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PART ONE. AN OVERVIEW

INTRODUCTION

This Comprehensive Policy on Initial Formation is a description of the policies, procedures and programs of initial formation in the Capuchin Province of Mid-America. It deals specifically with the preparation for and entrance into the Order: postulancy, novitiate and the post-novitiate period of temporary profession. But by extension the term "initial formation" also includes a description of the vocation programs, formation programs for candidates, and the preparation for priesthood and other specific ministries during the time after perpetual profession.

II. CONTRIBUTING SOURCES

Four main resources contribute to the formation programs of the province and guide this Policy:

- A. the Gospel model of discipleship,
- B. the charism and example of St. Francis,
- C. the documents of the Order, especially the Constitutions of 1982 and the Formation Guidelines of the Plenary Council of 1981,
- D. the present milieu in the Church and world

A. The Gospel

Jesus called those who would be his apostles to be first of all his disciples. He established a close friendship with them as he taught them his life and mission. Then he sent them out as his witnesses and co-workers, promising to remain with them always, and to deepen in them his life and ministry.

While discipleship and apostleship are elements ever present in Capuchin life, initial formation is the time to focus especially on discipleship. It is a time to learn the heart and mind of Jesus, and deepen a friendship with him, while preparing for Capuchin life and ministry.

B. St. Francis

Francis experienced Jesus and grew in knowledge of him and his mission in many ways, especially through long hours of prayer, study of the Gospel and reflection on his own life in the world, particularly the world of the poor. Three main experiences symbolized Francis' conversion and discernment:

+the leper, in whom Francis met his Lord and Savior, poor and broken,

+the cave, where he encountered his Lord and Spouse in solitude and prayer,

+the Church, where his Lord and Shepherd lived in the brotherhood and in the Christian community.

Initial formation in the Capuchin Province of Mid-America today offers these experiences of Francis to the brothers joining the province, providing similar symbols and experiences for conversion and discernment. By experience and prayerful reflection they come to know minority, solitude, and church in Gospel brotherhood.

C. Documents of the Order

The most important documents of the Order guiding initial formation are the Capuchin Constitutions of 1982 and the Formation Guidelines of the Fourth Plenary Council of the Order of 1981.

Chapter II of the Constitutions treats almost exclusively the initial formation in Capuchin life:

The period of initial formation begins on the day when, after being accepted by the provincial minister, one enters the fraternity and continues until perpetual profession. It is carried out according to the norms of ecclesiastical law and our own. A document should be drawn up concerning this.

From that day the candidate must be gradually considered a member of the fraternity in regard to his formation, life and work, in a manner to be determined by the provincial minister with the consent of the definitory.

Initial formation, as the integration into our fraternity, embraces the postulancy, novitiate and post-novitiate.

The postulancy is a period of initial formation and of the choice of accepting our life. The provincial minister with the consent of his definitory determines the time and different ways of this first period. 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 calling.

The formation of the postulants aims primarily at completing their catechesis in the faith and includes an introduction to liturgy, methods of prayer, Franciscan introduction and an initial experience of apostolic work. It must also reinforce and promote human maturity, especially emotional maturity, and an ability to discern the signs of the times in the light of the Gospel.

The novitiate is a period of more intense initiation and a more profound experience of the Capuchin Franciscan life of the Gospel according to its basic demands and presupposes a free and mature choice of the religious life.

The direction of the novices, under the authority of the major superiors, is reserved to one director, a brother of the Order who has professed perpetual vows. The formation of the novices should be based on the values of our consecrated life as known and lived in the light of the example of Christ, the Gospel insights of Saint Francis, and the sound traditions of the Order.

The rhythm of the novitiate should respond to the primary aspects of our religious life, particularly through a special experience of faith, contemplative prayer, fraternal life, contact with the poor, and work.

To be valid the novitiate must comprise twelve months spent in the novitiate itself. The provincial minister with the consent of the definitory determines its inception and form.

An absence from the novitiate house that exceeds three months, either continuously or intermittently, renders the novitiate invalid. An absence that exceeds fifteen days must be made up. Everything else required by universal law must be diligently observed. A document is to be drawn up attesting to the beginning of the novitiate by which life in the Order begins.

The post-novitiate is the period in which the brothers, progressing further in maturity, prepare themselves for a definitive choice of our Gospel life that is undertaken through perpetual profession. Since the fraternal Gospel life holds the principal place in our calling, priority should also be given to it during the time of post-novitiate. Therefore let the same religious formation be provided for all the brothers for the period of time and in the manner determined by the provincial minister with the consent of the definitory.

Let the brothers, according to each one's gift and grace, apply themselves to a more profound study of sacred scripture, spiritual theology, liturgy, and the history and spirituality of the Order; let them also exercise various forms of the apostolate as well as domestic work. But such formation should always be made in view of the life and careful maturation of the individual. (Constitutions, 27-30).

In addition to preparation for our life, initial formation includes preparation for particular ministries, especially during the post-novitiate period. To show the secondary nature of this formation, the 1982 Constitutions include it as a part of initial formation, but discuss it in a separate section called "Special Formation."

Besides the Constitutions, the other document influencing in the Order and Province today is the Formation Guidelines from the Fourth Plenary Council on Formation, held in Rome in 1981. At the Council an emphasis on the primacy of Gospel brotherhood gave priority to formation for Capuchin life over formation for particular ministries.

These conclusions summarize the Council's discussion on the primacy of Gospel brotherhood and are important for this policy:

In order to preserve and strengthen the primacy of the life of Gospel brotherhood, we suggest the following:

--In the vocations apostolate the accent should be on brotherly life as characteristic of our form of life and not only on any particular activity, even priestly activity.

--At every stage of formation emphasis should be placed on the essential aspects of fraternal life among us (community prayer, contemplation, service) and also

on our particular way of embodying the Gospel in the world through brotherhood lived in minority among the poor.

--There must be a clear distinction between formation for our way of life and formation for the priesthood or a profession. Formation for our life must take absolute priority, especially in the first years of initial formation.

--Since we are an Order of brothers and "by reason of one and the same vocation, all the friars are equal" (Constitutions, 84), formation for our life must be the same for all. It is also desirable that,

following on this point the style of the Rule, the Testament and the Constitutions, we all form the habit of calling ourselves "Brothers" without distinction.

--Yet again because St. Francis wanted us to be an Order of brothers, offices in the services of the brotherhood—on Order-wide, Provincial or local fraternity level—must be available to all the friars.

--Everyone must be offered the opportunity for cultural, human and spiritual development according to each person's capacity and in conformity with our Franciscan vocation.

--We should also strive to find new forms for our traditional services in the Church and in the world: preaching the Word of God, acts of mercy, work, formation of the faithful in contemplative prayer, etc. (PCO W, 22).

From the same Formation Guidelines came other influences upon the 1982 Constitutions and these formation policies, especially from articles 61-69.

D. The Present Milieu

The Second Vatican Council challenged religious to live their charism within the context of the times. For that reason Capuchin formation must take into account the present situation of the world and the Church. The state of theology, spirituality and ministry in the Church, the contribution of the social sciences and psychology, the direction of formation in the Church and Order, and the kinds of candidates coming to the Order all call for particular formation philosophies and structures.

1. Theology, Ecclesiology, Spirituality

There is a renewed sense of the initiative of God and the activity of the Holy Spirit upon the candidate, corresponding to St. Francis' sense of the "Spirit of the Lord and Its holy operation" (1223 Rule 10:8), so that the Holy Spirit is seen as the principal formation director, and the individual is primarily responsible for his own formation.

The Church has issued a new call to make the needs of the world, especially justice and peace, “constitutive” of the life of the Church and the preaching of the Gospel. (Gaudium et Spes of Vatican II and Justice in the World, 1971 Synod of Bishops). These, then, should be constitutive of formation for life and ministry.

An appreciation that one’s individual story, his history, is the starting place for formation affirms the individual and his life experiences and gifts. On the other hand he must critique or call to change those aspects of his life incompatible with life in the Capuchin brotherhood.

2. Psychology and the Social Sciences

Adults learn in a fundamentally different way than children do. Reflection on life experience, for them, becomes a method (androgogy). Consequently, formation programs are challenged to create models of initiation that include not only didactic learning but also opportunities to live Capuchin values. Training in techniques for reflection will promote a combination of *theoria* and *praxis*, of action and reflection, at every stage of formation.

It is important to be aware of unconscious motivation in those who seek to live religious life, (L.M. Rulla, S.J.: *Depth Psychology and Vocation*). Human needs can be either a positive ally or a major block to living out the values of the community. Formation that forces compliance to key values may for a time insure proper behavior in its members. However, this external conformity to set standards is often undermined once formation structures are removed and the friar is left on his own. Today an adequate model of formation attempts to surface unconscious needs by pointing out inconsistencies between stated valued and actual behavior. Evaluations that are behaviorally based serve the purpose of anchoring the formation personnel’s observations in the lived experience of the candidate.

3. Direction of the Order

Although some are called to priesthood and other to lay brotherhood, with different forms of ministry within the Church, there is a strong and clear sense that we are all called to one Gospel brotherhood. Fraternity is a basic principle, with “formation for our life ... the same for all” (PCO W, 22), including equality in life and leadership.

In keeping with brotherhood, a clear priority is given to formation for Capuchin life rather than formation for ministry.

There is a clear sense that everyone in the fraternity is in some way responsible for the formation of the brothers. In ordering those who are

responsible for formation, the Constitutions list the Holy Spirit, the individual candidate, the provincial fraternity (minister and all the brothers), the local fraternity (guardian and all the brothers), and the formation director.

There is a renewed call to emphasize the unique Capuchin dimensions of our Franciscan charism: contemplative prayer, fraternity and minority in life and ministry.

4. The Candidates

Candidates today are older, more experienced, and more formed by the social culture around them. Many have experienced such things as drug and alcohol addiction, parental divorce and broken homes, emotional and sexual abuse, and active sexual experimentation and behavior. In fact it is considered behaviorally normal today that a candidate has been in a sexual relationship. He therefore often needs more time to change attitudes and patterns of behavior in the process of adopting Christian and Gospel values, embracing the Capuchin charism, and becoming integrated into the community.

These candidates are less informed in the knowledge and practice of the Catholic faith and are less institutionalized in Catholic culture and formation culture of the past. Therefore they need specific formation in the Catholic faith and religious culture, and adequate time to adopt the symbols and rituals by which we identify and celebrate our faith and life. At the same time, many of these candidates who have been formed in the shifting catechesis and confusing ecclesial structures are looking for more doctrinal security and institutional stability.

Because these candidates come from a variety of backgrounds and experiences, tension between individual and group formation is more acute.

Candidates come to us today less sure of their preference between lay brotherhood or priesthood, and they find it more difficult to make decisions and long-term commitments.

III. GOVERNING PRINCIPLES

From the above considerations, the following principles govern our general formation philosophy:

1. God is the source of formation. God calls, initiates and operates in each brother's life through experience and reflection, through event and word, through action and prayer.

2. The brother is primarily responsible for his own formation. He listens, responds and cooperates with the Lord through prayer, study, experience and the various formation resources available to him.
3. The Holy Spirit is the principal formation director for the brother. The Spirit of the Lord is present to the brother, guiding the formation communities and personnel involved in his formation.
4. The main formation resources, in addition to a brother's own life and prayer, are the Gospels, the life and writings of Francis, the Capuchin Constitutions and the signs of the times in the Church and world.
5. Formation is a community task. The spiritual resources of the ecclesial and religious community help and support the brother, and their discernment both safeguards the charism and ultimately affirms his vocation.
6. Formation is holistic, working through the total history of a brother, fulfilling him as a human person in a love that serves and gives life.
7. Formation realistically balances the various polarities in our communal and individual lives: the ideal and the real, the Constitutions and the lived experience, the community and the individual.
8. Formation is graduated. As growth proceeds to goal, structures are decreasingly present and personal responsibility and accountability are met in dialogue with the community.

IV. FORMATION STRUCTURES

The structures of our formation programs, mandated by ecclesiastical law and our Constitutions and by the above considerations, are considerably different from those structures that the majority of our community knew in the years before the Second Vatican Council. Perhaps the most important change is that formation is no longer connected with academic programs and institutions as it was in the past. Having lost this advantage, our Capuchin formation is now the responsibility of the fraternity outside the seminary, college theologate or brothers' training center. This allows formation for our life, rather than academic and ministerial, to receive priority; it also requires that the new structures serve, in fewer years and less institutional settings, those needs that were served in the older seminary system of formation. The present model of initial formation can be schematized in this way:

FORMATION SCHEMA: CONSTITUTIONS AND PROVINCE

CONSTITUTIONS	NEED AND FOCUS	PROVINCE PROGRAM
I. Vocations and candidates	I. Human and spiritual development, introduction to Capuchin life, and preparation for the future in academic, ministerial, and technical areas	I. Thomas More Prep-Marian; Vocation Office; Contact Program for non-resident candidates; College resident (seminary) program
II. Initiation into Capuchin life	II. Choice of life, formation for our life, maturing in Capuchin life and preparation for perpetual profession	II. Postulancy; Novitiate; Post-Novitiate (three years with at least one year in common formation; other years are common or individual formation in house of studies or individual friaries)
III. Profession of our life	III. Immediate preparation for perpetual profession	III. Preparation during last year of temporary vows; inter-provincial solemn vow program or other retreat
IV. Special formation	IV. Formation in work skills, theology and other preparation for priesthood and other ministries	IV. House of studies and individual programs
V. Ongoing formation	V. Life-long growth in Capuchin life and ministry	V. Sabbaticals, ongoing formation, etc. (continuing for life)

PART TWO. PROGRAMS AT VARIOUS LEVELS

I. VOCATION MINISTRY

Philosophy

Concern for vocations arises above all from the brothers' awareness that they themselves are living and offering to others a program of life that is extremely rich in human and gospel qualities. By embracing this life candidates develop their own humanity and offer genuine service to God and people. If we are to present convincing witness to this way of life, we ourselves must be continually renewed.

All brothers should work together earnestly to foster vocations out of a desire to carry out God's design according to our charism.

Mindful of Saint Francis' concern when he saw the growth of the primitive brotherhood, let all the brothers, especially the ministers and the individual fraternities, exert indefatigable care in recognizing and cultivating genuine vocations especially by the example of their life, prayer and speech.

In this way we work together with God Who calls and chooses whomsoever He wishes, and we contribute to the good of the church. (Constitutions, 15).

Programs

A. Vocation Office

The first responsibility of the vocation office and director is to sensitize the brothers of the Province to our common responsibility in fostering vocations, and to coordinate the vocations efforts of all the brothers. He prepares and distributes literature for the brothers to use for information and advertisement, sponsors or organizes vocations workshops or information events, supports the work of brothers assigned in different areas to be local vocation directors or coordinators, and generally encourages and aids the brothers in their own unique ways of promoting vocations. In this work of education and encouragement, the Vocation Director also cooperates with other religious and ecclesial vocations ministers in their efforts to promote vocations to Church ministries in all forms.

The second area of responsibility of the vocation office is the work of direct contact with prospective or actual candidates. Through vocations programs, school talks, retreat and renewal experiences, as well as other means, the Vocation Director gives information and direction to the men who considering our life. He continues to keep contact with interested candidates through literature, personal letters, phone calls and visits, and by gathering several candidates together periodically for weekend retreats in one of the friaries. Where possible, he puts interested or prospective candidates in contact with the brothers in the local friaries, especially those assigned to be area contact friars.

The third major duty of the vocation office is to direct prospective candidates into one of the actual formation programs of the Province, as explained below. Once a candidate has shown serious interest in our life, the Vocation Director will advise him to join whatever candidate program best suits his needs and helps his growth toward Capuchin life and ministry.

In addition to the above responsibilities and tasks, the vocation office offers to vocation contacts and candidates various activities and programs to acquaint them with Capuchin life and values:

1. apostolic experiences whereby the contacts and candidates join the friars in one of their ministries, especially with the poor,
2. prayer times, e.g. a hermitage retreat, in which the young men experience the contemplative dimension of our lives,
3. fraternal opportunities, including evenings and weekends with the friars, in which the contacts and candidates live with us and experience our community life.

B. Religious Vocations Program (Thomas More Prep-Marian)

The religious vocations program at TMP-MH is open to any high school student who believes he or she has a call to religious life or church ministry and is willing to fulfill the requirements of the program. The program is directed by a brother appointed by the provincial council and operated within the overall program and philosophy of TMP-MH itself, namely that of a Catholic-Christian education for leadership in the Church and society. Members of the religious vocations program participate in all activities required of students at the school; in addition they participate in certain daily, weekly and monthly spiritual and apostolic activities under the direction of one of the brothers or the Campus Minister.

Seniors in the program who are interested in pursuing a vocational interest contact the Vocation Director who keeps in contact with them and, if advisable, directs them to one of the candidacy programs

II. CANDIDACY

Philosophy

“The Lord inspired me!” This was the firm belief and constant refrain of St. Francis as he reflected on his vocation in his Testament and other writings.

It is the Lord who calls candidates to Capuchin life, and the Holy Spirit who works in them, inspiring them to follow Jesus and forming them after the Gospel example of St. Francis. The Lord calls young men and speaks to their hearts through the brothers of the Province, especially the brothers assigned to vocation and formation programs.

The candidate programs, in different ways and on different levels, serve to help the candidates know Capuchin life and discern whether the Lord is calling them to this life. The candidates on their part strive to respond to a deepening attraction to the Capuchin life and grow in the virtues and values that make up the Capuchin charism. Essentially formation at this level helps the candidates discover themselves more fully and discover whether they have the necessary qualities to live the life they feel called to, and then begin to match their personal gifts and qualities with the life of the brotherhood.

Programs

A. Resident Candidate Program (College Seminary)

A college seminary program for resident students is designed to give college students or candidates of a similar age the support of a peer group as well as appropriate education and formation, as they seek to grow spiritually and discern their vocation. There is no firm presumption

that a candidate has already made a commitment to the Province, or the Province to him. He must, however, be willing to fulfill the conditions of the program and show an increasingly serious interest in preparing for initiation into the Capuchin life and ministry.

The Province provides official sponsorship for the seminary student and entrusts his spiritual, emotional, academic and apostolic formation to the seminary staff, according to the guidelines of the United States Bishops for seminary formation.

Candidates for the college seminary program must be high school graduates or of equivalent age or older. They must have the personal moral strengths befitting serious candidates for the Capuchin life.

Admissions requirements for the program are these:

1. the documents required by the college seminary,
2. two letters of recommendation, one from the candidate's pastor,
3. acceptance by the Vocation Director.

Once a candidate is accepted, the director of vocations should inform the Provincial Minister, the Director of Initial Formation and the Province communications office.

The candidate pays for his own tuition and college costs; a loan can be worked out with the Province on a contractual basis. The candidate may also apply for seminary scholarship funds from the province. Once a candidate enters postulancy, any college loans he has are held by the Province, which pays the cost of the loan according to its terms while the brother is in initial formation, and pays off the entire loan once the brother makes perpetual profession. Should the brother leave the community any time during initial formation, he must assume the obligation for the rest of the loan and reimburse the Province for whatever has already been paid. (See Appendix A, Loan Contract with Province).

The Vocation Director keeps in regular contact with the seminary staff, receives the candidate's grades and evaluations, and consults with the appropriate seminary staff members about his formation needs and concerns. The Vocation Director abides by the decisions of the seminary staff regarding the candidate's formation and his continuation in the program.

If a candidate leaves the seminary, he must wait at least one semester before reapplying to a candidacy program of the province. If he is dismissed, he must wait at least one year.

The candidate usually makes application to postulancy during the final year or semester of his seminary program through a letter of request to

the Provincial Minister and the application process coordinated by the Vocation Director.

B. Resident Candidate Program in a Friary

A candidate may participate in a resident candidacy program, whereby the candidate lives in a friary chosen by the Provincial Minister and his definitory in conjunction with the Vocation Director. It would be especially helpful for someone who is ready to begin a more intense discernment with the friars, but wishes to pay off debts or finish a semester or academic degree before entering into the Postulancy. An example would be a seminarian who, during his study program, discerns a possible call to the Capuchin Franciscan religious life, but would like to complete his undergraduate study program with the seminary. In this case, after inquiry with the Provincial Minister and his definitory, the candidate, along with the Capuchin vocation director and the seminary rector, would come to some kind of agreement whereby the candidate can complete his studies, while participating in the Resident Candidacy Program. This program would also be of avail to those who wish to enter Postulancy, but must wait several months until the Postulancy program begins. Thus, the Resident Candidacy Program would not be the ordinary way a person would begin his life with the Province, but would only take place under special circumstances.

Should a person enter into the Resident Candidacy Program, he would participate in the prayer, activities, and schedule of the friary, while continuing in full-time employment, education, and/or ministry. The Resident Candidacy Program would require the Guardian or another friar in the fraternity to act as a spiritual director to the candidate. The Vocation Director, Provincial Minister, and the Candidate would determine the length of the program. Regular meetings between the Candidate and spiritual director every two to three weeks would be beneficial. As well, a written evaluation on the cooperation and overall investment of the Candidate in the program should be sent to the Vocation Director, Provincial Minister, and the Postulancy Director, before the Candidate enters the Postulancy. This evaluation should be based on the goals of the Candidacy Program listed below (16).

The Vocation Director in conjunction with the Provincial Minister can dismiss the Candidate from this program anytime.

Those entering this program must be high-school graduates. They should have the personal and moral strengths necessary for serious candidates for Capuchin life, and the Provincial Minister and Vocation Director must accept them after a period of contact and acquaintance.

Admissions for the Resident Candidacy Program are these:

- 1) A letter of request
- 2) A letter of acceptance from the Provincial Minister
- 3) Two letters of recommendation, including one from Candidate's pastor.
- 4) A letter from the seminary rector (if applicable)

C. Non-Resident Candidate Program (Contract)

The contract program is designed to give spiritual help and guidance to the nonresident (non-seminary) candidate when he commits himself to a more serious preparation for our life while continuing his work, school, etc. in the context of his own home. The contract program, directed by the Vocation Director, uses a spiritual agreement or "contract" as a means of developing and evaluating the individual's progress and helping him grow towards the step of applying to the postulancy. The contract sets forth the requirements that a candidate agrees to fulfill during his candidacy and is signed by the candidate and the Vocation Director, or another brother the Vocation Director appoints as a local director. (See Appendix B, Non-Resident Program Contract).

In addition to a close relationship with the provincial Vocation Director and his local director or contact, the candidate spends time with the friars and fraternities in the area, and gets to know as many of the friars of the province as possible.

Candidates for the non-resident program must be high school graduates. They must have the personal and moral strengths necessary for serious candidates for the Capuchin life, and the Vocation Director must accept them after a period of contact and acquaintance. Admissions requirements for the non-resident program are these:

1. a letter of request and acceptance by the Vocation Director,
2. two letters of recommendation, one from the candidate's pastor,
3. a contract worked out between the candidate, Vocation Director and local friar or spiritual director.

A candidate may join the non-resident program at any time he is ready in the judgment of the Vocation Director, and generally must be in the program at least three months before entrance into postulancy. Once the Vocation Director accepts a candidate into the non-resident program, he should inform the Provincial Minister, the director of Initial Formation for the Province, and the Province's communications office.

There is nothing legally or morally binding about the contract used in this program, but the candidate's faithfulness to the contract is one of the important measures used to evaluate his preparedness to move on to postulancy. The Vocation Director, together with the other brothers

involved in the candidate's formation, evaluates him regularly; and at the end of his program the Vocation Director passes a final written evaluation on to the Postulant Director. The Vocation Director can dismiss the candidate from the program at any time with good reason, in which case he should again inform the Provincial Minister, the Director of Initial Formation, and the Province communications office. If a candidate leaves the program, he must wait at least six months before applying again; if he is dismissed, he must wait at least one year.

If it seems advisable to the Vocation Director that a candidate have a period of residency in a fraternity for more careful discernment of his preparedness for postulancy, or in other special circumstances, such a residency can be taken at a friary acceptable to all parties concerned.

After at least three months, the candidate makes application to postulancy any time he, his director and the Vocation Director agree that he is ready. He applies to the postulancy through a letter to the Provincial Minister and through a process directed by the Vocation Director.

The following are the goals together with means, criteria for evaluation, and the methods of measurement for the level of candidacy according to priority:

Candidate goal 1: The candidate should grow in personal maturity and the freedom to make a personal choice.

During the period of initiation the formation of the candidates, which harmoniously unites the human dimension with the spiritual, should be thoroughly sound, integrated and adapted to the needs of places and times. Suitable means of education should be employed. Above all, let the candidate perform tasks and duties that gradually lead him to acquire self-control as well as psychological and emotional maturity. (Constitutions, 25).

Means:

regular interaction with program director, staff and local community, personal responsibility for life (e.g., education, job), regular physical exercise and bodily care, interaction with the broader social community (women, other cultures, races, religions, social-economic groups).

Questions for evaluation:

Does the candidate have normal health, hygiene and etiquette?
Can he speak openly about his emotions?
Does he seem to get along well with others, i.e., is he at ease versus distant, edgy, etc.?
What is his understanding of "celibate chastity" in relation to his particular life situation?

Has he a healthy attitude in relationship to authority, i.e., does he seem comfortable in discussing relationships with authority figures and indicate a willingness to approach those in authority?

Does he recognize any dependence on externals (materialism, consumerism, status)?

How does he speak about his fidelity to chosen commitments (jobs, education, apostolate)?

Methods of measurement:

psychological testing,

health reports,

observation, interviews, and evaluation by director

observation by Vocation Director and local community of friars, reports

and recommendations from past employers, especially church-related

employment

Candidate goal 2: The candidate should develop knowledge and skills in using his personal gifts and talents for the church and the world.

That vocations to religious life may be properly cultivated and more suitably prepared, the provincial ministers, with the consent of the definitory and, if this seems opportune, the advice of the provincial Chapter, may establish special institutes according to the needs of regions and times. They should be organized according to the norms of sound pedagogy in such a way, in addition to science and the humanities, the students, in a manner consistent with their age, social and family backgrounds, may lead a Christian life suited to their age, spirit and growth. [In these conditions] a vocation to religious life may be discerned and encouraged. Studies undertaken by a student should be so arranged that they can easily be continued elsewhere. (Constitutions, 16).

Means:

college and other educational facilities,

cultural and educational opportunities outside the academic institution,

work experience, internships and on-the-job training, ministry

experiences.

For students planning to enter priesthood studies later on, the seminary program requires 24 hours in philosophy and a strong background in theology and the humanities, as required by the U.S. Bishops for seminary education. In addition, for freshman entering the college program, our Province requires 12 hours in Spanish for the sake of ministry to the Hispanic people in our Province (See Appendix C, College Seminary Academic Requirements).

Questions for evaluation:

What high school diploma or G.E.D. and university degrees does the candidate possess? What is his GPA?

In what outside educational and cultural activities does he participate?

How well does he perform in work and apostolic experiences, i.e., is he considered punctual, consistent, hardworking?
How would you describe his attitude toward work and/or education? How does he show interest in world and ecclesial affairs?

Methods of measurement:

Transcripts and achievement tests scores (e.g., SAT, ACT, GRE)
observation and evaluation by director and/or supervisors.

Candidate goal 3: The candidate should develop an awareness of the presence of God in his life, an understanding of the Church and a sense of being called by the Lord.

God, in His goodness, calls all Christian faithful in the Church to the perfection of love through different states of life in order to promote the holiness of each one and the salvation of the world.

Each one must give a response of love to this call with the greatest freedom, so that the dignity of the human person may be in harmony with the will of God. (Constitutions, 14).

Means:

study and living of the Catholic faith and Christian life, spiritual reading and study,
spiritual direction,
daily prayer and meditation,
the Eucharist and other community prayer experiences recollection days, retreats and renewal experiences,
apostolic service to the local church.

Questions for evaluation:

How does the candidate describe his experience of God and prayer?
Does he show initiative in participating in prayer and worship?
Does he regularly visit his spiritual director?
How does he describe his experience of spiritual direction? Has he the ability to talk about his Catholic faith and experience? Is he faithful to a chosen apostolate?

Methods of measurement:

community observation,
feedback from people inside and outside the community, observation, interviews,
evaluation by director

Candidate goal 4: Does the candidate have a general knowledge of Capuchin life and desire to live it?

Various kinds of pastoral care for vocations should be diligently promoted, especially in circles close to the spirit of our Order. Greater results are obtained where there are brothers specially assigned for promoting and coordinating vocations. Let all the brothers, however,

contribute to the effort as a sign of the fruitfulness of the Franciscan life. To foster vocations, it is very useful to offer young people an opportunity of participating in some way in our fraternal life. This is best done in houses that, at the same time, are suitable for offering help in personal reflection. (Constitutions, 16).

Means:

contact with the friars,
literature and other information about St. Francis, our Order and life,
weekends and other "live-in" experiences in our friaries or other
gatherings of candidates,
direction by program director
visit to the Postulancy house.

Questions for evaluation:

What has the candidate done to increase his knowledge about Capuchin life?
What are signs of his growth in embracing the Capuchin charism?
How does he participate in candidates' gatherings?
How well has he applied himself to his personal formation program?

Methods of measurement:

Observation, interviews, and evaluation by director,
Written essay and/or scrutiny by the director and two other friars,
evaluation by local community.

III. POSTULANCY

Philosophy

The Lord gave me, Brother Francis, thus to begin doing penance in this way: for when I was in sin, it seemed too bitter for me to see lepers. The Lord Himself led me among them, and I showed a heart full of mercy to them. When I left them, what had seemed bitter to me was changed into sweetness of soul and body. Afterwards I tarried a little and left the world. (Testament).

Francis consciously responded to God's call when he risked kissing and embracing the leper. Similarly, the postulant makes the decision to commit himself to enter an environment that challenges the normal assumptions of his life. He encounters the pain and brokenness of a sinful world, and he faces his own sins, fears, and inadequacies as he attempts to seek the meaning and purpose of life. It is the Spirit that speaks to him in these moments of conversion, moving him, like Francis, to respond with his whole heart and soul in an act of faith.

This movement of grace, however, will be accompanied by hesitation and struggle, as Francis felt repugnancy for the leper. But the postulant will face his human reservations and limitations with the help of the community and his director, and find encouragement to make the act of faith. Through his own struggle and the challenges

and insights of his brothers and director, the postulant is led in prayer to a deeper union with the living God, whose power makes all things possible.

The process of conversion necessitates a radical re-thinking of the assumptions and structures of the postulant's life; he must examine whether his priorities and attitudes are compatible with the Franciscan response. Jesus challenged his contemporaries to "reform their lives," that is, to change their way of thinking, and to "believe in the Gospel" (Mk. 1:15). St. Paul stated that we must not conform ourselves to this age but be transformed by the renewal of our minds (Rom. 12:2). For the postulants, this period of formation calls into question his values and behavior. The director protects the community's charism by reflecting it back to the postulant.

Making the decision to "leave the world" was a difficult one for Francis. He hesitated. Discernment was not easy. But in the joy he experienced from embracing the leper, he discovered God's path for him. Joy will also be a key characteristic in the decision of the postulant to enter the novitiate and express this call to the Capuchin way of life.

Program

The postulant program is the beginning of "initial formation," according to the Constitutions, and is designed in keeping with the above philosophy to prepare Postulants for the novitiate. While the postulancy program generally lasts one year, the time may be extended up to another year to achieve the goals of postulancy.

Postulants must be able to fulfill the requirements for admission to our life as presented in the Constitutions:

(a) candidates should be suited by disposition for the communal living of our Gospel fraternal life;

(b) it should be evident that they enjoy the physical and mental health necessary to lead our life;

(c) candidates should show by their lives that they firmly believe what holy mother Church holds and believes and are endowed with a Catholic sense;

(d) it should be established that they enjoy a good reputation especially among those who know them well;

(e) they should be endowed with the required maturity and a fervent will, and certainty should be had that they have entered the Order to serve with sincerity God alone and the salvation of people, according to the Rule and way of life of Saint Francis and our Constitutions;

(f) they should be taught according to the standards of each one's region, and there should be hope that in the future they will be able to carry out their respective duties with fruitfulness;

(g) especially if there is a question of older candidates or of those who have already had some experience of religious life, all useful information concerning their earlier life should be obtained.

(h) if it be a matter of admitting secular clergy or of those who have been admitted into another institute of consecrated life or seminary, or of re-admission of some candidates, the prescriptions of the universal law should be observed. (Constitutions,

Many of these requirements will be better discerned and fulfilled as the postulancy and novitiate progress, but before actual admission to the profession of our life. Yet even as the candidate enters postulancy, these criteria must be used to discern whether he has a good chance of fulfilling these requirements.

Admissions requirements for the postulant program are these:

1. a written request from the candidate to the Provincial Minister,
2. a visit to the postulancy house,
3. a written recommendation from the seminary they attended (for the resident program), or the "spiritual contract" director (for the non-resident program)
4. a file with the proper ecclesiastical documents, i.e. baptismal certificate and parents' marriage certificate; academic, psychological, and medical (including a drug screen and an AIDS test) testing reports*; and other documents necessary in individual cases, (e.g. valid immigrant status),
5. a report from any past seminary the candidate attended or religious community he was part of,
6. an evaluation by the admissions board,
7. a personal interview and formal acceptance by the Provincial Minister.

*Special note must be made of these medical and psychological conditions:

a) a candidate with a physical handicap may be admitted to postulancy if his handicap does not hinder the living out of the essential elements of our charism, if the community can make the necessary adjustments to the handicap, and if the

handicapped person's presence in the community would not result in financial difficulty for the community now or in the foreseeable future

b) a candidate who requires medication (including lithium) in order to maintain psychological stability will not be considered for acceptance into postulancy

c) a candidate who tests positively for drugs would not be considered for postulancy at that time

d) a candidate who tests positively for AIDS would not be considered a candidate for the Order. (The method of testing for AIDS in this: the Vocation Director informs the candidate that an AIDS test is a required part of the medical report; the candidate receives the medical report from the testing physician or medical institution; the candidate must submit the medical report to the Vocation Director as part of his application file, or he may choose not to, thus keeping the information to himself and ending his application process).

The candidate is presented to the admissions board by the Vocation Director any time he and his file are prepared, and generally before July 1st to allow enough time before the postulancy program to begin in mid-September. (See Appendix D, Checklist for Application to Postulancy Program.) The admissions board meets to discuss the applicants and make recommendations to the Provincial Minister. The Vocation Director presents the candidate but does not vote. Where possible, the local "contract" director should also make a presentation of the candidate, and the testing psychologist should be present to help interpret the psychological reports to the board and make recommendations concerning the applicant's formation.

Once the decision about admissions has been made, the Postulant Director is to inform the applicant and the Province communications office.

The postulancy begins with a retreat, followed by a reception ceremony, patterned after the initiation rite of the RCIA. Each postulant is given a tau cross as the sign of postulancy. During the rite a document of entrance into initial formation is signed, which is then placed in the provincial file. (See Appendix E, Document of Entrance into Postulancy).

Once the candidate is accepted into postulancy, two separate files are begun and kept about him. One is the official file, kept in the provincial archives, containing official and ecclesiastical documents, documents of profession, Last Will and Testament, and any other information the Provincial Minister chooses to include in the file. The other file is a "passing" formation file containing the candidate's history, psychological and medical and academic reports, and the evaluations at each stage of formation. This passing file is for the use of the formation directors only; it is passed from one level of formation to the next as the candidate progresses, and, its formation purpose having

been served, is to be destroyed when the candidate makes perpetual profession or leaves the Order.

The psychological testing reports required for admission to the postulant program are used also for the candidate's formation during postulancy, and he signs a permission statement accordingly (see Appendix F, Release Form for use of Psychological Test Results). This information is to be used by the Postulant Director with the postulant, and the psychological test is placed in the "passing file" for use by the formation directors until the time of perpetual profession. Upon his perpetual profession, his psychological testing report is to be destroyed by the Formation Director. At the same time, the Formation Director shall draw up a statement, to be placed in his official file in the provincial office, attesting to the removal and destruction of the psychological test report. This statement includes the name of the friar, the type of document removed (i.e. psychological test report), the original date of the document being removed, the reason for the generation of the document (i.e. admissions and initial formation), the reason for removing the document (i.e. admissions and initial formation being completed), the date on which the document is being removed, and 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 that 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.'

The statement is signed and dated by the Formation Director removing and destroying the psychological test report from the file. (See Appendix K-1)

Prior to entering postulancy, the candidate is to have paid, or has sufficient funds to pay, all his outstanding debts, be they legal, medical, dental or personal. The Province does not assume responsibility for these financial obligations. Payments on student education loans, however, will be covered by the Province as they come due, provided that the candidate, in a signed document, agrees to reimburse the Province for all such payments should he decide to leave the brotherhood. (See Appendix A).

Ordinary expenses during postulancy will be paid by the Province. Thus, the Province pays for the postulant's insurance, and the fraternity provides for all his ordinary needs of housing, food, clothing and recreation. On his part, the postulant assists the brotherhood by taking on a part-time job and contributes whatever he earns or whatever he receives as small gifts to the fraternity. Larger gifts or things like an inheritance he deposits in his own savings account. These financial understandings are

written and agreed to by signed contract between the postulant and his director. (See Appendix G, Postulancy Financial Agreement).

The director and staff evaluate the Postulant two times a year, once before Christmas and once before May 15. The year-end evaluation is written and put in the passing file, with a copy sent to the Provincial Minister for his review. The Provincial Minister alone, according to the Constitutions, 36, and in extreme circumstances the postulant director has the authority to dismiss a candidate from postulancy. (See others also with this jurisdiction in Constitutions, 19). In such case, the postulant director, with the consent of his staff, requests the Provincial Minister to dismiss the postulant, and the Provincial Minister judges and acts accordingly. When a postulant leaves or is dismissed, the postulant director should inform the Provincial Minister, the Director of Initial Formation and the Provincial communications office. If a postulant decides to leave the program, he is to submit this request in writing to the Provincial Minister. Should he, at a future date, wish to re-enter the brotherhood, he must wait at least one year before re-applying. If he has been dismissed, he must wait at least two years. In both cases, his re-admission process will take into account his initial admissions and the subsequent evaluations and reasons for leaving or dismissal.

The postulant will make application to the novitiate through a letter of request to the Provincial Minister no later than May 15 so that he can be accepted by the June meeting of the Provincial with his Council. After his acceptance, the postulant participates in a six-week living experience in a Capuchin house of witness. During this time, the postulant becomes acquainted with one facet of the Capuchin charism: living simply and poorly among the people. He spends each day learning to relate to his brothers, fostering a life of prayer, adapting to a different culture, and working with his hands.

Upon completion of the summer program, the postulant takes a summer vacation.

Postulancy goal 1: The postulant reflects critically on his life as a first step in converting to Capuchin values.

Postulancy is the time for the candidate to discover the deepest reasons for his own vocation, to know and experience our Capuchin Franciscan life, complete the break with his environment and gain a first experience of brotherhood. (PCO IV, 62). During initial formation it can be useful for the young friar to have real contact with the poor and needy in order to learn in a more concrete way how to be poor and live a life of poverty. This is in the spirit of St. Francis, who placed himself at the service of lepers. (PCO IV, 45).

Means:

a physical move to a new community,
work and ministry with people in minority situations, in "powerlessness" as little brothers,
situations and challenges enabling the postulant to question his outlook on life, his attitudes and behavior patterns,
group reflection and dialogue,

selected readings and study,
meetings with the program director and a spiritual director, use of autobiography or life story.

Questions for evaluation:

How does the postulant evaluate his personal values and life style?
How does he demonstrate flexibility, with a capacity for change?
How does he communicate compassion for the poor? What are examples of how he tries to simplify his lifestyle?
How does he speak about the past, deal with the present, and envision continued conversion and growth?
What is the quality of his self-disclosure?

Methods of measurement:

observation and feedback from people and community served,
self-evaluation and reflection papers,
evaluation by staff and director.

Postulancy goal 2: The postulant begins socialization in the Capuchin community and continues discernment.

The postulancy is a period of initial formation and of the choice of accepting 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 calling. (Constitutions, 28).

Means:

living the life of the brotherhood,
visits to other friaries and participation in provincial activities, community reflections on life,
learning community and communication skills and strategies studying the Constitutions, evaluation sessions and feedback, spiritual direction,
studying the lives of St. Francis and Capuchin saints.

Questions for evaluation:

How does the postulant deal with issues of assertiveness, i.e., is he able to avoid both passive aggressive and aggressive behaviors?
Do you notice signs of him being either overly compliant or rebellious in relation to authority?
In relating to other members of the community does he tend to be overly dominant or overly dependent?
Is he beginning to identify with the community as "we"?
What are his motives for joining religious life?
Has he met regularly with a spiritual director, and how does he evaluate this experience?

Methods of measurement:

evaluation by director, staff, and self,

oral and written exams.

Postulancy goal 3: The postulant seeks to deepen knowledge and practice of the Catholic faith, and to acquire basic skills for spiritual growth.

The formation of the postulants aims primarily at completing their catechesis in the faith and includes an introduction to liturgy, methods of prayer, Franciscan instruction and an initial experience of apostolic work. (Constitutions, 28).

Means:

formal input and classes,
group discussions,
workshop and seminars,
recollection days, retreats and renewal experiences, daily community liturgy, common prayer, confession, one half-hour private meditation daily,
experience of other religious traditions and spiritualities.

Questions for evaluation:

Can the postulant articulate a basic knowledge and familiarity with the Catholic tradition?
How did he perform in the course of instruction given in postulancy?
Is he present, on time, and attentive at community prayer?
How does he employ Scripture and spiritual reading?
Does he manifest interest and leadership in liturgical prayer?
Does he report regular use of the Sacrament of Penance?

Methods of measurement:

oral and written exams,
report by director,
observations and evaluation by staff.

Postulancy goal 4: The postulant should grow in personal maturity and responsibility, especially on a psychological level.

Postulancy must also reinforce and promote human maturity, especially emotional maturity, and an ability to discern the signs of the times in light of the gospel. (Constitutions, 28). What is done in formation must be centered on the person of the candidate so as to meet his needs on the intellectual, affective and spiritual plane. (PCO IV, 62).

Means:

exploration of issues raised in psychological evaluation,
discussion of such issues in spiritual direction and psychological counseling as necessary,
personal responsibility for postulant program, work and ministry, ongoing evaluation by director, community, peers,
life in the fraternity and social group.

Questions for evaluation:

Is the postulant free of the need for long-term psychological counseling, indicating no serious mental, emotional or personality disorders?
Is he positive and peaceful in life?
Does he have difficulties with any impulsive behaviors, e.g., sex, substance use, anger?
How consistent is his behavior?
How faithful is he to commitments?
Is there a correspondence between behavior and stated values and ideals?
Does he *have* an ability to own and express emotions and inner yearnings?
How does he function under stress, tension, and anxiety?
Does he achieve according to his potential?
Can he make decisions and accept responsibility for those decisions?
Has he shown increasing initiative for his personal growth?
Is he open and flexible in his own world-view?
Does he take reasonable care of his health?

Methods of measurement:

evaluation and report by counselor when necessary,
evaluation by director, staff, and self

Postulancy goal 5: The postulant seeks to understand and express the service dimension of his faith and vocation.

Candidates should have a genuine experience of work, particularly understood in the sense of service: firstly, within the fraternity and then in being available to others. (PCO IV, 51).

Means:

fraternal service and responsibility for "home," work, especially of a charitable or ministerial nature,
supervision of service and work,
group reflection on service and work,
counter-cultural social or ministry experiences.

Questions for evaluation:

How would you rate this postulant's sensitivity to friary and community needs?
What is the quality of his fraternal service and care for the friary?
Is he consistent in job and ministerial performance?
What are some signs that he has the attitude that the Church and Order are servants?

Methods of measurement:

supervisory reports and feedback, evaluation by director, staff and peers, self-critique.

Program of Studies

I. Interpersonal Skills Training

- A. Communications skills workshop (Fall semester)
- B. Transition workshop (Fall semester)
- C. Personality workshops (Myers-Briggs/Enneagram)
- D. Family Systems workshop E. Intimacy workshop (Spring semester) includes: sexuality, intimacy, loneliness, relationships F. Health education, including substance abuse

II. Spiritual Formation

- A. Liturgy workshop (Fall semester) includes:
 - 1. Introduction to Liturgy
 - 2. Liturgy of the Hours (structure, roles, planning)
 - 3. Liturgy of the Eucharist (structure, roles, planning)
 - 4. Lector training
 - 5. Participation in Liturgical planning
- B. Introduction to Prayer / Meditation
- C. Introduction to Spiritual Direction
- D. Community Life (Spring semester)
- E. Franciscan Lives of Saints (St. Francis, Capuchin Saints)

III. Theological Formation

- A. Catechesis of basic doctrine/dogma of faith (includes):
 - 1. Faith, religion, theology, belief
 - 2. The human condition: nature and grace
 - 3. God: Three in One
 - 4. Jesus Christ (read a life of Christ)
 - 5. The Holy Spirit
 - 6. The Church (brief overview of Church history)
 - 7. The sacraments
 - 8. Christian existence: ethical and spiritual dimensions
 - 9. Mary and the Church
 - 10. Christian, human destiny: the Kingdom of God
- B. Faith Reflection on Experience

IV. Christmas Formation Gathering.

Each year from December 27-31, all the young men in initial formation (from postulancy through perpetual profession, and including those in ministry formation) come together for a time of prayer, education and recreation. The purpose of this formation gathering is to provide a time and place of mutual support for the young men who are geographical separate in individual formation situations, and to experience the Christmas week as one of fraternity with their new family of Capuchins. The gathering

includes a day of prayer/recollection, a workshop or some didactic presentation on a topic of formation, and a day or two of relaxation and fun together.

The postulants use this time especially as an experience of breaking with their families, and a closer incorporation into the fraternity of the province and its youngest members.

IV. INVESTITURE PROGRAM

After the Postulant has been accepted to the Novitiate, he first participates in the NAPCC sponsored inter-provincial Investiture Program. Its purpose is to facilitate the Postulants' transition from the Postulancy Program in their respective provinces, to the Novitiate level of formation in which they participate together. A main characteristic of the program is to assist the Postulants to broaden their perspective with regard to other provinces, and to become acquainted with one another before they enter the Novitiate together. It is referred to as "The Investiture Program" because at the end of the three month period (September through November), the Postulants from the various provinces are invested together as novices. The Investiture Program, therefore, is really a "pre-novitiate".

This program exists to facilitate a smooth transition into the Novitiate. Thus, it does not include a formal evaluative process, since it has already been determined that the participants are accepted for the Novitiate. Neither is it an official stage of formation outlined in Canon Law or the Capuchin Constitutions.

At some point toward the end of the program, the Novice Director visits with the Postulants regarding their transition into the Novitiate. At the end of the program the coordinators of the program will give a report concerning the program attendees to the NAPCC Novitiate Oversight Board and to the Directors of the NAPCC Novitiate.

The site for the Investiture Program is determined by NAPCC.

V. NOVITIATE

Philosophy

St. Francis of Assisi, once he had been led by the Spirit of the Lord to live among lepers and serve them, was then moved to go into hills and caves around Assisi to listen more closely to the Lord. He prayed intensely for hours, days and even months, searching for the meaning of his life, deepening his sense of the Lord's merciful love, asking for light and guidance to direct his life. He prayer over and over again, "O Lord, who are you? and who am I?" Slowly but clearly the Lord spoke to his heart, enlightening him with the Gospel.

The novitiate is the “cave” experience for candidates, in which they are drawn aside by the Lord to an out-of-the-way place. Each novice deepens his friendship with the Lord by allowing God to speak to his heart. The novitiate year is “a period of more intense initiation and a more profound experience the Capuchin Franciscan life of the Gospel.” (Constitutions, 29; PCO IV, 64). Because the novitiate year presupposes that a choice of this life has already been made, its primary purpose is to help the novice internalize the experience and call of the Lord, and grow deeply in a knowledge and love of both the Lord and Capuchin life. Although the novice, continuing to discern his call, may decide to discontinue the novitiate any time, the year is designed to deepen and nourish the choice already freely and maturely made.

The novice then, led by the Spirit of the Lord, uses this year to deepen a friendship with the Lord Jesus, and him crucified, preparing to commit himself to the love and service of the Church in the Franciscan life. The novitiate fraternity provides the environment, education, direction and experience by which the novice grows as a disciple of the Lord and a brother to the community.

Program

By Church law, the period of novitiate can be from one to two and one-half years, determined by the novice’s readiness for vows. (See Code of Canon Law, canons 648 and 653). Novices for the Capuchin Province of Mid-America participate in an inter-continental novitiate program coordinated and supervised by the provincials of the North American Capuchin Conference (NAPCC). The program includes a three-month preparation period (pre-investiture program) which focuses on developing healthy interpersonal group dynamics among the novices from the various provinces. This is immediately followed by the novitiate year.

Novices must have completed the postulant program and have been accepted by the Provincial Minister, who has the sole right to accept candidates, having consulted with his council as stated in Constitutions, 19. His criteria are principally the evaluation from the postulant director and community. Implied are the requirements of Constitutions, 17, and those of the postulant program stated above.

The candidate is received into the novitiate by a specific liturgical ceremony of investiture in the habit of probation. (Constitutions, 20).

As was the case for postulancy, the Province provides for all the ordinary needs and expenses of the novice, including his health insurance. But if there are any extraordinary costs held over from before a novice’s entrance into novitiate, he or his administrator must pay for those out of his own savings. Any ordinary gifts the novice receives during the year are contributed to the fraternity; extraordinary gifts are deposited with his own savings.

The perpetually professed members of the community evaluate the novices three times a year. The final evaluation or scrutiny is attended by the Provincial Minister and, if he wishes, his council. At this scrutiny the professed members of the fraternity vote a secret consultative recommendation on each novice, which vote is given to the Provincial Minister. (Constitutions, 34). The Provincial Minister, with the consent of his council, accepts a novice to temporary profession. (Constitutions, 19).

The Provincial Minister alone can dismiss a novice from the novitiate. In such a case, the novice director in consultation with the fraternity requests that such action be taken, gives the reasons, and reports the past evaluations. The Provincial Minister then, with his council, acts on the request. When a novice leaves the novitiate, the director should inform the Province communications office. If a novice on his own leaves during the year, he may not reapply to postulancy for at least two years; if he is dismissed, his case will be judged on its own merits. In the case of withdrawal or dismissal, a report and evaluation should be sent to the provincial office.

The novice makes application for temporary profession by a letter to the Provincial Minister in October. The final evaluation should be held no later than two months prior to profession. The novitiate experience may not ordinarily extend beyond eighteen months. A minimum of twelve months must be completed before profession is made, in accord with Canon 648.

The profession of temporary vows is presided over by the Provincial Minister or his delegate, following the prescribed liturgical ceremony and using the formula of profession given in the Constitutions. Temporary vows are ordinarily taken for three years. The religious habit is the main sign used in first profession. Along with it the professed are given a copy of the Constitutions.

A document of temporary profession (Appendix H) must be signed by the novice, the Provincial Minister and two witnesses. This document, along with the documents "Freedom to Profess", "Trust Agreement", and "General Durable Power of Attorney", which the novice signs before profession, are to be placed in the provincial personnel files. (See Appendices I, J, and K).

After profession, the brothers ordinarily take a vacation as the other brothers of the province do.

Novitiate goal 1: A novice should experience Jesus Christ as the primary meaning of his life and the focus of his commitment.

Taking into consideration their individual personalities and gifts of grace they should be introduced into a spiritual life that is nourished by the reading of God's word, by active participation in the liturgy and by personal reflection and prayer. In this way they may be drawn more and more to Christ, the Way, the Truth and the Life. (Constitutions, 25).

Means:

daily personal prayer and contemplation of one hour or more,
environment of quiet in the house,
hermitage days and longer eremitical experiences,
retreats, workshops and renewal and prayer experiences,
daily Scriptural, spiritual and Franciscan reading, daily liturgical prayer: Eucharist and the Hours,
regular meetings with spiritual director and novice director,
daily classes in Christian and Franciscan spirituality, communal penance and mortification,
Sacrament of Penance.

Criteria for evaluation:

How does the novice value solitude and make use of prayer times and places?
Does he take initiative in providing prayer time and space in life? Describe the quality of his participation in community liturgical prayer? Has he fulfilled assignments for class and study?
How does he employ Scripture and spiritual reading?
Does he take proper advantage of his regular meetings with spiritual and novice director?
Has he abided by community penances?
Does he report regular use of the Sacrament of Penance?

Methods of measurement:

Observation and evaluation by director and local fraternity,
self-evaluation,
reflection papers,
class assignments and other requirements.

Novitiate goal 2: A novice seeks identification with the Capuchin way of life.

The novitiate is a period of more intense initiation and a more profound experience of the Capuchin Franciscan life of the Gospel according to its basic demands and presupposes a free and mature choice of the religious life. The formation of the novice should be based on the values of our consecrated life as known and lived in the light of the example Christ, the Gospel insights of Saint Francis, and the sound traditions of the Order. (Constitutions, 29).

Means:

daily life in the local fraternity,
study of Capuchin-Franciscan history and spirituality study of the Capuchin Constitutions,
study and reflection on the vowed life,
daily fraternity service such as cooking, cleaning, repairing, experience in the broader provincial brotherhood,
community meetings and chapters with reflections on life and spirit, workshops with other Franciscans.

Questions for evaluation:

Does the novice take the initiative in serving the good and growth of the fraternity?

How does he articulate an understanding of Capuchin vowed life?

Does he show interest in all the brothers of the fraternity and concern for their needs?

Has he attended class and fulfilled readings and assignments?

What are examples of his decisions to live simply and poorly?

Is he honest with ministers and brothers in discussing areas of personal concern and common life?

How does he demonstrate interest in participating in the broader life of the Province and Order?

Methods of measurement:

observation and feedback from local fraternity and the province, reflection papers and class work, evaluation by the director, staff and self.

Novitiate goal 3: A novice seeks to acquire adequate maturity (freedom) for commitment to the Capuchin life.

In order to help the friars attain the affective maturity indispensable for the personal integration of values, for life in fraternity and for fulfilling our service in the world and the Church, formation must provide effective aids in this area, likewise taking advantage of the contributions of the human sciences. (PCO IV, 54).

Means:

daily relationship with brothers and others in community outside the friary, regular meetings with novice director and spiritual director, opportunities for quiet which invite and challenge one to face self alone, dealing with time, loneliness, self without over dependence on crowds, noise, consumer recreation, study and workshops on the dynamics of personality and inter-personal relationships, opportunity to develop personal interests, hobbies.

Questions for evaluation:

How does the novice pursue a healthy and mutual interaction with brothers and friends?

What are the indications of this novice's comfort with his own sexuality, his body, his masculine identity, with integration of sexuality with the virtue of chastity?

How does he deal with self-disclosure to the novice director?

Describe his approach to relaxation and recreation?

How does he demonstrate self-acceptance and self-identity?

Is it appropriate to his age? How does he deal with loneliness?

Methods of measurement:

observation and evaluation by the novice director and fraternity self- evaluation.

Novitiate goal 4: A novice endeavors to understand and experience the Order within the mission of the Church.

Let the rhythm of the novitiate respond to the primary aspects of our religious life, particularly through a special experience of faith, contemplative prayer, fraternal life, contact with the poor, and work. (Constitutions, 29).

Means:

study of the history and ministry of the Order and Church,
reading and reflection on current ecclesiastical and world affairs,
weekly apostolate or ministry of four hours,
worship and other interaction with the local parish community,
workshops and seminars on various issues of social justice and peace,
prayer and penance in the community focused on world and ecclesial concerns.
interaction with novices and friars from other provinces

Questions for evaluation:

How is this novice working toward a greater understanding of the mission of the Church, Order and Province?

What are signs that he is sensitive to the poor and needy?

How generous is he in ministry in the fraternity and local Church? Describe his attitude toward his chosen apostolate?

How does he articulate a Capuchin perspective of ministry?

Methods of measurement:

observation and evaluation by the novice director and fraternity observation
report from ministry supervisors,
reflection papers and self-evaluation.

Program of Studies

I. Spiritual Formation

- A. Introduction to Spirituality and the Spiritual Life
- B. Religious Life: History and Theology
 - 1. History
 - 2. Vocation
 - 3. Commitment
 - 4. Vows

II. Franciscan Formation

- A. The writings of Francis
- B. The writings of Clare
- C. Francis: sources and life
 - 1. Celano's lives
 - 2. Bonaventure's Major Life
 - 3. The Anonymous of Perugia
 - 4. Sacrum commercium
 - 5. Legend of the Three Companions

NB: themes treated in the sources and life of Francis are: conversion, prayer, fraternity, poverty, apostolate, penance, church, obedience, virginity/chastity, and work

- D. History and Charism of the Franciscan Order
 - 1. History of the Reform
 - 2. Constitutions of 1982
 - 3. Present trends: PCO Documents
 - 4. Provincial history
- E. Capuchin studies

III. Theological Formation

- A. Introduction to Scripture
 - 1. Meaning of Revelation
 - 2. Vatican II's Dogmatic Constitution on Divine Revelation
- B. Gospel of John and the Book of Revelation
- C. The "Gospel Life" of the Friars Minor

IV. Liturgical Formation

- 1. The liturgical year
- 2. Liturgical planning and leadership

Other Elements of the Curriculum

Fall and Spring inter-community formation workshops

Hermitage Experiences* / Hermitage Days
Regular House Chapters
Social Justice Night Prayer each week (Thursdays)
Four hours of Apostolic Service each week
Provincial Assemblies and Retreats
Christmas Formation Gathering

*Rule Given for Hermitages: Twice during the novitiate year, the novices take time for the eremetical experience. St. Francis' "Rule Given for Hermitages" becomes the schedule and routine. The first of these experiences occurs about mid-year and is followed by reflection. The second occurs toward the end of the year and is the major "retreat" of the year.

VI. POST-NOVITIATE

Philosophy

"After the Lord gave me some brothers, no one showed me what I had to do, but the Most High Himself revealed to me that I should live according to the pattern of the Holy Gospel." (Testament) Francis' dream found expression in his response to the words of the cross at San Damiano, "Francis, go, repair my house. ..." At first, Francis set out to repair churches, but in time he came to see these words had broader significance for him and his brothers. When he heard the Gospel read at the Church of the Portiuncula, calling him to go out to preach the Kingdom of God, taking nothing for his journey, Francis tried diligently to carry out this call to the fullest.

In the same way, Francis' brother in temporary vows seeks to live the dream of his own call. The time of novitiate was a time during which he reflected on his call to the Franciscan Gospel life. During this period of post-novitiate formation he begins to live the expression of his dream, to determine how it can take shape within the life of the Church. This is a time for deepening formation in the Capuchin way of life, while beginning professional training for ministry.

To this the words on the Constitutions, 30, speak, "Since the fraternal gospel life holds the principal place in our calling, priority should also be given to it during the time of the post-novitiate." The Plenary Council of Formation also states, "There must be a clear distinction between formation for our way of life and formation for the priesthood as a profession. Formation for our life must take absolute priority, especially in the first years of initial formation." (PCO IV, 22).

Post-novitiate formation is a deepening and maturing of the Franciscan Gospel life, while being a witness in itself, it is also a preparation for perpetual profession and for later ministry. It is especially a period of seeking an integration of these two aspects, keeping a priority for prayer and evangelical brotherhood. It is a time to determine how an individual's call finds expression within the life of the Church, just as Francis' call did.

Program

Post-novitiate formation for our life can last from three to six years, according to the Constitutions, 32, or up to nine years by exception. Formation for ministry, or “special formation,” especially for priestly ministry (Constitutions, 32), usually extends beyond formation for our life and perpetual profession. Post-novitiate formation in the Province is set up to meet the needs of the brothers in their years after novitiate as they deepen their Capuchin commitment and prepare for perpetual profession and for specific ministries in the Order and Church.

The Capuchin Province of Mid-America requires courses in Spanish of those in the first year of vows. Six to ten hours should be taken during the post-novitiate year. The summer following that year, an immersion course of seven to ten weeks is required.

First year of temporary vows

The first year after novitiate has as its focus the internalizing of the values learned from the novitiate. It seeks to gradually integrate the experience of novitiate with a more active life. More time is set aside to emphasize formation for life, so that patterns of living Capuchin life can endure in later years. Therefore formal classes for priesthood preparation or other ministry training are limited.

The elements of this year include both individual and group activities. Individual activities include ministry and work under supervision, up to about 20 hours a week. Group activities include readings with discussion, workshops, and bi-monthly reflection on experience of Capuchin life and ministry.

Ministry Discernment

The first post-novitiate year is a time of Ministry Discernment, as the brother continues to respond to the invitation to “Rebuild My Church.” Since the brother will enter into full-time ministry preparation in the coming fall, he needs to clearly discern, within and guided by the Capuchin community, what future ministry he will prepare for. His discernment is based on his desires, experiences, gifts and abilities, as they serve the ministry needs of the province.

The Ministry Discernment process includes readings on ministry from an ecclesial and Capuchin perspective, reflection papers by the brother on his ministry experiences and desires/goals, and meetings with the Post-Novitiate Director to reflect on and clarify his ministry and training options and choices. This discernment times also includes, when necessary, gathering information about and applying to schools, programs, etc. for the fall. A final meeting in the process is between the brother, the Post-Novitiate Director, and the Provincial Minister, after which the Provincial Minister approves a ministry preparation program. (See Appendix L, Ministry Training Discernment Process).

Other years of temporary vows

In the remaining years of temporary vows, each brother’s program is tailored to his needs and interests with a view to his future. This is the time when a brother begins his

“Special Formation” (Capuchin Constitutions, 39) for the ministry and in the program as discerned the previous year. This special formation may continue beyond his perpetual profession, and usually does in the case of candidates for Holy Orders. Those brothers who are pursuing priesthood or other ministry preparation will study philosophy, theology, or other subjects at an educational or trade institutions. They will also have the opportunity for limited ministry under supervision.

Group formation activities during this time include regular prayer and community life, recollection days, workshops, and discussions on religious and Franciscan themes, apostolic and volunteer work, and group reflections on life and ministry.

Summer assignments for brothers both in temporary vows and in perpetual vows are either ministry placements in the friaries and ministries of the province, or further academic or ministry formation. The academic and ministry formation programs enhance the brother’s area of concentration or specialization, or allow him to prepare in important areas of life and ministry in the Province: a Spanish program, a CPE program, or Franciscan Studies. To decide on his summer program, the brother meets and discusses his program with either the Post-Novitiate Director (for those in temporary vows) or the Director of Ministry Formation (for those in perpetual vows), who in turn presents the brother’s request to the Provincial Council for approval. (See Appendix M, Summer Programs for Ministry Preparation).

A brother will usually remain for a minimum of three years in a post-novitiate fraternity. In given cases, however, a brother could spend part of that time in another friary of the province, doing full-time ministry or in ministry preparation under the direction of a local friar. In this case his formation program and process is to be developed and made explicit in the form of a contract. (See Appendix N). In all cases, the brother must spend his first year after novitiate in the post-novitiate program.

Brothers in the post-novitiate period live as full members of the community with all the rights and privileges except those of office and voting. They do not make their Last Will and Testament until perpetual profession, and so do not dispose of any personal property or savings until that time. During the period of temporary vows they do not use any of those possessions, but follow the same financial processes as all the brothers in the fraternity.

Evaluations are held twice a year during the post-novitiate period. The perpetually professed community evaluates the brothers in temporary vows, the Post-Novitiate Director reports their evaluations to them, and a copy of the year-end evaluation is placed in both the official (provincial) and passing file.

A brother may not be dismissed or dispensed from temporary vows except by the General Minister and his council, according to Constitutions, 36.

When a brother, after at least three years in temporary vows, is prepared to apply for perpetual profession, he follows this process:

1. The director meets with the brother in the fall to review his growth and evaluations since the novitiate.
2. The brother begins at that time an extended period of discernment and preparation for perpetual profession.
3. The individual indicates his intention to make profession by March 1 of the next year, and he writes a letter of request to the Provincial Minister.
4. Shortly after that the local community meets to evaluate the brother in the presence of the Provincial Minister and gives its recommendation and consultative vote to the Provincial Minister.
5. The Provincial Minister meets with his council, decides upon the brother's request, and informs him whether or not he is accepted.
6. In the summer before vows, the brother arranges with the Post-Novitiate Director a program of spiritual preparation for his perpetual profession.
7. In the summer before vows the brother also makes a formal retreat of at least one week.

The celebration of perpetual profession is planned in consultation with the Provincial Minister, who presides at the liturgy as prescribed. As part of the profession, the brother must sign his Last Will and Testament; and in the presence of the Provincial Minister and two witnesses he signs the profession document, which will be filed in the provincial archives. The book of the Gospel is the symbol used and given to the brother in perpetual profession. (See Appendices O and P).

"Initial Formation" according to the Constitutions is, strictly speaking, finished at perpetual profession. The Province, however, is charged with the task of finishing the ministry formation of the brothers. The Director of Ministry Formation oversees this part of the formation program.

Ministry Formation ("Special Formation")

The course of studies or training program for ministry formation is worked out between the perpetually professed brother and the Director of Ministry Formation, in dialogue with the Province (Provincial Minister), with a view to the future ministry for which the brother is preparing. The Director of Ministry Formation, after consultation with the Post-Novitiate Formation Director, also recommends to the Provincial Minister the friary in which the brother should live during his ministry formation.

The Director of Ministry Formation, as noted earlier, also meets with the brother to work out his desired summer program for ministry training, and presents his request to the Provincial Council. (See Appendix M, Summer Programs for Ministry Preparation).

Candidates for Orders are required to fulfill the requirements for ordination set by the bishops of the United States, but are also encouraged to take personal responsibility and initiative in choosing their studies and experiences in fulfilling those requirements. Priesthood students are encouraged to acquire some background in Spanish language, culture and ministry during their years of preparation. The course of studies is worked out between the candidate for Orders, the Director of Ministry Formation, and the institution involved. (See Appendix Q, Checklist for Theology Students, Capuchin Province of Mid-America).

Candidates for Holy Orders assume the personal responsibility of requesting, fulfilling the requirements for, and helping to plan the celebrations of Ministries and Orders. This is done in dialogue with the Director of Ministry Formation and the Provincial Minister. (See Appendix R, Process and Requirements for Ministries and Orders.)

When the candidate for Orders, having made perpetual vows, is ready to request the Ministries of Lector and Acolyte, he does so in writing to the Provincial Minister. The Ministries are celebrated in a simple fraternal setting, such as at the annual retreat or assembly, or at the local friary or parish where the friar is living or working. (See Appendix R, Celebration of "Ministries").

When the brother is ready to request Holy Orders, the following process is followed:

1. Having finished his program of theological and ministerial training according to the particular institution and in fulfillment of the requirements set by the United States Bishops (Appendix Q), the brother makes known his request to the Director of Ministry Formation and writes a letter of request to the Provincial Minister, asking for ordination to the diaconate.
2. The Director of Ministry Formation presents to the Provincial Minister the pertinent documents, evaluations, and recommendations:
 - academic reports from the brother's theology program,
 - ministry reports and evaluations from his supervised ministries,
 - evaluations and recommendations from the fraternities in which the brother has lived during his theological and ministerial training.
3. The Provincial Minister, in consultation with his council, meets with the brother, reviews the reports and decides on the request.

4. The Provincial Minister, the brother and the Director of Ministry Formation together plan the deaconate ordination, along with the ordaining bishop.
5. Having successfully completed his deaconate program, the brother writes a letter of request to the Provincial Minister, asking for ordination to the priesthood, and makes known his request to the Director of Ministry Formation.
6. The Director of Ministry Formation reviews the brother's deaconate experience and the evaluations from his ministry and supervisor.
7. The Director of Ministry Formation, in conjunction with the theology school, issues a comprehensive examination in the name of the province, to assess the candidate's theological and ministerial readiness for priesthood and to be able to present him as a qualified priesthood candidate to the ordaining bishop. (See Appendix T, Examination for Priesthood, Capuchin Province of Mid-America).
8. Upon the completion of the priesthood exam, the Provincial Minister, in consultation with his council, meets with the brother, reviews the exam and his deaconate experience, and decides on ordination.
9. The brother, the Director of Ministry Formation, and the Provincial Minister, along with the ordaining bishop, plan the priesthood ordination ceremony.

If a brother is refused ordination by the Provincial Minister because of substantial weaknesses in his preparedness, he may re-apply again in one year, presuming he has addressed the appropriate issues.

Brothers in perpetual vows who are not preparing for priesthood but are pursuing other academic or vocational programs meet twice a year with the Director of Ministry Formation to review and evaluate their program, and make any necessary changes and adjustments. They likewise decide with the Director, and have approved by the Provincial Council, any province-based internships or summer placements within their ministry training program.

When the brothers, lay and cleric alike, approach the completion of their ministry formation, the Provincial Minister and Director of Ministry Formation engage in a process of choosing a ministry placement for the new minister. Three points of focus for this process are:

1. choosing a healthy placement for the new minister
2. establishing a positive working relationship between the new minister and his supervisor
3. finding a good mentor for the new minister.

The Provincial Minister meets with the local fraternities and ministry supervisors that are being considered for the minister's placement, to discuss the necessary support and supervision needed by the brother. The brother in turn is asked to consider a mentor from among the possibilities in the geographical area of his assignment.

Once the assignment has been made, the new minister, in dialogue with the Director of Ministry Formation, chooses a qualified mentor and begins the mentor relationship that is to last at least two years. The Director of Ministry Formation assists the mentor and new minister in their relationship and program. (See Appendix U, Ministry Placement and Mentor).

Any evaluation reports generated for preparation for the permanent diaconate or priesthood are destroyed upon the brother's ordination or upon a definitive refusal of his ordination.

Any evaluation reports generated for the purpose of professional training of the brother are destroyed upon his completion of that training.

Post-novitiate goal 1: The brother should deepen his spiritual life as he prepares for perpetual profession.

The post-novitiate is the period in which the brothers, progressing further in maturity, prepare themselves for the definitive choice of our gospel life that is undertaken through perpetual profession. (Constitutions, 30). We, therefore, exhort the brothers to prepare themselves for profession with great care, by spiritual exercises, by an intense sacramental life, especially one that is Eucharistic, and by fervent prayer. Let this be done more intensely and in a special way before perpetual profession. (Constitutions, 31).

Means:

daily personal prayer, communal liturgy and prayer,
retreats, renewal experiences and hermitage days, spiritual direction,
daily life in the friary and province,
group reflections on life,
group experiences that lead to deeper reflection, discussions on Franciscan and Capuchin spirituality,
directed reading, study on religious and vowed life,
regular meetings with formation director,
Sacrament of Penance

Questions for evaluation:

Describe his attitude toward personal and communal prayer, liturgy.
Does he personally choose to use and create solitude and hermitage time?
Does he explore serious issues and discernment with his spiritual director?
What is the quality of his participation in discussions and reflections on life?

How does he communicate his needs to his brothers and respond to their needs?
Describe your perceptions of his approach to intimacy in relationships. How does he negotiate the demands of obedience with brothers and ministers?
How does he handle money and make personal choices in keeping with the vow of poverty?
How does he articulate his experience of the Sacrament of Penance?

Methods of measurement:

evaluation by director, community, peers,
self class work and reflective papers,
informal feedback from broader community.

Post-novitiate goal 2: The brother should assume ownership of personal, spiritual, Capuchin-Franciscan, and ministerial growth within community.

The post-novitiate is a time for acquiring depth and maturity vis-à-vis the commitment undertaken at first profession. (PCO IV, 67). A brother who has completed the period of initial formation can hardly claim to be fully equipped for all his life. Ongoing formation, therefore, is intended for all the brothers. Without doubt it is primarily both the personal obligation as well as the right of each brother to apply himself to his own continuing formation, since this is nothing other than a continuous implementation of our vocation. (Const. 42)

Means:

discernment, with director and community, of gifts and talents as they relate to his future, setting personal goals, in dialogue with director and community, individualized programs, with greater personal involvement and initiative, individual contracts, regular spiritual direction, increased personal responsibility and decreased dependence on formation director in later years of post-novitiate formation.

Questions for evaluation:

Describe the quality of his self-confidence.
How effectively does he express his ideas, thoughts, feelings, and needs?
Give examples of how he exercises personal responsibility and prudence.
Is he overly dependent upon or independent from the community in personal choices and actions? How would you describe the quality of his relationships inside and outside the fraternity? What are signs that his values are consistent and internalized?
How accurately and realistically does he articulate personal goals? How does he critique himself and learn from personal experience? Does he regularly achieve according to his ability?

Methods of measurement:

evaluations: self, director, fraternity, peers,
ministry supervisor's evaluation.
ministry discernment process

Post-novitiate goal 3: The brother should develop and use personal gifts and talents in the service of fraternity and Church.

Let the brothers, according to each one's gift and grace, apply themselves to a more profound study of sacred scripture, spiritual theology, liturgy, and the history and spirituality of the Order; let them also exercise forms of the apostolate as well as domestic work. (Constitutions, 30).

Each brother according to his gifts should be formed for the various tasks that must be performed. Therefore some may learn skills and technical trades, while others may engage in pastoral or scientific studies, especially those of a sacred character. (Constitutions, 37).

Means:

classes in theology, ministry and the Church,
participation in ministry-preparation programs according to the ministry being undertaken, supervised ministries, internal and external,
clinical pastoral education,
group reflection on the theology of ministry and personal ministry experiences, periods of ministry within the Province,
regular ministry and fraternal service during periods of temporary profession, input by members of the Province on their ministry.

Criteria for evaluation:

What evidence does the brother give of skills for fruitful ministry?
What would indicate that he uses and develops gifts and talents to his potential?
Has he successfully completed or is he completing his education or training program?
What are some indications that he can relate to people in a warm, human way?
How does he articulate a personal theology of ministry consistent with the Order and Church?
Has he completed the academic and ministerial requirements and given evidence of ability to function effectively in ministry?
In what ways does he offer his personal talents and use his unique gifts in fraternal service?

Methods of measurement:

evaluations: self, peers, community, director, and ministry supervisors,
successful completion of course/program work,
recommendation from ministry training program,
acceptance for Orders and/or ministry assignment.

Post-novitiate goal 4: The brother should integrate ministry and ministry preparation into the life of gospel brotherhood.

Since fraternal gospel life holds the principal place in our calling, priority should be given to it during the time of the post-novitiate. Therefore let the same religious formation be provided for all the brothers for a period of time and in a manner

determined by the Provincial Minister with the consent of his definitory. (Constitutions, 30).

Means:

daily life of fraternity vis-à-vis the ministry or ministry preparation,
group reflection on Franciscan living in varying contexts, group reflections on life-
ministry tensions,
fraternal service.

Questions for evaluation:

How does the brother demonstrate by choices the priority of Capuchin life as he ministers or prepares for ministry?

How does he engage in dialogue with others and articulate tensions?

How does he maintain his prayer life in balance with ministry?

What are signs that he takes responsibility for fraternal services?

What are some indications that he ministers with a sense of poverty and personal minority?

Methods of measurement:

evaluation by self, peers, community, director, and ministry or academic supervisor
community feedback and observation

Program of Studies

First Year of Temporary Vows

1. Spiritual Formation

- A. Discernment: where prayer and action meet
- B. Spiritual Direction
- C. Celibacy and Intimacy: ongoing reflections

II. Theological Formation

- A. Methods of Theological Reflection on Experience
- B. Methods of Social Analysis
- C. Spirituality of the Beatitudes
- D. Discipleship
 - 1. Christ and Culture
 - 2. Following Christ in a Consumer Society
- E. The Social Encyclicals and Teachings of the Church

III. Franciscan Formation

- A. Religious Life Today
- B. The Gift of Francis to the Church
- C. The Secular Franciscan Order
- D. Contemporary Issues in Franciscanism

IV. Ministry Formation

- A. Theology of Ministry
- B. Capuchin Approaches to Ministry
- C. Liturgy: Presiding at Communion Services and other Prayer Leadership

Second and Third Years of Temporary Vows

At any time during a friar's life before perpetual profession, he must have exposure to each of the following areas. The degree of exposure should be equivalent to a 3 credit undergraduate course. Courses may be audited or taken for credit:

- Introduction to general theology -Introduction to the Hebrew Scriptures - Introduction to the Christian Scriptures -Christology
- Ecclesiology
- Theology of the Eucharist -Moral Theology (basic course)

Other Elements of the Post-Novitiate Formation

(first year)

- 1. Ministry and work.
- 2. Reflections on ministry and life
- 3. Ministry discernment

(second year)

Part-time ministry

2. Reflections on celibacy

(third year)

I . Part-time ministry

2. Discernment for perpetual vows

(all years)

1. Spiritual Direction
2. Directed readings.
3. Workshops.
4. Hermitage days

(ministry "special" formation)

1. Academic schooling.
2. Ministry training
3. Ministry internships
4. Ministry supervision

Part Three: Summary of Policies and Procedures

I. Admissions.

A. Non-resident Candidate Program.

Preliminary requirements include a letter of request from the candidate, two letters of recommendation (one from his pastor), and a contract between the candidate, his director, and the Vocation Director. The candidate may apply at any time if he is a high school graduate or of equivalent age. The Vocation Director admits the candidate into the program.

B. Resident (Seminary) Candidate Program.

Preliminary requirements include the documents needed for the college (seminary), two letters of recommendation (one from the candidate's pastor), and acceptance by the Vocation Director. The candidate must be a high school graduate or of equivalent age, and he applies prior to the beginning of a semester.

C. Postulant Program.

Preliminary requirements include a letter of request from the candidate to the provincial minister, a written recommendation from his program director in consultation with the local fraternity or the recommendation from the seminary staff, completion of three months of candidacy, ecclesiastical documents, and medical, academic and psychological reports. A criminal background check is also required. Evidence of an inclination to sexual activity with a minor disqualifies an applicant. With regard to same-sex experiences and/or inclinations the guidelines of Canon Law and the "Instruction concerning the criteria for discernment of vocation with regards to person with homosexual tendencies in view of their admission to the Seminary and Holy Orders" are followed. The Province admission board is appointed by the Provincial Council. The Postulant Director and a non-formation director should be among the members. The board evaluates and recommends the candidate to the Provincial Minister, who alone accepts the candidate. Postulancy begins in mid-August; application must be made early enough to allow adequate time for the admission process.

D. Novitiate Program.

Preliminary requirements include the completion of postulancy and the requirements of the Constitutions #17 and Church law, a letter of request to the Provincial Minister, and a letter of recommendation from the postulant director and his community. The candidate applies in May, allowing enough time to be accepted by June 15. The Provincial Minister with the advice of his council admits the candidate to the novitiate.

E. Post-Novitiate (Vows).

Preliminary requirements include the fulfillment of the novitiate and a letter of request for vows to the Provincial Minister. The candidate may apply in October following their 4th evaluation. The Provincial Minister with the consent of his council admits the candidate for vows.

Post-Novitiate (Orders).

Preliminary requirements include those of Church Law, of the U.S. Bishops, the educational institution, and the Province. The candidate must be at least twenty-five years old. The Director of Ministry Formation and local fraternity, or fraternities, present him to the Provincial Minister and his council, who in turn present him to the bishop.

Contracts are drawn up with the various supervised ministries in which the brother becomes engaged.

II. Finances

A. Non-Resident Candidate Program.

Any costs of the program are included within the budget of the Vocation Director.

B. Resident (Seminary) Candidate Program.

The student pays his own tuition and school costs. Loans are possible from the Province, and are managed by the Province during initial formation. If the candidate makes perpetual vows, the Province assumes the loans. If the candidate leaves before perpetual vows, he reimburses the Province in full. Some scholarship grants are also available for college seminary students.

C. Postulant Program.

The Province agrees to make the payments on any education loans the postulant may have. All other loans are to be prepaid or completed by the end of postulancy. The postulants are asked to work a part-time job, contributing the salary to the friary. All ordinary expenses are taken care of by the community; the work of the brothers residing in that fraternity and the Province subsidy cover whatever costs are not covered by the work of the postulant.

D. Novitiate Program.

Part of the expenses is covered by the income of the local community; the Province subsidizes the rest. The Province continues to make payment on the education loans.

E. Post-Novitiate (Vows).

Part of the expenses is covered by the income of the local community; the Province subsidizes the rest. The Province continues to make payment on the education loans.

F. Post-Novitiate (Orders).

The Province subsidizes this expense.

III. Contracts

Non-Resident Candidate Program.

The candidate, his director and the Vocation Director work out a contract covering the requirements of the program. This contract is considered a spiritual agreement.

Resident (Seminary) Candidate Program.

An agreement to abide by the conditions of the Seminary program is considered an implicit contract. During the time of this program, a student loan may be contracted with the Province.

C. Postulant Program.

The Province continues to make payment on the postulant's education loans. The postulant agrees to reimburse the Province if he decides to leave or is dismissed.

D. Novitiate Program.

The Province continues to make payment on the novice's education loans. The novice agrees to reimburse the Province if he decides to leave or is dismissed.

E. Post-Novitiate (Vows).

If the brother spends a period of time away from the post-novitiate friary, the brother, his local director and the Post-Novitiate Director or the Director of ministry Formation, draws up a contract spelling out his formation.

IV. Evaluations

Non-Resident Candidate Program.

The Vocation Director, in dialogue with the contact friar or director, regularly evaluates the candidate. This evaluation is made known to the candidate. The Vocation Director reports all evaluations and includes a written evaluation at the end of the program in the candidate's passing file.

B. Resident (Seminary) Candidate Program.

An evaluation of the candidate is formally conducted once a semester by the Seminary staff. The Vocation Director discusses each evaluation with the candidate. He also writes a year-end evaluation, which is placed in the candidate's passing file along with the Seminary's evaluation reports.

C. Postulant Program.

The Postulant Director formally conducts an evaluation of the postulant twice a year and staff the director reports each evaluation to the postulant. A year-end evaluation is sent to the Provincial Minister and a copy is placed in the passing file.

D. Novitiate Program.

The Novice Director and the local fraternity formally conduct an evaluation or scrutiny of the novice three times a year. The director reports each evaluation to the novice. The Provincial Minister attends the final scrutiny. This final evaluation is written for the provincial file and the passing file. The Provincial Minister informs the novice of the decision for profession.

E. Post-Novitiate (Vows).

The Post-Novitiate Director and local fraternity formally conduct an evaluation of the brother twice a year. The director reports each evaluation to the brother. The yearend evaluation is written for the provincial file and the passing file.

F. Post-Novitiate (Orders).

An evaluation is obtained from the ministry supervisor of each ministry the brother engages in. Prior to both deaconate and the priesthood, the Director of Ministry Formation gathers and sends to the Provincial Minister and his council the various recommendations and evaluations from the local fraternities, ministry supervisors and educational institutions, in addition to the results of the priesthood exam he administers to the brother.

V. Passages

NOTE: At each level of transition from one formation program to another, the two directors meet with the candidate to facilitate the transition, provide continuity in the personal development and growth of the candidate, and to lay a good foundation for formation at the next level. The directors and candidate in particular discuss his strengths, weaknesses, areas of growth, and ongoing formation needs from the previous level, as well as practical ways to meet those needs.

The meeting between the newly perpetually professed friar, the Post-Novitiate Formation Director, and the Director of Ministry Formation, focuses especially on the brother's previous ministry experiences and evaluations, thus facilitating the supervisory relationship between the brother and the Director of Ministry Formation.

Non-Resident Candidate Program.

Once the Vocation Director accepts the candidate, he is a member of the program. There is no formal celebration of passage at this level.

B. Resident (Seminary) Candidate Program.

Once the Vocation Director and Seminary staff accepts the candidate, he is a member of the program. There is no formal celebration of passage at this level.

C. Postulant Program.

The Vocation Director coordinates the application process for postulancy. This includes all the required documentation needed for admissions to postulancy and a letter of request to the Provincial Minister. The immediate preparation includes a retreat or period of recollection. The liturgical ceremony is modeled on the entrance ceremony of the RCIA. It is celebrated by the Provincial Minister when possible and includes the signing of a document, which is placed in the provincial file. The symbol for the rite and the year of postulancy is the tau cross.

D. Novitiate Program.

The novice director and the candidates plan the liturgy for investiture. The symbol of the investiture is the habit of probation.

E. Post-Novitiate (Vows).

The novice before profession signs the documents of "freedom" and "use". The novice director and the novices plan the prescribed rite of profession. After the ceremony the novice, Provincial Minister and witnesses sign the document of profession, to be filed in the provincial archives. The symbol of this rite is the profession habit and the Constitutions.

The third year of temporary vows is designated as a year of discernment. The brother must state his intentions regarding perpetual vows by March 1 of that year. In the summer makes a week's retreat in preparation for perpetual vows. The brother, the Post-Novitiate Director and the Provincial Minister, plans the liturgical ceremony. The prescribed rite is presided over by the Provincial Minister. The symbol for the rite is the book of the gospels. A last will and testament is drawn up and a document of profession is signed, both filed in the provincial personnel file.

F. Post Novitiate (Ministries)

The candidate for Orders, in perpetual vows, requests the Ministries of Lector and Acolyte from the Provincial Minister. The Minister presides over a simple liturgical service in a fraternal or local ministry setting.

G. Post-Novitiate (Orders).

The Director of Ministry Formation oversees the process which includes meeting the requirements of the U.S. Bishops; gathering the necessary academic documents, theology school evaluations and ministry recommendations, and conducting an examination on the part of the Province to test the readiness of the brother for priesthood. The Provincial Minister reviews all the reports, meets with the brothers, and decides on his request. The brother, the Director of Ministry Formation, the Provincial Minister and the Bishop, plans the ordination rite itself.

VI. Dismissals.

A. Non-Resident Candidate Program.

The Vocation Director in consultation with the contact friar or personal director may dismiss the candidate. The Coordinator then informs the candidate and the Province communications office.

B. Resident (Seminary) Candidate Program.

The Seminary Rector in consultation with his staff may dismiss the candidate. The process involves a staff evaluation, talking with the candidate and informing the province Vocation Director, who in turns informs the Province communications office.

C. Postulant Program.

For the dismissal of a postulant, the postulancy director presents the reasons and request to the Provincial Minister. The authority for dismissal rests with the Provincial Minister or, in extreme situations, others mentioned in the Constitutions 19 and 36. The Postulant Director then informs the Provincial communications office.

D. Novitiate Program.

For the dismissal of a novice, the Novice Director with the local fraternity presents the reasons and request to the Provincial Minister. The authority for dismissal rests with the Provincial Minister or, in extreme situations, others mentioned in the Constitutions, 19 and 36. The Novice Director then informs the Province communications office and files a report and evaluation in the provincial archives.

E. Post-Novitiate (Vows).

If just causes are present, when a brother's temporary profession has expired, the Provincial Minister can exclude him from making a subsequent

profession after listening to his council. (Canon 689). For a just cause, a brother in temporary vows may be dismissed according to Canons 694-704.
Post-Novitiate (Orders).

The Provincial minister with the consent of his council, after reviewing the recommendations and evaluations, can deny the brother's request for Orders.

F. Incidents of Sexual Abuse for All Levels of Formation (refer to the Province Policy)

1. A Postulant, Novice or Post-Novitiate friar who abuses a minor cannot be permitted to continue and will be reported to the proper church and civil authorities.

2. A Postulant, Novice or Post-Novitiate friar who is unable to maintain appropriate boundaries with minors, despite clear guidelines and instruction, cannot be permitted to continue.

3. Concerning the issue of serious past offenses that come to light, a Postulant, Novice or Post-Novitiate friar who abused a minor cannot be permitted to continue.

VII. Readmissions.

A. Non-Resident Candidate Program.

The waiting period for readmissions is six months for one who voluntarily leaves the program and a year for one who is dismissed. The process for readmission is the same as the initial application process.

B. Resident (Seminary) Candidate Program.

The waiting period for readmission is one semester for one who voluntarily leaves the program and one year for one who is dismissed. The process for readmission is the same as the initial application process.

Postulant Program.

The waiting period for readmission is one year for one who voluntarily leaves the program and two years for one who is dismissed. The process for readmission is the same as the initial application process, with evaluations and reasons for leaving or dismissal taken into account.

D. Novitiate Program.

The waiting period for readmission is two years for one who voluntarily leaves the program and two years for one who is dismissed. The process for readmission is on an individual basis.

E. Post-Novitiate (Vows).

The waiting period for readmission is two years for one who voluntarily leaves the program and two years for one who is dismissed. If a brother renews his temporary vows after three years, he may apply for perpetual vows in one year. A repeat of the novitiate is not required. A time of testing prior to again taking vows is determined for each individual situation, with permission of the General Minister.

F. Post-Novitiate (Orders).

If the brother's request for Orders has been denied, he must wait one year to reapply. The evaluations of that year are taken into consideration when the brother again requests Orders.

VIII. Severance Policies

1. Generally a man in formation who decides to leave or is asked to leave does so within three days. It is not recommended that he take up residence in another friary.
2. The one leaving is offered continuous medical insurance according to Provincial policy. Additionally, he is provided with enough financial aid for one month, including rent, food and other necessities. (The amount is not to exceed \$1,000, and for the individual who has sufficient means a stipend of \$300 is given).
3. Generally, one should leave with what he brought, and not be offered any community property. He should also take all his personal belongings, and not leave any of them in storage at the friary.
4. Changes and exceptions to these policies, for pastoral considerations, should be made in consultation with provincial leadership.

Part Four: Formation Council

I. ORGANIZATION, MEMBERSHIP AND MEETINGS

The Formation Council is an advisory body to the Provincial Council for proposing, planning, directing and evaluating the initial formation and ministerial training programs of the Capuchin Province of Mid-America. It advises and answers to the Provincial Council through its chair, the Director of Initial Formation.

The members of the Formation Council are the Director of Initial Formation (chair) and the directors of each of the levels of initial formation: the Vocation Director, the Postulant Director, the Novice Director, the Post-Novitiate Director, and the Director of Ministry Formation. The Provincial Council usually appoints another friar from outside formation ministry to the council.

The Formation Council meets twice a year, for a period of 2-3 days, both for development and review of initial formation programs, and for the mutual support and growth of its members. Meetings include a discussion of the people and events at various levels of formation, ongoing professional development of the members (with guest speakers, workshops, discussions of books/articles, etc.), and celebration together with prayer and meals.

Friars from the Province who wish to be observers at council meetings may sit in only after the review of each level of formation, to protect any confidential information shared about the men in formation.

The Council is also responsible for keeping the province as well informed as possible on formation programs, the entrances and exits and passages of candidates and friars in initial formation, and other matters of concern to the province membership. This communication is best done in oral fashion, especially regarding the men in initial formation.

II. JOB DESCRIPTIONS

A. Director of Initial Formation

The Provincial Council appoints the Province Formation Director at the beginning of each triennium.

The following are the job responsibilities of the Province Formation Director:

1. initiates the meetings of the Province Formation Council, prepares an agenda for those meetings, and is chairperson for the Council,
2. reports to the Provincial Minister and the Provincial Council a summary of the business discussed by the Formation Council, especially items which need the approval of the Provincial Council,
3. serves as ex officio member of the Admissions Board for the Province,
4. visits all those on each level of formation once a year,
5. meets with the Capuchin Formation Directors of the provinces of North America to discuss and plan business at that level,

6. prepares and submits a budget for all expenses incurred by the Formation Council and other activities which involve all levels of formation.

B. Director of Ministry Formation

The Director of Ministry Formation is appointed by the Provincial Council, upon recommendation by the Formation Council, at the beginning of each triennium. He is a member of the Formation Council, and his position is seen as a part-time responsibility.

These are the job responsibilities of the Director of Ministry Formation:

1. attends to the overall ministry formation ("Special Formation" in the Constitutions) needs of the brothers who are in perpetual vows but continuing in ministry preparation,
2. works out with the student friars their courses and programs, taking care to fulfill the provincial requirements for ministry training, and (for candidates for Orders) the requirements of the United States bishops and the respective theology school,
3. helps the brothers and the Provincial Council determine ministry training and ministry placement programs for the summer,
4. assists and works with supervisors of students in province-based training programs and internships,
5. assists the Provincial Council in selecting placements for new ministers (first full time ministry assignments), and helps the new minister select and work with a ministry mentor in his first assignment.

III. WORKING POLICIES OF THE FORMATION COUNCIL

A. Recommendations for Replacement of Formation Personnel. These are policy ideals to be followed as closely as possible.

1. The Provincial Council should consult the Formation Council about formation personnel assignments.
2. There should be a minimum of six months of preparation time for a friar assigned to be the director of the postulancy program, the novitiate

program, or the post-novitiate program. Other formation personnel should also have adequate preparation time.

3. A friar should be assigned as director of a specific formation program for no more than six years.
4. There should be no more than one change among the directors of the postulancy program, novitiate program, and post-novitiate program in any given year.

B. Spiritual Directors in Formation Programs.

It was agreed that formation directors at the various levels regularly attend to the following:

1. Do a search in their area for trained, well qualified and proven spiritual directors. Where training is deficient, the director may organize a seminar/workshop on spiritual direction for possible candidates.
2. Meet with the spiritual directors to explain our formation program, to discuss expectations on both sides, to answer questions, and to agree on remuneration for their services.
3. Present a list of spiritual directors to those in formation. Optimally, spiritual directors are invited to the friary to get acquainted, to answer questions and to make known their expectations and style of direction.
4. Occasionally discuss with the friar in formation whether he is meeting regularly with his spiritual director (i.e. once a month) and talking about central issues in his life. Friars in formation are encouraged to give their evaluations to their spiritual directors and discuss them with him/her.

VOCATION POLICIES Capuchin Province of Mid-America

1. The Provincial Coordinator of vocations will coordinate all mail-outs all materials, and activities necessary for vocational promotion. Four or five members of the Province will be chosen as Vocation Directors with the charge of contacting serious candidates.
2. After the Coordinator makes contact with a serious candidate, he will refer the candidate to one of the Vocation Directors.

3. The Coordinator and Vocation Director will determine when a candidate is ready to enter the postulancy. At that time, the Coordinator will make the proper preparations for entrance.
4. The requirements to enter into Postulancy are as follows:
 - a) An application form;
 - b) A psychological evaluation by a competent psychologist;
 - c) A background questionnaire concerning sexual misconduct;
 - d) Consent to release privileged information;
 - e) An autobiography;
 - f) Physician's examination and report;
 - g) Dental examination report;
 - h) Academic data from previous schools;
 - i) Sacramental data including Baptism certificate with notations, Confirmation certificate, and parents' marriage certificate;
 - j) Letters of recommendation, including one from the pastor where the candidate resides and two more from a priest, former teacher, supervisor, or someone who knows the applicant well.
5. The Vocation Coordinator and the Vocation Directors will meet once a year at Assembly time or more often as they mutually determine.

5/14/08

APPENDIX A: LOAN CONTRACT WITH PROVINCE

To the Capuchin Province of Mid-America:

By this Memorandum of Understanding, I, the undersigned candidate, advise the Capuchin Province of Mid-America that, in order to finance my continuing education, I intend to borrow or may have already borrowed a certain sum of money from a lending institution.

It is my understanding that it is my obligation to repay any debt incurred or to be incurred by me as aforesaid, together with interest due thereon. It is my further understanding, however, that the Capuchin Province of Mid-America will assume the responsibility for any student loan payments, which come due from the date of my commencement of the postulancy on into the future. I, however, will continue to remain responsible for payment of these loans.

I understand also that should I, for any reason, leave the Capuchin Province of Mid-America before the time of my perpetual profession, I agree to reimburse the Capuchin Province of Mid-America for any amounts paid to the lending institution by the said province representing either interest accrued or the principal.

If, however, I should make my perpetual vows with the Capuchin Province of Mid-America, I understand that the Capuchin Province of Mid-America will immediately assume the responsibility for the payment of the entire debt, including all interest and principal.

(Signature of candidate)

(Signature of province)

DATE: _____

Amount of student loans at time of entry to postulancy

\$ _____

**APPENDIX B: SPIRITUAL AGREEMENT (CONTRACT) FOR
NON-RESIDENT CANDIDATE PROGRAM**

Candidate: _____

Address: _____

Phone: _____

On this, the ____ day of _____, 20____, I,

_____,
am freely entering this spiritual agreement with the (Vocation Director/Local Contact
Friar), with the intention of applying to the Postulancy Program of the Capuchin Province
of Mid-America in the near future.

[The terms of this Spiritual Agreement should include those commitments and activities
which will foster the candidate's growth toward preparedness for postulancy, e.g.
prayer, spiritual reading, study, spiritual direction, sacramental life, apostolic service,
sharing the life of the friars, and specific areas of human growth: physical, emotional,
social, psychological. Any specific areas of weakness or needed human growth should
be addressed in this agreement.]

I agree to these terms of the spiritual contract:

1. _____

2. _____

3. _____

4. _____

5. _____

etc. _____

(Candidate)

(Friar)

[Candidate and Local Friar keep a copy, and send one to Vocation Office]

APPENDIX C:

The college and philosophy requirements for our candidates in preparation for priesthood studies follow the norms of the Program of Priestly Formation, 152-157.

1. "Sound philosophical formation requires a biennium of study which is understood in the United States to be at least 30 semester credit hours. The philosophical curriculum must include the study of the history of Philosophy (ancient, medieval, modern, and contemporary), logic, epistemology, metaphysics, philosophy of nature, natural theology, anthropology, and ethics." 186

2. "A minimum of 12 semester credit hours is required in appropriate courses of undergraduate theology. These courses should study the themes of Catechism of the Catholic Church (doctrine, liturgy and sacraments, morality, prayer) as well as Sacred Scripture." 187

3. While fulfilling the above requirements, a student may major in the field of his choice for undergraduate degree.

APPENDIX D: CHECKLIST FOR POSTULANCY APPLICATION

CHECKLIST OF REQUIRED DOCUMENTS:

- ___ a letter to the Vocation Director stating your intentions to apply to the Postulancy Program.
- ___ a letter of Recommendation from you local contact friar with a brief summary of your interaction with the friars in your area.
- ___ the Spiritual Agreement. (mail one copy to Vocation Director, give one to local Contact Friar, keep one for yourself)
- ___ the Formal Application. (Form provided.)
- ___ the Document Release Authorization. (Form provided)
- ___ Baptism and Confirmation Certificates. (Copy)
- ___ Parents' Marriage Certificate. (Copy)
- ___ a Brief Autobiography. (Form provided)
- ___ Transcripts of grades for all colleges/universities attended.
- ___ a Personal Recommendation from non-relative (teacher, employer, etc.) (Form provided)
- ___ Pastor's Recommendation. (Form provided)
- ___ Personal Health History (Form provided, fill out pages 1 and 2, take to physician.)
- ___ Medical Exam Report. (Form provided, see pages 3 and 4) Physician does exam, including serology by lab, with drug screen and test for AIDS. Physician sends report to applicant, who forwards report to Vocation Director with application file. A positive HIV test makes one ineligible for Postulancy.)
- ___ Psychological Exam Report. (Done by a licensed clinical therapist with report released to Admission Board and Postulancy Formation team. Province pays for exam.)
- ___ Criminal Background Check (Release form provided)

APPENDIX E: DOCUMENT OF ENTRANCE INTO POSTULANCY

I, _____, knowingly and freely express my desire to enter the postulancy of the Capuchin Province of Mid-America. With this written statement of my intention, I want to be accepted as a postulant in order to prepare myself for entrance into the novitiate. I willingly submit to the requirements of the Postulant Program. With this written expression of my intention, I promise to accept the judgment of those in authority who will make the decision regarding my suitability for religious life.

(Candidate)

I, _____, in the name of the Capuchin Province of Mid-America, do receive you, _____, as a postulant. I promise on the part of the Capuchin Province of Mid-America to see that you receive the proper formation and training that is required for entrance into the novitiate.

(Minister Provincial)

(Date)

(Seal)

APPENDIX F: RELEASE FORM FOR USE OF PSYCHOLOGICAL TEST RESULTS

**CAPUCHIN VOCATION OFFICE
PROVINCE OF MID-AMERICA**

**STATEMENT OF AUTHORIZATION
FOR REVIEW AND USE OF PERSONAL
DATA AND PSYCHOLOGICAL EXAM RESULTS**

I hereby authorize each Admissions Committee Member, duly appointed, to review my complete Application File, including all personal data contained therein, as well as all psychological evaluation materials that have been collected pertaining to me and my suitability for Capuchin religious life.

I furthermore authorize the Director of the Postulant Program and subsequent formation directors to retain my psychological evaluation materials, for use in my psychological growth and development, until I profess perpetual vows. [Upon my perpetual profession, or upon my leaving the community, these psychological evaluation materials will be destroyed because their usefulness and purpose has passed.]

(Candidate)

(Date)

APPENDIX G: POSTULANCY FINANCIAL AGREEMENT

THIS AGREEMENT made and entered into on this ____ day of 20____, by and between

_____(hereinafter sometimes referred to as "Postulant"), and THE CAPUCHIN PROVINCE OF MID-AMERICA, INC. (hereinafter sometimes referred to as the "Province").

WITNESSETH:

WHEREAS, Postulant desires to participate in the Postulancy Program of the Province in accordance with the terms and conditions herein set forth; and

WHEREAS, the Province desires to allow Postulant to participate in its Postulancy Program upon terms and conditions herein set forth; and

WHEREAS, the following covenants, agreements, and representations set forth in writing all of the agreements and understandings of the Postulant and the Province regarding their financial obligations during such time as Postulant is a participant in the Postulancy Program of the Province.

NOW, THEREFORE, in consideration of the premises, the covenants and agreements hereinafter set forth, and other good and valuable consideration, it is hereby covenanted and agreed as follows:

1. Postulant desires to enter the Order of Friars Minor, Capuchin Province of Mid-America, and hereby affirms and represents that all of the Postulant's financial obligations and indebtedness (including, but not limited to, legal, medical, dental, personal and other expenses) owed or incurred by the Postulant, with the exception of educational student loans, have either been paid in full or will be paid in full from Postulant's savings and other assets which Postulant represents as being sufficient to cover such debts, obligations and expenses. Postulant and the Province acknowledge and agree that neither the Province nor any agent or representative of the province in any manner assumes the responsibility for the payment of such debts, financial obligations, and expenses.

2. It is further agreed by the parties that upon entrance into the Postulancy Program, the Province shall, at the Province's expense, provide to the Postulant the Postulant's living accommodations, meals, and other ordinary living expenses. It is agreed by the parties that such accommodations and meals shall be of such character and quality as is determined solely in the discretion of the Province. "Ordinary living expenses" as used in this Agreement shall mean and

include those day-to-day expenses customarily incurred by other Postulants participating in the Postulancy Program. The Province further agrees to pay the premiums associated with providing the Postulant medical insurance having such coverage and issued by such insurer as the Province deems appropriate in its sole discretion. The above-described agreement of the Province to provide accommodations and meals and pay ordinary living expenses as well as to pay the premiums associated with the medical insurance shall cease upon the termination of Postulant's participation in the Postulancy Program.

3. The Province agrees that, upon Postulant's commencement of participation in the Postulancy Program, the Province shall commence payment of the minimum principal payment acceptable to the lender of government-guaranteed educational loans for which Postulant is indebted. Such obligation to remit payment of said educational loans shall not commence until the Province and the Postulant have entered into a certain written agreement concerning the payment of such educational loans which shall require, among other things, for the Postulant to reimburse the Province any sum of money paid by the Province to the lender under such guaranteed educational loans in the event that the Postulant voluntarily or involuntarily leaves the Province and ceases to be a member therein.

4. Postulant recognizes, acknowledges and agrees that all debts, obligations, and expenses, not herein agreed to be paid by the Province during the Postulant's participation in the Postulancy Program, shall be the sole obligation and responsibility of the Postulant and that the Province shall have no liability, obligation, or responsibility to pay such debts, expenses, or obligations.

5. The Postulant covenants and agrees to contribute all wages and earnings received from any apostolic ministry to the community. It is further agreed by the Postulant that gifts received by the Postulant during such period as the Postulant is a participant in the Postulancy Program, which have a value of not more than \$100.00, shall be contributed to the community. Gifts in excess of such amount received by the Postulant during such time as the Postulant is participating in the Postulancy Program, may be given to the local fraternity or placed in the Postulant's savings account. Inheritances received by the Postulant, shall be retained by the Postulant for placement in Postulant's savings account or another place of safekeeping.

6. Postulant covenants, agrees and represents that all assets and financial resources owned by the Postulant have been placed in the hands of Postulant's administrator during Postulant's formation years. Postulant agrees that in the event that Postulant is accepted and decides to make perpetual profession, Postulant shall make disposition of such assets and financial resources in

accordance with the norms and requirements of the Constitutions of the Order of Friars Minor Capuchin.

CAPUCHIN PROVINCE OF MID-AMERICA, INC.

_____ By: _____
Postulant

Witness

APPENDIX H: DOCUMENT OF TEMPORARY PROFESSION

I, _____, did this ____ day of _____, 20____, make temporary profession for three years, in the Capuchin Province of Mid-America.

(Signature)

(Date)

I, _____, Provincial Minister of the Capuchin Province of Mid-America, did this ____ day of _____, 20 ____, receive the temporary vows of _____ for ____ years, at _____.

(Provincial Minister)

(Witness)

(Witness)

(Date)

APPENDIX I: FREEDOM TO PROFESS

I, Brother _____, Capuchin novice, intend, declare, and testify through this oath before God and the under-signed witnesses that I, having completed my novitiate year on _____, 20 ____, will take simple vows on _____, 20 _____. I therefore intend, declare, and testify that I take them freely, willingly, and with a firm intention before God and all people to oblige myself in the Capuchin Order to the vows of obedience, poverty, and chastity. In addition, I firmly resolve to lead a perfect common life in this Order. I also declare and testify that I was not compelled nor persuaded to take these vows through force, fear, or threat of any kind by my parents, or by any person related by blood, or by any other person. Moreover, I declare that I do not have any impediment contrary to Canon Law or the Rule. I have no contagious or incurable sickness, nor any other thing, which would hinder the validity of my profession in any way. I make this profession freely and willingly, without deceit, fraud, or mental reservation. I declare my intention of continuing my religious formation and studies under the direction of my Capuchin superiors. So help me God and these Holy Gospels on which I place my hand. In testimony of this, I have with my own hand subscribed my name in the Friary of St. Fidelis of the Capuchin Order, Victoria, Kansas.

Novice

Date

WITNESSES:

(This oath is written out by hand and made on the day of profession or within a short time before.)

APPENDIX J: TRUST AGREEMENT

TRUST AGREEMENT, made this ____ day of _____,
20____, by and between _____.
(hereinafter sometimes referred to as "Trustee")

WITNESSETH:

WHEREAS, the Grantor is desirous of making temporary profession in the Capuchin Order, in the Province of Mid-America; and

WHEREAS, Grantor desires to transfer all of his property, whether real or personal, including the right to use said property and the usufruct (gains and profits) from said property during the period of Grantor's profession, to the Trustee pursuant to the terms and conditions of this Trust Agreement; and

WHEREAS, Trustee desires and agrees to act as Trustee under the terms and provisions of the Trust Agreement.

NOW, THEREFORE, in consideration of the premises and for the purposes of declaring the terms and conditions upon which the Trustee is to receive, hold, and dispose of the principal and income of the proceeds of all property which may be subject to this Trust Agreement, it is covenanted and agreed by and between the parties hereto as follows:

THE TRUSTEE SHALL HAVE AND HOLD THE SAME, and any other property which the Trustee may hereafter at any time hold or acquire from the Grantor or otherwise, all of which shall hereinafter collectively be referred to as the "Trust Estate", **IN TRUST**, for the uses and purposes and subject to the terms and conditions hereinafter set forth.

1. **Trust Property.** The Grantor assigns and delivers to the Trustee, in trust, all of Grantor's property, whether real or personal, or owned individually or jointly. The Trustee acknowledges receipt of such property, to be held in trust for the uses and purposes expressed and subject to the conditions of the trust provided. The Grantor reserves the right to add to the corpus of this trust, and any property added shall be held, administered, and distributed as part of the trust.

2. **Dispositive Provisions.** The Trustee shall hold, invest, and reinvest the trust property, and shall apply and distribute the income and principal of the trust property in the following manner:

- a) Unless and until any of the events hereinafter set forth in the remaining subparagraphs to this numbered paragraph 2 shall occur, the Trustee shall hold, manage, invest, and reinvest the trust property in such manner as to preserve such property or the beneficiaries of this trust as is hereinafter provided.
 - b) In the event that Grantor hereinafter departs the religious life in the Capuchin Province of Mid-America, voluntarily or involuntarily, during the period of Grantor's temporary profession in the Capuchin Order, all income and principal in the trust shall be immediately distributed to Grantor.
 - c) In the event that Grantor is accepted as a member of the Capuchin Order and is permitted to make solemn profession of perpetual vows, thirty (30) days prior to said perpetual profession, all principal and income of the trust shall be paid over and distributed to the Grantor.
 - d) In the event that this trust is not sooner terminated by distribution of all of the principal of the trust property and interest thereon, this trust shall terminate twenty (20) years from the date of this Agreement, or upon the death of the Grantor, whichever shall first occur, and upon such termination, any undistributed principal and income of the trust shall be paid over to the then acting Trustee to be expended in such manner and for such purposes as the Trustee deems appropriate, in the Trustee' sole discretion.
3. Taxes, Loans and Liens. The Trustee shall make timely payment from the interest earned upon principal of the trust property of all taxes, obligations, liens, and encumbrances, which shall attach to the trust property. In the event that the interest earned upon the principal of the trust property is insufficient to satisfy such taxes, obligations, liens, and encumbrances, which shall attach to the trust property, the Trustee shall invade the principal of the trust property as is required to make such payment.
4. Trustee's Powers. In the administration of the trust, the Trustee shall have the following powers, all of which shall be exercised only in a fiduciary capacity, primarily in the interest of the beneficiary.
- a) The Trustee shall have the power to apply for, cause to be assigned to the Trustee, hold, and exercise any incident of ownership in any policy of insurance on the life of any person other than the Grantor, and pay the premiums.

- b) The Trustee shall have the power to lend money or to purchase assets from the estate of the Grantor, and shall not be accountable for any loss resulting from any transaction.
 - c) The Trustee is authorized to engage in any business deemed advisable by him in his sole discretion as a general or special partner; to incorporate any business and hold the shares as an investment; and to employ agents to manage and operate any business without liability for the acts of any agent, or any loss, liability or indebtedness of the business, if the management is selected or retained with reasonable care.
 - d) The Trustee may invest and reinvest the trust assets and bonds, corporate shares, notes, mortgages, real estate, and improvements, or other property, real or personal, as to him shall appear to be in the best interest of the Trust. The Trustee shall have as wide a latitude in the selection or making of investments or reinvestments of the corpus and income of the trust property, or in borrowing or lending money for the benefit and use of the trust fund, as if he, as an individual, were the absolute owner, irrespective of any statute or rule of law limiting the investment of trust funds.
 - e) The Trustee may publicly or privately, and without order of any court, mortgage, create a security interest in, pledge, or sell for its fair market value, any or all of the trust property for periods beginning or ending after the termination of the trust. No purchaser, secured party, or mortgagee shall be obligated to see to the application of any purchase, loan, or mortgage money.
 - f) The Trustee shall have the power to make any division or distribution of income or corpus in kind or partly in kind, and partly in money, and to determine the value of any property so divided or distributed.
 - g) The Trustee is authorized to cause any securities or other property, real or personal, belonging to the trust to be held or registered in his name, or in the name of his nominee, or in any form, as he deems best, without disclosing the trust relationship.
 - h) Each power and right granted to the Trustee may be exercised without any order of any court and without any notice or consent of anyone.
5. Exercise of Powers. The Trustee may freely act under any of the powers of this Agreement given to him in all matters concerning the trust, after forming his judgment based upon all of the circumstances of any particular

situation as to the wisest and best course to pursue in the interest of the trust and the beneficiaries, without the necessity of obtaining the consent or permission of any interested person, or the consent or approval of any court, and notwithstanding that he may also be acting individually, or as a trustee of other trusts, or as an agent of other persons or corporations interested in the same matters, or may be interested in connection with the same matters as a shareholder, director, or otherwise. No person, other than the Trustee, shall have or exercise the power to vote or direct the control of the investment or the trust either by directing the investments or reinvestments or by vetoing proposed investments or reinvestments, or to reacquire or exchange any property of the trust by substituting other property of equivalent value.

6. Trustee Mistakes. The trustee named herein with respect to any trust herein created shall not be liable for any mistakes in judgment in the making or retaining or investments, so long as the same be made or retained in good faith.

7. Successor Trustee. In the event of the death, resignation or incapacity of any trustee, the following persons, in the order named, shall be the successor Trustee:

Every successor Trustee shall have the same duties and powers, as are conferred and assumed by this Agreement, upon the original Trustee hereunder.

8. Bond. No Trustee shall be required to give any bond or other security for the faithful performance of his duties and powers.

9. Situs. This Agreement shall be governed by the laws of the State of _____.

STATE OF _____)
) ss:
COUNTY OF _____)

ON THIS _____ day of _____, 20____,
before me, a Notary Public, personally appeared _____,
to me known to be the person described in and who executed the
foregoing Trust Agreement as Grantor, and acknowledged that he
executed the same as his own free act and deed.

IN WITNESS WHEREOF, I have hereunto set my hand and affixed
my official seal in the County and State aforesaid, on the day and year
last above written.

Notary Public

My Appointment Expires:

(Notary Seal)

SCHEDULE OF PROPERTY

The following described property is made subject to the terms and provisions of the foregoing Trust Agreement:

APPENDIX K: GENERAL DURABLE POWER OF ATTORNEY

STATE OF _____)
) ss:
COUNTY OF _____)

I, _____
also known as _____
presently of _____

hereby appoint my Local Minister of the Capuchin Province of Mid-America as such exists at the time this Durable Power of Attorney shall be effective, which said Local Minister shall be designated in the directory of the Capuchin Province of Mid-America, Inc., as my attorney-in-fact.

EFFECTIVE DATE OF DURABLE POWER OF ATTORNEY. This durable power of attorney shall become effective upon my disability or incapacity and shall thereafter not be affected by such disability or incapacity. The effective date shall be determined by the Minister Provincial (or his successor) of the Mid-America Province in a writing attached to this durable power and his decision shall not be questioned by any third party. Further, this durable power of attorney is intended to be effective in and conform to the laws of my state of residence indicated above.

CAPUCHIN LIFE. It is my firm conviction that my life as a Capuchin friar has meaning and value in any circumstance that occurs once this durable power of attorney is declared effective. My decision to join the Capuchin Order was a free choice and is one that has been constantly reaffirmed over the years by my free choice to live the Capuchin life. I do not wish any third party to look to anyone else for decisions regarding me except to my attorney-in-fact.

I especially expect health care providers to act on my behalf as directed by my attorney-in-fact and not look to my family for decisions about my care. Also, I expect my family to honor my wishes and not interfere in decisions about my life or care. This desire in no way manifests a lack of love of my family, but it does recognize that I am a Capuchin friar and the proper ones to decide about my care are the Capuchin friars through my attorney-in-fact. My attorney-in-fact, however, may consult with my family regarding my affairs or health care and I encourage such consultation. If against my wishes, this power of attorney, or decisions made because of it, is referred to a court of law, I expect the usual

presumptions found in law to look to family especially for health care decision to be put aside. I made a free choice in life to be a Capuchin friar and to execute this durable power of attorney; I expect those choices to be honored and the decisions made by my attorney-in-fact to be upheld.

1. **Personal and Medical Care.** My attorney-in-fact is to make each and every judgment necessary for the proper and adequate care and custody of me to fire, employ, pay for and discharge such domestic help, nursing services, and practical and/or registered nurses as my attorney-in-fact may determine to be in the best interests of my health, and the power to give an informed consent or any informed refusal on my behalf with respect to my physical or mental health care and comfort, including specifically by way of illustration only and not by way of limitation:

- a) Any medical care, diagnosis, surgical procedure, therapeutic procedure and/or other treatment of any type or nature;
- b) Any physical rehabilitation program;
- c) Any dental procedure;
- d) Any psychiatric or psychological care or treatment;
- e) The admission to any hospital, medical center, nursing home, or mental institution;
- f) The use of any drugs, medication, therapeutic devices, or other medicines or items related to my health;
- g) The execution of waivers, medical authorizations, and such other approval as may be required to permit or authorize care which I may need;
- h) The waiver of any doctor-patient privilege; and the power in general to take and authorize all acts with respect to my health and well-being, and to expend all amounts in connection therewith to the same extent as I could if mentally competent to do so. The prices, costs, expenses, and compensation incurred in furtherance of the foregoing are all to be within the sole and absolute discretion of my attorney-in-fact.
- i) The access to any and all medical information from past or present.

2. **Terminate Life Support Systems.** I wish to live as long as possible, but I do not wish to receive futile medical treatment, which I define as treatment that

will provide no benefit to me and will only prolong my inevitable death or irreversible coma. In these circumstances, therefore, my attorney-in-fact is to request that aggressive medical therapy not be instituted or, if instituted, be discontinued, including (but not limited to) cardiopulmonary resuscitation, the implantation of a cardiac pacemaker, renal dialysis, the use of respirators or ventilators, blood transfusions, nasogastric tube use, endotracheal tube use, antibiotics, and organ transplants. My attorney-in-fact should try to discuss the specifics of any such decision with me if I am able to communicate with him in any manner, even by blinking my eyes. If I am unconscious, comatose, senile, or otherwise unreachable by such communication, my attorney-in-fact should make the decision guided primarily by any preferences, which I may have previously expressed, and secondarily by the information given by the physicians treating me as to my medical diagnosis and prognosis. My attorney-in-fact may specifically request and concur with the writing of a "no-code" (DO NOT RESUSCITATE) order by the attending or treating physician.

CERTIFICATION FOR ARTICLES 1 AND 2

I CERTIFY THAT I HAVE READ ARTICLES 1 AND 2 AUTHORIZING MY ATTORNEYS-IN-FACT TO REFUSE MEDICAL TREATMENT FOR ME UNDER THE CIRCUMSTANCES SPECIFIED IN THESE ARTICLES, THAT I UNDERSTAND SUCH PROVISIONS, AND THAT SUCH PROVISIONS STATE MY WISHES AND DESIRES UNDER THE CIRCUMSTANCES DESCRIBED.

Signature

WITNESSES:

3. **Provide Me Relief from Pain.** My attorney-in-fact is to consent to and arrange for the administration of pain-relieving drugs of any type, or other surgical or medical procedures calculated to relieve my pain, even though their use may lead to permanent physical damage, addiction or even hasten the moment of (but not intentionally cause) my death.

4. **Protect My Right of Privacy.** My attorney-in-fact is to exercise my right of privacy to make decisions regarding my medical treatment and my right to be left alone even though the exercise of my right might hasten death or even be against conventional medical advice. He may take appropriate legal action, if necessary in his judgment, to enforce my right in this regard.

5. **Funeral Arrangements.** My attorney-in-fact shall make any arrangements for my funeral and burial.

6. **Power to Nominate Conservator or Guardian.** If required by law or by a court order, my attorney-in-fact should nominate and/or petition for the appointment of a guardian, conservator or serve in any fiduciary office representing me or any interest or mine. Also, I waive any bond requirement such office may require.

7. **Third Party Reliance.** For the purposes of inducing any physician, hospital, bank, broker, custodian, insurer, lender, transfer agent, taxing authority, governmental agency, or other party to act in accordance with the power granted in this document, I hereby represent, warrant, and agree that:

a. If this document is revoked or amended for any reason, I, my estate, my heirs, successors, and assigns will hold such party or parties harmless from any loss suffered, or liability incurred, by such party or parties in acting in accordance with this document prior to that party's receipt of written notice of any such termination or amendment.

b. The powers conferred on my attorney-in-fact by this document may be exercised by him alone and a signature or act under the authority granted in this document may be accepted by third parties as fully authorized by me and with the same force and effect as if I were personally present, competent, and acting on my own behalf.

c. No person who acts in reliance upon any representation made as to the scope of authority granted under this document shall incur any liability to me, my estate, my heirs, successors, or assigns for permitting the exercise of any such power, nor shall any person who deals with my attorney-in-fact be responsible to determine or insure the proper applications of funds or property.

d. All third parties from whom my attorney-in-fact may request information regarding my health or personal affairs are hereby authorized and directed to provide such information to them without limitation and are released from any legal liability whatsoever to me, my estate, my heirs, successors, or assigns for complying with their requests. With specific reference to medical information, including information about my mental condition, I hereby authorize in advance all physicians and psychiatrists who have treated me and all other providers of health care, including hospitals, to release to my agent(s) all information and photo-copies of any records which my agent(s) may request.

8. **Photographic Copies.** Photographic or other facsimile reproductions of this executed power may be made and delivered by my attorney-in-fact and may be relied upon by any person to the same extent as though the copy were an original. Anyone who acts in reliance upon any representation or certificate of my attorney-in-fact or upon reproduction of this power shall not be liable for permitting my attorney-in-fact to perform any act pursuant to this power.

I have signed and delivered this General Durable Power of Attorney this _____ day of _____, 20 ____.

WITNESSES:

**APPENDIX K-1: REMOVAL AND DESTRUCTION OF
 PSYCHOLOGICAL TEST REPORT**

Name of friar _____

File removed:

- _____ Psychological evaluation
- _____ Other (specify) _____

Original date of document _____

Original reason for document:

- _____ Admission and formation purposes
- _____ Other (specify) _____

Reason for removal:

- _____ Friar made final profession, therefore there is no reason for having document on file because its original purpose is fulfilled.
- _____ The man left our community; therefore, there is no reason for Having document on file because its original purpose is fulfilled.

Date of removal _____

_____ Nothing in the document concerning the above-named person indicated that 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.

Formation Director

Date

APPENDIX L: MINISTRY TRAINING DISCERNMENT PROCESS

This purpose for this process of entering ministerial formation in the Capuchin Province of Mid-America is threefold.

1. It helps a friar in temporary vows discern what form and focus his ministerial formation shall take, including the question of whether he is called to study for ordained ministry. To help in his discernment the friar should read Pastores Dabatur Vobis, the appropriate parts of Program of Priestly Formation and CPO 7 ## 35-44.
2. It places the context of ministry within the Capuchin community, so that he develops his talents in response to and dialogue with his brothers and superiors. Priesthood therefore is seen in some sense as a "call" from the Capuchin and Provincial community, as well as a call from the larger ecclesial community. A training program that is not for Orders, or does not seek an academic degree, also is decided in dialogue with the community and its needs.
3. It provides data to the Provincial Minister and the formation staff in their decisions about appropriate courses of study and training programs.

This process assumes that the friar in temporary vows has already demonstrated a firm and consistent desire, and the necessary skills, to live the Capuchin life; and that he will continue as the agent of his own formation to take responsibility for his own ongoing formation, with community support, during his ministerial formation. He is therefore ready to decide how to express his Capuchin life in ministry and is prepared to take responsibility for his decisions about ministerial formation.

Process

- A. A friar begins full-time ministerial formation in his second year of temporary vows. During his formal post-novitiate year, he initiates a discussion with his director.
- B. The Post-Novitiate Director, in the initial discussion, asks the friar to write a reflection paper that includes a description of his goals, his conscious motivation, and the past experiences that led him to this step of discernment.

If the friar wished to study for the priesthood, the paper should include:

1. a description of his earliest and first impressions of the priesthood (What was it like? Who influenced him? Were there any changes in his original inspiration? What people/ministries have influenced him?);

2. a description of what kind of Capuchin priest he would see himself becoming (What would he do? How would he relate to others? How would his being a Capuchin affect his way of being a priest?);

3. a description of what consequences he foresees becoming a priest would have on his fraternal relationships.

C. A letter is requested from the friar's spiritual director testifying to the fact that there has been a discussion regarding future ministry.

D. The Post-Novitiate Director, in consultation with the friar in temporary vows, will consult others who know the friar concerning his involvement in ministry, his academic ability, and his suitability for ministry.

E. The friar in temporary vows, the Provincial Minister, and the Post-Novitiate Director meet together to discuss the above material. The Provincial Minister then makes the decision about entrance into ministerial formation.

Some criteria for priesthood candidates for reflection

1. Is the candidate accepting of a Vatican II theology of priesthood?
2. Does he have a sense of the complexity and pluralism in the Church's theology, spirituality and life, and is he willing to work within such a church?
3. Is he able to accept his special role in the Church, recognizing that his priesthood differs from the lay priesthood essentially, and not only in degree?
4. Does he have an appreciation for the role of laymen and women, and does he understand properly the role and relationship of the cleric to laity?
5. Is he able to work collectively and collaboratively with others (bishops, other priests, laymen and women, religious men and women)?
6. Is he able to acknowledge the role of the lay brother in pastoral work, and to foster community within ministry with lay brothers, according to our charism?
7. Is he able to function in all models of Church: community, institution, sacrament, herald, servant?
8. Is he Catholic and orthodox in his thinking regarding the relationship of his place in the Church to the Bishop (as his assistant) and to the Pope?

9. Is he able to be sensitive to the needs of the poor and of people of other cultures, and can he serve them effectively, as required by our Capuchin charism?
10. Does he have the potential to become a good preacher, according to our Capuchin charism and history?
11. Is he able to charitably relate to and co-minister with clergy of other denominations, and is he willing to learn from them?
12. Does he desire to grow in his own spiritual life through study, prayer, spiritual direction and participation in community life?
13. Does he see his theological/ministerial education as continuing, and does he commit himself to ongoing education/formation?
14. Is he able to share his ministry experience with his local Capuchin community in ways that encourage both support and challenge from that community.

APPENDIX M: SUMMER PROGRAMS FOR MINISTRY PREPARATION

The following are guidelines for Summer Programs for friars in ministry preparation.

- A. Prior to each summer, friars in ministry formation meet with their director of formation (Post-Novitiate Director for those in temporary vows, Director of Ministry Formation for those in perpetual vows).
- B. The formation director helps the brother select a program that is substantial, challenging, and (in the case of ministry or work) supervised.
- C. The following programs are required.
 - 1. Immersion Course. A high priority is given to Spanish studies during the summer since our present course of studies does not generally allow us to add this type of training during the ordinary academic year.
 - 2. Clinical Pastoral Education. This applies to all friars in formation, including those not studying for Orders. An approved CPE institution would optimally be located near a Capuchin friary.
 - 3. At least one summer of Capuchin ministry experience.
- D. Other Options Beyond Required Programs
 - 1. Franciscan Studies at St. Bonaventure University. It would be expected that a friar take a full summer course load (i.e. 6 credits).
 - 2. Studies in one's area of concentration or to fulfill his degree requirements. Again, the friar is expected to take a full summer course load.
- E. A friar in formation may propose a program of his own choosing provided that it is serious career formation and is supervised. This especially applies to one preparing for a specialized ministry.
- F. After consultation, and after discussion with the formation council, the Post-Novitiate Formation Director will present requests to the Provincial Council. For friars in perpetual vows, the Director of Ministry Formation will present programs and requests directly to the Provincial Council.

APPENDIX N: POST-NOVITIATE CONTRACT FOR THOSE LIVING OUTSIDE OF MINISTRY FORMATION

Brother's Name: _____

Address of Residency: _____

PROGRAM/STUDIES/MINISTRY

Title of Program: _____

Description of Program: _____

Address of Program: _____

Length of Program: _____

Ministry Supervisor: _____

FORMATION GOALS (human, spiritual, intellectual, pastoral, Franciscan)

Goal 1: _____

Means _____

Means _____

Means _____

Goal 2: _____

Means _____

Means _____

Means _____

Goal 3: _____

Means _____

Means _____

Means _____

Goal 4: _____

Means _____

Means _____

Means _____

Goal 5: _____

Means _____

Means _____

Means _____

Formation Director _____

Signed: _____

(brother)

(date)

(post-novitiate director)

(date)

(local director)

(date)

APPENDIX O: LAST WILL & TESTAMENT*
IN THE NAME OF GOD, AMEN.

I, _____
otherwise known as _____
being of legal age, of sound mind and memory, do hereby make, publish, and
declare this to be my last will and testament.

FIRST: I give, devise, and bequeath to

all property, real, personal, and mixed, which I now possess or which I may
hereafter acquire.

SECOND: I hereby nominate and appoint

as executor of this will, without bond or inventory.

IN WITNESS WHEREOF, I have hereunto set my hand this ____ day of
_____, 20____.

(Signature)

Signed, published, and declared by the above-named _____
_____, otherwise known as _____
_____ as his last will and testament, in the
presence of us, who, in his presence and at his request, and in the presence of
each other, have hereunto subscribed our names as witnesses the day and year
last above written.

WITNESS

WITNESS

*To be made any time within sixty (60) days previous to perpetual profession.

APPENDIX P: DOCUMENT OF PERPETUAL PROFESSION

I, Brother _____, Capuchin friar, intend, declare and testify through this oath before God and the undersigned witnesses, that I will take perpetual vows on _____, 20____. I, therefore, intend, declare and testify that I take them freely, willingly, and with a firm intention before God and man to oblige myself in the Capuchin Order to the vows of obedience, poverty, and chastity. In addition, I firmly resolve to lead a perfect common life in this Order. I also declare and testify that I was not compelled nor persuaded to take these vows through force, fear or threat of any kind by my parents, or any person related by blood, or any other person. Moreover, I declare that I do not have any impediment contrary to Canon Law or the Rule. I have no contagious or incurable sickness, nor any other thing, which would hinder the validity of my profession in any way. I make this profession freely and willingly, without deceit, fraud, or mental reservation. I declare my intention of continuing my religious formation and studies under the direction of my Capuchin superiors. So help me God and these Holy Gospels on which I place my hand. In testimony of this, I have with my own hand subscribed my name.

(Brother)

(Witness)

(Witness)

APPENDIX Q: THEOLOGICAL STUDIES

The course and requirements for our candidates for priesthood follow the norms of the Program of Priestly Formation, 197-230.

1. The core should include fundamental theology, the basis of rational procedure of all theology and, thus the introduction to the study of theology. 198
2. In scripture, the core should include the study of the Pentateuch, the historical, prophetic and wisdom (especially the Psalms) books of the Old Testament, the Synoptic Gospels and Acts, Pauline and Johannine literature, and the Catholic Epistles. 199
3. In dogmatic theology, the core must include the theology of God, One and Three, Christology, Creation, The Fall and the nature of sin redemption, grace, and human person, ecclesiology, sacraments, eschatology, Mariology and missiology. 202
4. In moral theology, the core must include fundamental moral theology, medical-moral ethics, sexual morality, and social ethics. 204
5. In historical studies, the core should include courses on the history of the Church universal and the history of the Catholic Church in the United States. 210
6. In canon law, the core should include a general introduction to canon law and the canon law of individual sacraments. 211
7. Studies in spirituality and spiritual direction are to be included. 212
8. In liturgy, the core should include studies in the theological, historical, spiritual, pastoral and juridical aspects of liturgy. 213
9. Homiletics should occupy a prominent place in the core curriculum and be integrated into the entire course of studies. 215
10. The core should include an introductory course in ecumenism. 216
11. Studies in pastoral theology are required and should include treatment of the principles and criteria for pastoral action and provide theological reflection where seminarians are involved in supervised ministry. 217

APPENDIX R: PROCESS AND REQUIREMENTS FOR MINISTRIES AND ORDERS

After perpetual vows, candidates for Ministries and Holy Orders follow this procedure in requesting, preparing for and celebrating Ministries and Orders.

I. Ministries.

- A) The brother must be in perpetual vows.
- B) The brother requests Ministries in writing to the Provincial Minister, and the Ministries should be celebrated six months to a year before his anticipated deaconate ordination.
- C) The Ministries are generally celebrated separately, first Lector and then Acolyte, according to the established guidelines. (See Appendix S.)

II. Deaconate.

- A) The brother must have received the Ministries, and finished the theological and ministerial training for Orders (deaconate) required by the theological institution, the U.S. Bishops, and the Capuchin Province of Mid-America.
- B) The brother requests deaconate ordination in writing to the Provincial Minister, and makes known his request to the Director of Ministry Formation.
- C) The Provincial Minister, having consulted his council and having reviewed the brother's academic, ministerial and formation documents presented by the Director of Ministry Formation, meets with the brother and the Director of Ministry Formation to consider his request.
- D) If his request is approved, the brother, the Director of Ministry Formation and the Minister Provincial plan the ordination ceremony, in dialogue with the ordinary bishop.

III. Priesthood.

- A) The brother must have completed his deaconate program and the remaining deaconate studies required by the theological institution and the Province.
- B) The brother requests priesthood ordination in writing to the Provincial Minister, and makes known his request to the Director of Ministry Formation.
- C) The Director of Ministry Formation gives to the brother, in the name of the Province, a priesthood exam that the brother has helped create and studied for. (See Appendix T.)
- D) After the successful completion of the priesthood exam, the Provincial Minister, having consulted his council, meets with the brother and the Director of Ministry Formation to consider his request for ordination.
- E) If the request is approved, the brother, the Director of Ministry Formation, and the Provincial Minister plan the ordination ceremony, in conjunction with the ordaining bishop.

APPENDIX S: CELEBRATION OF "MINISTRIES"

The following are the guidelines for the celebrations of the "Ministries" of Acolyte and Lector.

- A. The celebration should be low key.
- B. The ceremony may take place at a provincial assembly, provincial chapter, in the local fraternity, or at the place where the candidate ministers.
- C. Each ministry would best be celebrated separately for the individual. The Program of Priestly Formation asks for an interval of six months. (#283)
- D. The candidate may be asked to indicate his readiness for the ministry by a practical exam; specifically, by preparing a prayer service or general intercessions for the ministry of lector, and by demonstrating that he can conduct a communion service for the ministry of acolyte.
- E. Ministries should be celebrated sufficiently in advance of ordination to the diaconate to allow for the exercise of each ministry.

**APPENDIX T: EXAMINATION FOR PRIESTHOOD,
CAPUCHIN PROVINCE OF MID-AMERICA**

- A. Prior to deaconate ordination the candidate submits a list of 30 questions to the Director of Ministry Formation. These questions are to encompass all the friar's theological formation.
- B. The Director of Ministry Formation presents the questions to the Formation Council for review and approval. The Formation Council can revise, delete, and formulate questions of their own.
- C. The questions are returned to the candidate in a timely manner to insure adequate time for preparation.
- D. The Director of Ministry Formation then requests the Provincial Minister to set up an examination board.
- E. The Provincial Minister appoints the examining board after hearing advice from the Director of Ministry Formation and in consultation with the Formation Council. There are to be at least 3 examiners on the board. It is recommended that, if possible, one examiner be from the theological school the candidate attended or that he/she be a theological educator.
- F. The comprehensive exam must take place three months prior to priesthood ordination. It can take place any time before that, even prior to deaconate ordination, if the candidate is ready and so disposed.

APPENDIX U: MINISTRY PLACEMENT AND MENTOR

These are the process and guidelines for the placement of the new minister, and selecting a mentor for him, in the Capuchin Province of Mid-America.

A. Placement

Prior to any first ministry assignment, the Provincial Minister meets with the local fraternities that are being considered as possible sites for the minister's placement, to discuss with them the implications of the placement.

What special demands might be expected of such a fraternity? What kinds of support and training may be necessary? Is the community willing to accept the various responsibilities of such a placement?

Based on the information received, the Provincial Minister and his council make their decision.

B. Ministry Supervisor

The Provincial Minister visits the immediate ministry supervisor (pastor, hospital chaplain supervisor, school principal, head prison chaplain, etc.) to ascertain whether this person is willing to "walk with" a younger colleague.

Will the ministry supervisor agree to meet regularly with the new minister? Spend extra time with him? Agree to clearly define roles and expectations of the new minister and put these in writing in the first month of the assignment? Spell out responsibilities clearly to avoid possible misunderstandings? Can this person, in a non-threatening way, suggest areas of improvement and indicate where skills may be learned?

Based on the information received, the Provincial Minister and his council make their decision.

C. Mentor Relationship

The new minister chooses a mentor, to help him in the role of a non-evaluative growth supervisor, from several possible persons in the area of his assignment. The mentor may be a friar; if not, he should ideally be another person sensitive to "Franciscan" ministry. The Director Ministry Formation has interviewed the mentor ahead of time, and he or she has agreed to serve.

Initial meetings between the minister and supervisor are several times a month; later the meetings should be monthly. The first meeting or meetings clarify the

mentor relationship as that of encouraging growth as a Capuchin minister and helping develop skills in ministry (different from that of spiritual director, counselor or confessor). The mentor is encouraged to discuss the following: time management, setting boundaries and limits, problem solving, generating alternatives, conflict management, assertiveness training.

In all this, the mentor discusses the maintenance of structures essential to living a religious life. He or she is a sounding board to help the new minister integrate and express Capuchin values in the ministerial setting.

The mentor relationship is expected to last two years.

NOTE: Apart from these policies, the new minister is encouraged to take advantage of other programs that may aid in his transition. For example, a newly ordained priest-friar may choose to participate in a diocesan sponsored program for new priests.

PROLOGUE

I believe that each individual person is created by God our Father in love and that God retains a loving relationship to each person throughout human life and eternity.

I believe that Jesus Christ lived, suffered, and died for me and that his suffering, death, and resurrection prefigure and make possible the death-resurrection process which I now anticipate.

I believe that each person's worth and dignity derives from the relationship of love in Christ that God has for each individual person and not from one's usefulness or effectiveness in society.

I believe that God our Father has entrusted to me a shared dominion with Him over my earthly existence so that I am bound to use ordinary means to preserve my life but I am free to refuse extraordinary means to prolong my life.

I believe that through death life is not taken away but merely changed, and though I may experience fear, suffering, and sorrow, by the grace of the Holy Spirit, I hope to accept death as a free human act which enable me to surrender this life and to be united with God for eternity.

DECLARATION

This Catholic declaration of Life and Death, made while I am of sound mind, is provided as a means of indicating my desires and directions regarding treatment or care for me in the event I become irreversibly and terminally ill.

I therefore admonish and direct my provincial, guardian, and vicar that, because of my Catholic belief in the dignity of the human person and my eternal destiny in God, if I become irreversibly, incurably, and terminally ill, I be fully informed of the facts so that I can prepare myself spiritually to die.

I have the right to make my own decisions concerning treatment that might inordinately prolong the dying process beyond the limits dictated by reason and good judgment. If I should have an incurable injury, disease or illness, certified to be a terminal condition by two physicians who have examined me, one of whom shall be my attending physician, and the physicians have determined that my death will occur whether or not life sustaining procedures are utilized and where that application of life sustaining procedures would serve only to artificially prolong the dying process; and if I am unable to make my own decisions, and have no reasonable expectation of recovery, then I request and direct that no ethically extraordinary means be used to prolong my life, but that my pain be alleviated. (The term "ethically extraordinary means" signifies treatment that does not offer a reasonable hope of benefit to me and that cannot be

accomplished without excessive expense, pain, or other grave burden.) No means should be used with the intention of shortening my life.

Nothing in this Declaration shall relieve my physicians and/or health-care providers of their obligations to provide me with nutrition and hydration and to provide other measures, which alleviate pain.

I request that my family, the Catholic community, and all my friends join me in prayer and sacrifices as I prepare for death. I further request that, after my death, others continue to pray for me that, with God's grace, I will enjoy eternal life.

Signed this _____ day of _____, 20_____

Signature: _____

County and State of Residence: _____

The declarant has been personally known to me and I believe him or her to be of sound mind, I did not sign the declarant's signature above for or at the direction of the declarant. I am not related to the declarant by blood or marriage, entitled to any portion of the estate of the declarant according to the laws of intestate succession or under any will of declarant or codicil thereto, or directly financially responsible for declarant's medical care.

(Signatures of Witnesses)

(Addresses of Witnesses)

Copies to: Provincial Office, Physician, Guardian