

Initial Formation Handbook

The Province of St. Mary of the Capuchin Order

2009 Draft Edition Ver. 5

Introductory Materials

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

Initial formation provides opportunities for nurturing this process of conversion. While conversion cannot be fully planned or programmed, because the spirit of God cannot be confined by human plans, we can create an atmosphere and provide opportunities that will allow the spirit of God to touch our lives.

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

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

Description of the Formation Program

Introduction

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

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

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

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

The Candidacy Program

Capuchin Constitutions

Concern for vocations arises especially from the Brothers' awareness that they give and offer to others a way of life that is very rich in human and gospel qualities. By embracing this life candidates render a genuine service to God and to people and develop their own human qualities. In order that we may give a clear witness to this way of life, we must engage in a continual process of renewal. All the Brothers should work together earnestly to promote vocations from a desire to carry out God's plan in keeping with our charism. Mindful of the concern of St. Francis when he saw the growth of the original fraternity, all the brothers, especially the ministers and the individual fraternities, should assiduously learn to recognize and foster genuine vocations, chiefly by the example of their lives, by prayer and by personal contact. Better results are obtained where there are brothers specially assigned to promote and coordinate the fostering of vocations. . . . To encourage vocations it is very useful to offer young men the opportunity of sharing our fraternal life in some way. This is best done in houses which are suited for this purpose and in which also assistance with personal reflection is offered.

The Candidacy Program is a loosely-structured program¹ which allows men who are interested in the Order to investigate our life without assuming significant responsibilities within the Order, or the Order assuming responsibilities for the individual. During this initial contact, the interested person can be involved in a variety of activities, studies or employment. For younger men, this program offers the freedom necessary to maintain contact with the Order as a possible vocational choice while pursuing other personal goals and developmental needs. Among such needs is personal independence which is not easily achieved in the more structured setting of residency in the Order.

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

Through these shared experiences of life, discernment with a contact friar and more formal exposures to our prayer and ministry via discernment weekends and visits to our friaries for shared prayer and meals, the candidate is given information that is needed to help him decide if he wishes to invest more in our way of life through the Postulancy Program. At the same time, the director of the Candidacy Program gains sufficient experience with interested men to know if they are suitable candidates for our way of life.

¹ Presently, The Province of St Mary invites candidates to several weekend experiences of input, prayer and reflection each year to help them understand and experience our life, and see our ministries in action.

The Postulancy Program

Capuchin Constitutions

The postulancy is a period of initial formation. 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 help him discern his vocation. The formation of the postulants aims chiefly at completing their catechesis in the faith and includes an introduction to the liturgy, methods of prayer, Franciscan instruction and a first experience of apostolic work. It is also meant to test and develop their maturity, especially their emotional maturity, and their ability to discern the signs of the times in the light of the gospel. (28)

Our Philosophy

Both the Capuchin province of St Mary and the postulant are committed to responding to God's call to the postulant. The program has its structures that are to serve the discernment of that call. The spirit of the program is not conformity or compliance, but rather to see how God is moving in the postulant's life. Both the postulant and the directors as delegates of the province are to keep themselves open to the signs of God's call. The disturbances or consolations that the postulant encounters in participating in the program are most noteworthy. The directors are charged with approaching those signs with reverence and respect. The postulant, on his part, is encouraged to give himself fully to the opportunities that are offered.

All of initial formation is rooted in a developmental model that should result in ongoing growth in understanding, comfort and commitment. Further, because it is the first stage of initial formation, Postulancy will be particularly marked by transition and growth. Therefore, in the course of the year there should be a growing comfort with the rhythm of our life which calls each postulant to balance prayer, apostolate, fraternity, and personal time.

Formation is integral and human rather than discreet and academic. The elements of the program should play off each other: ministry and fraternity should be brought to prayer and class; the various classes should feed off each other. The various elements should engage the postulant on a personal level. The postulant should be active, responsive

and willing to take initiative in each of the areas.

Elements

Human Maturity:

Ownership of the house: Postulants will help maintain the upkeep, cleaning, and security of the house. They should give evidence that they are comfortable not only taking their turn but also taking initiative when they see that something needs doing.

Presence and Communication: Postulants will be present at community exercises and will communicate when they will be absent. In sharing cars they will communicate when they will be using a car with the other brothers. They will make their monetary needs known to the guardian ahead of time.

Self-revelation and emotional maturity: Postulants will show they can relax in fraternity; they will be able to joke and also tell stories about themselves. They will be able to receive criticism without undue defensiveness from both peers and persons in authority. They will be able to share their criticisms with their peers and those in authority.

Self Care: Postulants will be attentive to the basics of self care: eating, resting, exercising, recreating, washing.

Prayer:

Deepen their personal prayer life: There will be classes on differing prayer forms and discernment. There will be daily periods for contemplation in common. Personal spiritual reading is encouraged.

Introduction to Liturgical prayer: Postulants will participate, plan, and lead community prayer. There will be classes on the Liturgy of the Hours and the spirituality of the psalms. There will be classes on the Eucharist. There will be liturgy of the hours daily as well as daily Eucharist.

Share their prayer: Postulants will bring the gifts they have received in prayer to the fraternity. To foster this:

- There will be moments to share personal devotions.
- There will be regular shared reflection on the readings of the day.
- There will be regular meetings for theological reflection among the postulants and directors.

Completing Catechism:

There will be classes on the Catechism of the Church which ought to encourage postulants to raise questions and bring their insights about catechism.

Additionally, classes on *Conversion and Discernment* will help give direction and tools for the personal discernment in which each postulant is involved.

Franciscan Instruction:

Classes on the life of Francis: There will be an introduction to the Franciscan way and an ongoing course on the life of St Francis. The ongoing course will be a seminar dealing with the earliest sources and learning how to work with them both historically and as spiritual documents.

Classes on Capuchin Saints: These classes will examine the capuchin charism through the lives of our saints.

Apostolate:

Immersion in the world of the poor: Postulants will take on a placement that exposes them to the world of marginalized people. They will go to that ministry four afternoons and one extended day. They will receive on-sight supervision and evaluation. They will bring their experience to prayer and to times of reflection. Their experience will engage them in the challenges of compassion and being lesser servants. They will have individual engagements with the poor as well as direct service to the poor.

Social Analysis: There will be classes on social analysis in order to grow in their capacity to read the signs of the times. The classes will involve structural

analysis and reflection on their own experience in their apostolate

Discernment:

Spiritual Direction: Postulants will have a spiritual director who is familiar with the Postulancy program. Their director will either come from the list provided by the program or will have been in contact with the directors to be oriented about the program. They will see their spiritual director every 2-4 weeks. If there is a fee the program will give them a check to cover it.

Formation meetings: Postulants will meet individually with the directors of the program every three weeks. They may also seek out the directors as they find a need.

The Evaluation Process:

In the Postulancy there are two formal moments of evaluation, the first in December at midyear, and the second in March/April to decide about going on to novitiate. The formal times of evaluation deepen the mutual discernment between the postulant and the community. The postulant reflects on his growth in and living out of the major elements of our life and the program: Fraternal Life, Spiritual/Contemplative Life, Ministry, and Franciscan Studies/Minority. In turn the community gives the postulant feedback on their impressions of his integration of these elements.

The evaluation process is to be a tool for growth. It should recognize and reinforce those ways the postulant has successfully integrated and lived out the values of the Capuchin life. It should clarify any questions that the postulant has about this form of life or the community has about the behavior of the postulant. It should identify the edges of growth where conscious, on-going effort will be needed to more fully live the Capuchin life. The evaluation will serve as a reference point for the formation process as it progresses.

There are four steps in the process:

Peer Evaluation: The postulant drafts a preliminary self evaluation. He meets individually with each of his classmates and explains where he sees himself. Each of his peers give him feedback. Taking in to account their impressions the postulant will amend his evaluation or be confirmed in it.

Evaluation by the Professed Community: The postulant meets individually with the non-staff professed community. The postulant receives a written evaluation from each professed member who then explains his evaluation. The postulant in turn can ask clarifying questions and compare it with his self-evaluation. Each professed friar submits an evaluation of the postulant to the Postulancy staff, amending it if need be based on their conversation with the postulant.

Submission of Self-evaluation: The postulant writes another draft of his self-evaluation based on his self-reflection and on his conversations with his peers and the members of the professed community. This evaluation is submitted to the Postulancy staff.

Meeting with Postulancy Staff: The staff will draft an evaluation of each postulant. Each postulant will receive the staff evaluation the day before meeting with them. The meeting will help both the staff and the postulant clarify their impressions and conclusions. The conversation should lead to clear understanding of where the mutual discernment stands. That would include defining how the candidate is integrating himself as well as areas of concern and areas of growth for the future.

GUIDELINES FOR SELF-EVALUATION:

Each brother should complete this form and share his written self-evaluation with the other postulants and professed friars. After all have had time to read the evaluations, each postulant should meet for an extended face to face conversation with every other postulant to discover whether others see them the way others see themselves. After these conversations there will time to amend the self-evaluations. Consequently, each postulant will meet with each professed member to discover how the professed members see him. These conversations may also lead to the amendment of the self-evaluation which will then be given to the staff.

Fraternal Life

How am I present to our fraternity?

How do I freely participate and contribute to our life together?

How would the brothers assess the quality of my communication and relationships?

Spiritual/Contemplative Life

Am I present and do I participate in common prayer?

Do I readily assume leadership at prayer?

How do I assess the progress of my work in spiritual direction?

Do I take time for personal/contemplative prayer each day?

Where does the Eucharist fit into my spirituality?

Do I regularly share my faith with the brothers?

Franciscan Studies/Minority

How am I becoming more Franciscan in my lifestyle? What things from the classes on Francis are changing my practice?

Do I value simplicity in my personal lifestyle? How?

Do I properly care for myself physically, mentally, intellectually, socially, and emotionally?

How? Give an example of each?

Areas of Growth

In attempting to live the Capuchin life where am I most challenged to grow? What will help my growth in this area?

What tools and practices do I need to be faithful to or develop in order to continue to grow?

In order to discern successfully what do I need to learn more about? What do I have questions about?

The Novitiate Program²

Capuchin Constitutions and General Comment

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

While postulancy may be characterized as an active gathering of challenging religious experiences, novitiate is a period of withdrawal. It is passive in the sense of less focus on external activity, but active in the sense of intense reflection on the experiences of one's life in general and those of postulancy in particular. The directors of the novitiate offer the experience and training that is necessary to facilitate this process.

Central to this year is the significant deepening of the spirit of prayer. The community prayer expressions are ample. The great variety of prayer forms are studied, explored, and attempted. Methods of meditation and contemplation are offered to help novices establish a prayer life best suited to their personal needs and sensitivities.

In addition to the wealth of personal and group experience the novices bring with them, input on various subjects is offered to further stimulate the internalization process going on during this year. A study of Jesus, the history of the Order and religious life, an

² Presently, the intercontinental Capuchin Novitiate Program is governed by its own policies under the direction of the NAPCC. The novitiate program can be found at as an addendum to this document..

introduction to the spiritual life, liturgical studies, the constitutions, and the vows are all included in this presentation. In short, the persons of Jesus, Francis of Assisi, and self are re-examined in ways that promote personal and religious maturity.

The Post-Novitiate Program

Capuchin Constitutions

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

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

Moreover, it is ordained that a document of both temporary and perpetual profession shall be drawn up, together with a record of the Brother's age and other necessary information. This document is signed by the professed, by the one who received the profession and by two witnesses. This document, together with others required by the church shall be carefully kept in the Provincial archives; the Provincial Minister shall also record the fact in the register of professions to be kept in the archives. In the case of perpetual profession, the Provincial Minister³ sends notice of the profession to the pastor of the place where the brother was baptized. (#35)

³ This task is presently done by the Provincial secretary as delegate of the Provincial Minister.

The Post-novitiate Program offers friars in initial formation time to solidify the change in values and lifestyle that has occurred throughout the first years of initial formation and to further discern their call to perpetual profession. This process is achieved in a variety of ways:

- Full participation in the life of the fraternity.
- Ministry which helps direct one's energies toward the mission of the Church.
- Further educational/skills training experiences, especially the study of theology, which help them develop talents for fruitful participation in the life and work of our province and the wider church.
- Spiritual direction and personal formation advisement.
- Regular theological reflection/conversation which they themselves help prepare and lead.
- Full involvement in the life of the local church, which is accomplished primarily through joining, participating in and offering service to a parish.

This phase of initial formation is very individualized, being designed to meet the varied needs of each friar.

Residence

Friars participating in post novitiate formation shall ordinarily live in the post novitiate center. The post novitiate staff shall provide a Capuchin formation program within the post novitiate center and through gathering of friars in post novitiate formation. Under the direction of the post novitiate staff, friars in post novitiate formation shall take advantage of additional educational, ministerial, and formational opportunities in the geographic area of their centers. Under the direction of the post novitiate staff, friars in post novitiate formation may regularly reside outside the post novitiate center to achieve a specific formational goal (e.g. cross cultural programs, further Franciscan education,

ministry experiences, and Clinical Pastoral Education).⁴

Post-Novitiate Procedures

1. Theological reflection

Theological reflection shall be a continuing thread throughout the entire post-novitiate period. Regular reflection shall be scheduled in the post-novitiate center. Friars in Initial Formation shall help facilitate and initiate these sessions. Theological reflection is not a staff assessment tool for integration. It does, however, serve as an instrument of further development and personal integration of the body of required education input and ministerial experience.

2. Spiritual direction

Friars in post-novitiate formation are expected to participate in spiritual direction at least every month.⁵

3. Integration after novitiate.

The time immediately following the completion of novitiate is important in the formation of Capuchins. St. Mary's Province views this as a transitional time from novitiate to more active academic and ministerial involvement. As a transitional time, the months immediately following novitiate need to blend the various elements of formation, education, ministry, and community life in a way that allows the newly professed friar to solidly integrate the values developed during postulancy and novitiate. This blend is individual by nature and should be worked out through discussion among the post-novitiate directors and the newly professed friar. Normally, for the first semester after the novitiate, each post novice spends 20 hours in direct service of the poor and needy and takes two academic courses.

4. Participation

The friar in post-novitiate formation must allow for full participation in the initial formation

⁴ Crossing province boundaries for any of these goals requires the permission of the Provincial Minister

⁵ A list of spiritual directions is provided to each friar at the beginning of the post novitiate program.

program. The Formation Council or post-novitiate staff may limit particular personal pursuits of friars in initial formation so as to ensure full participation in the required elements of the Initial Formation Program.

Ministry Formation

Responsibilities of a Friar in Presbyteral Formation

It is the responsibility of the friar engaged in the formation process for ordained ministry

- to have a spiritual director,
- to make an annual retreat,
- to pursue a life of personal and community prayer, and
- to have recourse to whatever other means are appropriate to the development of this vocation.

Further, it is the responsibility of the friar engaged in formation for ordained ministry

- to make available to the director(s) of ministry formation all evaluative records obtained while in the program, such as academic grades, field education evaluations, CPE evaluations, evaluations of internship for priesthood, and general evaluations by the institution of formation.⁶

Degree and Certificate Requirements

All degree or certificate requirements of the respective school or institution are to be met prior to ordination.

Responsibilities of the Director(s) of Post-Novitiate and Ministry Formation

In accordance with the norms laid down by the Church and our Constitutions (39:1), director(s) of post-novitiate and ministry formation oversee discernment of vocation, general pursuit of academic, spiritual and apostolic formation, ministry and CPE experiences, and preparations for ordination, working in collaboration with the individual

⁶ These records are confidential; upon the termination of the program, certificates such as ordination to the various ministries are to be forwarded to the personnel office, academic records are forwarded to the continuing education office.

friar and the Provincial Minister and Council. It is the responsibility of the director(s) of post-novitiate and ministry formation to maintain a good working relationship with the various institutions in which the friars are pursuing formation for ordained ministry, and to represent the province at occasions calling for institutional representation by the province.

Initial Formation Policies

The Initial Formation Program

1. Admission Guidelines

Guidelines for admission to any level of formation shall be developed by the Formation Council. This council shall also provide a description of the formation program, both in general and for each level of formation.

2. Cases involving abuse of a minor, or failure to observe ministerial boundaries

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

3. Personnel

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

4. Policies, Procedures, Practices

Formation policy statements are established by the provincial minister and his council or a higher authority in the Order or the church. Such policies must be implemented by the Formation Council.

Formation procedures are established by the Formation Council. These must be implemented by the formation staffs.

Formation practices are established by formation directors/assistant directors for the particular level of formation. They are superseded by procedures and policies.

5. Reapplication by Former Participants

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

Applicants will engage in an initial discernment regarding reapplication with the Capuchin vocation director(s).

The director(s) are to make an initial decision regarding whether or not to proceed with the application.

If the applicant and the vocation director(s) are in mutual agreement to proceed, they shall jointly discern the appropriate level of formation for which to apply and then make a presentation to the Admissions Board.

The applicant must make application to the desired level of formation like others seeking entrance at the same time.

The admissions board may recommend and/or the provincial minister may decide to accept the applicant for an earlier program than to that to which the applicant has applied. (e.g. Although the applicant has applied for the novitiate, he may be recommended and/or accepted for postulancy.)

6. Applicants with children and/or previous marriages

The Province of St. Mary does not accept candidates whose children are minors or in high school. When an applicant has adult children and/or a previous marriage⁷, his situation shall be reviewed before his application to postulancy by

⁷ The candidate's wife must be deceased or an annulment procured at least two years prior to his application.

appropriate legal and/or financial experts to determine the legal and/or financial ramifications of the applicant's entrance into the province. The St. Mary Province Vocation office shall develop a checklist of issues to be reviewed by these experts. A report of these reviews shall be included in the application materials for postulancy.

The Vocation Office

8. Psychological Testing and Behavioral Assessments

A psychological testing report that includes a psycho-sexual history and a behavioral assessment report are required for each applicant to the Postulancy Program. These reports shall remain in the individual's formation file until after the decision for admission to novitiate. These testing results, with the free and informed consent of the applicant, may be released to the vocation directors, the provincial minister, those directly involved in making the decision for or against admission to postulancy and/or novitiate, the director of initial formation, and the postulancy directors. Upon the individual's request and with his written and signed consent, these reports may be released to a counselor. After a decision for admission to novitiate is delivered, the psychological report is included in the packet sent to the novice director(s).

9. Criminal Records Check

The Capuchin Vocation Office shall conduct a criminal records check⁸ on all applicants to the postulancy program. Checks shall be made in each area in which the vocation office knows the applicant to have lived as an adult. Results of this criminal records check shall be inserted into the applicant's permanent formation file. Convictions or pending charges will be considered in the application process only to the extent that they substantially relate to criteria

⁸ These include: Criminal, Civil, DMV, National Criminal, and credit checks.

regarding admission.

The Candidacy Program

10. Candidate Living Arrangements

Even though the Province of St Mary has no resident candidacy program, there is no special or necessary place in which candidates must live in order to participate in the Candidate Program. We do, however, encourage them to live in the New York/New England area.

11. Requirement To Be A Candidate

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

Candidates are encouraged:

- to attend discernment weekends,
- visit Capuchin friaries,
- share in prayer and meal times with the friars,
- meet with a spiritual director regularly,
- remain in contact with the vocation director,
- participate in some kind of service to the needy,
- attend Capuchin events whenever possible, and
- be active in their parish."

12. Entrance Requirements

In order to enter the Candidacy Program individuals should be high school graduates through the reception of a diploma or GED certificate and between eighteen and forty years of age.⁹

The Postulancy Program

13. *Constitution 28*

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14. Admission Decision

Admission to the Postulancy Program is the decision of the provincial minister upon the advice of the Postulancy Admissions Advisory Board. Candidates will be contacted about their admission request after the first Provincial Definitory meeting following the Admissions Board.

15. Length of Postulancy

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

16. Record of Admission

A document shall be drawn up to record the beginning of the postulancy.

⁹ Exceptions to this policy must be reviewed by the Formation Council and presented to the Provincial and his definitory for approval.

(Constitution 27)

17. Postulancy Location

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

18. Financial Responsibility for Postulants

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

19. Educational Loan Policy

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

- a. The provincial minister decides which loans will be assumed.
- b. If the provincial minister agrees to assume educational loans upon entrance into Postulancy, the applicant must work to reduce those debts as much as possible until that time.
- c. Upon entrance into Postulancy, the province will only make payments on the loan as previously scheduled. The province will not retire the debt immediately, and the loans will remain in the name of the applicant. This procedure will continue until perpetual vows, unless the individual holding the loan leaves the Order for any reason. Upon perpetual profession, the province will retire the remainder of the loan.
- d. If the individual holding the loan leaves the Order for any reason or is

asked to leave the Order by the legitimate authorities of the province, the province will discontinue payments on such loans. In this case, the individual assumes responsibility to make all remaining payments. The Province of St. Mary will retain no obligation to make any additional payments on the loan.

20. Cell Phone Policy

“Within the Franciscan movement the Capuchins have placed a particular emphasis on austere simplicity in their manner of living poverty.” PCO VI prop 5,1

Though cell phones have become more and more commonplace in American living, the Capuchin principle of “the minimum necessary rather than the maximum allowed” urges us to forego the use of personal cell phones as something more than the necessary during Initial Formation.

The Novitiate Program

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

Admission to novitiate is the decision of the provincial minister upon the advice of the Novitiate Admissions Advisory Board. (*Constitution 19:1*)

22. Length of Novitiate

To be valid, the novitiate must comprise twelve months which are spent in the

novitiate community itself, at a time and in a manner to be determined by the provincial minister with the consent of the definitory and everything required by law shall be observed. (*Constitution 29*)

23. Record of Admission

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

24. Financial Responsibility for Novices

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

The Post-Novitiate Program

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

The Post-novitiate Program offers friars in initial formation time to solidify the change in values and lifestyle that has occurred throughout the first years of initial formation and to further discern their call to perpetual profession. This process is achieved in a variety of ways:

- Full participation in the life of the fraternity.
- Ministry which helps direct one's energies toward the mission of the Church.
- Further educational/skills training experiences, especially the study of theology, which help them develop talents for fruitful participation in the life and work of our province and the wider church.
- Spiritual direction and personal formation advisement.
- Regular theological reflection/conversation which they themselves prepare and lead.
- Full involvement in the life of the local church, which is accomplished primarily through joining and participating in and offering service to a parish.

This phase of initial formation is very individualized, being designed to meet the varied needs of each friar.

Residence

Friars participating in post novitiate formation shall ordinarily live in the post novitiate center. Under the direction of the post novitiate staff, friars in post novitiate formation shall take advantage of additional educational, ministerial, and formational opportunities in the geographic area of their centers. Under the direction of the post novitiate staff, friars in post novitiate formation may reside outside the post novitiate center to achieve a specific formational goal (e.g. cross cultural programs, further Franciscan education, ministry experiences, and Clinical Pastoral Education). Friars in post novitiate formation, with the recommendation of their post novitiate directors, shall obtain approval for such activities from the Provincial Council.

Post-Novitiate Procedures

1. Theological reflection

Theological reflection shall be a continuing thread throughout the entire post-novitiate period. Regular reflection shall be scheduled in the post-novitiate center. Friars in Initial Formation shall facilitate and initiate these sessions.¹⁰

2 . Formation advising and Spiritual direction

Friars in post-novitiate formation are expected to speak with their formation advisor and spiritual direction at least every month.

3. Integration after novitiate.

The time immediately following the completion of novitiate is important in the formation of Capuchins. St. Mary Province views this as a transitional time from novitiate to more active academic and ministerial involvement. As a transitional time, the months immediately following novitiate need to blend the various elements of formation, education, ministry, and community life in a way that allows the newly professed friar to solidly integrate the values developed during postulancy and novitiate. This blend is individual by nature and should be worked out through discussion among the post-

¹⁰ Several suggested methods for theological reflection are among the documents in the Addenda.

novitiate director(s) and the newly professed friar. Concretely, for the first semester after the novitiate, each post novice does twenty hours of direct service in an approved ministerial site, and takes two academic courses. A “full-time” academic schedule is only assumed in the second semester after the complete of the novitiate.

4. Participation

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

5. Necessary course work of the Post Novitiate

- Capuchin formation is achieved in the mix of community, ministry and educational elements which have both individual and group dimensions.
- The following list of educational requirements is intended to provide a minimum set of expectations for individuals desiring to enter Capuchin life and ministry in the 21st century. Fulfillment of these requirements is always viewed in a balanced relationship to the other components of Capuchin formation.. At any time in a friar’s life before perpetual vows, he must have exposure to each of the following educational areas. Courses may be audited or taken for credit. Course selection requires the assessment and approval of the Post-Novitiate director(s).
 - Introduction to theology
 - introduction to Hebrew Scriptures
 - Introduction to Christian Scriptures
 - Christology
 - Ecclesiology
 - Theology of Eucharist
 - Moral theology
 - Public speaking

- Religion and culture, or the selection of one of the above areas in a course which address the topic with cross cultural concerns.
6. A workshop on professional ethics as they apply to clergy and religious should also be completed.

The Process of Evaluation

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

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

A written self-evaluation shall be completed by each Post-Novitiate friar who will then share his self-evaluation with two other post novices and seek their feedback, after which he will present his self evaluation to his director along with the comments by his peers. The director(s) will use this document and his own observations, as well as the comments of the ministry site supervisors in preparing his remarks to the fraternity.

Suggested format for our Community Gathering

Facilitator:

- 1 Gathering prayer and/or a reading from the Constitutions about the importance of evaluation.
- 2 A short statement from the formation director(s) regarding any growth or needed areas of growth in the life of the friar being evaluated.
- 3 The Community is asked to comment on the particular values and gifts, as well as areas for growth of each friar being evaluated.
- 4 The Director will write a summary of the community conversation, to be forwarded to the Provincial Council.
- 5 Closing prayer.

Guidelines for self evaluation

Our Constitutions and Plenary Councils of the Order emphasize **Fraternity, Ministry, Minority, Contemplation, and Justice, Peace and Ecology**. While none of us can live all these values equally, we need to be conscious of them in our own life and the life of our community. Please evaluate yourself and our common life using these values as lenses.

Fraternal Life

How am I present to our fraternity?

How freely do I participate in and contribute to our life together?

How would the brothers assess the quality of my communication and relationships?

Are we growing as a fraternity? If so, how do I contribute to our growth? If not, how do I fail to contribute?

Spiritual/Contemplative Life

Am I present at and do I participate in common prayer?

Do I readily assume leadership at prayer?

How do I assess the progress of my work in spiritual direction?

Do I take time for personal/contemplative prayer each day?

Where does the Eucharist fit into my/our spirituality?

Do I regularly share my faith with the brothers?

How would you evaluate our communal spiritual/contemplative life?

Ministry/Academics

Is service of others inside and outside the community an integral dimension of my spiritual life? How?

How does my ministry impact my personal and our communal life?

Does our fraternity show an interest in and support my ministerial life?

How do I assess my academic experience and formation over the last several months?

How has my academic formation helped me to integrate the other dimensions of my Capuchin life?

Are we learning as a fraternity?

Minority

Do I properly care for myself physically, mentally, intellectually, socially and emotionally? How? Give an example or two of each.

Do I value simplicity in my personal life and lifestyle? How?

Do you think of us a fraternity living minority? Why or why not?

Do I seek and foster honest relationships with the poor, the sick and the need?

Justice, Peace and Ecology

What do I do to foster Justice, Peace and Ecology in my personal life? Be specific.

How active are we as a community and how can we grow in these areas?

Please also think about goals for the coming semester in light of your evaluation.

Ministry Formation: Presbyteral Formation Policies

Institution in ministries of lector and acolyte

It is the prerogative of the Provincial Minister to institute candidates for ordained ministry in the ministries of lector and acolyte (cf. CIC 1035). This is done by way of written request by the candidate and liturgical institution in the respective ministry by the provincial. In cases where institution in the ministry is to be done by another ordinary, the provincial is to convey his approval and delegation in writing. A record of institution in the respective ministries is to be kept.

Approval for ordination

It is the prerogative of the Provincial Minister and Council to grant approval for diaconal and presbyteral ordination (*Constitution* 39:1). Each of these is done by way of written request by the friar and written response by the Provincial Minister and Council, following the canonical requirements concerning preliminary inquiry and gathering of documentation.

Responsibilities of a friar in presbyteral formation

It is the responsibility of the friar engaged in the formation process for ordained ministry

- to have a spiritual director,
- to make an annual retreat,
- to pursue a life of personal and community prayer, and
- to have recourse to whatever other means are appropriate to the development of this vocation.

It is the responsibility of the friar engaged in formation for ordained ministry to make available to the director of ministry formation all evaluative records obtained while in the program, such as academic grades, field education

evaluations, CPE evaluations, and evaluations of internship for priesthood.¹¹

Degree and certificate requirements

All degree or certificate requirements of the respective school or institution are to be met prior to ordination.

Criteria for admission to presbyteral formation

The Formation Council shall establish criteria for admission to a presbyteral formation program.

¹¹ These records are confidential; upon the termination of the program, certificates such as ordination to the various ministries are to be forwarded to the personnel office, academic records are forwarded to the continuing education office.

Pastoral Formation for Priesthood

Pastoral formation for priesthood aims to prepare men to lead parish communities. While friars may undertake other prebysterical ministries in the future, they must be trained in the fundamentals of parish development. They should understand and be well versed in the three aspects of prebysterical ministry: (1) minister of the Word; (2) minister of the Sacraments and (3) leader of the Community. The venue for presbyteral training is the parish.

Minister of the Word:

- Liturgical Preaching of the Word
 - Diakonia: Diaconal Service (Ministry to the Poor, Preaching of the Word)
 - Preaching Practicum: Sunday Eucharist, Weekday Eucharist, Sacramental Preaching (i.e. baptism, funerals)
 - Wake Services
 - Pastor and Teacher: “Catechist of the Catechist”
 - Essentials of Catechesis
 - Pastor’s Responsibilities as Teacher: Supervising Religious Education of Adults and Young People.

Minister of the Sacraments: Sacramental Ministries and their Preparation

- Training in the Administration of the Sacraments (baptism, penance, marriage, anointing, etc.)
- Training in Sacramental Preparation (PMI, Pre-Cana, Baptism, Confirmation, RCIA etc.)

Leader of the Catholic Community

- Fundamentals of Pastoral Administration – Theological and Organizational

- Changing Context and Contemporary Challenges of Catholic Parishes
- Pastoral Diagnostics (Analytic Tools for Understanding Church Organizations and Pastoral Systems)
- Financial Management of Parishes (Resources for Mission, Compensation, Budgets, Parochial Business Practices, Office Management) – 18-20 hrs.
- Human Resource Management of Parishes (Hiring/Firing, Parish Councils and Effective Church Meetings, Pastoral Planning, Legal Concerns of Pastoring, Administering Merged Parishes, Accountability and Parochial Ethics, Collegial Administration of Parochial Schools – 18-20 hrs.

Fundamentals of Parochial Leadership:

- The Differences Between Administration and Leadership
- Skill Development in Leadership
- Leading Change in Parishes: Pastoral Planning
- Conflict Management
- Leading in Multicultural Parochial Contexts
- Leading Volunteers
- Women and Leadership
- Leadership and Transitions

Recourse Procedures

Postulants

Admission to the Postulancy Program is the decision of the provincial minister upon the advice of the Admissions Advisory Board. There is no recourse beyond the provincial minister's decision.

The provincial minister and, by special mandate, others delegated by the provincial minister (see *Const.* 19:1) have the authority to dismiss a postulant whom they judge unfit for our life (*Const.* 36:1).

When there is a serious reason which allows of no delay, the director(s) of the Postulancy Program has the authority to dismiss a postulant. The provincial minister must be informed immediately of this action (*Const.* 36:2).

In the event of dismissal from the Postulancy Program by the director, the postulant may seek recourse from the provincial minister. This must be done within two weeks of notification of dismissal. The appeal must be made in writing. Postulants shall be informed of this opportunity for recourse.

If a postulant is dismissed from the Postulancy Program by the director of the Postulancy Program, he must vacate the premises of the Postulancy Program as directed by the postulancy director. Return to said premises may occur only if the provincial minister reverses the decision of dismissal. There is no appeal beyond the provincial minister.

Novices

Admission to novitiate is the decision of the provincial minister upon the advice of the Directors of the Postulancy(*Const.* 19:1). The provincial minister may seek advice from others if he so desires. There is no recourse beyond the provincial

minister's decision.

The provincial minister and, by special mandate, others mentioned in the constitution 19:1 have the authority to dismiss a novice whom they judge unfit for our life (*Const.* 36:1).

When there is a serious reason which allows no delay, the director(s) of the Novitiate Program have the authority to dismiss a novice. The provincial minister must be informed immediately of this action (*Const.* 36:2).

In the event of dismissal from the Novitiate Program by the director(s) of the Novitiate Program, the novice may seek recourse from the provincial minister. Such an appeal must be made in writing within two weeks of notification of dismissal. Novices should be informed of this opportunity for recourse.

If a novice is dismissed from the novitiate by the director(s) of the Novitiate Program, he must vacate the premises of the novitiate as directed by the director of the Novitiate Program. Return to said premises may occur only if the provincial minister reverses the decision of dismissal.

Admission to first vows is the decision of the provincial minister with the consent of the Provincial Council and with the advice of the directors of the Novitiate Program, members of the local community and any others the provincial minister may seek out (*Const.* 19:2; 34:2). There is no recourse beyond this decision.

Temporary Professed

Permission to renew temporary vows is the decision of the provincial minister upon the advice of the director(s) of the Post-novitiate Program and others the provincial minister may seek out.

Dismissal from temporary vows requires adherence to the norms of pertinent universal church law.

Admission to perpetual vows is the decision of the provincial minister with the

consent of the Provincial Council and upon the advice of the directors of the Post-novitiate Program, members of the local community and others the provincial minister may seek out (*Const.* 19:2; 34:2). There is no recourse beyond this decision.

Spiritual Direction: Procedures

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

and knowledge of the Roman Catholic post-conciliar tradition.

- A director should be skilled in psychological referral.
- Spiritual direction is a professional/ministerial relationship.
- Responsibilities of the formation staff
 - The formation staff should offer the spiritual director a written presentation of the formation program. The directee is the conduit by which the formator may or may not communicate with the spiritual director. Remuneration as just compensation is available for services rendered.

Addenda

Preparation for First Profession Ceremony

Toward the end of their novitiate year, friars the novice(s) must begin preparing to profess First Vows in a public ceremony at one of the Capuchin Churches within the Province. To facilitate this process, one person from the Province should be charged with the task of helping the novice(s) to coordinate both the ritual and the reception afterward. The coordinator will work with the Province Liturgy Commission and solicit help from friars and others on-site to handle practical matters; nevertheless, he will be the one to oversee both events. This person will also be in charge of handling the budget.

The main benefits to having one coordinator are consistency and centrality. Nevertheless, it must be made clear that this person's role is one of facilitation; he is to help the novice(s) make decisions about their ceremony and reception, which he will then implement. An annual date should be set by the Provincial Council for this simple profession: ie. First Saturday of August.

Steps:

1. As soon as the novices have been approved for Profession, the coordinator will call the novitiate to schedule a phone meeting with them and to ask them where they would like the ceremony to be. After consulting the Provincial, the coordinator calls the church chosen in order to insert the Profession into the church's calendar.

2. *Ritual:*

- Would they like the ceremony to be a Eucharist or word service?
- Have they each picked sponsors?
- What readings would they like?
- After consulting the Provincial, they may make known their choice of a preacher.
- Ministers at the ceremony: readers, EM's, sprinkling rite, greeters, acolytes etc.

- Music and any particular musicians.
- NB: Novices should be given a copy of the vow formula for personal reflection.

3. Reception:

- Number of guests.
- Type of event: light reception, lunch, dinner etc.
- Any special desires.

Coordinator's duties:

- *Ritual:*
 - Act as Master of Ceremonies or choose an M.C.
 - Schedule Church and hall.
 - Coordinate invitations with Director of Communications.
 - Have novices submit their guest list to the Director of Communications
 - Pick a music coordinator.
 - Ask someone to be in charge of environment: flowers etc.
 - Submit liturgical choices to Director of Communications who will create a worship aid.
 - Create Presider's Text.
 - Have vow formula available.
 - Talk to Provincial, Presider and Homilist.
 - Schedule and run rehearsal.
- *Reception:*
 - Talk to local contact person about:
 - arranging caterer.
 - setting up space: flowers, sound system etc.

Preparations for Solemn Profession

After Friars in post-novitiate have been approved to profess Solemn Vows, they should contact the Professions Coordinator. This friar will be charged with facilitating all preparations for the ceremony and reception. This includes delegating work among the friars making profession and soliciting help from friars and others on-site to handle practical matters. Ultimately, however, he is to oversee both events and the budget.

Steps:

As soon as the friars have been approved for Profession, the coordinator will call to schedule a meeting with them and to ask them to decide where they would like the ceremony to be. This should be decided as quickly as possible so that the Profession can be put on the church's calendar.

- Decisions to be discussed at meeting with post-novitiate friars

Ritual:

After speaking with the Provincial, whom would they like to invite to preach?

What readings would they like?

Have they each picked sponsors?

Ministers at the ceremony: readers, EM's, sprinkling rite, greeters, acolytes etc.

Music and any particular musicians.

NB: Friars making profession should be given a copy of the vow formula for personal reflection.

- *Reception:*

Number of guests.

Type of event: light reception, lunch, dinner etc.

Any special desires.

Coordinator's duties: (to be handled himself or delegated)

- *Ritual:*

Talk to Provincial, Presider and Homilist.

Schedule Church and hall.

Coordinate invitations: Should have template to create them, but may be beneficial to have formation-friars get them printed and send them out. They should then provide a final number as soon as possible.

Pick a music coordinator.

Ask someone to be in charge of environment: flowers etc.

Create Worship Aide.

Create Presider's Text.

Be sure to have copies of request for vows and vow formula.

Emcee for ceremony.

Schedule and run rehearsal

- *Reception:*

Talk to local contact person about:

arranging caterer.

setting up space.

environment: flowers etc.

sound system.

Guideline for Ministry Evaluation in the Post Novitiate

Ministry Forms for Capuchins

Friar Responsibilities

[] Meet with Formation Director at the beginning of each semester regarding ministry

[] Review materials, requirements, and placement options for ministry

[] Apply to approved ministry sites

[] Submit ministry proposal

[] Submit ministry site description

Complete ministry contract with supervisor and discuss it with Formation Director

Friar and supervisor mid-term evaluations

Friar and supervisor final evaluations

Ministry evaluation form

Capuchin Franciscans Ministry Proposal

Friar name: _____

Program and Year of Study: _____

Friar email: _____
extension _____

Friar phone and

Proposed Ministry Site: _____

Site

Address: _____

Proposed Dates of Ministry: _____

Proposed Site

Supervisor: _____

Supervisor email: _____ Supervisor phone: _____

The proposed site is

_____ a CPE program with trained supervisors

_____ a non-CPE institutional chaplaincy (e.g., hospital, prison, soup kitchen etc.) with experienced chaplains qualified and available to provide orientation, direction and/or supervision

_____ a Capuchin ministry site with experienced mentors qualified and available to provide orientation, direction and/or supervision

_____ a team-based ministry site (e.g., parish, urban center, etc.) with experienced mentors

_____ other (please describe on the reverse side of this form)

Please describe your interest in this site. What do you anticipate your responsibilities at this site would include? How would a ministry at this site help your personal and ministerial development and enhance your future work in ministry?

With whom have you discussed the rationale for this proposal (formation personnel, site supervisor, etc.)? How will this placement help you deepen your commitment to the Order and Province?

Have you submitted an application or formally requested permission to serve as a ministry associate at the proposed site? If no, when do you plan to do so?

Have you received notification of acceptance? If no, when do you expect to receive a response?

This form must be submitted to Director of Formation.

Ministry Site Description

Ministry Site: _____

Site Address: _____

Site Phone: _____

Site Fax: _____

Website: _____

Primary supervisor: _____

Phone: _____

Email: _____

Areas(s) of ministerial/professional experience and specialization:

Description of the site:

Please include with this form as much information as possible about your site (e.g., background history, services provided, population served, etc.). Please include any available materials, such as bulletins, pamphlets, brochures, articles, or videos.

Capuchin Franciscans Ministry Contract

Friar Name: _____ Program/Year: _____

Address:

Email: _____ Phone and
ext: _____

Supervisor:

Site:

Email: _____ Phone: _____

Terms of Agreement

Starting date: _____ Ending date: _____

Number of weeks: _____ Hours per week:

Anticipated schedule at site:

Sunday: _____

Monday: _____

Tuesday: _____

Wednesday: _____

Thursday: _____

Friday: _____

Saturday: _____

Anticipated absences/vacation days:

Anticipated schedule for individual conferences with supervisor:

Day: _____

Time: _____

Anticipated schedule for on-site theological reflection:

Day: _____

Time: _____

Frequency: _____

Anticipated schedule for staff meetings/group conferences/other on-site meetings:

Type and frequency: _____

Day: _____

Time: _____

Other terms of contract:

Mid-term evaluations to be returned to Capuchin Franciscans by January 31.

Final evaluations to be returned to Capuchin Franciscans by May 1

To be completed by the supervisor:

Your perspectives on the role and function of a supervisor:

Your professional ministerial expectations of the friar:

Comments or questions for Capuchin Franciscans:

Other comments:

We have discussed the above together.

Supervisor: _____ Friar: _____

To be completed by the Friar:

Your rationale for selecting this ministry. Please include how this ministry will enhance your life as a friar.

Your personal expectations (anticipated challenges, opportunities, involvements, contacts, etc.):

Your professional objectives (development of pastoral skills and ministerial competencies, integration of theory and practice, recognition of personal assets and limitations, etc.):

Your ministerial responsibilities at this site (to be negotiated with supervisor):

Relevant resources (past or current courses, workshops, bibliography, etc.):

Other comments:

We have discussed the above together.

Friar: _____

Supervisor: _____

Signatures

I have read the complete Ministry Contract and accept the terms of the agreement.

Friar: _____

Date: _____

Supervisor: _____

Date: _____

Formation Advisor: _____

Date: _____

Please **make copies** of this contract for both friar and supervisor. Please return the **original** to your formation director.

This contract should not be modified or terminated without prior consultation with all of the above persons.

Ministry

Friar Mid-Term Evaluation

Friar Name: _____

Ministry Site: _____

Supervisor: _____

—

Dates of Ministry: _____

Please offer a summary of your ministry experience to date. Include an assessment of your progress toward the goals described in your ministry contract.

What has been satisfying or rewarding at your ministry? What has been most challenging for you?

In reviewing the terms of your ministry contract, do you believe you have

_____ extended yourself beyond the terms of the agreement

_____ met the terms of the agreement in a responsible fashion

_____ not met the terms of the agreement in a satisfactory way

Please explain:

Please comment on the supervisory process so far:

Further comments on your experience so far:

Capuchin Franciscans Ministry

Supervisor Mid-Term Evaluation

Friar Name: _____

Ministry Site: _____

Supervisor: _____

—

Dates of Ministry: _____

Please offer a summary of the friar's ministry experience to date. Include an assessment of the friar's progress toward the goals described in the ministry contract.

With what have you been most encouraged regarding the friar's experience? What has been most challenging for the friar?

In reviewing the terms of the ministry contract, do you believe the friar has

_____ extended himself/herself beyond the terms of the agreement

_____ met the terms of the agreement in a responsible fashion

_____ not met the terms of the agreement in a satisfactory way

Please explain:

Please comment on the supervisory process between you and the friar:

Other comments on the experience so far:

Signature of Supervisor: _____ Date: _____

**Capuchin Franciscan
Ministry**

Friar Final Evaluation

Friar Name: _____

Ministry Site: _____

Supervisor: _____

—

Dates of Ministry: _____

Please offer a summary of your ministry experience. What has been most satisfying or rewarding at your ministry? What has been most challenging for you? How has this ministry placement helped shape and deepen your life as a friar?

Reflecting both pastorally and professionally, what have you come to understand about your particular strengths, competencies, challenges, vulnerabilities, and growing edges in this ministry?

In reviewing the terms of your ministry contract, do you believe you have

_____ extended yourself beyond the terms of the agreement

_____ met the terms of the agreement in a responsible fashion

_____ not met the terms of the agreement in a satisfactory way

In reviewing the contract agreement carefully, what are your impressions of the ways in which you have met the specific aims and objectives set for this ministry?

Further comments on your ministry experience as a whole, including the supervisory process:

Capuchin Franciscans Ministry

Supervisor Final Evaluation

Friar Name: _____

Ministry Site: _____

Supervisor: _____

—

Dates of Ministry: _____

Please offer a summary of the friar's ministry experience. Include an assessment of the friar's progress toward the goals described in the ministry contract.

With what have you been most encouraged regarding the friar's experience? What has been most challenging for the friar?

In reviewing the terms of the ministry contract, do you believe the friar has

_____ extended himself/herself beyond the terms of the agreement

_____ met the terms of the agreement in a responsible fashion

_____ not met the terms of the agreement in a satisfactory way

Please explain:

Please comment on the supervisory process between you and the friar:

Please recommend any additional course work, training, and/or professional assistance that would be of benefit to the friar as she/he continues to prepare for ministry within the Church.

Please add any additional suggestions or recommendations for the friar, or for the formation director of the Capuchin Franciscans.

Signature of Supervisor: _____ Date: _____

Capuchin Franciscans

Assessment of Pastoral and Professional Competencies

On the following form, please evaluate the Friar according to your perceptions of his pastoral and professional competencies in particular areas.

—

1 = Outstanding

2 = Very Good

3 = Good

4 = Adequate

5 = Inadequate/Poor

6 = No basis for judgment

Leadership ability	1	2	3	4	5	6
Management of time	1	2	3	4	5	6
Ability to work collaboratively	1	2	3	4	5	6
Responsibility	1	2	3	4	5	6
Appropriate maintenance personal boundaries	1	2	3	4	5	6
Appropriate maintenance professional boundaries	1	2	3	4	5	6
Ability to manage conflict	1	2	3	4	5	6
Self-knowledge/self-awareness	1	2	3	4	5	6
Acceptance of limitations	1	2	3	4	5	6
Self-direction	1	2	3	4	5	6
Communication skills	1	2	3	4	5	6
Responsible exercise of power and authority	1	2	3	4	5	6

Tolerance for interpersonal differences	1	2	3	4	5	6
Acceptance of constructive criticism	1	2	3	4	5	6
Recognition of the needs of others	1	2	3	4	5	6
Consistency in word and action	1	2	3	4	5	6
Discretion	1	2	3	4	5	6
Public speaking	1	2	3	4	5	6
Preaching	1	2	3	4	5	6
Presiding	1	2	3	4	5	6
Liturgical planning	1	2	3	4	5	6
Pastoral care	1	2	3	4	5	6
Pastoral counseling	1	2	3	4	5	6
Spiritual direction	1	2	3	4	5	6
Crisis response	1	2	3	4	5	6

Capuchin Franciscans

Ministry Evaluation

Friar Name: _____

Program/Year of Study: _____

Ministry Site: _____

Ministry Address: _____

Supervisor: _____

Semester/Year of Ministry: _____

Deaconate Ministry _____

Compared to other ministerial experiences you have had, how would you rate the ministry overall?

Best _____ Worst

1 2 3 4 5 6 7 8 9 10

If a friend were considering this ministry site, what advice or suggestions would you give him or her?

Thinking about the ministry as a whole, please rate the following:

–

1 = Outstanding

2 = Very Good

3 = Good

4 = Adequate

5 = Inadequate/Poor

6 = No basis for judgment

The ministry overall	1	2	3	4	5	6
----------------------	---	---	---	---	---	---

Its usefulness to you for your future ministry/work	1	2	3	4	5	6
--	---	---	---	---	---	---

The quality of experiences/opportunities	1	2	3	4	5	6
--	---	---	---	---	---	---

The quality of supervision/mentoring	1	2	3	4	5	6
--------------------------------------	---	---	---	---	---	---

The quality of theological reflection	1	2	3	4	5	6
---------------------------------------	---	---	---	---	---	---

Its overall educational value	1	2	3	4	5	6
-------------------------------	---	---	---	---	---	---

Helpfulness of feedback	1	2	3	4	5	6
-------------------------	---	---	---	---	---	---

Helpfulness of personal challenges	1	2	3	4	5	6
------------------------------------	---	---	---	---	---	---

If you had it to do over again, would you choose this ministry?

_____ Definitely would

_____ Probably would

_____ Probably would not

_____ Definitely would not

What should Capuchin Franciscans do differently with regard to this ministry site?

Any further evaluative comments:

Theology of Ministry Essay
Deacon Candidates Must Complete This for Boston College

Purpose and Content:

The purpose of this essay is to demonstrate your ability to think theologically about ministry and the presbyterate (if you are a candidate for ordination) in ways that reflect the integration of theory and practice. Your task is to identify the biblical, theological, ethical, pastoral and Capuchin Franciscan foundations that undergird your own theology of ministry. You should explain in some detail the significance which these foundations have for your own self-understanding as a minister, especially how the values of our Order: Fraternity, Ministry, Minority, Contemplation, and Justice, Peace and Ecology help form your ministerial and, if applicable, presbyteral identity.

Please note that the essay is not intended to be simply a review of or a reflection upon your ministry experience. Before beginning to write, consider how your image(s) and understanding of God, the human person, the church, the world, our Order and yourself as minister have been challenged, deepened or altered as a result of your most recent experiences in ministry. As you construct the essay, draw upon anecdotes or critical incidents from your ministry to illustrate or reinforce your reasoning for appealing to particular foundations.

Format:

The essay should be 6-8 pages in length, double-spaced.

Due Date:

A copy of the essay should be submitted to the Director of Formation at the conclusion of the ministry. Friars then meet with the Formation Director to discuss the essay and their overall ministry experience. This meeting should take place no later than May 1.

Check List of Education and Training in Pastoral Formation

Friar: _____

Date _____

Level of Pastoral Formation	Ministries	Ministry Sites	Dates Completed	Assessment of Friar Service	
<i>Pastoral Formation for Fraternal Witness</i>					
	Direct Service to the Poor				
	Corporal Works of Mercy				
	Social Justice				
	Support				
	Summer Apostolates of Service				
Pastoral Formation for Ecclesial					

Service					
	History and Fundamentals of Pastoral Care				
	Training in Religious Education				
	CPE				
	Training in Pastoral Care and Counseling				
	Training in Youth Ministry				
	Training in Pastoral Care of Disabled				
	Training in Pastoral Care Emergencies				
	Training in Pastoral Care of Elderly				
	Training in Spiritual Direction				
	Training in Professional Ethics				

	Training in Pastoral Team Development				
	Language and Culture Immersion (6 weeks)				
Pastoral Formation for Priesthood					
	Liturgical Preaching of the Word				
	Wake Services				
	Essentials of Catechesis				
	Pastor Responsibilities for Rel. Ed. system				
	Training in Administration of Sacraments				
	Training in Sacramental Preparation				
	Administration: New Contexts				
	Pastoral				

	Diagnostics				
	Financial Management (20 hr. training)				
	Human Resource Management (20 hr. training)				
	Fundamentals of Parochial Leadership				
	Conflict Management				
	Pastoral Planning				
	Volunteer Development				
	Parish Council Development				
	Financial Council Development				

Manual for Intercontinental Novitiate

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PREAMBLE

The following document is the Manual of Novitiate Formation for the Novitiate Program of the North American Pacific Capuchin Conference. It contains the philosophical basis upon which the various elements of the program are established. The program elements contained herein include a description of each element, as well as a brief explanation as to how each seeks to enable the realization of the formation of the Novice as the program unfolds throughout the novitiate year. The document also includes a bibliography, appendices, and a Works Cited section.

I. PHILOSOPHY

The Novitiate year provides the structure to allow the novice to enter into an interior prayer life that is analogous to the “cave experience” of Francis of Assisi. Francis struggled with his own sinfulness, fears and weakness, as he sought God’s mercy in his life. This dynamic of intense interior prayer, conversion and discernment is what the structures of the Novitiate year seek to create. The novice enters into the interior life more deeply and reflects on the experiences in his life, in order to come to an honest knowledge of himself and to responsibly discern whether God is leading the novice to profession of vows as a Capuchin Franciscan. This requires maturity on the part of the novice, who is the “principal author of his own formation.”^a It also presumes that a vocation to the religious life is a vocation inspired by faith, and thus presupposes the gift of faith in the heart of the novice. Prayer, as an act of faith, disposes the novice to the activity of the Holy Spirit, who informs and guides the formation process, and leads him to conformity with Christ.^b It is in the heart that the novice encounters Christ in a personal and intimate relationship as did Francis in his prayerful experience of the cave.^c Fervent prayer, therefore, is essential and foundational to discernment and to the formation of the novice in the Capuchin Franciscan identity. The structure, elements, and rhythm of the novitiate program help to facilitate that process.^d

II. GOALS OF CAPUCHIN FRANCISCAN NOVITIATE FORMATION

“The purpose of the novitiate, by which life in an institute begins, is to give the novices a greater understanding of their divine vocation, and of their vocation to that institute”
(Canon 646).

To Live the Consecrated Life

As a formal, canonically established requirement for the consecrated life, the novitiate program seeks to provide the novice with the opportunity to discern a call from the Lord to consecrated life in the Capuchin Franciscan tradition. The program therefore presumes the intention on the part of the novice to take personal responsibility in a mature discernment of a call to the consecrated life.^e Presentations on the history of spirituality, religious life, the vows, and interpersonal relationships will be made in order to assist the novice to attain psychological and spiritual readiness to make temporary profession. The lived example of the vowed consecrated life in the Capuchin Franciscan charism exemplified in the professed brothers in the novitiate fraternity contributes significantly to the discernment process.

The novitiate program also seeks to assist the novice in developing a rhythm of prayer that is communal and personal. It does so by providing a structured environment which includes liturgical prayer and worship that is centered in the Eucharist and the Liturgy of the Hours,^f as well as periods of time for personal prayer and study. It also includes ample time for personal prayer, in which the novice enters into an intimate conversation with the Father as he seeks to pray in the Spirit of Christ.^g This integral dynamic of fraternal worship and periods of personal prayer contributes greatly to the integration of the ecclesial and personal dimensions of prayer in the spiritual formation of the novice. It also enables the novice to develop a life of prayer that leads to further development of

faith and trust in which the novice may more clearly discern the call to the consecrated life in the Capuchin Franciscan tradition.

The novitiate program will also present a mature adult reflection and study of Scripture with an emphasis on a prayerful understanding of Scripture, especially the Gospels upon which the consecrated life is based.^h

The novitiate program seeks to inspire evangelical charity in the novice. Service to the poor, fraternal service, and the novice's gift of himself to God, and to the Church, are hallmarks of consecrated life which the novice is strongly encouraged to develop. The gift of himself to the formative process in freedom and generosity is itself a practice of evangelical charity and a catalyst to growth in faith and holiness.

As a Capuchin Franciscan

"During the novitiate the novices are to experience the manner of life of the institute and form their minds and hearts in its spirit" (Canon 646).

"The brothers in formation should acquire a thorough knowledge of the Capuchin Franciscan spirit and its practice not only by studying the life of Saint Francis, his mind concerning the observance of the Rule, the history and sound traditions of our Order, but, most of all, by assimilating internally and practically the life to which they are called" (Const. 25:5).

"The aim of the novitiate is to put the novice in a position, through direct experience, to deepen and interiorize the values and spirit of our life and be integrated into the fraternity" (PCO IV:64).

The novitiate formative process involves the socialization in and the internalization of the Capuchin charism, the primary elements of which are faith, contemplative prayer, fraternal life, contact with the poor, and work.ⁱ The schedule, contemplative environment, and example of the professed friars provides the context in which the novice is socialized in the Capuchin tradition. Prayerful reflection on information imparted to the novice in lectures and presentations on the life and spirit of Francis and the early Capuchin founders and saints assists the novice in internalizing the various aspects of Capuchin life. Yet, internalization and socialization will occur only as the novice makes choices to live the life as he observes it in the lives of the brothers.

The study of the Rule and Testament of St. Francis and the Capuchin Constitutions, the Franciscan Movement and Capuchin history are major components to the novitiate program. A study of the histories of the NAPCC provinces will also take place.

A special emphasis is given to gospel brotherhood in the Capuchin novitiate program. In his Testament, Francis declares that the Lord gave him brothers.^j It was a brotherhood that was to be modeled on the mutual charity and service of Jesus and his disciples, and to be an example in the Church and the world, of service to others, particularly to the poor.^k Peer formation proves to be an essential component to the novice's growth in evangelical brotherhood.

In his own Province

To live the consecrated life as a Capuchin Franciscan in the Provinces of St. Augustine, St. Conrad, St. Joseph, St. Mary, Our Lady of the Good Shepherd, Our Lady of the Angels, The Assumption, and the Vice-Province of Star of the Sea. Presentations on province histories, ministries, and friars, are given in an intensive workshop form, and

classes, especially Capuchin History. Visits of friars from the various provinces are laudable, as these friars help to present a broader spectrum of the Capuchin charism.

By understanding himself better

In its integration of human and spiritual development, the novitiate formation program attempts to speak to all of the aspects of the person, including the psychological and spiritual.¹ The program, therefore, will assist the novice in understanding his needs and gifts in relation to his person, his province, and his vocation. This implies that through the novice's understanding of his own history of grace, weakness, and call, within the context of the struggle of the cave experience in the spirit of Francis, he might better know and accept himself. He will come to understand his own human development, his capacity to live as a Capuchin Franciscan, and his responsibility to continue that human development as a follower of Jesus. The novitiate program will also seek to facilitate the novice's understanding and striving for his own personal goals and ongoing growth within the broader goals and vision of his province. This includes the discernment of his vocation within our life and the form that it would take in service of the People of God.

III. PROGRAM ELEMENTS

A) Overall Prayerful, Quiet, and Formative Environment

1. Physical location, layout

Novitiate formation will take place at St. Francis Friary, located on the north edge of the town of Burlington, in Racine County,

Wisconsin, approximately 25 miles southwest of Milwaukee, and approximately 65 miles north-northwest of Chicago. The property belongs to the Order of Friars Minor of the Province of the Assumption of the Blessed Virgin Mary, and is within the canonical jurisdiction of the Capuchin Province of St. Joseph. The building sits on 170 acres of land, some of which is wooded and some of which is cleared. The Fox River bordering the east side of the property, enhances the contemplative ambience and beauty of the building and its surroundings. Several trails and grottos, as well as a replica of the Portiuncula chapel in Assisi, Italy, provide opportunities for quiet reflection and prayer. The professed friars who live at the Novitiate are committed to preserving an overall quiet, prayerful, and formative environment. The Novices are guided in the understanding of the goal to maintain a contemplative environment that facilitates prayerful reflection and discernment.

2. Daily Schedule

The various structures of the Novitiate Program allow the novice to deepen his commitment to prayer, both communal and personal, and at the same time, to learn to cope with distractions. The consistency of the daily schedule helps the novice to establish a rhythm of prayer. There will be certain days, however, when the schedule will shift at the discretion of the directors of novices. The daily schedule is as follows:

Sunday

8:00 Morning Prayer

Thursday

6:15 Office of Readings

Eucharist at a local parish

6:40 Meditation

7:10 Morning Prayer

4:30 Evening Prayer/Eucharistic Adoration

7:30 Eucharist

5:30 Social

8:00 Breakfast

6:15 Supper

9:00 Apostolates

9:00 Night Prayer

5:00 Meditation

5:30 Evening Prayer

Monday and Tuesday

5:50 Supper

6:15 Office of Readings

7:00 Silence; prayer/study

6:40 Meditation

9:00 Night Prayer

7:10 Morning Prayer

9:10 Recreation

7:30 Eucharist

8:00 Breakfast

Friday

9:00 Class

6:15 Office of Readings

11:45 Midday Prayer

6:40 Meditation

12:00 Lunch

7:10 Morning Prayer

1:00 Work projects (not Tuesday)

7:30 Silence, prayer, breakfast

2:30 Rest, exercise, recreation

9:00 Class

5:00 Meditation

11:45 Midday Prayer

5:30 Evening Prayer

12:00 Lunch

5:50 Supper

1:00 Work Projects

7:00 Silence; prayer/study

2:30 Rest, exercise, recreation

9:00 Night Prayer

4:30 Meditation

9:10 Recreation

5:00 Evening Prayer/Eucharist

(Tuesday evening free after supper)

with faith sharing

5:50 Supper

Wednesday

7:00 Silence; prayer/study

8:00 Morning Prayer/Eucharist

9:00 Night Prayer

9:00 Breakfast	9:10 Recreation
9:45 Class	
11:45 Midday Prayer	Saturday
12:00 Lunch	7:15 Morning Prayer
1:00 Work projects	7:30 Meditation
2:30 Rest, exercise, recreation	8:00 Eucharist
Evening same as Monday	9:30 House Jobs
	12:00 Lunch
	5:30 Evening Prayer I
	5:50 Supper
	Evening free

B) Formation Staff

The relationship between the Director of Novices and his Assistant is understood to be a “co-directorship,” so that the responsibility and task of directing the NAPCC novitiate program is a shared, mutual directorship. In effect, the novitiate program is under the leadership of two directors rather than one director as has been the custom. With respect to numbers 650 and 651 in the Code of Canon Law, one of the directors will be designated as the canonical director, and the other as his assistant.

NAPCC has changed the starting time of the Novitiate from the First Sunday of Advent, to the last Sunday of July. This change, coupled with the need to relocate the novitiate to a larger facility, resulted in the decision to begin the 2007 – 2008 Novitiate year July, 2007, rather than July, 2008. Thus, the July, 2007

Novitiate will begin in Burlington, WI as the 2006 – 2007 Novitiate Program continues its course in Allison Park, PA. NAPCC determined that the novitiate co-directorship would still be shared by the same friars who directed the 2005 – 2006 Novitiate, but that one would remain in Allison Park, with a new assistant, and the other would re-locate to Burlington as the director. Presently, therefore, the Allison Park Novitiate has a director and two assistants, and the Burlington Novitiate has a director with three assistants.

Two other friars from different NAPCC provinces are also to be assigned to the novitiate fraternity. Their commitment to the Capuchin way of life, including personal prayer, fraternity, ministry, work, and a regular and consistent participation in the common prayer life of the novitiate, are integral to a formative environment in the Capuchin Franciscan charism. All of the professed brothers should view the novices as a brother, a gift from God, and a sign of hope prompting us to renewal.^m The professed friars may also be asked to teach classes or make presentations to the novices according to the friars' talents and gifts. They will also participate in the evaluation of the novices.ⁿ

C) Formation Advisor

A Formation Advisor will be assigned to each novice. The formation

advisors are the two novitiate co-directors and, if need be, another professed friar from the novitiate community. The role of the formation advisor is to have a one-on-one formation conference with the novice every seven to ten days in the beginning of the novitiate year, and then every ten to fourteen days as the year progresses. The formation advisor has the responsibility to support and encourage the novice, but also to challenge the novice with respect to his preparation for vowed consecrated life. Together they will also reflect upon the Rule and Constitutions, Franciscan spirituality, the Sacramental life, Liturgy, and other areas listed on the Formation Advisor/Advisee Aid (Appendix I). The relationship between the formation advisor and the novice is confidential, but it is not one of internal forum as in the case of the sacrament of penance and spiritual direction. The relationship is in the external forum so that formation advisors may consult with one another concerning the personal development and spiritual

formation of the novice. Thus, the novice should realize that each of the formation advisors cooperate in the novice's formative process. Though the novice will have one advisor assigned to him, he may meet with any of the advisors at any time for consultation. The advisor presents the novice to the professed community at the time of evaluation. He is also responsible for writing the evaluations of the novices for whom he is advisor.

The formation advisor-advisee relationship also presumes an openness and honesty on the part of the novice. It is important that the novice willingly share his own goals, values, and efforts with regard to his own formation process. The advisor and novice come together in the context of faith which seeks to create a climate of trust. The joint effort should be characterized as open, trusting, and mutually respectful, so that they may discern the growth process of the novice in relation to his goals and the resources available to him.

D) Spiritual Direction

A significant element of Novitiate formation is the discernment of whether the Capuchin Franciscan religious life is suited to one's personality and, more importantly, whether it is the direction in which the Lord is leading the novice. Many helps are available to the novice in his discernment including prayer, his formation directors and advisor, spiritual reading, classes, workshops. Most helpful to the novice, however, is spiritual direction. A spiritual director is assigned to a novice and will continue with him throughout the year. If the novice finds that the spiritual direction relationship is not going well, he may request a change. Spiritual Directors are asked to be available to the Novices every day for the Investiture Retreat in order to provide the opportunity for the spiritual direction relationship to become established early in the novitiate year. The purpose being to establish a spiritual direction relationship as immediately as possible, and to prevent the novice from having to spend too much time in finding a spiritual director.

E) Liturgical Prayer and Worship

“Since we have been more intimately consecrated for divine worship through the profession of the evangelical counsels, let us strive in freedom of spirit to pursue this life of prayer faithfully and continually” (Constitutions 45).

The Eucharist and the Liturgy of the Hours are considered to be of the “highest value” of Capuchin life^o and, therefore, of the novitiate year. The Eucharist as the “source and summit of Christian life,”^p is central to consecrated life and to the life of the novice. The Eucharist is celebrated Monday through Saturday at the novitiate. On Sundays, the novices participate in the Eucharistic celebration at a nearby parish in order to maintain a relationship with the local Church and to allow the ordained brothers of the novitiate community to help pastors in their parish celebrations of the Eucharistic Liturgy. Eucharistic adoration will also take place each week, as it is beneficial to the consecrated life^q and encouraged in our Constitutions.^r

The Liturgy of the Hours is the public prayer of the Church^s and has as its purpose the sanctification of the day.^t In it, the community gathers together to pray in Christ, through Christ, and with Christ.^u It thus has a preeminent place in the more intimate aspects of the consecrated life. It also has the benefit of keeping the novice aware of his place in the larger Church and to remind him that it is within the larger context of the universal Church from which his vocation came forth and in which it continues to develop.

F) Classes and Workshops

1. Classes are presented four days a week. Class topics include:

- + Liturgical Spirituality
- + History of Christian Spirituality
- + History of Religious Life
- + Scripture and Gospel Spirituality
- + Franciscan Spirituality (with a focus on the conversion of Francis)
- + Rule and Testament
- + Capuchin Constitutions/PCO Documents
- + Religious Vows
- + Sexuality/Celibate Chastity
- + Life and Times of Francis
- + Life of Clare
- + History of the Franciscan Movement
- + Capuchin History

2. Workshop topics include:

- + Prayer: forms and development
- + Discernment
- + Cultural Diversity
- + Celibate Chastity and Sexuality

- + Franciscan Sources
- + History of various provinces of NAPCC
- + The Vows

G) Retreats

There are three week-long retreats during the Novitiate year:

1. The first is the Investiture Retreat, which takes place the first week of the novitiate year. The purpose of this week is to augment the reflective and contemplative environment of the Novitiate in order to assist the Novice to become familiar with, and to enter into, a prayerful focus that is a core element of the Novitiate year. During the week, the Novices meet with their spiritual directors each day in order to allow for them to become acquainted and to establish the spiritual direction relationship. During the Investiture Retreat, silence is observed throughout the day with the exception of meals.

2. The second retreat is a Discernment Retreat. It takes place mid-way through the novitiate year and is in complete silence. The purpose of the Discernment Retreat is to allow the Novice the time and space to consider in a more focused way, whether his own life, talents, and personality are suited to the Capuchin Life, and whether the Capuchin Life fits with the way in which the Lord seems to be calling him. Novices meet twice with their spiritual directors during this retreat.

3. The third novitiate retreat is the Profession Retreat. By the time of this retreat, the novice will already have made the request and received approval for temporary vows. Thus, the purpose of the Profession Retreat is to provide for the Novice a break in the regular novitiate schedule so that he might

prayerfully reflect on his Novitiate experience and prepare himself interiorly to make the transition into the vowed life and the Post-Novitiate year. He may meet with his spiritual director during this time, but is not required to do so. Before the retreat, the Novice will be asked to write a reflection paper on his Novitiate experience. He will share his reflections with his fellow Novices during the retreat. Silence is observed throughout the daytime, but a period of recreation closes off each evening.

H) Days of Recollection

There occur Days of Recollection throughout the Novitiate year

approximately once a month.^v They may be for the benefit of the entire Novitiate community, but are primarily geared toward novitiate formation. A friar from any of the NAPCC provinces is invited to present a topic and, if he wishes, to have a discussion session with the Novices. The Day of Recollection begins in the evening with a presentation after supper, followed by silence. The friar-presenter is also invited to celebrate the Eucharist and preach the homily the next morning, and may give another presentation mid-morning if he chooses. The rest of the day is in silence, with the exception of a discussion in the afternoon if the presenter so desires. The Day of Recollection ends with Evening Prayer, followed by a small social before supper. The Novitiate program provides a stipend and travel reimbursement to the presenter

I) Evaluations

The autobiography that the novice prepared in the Investiture Program will serve as an evaluative tool throughout the novitiate year. The novitiate directors will review these with each of the novices. The novices will also be asked to write a self-reflection which will include his observations about how God has worked in his life, significant personal struggles, and his assessment of himself in terms of his own availability and openness to novitiate formation (See Appendix II).

In addition, there will be three formation evaluations throughout the novitiate year. The first will occur in early November. It will include a written self-evaluation developed in conjunction with the novice's formation advisor. The professed brothers of the novitiate fraternity will share observations regarding each novice. From these observations, those of the formation advisor, as well as any from the novice himself, may come recommendations with regard to areas requiring special attention in terms of emotional or spiritual maturity. These observations, together with the novice's self-reflection, and the director's reflections, will be integrated into written form. The novice and his formation advisor will review the results together. A copy will be sent to the provincial minister and his province director of initial formation and another will be kept in the novice's formation file. The novice and his formation advisor will also receive a copy. The formation advisor is responsible for preparing the evaluations of the novices for whom he is advisor.

The second evaluation looks into how well the novice has successfully integrated recommendations and suggestions made in the first. It will take place in late February. Like the first evaluation, it includes input from the professed fraternity, his advisor and from the novices' self-reflection. Unlike the first, it will include a peer evaluation, the results of which will be reviewed and summarized by the formation advisor, who will then relay them in summary form to the novice. The peer evaluation, along with the written evaluation, will be included in the novice's file and a copy sent to the provincial minister and his director of initial formation. The novice and his advisor will also receive copies.

The third evaluation takes place in late May and is more of a summary of the novice's formative process during his novitiate year. Significant to this third evaluation is a vocation by the professed friars whether to recommend a novice for profession of vows. The recommendation will be based on all evaluative information available to the professed friars of the novitiate fraternity. This evaluation will also include a peer evaluation and the novice's self-reflection, as well as the friars' observations. The formation advisors may reevaluate the resulting recommendation based upon confidential information.

In order to assist the formation staff in maintaining an effective formative and pedagogical novitiate program, the novices will also be asked to complete an evaluation of the novitiate formation program.

J) Apostolates

“Just as St. Francis grew in the knowledge of the Lord Jesus through his encounter with the leper, so should initial formation provide experiences of real contact with the “lepers” of our age: the sick, the poor and every type of marginalized person, according to the places in which we are present” (PCO VII: 29).

One day a week the novices will spend five to six hours in a direct service to the poor.^w There will be a reflection on the experience of the apostolate, especially on the aspect of serving as a “lesser” brother.^x Some opportunities for an apostolate may include a residence for severely handicapped children, services to elderly shut-ins, a home residence for elderly priests and laypeople, soup kitchen, nursing homes, and service in a poor parish. A contact person at each site and adequate supervision are important elements to the novitiate apostolate.

K) Manual Labor

Opportunities for manual labor are provided in order to facilitate the fraternal and service aspects of the franciscan charism. These opportunities include house jobs, maintenance and upkeep of the buildings and grounds, cooking, clean-up after meals, cleaning of one's room, regular auto maintenance, and other such fraternal services.^y

L) Recreation and Exercise

Recreation and exercise are an important element in the spiritual life and for mental and physical health. Thus, the novitiate schedule allows for exercise and recreation. A paved trail provides an ideal situation for walking and running. There are treadmills and a good free weight set at the novitiate. As well, the friary sits on 170 acres of partly cleared and partly wooded land.^z

M) Communal Penitential Practices

In addition to individual penitential practices that a novice may be inspired to do (with guidance from his formation and spiritual directors), special times of communal penance will arise throughout the year. The liturgical seasons of Advent and Lent provide opportunities for the novitiate community to do penance with the universal Church. Other times might include specific intentions from the Church, for example, a World Day of Prayer for Peace. Communal penance may also be an expression of prayer and concern for other world or societal issues.

N) Opportunities to Celebrate Cultural Diversity

Cultural diversity will be a major component in the NAPCC Novitiate. Thus, it will be important to celebrate this diversity by observing national and religious holidays and patronal feast days. Attempts will be made to integrate different languages into liturgical celebrations, depending on the needs of individual novices and with reasonable practical considerations. These special days are noted on a calendar so as to avoid being overlooked.

IV. POLICIES AND PROCEDURES

A) Relationship of NAPCC Novitiate to participating provinces

The novitiate is understood to be a novitiate of the North American Pacific Capuchin Conference, and not a province novitiate. Thus, it is set up to be independent in its relationship to the Provinces of North America, Canada, Australia, and the Vice-Province of Guam. Instead of having oversight by a particular province, therefore, the NAPCC Novitiate has been placed under the direction of a NAPCC Novitiate board, which is made up of three provincial ministers. At the same time, for the NAPCC Novitiate to be canonically licit and valid, it has to be under a canonically established jurisdiction. Because NAPCC itself is not a canonical jurisdiction, the novitiate is under the canonical jurisdiction of the province in which it is physically located. It is understood, however, that the novitiate program elements, such as content and structure, would be under the guidance of the North American Pacific Capuchin Conference through the NAPCC Novitiate board.

B) What to bring to the Novitiate

Once he has been confirmed to continue formation in the Novitiate, a letter will be sent to the Postulant informing him of what he may bring and what he should leave behind. He should feel free to bring with him any clothes that he used during the postulancy. This would include casual wear, moderate dress wear, and work clothes. He might consider clothes that can be worn under the habit such as casual slacks, long-sleeve shirts, and thermal wear for the colder months; and casual and/or athletic shorts and t-shirts for the warmer months. Postulants should also bring with them the four volume Liturgy of the Hours. They are also encouraged to bring a Bible and a few spiritual and special interest books.

Postulants are asked to refrain from bringing laptop computers, palm pilots, cell phones, credit cards, and checkbooks. While all of these items are useful and important in today's society, they become a hindrance to a person's freedom for the intensely contemplative and focused thrust of the novitiate formative process. St. Francis entered the cave experience unencumbered physically and spiritually, and thus had the necessary freedom in his heart that allowed him to hear the voice of God without distraction. The novice is encouraged to discover that freedom within himself and to give himself generously to the "cave experience" of his novitiate formation. This requires a strong element of trust in the Lord and a willingness to live for one year with as little distraction as possible.

The novitiate is already equipped with computers for preparing written reflections and for internet access. The program directors are aware that cell phone contracts may still have months of paid usage on them when a person enters the novitiate. Even so, a person's willingness to forego the remainder of that contract manifests a genuine freedom and availability for a genuine commitment to his novitiate formation. The suspended use of the items listed above allows the novice the freedom to have a taste of the gospel counsel of poverty in a concrete way, and to allow himself the opportunity to depend on the brothers for his needs.

C) Travel

It would be customary that, at the request of his provincial minister, a novice would attend a provincial chapter or assembly. A novice might also attend a wedding or funeral of an immediate family member. In the case of a wedding, the novice would consult with his provincial. In the case of a funeral, the novice would communicate with his provincial minister. Travel arrangements would be tended to either through the novice's home province or through the novitiate program. In the case of the latter, the novice's home province would reimburse the novitiate program. Other times a novice might travel would be in the case of retreats, workshops, or other formation activities.

D) Sexual Misconduct

Although the NAPCC Novitiate is established under the corporation of Capuchin Friars of North America, it is nevertheless an institution within the Order of Capuchin Friars Minor, and within the Roman Catholic Church in the Archdiocese of Milwaukee. It is therefore subject to the same scrutiny as its sponsoring Capuchin Provinces with regard to sexual misconduct, and must make every effort to comply with policies and guidelines established by NAPCC and by the Archdiocese. There are situations in which novices will encounter minors, such as parish celebrations, an apostolate at a children's home, families within the neighborhood of the NAPCC Novitiate, and families of friars and others who come for visits to the friary. Presentations on boundaries and appropriate and inappropriate showing of affection are presented during the Novitiate year. Novices will be asked to sign a document which states compliance with diocesan policy regarding sexual misconduct.

E) Departure of a Novice (Canon 653; Constitutions 32)

Should it become apparent that it would be in the best interest of the novitiate program for a novice to leave, the novice's provincial minister will be notified immediately. Arrangements for departure will be made and the provincial minister kept abreast of developments up to the time of the novice's actual departure. At least one of the novice directors will also accompany the novice until actual departure and ensure that the novice's needs are met. The novice will be provided adequate financial means for travel needs.

F) Annual Update of the NAPCC Novitiate Manual

The novice directors will review annually and revise this manual as needed for the purpose of keeping it current. Each year, a copy of the manual will go to the three provincial member of the NAPCC Novitiate board. Copies will also be made available to formation directors and provincial ministers upon request.

Appendix I

Formation Advisor/Advisee Aid

Catholic-Christian Commitment:

Are my basic value patterns rooted in the Gospel values of faith, hope and love? In what way have I evinced growth towards my being a man of faith? What are my views on and acceptance of the person of Christ? Of the Church? Do I pray? How? How do I relate my work and my prayer? Has reflection on the Word of God a prized place in my life? Is my approach to the sacrament of reconciliation grounded in theological understanding and personal reflection? What does the Eucharist mean in my life and to what extent do I celebrate and seek to deepen my grasp of liturgy? What does being a Capuchin mean to me and how does it

touch my life of faith? How do I view my neighbors and how do I relate to them? Am I positively using the growth opportunities available here? In what ways am I actively contributing to my own formation?

Vocation to Religious Life and Ministry:

How have I shown that I want to be here, and in this formation program? Do I feel comfortable with my advisor and spiritual director? Am I able to be honest with them without difficulty? In what ways have I shown significant progress in the novitiate? Can I and do I want to live within the conception of religious life and ministry as lived out, defined, and developing within my province in general? How do I reconcile my lifestyle in the spirit of poverty as understood in my Capuchin calling?

What is my attitude toward the vow of chastity as an expression of love and life-long dedication for me? Am I growing in my love for people and my desire to serve them? How knowledgeable am I about my province and its needs, especially as these factors relate to my present situation, my hopes and my personal satisfaction? Am I honest about my strengths and weaknesses and their bearing on my future as a religious? Is my commitment to the Capuchin way of life evident in my behavior?

Maturity and Responsibility:

Have I progressed in self-knowledge and self-confidence, personal initiative, and the capacity to make true value judgments? Am I aware of my limitations and doing something about them? Have I over-extended myself in any area? Do I have a mature attitude regarding the use of alcohol? Do I relate with my superiors? Can I accept legitimate criticism in a constructive way? Can I give it in the same spirit? Do I take setbacks in a calm and intelligent fashion? How do I handle tension and anxieties? How do I relax? How do I adapt to changing ideas

and situations? What principles guide my use of time and choice of activities outside the friary?

Relationships with Others:

Have I been able to form positive, healthy relationships with a wide number of people? Am I socially accepting of my peers? Who are my close friends? Am I personally demanding of others? Do I stand in constant need of peer affirmation or acceptance on my terms? Am I aware of the needs and sensitivities of others? Have I been willing to help others in a real way both inside and outside of the friary? How do I react to and cooperate with those who are not my friends or with whom I disagree? Am I without prejudices toward people or am I, at least, aware of the prejudices I possess? Are there any insincere aspects of my relationships to others? Do I reflect to the friars with whom I live the same person that I am as when I am with my friends? How do I deal with my attachments and attractions to others? Am I burdened by my attachments and sexual attractions? Do they hinder my relationships with fraternity? Is my behavior outside of the friary consistent with my goals? Am I at ease with women? Do my associations with women and men reflect my commitment to a life of celibate love?

Appendix II

Reflection and Evaluation Guides

Vocation History

Begin with the biographical/vocational reflection you wrote during the Investiture Program. Give it prayerful reflection according to the following points:

- + How has God been manifested in your life? Have there been moments when you know that it was God speaking clearly to you? Are there any common characteristics of these experiences? What are they? Up to this point in your life, how

have you clarified God's will for you?

- + Is there anything of significance that you may have overlooked

- + Are there themes or any patterns which might be indicative of God's working in your life?

- + Looking at your personal/vocational history, what are your strengths and weaknesses? In what areas will you need growth? Are there any personal characteristics or situations in your history which would seem contrary to a vocation to the consecrated life as a Capuchin Franciscan?

- + Which elements in the Novitiate Program might be the most challenging to you with respect to your weaknesses? Which elements might come more easily to you with regard to your strengths?

- + What insights have you gained from writing your autobiography?

Self-Reflection for the First Evaluation

Looking at the time that you have been here at the Novitiate thus far, what might be observations with regard to your vocation to the Capuchin way of life?

- + What was difficult in your transition and adjustment to the life in the novitiate?

- + Do you feel at home here? If so, at what point did you begin to feel at home? What event or situation helped you to feel at home?

- + How are you growing in your identity as a Capuchin? Which of the characteristics have you found easier to own? Which would be more difficult?

- + What do you find helpful or not very helpful with regard to the novitiate classes, your apostolate, your formation advisor, spiritual director, recollection days, the schedule, and any other element or aspect of novitiate life?

- + Have you experienced any difficulties with the formation staff?

- + Do you feel a part of the fraternity here at St. Conrad Friary? Are there any difficulties? How do you respond to difficult situations?

- + Do you feel a part of your province?

- + What are your feelings, thoughts, concerns, and expectations with regard to the vows? Do you feel unsure with regard to any of the vows?

- + Do you feel comfortable with the prospect of living a vowed life? Do you feel burdened by attachments to things or to people? So sexual attractions distract you from living a peaceful and joyful life?

- + Do you feel that you have invested yourself in the novitiate formation program? Have your gifts been utilized sufficiently during your time here?

Self-Reflection and Peer Reflection for the Second and Third Evaluation

1) Are there any significant events that happened in the lives of family or friends that had an effect on you?

- Was there anything that happened in the friary that had an effect on you?
- In your province? Events in your biographical/vocation discernment?

2) Why did these events have an effect on you? How did they affect you?

- Focus on how you felt at the time and the affect it had on your heart.
- Have these experiences affected your relationship with the Lord, your brothers, your province, or the Order?

3) Review your biographical/vocational history. Has anything changed since it was written?

- What has changed regarding your strengths and weaknesses?
- Have your expectations been realized?

4) Do you see yourself becoming a Capuchin?

- In what ways are you becoming a Capuchin?
- Do you consider yourself a prayerful person? In what ways?

- Do you consider yourself a fraternal person? In what ways?
 - What has been most difficult in becoming a brother? Less difficult?
 - Are you confident that you can be a loving brother?
- 5) Which ministries attract you? Which do not? Do you feel called to the priesthood?
- 6) Are there questions you need to address before profession?

Peer Reflection

- 1) What are the strengths that this brother brings to the fraternity?
- 2) What are the weaknesses that he brings?
- 3) In the future, would you want to live and work with this brother? Why or why not?

Letter Requesting Approval for Temporary Profession

The following questions are to be answered by all candidates for temporary profession and a copy submitted to the novice's formation advisor prior to sending it to the provincial. This letter will then be sent to the provincial and a copy placed in the novice's formation file.

- 1) Ask the provincial's approval for your admission to temporary vows.
- 2) Explain in some detail your understanding of the vow of poverty. Explain what you believe your obligations will be as a result of professing this vow in the Capuchin Order.
- 3) Explain in some detail your understanding of the vow of chastity. Explain what you believe your obligations will be as a result of professing this vow.
- 4) Explain in some detail your understanding of the vow of obedience. Explain what you believe your obligations will be as a result of professing this vow.
- 5) Express your desire to commit yourself to the Capuchin way of life. Include the way in which you have owned the characteristics of Capuchin life: fraternity, contemplative prayer, service to the poor, work, and penance.
- 6) Indicate that you are aware of the seriousness of the commitment you are about to make, and the reasons why you are ready to do so.
- 7) Tell of your intention to commit your life to the Capuchin Franciscan Order.

8) Indicate that you are making this commitment in freedom and without pressure from anyone (presuming this is true).

The profession of temporary vows is a real commitment to live the life of a Capuchin Friar Minor. Temporary profession of vows is not a choice to “try it out” for a temporary period. Rather, it is a choice to live the rest of one’s life as a Capuchin Friar. There is no qualitative difference as to the living of Capuchin life between temporary profession and perpetual profession. Perpetual profession adds nothing to the substance of the promise to live this life other than making that commitment one that does not end on a certain date.

A friar in temporary vows is a friar who gives himself totally to the fraternity and to this way of life in the belief that God is calling him to live his life as a Capuchin Friar.

Appendix III

Reading List

Prayer and Spirituality

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Cabie, Robert. History of the Mass. Trans. Johnson, Lawrence J.
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^a Constitutions 23, 29, 40; PCO IV:1; Vita Consecrata 65.

^b Vita Consecrata 65; Constitutions 2, 23.

^c 1 Cel 10.

^d Constitutions 29.

^e *ibid.*; PCO IV:64; also canon 652.

^f Code of Canon Law 652.

^g Constitutions 45.

^h Canon 652.

ⁱ Constitutions 29.

^j Testament 14.

^k PCO VII: 7.

^l Vita Consecrata 65; Constitutions 25.

^m PCO IV: 66.

ⁿ Constitutions 34.

^o *ibid* 47; see also PCO II: 36.

^p Dogmatic Constitution on the Church 11.

^q Vita Consecrata 38.

^r 48.

^s Constitution on the Sacred Liturgy 90, 98.

^t Constitution on the Sacred Liturgy 88.

^u General Instruction of the Liturgy of the Hours 7.

^v Constitutions 55.

^w Canon 648; Constitutions 29.

^x PCO VII: 28.

^y Testament 20; Constitutions 29.

^z Constitutions 81.