

Initial Formation Handbook

The Province of St. Joseph of the Capuchin Order



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Introductory Materials

Philosophy

(Procedural Level)

Our Capuchin way of life is a life of faith. It calls for a radical personal and community response to God's unconditional love. The call to conversion is heard in the history and traditions of family, community, church, and world. We, as Capuchins and followers of Francis of Assisi, are called to on-going conversion and renewal of our life. Initial formation provides opportunities for nurturing this process of conversion.

The Capuchin Province of St. Joseph attempts to create such an atmosphere and opportunities in order to foster and care for religious vocation. For all people attracted to our way of life, we offer experiences that contain the seeds of conversion. The process of conversion will be assisted by the personal guidance and direction of Capuchin friars, working in conjunction with other men and women around them. It is supported and strengthened by the interaction of community living. We will walk with people through this process of conversion, helping them to respond to the call of the Holy Spirit. We will pray with them, affirm them, and confront them so that conversion continues in their lives.

Initial formation is a time for developing the habits and attitudes that create a life-long openness to growth and conversion. Through personal, community and ministerial growth, the friar in initial formation learns to live our way of life. Initial formation offers a sound foundation for developing a life of prayer that is imbued by a sense of global ministry, and ministerial activity that is shaped by the spirit of prayer. Brothers, working together, will prepare those called to perpetual profession in our way of life.

###

Description of the Formation Program

(Procedural Level)

Introduction

The period of initial formation is a time during which an individual gradually grows in the knowledge of and participation in the full life of the order as lived in our province. This is a prolonged period of initiation into Capuchin life. As one walks through the process of initial formation, he increasingly learns of our life and its obligations, especially the vows. As his knowledge and experience of the life of the province grows, he is able to commit himself more deeply, step-by-step, to membership in the community. Similarly, through this process, the province is able to experience the quality and genuineness of the individual's commitment, and assess his suitability for our way of life.

This gradually deepening commitment is the fruit of a process of personal contact, shared lived-experience, and formal instruction. This exposure includes all aspects of our life. It includes our prayer practices, both communal and personal; our ministry; our life of shared resources; our way of relaxation and celebration; and our ways of mutual support and challenge. With each step in the program the relationship between the individual and the community is deepened in its bonding. The individual initiates this through his request to move on to each successive step of the process. The province welcomes him by accepting him to each level of the Initial Formation Program. Our acknowledgment of this growing bond is celebrated and made visible through appropriate rites. The conclusion of this legal bonding comes with perpetual profession, although the natural process obviously continues through the duration of one's life.

While initial formation concerns itself with the gradual insertion of individuals into our life, it is also concerned with the internal spiritual life of those in initial formation. The process of leaving behind an old way of life and acquiring a new way of life is a very personal experience. This process builds on religious experiences of the individual before coming to us, continues and is aided by formation in our way of life. The goal of the formation process is to establish a personal religious foundation on which to build the communal aspects of our life. Thus, the Initial Formation Program is designed to build upon and sustain religious experiences in the lives of the participants.

Typically, these experiences can leave us feeling helpless and challenge our ordinary ways of perceiving life. This feeling often moves people to come to God and often to religious life. Often, unable to function well in our old surroundings due to this dissonance, we seek out solitary places to reflect on our experience, as well as seeking advice and guidance from others. We long to discover meaning in our experiences. Gradually, we begin to understand life in a new way that is often at odds with the way we formerly looked at life. With this change comes a change in our lifestyle and behavior that can lead to seeking religious life. It is this personal experience that our formation program hopes to sustain and foster. It is a process that is intimately tied with the gradually deepening commitment to communal life in our province. Both the personal seeking and the process for sustaining the search are the object of our program. While our Formation Program is designed to assist this process in every way, the Capuchin Constitutions make it clear that the individual in formation is the principle agent of his own formation (Const 23).

The Candidacy Program

The Candidacy Program is a loosely-structured program which allows men who are interested in the order to investigate our life without assuming significant responsibilities within the order, or the order assuming responsibilities for the individual. During this initial contact, the interested person can be involved in a variety of activities, studies or employment. For younger men, this program offers the freedom necessary to maintain contact with the order as a possible vocational choice while pursuing other personal goals and developmental needs.

While men participating in this program ordinarily do not live in a Capuchin community, they are invited to join us in various aspects of our life as are helpful and desirable. Thus, candidates are invited to join members of the order in their prayer and celebrations of festive provincial nature, as well as those aspects of life in a local community that seem appropriate. Candidates are further invited to participate in the ministry of Capuchins in the area in which they live.

Through these shared experiences of life, discernment with various friars and more formal exposures to our prayer and ministry via live-ins, the candidate is given information that is needed to help him decide if he wishes to invest more in our way of life through the Postulancy Program. In particular, he learns about the vows by observing and experiencing life in the province. At the same time, the directors of the Candidacy Program gain sufficient experience with interested men to know if they are suitable candidates for our way of life.

Candidates within two years of high school graduation may opt to be a resident candidate at St. Joseph College Seminary on the campus of Loyola University in Chicago or in a special residential program at St. Clare of Assisi Friary in Chicago. Any candidate may ask to live in a local Capuchin community as a closer affiliate.

The Postulancy Program

The center and crucial aspect of the Initial Formation Program is the postulancy-novitiate experience. Together they represent a significant deepening of the individual's bond with the province. Both programs represent the only period in the formation process in which the participants are involved full-time in the elements of the Initial Formation Program. Though postulants and novices have not yet taken the vows of poverty, chastity, and obedience, they live as if they are vowed, so that through experience, study, and reflection they begin to integrate the vows into their lives.

Postulancy/novitiate represent the active and reflective poles of the intensive initiation into our life, though both contain programs contain elements of both poles. This stage of initial formation addresses most specifically the radical demands involved in the choice to be a Capuchin.

The request for admission to postulancy acknowledges a serious desire to further explore Capuchin life. It involves giving up other educational, work and financial enterprises in order to freely avail oneself for full participation in a demanding program.

We assume that men coming to us have already had a variety of religious experiences. The Postulancy Program is designed to build on these experiences and provide additional experiences with the goal of helping postulants get in touch with their own powerlessness and dependence on God. This experience, which is available to all people of faith, is the bedrock on which a sound and

lasting vocation to our life is built. While there are various legitimate and sound ways in which to enter into this goal, attention is given to providing opportunity for significant experiences that the postulants, as a group, are able to use for reflection. They are helped to come to religious insight into their experiences past and present. The goal of the Postulancy Program is to help this process which is a part of each of our conversions, by exposing the postulants to a variety of challenging environments and situations. Through these common, group experiences, the postulants can encounter and better appreciate the plight of people that is often hidden from the eyes of the average North American.

Experiences such as these are not, of themselves, necessarily of great spiritual value. Therefore, the Postulancy Program has the serious responsibility of bringing these experiences to reflection and prayer with the postulants, both as individuals and as community. More intensive prayer and periods of individual and group reflection are important parts of the Postulancy Program. The purpose of exposing postulants to situations of intense economic, political or social importance is not, primarily, for its education value. Rather, it has a religious value, since our experiences of God occur in relationship to and in interaction with the social realities around us, not in a social vacuum. The goal of postulancy is to use such experience to spiritual benefit in helping the postulants get in touch with their own powerlessness and need for God.

Participation in this process implies a significant strengthening of the individual's bond with the province. Full financial responsibility is assumed by the province. The postulant is expected to live within the general norms and policies of shared resources in the province. Accountability to the province is significantly higher. Postulants are expected (and will be helped) to develop more mature prayer practices and reflective tools. In addition, basic instruction in the Catholic faith is an element of the program. Learning and deepening community living skills are a constant dimension of the postulancy year.

Postulancy concludes with participation in the NAPCC Investiture Program, which normally runs about 9 weeks before investiture. The Investiture Program begins a unique time that lasts a little more than a year during which men in formation for St. Joseph Province are formed with men from the other eight English-speaking NAPCC jurisdictions. St. Joseph Province collaborates in the governance of the Investiture and Novitiate Programs with the other participating jurisdictions; it does not act in an independent way regarding these two programs.

The purpose of the Investiture Program is to help those who will be novices together to form as a cohesive group before investiture. Its activities focus on helping participants learn to appreciate the uniqueness of each of the participating Capuchin jurisdictions. This involves learning culture crossing skills and learning to appreciate and value the diversity that exists within the worldwide Capuchin Order.

The Novitiate Program

Members of the St. Joseph Province participate in the NAPCC-sponsored novitiate, which is a collaborative venture of the nine English-speaking jurisdictions within NAPCC.

“The Novitiate year provides the structure to allow the novice to enter into an interior prayer life that is analogous to the “cave experience” of Francis of Assisi. Francis struggled with his own sinfulness, fears and weakness, as he sought God’s mercy in his life. This dynamic of intense interior prayer, conversion and discernment is what the structures of the Novitiate year seek to create. The

novice enters into the interior life more deeply and reflects on the experiences in his life, in order to come to an honest knowledge of himself and to responsibly discern whether God is leading the novice to profession of vows as a Capuchin Franciscan. This requires maturity on the part of the novice, who is the “principal author of his own formation.” It also presumes that a vocation to the religious life is a vocation inspired by faith, and thus presupposes the gift of faith in the heart of the novice. Prayer, as an act of faith, disposes the novice to the activity of the Holy Spirit, who informs and guides the formation process, and leads him to conformity with Christ. It is in the heart that the novice encounters Christ in a personal and intimate relationship as did Francis in his prayerful experience of the cave. Fervent prayer, therefore, is essential and foundational to discernment and to the formation of the novice in the Capuchin Franciscan identity. The structure, elements, and rhythm of the novitiate program help to facilitate that process” (NAPCC Novitiate Manual, Philosophy Statement, page 3).

The goals of the NAPCC novitiate are “...to live the consecrated life...as a Capuchin Franciscan...in his own province...by understanding himself better” (NAPCC Novitiate Manual, pages 4-6).

The Postnovitiate Program

The period of postnovitiate normally lasts from 3-6 years per the Capuchin Constitutions. The Formation Council of the Province of St. Joseph has specified that normally a friar may request perpetual profession after his 4th year of postnovitiate formation. The period of postnovitiate seeks to achieve a balance in the areas of ministry, community, academics, critical reflection and skill development. This is the context for holistic Capuchin discernment.

Throughout initial formation, friars are expected to engage in ministerial, academic and communal tasks that together form full-time occupation. Together with his postnovitiate directors, each friar in the postnovitiate program determines the amount of time given to the blend of academic and ministerial learning. This blend may vary from year to year. However, it is generally assumed that these elements will be present to some degree during each year. Some friars’ prior background and academic work may call for adjustment regarding academic and ministry expectations during Capuchin initial formation. Full and generous participation in Capuchin fraternal life is always present. Also present during the postnovitiate period are identifiable moments of reflection. Summers are generally set aside for ministry in various locations around the province in order to give temporarily professed friars a wider understanding of provincial ministry and community, or to develop valuable skills, e.g., language study or CPE, applicable to the province’s life and ministry.

The friars in this program continue to deepen their appreciation for and experience of the vows of poverty, chastity, and obedience so that they will be able to freely perpetually profess these vows at the end of postnovitiate formation.

The Ministry Formation Program

Ministry Formation has two equal applications:

1 Friars pursuing professional training that is not yet completed at their profession of perpetual vows.

and

2 The period of time from the declaration of candidacy for ordination until ordination to the presbyterate.

At the point of perpetual profession, friars in Ministry Formation prepare a Formation Plan Document that they sign and is reviewed and signed by the Ministry Formation Director(s), the director of Continuing Education and the Provincial Minister. The formation areas, i.e. Human, Spiritual, Intellectual, and Pastoral, found in the Program for Priestly Development are also applicable to all friars in Ministry Formation. These are the basis for continual evaluation during the Ministry Formation Program.

The friars in this program continue to deepen their appreciation for and experience of Capuchin ministry and fraternity in the context of academic formation.

###

Initial Formation Policies

The Initial Formation Program

1. Policies, Procedures, Practices

Formation policy statements are established by the provincial minister and his council or a higher authority in the order or the church. Such policies must be implemented by the Formation Council. Formation procedures are established by the Formation Council. These must be implemented by the formation staffs. Formation practices are established by formation directors/assistant directors for the particular level of formation. They are superseded by procedures and policies.

2. Cross Cultural Formation

Friars in initial formation will take part in cross cultural formation as outlined in the Formation Handbook.

3. Approval of academic degrees (*Messenger* 57 [1994]: 143)(These policies are from Continuing Formation, not Initial Formation)

- a. All degrees, both undergraduate and graduate, require the prior approval of the Provincial Council.
- b. Only accredited degree programs will be considered for approval.
- c. For friars in initial formation, prior to requesting permission to pursue an undergraduate or graduate degree program, consultation with and a recommendation from both the Director of Initial Formation and the Director of Continuing Formation are required. For his part, the Director of Initial Formation will also consult with the director(s) of the postnovitiate program.
- d. For friars in perpetual vows, prior to requesting permission to pursue an undergraduate or graduate degree program, consultation with and a recommendation from the Director of Continuing Formation are required.

4. Evaluation Guidelines

Guidelines for evaluation at all levels of formation shall be developed by the Formation Council.

5. Program Description

The Formation Council shall provide a description of the formation program, both in general and for each level of formation.

6. Misconduct Policy

Applicants who have a credible allegation of abuse of a minor shall not be accepted into Capuchin Initial Formation. Friars in Initial Formation who abuse minors shall not be allowed to continue in Capuchin Formation. Candidates or friars in formation who have acquired or intentionally viewed child pornography will not be permitted to enter or continue in initial Capuchin Formation. A friar in initial formation who is unable to maintain appropriate boundaries with minors, despite clear guidelines and instruction, will not be permitted to continue in Initial Formation.

7. Personnel

The Formation Council shall identify future personnel needs for formation and recommend names of friars to fill these positions to the provincial minister and council. The provincial minister and council approaches, appoints, and provides preparation for friars to fill these positions.

8. Recourse

The Provincial Formation Program provides recourse procedures at each level of initial formation.

9. Personnel Skills

The friars appointed to the Formation Council shall have or acquire the necessary qualifications in terms of skills, abilities and experiences. They shall continue training in the skills necessary for their roles in formation. To this end, the Formation Council shall provide and update a list of the requisite skills, abilities and experiences to be found in people working at each level of formation. These requisites are to be found in the composite of all members at each level.

10. Reapplication By Former Participants

When former participants in the initial formation program of the Province of St. Joseph wish to reapply, the following process shall be implemented:

- a. Applicants will engage in an initial discernment regarding reapplication with the Capuchin vocation directors. The directors are to make an initial decision regarding whether or not to proceed with the application. Applicants shall be advised by the vocation directors that they may have recourse to the provincial minister against a negative decision by the vocation directors.
- b. If the applicant and the vocation directors are in mutual agreement to proceed, they shall jointly discern the appropriate level of formation for which to apply.
- c. The applicant must make application to the desired level of formation like others seeking entrance at the same time.
- d. The admissions board may recommend and/or the provincial minister may decide to accept the applicant for an earlier program than to that to which the applicant has

applied. (e.g. Although the applicant has applied for the novitiate, he may be recommended and/or accepted for postulancy.)

11. Applicants with children

The Province of St. Joseph does not accept candidates with children.

The Vocation Office

12. Psychological Testing and Behavioral Assessments

A psychological testing report that includes a psycho-sexual history and a behavioral assessment report are required for each applicant to the Postulancy Program. Psychological testing reports and behavioral assessment reports executed for the purposes of admission to postulancy shall be retained by policy in a person's initial formation file until that person professes perpetual vows upon which the reports will be destroyed by the director of postnovitiate formation. A paper describing that the reports were generated, by whom they were generated, the purpose for which they were generated, and the reason for which they were destroyed shall be composed by the same postnovitiate formation director and placed in the individual's file. Upon the individual's request and with his written and signed consent, these reports may be released to a counselor. (The Provincial Council approved an early form of this policy in the spring of 2001 with the then collaborating Provincial Councils. It was amended by the SJP PC in its minutes of 12-13 March 2008. Ed's note: Procedure #1 of "Personal Formation Files" outlines the process for removing testing results from formation files. Ordinarily, the postnovitiate director executes these directives.)

13. Criminal Records Check

The Capuchin Vocation Office shall conduct a criminal records check on all applicants to the postulancy program. Checks shall be made in each area in which the vocation office knows the applicant to have lived as an adult. Results of this criminal records check shall be inserted into the applicant's permanent formation file. Convictions or pending charges will be considered in the application process only to the extent that they substantially relate to criteria regarding admission.

The Candidacy Program

14. Candidate Living Arrangements

There is no special or necessary place in which candidates must live in order to participate in the Candidate Program.

15. Requirement To Be A Candidate

The Candidacy Program is required for all individuals seeking admission to our Capuchin way of life in the Province of St. Joseph.

16. Entrance Requirements

In order to enter the Candidacy Program individuals should be high school graduates through the reception of a diploma or GED certificate and between eighteen and fifty years of age. Exceptions to this policy must be approved by the Formation Council.

Resident Candidates sponsored in Chicago

17. The Capuchin College Program (CCP) shall be located in Chicago IL.
18. It shall be the responsibility of the Capuchin College Program Council (CCPC) to recommend policy regarding the CCP to the SJP Provincial Council and to establish procedures to be implemented by the CCP staff. Membership of the CCPC shall be: the SJP Director of Initial Formation (chair); the Rector of St. Lawrence Seminary; Directors of the CCP; SJP Vocation Directors; one or more at-large member appointed by the Provincial.
19. SJP shall provide a \$1,000.00 scholarship per semester to participants in the CCP. The province shall provide a need-based grant to participants at St. Joseph College Seminary using the following formula to determine the annual amount. The annual amount shall be awarded in halves on a semester basis.

$$\begin{array}{r}
 + \text{ total tuition, room, board, and fees} \\
 - \text{ SAR determined expected family contribution} \\
 \quad - \text{ SJP \$2,000 annual scholarship} \\
 - \text{ federal grants (Pell, SEOG, Hope, Lifetime Learning)} \\
 \quad - \text{ SJS Institutional Work Study} \\
 \quad \quad - \text{ Illinois resident grant} \\
 - \text{ credits on students' school accounts} \\
 \quad - \text{ up to \$4,000 in government education loans} \\
 = \underline{\underline{50\% \text{ of other grants and scholarships received}}}
 \end{array}$$

= the total annual need-based grant to be paid per semester in halves

20. The Capuchin College Program (CCP) shall be a two-year program constituting the two years after high school graduation, after which individuals continuing with Capuchin formation shall apply to the Postulancy Program or the non-residential Candidacy Program. Men one year past high school graduation may apply to the CCP and participate in the program for one year. Men two years or more beyond high school graduation shall not be accepted into the CCP and shall be encouraged to apply to the Postulancy Program or the non-residential Candidacy Program. The Director of Initial Formation, with good cause and the support of at least one director of the CCP, can grant an extension to participate in the CCP for one additional year, ending with the third year after high school graduation, but no longer. If an extension is granted, the student receives the normal scholarships and need-based grant from the Province for that one additional year only. (PC approved this policy on 3 March 2005)

The Postulancy Program

21. *Constitution 28*

The postulancy is a period of initial formation and of choice of our life. During this period the candidate comes to know our life, while the fraternity, on its part, comes to know the candidate better and is able to discern his vocation. The formation of the postulants aims chiefly at completing their catechesis in the faith and includes an introduction to the liturgy, methods of prayer, Franciscan instruction and a first experience of apostolic work. It is also meant to test and develop their maturity, especially their emotional maturity, and their ability to discern the signs of the times in the light of the gospel. (*Constitution 28*)

22. Admission Decision

Admission to the Postulancy Program is the decision of the provincial minister upon the advice of the Postulancy Admissions Advisory Board.

23. Length of Postulancy

Normally, Postulancy will be one year in length. To spend additional time in postulancy, the recommendation of the directors and approval of the ministers provincial are required.

24. Record of Admission

A document shall be drawn up to record the beginning of the postulancy. (*Constitution 27*)

25. Postulancy Location

One friary shall be designated for the postulancy program, located in a sociologically challenging environment that can facilitate a religious experience of powerlessness and dependence on God. As far as possible, this experience will be aided by regular interaction with the poor. Provision shall be made for proper preparation for and reflection on this experience.

26. Educational Loan Policy

The Province of St. Joseph shall assume full financial responsibility for postulants, according to the normal provincial policies. The province will also assume educational loans of applicants to its Postulancy Program on an individual basis. The following criteria apply:

- a. The provincial minister decides which loans will be assumed.
- b. The applicant must complete an "Affidavit as to debts and other financial obligations of applicants prior to admission" form (cf. IX:C:4) to be reviewed by the provincial minister before the admission meeting to postulancy.
- c. If the provincial minister agrees to assume educational loans upon entrance into Postulancy, the applicant must work to reduce those debts as much as possible until that time. If the provincial minister determines an applicant demonstrates a lack of good will in this regard, the provincial minister may remove his agreement to assume the loan.

- d. Upon entrance into Postulancy, the province will only make payments on the loan as previously scheduled. The province will not retire the debt immediately, and the loans will remain in the name of the applicant. This procedure will continue until the loan is paid in full, unless the individual holding the loan leaves the order for any reason.
- e. If the individual holding the loan leaves the order for any reason or is asked to leave the order by the legitimate authorities of the province, the province will discontinue payments on such loans. In this case, the individual assumes responsibility to make all remaining payments. The Province of St. Joseph will retain no obligation to make any additional payments on the loan.

The Novitiate Program

27. Admission Decision

Admission to novitiate is the decision of the provincial minister upon the advice of the Novitiate Admissions Advisory Board. (*Constitution* 19:1) (Ed's note: normally, the provincial minister uses his postulancy staff as the Novitiate Admissions Advisory Board. The staff's evaluations normally constitute this advice. If the provincial minister desires additional advice, he may always seek it.)

28. Length of Novitiate

To be valid, the novitiate must comprise twelve months which are spent in the novitiate community itself, at a time and in a manner to be determined by the provincial minister with the consent of the council and everything required by law shall be observed. (*Constitution* 29)

29. Record of Admission

A document shall be drawn up as a record of the beginning of the novitiate whereby life in the order itself is begun. (*Constitution* 29)

30. *Constitution* 29

The novitiate is a period of more intense initiation and a deeper experience of the Capuchin Franciscan life of the gospel in its fundamental demands, and it presupposes a free and mature choice of the religious life. The formation of the novice is based on the values of the consecrated life, which are known and lived in the light of Christ's example, the gospel insights of St. Francis and the sound traditions of the order. The rhythm of life in the novitiate should correspond to the primary aspects of our religious life, particularly by a special experience of faith, contemplative prayer, fraternal living, contact with the poor, and work. (*Constitution* 29)

31. Financial Responsibility for Novices

The province shall assume full financial responsibility for its novices, according to the normal provincial policies.

The Postnovitiate Program

32. Postnovitiate and Ministry Formation

Postnovitiate Formation within these policies shall refer to the formation of friars in temporary vows. Ministry Formation shall refer to any ministerial program begun while in temporary vows that continues after a friar's perpetual profession. It also refers to presbyteral formation begun after perpetual profession.

33. Residence

Friars participating in postnovitiate formation shall ordinarily live in the postnovitiate community. The postnovitiate staff shall provide a Capuchin formation program. Under the direction of the postnovitiate staff, friars in postnovitiate formation may reside outside the postnovitiate center to achieve a specific formational goal (i.e. cross cultural programs, further Franciscan education, summer and other ministry experiences, and Clinical Pastoral Education). Experiences lasting more than a summer or outside the USA require Provincial Council approval. Friars who live outside the postnovitiate community will need two successive academic semesters in the postnovitiate community immediately prior to perpetual profession. This is to assure adequate reflection on those experiences after they occur and to allow for peer/staff evaluation prior to requesting vows.

34. Participation

The friar in postnovitiate formation must allow for full participation in the initial formation program. The postnovitiate staff may limit particular personal pursuits of friars in initial formation so as to ensure full participation in the required elements of the Initial Formation Program.

35. Requirements

Before perpetual profession, each friar in initial formation must demonstrate a competency verifiable outside the Capuchin Order or a bachelor's degree. In addition, each friar in initial formation shall complete the subject areas and experiences outlined in the Initial Formation Handbook.

36. Process for Perpetual Profession

One year before anticipating perpetual profession and when requesting renewal of vows, a friar in temporary vows must declare his intent to more deeply discern perpetual vows during the intervening year. Ordinarily this declaration, discerned with the post novitiate staff, is made after a minimum of three years in temporary profession. The Postnovitiate staff shall design and publish a program of discernment for this purpose, which the temporary professed friar must complete before his perpetual profession is approved. This year of proximate discernment begins with a discernment retreat planned with the formation staff. The content of

the formation advising meetings and evaluations during the year will address *discernment* of perpetual profession. An interview with the Provincial Council will be scheduled early during this discernment year. The content of this meeting will be generated by the candidate and postnovitiate staff to assist the provincial and council in determining the readiness of the candidate for perpetual profession. Later in the year the candidate formally requests of the Provincial to profess perpetual vows, whose consent is required by our Capuchin Constitutions.

37. Unfinished degrees begun during post novitiate

Friars engaged in a degree program that is not completed upon professing perpetual vows automatically enters ministry formation until the degree is finished.

38. Cross-cultural and language-for-ministry plan

Each friar in postnovitiate and ministry formation shall have a plan to achieve his cross-cultural and language-for-ministry competency. Work on this plan can begin when the postnovitiate director visits the novices to plan their academic futures. These friars should review their plans annually with the postnovitiate and ministry formation directors. How they implemented their plans should be part of the final evaluation each year. (PC 12-14 May 2015)

39. Our seminary

Our seminary for theological education leading to priesthood is Catholic Theological Union. (PC 17 March 2015)

Ministry Formation Policies for those seeking ordination

40. Candidacy

Friars considering ordination to the presbyterate, must request in writing permission from the Provincial Minister to study in the ordination track at the beginning of their program of studies. At the point of Candidacy, the form provided by CTU shall be executed with the proper signatures.

41. Institution in ministries of lector and acolyte

The Provincial Minister institutes candidates for ordained ministry in the ministries of lector and acolyte (cf. CIC 1035). A written request by the candidate is made to the Provincial Minister. Liturgical institution in the respective ministry by the Provincial Minister or his delegate, is scheduled and celebrated noting the proper intervals. In cases where institution in the ministry is to be done by another ordinary, the provincial is to convey his approval and delegation in writing. A record of institution in the respective ministries is to be kept in the provincial and formation files.

42. Approval for ordination

The Provincial Minister and Council grants approval for diaconal and presbyteral ordination (*Constitution* 39:1). A written request is made by the friar and written response is given by the Provincial Minister and Council, following the canonical requirements concerning preliminary inquiry and gathering of documentation.

43. Transitional diaconate ministry sites

Ministry formation is oriented to the ministries in the province of St. Joseph, therefore, ordinarily diaconate ministry occurs in the parishes and ministries of the province. Deacons are to live in a Capuchin community; their supervisors ordinarily are fellow Capuchins.

44. Permanent diaconate

Ordinarily, our province does not sponsor individuals for the permanent diaconate.

45. Responsibilities of a friar in presbyteral formation

It is the responsibility of the friar engaged in the formation process for ordained ministry to have a spiritual director, to make an annual retreat, to pursue a life of personal and community prayer, and to have recourse to whatever other means are appropriate to the development of this vocation. It is the responsibility of the friar engaged in formation for ordained ministry to make available to the co-directors of ministry formation all evaluative records obtained while in the program, such as academic grades, field education evaluations, evaluations of internship for priesthood, and community evaluations by the local Capuchin community.

46. Degree and certificate requirements

All degree or certificate requirements of the respective school or institution are to be met prior to presbyteral ordination. Diaconate is considered a full time ministry, therefore only a limited amount of academic work, if any, can be accomplished while serving as a deacon.

47. Responsibilities of the directors of postnovitiate and ministry formation

In accordance with the norms laid down by the Church and our Constitutions (39:1), the directors of postnovitiate and ministry formation oversee discernment of vocation, general pursuit of academic, human, spiritual and apostolic formation, ministry experiences, and preparations for ordination, working in collaboration with the individual friar and the Provincial Minister and Council. It is the responsibility of the directors of postnovitiate and presbyteral formation to maintain a good working relationship with the various institutions in which the friars are pursuing formation for ordained ministry, and to represent the province at occasions calling for institutional representation by the province.

During the time of an individual's participation in the Postnovitiate Program, files must be maintained by the staff in accordance with the Provincial File Retention Policy.

Should a friar in initial formation leave the program, an exit report is to be created and signed for the permanent file retained by the province.

48. List of Required Provincial Permissions

These requests must be made in writing as signed hard copies. They are required

- Requests for vows: first, renewals and perpetual
- Requests to pursue academic degrees
- Requests for oversea experiences
- Request for candidacy for orders
- Requests for ministry of lector and acolyte
- Requests for diaconal and presbyteral ordination

###

Job Descriptions

Initial Formation Council: Job Description

Transforming the World through Reverence

(Policy Level with revisions per the direction of Judy Gilleran–22 Sept. 2010)

A. Mission Statement:

The Initial Formation Council is a vehicle for the establishment of *procedures* and the review of program *practices* guiding the ministry of initial formation and presbyteral formation in the province of St. Joseph. It ensures that the province's policies affecting initial and presbyteral formation are implemented. Additionally, it shall serve as a vehicle of communication between those engaged in the ministry of initial, continuing, and presbyteral formation, and the Provincial Council.

B. Membership:

1. vocation directors
2. the postulancy staff
3. the novitiate staff (if a member of St. Joseph Province)
4. the post-novitiate/presbyteral formation staff
5. the provincial director of initial formation
6. the liaison of the Provincial Council
7. appointees of the Provincial Council

Because all members of the Formation Council are ex-officio, there are no stipulated terms of service.

C. Responsibilities:

1. to review the FC's mission statement and to recommend changes.
2. to recommend initial and presbyteral formation policy to the Provincial Council and to give advice to the Provincial Minister and Council about initial and presbyteral formation.
3. to implement policies governing the initial and presbyteral formation programs.
4. to create procedures for the initial and presbyteral formation programs.
5. to serve as a vehicle of consultation regarding the progress and development of the men in our programs of initial and presbyteral formation.
6. to serve as a vehicle of conversation and exploration regarding further collaborative initiatives in the realm of initial and presbyteral formation.

D. Meetings

The Formation Council meets as needed and when convened by the Provincial Director of Initial Formation.

E. Minutes

A copy of the minutes shall be forwarded by the liaison to the Provincial Minister's Administrative Assistant for inclusion with materials for the Provincial Council meeting. With approval by the PC the minutes will then be sent to the Archives.

###

Provincial Director of Initial Formation: Job Description

(Policy Level)

- A. The provincial director of initial formation is a staff person to the provincial minister and is appointed by him for a three year term beginning at each provincial chapter.
1. He reports regularly to the provincial minister and council in matters concerning initial formation. He makes known to the provincial minister and council personnel needs and qualification requirements for members of the Formation Council.
 2. He reports to the Formation Council questions, concerns, directives and other instructions from the provincial minister and council.
- B. He is the chair of the Formation Council which oversees the implementation and development of the Initial Formation Program.
1. He chairs meetings of the Formation Council and sees to it that accurate minutes are kept and submitted to the Formation Council for correction and approval.
 2. He performs tasks assigned him by the Formation Council.
 3. He ensures the continual updating of copies of the Initial Formation Handbook per the decisions of the provincial minister and council and of the Formation Council.
- C. He is the province's contact person with the other provinces of the North America & Pacific Capuchin Conference (NAPCC) in matters concerning initial formation.
1. He represents the Province of St. Joseph at and attends meetings of the provincial directors of initial formation (PDIF) of the NAPCC.
 2. He performs tasks assigned him by the directors of formation of the NAPCC.
 3. He informs the provincial minister and council and the Formation Council regarding matters of importance coming from the directors of formation of the NAPCC.
- D. He does *ad hoc* tasks assigned to him by the provincial minister.
- E. He is the liaison between the Formation Council and other groups and individuals within the province in matters concerning initial formation. He ensures that there is adequate communication to the province-at-large concerning matters relating to initial formation.
- F. In the case of an unfavorable decision concerning admission to or dismissal from the Candidacy Program, the applicant may seek recourse, within one month of notification of dismissal, to the provincial director of formation. If the provincial director of formation is a staff person of the Candidacy Program, another person, designated by the Formation Council, shall handle the recourse process. The decision of the provincial director of formation or another designated person is final.

This job description was approved by the provincial minister and his council (August, 1987). It's language was brought up to date on 31 May 2004.

###

Postulancy Admissions Advisory Board Policies

1. The Postulancy Admissions Advisory Board will consist of the provincial ministers of SJP and MMGSP, the postulancy staff, the SJP Provincial Director of Initial Formation and one appointee of the MMGSP provincial minister. If MMGSP does not participate in any given meeting, the SJP provincial minister shall appoint an additional member for that meeting. This appointee normally should not be a vocation director.
2. The file for admissions to postulancy contains:
 - 2.1. a detailed report, evaluation, and recommendation from the vocation director.
 - 2.2. a psychological evaluation report that contains a psycho-sexual history, a behavioral assessment report, and criminal background reports.
 - 2.3. the following documents: medical reports, indebtedness forms, letters of recommendation, pertinent historical information.

###

General Procedures and Shared Practices

1. Admission of men with children.

The province of St. Joseph does not normally accept men with children into its formation program. Exceptions to this norm can be granted by the Formation Council (FC 16 March 2012).

Initial Formation Curriculum

(Procedural Level)

The following topics and tools are to be treated as input or experiences at the designated levels of formation. The directors of the appropriate programs must provide these inputs and experiences, or arrange for others to do so. This list, in part, reflects the NAPCC formation curriculum approved in spring of 2012. When the Provincial Directors of Formation have suggested the number of classroom hours for a topic, it is indicated in parenthesis. NAPCC has clarified that these classroom hours are only *suggestions* to give formators a sense of priority. The entire NAPCC formation curriculum can be found at NAPCC.net. This curriculum includes more than the NAPCC as some requirements come from the SJP FC.

The Postulancy Program (FC updated 16 March 2012)

1. Introduction to the Constitutions (not as long as the more thorough treatment in novitiate)
2. Introduction to spiritual direction
3. Introduction to personal prayer methods
4. Catechesis that includes:
 - 4.1. The Creed
 - 4.2. The Sacraments
 - 4.3. The Life in Christ – Commandments
 - 4.4. Christian prayer
5. Introduction to Key Documents of Vatican II (*Dei Verbum*, *Lumen Gentium*, *Sacrosanctum Concilium* and *Gaudium et Spes*)
6. Symbol, ritual and sacramentality
7. Liturgy of the Hours (hands-on experience with breviary, planning and leading; The General Instruction of the Liturgy of the Hours; Introduction to the History and Theology)
 - Planning
8. Eucharist: historical and theological approaches; planning
9. GIRM
10. The Sacraments of Initiation
11. Introduction to the Bible
12. A historical-critical study of the Life and Writings of St. Francis
13. 8 classes on Franciscan spirituality (which can include JP+E, minority, poverty, etc.)
14. Introduction to the Franciscan Rule and Capuchin Constitutions (6 hours)
15. Provincial history
16. Introduction to the history of spirituality (12 hours)

17. Introduction to the history of religious life (6 hours)
18. Introduction to methods of prayer (6 hours)
19. Substance abuse, detection, treatment and recovery
20. Social Encyclicals and Teaching of the Church
21. Provincial policies about sexual misconduct and boundaries in ministry
22. Minimum 12 meeting hour workshop on human sexuality and celibate chastity
23. Introduction to concepts of culture
24. Completion of Safeguarding All of God's Family or its equivalent
25. Policies and Boundaries regarding professional behavior of the province (2.5 and 2.5 hours)
26. Monthly Formation Advising meetings
27. Semiannual evaluations
28. Group reflection on ministry
(can be combined with monthly reflection/integration experiences)
29. Monthly reflection/integrations experiences
(see suggestion sheet from PDIFs at NAPCC.net) (one monthly)
30. Weekly apostolate (15-20 hrs per week)
31. A retreat and days of recollection
32. Monthly spiritual direction

The Novitiate Program

The novitiate curriculum is determined by its NAPCC governing body

The Postnovitiate Program (FC updated 16 March 2012)

Capuchin formation is achieved in the mix of community, ministry and educational elements which have both individual and group dimensions. The following list of educational requirements is intended to provide a minimum set of expectations for individuals desiring to enter Capuchin life and ministry. Fulfillment of these requirements is always viewed in a balanced relationship to the other components of Capuchin formation.

1. At any time in a friar's life before perpetual vows, he must have exposure to each of the following educational areas. The degree of exposure should be equivalent to a 3 cr. hr. undergraduate course or better unless otherwise noted. Courses may be audited or taken for credit. Course selection requires the assessment and approval of the postnovitiate directors.

Introduction to theology
 Introduction to Hebrew Scriptures
 Introduction to Christian Scriptures
 Christology
 Ecclesiology
 Theology of eucharist
 Moral theology
 Religion and culture, or the selection of one of the above areas
 in a course which address the topic with cross cultural concerns.
 Sexual boundaries – Professional conduct for ministry

2. The following educational input or experiences are also required before perpetual profession, but are not regulated by the equivalency of a 3 cr. Undergraduate course:

Integrating seminars that, on a rotating basis, include the themes of healthy psychosexual development in a chaste celibate setting, obedience, poverty, prayer, cross cultural learning and Capuchin topics. Other suitable areas may also be included.

Summer Capuchin experiences (living and ministering in Capuchin sites throughout the province)

Regular Theological Reflection

3. Beyond the required curriculum and experiential requirement listed above, men in temporary vows are strongly encouraged to engage in the following:

Clinical Pastoral Education (CPE)

Language training with an emphasis on Spanish. Consideration should also be given to Italian as a means to participate in world-wide Capuchin events and the language of one's ancestors, e.g., Vietnamese.

Extended cross-cultural experiences

Ministry Formation Procedures

A written plan to accomplish all degree requirements is to be completed by friars entering into the ministry formation program. This plan shall be updated annually. Periodic meetings with the ministry formation director, community and ministry evaluations will be scheduled as part of the ministry formation program.

for those seeking ordination

a Prerequisites

Friars considering ordination shall generally work to complete prerequisite Philosophy (30 credit hours) courses during their postnovitiate academic undergraduate program.

b Responsibilities

The community evaluation may be concurrent with the scrutiny required for each liturgical ritual e.g. lector, acolyte, deacon and presbyter, that marks the friars advancement toward the priesthood, providing clear indications regarding his suitability. The friars preparing for ordination are expected to exercise public

liturgical roles, including scriptural proclamation, preaching, performing the role of acolyte and presiding. These experiences will be reviewed and serve to inform the recommendations given at these stages to the provincial minister throughout the course of formation.

4. Temporary Professed:

- a. Permission to renew temporary vows is the decision of the provincial minister upon the advice of the directors of the Postnovitiate Program and others the provincial minister may seek out.
- b. Dismissal from temporary vows requires adherence to the norms of pertinent universal church law.
- c. Admission to perpetual vows is the decision of the provincial minister with the consent of the Provincial Council and upon the advice of the directors of the Postnovitiate Program, members of the local community and others the provincial minister may seek out (*Const.* 19:2; 34:2).

###

Entrance Requirements for Catholic Theological Union

(Information Notice)

The following are the entrance requirements for the *Presbyteral* M. Div. program at Catholic Theological Union in Chicago. These requirements are **not** those of the initial formation program, but are offered here as information for those who need them for planning purposes.

1. A bachelor's degree preferably in liberal arts
2. 30 sem. hrs. in philosophy

recommended are courses in:

- the major historical periods
 - epistemology
 - philosophical anthropology
 - metaphysics
3. 12 sem. hrs. in undergraduate theology for the M.Div; 18 sem. hrs for the MA. (The Admission's Committee may accept a novitiate experience as an equivalency.)

Those who are considering entrance in the MA program of CTU are further encouraged to gain credits in the following areas:

- the classical roots of the individual's culture
- Latin and Greek
- speech and communication skills

Those who are considering the MA in a specific area of concentration must demonstrate a reading knowledge of the following languages:

- in all areas--one modern language, usually French or German
- in the area of historical theology--Latin
- in the area of scripture--Greek and Hebrew

The *Lay Ecclesial Ministry M.Div.* Requires 9 cr. hrs in philosophy as a prerequisites and NO theology.

Applications to CTU must be completed 3 weeks before the term begins.

###

Personal Formation Files

(Procedures)

1. The following procedures apply to all levels of formation:

- a. When reports from psychological testing or behavior assessments are removed from an individual's initial formation file, the director removing the report should insert into the file a page providing the following information:
 - i. Name of person about whom the report is written
 - ii. Type of document removed (e.g. psychological testing report, behavioral assessment report)
 - iii. Name of person who generated the report (e.g. Dr. Dale Olen, Ph.D., psychologist)
 - iv. Original date of the document which is being removed (not to be confused with the date on which the document is removed)
 - v. Reason for which the document was generated (e.g. admissions process)
 - vi. Reason for which the document is removed (e.g. provincial policy not to keep psychological testing reports after perpetual profession.)
 - vii. Date on which the document is being removed and by whom
 - viii. One of the following paragraphs:
 - (1) "Nothing in this report about <name> provided any sign of addictive behavior regarding alcohol or drugs, nor misconduct in relationship with members of his own sex or the opposite sex, nor with minor children and adolescents."
 - (2) "Nothing in this report about <name> indicated he had an untreated alcohol or substance abuse problem at the time the report was generated. Nothing in this report provided any sign of misconduct in relationship with members of his own sex or the opposite sex, nor with minor children and adolescents."
 - ix. The dated signature of the person removing the report

The obvious presumption is that the content of paragraphs viii (1) or viii (2) is true. This directive in no way is trying to cover-up important information. If you cannot write one of these paragraphs in truth, you need to contact the provincial minister about how to proceed legally and ethically.
- b. Staff evaluations of in-formation friars should not include more than a summary of peer evaluations. Staff should not insert peer evaluations into personal formation files.
- c. Formation files are open to the individual involved, all current formation staff, the provincial minister, persons designated by the provincial minister, and--at the time of admission--members of the provincial admissions advisory board.

- d. All materials entered into the files remain in the file until perpetual profession. After admission to postulancy, the postulant director may remove memos from vocation directors and other incidental documents that are not among the list of documents required for an admission to postulancy. All other documents should be retained. psychological testing and behavioral assessment reports are removed at the time of perpetual profession by the director of postnovitiate. (Policy 12 under the Candidacy Program directs how to document this removal.)
- e. Any correspondence deemed relevant by formation staff may be entered into a formation file.
- f. Correspondence from the minister provincial regarding an individual in initial formation, and sent to formation staff, should be entered into the individual's formation file. This includes routine letters of acceptance, transfer, and renewal.
- g. At any point during initial formation, a written summary of significant meetings, agreements, or understanding regarding an individual in formation may be included in his file. Such written summaries must be shared with the individual involved. The individual in formation should sign such a summary, indicating that he has seen it, but not necessarily that he agrees with it.
- h. An individual may enter into his own formation file a written clarification of any other material which is contained in his file.
- i. Upon departure from our Initial Formation Program, an individual's *entire* formation file is handed over to, and retained by, one of the two following offices:
 - The Capuchin Vocation Office, in cases prior to the commencement of the Postulancy Program. Files of departing inquirers are retained until the maximum age of application permitted by policy or procedure.
 - The Provincial Archives, in cases after the commencement of the Postulancy Program. These files are retained until death can be presumed.
- j. Upon the departure of an individual in formation, the director of the relevant formation program shall enter into the formation file an explanation of the reasons for and circumstances of the departure.

2. The Candidacy Program

- a. During the process of admission, the formation file is to include a summary of an initial interview with a director of the Candidacy Program, or a delegate.
- b. During the time of the individual's participation in the Candidacy Program, the formation file is to include any correspondence deemed relevant by the staff.

3. The Postulancy Program

- a. During the process of admission, the applicant's formation file is to include:

- i. a completed application form to Capuchin formation,
 - ii. a written evaluation/recommendation from the director(s) of the Candidacy Program, and the applicant's contact friar in cases of resident candidacy,
 - iii. five references, including 3 documented personal references (including at least one from a family member) and two professional references (including one from a person involved in church ministry),
 - iv. a completed health history/medical examination form,
 - v. a completed questionnaire regarding indebtedness,
 - vi. all high school transcripts if the individual does not have a bachelor's degree,
 - vii. all college transcripts,
 - viii. SAT/ACT scores if the individual does not have a bachelor's degree,
 - ix. a written recommendation from the staff of the Candidacy Program,
 - x. a baptismal (issued within the past six months) and confirmation certificate,
 - xi. a behavioral assessment report from the vocation director or a delegate.
 - xii. a psychological testing report that includes a psycho-sexual history.
 - xiii. criminal background check
- b. During the time of the individual's participation in the Postulancy Program, the following should be included in the postulant's file:
- i. all church and civil legal and financial forms, and
 - ii. all written self, staff, ministry and community evaluations done during postulancy.
 - iii. certificate verifying completion of a child protection training program (e.g., Virtus or equivalent)

4. The Novitiate Program

- a. During the process of admission, the following item is to be included in the individual's formation file: a letter from the applicant requesting entrance to the Novitiate Program, and stating reasons for this request. This letter should be addressed to the provincial minister, and a copy forwarded to the director of the Postulancy Program.
- b. During the time of the individual's participation in the Novitiate Program, the individual's file should include:
- i. all self, community, ministry and staff evaluations and recommendations written during novitiate, and
 - ii. all church and civil legal and financial forms.

5. The Post-novitiate Program

During the time of an individual's participation in the Post-novitiate Program, the following items are to be included in his formation file:

- a. all evaluations written by ministry supervisors, local communities and directors of the Post-novitiate Program, and all self evaluations,

- b. updated academic transcripts,
- c. copies of the documents of renewal of vows, and
- d. all church and civil legal and financial forms.

###

General Procedures Regarding Evaluations

(Procedural Level)

1. During each year, the men who are in the Postulancy, Novitiate, and Post-novitiate Programs shall be evaluated.
2. Copies of all written evaluations put in the individual's formation file should be given to the individual involved.
3. From postulancy on, the evaluations shall include the points of view of the staff, the community, the supervisor in ministry, and the individual himself.
4. Areas of concern in the evaluation process at all levels should include:
 - a. community life
 - b. prayer life
 - c. personal values manifested in external behavior
 - d. health
 - e. social life
 - f. participation in the formation program
 - g. personality shifts
 - h. vocational discernment
 - i. personal industry and initiative
 - j. ministry and wider church involvement
 - k. academic and skills development
 - l. faith development
 - m. cross cultural development
5. Evaluations by the formation staff should be written with the intention of indicating patterns and history.
6. Staff of each level shall annually make recommendations regarding admission to or continuance in the initial formation program.
7. The post-novitiate staff shall make recommendations regarding a request for perpetual vows.

###

Recourse Procedures

(Procedural Level)

1. Candidates:
 - a. Admission to and dismissal from the Candidacy Program of initial formation is determined by the common agreement of the director and assistant director of the Capuchin Vocation Office.
 - b. In the event of an unfavorable decision by the directors of the Capuchin Vocation Office regarding admission to or dismissal from the Candidacy Program, the applicant may seek recourse within one month of notification, to the provincial director of formation. Such an appeal must be made in writing. The decision of the provincial director of formation is final.

Should the provincial director of formation be involved in the unfavorable decision, the Formation Council shall designate another person to deal with the recourse petition.
 - c. Applicants and candidates should be informed of this opportunity for recourse should they request such information.

2. Postulants:
 - a. Admission to the Postulancy Program is the decision of the provincial minister upon the advice of the Postulancy Admissions Advisory Board. There is no recourse beyond the provincial minister's decision.
 - b. The provincial minister and, by special mandate, others delegated by the provincial minister (see *Const.* 19:1) have the authority to dismiss a postulant whom they judge unfit for our life (*Const.* 36:1).
 - c. When there is a serious reason which allows of no delay, the director of the Postulancy Program has the authority to dismiss a postulant, but only with the consent of the local council. The provincial minister must be informed immediately of this action (*Const.* 36:2).
 - d. In the event of dismissal from the Postulancy Program by the director, the postulant may seek recourse from the provincial minister. This must be done within two weeks of notification of dismissal. The appeal must be made in writing. Postulants shall be informed of this opportunity for recourse.
 - e. If a postulant is dismissed from the Postulancy Program by the director of the Postulancy Program, he must vacate the premises of the Postulancy Program as directed by the postulancy director. Return to said premises may occur only if the provincial minister reverses the decision of dismissal. There is no appeal beyond the provincial minister.

3. Novices:

- a. Admission to novitiate is the decision of the provincial minister upon the advice of the Novitiate Admissions Advisory Commission (*Const.* 19:1). For St. Joseph Province, this advisory board normally is composed of the postulant directors. The provincial minister may seek advice from others if he so desires. There is no recourse beyond the provincial minister's decision.
- b. The provincial minister and, by special mandate, others mentioned in the constitution 19:1 have the authority to dismiss a novice whom they judge unfit for our life (*Const.* 36:1).
- c. When there is a serious reason which allows no delay, the director of the Novitiate Program has the authority to dismiss a novice, but only with the consent of the local council. The provincial minister must be informed immediately of this action (*Const.* 36:2).
- d. In the event of dismissal from the Novitiate Program by the director of the Novitiate Program, the novice may seek recourse from the provincial minister. Such an appeal must be made in writing within two weeks of notification of dismissal. Novices should be informed of this opportunity for recourse.
- e. If a novice is dismissed from the novitiate by the director of the Novitiate Program, he must vacate the premises of the novitiate as directed by the director of the Novitiate Program. Return to said premises may occur only if the provincial minister reverses the decision of dismissal.
- f. Admission to first vows is the decision of the provincial minister with the consent of the Provincial Council and with the advice of the directors of the Novitiate Program, members of the local community and any others the provincial minister may seek out (*Const.* 19:2; 34:2). There is no recourse beyond this decision.

4. Temporary Professed:

- a. Permission to renew temporary vows is the decision of the provincial minister upon the advice of the directors of the Post-novitiate Program and others the provincial minister may seek out.
- b. Dismissal from temporary vows requires adherence to the norms of pertinent universal church law.
- c. Admission to perpetual vows is the decision of the provincial minister with the consent of the Provincial Council and upon the advice of the directors of the Post-novitiate Program, members of the local community and others the provincial minister may seek out (*Const.* 19:2; 34:2). There is no recourse beyond this decision.

###

Spiritual Direction: Procedures

(Procedural Level)

1. Spiritual direction is required a minimum of once every month from postulancy to perpetual profession.
2. At the beginning of each formation program and whenever a friar in formation changes spiritual director, the staff of each phase of initial formation shall assist its participants in their selection of a spiritual director. The staff shall determine whether the proposed spiritual director possesses the qualifications for spiritual directors provided by the Formation Council. Formation personnel shall not serve as spiritual director or ordinary confessor for men in initial formation.
3. Criteria for selecting a spiritual director
 - 3.1 A spiritual director should be capable of maintaining an interpersonal relationship in which he/she assists others to reflect on their own experience in the light of who they are called to become in fidelity to the Gospel.
 - 3.2 Since the hallmark of the director/directee relationship will always be the person's continuing struggle to pray, it is perhaps even more necessary that directors know what they believe (and do not believe) about prayer. Prayer is, at base, a growing interaction with our own life in and through the Life who is God, an interaction that is "response" because God initiates and sustains the process.
 - 3.3 The director should be experienced and maintain a supervised director/directee spiritual direction relationship.
 - 3.4 A director should be an active listener, receptive, attentive, and patient.
 - 3.5 A director should understand that this relationship demands an intense sharing of another's joy, enthusiasm, and desire. It also demands an intense sharing of other's pain, sorrow, anger, and feelings of helplessness.
 - 3.6 A director should have a familiarity with the history of spirituality, theology and knowledge of the Roman Catholic post-conciliar tradition.
 - 3.7 A director should be skilled in psychological referral.
 - 3.8 Spiritual direction is a professional/ministerial relationship.
4. Responsibilities of the formation staff
 - 4.1 The directee is the only conduit by which the formator may or may not communicate with the spiritual director about the directee.
 - 4.2 Remuneration as just compensation is available for services rendered.

###

Checklist for Departures from Initial Formation

(Guidelines)

1. Chain of Communication:

To facilitate the smooth communication of information regarding departures, the directors involved will contact the provincial minister by phone and all members of the Formation Council by e-mail. When the timing is appropriate, the directors involved will notify the province's internal communication office asking that a notification of departure be posted to members of the province.

2. Financial Consideration:

** A basic assumption is that many of those currently entering religious life have little or no money or capital. Many have educational debts, and most continue working up to admission, in order to be debt-free. (There have been some exceptions, but in general, this assumption is the reality in most cases.) Therefore, it does not seem realistic to ask for a deposit upon admission to cover the immediate expenses connected with a possible departure.

** Financial assistance guidelines need to take into account the following: health insurance coverage, transportation needs, and housing assistance. A combination of travel fares, relocation money, and a possible loan seems appropriate with actual amounts based on individual circumstances. Possibilities might include the following with final determination being made in dialogue between the provincial minister and formation staff:

a. Provision be made for an extension of health insurance coverage and student debt repayment for 90 days (Michael Sullivan adjusted this 18 Sept. 2015).

b. Immediate transportation and housing needs:

1) Transportation home and up to \$500 to be determined by the pertinent formation staff.

2) An additional amount up to \$1700 may be allotted by the provincial minister depending on individual need and verification of that need.

* Continuing health insurance coverage will be paid by the provincialate. Student debt repayment will be paid by the line in the formation budget for student debt repayment. Other financial aid will come out of the budget of the formation program from which the friar departs (Michael Sullivan decision 18 Sept. 2015).

###

Formation in Relationships, Sexuality and Celibacy

(Procedural Level)

I. Philosophical and Theological Foundation towards Living a Gospel Life that Is Relational, Sexual and Celibate

As Capuchins we seek to live the gospel of Our Lord Jesus Christ after the manner of Francis of Assisi. Like Francis, we hold that “chastity must be esteemed among the gospel counsels as an extraordinary gift from God that is willingly embraced for Christ and his kingdom through an impulse of the Holy Spirit. The reason for leading our life in chastity is the preferential love of God and all peoples” (Const.168:1-2).

Like any gift, celibate chastity must be nurtured, supported and increased. As part of this endeavor, candidates, postulants and friars are trained to be men of affective and sexual maturity. Such a goal “gradually travels a path of conversion from self centered and possessive love to one that is self-sacrificing and capable of giving itself to others” (Const. 171:1).

Formation in affective and sexual maturity is an integral part of our formation program in which we affirm the goodness and sacredness of human sexuality and strive to be men who are holy, healthy and joyful followers of the gospel as lived by Francis of Assisi.

II. Training of Formation and Vocation Directors for the Role of Forming Affective and Sexually Mature Capuchins.

A. **GOAL:** To train and assist Capuchin formation and vocation directors in their responsibility of forming affective and sexually mature members for the Order.

B. **OBJECTIVES:**

1. New formators and vocation directors shall attend within the first year of appointment a training program on human sexuality and committed celibacy with a minimum of 10 meeting hours. The St. Luke Institute’s five-day Phase I workshop for formators and vocation directors, and the Catholic Theological Union’s intensive three-week program entitled “Healthy Human Sexual Development for Ministry” (course I4010) meet this requirement.
2. Knowledge of and compliance with the provincial policies regarding sexual abuse of minors. This can be accomplished by reading the policies and/or attending provincial workshops.
3. Knowledge of and compliance with the provincial policies regarding conduct with minors. This can be accomplished by reading the policies and/or attending provincial workshops.

III. Formation in Relationships, Sexuality and Celibacy of Capuchin Resident Candidates at the St. Joseph Seminary Program (SJS).

A. GOALS:

1. To educate and train Capuchin resident candidates at SJS in relationships, sexuality and celibacy.
2. To assist Capuchin resident candidates at SJS to establish the spiritually grounded life needed to deepen oneself in a successful life of celibate chastity.

B. OBJECTIVES:

1. To participate in the SJS screening process for persons who have the age appropriate psychological and emotional health that will enable them to function as affective and sexually mature persons in a celibate way of life in the Capuchin Order and allow them to enter St. Joseph College Seminary at Loyola University Chicago. This process currently includes:
 - a. Psychological testing including a psychosexual history.
 - b. Personal interviews by SJS formation team.
 - c. References/recommendations from the applicant's pastor and one other.
 - d. Criminal background check conducted by SJS.
2. To have Capuchin resident candidates at SJS participate in the SJS formation for celibacy program, which currently includes:
 - a. Annual weekend seminar on Human Sexuality
 - b. Skills for celibacy covered by SJS formation nights.
 - i. Friendships and relationships.
 - ii. Boundaries in personal relationships.
 - c. Annual two-day workshop on Chicago Archdiocesan policies regarding sexual misconduct and conduct with minors.
3. To establish a safe environment for talking about sex and sexuality:
 - a. in the internal forum through spiritual direction
 - b. in the external forum through meetings with a formation director.
4. To have Capuchin resident candidates at SJS participate in the communal prayer life required by SJS.

IV. **Screening Procedures for Admission to the Postulancy Program**

- A. **GOAL:** to be reasonably sure that men admitted into the Postulancy Program have the necessary abilities and skills to successfully live a wholesome celibate life as a Capuchin.
- B. **OBJECTIVES:**
1. All applicants will have undergone psychological testing that includes the taking of a psychosexual history.
 2. All applicants will have undergone a behavioral assessment interview conducted by a trained interviewer. Attendance at the introductory workshop on this technique conducted by Dr. Ray Carey, Ph.D. is considered sufficient training for the interviewer.
 3. Criminal background checks shall be conducted on all applicants and those candidates requesting to live as resident candidates. Such checks must be completed before the individual moves into a Capuchin community. Convictions or pending charges will be considered in the application process only to the extent that they substantially relate to criteria regarding admission. The existence of credible allegations and/or convictions of sexual abuse of minors precludes admission to the Postulancy Program.
 4. All applicants shall secure a total of five recommendations, including three personal references (with at least one from a family member) and two professional references.
 5. All applicants shall be interviewed by at least two Capuchins before the Advisory Admissions Board meeting. The behavioral assessment interview can constitute one of these interviews. All applicants shall have an initial interview with a vocation director before acceptance as a candidate, which can constitute the second required interview.

V. Formation in Relationships, Sexuality and Celibacy of Capuchin Postulants.

- A. **GOAL:**
1. To provide a theological, psychological and moral foundation of sexuality and chaste celibacy.
 2. To assist Capuchin postulants to establish the spiritually grounded life needed to deepen oneself in a successful life of celibate chastity.
- B. **OBJECTIVES:**
1. To establish a safe environment for talking about sex and sexuality:
 - a. in the internal forum through at least monthly spiritual direction meetings

- b. in the external forum through at least quarterly meetings with formation directors.
 - c. an annual class-time reflection on the theme of celibate chastity.
2. Postulancy curriculum
- a. Provincial policies regarding sexual misconduct
 - b. Provincial policies regarding boundaries in ministry
 - c. A workshop with a minimum of eight meeting hours on human sexuality and celibate chastity.
 - d. Spiritual direction
 - e. Substance abuse, detection, and treatment
 - f. Family systems and issues for Capuchin community
 - g. Introduction to personal prayer methods
3. To have postulants participate in the communal prayer, faith sharing, and theological reflection of their local Capuchin community.
4. To maintain a small collection of publications on human sexuality and celibate chastity in the provincial postulancy house.

VI. **Formation in Relationships, Sexuality and Celibacy of Capuchin Novices.**

Refer to the NAPCC Novitiate Program Handbook.

VII. **Formation in Relationships, Sexuality and Celibacy of Postnovitiate Capuchins in Formation.**

A. GOAL:

- 1. To nurture, support and educate friars in postnovitiate formation towards being affective and sexually mature persons in the Capuchin Order.
- 2. To assist friars in postnovitiate formation to establish the spiritually grounded life needed to deepen oneself in a successful life of celibate chastity.

B. OBJECTIVES:

- 1. To establish a safe environment for talking about sex and sexuality:
 - a. in the internal forum through at least monthly spiritual direction meetings
 - b. in the external forum through at least quarterly meetings with formation directors.
- 2. To have friars in postnovitiate formation participate in the communal prayer, faith sharing, and theological reflection of their local

Capuchin community.

3. To have friars in postnovitiate formation complete all necessary provincial Praesidium activities required for accreditation.
4. To maintain a small collection of publications on human sexuality and celibate chastity in the provincial postnovitiate house.

VIII. Documentation of Compliance

- A. All directors of formation and vocation programs shall document their program's compliance with this Formation for Celibacy Program through the Provincial Director of the Office for Pastoral Care and Conciliation.

The Candidacy Program

Capuchin Constitutions

(Policy Level)

Concern for vocations arise especially from the Brothers' awareness that they give and offer to others a way of life that is very rich in human and gospel qualities. By embracing this life candidates render a genuine service to God and to people and develop their own human qualities. In order that we may give a clear witness to this way of life, we must engage in a continual process of renewal. All the Brothers should work together earnestly to promote vocations from a desire to carry out God's plan in keeping with our charism. Mindful of the concern of St. Francis when he saw the growth of the original fraternity, all the brothers, especially the ministers and the individual fraternities, should assiduously learn to recognize and foster genuine vocations, chiefly by the example of their lives, by prayer and by personal contact. (15)

Better results are obtained where there are brothers specially assigned to promote and coordinate the fostering of vocations. . . . To encourage vocations it is very useful to offer young men the opportunity of sharing our fraternal life in some way. This is best done in houses which are suited for this purpose and in which also assistance with personal reflection is offered. (16)

###

Capuchin Vocation Directors: Job Description

(policy level)

1. The following skills, abilities, and experiences are desirable in the composite vocation office staff:

Skills = learned capacities in terms of training programs both professional and academic.

Abilities = native talents/natural endowments of an individual.

Experiences = personal/community/ministerial experience.

Skills:

- vocational discernment,
- recruitment techniques

Abilities:

- public relations
- willingness to travel

Experience:

- effective working with young people

2. The co-directors are members of the Formation Council and are to participate in its meetings and work with the other members of the council in implementing the initial formation program of the province.
3. The co-directors are responsible to the provincial minister and the Provincial Council through the provincial director of formation and with the other members of the Formation Council. The co-directors shall consult with and inform provincial leadership as situations require.
4. The co-directors are to facilitate the process of ongoing discernment and deepening commitment to Christ and his Church for the candidates and inquirers.
5. The co-directors shall maintain files on all inquirers and candidates.
6. The co-directors shall implement all policies and procedures that affect inquirers and candidates, especially regarding the Candidacy Program and resident candidates at St. Joseph Seminary in Chicago.
7. The co-directors ensure the proper execution of civil and ecclesiastical documents affecting candidates, especially those required for an application to postulancy.
8. The co-directors promoting membership in the Province of St. Joseph;
9. The co-directors conduct the processing and initial screening of applicants;
10. The co-directors maintain applicants' interest in the province;
11. The co-directors Assist in the discernment process of inquirers and candidates;

12. The co-directors prepare applicants to succeed in postulancy;
13. The co-directors elicit the cooperation of others for this task;
14. New vocation directors shall attend within the first year of appointment a training program on human sexuality and committed celibacy with a minimum of 10 meeting hours. Vocation directors shall renew this training a minimum of every five years. The St. Luke Institute's five-day Phase I workshop for formators and vocation directors, and the Catholic Theological Union's intensive three-week program entitled "Healthy Human Sexual Development for Ministry" (course I4010) meet this requirement.

###

Procedures for the Vocation Office

(Procedural Level)

Whenever an applicant to the Postulancy Program has previously gone beyond a simple request for information about the formation program of another diocese, seminary, or religious order, the Capuchin vocation directors shall secure a written report or create a report of a phone conversation about the circumstances of the applicant's departure from and participation in those programs from the appropriate official. These reports shall be included in a candidate's application file for the Capuchin Postulancy Program.

###

The Capuchin College Program Council

Transforming the World through Reverence

(composed by Bill Hugo & reviewed by CCPC members for the provincialate on 3 September 2010)

Ministry Mission Statement

The Capuchin College Program (CCP) is a residential discernment program directed by the Capuchin Vocation Office (CVO) and aimed at men within two years of high school graduation after which individuals are encouraged to continue with Capuchin formation in the Postulancy Program or the non-residential Candidacy Program. (NB: Capuchin College Program candidates may apply to Postulancy after one year of college.)

The Capuchin College Program Council is advisory to the Capuchin Vocation Directors who direct the Capuchin College Program. However, oversight of the Capuchin Vocation Office and its directors remains the purview of the Initial Formation Council.

Responsibilities of Ministry Council Members

1. To review the CCP's mission statement and to recommend changes.
2. To recommend guidelines for CCP membership.
3. To recommend CCP membership to the Provincial Council.
4. To develop and recommend policies that are unique to the CCP.
5. To advise the Capuchin Vocation Directors on matters brought to their attention by the Vocation Directors.
6. To advise how best to facilitate the recruitment and entrance of St. Lawrence Seminary (SLS) seniors into the CCP and how best to coordinate practices of the CCP with SLS.

Membership

Membership of the CCP includes:

1. The Provincial Director of Formation who functions as chair of the CCP
2. All Capuchin Vocation Directors
3. The Rector of St. Lawrence Seminary
4. One appointee from the faculty or staff of St. Lawrence Seminary
5. One Capuchin from the province not involved in SLS or Initial Formation ministry
6. The liaison of the Provincial Council who is the normal channel of communication and consultation between the PC and the CCP

Terms of Service

The non-ex-officio members of the CCP shall be appointed at the normal time after each provincial chapter.

Meetings

The CCP normally meets twice a year, based on need.

Minutes

A copy of the minutes shall be forwarded by the liaison to the Provincial Minister's Administrative Assistant for inclusion with materials for the Provincial council meeting. With approval by the PC the minutes will then be sent to the Archives.

###

Procedures for Resident Candidates at St. Joseph Seminary

1. Capuchin sponsored students at St. Joseph Seminary (SJS) must participate in all the following elements to retain financial assistance from SJP. Failure to do so may also lead to a redefinition of the individual's status at St. Joseph Seminary.
 - a. Up to two Capuchin formation input sessions monthly, while classes are in session at St. Joseph Seminary. The CVO shall establish the curriculum for these sessions. These sessions shall assist resident candidates at SJS to learn about and assimilate our Capuchin charism
 - b. Attendance at the candidates' Triduum Retreat held annually, and at other Capuchin candidate events.
 - c. Social contact with area Capuchins per the announced schedule of the CVO.
 - d. A summer ministry experience with Capuchins of at least one week (generally to be held immediately at the end of the spring academic semester). Participation is required beginning the summer after completion of a student's first year as a resident candidate at SJS.
 - e. work study
2. To be accepted as a resident candidates at St. Joseph Seminary, the applicant must be accepted into St. Joseph Seminary and Loyola University in Chicago. Furthermore, at the time of entrance, the applicant must be too young to apply to the Postulancy Program.
3. The Capuchin vocation directors shall have the power to accept applicants as resident candidates at SJS and to dismiss participants as resident candidates at SJS.
4. The Capuchin vocation office should collect all application materials for St. Joseph Seminary. The Vocation Office shall forward those materials to SJS. Applicants shall not forward their application materials directly to SJS.
5. The Capuchin Vocation Directors shall be the contact people with SJS regarding resident candidates there. SLS shall be in direct contact with SJS regarding diocesan candidates.
6. Resident candidates at St. Joseph Seminary must participate in all St. Joseph Seminary formation components, including:
 - a. apostolic experiences
 - b. liturgical ministry
 - c. formation events: i.e., morning prayer, eucharist, Monday formation meetings (except when superseded by Capuchin formation meetings)
 - d. completion of the academic requirements of the Program of Priestly Formation, including 30 credit hours in philosophy
 - e. the seminary's discipline program.

###

Practices of the Candidacy Program

(Practice Level)

1. Candidates are expected to make at least four visits to provincial houses before applying for the postulancy program.
2. RE: Foreign applicants to the Province of St. Joseph
 - a. Normally, no application from a foreign person living outside the United States will be considered by the Capuchin Vocation Office.
 - b. Applications to the Province of St. Joseph from foreign graduates of St. Lawrence Seminary will be considered when the applicant understands and accepts the following general sequence leading to permanent residency in the United States.
 - i. While a student is a resident candidate at St. Joseph Seminary in Chicago or another American College/University, the applicant will achieve F-1 (student) status from the INS.
 - ii. After acceptance into postulancy and before the postulancy program begins, with the assistance of the vocation office personnel, the applicant will request and achieve R-1 (non-immigrant religious worker) status from the INS.
 - iii. Sometime before the expiration date of the R- visa, the applicant, with the assistance of formation staff, will apply for and achieve the status allowing him to continue in Capuchin formation in the USA.
 - iv. The ultimate goal is that the individual become a permanent resident of the USA.
 - v. The decision to request United States citizenship is totally the choice of the applicant.
 - vi. Should the applicant discontinue participation in the Capuchin Initial Formation Program for any reason, the Capuchin Province of St. Joseph retains no responsibility to sponsor the former applicant in any way.
 - c. The Province accepts legally undocumented applicants regarding immigration status into Capuchin formation. The Vocation Office should proceed with caution when working with such applicants.
3. Candidates are encouraged to meet regularly with their contact friar and contact community.
4. Pre-admission, admission:

One or several interviews are conducted by the vocation directors. After attending a ministry or discernment weekend, the prospective completes an application form and

participates in a behavioral assessment. The vocation directors serve as the admission board for the Candidacy Program. Consultation with friars having experience of the applicant is recommended.

5. Candidates meet regularly with their assigned contact friar or the vocation directors. The content of these sessions includes growth in knowledge of the province, growth in self-knowledge, and mastery of developmental tasks deemed appropriate for this level of formation. These tasks include the following:
 - self-acceptance
 - psycho-sexual maturity
 - emotional maturity
 - inter-personal skills
 - capacity for work/school
6. Ministry and discernment weekends are organized by the vocation directors. Friars and others provide the input and assist with meals, social gatherings, etc. for the weekend. The broad goal of the regional weekends is to acquaint candidates and prospectives with the life and ministry of the province.

The Holy Week Retreat affords candidates the opportunity to participate with others in a longer experience of input, prayer and fraternity. Especially important to the Candidacy Program is the sense of fraternity experienced during these weekends.

The input for these experiences centers on the developmental tasks appropriate to this level as well as further education on the province, prayer and religious life, in general.

7. Resident Candidacy:
 - a. Through dialogue with his contact friar and the vocation directors, a candidate may request to be a resident candidate with a particular community in the province. The CVO gathers a profile of the *unique* needs and goals of the applicant in consultation with the candidate, contact friar and others.
 - b. The CVO discusses the possibility of being a resident candidate with a particular community. A written understanding for the candidate and the community will be developed including the following elements:
 - i. length of time;
 - ii. costs for room and board, if any;
 - iii. what will be expected of the candidate in the community;
 - iv. what will be expected of the community in regard to the candidate;
 - v. what the candidate will do while living within the community;
 - vi. naming the contact friar for the candidate (suggest the local minister);
 - vii. means of evaluation.
 - c. If the candidate applies for the Postulancy Program, the same procedures for admission apply as with any other candidate.

- d. The CVO will be in periodic communication with the contact friar/local minister and the candidate. The directors will also keep the Formation Council informed.
 - e. If problems develop, the local minister will bring the vocation director(s) into the resolution process.
 - f. The recommendation of the community in which the candidate is resident will be included in the file of the candidate applying for postulancy.
8. Preparation for the Postulancy Program or termination of participation in the Candidacy Program:

Through dialogue with his contact friar/community and the vocation staff, the candidate discerns whether he will apply for postulancy or withdraw from the program. In making this decision, the candidate and contact friar/community will reflect on the criteria outlined in number 5 above. The results of this discernment is then shared with the CVO staff. Furthermore, it is expected that the candidate enjoys the physical and mental health necessary for community living, that he is Catholic in his faith and that he desires to be a reflective and prayerful person.

If the candidate decides to withdraw from the program, the contact friar/community or the CVO staff may help the candidate formulate goals for his future.

The CVO assembles and submits the necessary documents and reports to the Postulancy Admissions Advisory Board to assist in the decision about acceptance to the Postulancy Program.

###

The Postulancy Program

Capuchin Constitutions

The postulancy is a period of initial formation and of choice of our life. During this period the candidate comes to know our life, while the fraternity, on its part, comes to know the candidate better and is able to discern his vocation. The formation of the postulants aims chiefly at completing their catechesis in the faith and includes an introduction to the liturgy, methods of prayer, Franciscan instruction and a first experience of apostolic work. It is also meant to test and develop their maturity, especially their emotional maturity, and their ability to discern the signs of the times in the light of the gospel. (28)

###

Postulancy Program Directors: Job Description

(Procedural Level)

1. The following skills, abilities, and experiences are desirable in the composite postulancy staff:

Skills = learned capacities in terms of training programs both professional and academic.

Abilities = native talents/natural endowments of an individual.

Experiences = personal/community/ministerial experience.

Skills.

- Group Dynamics
- Social Analysis
- Theological Reflection
- Adult Education

Abilities.

- able to assist others in the integration of personal, social, and prayer experience.
- assists others in vocational discernment.

Experience.

- has had a variety of Capuchin/ministerial experiences

2. The co-directors are members of the Formation Council and are to participate in its meetings and work with the other members of the council in implementing the initial formation program of the province.
3. The co-directors are responsible to the provincial minister and the Provincial Council through the provincial director of formation and with the other members of the Formation Council. The co-directors shall consult with and inform provincial leadership as situations require.
4. The co-directors are to facilitate the process of ongoing discernment and deepening commitment to our Capuchin way of life for the friars in postulancy.
5. The co-directors shall maintain formation files on all friars in postulancy.
6. The co-directors shall implement all policies and procedures that affect postulancy.
7. The co-directors ensure the proper preparation for rites and the proper execution of civil and ecclesiastical documents affecting friars in postulancy, e.g. release of province from liability, etc.
8. The co-directors correspond with the postulant-to-be, notifying them of information relative to their moving into the Postulancy Program.
9. The co-directors obtain adequate sites of ministry(*) to fulfill the requirements of the program in this area.

10. The co-directors arrange for adequate orientation to the various possible locations for ministry.
11. The co-directors coordinate ministry for each postulant.
12. The co-directors remain in touch with each of the contact people at the locations for ministry.
13. The co-directors facilitate reflection on experience through social analysis and theological reflection.
14. The co-directors give, coordinate, or provide for input in each of the areas required by the procedures of the program.
15. The co-directors coordinate and conduct evaluations according to the procedures of the Postulancy Program.
16. The co-directors make a recommendation to the provincial minister for each postulant seeking admission to the novitiate.
17. The co-directors coordinate the relationship between the postulancy program and the local Capuchin community.
18. The co-directors regularly inform the postulants of their progress in the program.
19. The co-directors introduce the postulants to elements of our life as is needed.
20. New postulancy directors shall attend within the first year of appointment a training program on human sexuality and committed celibacy with a minimum of 10 meeting hours. Postulancy directors shall renew this training a minimum of every five years. The St. Luke Institute's five-day Phase I workshop for formators and vocation directors, and the Catholic Theological Union's intensive three-week program entitle "Healthy Human Sexual Development for Ministry" (course I4010) meet this requirement.

(*) N.B. The term "ministry" is not used above in its ordinary sense. In the context of the postulancy program, "ministry" means "experience gathering" for the purpose of theological reflection.

###

Postulancy Program Procedures

(Procedural Level)

1. Postulancy shall begin in late August.
2. Any professed brother who wishes to reside in the postulancy community would be expected to follow the guidelines listed below.
 - a. Each brother needs to be able and willing to join in the community prayer practices of the postulancy, including the scheduled celebration of the eucharist, liturgy of the hours, and daily period of group meditation.
 - b. Community life is emphasized during this year. It would be an expectation that any friar living in the postulancy would regularly be present and participate in the evening meal, community recreation and community meetings.
 - c. The desire for a simplified lifestyle will be stressed. Recognizing that some ministries may require the use of a personal vehicle, it is encouraged that when a brother is not ministering, his car be available to be used by other community members. In accord with this principle, each member of the community (Friars and postulants) receive the same amount of monthly allowance. However, monetary requests for specific needs can be made to the local minister.
 - d. Evaluation of the postulants is a critical aspect of the postulancy program. Each friar is expected to participate in this process. This does require more than good will; an ability to affirm and challenge regularly is very important.
3. Postulants shall be evaluated by their peers, the professed members of the house, and the directors of the Postulancy Program twice a year.
4. Candidates applying for admission to the Postulancy Program must demonstrate their desire to live our life and their suitability for our life. Criteria for admissions is based on #28 of the Constitutions and includes that the applicant:
 - a. enjoys good physical and mental health;
 - b. has a basic knowledge and understanding of the Catholic tradition; (*Const 17*)
 - c. is able & desirous to be prayerful & reflective; (*Const 17*)
 - d. is debt free, according to the norms and policies of the province;
 - e. has the functional reading and writing skills necessary to succeed in the Postulancy Program and subsequent life in the province;
 - f. has, to a significant degree, mastered developmental tasks that will allow him to get full benefit from the postulancy/novitiate experiences. These task include:
 - i. self-acceptance: The candidate has come to know himself and is free of serious blind spots in his self-knowledge. The candidate values and prizes his gifts and abilities and graciously accepts human limitations. We look for the candidate to be committed to continual growth both in using his potential and overcoming his defects;

- ii. psycho-sexual maturity: The candidate shows a peaceful acceptance of himself as a sexual person as well as being able to accept the consequences of vowed celibacy. The candidate is reasonably secure in his belief that he is able to integrate his sexuality and express sexuality in positive, life-giving ways;
 - iii. emotional maturity: The candidate is aware of his emotional states and deals with them in an appropriate way. Positively, it means that he is free either to verbalize his feelings or find other constructive ways of expressing them. Negatively, it means that he neither represses his feelings nor acts them out in negative, destructive behavior;
 - iv. interpersonal skills: The candidate shows that he is able to live wholesomely with others. This includes:
 - 1) the ability to disclose his thoughts and feelings to others;
 - 2) the ability to give and receive affirmation;
 - 3) the ability to give and receive constructive criticism;
 - 4) the ability to form and sustain friendships;
 - 5) the ability to be alone;
 - v. capacity for work: The candidate is free to use his energies productively and to invest himself in meaningful activities that bring him satisfaction. This includes:
 - 1) persistence in difficult tasks;
 - 2) dependability for doing a job well, and on time;
 - 3) ability to profit from mistakes;
 - 4) capacity for working collaboratively with persons of both sexes, and with people of different cultures.
 - g. Age: To be admitted to postulancy the applicant must be 19 years of age or one year out of high school. Candidates may not apply after the age of 50. Exceptions to the age norm may be proposed to the provincial formation council for re-consideration.
5. Vacation: two weeks following completion of the postulancy program prior to entrance into novitiate.

###

Postulancy Evaluation Tool

(Practice Level)

The following questions are offered only as examples of questions an evaluator might consider under each are. Evaluators need not address each and every question.

COMMUNITY LIFE

1. **Initiative in community:**

Does this man consistently evidence the ability to recognize household tasks that need to be tended to or does he need constant direction and guidance on these matters?

In the presence of guests, does this man evidence the ability to be a hospitable presence and does he share in the tasks of providing hospitality?

Does this man consistently "volunteer" to pitch in with community projects or does he usually need to be directly asked?

2. **Responsibility in community:**

Is this man reliable in fulfilling his fraternal responsibilities in a competent and punctual manner?

Does this man pull his "fair share" of the daily tasks of community living (e.g.: kitchen clean-up, dishes, answering the phone, keeping public areas presentable, etc.)?

Is this man considerate of others in the manner of his presence? Does he relay telephone messages in timely and accurate fashion? Is he flexible and generous in sharing access to community goods (e.g.: cars, TV, etc.)?

3. **Communication skills & transparency:**

Is this man straightforward in his self expression or are you often left wondering what he really means to say?

Is this man able to take appropriate risks in self disclosure or do you experience him as unnecessarily secretive?

Can this man express himself openly, even when he holds a minority or unpopular position or does he always wait until his view can be "safely" stated without fear of challenge?

Can this man express anger, annoyance or hurt in appropriate and clear ways or do you find yourself wondering just what seems to be eating at him?

Is this man able to engage in the playful "give and take" of community life or is he overly sensitive and easily offended? In his use of humor, do you find this man playful and affirming or is his humor especially sarcastic, biting and aggressive? Can he poke fun at himself?

Does this man demonstrate an unawareness of the differences in communication styles that result from the varied cultural influences that have shaped others in the fraternity?

4. **Quality of relationships in community:**

Is this man reasonably comfortable with the variety of personalities that comprise communities or does he gravitate in an exaggerated manner toward certain personality types among whom he feels safe and comfortable?

Is this man basically inclusive in the manner of his dealing with other community members or does he tend toward exclusive "cliquish" behavior?

Is this man at peace with the development of varying levels of relationship within community or does he expect to be deeply intimate with all or equally distant from all?

Is this man respectful of others legitimate privacy or do experience him as prying and "gossipy"?

Is this man reasonably at peace amid peoples of varying cultural backgrounds or do you experience him as resistant to or resentful of cultural diversity?

5. **Ability to deal with tension and conflict:**

Does this man readily admit to and recognize circumstances of tension and/or conflict or does he seem to deliberately "look in the other direction" when trouble is brewing?

Do you find this man to be someone who offers constructive suggestions toward positive resolution of conflicts or is he someone who tends to "fan the flames" of discord?

Does this man have the capacity to allow others to resolve their differences or is he prone to always be drawn into the heart of the conflict, taking sides or offering "advice"?

Is this man at ease amid a diversity of views and ideas or does he become unusually anxious over arguments over ideas? Does he interpret rejection of his point of view as a personal rejection and become inappropriately defensive and/or accusative?

6. **Ability to deal with change and diversity:**

Is this man flexible in adjusting his daily rhythm when special occasions or circumstances call for this or is he overly rigid in sticking to "his routine"?

Does this man evidence the ability to learn from different others or does he tend to quickly devalue and ridicule peoples and practices with which he does not tend to identify? Is he respectful of others' cultural heritage or do find him overly caustic or dismissive when faced with obvious cultural differences?

While having a clear commitment and preference for those styles and practices which he most values, is he able to recognize possible value in alternative styles and practices?

Is this man able to offer thoughtful and constructive criticism (positive and negative) of positions and modes of operation with which he disagrees or does he tend to simply "obliterate" other options as being self-evidently inferior? Or does he tend to hide behind an exaggerated and simplistic distinction?

PERSONAL LIFE

1. Health:

Is this man reasonably aware of his physical, emotional and mental needs and limits? Or does he tend to habitually push himself beyond these? Or does he tend to overly pamper himself and never push himself to excel?

Does this man evidence any obvious addictive or compulsive patterns? If he does struggle with addictions, do you find him to be addressing these in a consistent and responsible manner? Does he "work his program"?

2. Social life:

Does this man show the capacity to develop and maintain healthy friendships with other people beyond the community?

Does this man evidence a healthy sense of self-esteem in the midst of others or is he easily intimidated by others, often receding into the "background"?

Does his pattern of associations with others strike you as healthy and balanced? Or does he tend to surround himself only with "needy" people who pose no threat to him? Or does he tend to surround himself only with the most powerful and gifted so as to feel powerful and important? Does he evidence the capacity to interact meaningfully with those whose tastes and social/cultural backgrounds are significantly different from his own?

3. Stability of character and personality:

Does this man strike you as reasonably even tempered or prone to major mood swings? Is he prone to "depression"? ..excitability?...irritability?...hyper-activity?

Do his actions and his manner of speech reveal a level of depth about his person or does he strike you as shallow and insincere? Does he evidence the ability for meaningful empathetic identification with the struggle and suffering of others?

4. Attitude toward authority and challengers of formation:

Is this man able to relate fairly easily and spontaneously with those entrusted with authority in the community or does he become overly tense and tentative?

Is this man overly deferential toward authority figures, fawning over them and failing to offer appropriate critique and challenge? Does he tend toward an overly negative view of authority, always presuming its intentions to be invasive, controlling and oppressive?

Is this man able to recognize situations that might entail the abuse of authority and is he able to peacefully yet firmly offer a word of challenge in this regard?

Does this man take responsibility for his own life and issues or does he strike you as someone who waits for some authority figure to "lay down the law" or "draw the line"?

SPIRITUAL LIFE

1. Prayer:

Is this man's presence at community prayer indicative of a real commitment to quality prayer? Do his actions, statements and body language bespeak an attitude of presence at prayer?

Does the manner in which this man prepares prayer evidence a growing understanding of the dynamics and structure of liturgical prayer? Are his efforts creative and thoughtful or routine and/or arbitrary?

Does he evidence a healthy respect for the length (history) and breath (diversity) of the various practices that form the Catholic tradition of liturgical prayer? Does his preparation of prayer seem stilted or narrow? Is he too cavalier and willy-nilly in introducing innovations?

Has this man grown more confident and more competent in the art of leading public prayer? Is his leadership strong and firm without being stifling and overbearing? Does he communicate a sense of inclusiveness? Does his manner of presiding serve the gathering of the Assembly or tend to dissipate it? Is he alert for and responsive to cultural diversities as these are manifested in the liturgical assembly?

2. Church, theology, sacramentology:

Is this man familiar with and appreciative of the diversity of traditions, theologies, cultures and structures that comprise contemporary church life? Does he evidence an ability to work easily within a variety of approaches to church?

Does this man's actions and words portray a sense of being connected with the larger ecclesial community? Does he seem to be informed with regard to critical contemporary issues as they impact the life of the believing community?

Does this man have a healthy sense of the ecclesial context within which religious communities find their purpose of existing? Or does he live out of an exaggerated sense of being insulated from the daily lives of believers?

Does this man have a healthy and positive sense of the meaning of religious profession? ...the vows of poverty..chastity ...and obedience? Or are these viewed solely in negative terms that highlight what must be "given up"?

Do the sacraments of the church seem to play a pivotal role in this man's spirituality? Is his understanding of the sacraments free of "magical" notions? Is his understanding rooted in contemporary theological insights into the nature of culture, ritual, symbol and liturgy?

3. **Capuchin life:**

Does this man communicate a sense of excitement and vitality regarding the distinctive gifts of Franciscan life... Capuchin life? Is he able to articulate his sense of what being a Capuchin means?

Does this man seem suited for the specifically contemplative dimension of Capuchin life? Does he seem able and eager to "rest in the quiet"? Does he carry this contemplative dimension into his daily activity?

Has this man incorporated and integrated the value of "minority" into his lifestyle? Does he seem to spontaneously identify with the marginalized in our society?

Is this man gaining in familiarity with the wide diversity of cultural expressions of Capuchin life that presently inform the Order on a global level?

Does he appear to be developing an integrated lifestyle that bears the five-fold values of a contemporary Capuchin life (contemplation; minority; prophetic mission; fraternity; justice, peace and ecology)?

###

The Novitiate Program

Capuchin Constitutions and General Comment

The novitiate is a period of more intense initiation and of a deeper experience of the Capuchin Franciscan life of the gospel in its fundamental demands, and its presupposes a free and mature choice of the religious life. The formation of the novices is based on the values of our consecrated life, which are known and lived in the light of Christ's example, the gospel insights of St. Francis and the sound traditions of the Order. The rhythm of life in the novitiate should correspond to the primary aspects of our religious life, particularly by a special experience of faith, contemplative prayer, fraternal living, contact with the poor and work. To be valid, the novitiate must comprise twelve months which are to be spent in the novitiate community itself, at a time and in a manner to be determined by the Provincial Minister with the consent of the council; and everything else required by law shall be observed. A document shall be drawn up as a record of the beginning of the novitiate, whereby life in the Order itself is begun. (29)

NB: The continental Capuchin Novitiate Program is governed by its own policies under the direction of the NAPCC.

###

The Postnovitiate Program

Capuchin Constitutions

The post-novitiate is a period in which the brothers progress toward further maturity and prepare themselves for the definitive choice of our gospel life through perpetual profession. Since fraternal gospel life holds the primary place in our vocation, priority shall be given to it also during the post-novitiate period. Therefore, the same religious formation shall be given to all the brothers for a period of time and in a manner determined by the Provincial Minister with the consent of the council. The brothers should apply themselves, in keeping with each one's gifts of nature and of grace, to a more profound study of Sacred Scripture, spiritual theology, liturgy and the history and spirituality of the Order; they should also exercise various forms of the apostolate and engage in work, including domestic work. But this formation should always be adapted to the way of life and the gradual maturing of the person involved. (30)

During the novitiate and before perpetual profession, the perpetually professed brothers who have lived for four months in that fraternity shall express their opinion and also cast a consultative vote in a manner determined by the Provincial Minister. The brothers in temporary vows should not be overlooked; they should express their opinion, but do not have a vote. A report on every such meeting, and the results of the voting, if any took place, shall be sent to the Provincial Minister. (34)

Moreover, it is ordained that a document of both temporary and perpetual profession shall be drawn up, together with a record of the Brother's age and other necessary information. This document is signed by the professed, by the one who received the profession and by two witnesses. This document, together with others required by the church shall be carefully kept in the Provincial archives; the Provincial Minister shall also record the fact in the register of professions to be kept in the archives. In the case of perpetual profession, the Provincial Minister or the professed brother shall send notice of the profession to the pastor of the place where the brother was baptized. (35)

###

Postnovitiate and Ministry Formation Directors:

Job Description

(Procedural Level)

1. The following skills, abilities, and experiences are desirable in the Postnovitiate/Ministry Formation staff:

Skills = learned capacities in terms of training programs both professional and academic.

Abilities = native talents/natural endowments of an individual.

Experiences = personal/community/ministerial experience.

Skills:

- team work,
- familiarity with educational institutions and their workings,
- pastorally and ministerially current.

Abilities:

- PR with province,
- administrative ability,
- communications ability,
- willing to travel.

Experience:

- some provincial, formation, administrative, and teamwork experience would be helpful.

2. The directors are members of the Formation Council and are to participate in its meetings and work with the other members of the council in implementing the initial formation program of the province.
3. The directors are responsible to the provincial minister and the Provincial Council through the provincial director of formation and with the other members of the Formation Council. The directors shall consult with and inform provincial leadership as situations require.
4. The directors are to facilitate the process of ongoing discernment and deepening commitment to our Capuchin way of life for the friars in postnovitiate formation.
5. The directors shall maintain formation files on all friars in postnovitiate formation.
6. The directors shall implement all policies and procedures that affect postnovitiate formation.
7. The directors ensure the proper preparation for rites and the proper execution of civil and ecclesiastical documents affecting friars in postnovitiate formation, e.g. renewal of vows, perpetual profession, ordination.

8. The directors coordinate ministry for each temporary professed.
9. The directors remain in touch with each of the contact people at the locations for ministry.
10. The directors facilitate reflection on experience through social analysis and theological reflection.
11. The directors give, coordinate, or provide for input in each of the areas required by the procedures of the program.
12. The directors coordinate and conduct evaluations according to the procedures of the Postnovitiate and the Ministry Formation Program.
13. The directors execute an annual evaluation of all friars in postnovitiate formation, prepare a written report and recommendation regarding renewal of vows, profession of perpetual vows, or presbyteral ordination for each individual's formation file, and send a copy of said reports and recommendations to the provincial minister.
14. The directors coordinate the relationship between postnovitiate or the Ministry Formation Program, and the local Capuchin community or ministry.
15. The directors regularly inform the temporary professed and candidates for ordination of their progress in the program.
16. The co-directors, in concert with other provincial agents, shall discern and determine with the friars in postnovitiate their living, educational, and ministerial plans during their postnovitiate experience.

###

Postnovitiate Procedures

The period of postnovitiate seeks to achieve a balance of ministerial, communal, academic and reflective experiences and skills. This is the context for holistic Capuchin discernment.

As a friar begins the postnovitiate period, the directors shall provide a time of orientation to the purpose, goals, and requirements of the Postnovitiate Program. Throughout initial formation, friars are expected to engage in ministerial, academic and communal tasks that together form full time occupation.

Together with his postnovitiate directors, each friar entering the postnovitiate program determines the amount of time given to the blend of academic and ministerial learning. It is assumed that each of the elements will be present to some degree. Full and generous participation in Capuchin fraternal life is always present. Also present during the postnovitiate period are identifiable moments of reflection.

The following elements form the Postnovitiate Program:

1. Participation in the life of the local Capuchin Community including: presence at community events: prayer, meals, meetings, as well as doing his share of maintenance, cooking, hospitality, and prayer leadership. Full participation in the events of the province is expected. This participation may be deepened by memberships on provincial commissions and committees.
2. Education: At least three credits (or its non-credit equivalent) must be taken in a program leading to a B.A., M.A., M.Div., certificate program or towards the fulfillment of the courses required in postnovitiate. More time can be given to ministry if the temporary professed friar so chooses and the postnovitiate directors approve.

If a friar desires to fulfill the provincial policy for a competency in a way other than a bachelor's degree, he must submit his program or experience to the Formation Council for approval.

3. Ministry: A minimum of 5 hours per week of ministry must be undertaken under the guidance of a ministry supervisor. More time can be given to ministry if the temporary professed friar so chooses and the postnovitiate directors approve. Annually, in preparation for evaluations, the postnovitiate directors shall receive a ministry evaluation from the ministry director. The temporary professed friar shall also prepare an annual ministry self-evaluation.

During the summer months, temporary professed friars, preferably in groups of two, will generally engage in an intensive Capuchin ministry experience while living in Capuchin friary. These Capuchin experiences consist generally of ministering in different geographical regions of the province, including at least one experience of working with elderly friars. The postnovitiate directors shall initiate an evaluation of the summer experience. A CPE, language-study or cross-cultural experience can take the place of a summer "Capuchin" experience. If requirements of an academic program dictate certain summer courses or internships, the activities

of a given summer shall be determined in dialogue with the postnovitiate directors. Postnovitiate friars may be asked to remain at their home friary to complete courses, and fulfill the hospitality and maintenance needs there.

4. Franciscan/Capuchin Input: Scheduled approximately once a month during the academic year, Franciscan input sessions are required for all friars in postnovitiate. Topics will rotate allowing those in postnovitiate to receive Franciscan/Capuchin input.
5. Theological: Temporary professed shall participate in program-sponsored theological reflection approximately monthly during the academic year.
6. Integrating Seminars: Two Integration Seminars shall be arranged for all temporary professed on an annual basis. These seminars will often follow the model of theological reflection. However, other methods of reflection may be used (e.g. critical incident reports, reflection papers, etc). Topics, tools, recommended readings, methodologies and activities to assist this process are to be gathered in a file for future reference.

Topics for these seminars shall include: the vows, sexuality, crossing cultural boundaries,. Important to the task of integration are personal reflection opportunities to address critical questions in the church and ministry. The integrating seminars shall last approximately 3-5 days and will take precedence over other activities by the temporary professed.

7. Additional Postnovitiate Program elements include:

- monthly spiritual direction
- monthly conferences with the postnovitiate directors
- annual 5-day retreat
- annual ministry and community evaluation
- annual attendance at the Triduum Retreat

8. Academic advising – beginning studies in Postnovitiate

The Postnovitiate Director shall arrange with the Continuing Formation Director a visit to postulants for the purposes of initial academic advising. Notes from this meeting will be kept. Students are expected to file FASFA forms in January during their novitiate year if they are requesting to enter a bachelor's program. It may be appropriate for them to request that their parent's complete this form.

During Novitiate, academic plans are reviewed by the postnovitiate director with each novice.

After consulting with the Postnovitiate director novices write the provincial minister asking permission to pursue a degree or certificate. Novices should CC the

Continuing Formation Director and the Postnovitiate Director on their request, signaling the directors to send a recommendation to the Provincial Minister.

After approval to pursue a degree or certificate is received, a novice may (re)apply to an academic institution and register for classes for the fall term. In selecting courses for their first semester after novitiate, novices should have their plans reviewed by the Postnovitiate staff. Novices should postpone tuition payment until after they are approved for first profession. Payment of incidental fees for application and registration before approval for vows is permissible.

###

Postnovitiate Practices

Active formation demands the cooperation of those being formed, who are the principal authors of and the ones responsible for their own growth (Constitutions 22.2)

Assumptions:

1. Those entering the postnovitiate level of formation have the capability and the will to live Capuchin life.
2. The skills, attitudes and values necessary for living our life are already present, to varying degrees, in the person entering the postnovitiate level of formation.
3. The friar in postnovitiate formation wants to solidify and deepen his personal appropriation and integration of the above skills, values and attitudes.
4. The friar in initial formation will demonstrate that he wants to live our life through his observable behavior. This includes not only his visible actions, but also what he freely and sincerely shares of himself with his brothers (The local community, province community and formation staff) in the course of living our way of life, i.e., his values, attitudes, aspirations, assessment of people and situations, feelings, faith, and personal history.

In the course of evaluations, the burden lies with the friar in initial formation who is giving direction to his own life, to prove that he can and wants to live our life through his personal decisions. The burden does not lie with those doing the evaluation. He cannot assume that he has a right to make perpetual profession as a Capuchin and therefore, expect those evaluating him to respond to that right as the key focus in evaluations. He must demonstrate that he wants to live our life.

If his observable behavior demonstrates that he does not want to live our life, those evaluating him cannot make decisions based upon underlying reasons for the behavior, but on the observable behavior alone.

5. The friar in formation is the primary human agent of his own formation. The province will provide, as far as possible, the necessary communal, educational, therapeutic, and physical support for him to address his formation.
6. The directors of the postnovitiate can ask of the friar in initial formation what is not fully demonstrated and lived by all the friars in the province.

Practices:

1. Friars at the postnovitiate level of formation are to be responsible and take initiative in community matters, both physical and fraternal.

2. Post-novices are expected to notify the local minister of all overnight absences from the community. All friars will submit their plans for vacations and other times away from the community to the local minister, in coordination with the postnovitiate staff.
3. Friars are expected to maintain the communal life of the friary via cooking, cleaning and extending hospitality to all visitors.
4. Each friar in postnovitiate formation is expected to attend all community events, prayers/meditations and meals.
5. Individuals will participate fully in school and ministry commitments.
6. Friars at the postnovitiate level of formation are expected to maintain their financial records and promptly process bills to assure payment.
7. Post-novices will maintain vehicles and other equipment that they use.
8. All friars are expected to maintain personal health and will work with the wellness coordinator towards identified goals. They will maintain their medical record form and make it available to staff and their local minister. Power of attorney documents will be maintained with the assistance of the local minister.
9. All friars are expected to read provincial publications and respond promptly to provincial requests (information/reservations/surveys).
10. Friars at the postnovitiate level of formation are responsible for keeping their monthly appointments with staff.
11. All friars make and keep their spiritual direction appointments.
12. Postnovitiate friars are expected to share during designated scripture reflections as a part of the community practice.
13. All friars are encouraged to practice positive forms of communication in ministry and educational settings as well as fraternally in the community. Ongoing fraternal living requires that each friar reflect on the progress of their peers during the evaluation process and offer honest feedback to peers.
14. It is necessary that individual postnovitiate friars create and practice a personal schedule that includes private prayer, spiritual reading and meditation. This schedule may be the subject of staff inquiry, support and/or challenge.
15. Normally, a friar participates in the perpetual profession pilgrimage the summer after perpetual profession. However, he can participate two years after perpetual profession. If a friar doesn't participate within two years of perpetual profession, the offer to participate is withdrawn by the province. Friars are reminded that they need the permission of the Provincial Minister to participate in the pilgrimage. (6 February 2015)

The Process of Evaluation

Evaluation in the postnovitiate formation program is a process, not a moment. No one evaluation erases prior history, or negates recurring concerns that may not be highlighted in a particular evaluation.

The challenge to the friars in the postnovitiate program is to demonstrate the ability to live a balanced Capuchin life that attends to the communal, spiritual, personal, ministerial, education, and multi-cultural dimensions of our way of life.

1. A written self-evaluation shall be completed by each temporary professed friar (see guideline page).
2. A ministry evaluation shall ordinarily include a written evaluation by the friar's supervisor, which is shared with the friar in formation and the formation staff (see guideline page).
3. The community evaluation shall proceed as follows:
 - a. The written self-evaluation will be made available to all community members. Temporary professed shall meet for peer evaluations individually. Other friars are encouraged to meet with the temporary professed friars for a private evaluation and should do so if they have concerns regarding the postnovitiate friars. A summary of the peer evaluations shall be included in the self-evaluation.
 - b. The community evaluation shall be attended by all community members (when possible) as well as the postnovitiate staff.
 - c. Community members will be encouraged to offer feedback to individual temporary professed friars after they summarize their areas of growth or needed growth.
 - d. A summary of the community evaluation will be written by a community member and be forwarded to the directors of postnovitiate and the temporary professed friar.
4. Following the community evaluation, the temporary professed friar writes a letter requesting renewal (or perpetual vows) to the provincial minister.

5. The self-evaluation, ministry evaluation, community summary and staff recommendation will be sent to the provincial minister. A copy of the community and staff evaluation will be given to the temporary professed friars.
6. For perpetual profession, a consultative vote of each perpetually professed friar shall be taken. The results of this votation are forwarded to the provincial.

Guidelines for Self-evaluations

Community Life

- Presence to, participation in, and contribution to the community and to community life
- Initiative and sense of responsibility in the community
- Quality of relationships within community
- Communication skills

Spiritual life

- Community prayer: presence, participation, leadership, openness and responsiveness
- The practice of communal meditation
- The place of theological reflection in one's life
- The place of spiritual direction in one's life

Personal life

- Personal, physical and mental health
- Expression of personal values in regard to poverty, obedience, celibacy as manifested in verbal expression and behavior
- Expectations of the postnovitiate formation program
- Views toward church, theology, sacraments, etc.
- Social life outside the community
- Personality dynamics as revealed in community interaction

Crossing cultures

- Comment on the content and impact of your preparation for crossing cultures
- Comment on your experiences of other cultures

Effect of ministry on community

- Comment on the impact of your ministry on your personal and community life

Effect of learning on community

- Comment on the impact of your learning on your personal and community life

Community Evaluation Guideline

“Every brother, given to the fraternity by God, brings joy to it and, at the same time, is an incentive to renew ourselves in the spirit of our vocation. Indeed, the work of initiation rests with the entire fraternity since the candidates belong to it” (Constitutions 26.1-2).

“At the times determined by the provincial minister with the advice of his council, let the local fraternity, after hearing the director’s report, conduct a communal reflection and discussion about the suitability of the candidates and its own program for dealing with them” (Constitutions 34.1).

The process for Community Evaluations includes the following:

Facilitator:

1. Gathering prayer
2. A short summary statement is given from each postnovitiate friar based on their self-evaluation and conversations with community members during the evaluation process. Areas of growth or needed growth should be identified in these statements. If the friar in initial formation is considering a request for perpetual vows in the following year, this declaration shall be made in the self evaluation and feedback encourage during this evaluation process.
3. The community members are then asked to comment on the particular values and gifts, as well as areas for growth of each friar in postnovitiate formation. Each friar is encouraged to offer feedback, affirmative and challenging to the friar in formation.
4. A community member (not on postnovitiate staff) will write a summary of the community evaluation, to be forwarded to the Provincial Council.
5. Questions about the process.
6. Closing prayer.

Guideline for Ministry Evaluation

The following is the proposed instrument that may be offered to your ministry supervisor:

Our Capuchin Formation Program requires that friars in temporary vows participate in some kind of supervised ministry experience during their initial formation years.

As part of our annual evaluation process leading to the renewal of vows or perpetual vows, we ask the friar in formation to reflect on his ministry experience over the past year. Since each friar and ministry is different, we conduct the ministry evaluation on a very individualized basis. The questions which follow may assist you in evaluating the ministry performed by our friar at your site. Whether or not we are able to meet with you, we would welcome any written comments you wish to make.

Thank you for your time and cooperation in this matter.

1. Please describe the ministry (short job description including hours).
2. How do you evaluate his performance in this ministry?
3. What skills do you believe he brings to your ministry?
4. Have you become aware of any areas of further growth in his ministerial skills?
5. How would you evaluate his relationship to other staff members and those to whom he ministers?
6. What areas of ministry in the church might you recommend that he pursue in the future?

###

Ministry Formation Program

Study for the Presbyterate: Process & Criteria

(Procedural Level)

Stage 1

This period is essentially an exploratory one, in which a friar's general aptitude and possession of the basic skills necessary for presbyteral ministry are assessed and attested to in a systematic fashion. In light of the claim included in the public ritual of ordination, that inquiry among the people of God has resulted in this man being deemed worthy for the ministry, special attention is to be paid to gaining testimony from various members of the ecclesial community.

1. The friar makes formal written application to the Provincial Council requesting to begin studies for a Masters of Divinity degree for the completion of the requirements for ordination to the presbyterate, at which time the director of ministry formation, in consultation with the director of continuing formation and, where appropriate, the director of postnovitiate, offers the Provincial Council a preliminary statement offering an assessment of this request and a recommendation regarding its acceptance.
2. The Provincial Council reviews these materials and offers its written decision regarding approval of the request. A copy of this decision is also sent to the director of ministry formation, and where appropriate the director of postnovitiate.
3. At the time of the degree candidacy request, usually during the second year, the following comprehensive evaluations are gathered by the director of ministry formation, who then forwards a formal recommendation to the Provincial Council regarding the continuance of these studies:
 - a. ministry evaluation (ministry supervisor)
 - b. professional evaluation (dean of students, or dean of academics, or faculty advisor)
 - c. testimony from local community (community of residence)
4. The Provincial Council reviews these materials and reaffirms or rescinds its approval in order to complete the Masters of Divinity degree, sending a written copy of this decision to the friar in question and the director of ministry formation.

Stage 2

This period of preparation is focused upon the continuing development of particular skills associated with presbyteral ministry. Of special importance are the ability to function competently and thoughtfully within the liturgical assembly (oral proclamation and ritual competence), as well as the development of skill and competence in the arena of public preaching—this especially in light of the historical role of Capuchins as preachers of the gospel.

5. Customarily, during the third year of studies, the friar in studies makes a formal written request to the provincial minister to receive the ministry of lector. In light of such a request, the director of ministry prepares and forwards an evaluative report that particularly focuses upon this friar's study of and developing facility with scripture, as well as his developing comfort and competence in the task of oral proclamation of the scriptures in the liturgical assembly. With the help of the director of ministry, opportunities in the local community at provincial celebrations, summer ministries and the friar's ordinary ministry placement will be sought out to gain experience and demonstrate competence.
6. Following a period of at least six months, the friar pursuing presbyteral studies makes a request to the provincial minister for the reception of the ministry of Acolyte. In light of such a request, the director of ministry prepares and forwards an evaluative report particularly focused upon the friar's developing appreciation for and study of eucharist, as well as his developing ritual competence within the eucharistic assembly. With the help of the director of ministry, opportunities at provincial celebrations, summer ministries and the friar's ordinary ministry placement will be sought out to gain experience and demonstrate competence.
7. After another period of no less than six months, the friar is free to make a written request to the Provincial Council for ordination to the diaconate. This request is accompanied by a recommendation from the director of ministry formation. This recommendation shall serve to summarize the entire period of preparation, including specific mention of the following:
 - a. general statement of this friar's fitness for public ministry in the name of the ecclesial community (ordinarily such a statement shall include testimony drawn from various members of the church who have experienced this friar in ministerial settings)
 - b. review of this friar's facility in the realm of oral proclamation of the Scriptures
 - c. review of this friar's competence and performance within the ritual demands of the church's public worship
 - d. summary and assessment of this friar's ability to reflect and or preach within the liturgical assembly (ordinarily this testimony will include the director of ministry's personal experience of this preaching at a liturgical event, as well as testimony by other members of the assembly)
8. In considering the request for ordination to diaconate, the Provincial Council shall conduct a formal interview with the requesting friar in light of the testimony mentioned in #7.
9. Upon the approval of the request of the Provincial Council, the Office of the Provincial Minister shall arrange for the invitation to an ordaining bishop and shall

arrange the preparation of all necessary canonical documentation including the dimisorial letters.

10. Upon the completion of the actual sacramental celebration, the Office of the Provincial Minister or the director of Ministry formation shall send out the proper canonical notifications including that of the baptismal registry.

Stage 3

This final period of preparation serves to further deepen a friar's possession of the essential skills for successful presbyteral ministry, while also further establishing his accountability to and acceptance by the larger ecclesial community.

11. Upon ordination to diaconate and placement in a ministry, the director of ministry shall then facilitate the drawing up of a contract between the friar and the community in which he is to serve as a deacon. Such a contract will ordinarily provide for the following:
 - a. continued evaluation of his liturgical preaching (including testimony from various members of the liturgical assembly).
 - b. continued evaluation of his general fitness for public ministry in the church.
 - c. continued evaluation of his ritual competence.
 - d. assessment of his ongoing integration of his emerging ministerial role with his identity as a Capuchin Franciscan friar.
12. The director of ministry gathers the testimony outlined in #11, the documentation attesting to the successful completion of a Masters of Divinity degree (and the possible completion of any other degree), and offers a final recommendation to the provincial minister regarding ordination to the presbyterate.
13. Upon the approval of this recommendation, the Office of the Provincial Minister or the director of Ministry formation shall prepare all the necessary canonical documentation including the dimisorial letters and subsequent notification of the baptismal registry.

###

Forms and Documents Used in Initial Formation

Capuchin Candidacy Program
(Vocation Office)

Questionnaire Regarding Indebtedness

This questionnaire should be filled out as part of the application process to the Postulancy Program. It should be reviewed with the staff of the Candidacy Program before application to ascertain how any indebtedness will be retired before entrance into postulancy.

N.B. Concealment of the truth in answering the following questions may be construed as fraud and be cause for dismissal from the formation program.

1. I own taxable property: yes no
2. List the taxable properties you own, here and on back of this form:
3. I have payments to make for insurance: yes no
4. I have to pay alimony: yes no
5. I have child support payments to make: yes no
6. I have fines and/or penalties to be paid: yes no
7. I have filed for bankruptcy: yes no
8. Have the bankruptcy obligations been satisfied? yes no n/a
9. I have outstanding taxes: yes no
10. I have financial liabilities or debts not scheduled: yes no
11. I have acted as fiduciary: yes no
12. I have taken out loans: yes no
13. My loans are all paid off: yes no n/a
14. Have any claims been made against you that could require financial consideration? yes no
15. Do you have any creditors: yes no
16. List any other reasons that you owe money.

On an attached sheet of paper, list how you propose to pay off **each** source of indebtedness.

Signature and date: _____

Printed name and date: _____

Commentary on the Questionnaire Regarding Indebtedness

Fact Sheet

N.B. The "Questionnaire Regarding Indebtedness" should be reviewed by an agent of the province (director of candidacy, the treasurer, or someone familiar with financial issues). If there is indebtedness, it would be wise to ask the amounts of the debts and to see proof of ability to pay. Similarly, if a third party is assuming the debt, that should be in writing.

Furthermore, if there is a debt that the province is being asked to assume, it should be detailed in writing and formally requested of the provincial and his council.

Following are some facts concerning bankruptcy:

Bankruptcy discharge does **not** relieve the following obligations:

Claims not provable, such as certain torts claims, fines, and penalties;
Taxes - generally federal, state, or local, owing within three years preceding bankruptcy;
Liability for willful and malicious injuries to the person or property of another;
Liability for obtaining money or property by false pretenses or representations;
Alimony and support payments;
Liability for seduction;
Debts not scheduled (listed as owed);
Fraud or embezzlement by the bankrupt while acting as fiduciary;
Wages earned within three months prior to bankruptcy;
Sums due employee by bankrupt employer under a contract authorizing retention of sums to secure faithful performance of an employment contract.

This fact sheet is largely a direct quotation from such a sheet prepared by Pat McSherry who cites as a resource *Lanymers Desk Book*, 5th ed., IBP (1978) 21-22.

###

Agreement to Assume the Debt of Another

IN CONSIDERATION of the Province of St. Joseph of the Capuchin Order accepting
 _____ to live within its community, I hereby agree to be fully
 responsible for and to pay the following of his debts and financial obligations:

In the event _____ ceases to live with the Capuchin Community, my
 obligation under this agreement shall cease at that time.

Dated this ____ day of _____, 20____.

 (Person assuming Debt)

 (Witnesses)

Questionnaire Regarding Impediments

This questionnaire should be filled out as part of the application process to the Postulancy Program, regardless of intent to seek ordination. It should be reviewed with the staff of the Candidacy Program before application to discuss the nature and implications of any impediments or irregularities and to note the future need for any dispensation. Please explain a “yes” response to any question.

N.B. Concealment of the truth in answering the following questions may be construed as fraud and be cause for dismissal from the formation program. It can also lead to obstacles to future ordination or the invalidity of a future ordination.

1. I have suffered or do suffer from a form of emotional disturbance or mental illness: yes no
2. I have abandoned my Christian or Catholic faith in some way: yes no
3. I have attempted marriage (even civil) while I or the woman was in an existing matrimonial bond, in sacred orders, or in a public perpetual vow of chastity: yes no
4. I have committed or cooperated in a homicide: yes no
5. I have procured or cooperated in an abortion: yes no
6. I have physically and seriously harmed myself or attempted suicide: yes no
7. I have physically and seriously harmed another person: yes no
8. I have performed an act reserved to those ordained as a bishop, priest, or deacon: yes no
9. I have impersonated a bishop, priest, or deacon: yes no
10. I have a wife: yes no

Signature and date: _____

Printed name and date: _____

The Postulancy Program

Letter of Acceptance to Postulancy

(Upon the acceptance of an applicant to Postulancy, the Provincial Minister should send to him a letter of acceptance. Postulancy Directors can offer to the Provincial Minister this model text.)

Mindful that "every brother sent by God brings joy to the fraternity and offers us an incentive to be renewed in the spirit of our vocation" [Capuchin Constitutions 26,1], and in accordance with the norms contained in the same Capuchin Constitutions [19,1 and 27,1-3],

I, Brother _____, O.F.M., Cap., Provincial Minister
of the Province of Saint Joseph of the Order of Capuchin Friars Minor, do hereby ACCEPT
_____ into the Postulancy Program.

FURTHERMORE, I hereby authorize Brother _____, O.F.M.,
Cap. to receive our brother into the Postulancy Program conducted at _____
in the City of _____.

signed: _____

(Provincial Minister)

Given at: _____

Date: _____

[seal of Province]

Declaration Concerning Remuneration

I, _____ born on _____ at _____

in the county of _____ and the State of _____, motivated solely by religious beliefs and principles, desire to pursue membership in the Capuchin Order. I desire to follow, be bound by and have my rights determined by the laws of the Roman Catholic Church concerning the remuneration of residents, candidates, postulants, novices and professed members of religious communities acknowledged by the Roman Catholic Church.

FOR AND IN CONSIDERATION of benefits accruing to me (whether it be as a resident, a candidate, postulant, novice or professed member of the Capuchin Order) I do solemnly state, declare and agree that I shall acquire no right (legal or equitable) to wages, compensation, remuneration, pension, fees or monetary benefits of any sort arising from time spent, efforts made, services or work performed by me from this day forward and for so long as I continue in any way with the Capuchin Order.

LIKEWISE IN CONSIDERATION of the aforesaid benefits accruing to me in the event of accident, injury, disability or death, I agree: 1) that I, and my personal representative, will acquire no right to damages, to compensation or to benefits of any sort from the Capuchin Order or from any of its corporations or members; and 2) that I, and my personal representative, will not sue the Capuchin Order or any of its corporations or members.

Signed at: _____

Date: _____

Signed: _____

Witnesses:

(1) _____

(2) _____

The Novitiate Program

Declaration of Freedom and Intent Before Novitiate

I, _____, son of _____ and _____,
 born at _____,
 on the _____ day of _____, in the year 20_____,
 and now being _____ years of age,

DO SOLEMNLY AFFIRM before God, and in the presence of Brother _____
 and these Witnesses, that I intend to be received into the Novitiate of the Province of St. Joseph of the
 Order of Friars Minor Capuchin, there to spend a *year of probation* as required by the Rule of St. Francis, the
 Capuchin Constitutions and the Code of Canon Law before the profession of public, religious vows.

MOREOVER, I testify that I do this freely and of my own accord, with no known force or fear
 from any source whatsoever. I declare also that, to the best of my knowledge, I am not bound by any
 impediment of either Canon Law or Capuchin law which would prevent my novitiate year, and as a
 consequence, all subsequent years I spend in the Capuchin Order, from being both valid and licit.

In affirmation of the truth of these statements, I now touch my hand to the Holy Gospel; SO
 HELP ME GOD.

Signature: _____

Signature of one receiving the oath: _____

Witness (1): _____

Witness (2): _____

Place: _____

Date: _____

Impediments Regarding Entrance into Novitiate

1. **Under 17 years of age.**
The person is eligible to enter novitiate on the day after his 17th birthday.
2. **Married, during a marriage.**
The marriage must still be current. If the spouse had died, or if the marriage has been declared null and void by an ecclesiastical tribunal, the person is not bound to the impediment. The impediment is presumed to bind even in marriages that took place outside the Catholic Church.
3. **Current membership in any other institute of consecrated life (religious order) or society of apostolic life.**
4. **Entrance as a result of force, grave fear or fraud.**
This includes the psychological. Is the person withholding some important information? Examples of fraudulent entrance would be the concealing of physical disability or psychiatric disorders, the hiding of a police record, or a dishonorable discharge from military service.
5. **Reception of this person (on the part of the superior) due to force, grave fear or fraud.**
6. **Has this person ever been a member of an institute of consecrated life or a society of apostolic life? To conceal that fact would be an invalidating impediment.**

***NOTE:** The Capuchin Constitutions (#17) also contain requisites, but a judgment on these should have been reached before the signing of the declaration of freedom and intent, e.g. on being temperamentally suited to live the fraternal fellowship of our gospel life; that they firmly hold and believe what the church teaches, etc.

(Notes were compiled by Pat McSherry.)

On Reception into Novitiate

In accordance with the norms prescribed in the *Constitutions of the Order of Friars Minor Capuchin* [29,5], and in testimony thereof, I hereby give witness to the fact that:

I, _____, henceforth known as
 Brother _____, O.F.M. Cap.,
 son of _____ and _____,
 born at _____,
 on the _____ day of _____, in the year _____,
 and now being _____ years of age,
 have been received as a NOVICE in the Province of St. Joseph of the Order of Friars Minor Capuchin
 at _____,
 located at _____,
 on the _____ day of _____, in the year _____.

Signature of Novice: _____

Date: _____

Witness (1): _____

Witness (2): _____

Signature of friar who received this novice: _____

***If other than the General Minister, Provincial Minister or Novice Master, please attach the Letter of Delegation.**

Letter of Delegation to Receive Novices

Peace and blessings!

In virtue of the ministry of service entrusted to me, and in virtue of the provision found in the *Constitutions of the Order of Capuchin Friars Minor* [20,1],

I HEREBY DELEGATE BROTHER _____, O.F.M., Cap.

to perform the rite of receiving novices for our brother(s):

at _____

on the _____ day of _____, 20_____.

The norms found in the approved liturgical books are to be observed.

Provincial Minister

Given at: _____

(seal of the Province)

Date: _____

Will of Testator

I, _____, also known as
Brother _____, O.F.M., Cap.,
of _____,
revoke any prior wills and codicils, and make this my will.

**ARTICLE ONE
PAYMENT OF EXPENSES AND TAXES**

1. My personal representative shall pay from the residue of my estate all valid debts including any taxes owed by me at my death, expenses of administering my estate, including non-probate assets, and any estate and other death taxes, except any generation-skipping transfer tax, which become due because of my death, including any interest and penalties. There shall be no apportionment of any such taxes, and I waive on behalf of my estate any right to recover any part of them from any person, including any recipient of property passing apart from this will.

**ARTICLE TWO
SPECIFIC GIFTS**

2. I give the following:
 - 2.1. I give my tangible personal property as follows:
(Here list specific gifts)
 - 2.2. I give all interest (real or personal) in real property as follows: (Here list real property)

**ARTICLE THREE
RESIDUE**

3. I give the residue of my estate consisting of all property which I can dispose of by will and not effectively dispose of by the preceding articles of this will, except any property over which I may then have a testamentary power of appointment to

**ARTICLE FOUR
PERSONAL REPRESENTATIVE**

4. I nominate _____ as my personal representative.
- 4.1. Should that person nominated by myself be unable to carry out the responsibilities of personal representative, the Provincial Minister of the Province of St. Joseph of the Capuchin Order, Inc. - a non-profit, religious organization - at the time of my death shall have the power to nominate any additional or successor personal representative.
- 4.2. No bond shall be required of any personal representative nominated by the Provincial Minister or me.
- 4.3. My personal representative, in addition to all other powers conferred upon him/her by law that are not inconsistent with those contained herein, shall have the power, exercisable without authorization of any court:
- 4.3.1. To sell at private or public sale, to retain, to lease, and to mortgage or pledge for the purpose of borrowing money, any or all of the real or personal property of my estate;
- 4.3.2. To make partial distributions from my estate from time to time and to distribute the residue of my estate in cash or in kind or partly in each, and for this purpose to determine the value of property distributed in kind.
- 4.3.3. To exercise or not exercise any selection or option granted my personal representative by the Internal Revenue Code or the tax statutes of any state, without making any adjustment to estate principal or income that may be affected by such exercise or non-exercise.

**ARTICLE FIVE
GENERAL GOVERNING PROVISIONS**

- 5. The following provisions shall apply to the interpretation of my will and the administration of my estate.
 - 5.1. The rules of law and statutes of the State of _____, insofar as legally possible, except as altered by this will, shall govern in all respects the meaning and legal effect of this will and the administration of my estate. Except as I have otherwise provided, all references to applicable law and statutes mean those in force and effect on the date of my death and shall include any amendments and successor provisions thereto.
 - 5.2. Where appropriate, the feminine includes the masculine, the singular includes the plural, and vice versa.
 - 5.3. I direct unsupervised administration of my estate and that my estate be administered in as informal a manner as my personal representative deems advisable and applicable law permits.

I have signed this will consisting of _____() pages, this page included, on _____, 20____.

Testator

We certify that in our presence on the date appearing above in the State of _____, _____ signed the foregoing instrument and acknowledged it to be his will, that at his request and in his presence and in the presence of each other, we have signed our names below as witnesses, and that we believe him to be of sound mind and memory.

_____ residing at _____
_____ residing at _____

Self-Proved Affidavit

THE STATE OF _____

ss.

COUNTY OF _____

We, _____ and _____
(testator) (witnesses, respectively)

_____ whose names are signed to the attached or foregoing instrument, consisting of _____ typewritten pages, being first duly sworn, do hereby declare to the undersigned authority that the Testator signed and executed the instrument as his last will and testament that he signed willingly, and that he executed it as his free and voluntary act for the purposes therein expressed; and that each of the witnesses, in the presence and hear of the Testator, signed the will as witnesses, and that to the best of their knowledge the Testator was at the time 18 or more years of age, of sound mind and under no constraint or undue influence.

(testator)

(witness)

(witness)

Subscribed, sworn to and acknowledged before me by _____ ,

the Testator, and subscribed and sworn to before me by _____ and

Witnesses, this _____ day of _____, 20____.

(notary public)

Disposition of Income, Use and Administration of Property During Temporary Vows

I, _____, also known as
Brother _____, OFM Cap., desire to and do hereby for the time
I continue in temporary vows, give the administration of my property to _____,
as trustee. The items given to the trustee are:

The trustee shall dispose of any income arising from the property as follows:

- A. All expenses arising from the property, its maintenance and administration shall be paid first.
- B. In the event any property, income or other taxes arise from the property, the trustee shall pay such taxes and if income is insufficient to pay taxes, the trustee in his discretion can use portions of the property to pay taxes.
- C. Remaining income, if any, shall be given to _____ .

In the event of my death during temporary vows, the trustee shall give the property to my personal representative for distribution in accord with my will.

At the time I terminate temporary vows for any reason, the trustee shall deliver all property as I then direct.

Disposition of Income, etc., during Temporary Vows
Page two of two

With the permission of the provincial minister of the Province of St. Joseph of the Order of Friars Minor Capuchin I retain for my use, under the direction of my lawfully appointed religious superior, the following:

Dated this ____ day of _____, 20____.

Witness 1

Witness 2

I, Brother _____, OFM Cap., provincial minister of the Province of St. Joseph of the Order of Friars Minor Capuchin, approve the request of _____ to give the administration of his property and to give its income as stated in this document.

Furthermore, I give permission to _____ to retain for his use, but always under the direction of his lawfully appointed religious superior, the goods itemized above.

Dated this ____ day of _____, 20____.

Provincial Minister

Provincial Secretary

Declaration of Freedom and Intent Before First Profession

I, _____, also known as

Brother _____, O.F.M., Cap.,

son of _____ and _____,

born on the _____ day of _____, in the year _____,

and now being _____ years of age,

DO SOLEMNLY AFFIRM BEFORE GOD, and in the presence of Brother _____

and these Witnesses, that on the completion of the required period of probation, I intend to profess public, temporary religious vows in the Province of St. Joseph of the Order of Friars Minor Capuchin.

MOREOVER, I testify that I do this freely and of my own accord, with no known force or fear from any source whatsoever. I declare also that, to the best of my knowledge, I am not bound by any impediment of either Canon Law or Capuchin law that would prevent my profession from being both valid and licit.

I FURTHER DECLARE it to be my sincere intention to bind myself before God and the Church by the public religious vows of poverty, chastity and obedience, according to the Rule of Brother Francis confirmed by Pope Honorius, and according to the mind of the Constitutions of the Order of Friars Minor Capuchin, observing common religious life in the Capuchin fraternity.

In affirmation of the truth of these statements I now touch my hand to the Holy Gospel; SO HELP ME GOD.

Signature of Novice: _____

Signature of one receiving the oath: _____

Witness (1): _____

Witness (2): _____

Place: _____

Date: _____

Impediments to Making First Profession

1. **Under 18 years of age.**
The person is eligible to make first profession on the day after his 18th birthday.
2. **An invalid novitiate.**
See the list of impediments regarding entrance into novitiate: if the person entered the novitiate invalidly the entire novitiate is invalid and all subsequent professions.
3. **An invalid novitiate.**
A valid novitiate is one that includes 12 months spent in the community of the novitiate itself (see canon 648). The invalidity focuses both on the place and on the length of time. Absence from the novitiate house (even with permission and for whatever reason) which lasts for three months either continuous or interrupted renders the novitiate invalid. An absence of more than 15 days must be made up, or it renders the novitiate illicit. Canon 647,3 does allow the provincial to give permission *to a group of novices* to live for a stated period of time in another house of the institute, designated by himself, without this period of time being counted as time away from novitiate. Periods of apostolic exercises can be part of the novitiate experience, BUT it must be counted over and above the 12 required months. Any overnight spent outside the novitiate community is considered as a day absent from novitiate, unless covered in c. 647,3.
4. **Acceptance for making profession must have been *freely* given by the provincial with the vote of the Provincial Council.**
5. **The profession of vows must be express.**
The essential elements are: the name of the person, the religious institute, i.e. the Capuchins (and not just to the rule of St. Francis), the profession of vows of poverty, chastity and obedience, the time for which the profession is made, and the name of the superior of the institute who represents the church and the institute in receiving the profession.
6. **The profession must be made without force, grave fear or fraud.**
7. **The profession must be received by the legitimate superior or by someone legitimately delegated.**

The *Capuchin Constitutions* also suggest a retreat of unspecified duration.

**Provisional Formula for First Profession
from Unapproved Translation of the Constitutions of 2013 (21,5)**

For the praise and glory of the Most Holy Trinity!

Moved by divine inspiration

to follow more closely the Gospel

and the footprints of our Lord Jesus Christ,

in the presence of my brothers,

and into your hands, Brother N.,

I, Brother N., steadfast in faith and will, vow to

God the Father, holy and all-powerful,

to live until September 1, 20__

in obedience, without anything of my own, and in chastity.

At the same time, I profess the life and *Rule of the Friars Minor*,

confirmed by Pope Honorius,

promising to observe it faithfully in accordance with the *Constitutions of the Order of the Capuchin Friars Minor*.

Therefore I entrust myself

with all my heart to this brotherhood,

so that by the working of the Holy Spirit,

after the example of Mary Immaculate,

and through the intercession of our Father Francis

and of all the saints,

with the help of my brothers,

I may constantly strive for the fullness of love

in the service of God, of the Church, and of all people.

Document of First Profession

In accord with the norms found in the *General Ordinances of the Order of Friars Minor Capuchin* [2,16], I hereby give witness that

I, _____, also known as
 Brother _____, O.F.M., Cap.,
 son of _____ and _____,
 born on the _____ day of _____, in the year _____,
 and now being _____ years of age, having been received as a Capuchin novice on
 _____, 20_____, have made profession of temporary, simple religious vows
 in the Province of St. Joseph of the Order of Friars Minor Capuchin into the hands of Brother
 _____, O.F.M., Cap., at the friary called
 _____, located at
 _____, on this _____ day of
 _____, in the year 20_____, in the manner prescribed by the *Constitutions*
 (21,5), which is as follows

For the praise and glory of the Most Holy Trinity! Moved by divine inspiration to follow more closely the Gospel and the footprints of our Lord Jesus Christ, in the presence of my brothers,

and into your hands, Brother _____,

I, Brother _____, steadfast in faith and will, vow to God the Father, holy and all-powerful, to live until September 1, 20__ in obedience, without anything of my own, and in chastity. At the same time, I profess the life and *Rule of the Friars Minor*, confirmed by Pope Honorius, promising to observe it faithfully in accordance with the *Constitutions of the Order of the Capuchin Friars Minor*. Therefore I entrust myself with all my heart to this brotherhood, so that by the working of the Holy Spirit, after the example of Mary Immaculate, and through the intercession of our Father Francis and of all the saints, with the help of my brothers, I may constantly strive for the fullness of love in the service of God, of the Church, and of all people.

Signature: _____

Date: _____

Signature of one receiving the vows: _____

Witness (1): _____

Witness (2): _____

Letter of Delegation to Receive a Brother's First Profession

Peace and blessings!

In virtue of the ministry of service entrusted to me, and in virtue of the provision found in the *Constitutions of the Order of Capuchin Friars Minor* [20,1],

I HEREBY DELEGATE BROTHER _____, O.F.M., Cap.

to receive, in the name of the Church and of our Capuchin Fraternity, the first profession of vows of our brother(s):

at _____

on the _____ day of _____, 20_____.

The norms found in the approved liturgical books are to be observed, and the formula of profession prescribed by the *Constitutions* [20] is to be used.

Provincial Minister

Given at: _____

(seal of the Province)

Date: _____

The Postnovitiate Program

Declaration of Freedom and Intent Before Renewal of Temporary Vows

I, _____, also known as
 Brother _____, O.F.M., Cap.,
 son of _____ and _____,
 born on the _____ day of _____, in the year _____,

DO SOLEMNLY AFFIRM BEFORE GOD, and in the presence of Brother

_____ and these Witnesses, that I intend to renew my profession of public, temporary religious vows in the Province of St. Joseph of the Order of Friars Minor Capuchin.

MOREOVER, I testify that I do this freely and of my own accord, with no known force or fear from any source whatsoever. I declare also that, to the best of my knowledge, I am not bound by any impediment of either Canon Law or Capuchin law that would prevent my profession from being both valid and licit.

I FURTHER DECLARE it to be my sincere intention to bind myself before God and the Church by the public religious vows of poverty, chastity and obedience, according to the Rule confirmed by Pope Honorius for our Brother Francis, and according to the mind of the Constitutions of the Order of Friars Minor Capuchin, observing common religious life in the Capuchin fraternity.

In affirmation of the truth of these statements I now touch my hand to the Holy Gospel; SO HELP ME GOD.

Signature of Friar: _____

Signature of one receiving the oath: _____

Witness (1): _____

Witness (2): _____

Place: _____

Date: _____

Impediments to Renewing Temporary Vows

(Notes by Pat McSherry)

Note: We assume that the novitiate year was valid as was the first profession of vows.

1. The profession is being renewed without force, grave fear or fraud.
2. The renewal of the profession is being received without force, grave fear or fraud.
3. The profession of vows must be express.
4. The profession must be received by the legitimate superior or by someone legitimately delegated.
5. The period of being in temporary vows may not extend beyond nine years.

**Provisional Formula for Renewal of Vows
from Unapproved Translation of the Constitutions of 2013 (21,5)**

For the praise and glory of the Most Holy Trinity!

Moved by divine inspiration

to follow more closely the Gospel

and the footprints of our Lord Jesus Christ,

in the presence of my brothers,

and into your hands, Brother N.,

I, Brother N., steadfast in faith and will, vow to

God the Father, holy and all-powerful,

to live until September 1, 20__

in obedience, without anything of my own, and in chastity.

At the same time, I profess the life and *Rule of the Friars Minor*,

confirmed by Pope Honorius,

promising to observe it faithfully in accordance with the *Constitutions of the Order of the Capuchin Friars Minor*.

Therefore I entrust myself

with all my heart to this brotherhood,

so that by the working of the Holy Spirit,

after the example of Mary Immaculate,

and through the intercession of our Father Francis

and of all the saints,

with the help of my brothers,

I may constantly strive for the fullness of love

in the service of God, of the Church, and of all people.

Document of Renewal of Temporary Vows

In accord with the norms found in the *General Ordinances of the Order of Friars Minor Capuchin* [2,16], I hereby give witness that

I, _____, also known as
 Brother _____, O.F.M., Cap.,
 son of _____ and _____,
 born on the _____ day of _____, in the year _____,
 and _____ year(s) after having made my first profession of vows, have renewed my profession of
 temporary, simple religious vows in the Province of St. Joseph of the Order of Friars Minor Capuchin before
 Brother _____, O.F.M., Cap., at the friary called
 _____, located
 at _____, on this _____ day of
 _____, in the year 20_____, in the manner prescribed by the Constitutions (21,5),
 which is as follows:

For the praise and glory of the Most Holy Trinity! Moved by divine inspiration to follow more closely the Gospel and the footprints of our Lord Jesus Christ, in the presence of my brothers,

and into your hands, Brother _____,

I, Brother _____, steadfast in faith and will, vow to God the Father, holy and all-powerful, to live until September 1, 20__ in obedience, without anything of my own, and in chastity. At the same time, I profess the life and *Rule of the Friars Minor*, confirmed by Pope Honorius, promising to observe it faithfully in accordance with the *Constitutions of the Order of the Capuchin Friars Minor*. Therefore I entrust myself with all my heart to this brotherhood, so that by the working of the Holy Spirit, after the example of Mary Immaculate, and through the intercession of our Father Francis and of all the saints, with the help of my brothers, I may constantly strive for the fullness of love in the service of God, of the Church, and of all people.

Signature: _____

Date: _____

Signature of one receiving the vows: _____

Witness (1): _____

Witness (2): _____

Letter of Delegation to Receive the Renewal of Vows

Peace and blessings!

In virtue of the ministry of service entrusted to me, and in virtue of the provision found in the *Constitutions of the Order of Capuchin Friars Minor* [20,1],

I HEREBY DELEGATE BROTHER _____, O.F.M., Cap.

to receive, in the name of the Church and of our Capuchin Fraternity, the renewal of temporary vows of our brother(s):

at _____

on the _____ day of _____ in the year 20_____.

The norms found in the approved liturgical books are to be observed, and the formula of profession prescribed by the *Constitutions* [20] is to be used.

Provincial Minister

Given at: _____

(seal of the Province)

Date: _____

Declaration of Freedom and Intent before Perpetual Profession

I, _____, also known as
 Brother _____, O.F.M., Cap.,
 Son of _____ and _____
 born on the _____ day of _____, in the year _____,
 having made first profession of temporary vows _____ years ago,
 on the _____ day of _____, in the year 20_____, DO SOLEMNLY

AFFIRM BEFORE GOD, and before you, Brother _____ and in the presence of these Witnesses, that I intend to make profession of solemn, perpetual religious vows in the Province of St. Joseph of the Order of Friars Minor Capuchin.

Moreover, I TESTIFY THAT I DO THIS OF MY OWN ACCORD, WITH THE SINCERE INTENT OF BINDING MYSELF FOR THE REST OF MY LIFE, BEFORE God and the Church, to the vows of poverty, chastity and obedience, according to the Rule of Brother Francis confirmed by Pope Honorius, and according to the mind of the Constitutions of the Order of Friars Minor Capuchin, with the firm determination to observe common religious life in the Capuchin Fraternity.

I LIKEWISE DECLARE that I am not being induced, coerced or compelled to make perpetual profession by any fear, force, violence or threats of any kind from any source whatsoever. To the best of my knowledge, I am not bound by any impediment of either Canon Law or Capuchin law which would prevent this, my solemn, perpetual profession, from being both valid and licit. I intend to make this profession with my full, free and total consent, excluding all deceit, simulation or conditions, even merely mental, which could limit my consent.

In affirmation of the truth of these statements I now touch my hand to the Holy Gospel; SO HELP ME GOD.

In testimony whereof, and before God and these Witnesses, I affix my signature.

Signature of Friar: _____

Signature of one receiving the oath: _____

Witness (1): _____

Witness (2): _____

Place: _____

Date:

Impediments to Making Perpetual Profession

Fact Sheet compiled by Pat McSherry

1. An invalid novitiate.
2. Profession as a result of force, grave fear or fraud.
3. Reception (on the part of the superior) as a result of force, grave fear or fraud.
4. Acceptance for making profession must have been freely given by the provincial with the vote of the Provincial Council.
5. The profession must be received by the legitimate superior or by one legitimately delegated.
6. The person must be at least 21 years old. He is eligible to make profession on the day after his 21st birthday.
7. He must have been in temporary vows for at least three years.
8. The profession must be expressed.

The Capuchin Constitutions suggest a retreat before making vows.

Letter Concerning the Renunciation of Goods and Conveyance of Property

Dear Brother,

Peace and blessings!

In the *Rule* confirmed by Pope Honorius [Chapter 2], Brother Francis directed that:

If there are any who wish to accept this life and come to our brothers, let them send them to the ministers provincial, to whom and to no other is permission granted for receiving brothers. . . . let the ministers speak to them the words of the holy Gospel that they should go and sell all that belongs to them and strive to give it to the poor. If they cannot do this, their good will suffices. And let the brothers and their ministers beware not to become solicitous over their temporal affairs, so that they may freely dispose of their goods as the Lord may inspire them.

Therefore, dear brother, since you wish to accept our life, I recall for you the words of the Lord Jesus:

**If you seek perfection,
go, sell your possessions,
and give to the poor.
You will then have treasure in heaven.**
[Matthew 19:21]

In conformity to the prescriptions of the *Constitutions of the Order of Friars Minor Capuchin* [21,3], and in accordance with the norms contained in the *Code of Canon Law* [c.668, 3 and 4], I now direct that you dispose of all of your possessions, money and property "**as the Lord may inspire you,**" and that this be done **before** you make your profession of solemn, perpetual vows. Furthermore, I direct you to accomplish this with whatever formalities are necessary according to the norms of civil law. If legal counsel is needed, please make that known to the provincial treasurer as soon as possible.

When you have disposed of all of your possessions, you will be eligible for solemn, perpetual profession in the Order of Friars Minor Capuchin. Please contact the director of the Post-novitiate Program as soon as you have divested yourself of your goods, money and property.

Be mindful of the poor.

Your brother,

Provincial Minister

Province of St. Joseph

Order of Friars Minor Capuchin

Disposition of Property

I, _____, also known as

Brother _____, O.F.M., Cap.,

son of _____ and _____,

born at

on the ____ day of _____ in the year _____, being about to make profession of solemn, perpetual religious vows in the Province of St. Joseph of the Order of Friars Minor Capuchin, in keeping with the requirements of the *Constitutions of the Order of Friars Minor Capuchin* [21,3], and in accord with the norms contained in the *Code of Canon Law* [c. 668, 3 and 4], DO SOLEMNLY AFFIRM that I have disposed of all my worldly possessions, money and property. I DECLARE that I have done so freely and of my own accord.

FURTHERMORE, I do hereby freely and of my own accord ASSIGN, CONVEY, TRANSFER AND GIVE to the Province of St. Joseph of the Capuchin Order, Inc.—a religious, non-profit corporation—any and all interest in and to property (both real and personal) which I may acquire in the future (whether by gift, remuneration, bequest or otherwise).

I dispose of all property solely because of my desire and commitment to fulfill the religious ideals and principles of the Capuchin Order within the Roman Catholic Church.

I duly solemnly affirm that in disposing of my property, I have fully informed myself of the legal effect thereof. I have not relied upon any representation, promises or assurances made by anyone in the Capuchin Order, nor have I received any legal consideration from the Capuchin Order or any of its members for so doing.

With the permission of the Provincial Minister of the Province of St. Joseph of the Order of Friars Minor Capuchin, I retain for my use, under the direction of my lawfully appointed religious superiors, the following:

Dated this _____ day of _____, in the year 20_____.

Signature:

Witness (1):

Witness (2):

Sworn and Subscribed to before me

this _____ day of _____, 20_____.

Notary Public

I, Brother _____, O.F.M., Cap.,
Provincial Minister of the Province of St. Joseph of the Order of Friars Minor Capuchin, HEREBY
GRANT PERMISSION to

_____ to retain for his use, but always under the direction of his
lawfully appointed religious superiors, the goods itemized above.

Signature: _____

Provincial Minister

Signature: _____

Provincial Secretary

(Seal of Province)

Date: _____

Last Will and Testament

I, _____, also known as
 Brother _____, O.F.M., Cap.,
 son of _____ and _____,
 born at _____,
 on the _____ day of _____, in the year _____,
 do hereby revoke any prior wills and codicils, and make this my will.

**ARTICLE ONE
 PAYMENT OF EXPENSES**

1. I direct my personal representative and executor of this will, hereinafter named, to pay the expenses of my last illness and funeral, and all valid debts owed by me at my death, as soon after my decease as is convenient.

**ARTICLE TWO
 SPECIFIC GIFTS**

2. I give the following:
 - 2.1. In sincere gratitude to the Giver of all Life and Source of all holiness, I commend myself to the mercy and enduring love of God.
 - 2.2. All the rest, residue and remainder of my property, real, personal and mixed, of whatsoever nature, kind or description, wheresoever situated, of which I may die seized or possessed, to which I may be entitled at the time of my death, or over which I may have any power of testamentary disposition, I hereby GIVE, DEVISE and BEQUEATH to the Province of St. Joseph of the Capuchin Order, Inc. - a religious, non-profit corporation - presently located at 1740 Mount Elliott Avenue, Detroit, Michigan 48207, for its religious and charitable purposes.
 - 2.3. I am not unmindful of my relatives and friends. However, I have dedicated my life to following Jesus Christ in the manner of Brother Francis of Assisi by joining the Province of St. Joseph of the Capuchin Order, Inc. - a religious, non-profit corporation. Therefore, it is my will and intention that any and all worldly goods which I may have at the time of my death be given to the same Province of St. Joseph of the Capuchin Order, Inc. I have omitted my relatives and friends from this, my Last Will and Testament, after due deliberation and with full intention, but with no malice or ill will. I do leave them all of my love and affection, and a life dedicated to Jesus Christ the Lord.

**ARTICLE THREE
PERSONAL REPRESENTATIVE**

3. I nominate and appoint whomever at the time of my death shall hold the office of Provincial Minister of the Province of St. Joseph of the Capuchin Order, Inc. or anyone he shall designate as my personal representative and executor of this my Last Will and Testament.

3.1. Should his office as Provincial Minister terminate before the completion of the administration of my estate, his successor as Provincial Minister of the Province of St. Joseph of the Order of Friars Minor Capuchin, shall have the power to complete the administration of my estate or to nominate and appoint any additional or successor personal representative and executor of this my Last Will and Testament.

3.2. No bond shall be required of any personal representative nominated or appointed by the President of the corporation or me.

I have signed this Will consisting of _____() pages, this page included, on _____, 20_____.

Signature of Testator

We certify that in our presence on the date appearing above in the State of _____,

_____ signed the foregoing instrument and acknowledged it to be his Last Will and Testament, that at his request and in his presence and in the presence of each other, we have signed our names below as witnesses, and that we believe him to be of sound mind and memory.

_____ witness

residing at _____

_____ witness

residing at _____

Self-Proved Affidavit

THE STATE OF _____

ss.

COUNTY OF _____

We, _____ and _____
(testator) (witnesses, respectively)

_____ whose names are signed to the attached or foregoing instrument, consisting of _____ typewritten pages, being first duly sworn, do hereby declare to the undersigned authority that the Testator signed and executed the instrument as his last will and testament that he signed willingly, and that he executed it as his free and voluntary act for the purposes therein expressed; and that each of the witnesses, in the presence and hear of the Testator, signed the will as witnesses, and that to the best of their knowledge the Testator was at the time 18 or more years of age, of sound mind and under no constraint or undue influence.

(testator's signature)

(witness's signature)

(witness's signature)

Subscribed, sworn to and acknowledged before me by _____,

the Testator, and subscribed and sworn to before me by _____

and _____ Witnesses, this _____ day of

_____, 20_____.

(notary public)

Commentary on Last Will and Testament Before Perpetual Profession

1. It is important that **NON-CAPUCHINS** serve as witnesses to the "Last Will and Testament" since we, the province, are the beneficiaries of the will!
2. In some states (e.g. Wisconsin) it is essential that the individual sign the document in the presence of both witnesses and that both witnesses sign in the presence of each other and of the testator.
3. Testators (those making perpetual profession) should be advised that should they leave the order **this** will remain in effect until they redo their will.

Comments are taken from a letter from Robert H. Bichler, attorney, who reviewed document "Last Will and Testament."

**Provisional Formula for Perpetual Profession
from Unapproved Translation of the Constitutions of 2013 (21,5)**

For the praise and glory of the Most Holy Trinity!

Moved by divine inspiration

to follow more closely the Gospel

and the footprints of our Lord Jesus Christ,

in the presence of my brothers,

and into your hands, Brother N.,

I, Brother N., steadfast in faith and will, vow to

God the Father, holy and all-powerful,

to live my entire life

in obedience, without anything of my own, and in chastity.

At the same time, I profess the life and *Rule of the Friars Minor*,

confirmed by Pope Honorius,

promising to observe it faithfully in accordance with the *Constitutions of the Order of the Capuchin Friars Minor*.

Therefore I entrust myself

with all my heart to this brotherhood,

so that by the working of the Holy Spirit,

after the example of Mary Immaculate,

and through the intercession of our Father Francis

and of all the saints,

with the help of my brothers,

I may constantly strive for the fullness of love

in the service of God, of the Church, and of all people.

Document of Solemn, Perpetual Profession

In accord with the norms found in the *General Ordinances of the Order of Friars Minor Capuchin* [2,16], I hereby give witness that

I, _____, also known as
 Brother _____, O.F.M., Cap.,
 son of _____ and _____,
 born on the _____ day of _____, in the year _____,
 and now being _____ years of age, having been received as a Capuchin novice on
 _____, 20_____, have made profession of solemn, perpetual religious vows in
 the Province of St. Joseph of the Order of Friars Minor Capuchin into the hands of Brother
 _____, O.F.M., Cap., at the friary called
 _____, located at _____
 _____, on this _____ day of
 _____, in the year 20_____, in the manner prescribed by the *Constitutions* (21,5),
 which is as follows

For the praise and glory of the Most Holy Trinity! Moved by divine inspiration to follow more closely the Gospel and the footprints of our Lord Jesus Christ, in the presence of my brothers,

and into your hands, Brother _____,

I, Brother _____, steadfast in faith and will, vow to God the Father, holy and all-powerful, to live my entire life in obedience, without anything of my own, and in chastity. At the same time, I profess the life and *Rule of the Friars Minor*, confirmed by Pope Honorius, promising to observe it faithfully in accordance with the *Constitutions of the Order of the Capuchin Friars Minor*. Therefore I entrust myself with all my heart to this brotherhood, so that by the working of the Holy Spirit, after the example of Mary Immaculate, and through the intercession of our Father Francis and of all the saints, with the help of my brothers, I may constantly strive for the fullness of love in the service of God, of the Church, and of all people.

Signature: _____

Date: _____

Signature of one receiving the vows: _____

Witness (1): _____

Witness (2): _____

Letter of Delegation to Receive a Brother's Perpetual Profession

Peace and blessings!

In virtue of the ministry of service entrusted to me, and in virtue of the provision found in the *Constitutions of the Order of Capuchin Friars Minor* [20,1],

I HEREBY DELEGATE BROTHER _____, O.F.M., Cap.

to receive, in the name of the Church and of our Capuchin Fraternity, the profession of solemn, perpetual religious vows of our brother(s):

at _____

on the _____ day of _____, 20_____.

The norms found in the approved liturgical books are to be observed, and the formula of profession prescribed by the *Constitutions* [20] is to be used.

Provincial Minister

Given at: _____

(seal of the Province)

Date: _____

Notification of Perpetual Religious Profession

Dear Pastor:

Peace and blessings!

As required by the Constitutions of the Order of Friars Minor Capuchin (35:3), I am sending you the following notification of **perpetual religious profession**, so that an annotation of the same may be entered into the proper baptismal register, in accordance with canon 353,2 of the Code of Canon Law.

Brother _____, O.F.M., Cap.,

born on _____ ,

given the name _____ ,

and baptized on _____ ,

at the church of _____ ,

located in _____ ,

in the State of _____ ,

professed his **solemn perpetual vows** as a Capuchin Franciscan brother in the Province of St.

Joseph,

on _____ ,

at _____ ,

located in _____ ,

in the state of _____ .

Sincerely yours,

Director of Post-novitiate Formation

Date: _____

(seal)

The Presbyteral Formation Program

Letter of Delegation to Install a Brother in the Ministry of Lector

Peace and blessings !

In virtue of the ministry of service entrusted to me, and in light of the reply of the Congregation of the Sacraments and Divine Worship given on 15 November, 1979 (Prot. N. 1701/79)

I HEREBY DELEGATE BROTHER _____, **O.F.M., Cap.,**
- Capuchin Priest -

to install our Brothers(s):

in the ministry of **Lector**

at: _____

on a date to be determined by the delegate.

The norms found in the approved liturgical books are to be observed.

Provincial Minister

Given at: _____

(seal of Province)

Date: _____

**Testimonial Letter
after Being Installed in the Ministry of Lector**

Peace and blessings!

I hereby testify that

BROTHER _____, O.F.M. Cap.

was installed in the ministry of **Lector**

according to the prescribed liturgical rite

at _____

in _____

on the _____ day of _____, in the year 20_____.

In testimony thereof, I issue these letters together with our signature and seal.

Provincial Minister

Given at: _____

(seal of Province)

Date: _____

Letter of Delegation to Install a Brother in the Ministry of Acolyte

Peace and blessings !

In virtue of the ministry of service entrusted to me, and in light of the reply of the Congregation of the Sacraments and Divine Worship given on 15 November, 1979 (Prot. N. 1701/79)

I HEREBY DELEGATE BROTHER _____, **O.F.M., Cap.**,
- Capuchin Priest -

to install our Brothers(s):

in the ministry of **Acolyte**

at: _____

on a date to be determined by the delegate.

The norms found in the approved liturgical books are to be observed.

Provincial Minister

Given at: _____

(seal of Province)

Date: _____

**Testimonial Letter
after Being Installed in the Ministry of Acolyte**

Peace and blessings!

I hereby testify that

BROTHER _____, **O.F.M. Cap.**

was installed in the ministry of **Acolyte**

according to the prescribed liturgical rite

at _____

in _____

on the _____ day of _____, in the year 20_____.

In testimony thereof, I issue these letters together with our signature and seal.

Provincial Minister

Given at: _____

(seal of Province)

Date: _____