchin Friars. It consists of the personal bedrooms of the friars, their recreation room, television room, dining room, and friary chapel.

Because of the large number of brothers participating in the Program, it was decided that the rooms used by the solemnly professed brothers in the permanent community would not be shared by the brothers in the Program.

### **3. St. Fidelis Church – The Cathedral on the Plains**

Attached to the Capuchin Center for Spiritual Life is the local parish church that is open to the general public. Sometime during the first few weeks of the program, the brothers are introduced to the parish (and to the civic community) by having their presence and the purpose for their stay acknowledged by the pastor during a Sunday liturgy.

The brothers are invited to attend Sunday liturgies at the local parish or in neighboring parishes and they may, from time to time, be invited to participate in other parish activities approved by the team.

## **B. Relationship “to the Friary”**

For the program, the NAPCC has contracted to rent only the space that constitutes the Spiritual Life Center. It has not contracted to rent any of the space that constitutes the friary. In light of that agreement, it was decided that the Brothers would not share the use of the common spaces reserved by the permanent Capuchin fraternity in the Friary. The brothers are to be sensitive to this agreement as well as to the privacy needs of the local fraternity.

## **C. Relationship “with the Friars”**

### **1. with the Formation Team**

The Friars assigned to the Formation Team of the Program assume primary responsibility for the operation of the Program and the ordinary lifestyle of the Brothers. Consultation, advice, or permission regarding matters affecting the Program or the ordinary life of its participants (*such as: liturgy, apostolate, expenses beyond room & board, special absences from the Program or property, etc.*) can be handled by one’s Formation Advisor or by any Friar assigned to the Program.

### **2. with the Local Guardian**

The Guardian of the Friary serves as Guardian to both the Friars and the Novitiate Preparation Fraternity. All issues that may affect “*the life of the local Fraternity*” and/or “*the atmosphere of the Friary*” (*such as: guests at meals; use of common resources; etc.*) should more appropriately be directed to the Guardian of the Friary.

If in doubt about whom to consult, the brothers are to speak first to a Friar on the Formation Team.

### **3. with the Other Professed Friars Assigned to the Friary**

The Friars living in the Friary, who are not specifically assigned to the Program, are invited to participate in the activities of the Program and the lives of the Brothers as much as they wish. They are free to volunteer to preside at liturgy; to offer lectures or classes of interest to the Program; to join us for our "Fraternity" and/or fraternal recreation; and to take part in any of our fraternal activities or outings.

There are occasional times, however, when the Program Fraternity would prefer to enjoy some privacy to talk and/or interact only among each other. These occasions, when the local permanent friars of the fraternity would not be invited, would primarily be during our Fraternal Discussion evenings and during our Thursday evening Group Faith Sharing on the Scripture reading of the day. Each of these more personal events, however, is usually followed by a recreation period to which all the Friars are once again welcome.

#### **D. Relationship with Employees**

The fraternal service dimension of the Program may require the Brothers to work cooperatively with employees who are hired to assist the local friars to maintain the facility and its grounds. It is a good experience for the brothers to learn to some of the conveniences and inconveniences that comes with hiring laity to serve us within our fraternity.

#### **E. Relationship with the Laity**

The Laity who join the Friars for liturgy and who are employed by the friars, whether they are in the parish or in the friary, are to be considered intrinsic to the life of the local Capuchins. They, at times, are the ones who generously contribute much of their time and energy to the ongoing support of the Friars and the maintenance of the facility and may even be involved as local ministers within the community. Unless otherwise arranged by someone from the team, the brothers should not automatically assume any the ordinary liturgical leadership roles available to the laity in the parish liturgies when any of the trained and/or commissioned laity are available. The brothers are not to assume that the presence of laity, either as guests and as employees, are unnecessary hindrances to our life in the program or are "in our way." As brothers who will likely continue to encounter laity within our friaries and our ministries, we are to strive to be sensitive their role within our lives, within our friaries, and within our ministries as well as how to respectfully respond to their different needs, personalities, and/or styles of interaction.

Since the Brothers are only interacting temporarily with the local lay community, the brothers are not to give the impression that they are taking over any of the responsibilities previously assumed by the Laity. Although the Brothers are encouraged to interact freely with the Laity, they are not to become so preoccupied in their interaction with the Laity that they pull away from fraternity nor are they to be so focused on their own fraternity that they ignore the presence of the Laity. They are expected to form a healthy balance of interaction between the two.

The Brothers are also made aware of how their presence in a very small town affects the local community. In a small town, they will be recognized as one of the brothers in the Capuchin program. They are encouraged to always present themselves with an awareness of their public presence within the community even during those times when they may feel they are recreating or enjoying themselves in a private manner. The brothers are always to be appropriately dressed when visiting the local community and to be conducting themselves in a manner befitting a brother within the Capuchin Order. They are encouraged to follow the speed limit posted in the town and are not to be frequenting local drinking establishments for recreation or to be frequenting other establishments that may be deemed as inappropriate recreation in the eyes of the local civic community for religious brothers.

#### **F. Telephone Use**

The brothers will have access to debit-type calling cards which they are to use when making long distance calls. When these cards are nearing depletion, the brothers are to bring it to the attention of the local program treasurer or the program coordinator who will replenish it.

Friends and family should be encouraged to call anytime during the unscheduled periods throughout each day. Ideally, telephone calls should not interrupt prayer, meals, or scheduled fraternal times.

Phone messages taken in the Friary will ordinarily be placed on the one of the designated bulletin boards.

#### **G. Computer Use**

The brothers are not to have personal computers. Computers are available for community use. To accommodate others who may wish to use the computers, brothers should ordinarily limit their time on the computers to half hour time slots. If any brother is waiting for open access to a computer, he should mention it those currently using the computers and arrange to return at an agreed upon time. If a brother on the computer finishes early or unexpectedly needs more time, he should contact the brother who is waiting to inform him of the situation. During periods when all the brothers may need access to the computers at the same time (e.g., when all are required to submit some reflective writing at a particular time), a sign-up time sheet should be set up in the computer area to reserve specified time slots for their work.

Ordinarily, the computers are to be used for house projects or presentations and for e-mail. The brothers are not to be spending inordinate amounts of time on the computers during the day or late at night for the purposes of playing games, participating in chat rooms, or surfing the web. The purpose of the program is to spend more time in fraternal activities and less time in solitary activities.

The brothers should not be visiting inappropriate websites and they should be developing an awareness of how all their current and past activity on a computer can be accessed by network managers, strangers outside our network system, and private investigators. In today's world, there is no such thing as having the privilege of enjoying private correspondence or activities on computers.

## **H. The Library**

The books, tapes, magazines in the Friary library may be borrowed for personal use. They are to be returned to their proper place in the library when finished.

## **I. Smoke-Free Facility**

All the buildings of the Capuchin Center for Spiritual Life are designated as smoke free. The smoke detectors located throughout the center are very sensitive to smoke. Smoking or the use of incense in one's room is prohibited.

## **J. Security**

### **1. Spirituality Center**

As a general rule,  
if a door is locked when you use it, keep it locked.  
If a door is unlocked when you use it, keep it unlocked

Security Codes to unlock the electronic and manual button locks on certain outside doors may be obtained by asking one of the friars.

At night, ordinarily all outside doors to the driveway and parking lot are locked.

### **2. St. Fidelis Church**

The *outside doors* of the parish church are opened before Morning Prayer and remain open for personal visits throughout the day. The *inside doors, however*, leading from the Church into the Capuchin Center for Spiritual Life are usually locked throughout the day.

The security system in the parish church automatically arms itself around 10 PM. When this is activated, anyone entering the parish church or its sacristies will set it off. If necessary, the security code to disarm the parish security system may be shared with you.

### **3. Parking Lot**

All cars parked overnight on the Renewal Center property are to be locked.

## **K. Mail**

OUTGOING mail may be placed in the outdoor mailbox by the front door of the friary.

INCOMING mail will be sorted by a solemnly professed member of the friary before it is brought over to the program mailboxes

## **APPENDIX I: LOCAL MINISTRY WITH THE POOR**

The primary focus of ministry with the poor during the Interprovincial Postulancy Program is to develop a better understanding by the participants of their own personal strengths and talents; weaknesses and limitations within community. The ministry placement is meant to facilitate communication skills among the Brothers and to assist them in deepening their common identity as a class. The ministry placement therefore is done together in common on the days designated and are not devised as individual personal projects. The goal is to build community among the Brothers.

The ministry placement projects are specifically selected to be accomplished for and with the poor. In light of their interaction with others, the Program wishes to remind the Brothers, in the spirit of their Franciscan calling, to foster a humble attitude of ministry with the poor. Therefore:

The poor should never be served poorly; but rather with love, dignity, and respect. All local ministries to the poor are to be carried out in a way that we communicate faith, hospitality, and our unique sense of brotherhood. All our ministry is to be carried out in a way that meets the immediate needs of those we reach while fostering in them a greater awareness of God, a concrete affirmation of their own self-worth, and a faith-filled reason to have hope for the future.