

CAPUCHIN FORMATION

Province of Saint Augustine

AN OVERVIEW OF POLICIES, PROCEDURES, AND GOALS 2010

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**CAPUCHIN FORMATION
PROVINCE of SAINT AUGUSTINE**

*AN OVERVIEW OF POLICIES, PROCEDURES, AND GOALS
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I. INTRODUCTION

The purpose of this document is to bring together the formation policies, procedures, and goals, which are currently in effect in the Saint Augustine Province. This is not a definitive nor exhaustive document but merely a description and summary of present structures that will need to be continually updated and revised. Longer detailed descriptions of individual programs are available from the director of each level of formation.

A. PROVINCIAL FORMATION COUNCIL

The *Constitutions* require the Province to maintain a Formation Council (*Const. 24.6*). The Formation Council consists of the provincial secretary for formation, the friar or friars assigned to vocation/recruitment ministry, the formation staff of the Province's college-level formation program, the provincial directors of postulants, and the post-novitiate formation staff.

The Formation Council meets at least twice a year to assist the Provincial Definitory in reviewing programs and updating policies. Council members gather to encourage and support one another in their mutual ministry and to foster a spirit of fraternal interaction among themselves.

Guests may be invited in order to foster the continuing professional education of friars assigned to formation ministry.

B. SECRETARY FOR FORMATION

The provincial secretary for formation:

- calls, sets the agenda for, and chairs the meetings of the Formation Council;
- reviews, maintains and forwards meeting minutes recorded by the council secretary to council members, definitory, and executive provincial secretary;
- is a member of the NAPCC Provincial Directors of Initial Formation (PDIF) board;
- will fulfill the mandate of the NAPCC with regard to visitation of our Province's novices and novitiate program and will provide a report on the novitiate to the Formation Council;
- will review with the staff on each level of formation the implementation of the formation policy and procedures of the province. He will provide feedback and guidance to the formation staffs to ensure implementation of the Province's formation policies and will report to the Provincial Definitory.
- maintains contact with national organizations related to formation.

C. CONSTITUTIVE ELEMENTS OF CAPUCHIN FORMATION

Initial formation takes as its ideal goal the friar who is happy and faithful in living the Capuchin vocation as described in the *Rule* and *Constitutions*. In the formation process, the candidate acquires an understanding of his vocation within the Church. Even more importantly, he comes to acquire the habits necessary to live out the *Rule* and *Constitutions* with consistency, facility and enthusiasm. Therefore, the formation program combines a graduated sequence of instruction and lived experience. A reasonably long and steady process is necessary for an individual to grasp and internalize Capuchin values. Certain levels of development, discernment and integration need to be achieved before others are undertaken (see Section III: Formation Praxis and Graduated Goals).

Those in formation are gradually incorporated and brought to that level of understanding which provides the minimum of knowledge necessary to make free decisions about Capuchin life and to interact maturely with other friars. In addition, the *Constitutions* specify that “the brothers in formation should acquire a thorough knowledge of the Capuchin Franciscan spirit and its practice not only by studying the life of St. 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*) as well as the magisterial teachings of the Roman Catholic Church.

Every stage of formation should also include structures for regular evaluation of a candidate, especially as an individual approaches a transition to postulancy, novitiate, vows or Orders (*Const. 34*). Section III of this document articulates the goals the individual appropriates. Fraternal correction and affirmation is done in a spirit of charity which conforms to the desire of St. Francis that the brothers’ concern for one another be modeled on the familiar, Christ-like love of a servant (*Rule X*).

The principal agent in the formation process is the candidate himself (*Const. 23.2, 40. 1; IV PCO 77, 79, 80*). As he responds to the grace of God, the community and formation personnel, he benefits from the wisdom of the tradition as well as enriches the fraternity with his own unique gifts, insights and personality (*Const. 26. 1; 1 Cel 3 1*). Yet, every stage of formation includes some structure of accountability and guidance to support the individual in preparing for and engaging in Capuchin living.

Technically, initial formation extends from acceptance into postulancy until perpetual profession (*Const. 27. 1*). This period can be as short as five and as long as eleven years (*Const. 32.2; Code c. 657.2*). Special formation for a ministry may extend beyond perpetual profession. Special formation for ordained ministry continues until ordination to the priesthood.

The constitutive elements of the formation program at all stages involve: human growth and development, the spiritual life, fraternal life, ministerial involvement, and education (which includes instruction in the teachings of the Catholic Church).

1. Human Growth and Development

The formation program at every stage provides ways to assist candidates to develop emotionally into mature and affective persons who can embrace celibacy as a positive value, and enter into mature, human relationships that are neither possessive nor exclusive (*Const. 25.6; Optatum Totius 11; Renovacionis Causam 1, 6, 7, 11; IV PCO 52-56*). Thorough instruction on sexuality is provided at each stage of formation, and candidates are encouraged and show an ability to speak

openly about their struggles in this area with an understanding spiritual director and with formation personnel.

2. Spiritual Life

Those in formation are gradually introduced into an ever-deepening life in the Spirit and love for the poor and crucified Christ after the pattern of St. Francis. Personal prayer, meditation, spiritual reading, reception of the sacraments, the practice of penance, and growth in the Franciscan virtues of joy, humility, simplicity, obedience, poverty, and chastity are to be fostered (*Const. 25; Dei Verbum 25*).

Since spiritual direction is one of the most well-established methods of disposing a person for growth in the Spirit, all those in formation have a spiritual director with whom they meet individually on a regular basis. Consistent spiritual direction is an invaluable means toward self-knowledge, vocational discernment and an integration of religious values. The spiritual director is a person of practical wisdom with the capacity to listen, challenge and affirm. The individual in formation is free to choose his own director, from a list approved by the formation staff.

The *Constitutions* state that we are to “cultivate the spirit of holy prayer and devotion to which all temporal things should contribute” (*Const. 45.7*). Participation in daily Liturgy of the Eucharist and Liturgy of the Hours is an essential aspect of formation. Those in formation are strongly encouraged to approach the Lord regularly in the Sacrament of Reconciliation (*Deum Canoniarum 3*). Finally, the formation program promotes participation in regular communal meditation, communal penitential practices, faith-sharing sessions and house chapters.

3. Fraternal Life

“...fraternal life should always and everywhere be a basic requirement of the formation process” (*Const. 23.4*). Those in formation are gradually introduced into the life of the provincial and local fraternities. As the formation process “harmoniously unites the human dimension with the spiritual” (*Const. 25.2*) candidates, postulants, novices and friars in formation experience Capuchin fraternity and develop the flexibility and accountability skills necessary to live fraternal life. Efforts are made to provide an atmosphere, which promotes mature relationships among brothers who respectfully share their thoughts and feelings, and who “confidently make known to each other their needs,” (*Rule 6.8*). A fraternal life that transcends differences of age and interests, yet is rooted in common values, is fostered through a certain amount of dialogue (particularly through faith-sharing and house chapters), recreation, work and prayer together.

4. Ministerial Involvement

The Christian apostolate is rooted in baptism, by religious profession Capuchins are called to a more intense involvement in this apostolate. Authentic Capuchin ministry flows from prayer and leads back to prayer, and is an essential part of Capuchin life. “Formation for any kind of work is an integral part of our religious life” (*Const. 38.5*).

The formation program gradually introduces an individual to works of service to the fraternity, the local Church and society in general. The candidate, postulant, novice or friar in formation is exposed to a variety of apostolates that are personally fulfilling and challenging, while at the same time meeting the real needs of the people of God. Such a variety of ministerial experience

enables an individual to appreciate the spectrum of ministries in the Province, demonstrate his own adaptability and spirit of detachment, develop valuable skills and grow in compassionate concern and self-sacrificing zeal. The candidate, postulant, novice or friar in formation is led to acknowledge and to promote the various ministries proper to lay people especially in the work of evangelization (*Const. 152. 1; Presbyterorum Ordinis 9*).

An emphasis is placed on service to the poor and disadvantaged, while promoting the value of every ministry inside or outside the friary (*Const. 14.4, 59.8-60.5-6, 75.4, 77.2, 145.4; III PCO 13*).

5. Education

Professional, technical and liberal education is encouraged according to the ability and interest of the individual. A basic knowledge of the Catholic faith and of contemporary directions in the Church is necessary.

There is an overlap of topics treated through the stages of formation, yet there is a distinctive tone given to instruction at each level. During the provincial postulancy and NAPCC interprovincial postulancy program, instruction based on the NAPCC curriculum provides an introduction to concepts; during the novitiate, instruction is more reflective and oriented to practice; in the post-novitiate, instruction and formational integration is more theologically and pastorally oriented.

Finally, in the light of the needs of the Church, the major ministries of the Province, and the skills and interests of the individual himself, the friar in formation is brought to a discernment of the professional orientation, which, in obedience, he is willing to pursue. Each stage of the formation process provides appropriate structures, such as: group instruction, individual direction, and attendance at existing academic or technical institutions to meet these needs (*Const. 37-40; Ecclesiae Sanctae 37; Optatum Totius 18*). When friars in initial formation attend schools outside the Order, it is important to take steps to insure their specifically Capuchin Franciscan formation (*Const. 39.6*).

D. PERSONNEL FOR FORMATION

The *Constitutions* direct that all those who are professed should “work together earnestly to foster vocations out of a desire to carry on God’s design according to our charism” (*Const. 15.2; I Cel 27*). Every friar who is living in a fraternity, which exercises formation ministry, is expected to assist in the formation process. However, friars are specifically assigned to vocation/recruitment and formation ministry (*Const. 24.6*). They are directly responsible for the guidance, instruction and evaluation of the candidates, postulants, novices or friars in temporary vows. Formation personnel should be given the opportunity to prepare and update themselves for this work (*Const. 40.3; Optatum Totius 15, 17*).

In addition to those who work specifically and directly in the formation of candidates, the Province’s Admissions Boards are responsible for recommending applicants for admittance to our programs. These boards are made up of at least three friars who are appointed by the provincial, who chairs both boards. The board members make their recommendation directly to him after hearing the vocation director, after interviewing the applicant and reviewing his file.

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II. POLICIES

A. CRITERIA AND PROCEDURES FOR ACCEPTANCE

1. Recruitment

As brothers we commit ourselves to the promotion of our way of life and recruitment of candidates for our way of life from all cultures and economic backgrounds. Working with the vocation director, candidates engage in careful discernment regarding their desire and suitability for Capuchin life (*Const. 17*) and for life-long commitment to the Capuchin Order in the Province of St. Augustine. Having some basic understanding of the nature of Capuchin life, the applicant makes a formal declaration for one of the formation programs.

To work toward this goal of fostering and recruiting vocations, the Province has established two programs to assist men in their discernment and assimilation into Capuchin life. These programs are: the College Formation Program at Borromeo Seminary, and the Postulancy Program at Padre Pio Friary.

General acceptance criteria include:

a. Age:

The applicant is to be between the ages of 18 and 40. Some exceptions to the upper age limit include the following: a favorable long-standing relationship with the friars and their recommendation of a candidate.

b. Education:

The applicant is to have at least a high school diploma or its equivalent. Those who lack this must show an ability to achieve it in a determined period of time. Individuals considering the priesthood must have the ability to do college and graduate level work.

c. Family Background:

We accept candidates from a variety of family backgrounds and situations with due consideration that each candidate is able to live Capuchin life. We do not accept candidates who have dependent family members.

d. Religious Background:

The applicant is baptized and confirmed and a practicing Catholic (regular reception of the Eucharist and the Sacrament of Reconciliation). He has a basic knowledge of the Catholic faith and acceptance of the reforms of the Second Vatican Council (*i.e.* the fundamental doctrines in the Creed, the sacraments, the commandments and the rudiments of Catholic liturgical life). He has a definite faith commitment to Jesus Christ. Neophytes and those recently professed in the Catholic faith shall have practiced their faith for three years.

e. Character, Maturity and Mental Health:

Applicants are of sound moral character and display a sense of self-worth and other-relatedness, an interest in helping others, a positive relationship with peers, authority and

employers, a sense of responsibility toward family, school or place of employment and a sense of stability. Those with nervous disorders or cases involving previous psychiatric treatment must be judged individually according to the nature of the disorder, with the assistance of a reliable psychologist. Cases involving dependence on alcohol or drugs or regular abuse in this area are not accepted. Applicants with previous chemical dependencies are screened carefully and must have verifiable sobriety for a period of at least three years.

Applicants are capable of living celibate chastity consonant with the values and teachings of the Church. All applicants accept and integrate their sexuality into their total personality structure so that a firm commitment to celibate chastity is possible. An applicant is able to renounce sexual activity in addition to selfish and manipulative ways of relating with others. He has demonstrated that he can control his sexuality, and also express it in positive, life-giving ways. Dating is inappropriate. We require of applicants who have been involved in genital activity some delay in the application process (one year or more) to test and judge their suitability. An applicant is capable of appropriate, responsible, mature affective expression. (cf. appendix #1)

An applicant displays comfort with his vocational choice and possesses an ability to be creative in community. He is open to growth, adequately docile, and capable of intimacy.

f. Physical Health:

Applicants are physically healthy. Illnesses which can endure through a lifetime but which may not interfere with a normal life are to be judged individually.

The applicant is informed of the Province's policy of not accepting persons with AIDS or who are HIV positive. He is required to undergo HIV testing privately. If he wishes to complete the application process, he must release the results to the vocation director. Should an applicant decide not to release the test results and withdraw his application, it is not presumed that he is HIV positive. He carries personal medical insurance.

g. Financial Status:

The applicant is free of personal debts; barring this, the applicant must have a plan for debt reduction that eliminates his debt in a responsible and timely way. The Province may choose to accept candidates whose debt is educational and reasonable.

h. Service Discharge:

A waiting period of six months to one year is required of an applicant discharged from military service, although each case should be judged individually.

i. Multi-culturalism:

The applicant is open to living and ministering in a culture other than his own. He demonstrates sufficient fluency in English to participate in the chosen formation program.

j. Applicants from a Diocese or Other Religious Community:

A priest, deacon, candidate for Orders, or a member of another religious institute, after permission from his Ordinary, may inquire into Capuchin life. Application is not considered until one year has passed from the initial inquiry. Recommendations are sought from all previous formation programs. A similar procedure applies to diocesan seminarians seeking to transfer into the Province's programs.

k. Applicants Who Have Previously Been in a Formation Program

The applicant who had previously been in a diocesan or religious formation program understands that the Province will contact the ordinary of the particular diocese or religious institute with which he was affiliated. In accordance with norms laid down by the U.S. bishops, if

the applicant had been dismissed from his previous formation program at least two years must have elapsed before the Province can consider his application. If his departure was other than a dismissal, sufficient time should be allotted to carefully evaluate his application and background. The Province's application form includes a question which specifically asks if an applicant has

ever applied to, been accepted or rejected by or been dismissed from a diocesan formation program, seminary, institute of consecrated life or society of apostolic life. Any applicant to the Province permits the release of all relevant information concerning his departure from any previous program of priestly or religious formation. Each ordinary and formation program is contacted in written form as well as through an oral, confidential interview with those responsible for the applicant's formation at that time.

I. Documentation:

The following documentation should be presented on application:

- # Sacramental Records:
 - » certificate of baptism (issued within the past six months)
 - » certificate/notation of confirmation (as above)
 - » certificate of parent's sacramental or civil marriage (or copy if not Catholic)
 - » decree of annulment
- # Civil Records (as applicable):
 - » legitimate immigration status: resident alien, student or worker visa (at a minimum, the applicant ought have in place a reasonable plan to achieve legitimate immigration status)
 - » adoption verification
 - » death certificate
 - » military discharge
 - » motor vehicle license
- # Medical/Health Records:
 - » complete physical examination (includes HIV-testing)
 - » dental examination (separate from physical examination)
 - » eye examination (separate from physical examination)
- # Behavioral Assessment (written summation by vocation minister)
- # Psychological Assessment (full report by psychologist)
- # Insurance Documentation:
 - » personal major medical (name of carrier)
 - » automobile
- # Academic/Vocational Records:
 - » high school (or equivalent), college and graduate level transcripts
 - » certificates of professional vocational trade (*i.e.* painter, electrician *etc.*)
 - » TOEFL (if necessary)
- # Letters of Recommendation: (at least three)
 - » pastor/spiritual director
 - » professor/employer
 - » friend/colleague
 - » former religious superiors/seminary rectors/diocesan ordinary (if necessary)
- # Personal Vocational Autobiography
- # Criminal, Civil and Motor Vehicle Record History
 - » letter of authorization
 - » report (provided by Information Services Corporation)

- # Informed Consent Document which includes the Release of Records Form
- # Questionnaire Regarding Indebtedness
- # Recent photograph (passport size)

2. Capuchin Formation Program at Borromeo Seminary

An applicant to the Capuchin Formation Program (CFP) at Borromeo Seminary desires a college degree and is capable of growing in the Borromeo setting and of ultimately making a mature vocational decision. Ideally applicants are between the ages of 18 and 21. Older applicants are accepted when they are judged capable of flourishing within this environment and with “peers” who are younger than themselves. Someone applying for full-time academic status meets the academic requirements of the Seminary and possesses an openness to explore a tentative choice for Capuchin life.

Young men seriously considering applying to the Capuchin Formation Program at Borromeo make a visit at the seminary. A number of weekends are designated throughout the academic year for this purpose. During the visit one of the friars on the formation staff interviews the individual. If the vocation director considers the applicant suitable (through interviews, psychological testing and the necessary documentation), he convenes the Borromeo Admissions Board and presents the candidate for admission. Upon recommendation by the board and acceptance by the provincial, the appropriate documentation is kept by the director of the CFP for the seminary’s files (cf. II. D.).

Consideration of a formal transfer of programs (from the diocesan program to the CFP or from the CFP to the diocesan program) will not be given during a student’s first year at Borromeo. After that time a student may express his intention to both the Rector and Director of the CFP and then is required to spend a full year in discernment while participating fully in the program with which he is affiliated. After the year of discernment he may apply through the appropriate Director of Admissions to the diocesan program or to the CFP.

5. Pre-theology Program Option at Borromeo Seminary

The Province offers a pre-theology program option conducted under the guidance of the Capuchin Formation Program at Borromeo Seminary. This two-year program option is available to the candidate who has already completed undergraduate studies, but lacks a basic foundation in theological and philosophical studies.

6. Postulancy

Applicants to postulancy apply through the Vocation Office. In the case of a student at Borromeo, application is made through the Capuchin formation staff at the appropriate time in the spring semester of the student’s final year. The Capuchin formation staff forwards the necessary documentation and professional interviews to the Vocation Office. The vocation director secures the necessary documentation and professional interviews, then presents the applicant’s file to the Admissions Board. The Admissions Board is convened by the Provincial Minister, who serves as its chair, at the request of the vocation director(s). The chair informs the vocation director(s) of the date and place of the meeting who in turn informs the applicant. The applicant is interviewed in person by the board at this meeting.

After acceptance, arrival at the designated Friary is determined by the postulancy director in consultation with the candidate and the guardian of the friary. The date is communicated to all parties involved in writing.

7. North American and Pacific Capuchin Conference (NAPCC) Postulancy and Novitiate Programs

The postulant for the NAPCC postulancy and novitiate programs has completed our Province postulancy program and has adequate knowledge of Capuchin religious life to make a choice for novitiate. He sincerely desires Capuchin life for himself and approaches the novitiate not merely as a “test to see,” but as an “opportunity to begin.”

The qualified applicant for the novitiate adequately excludes intense dependencies in relationships, has developed modesty in language and prudence in his approach to recreations. He has achieved a certain psycho-sexual, emotional maturity. He exhibits a living faith.

If a postulant, in consultation with his director, desires to apply for the novitiate he does so in writing to the provincial three months before the beginning of the NAPCC Postulancy Program. At the same time the local fraternity meets and evaluates the candidate. A report of this evaluation along with the evaluation by the postulancy director is sent to the provincial. The provincial, having consulted the definitory, formally accepts the individual for the novitiate, advancing the candidate to the NAPCC Postulancy Program, which begins nine weeks prior to investiture (*Const. 19. 1*). The provincial informs the postulant of his decision in writing.

The novitiate begins with the investiture of the novice on the last Sunday in July.

8. Profession

The criteria for acceptance of applicants for temporary profession, renewal of temporary profession and perpetual profession can be summarized as that set of human and spiritual qualities, evinced by the friar’s actual style of life, that enable him to live fully Capuchin life as described in the *Constitutions* without undue strain and with a certain enthusiasm and endurance, for a set period of time or as a permanent commitment.

a. Acceptance Procedure for Temporary Profession

A consultative vote of the professed friars living in the novitiate fraternity is taken regarding the novice’s fitness for temporary profession. The provincial and definitory interview the novitiate staff and each novice before casting their deliberative vote. The provincial must have the consent of the definitory before admitting a candidate to first profession (*Const. 19.2; Code c. 656.3*).

Temporary profession of vows is initially made for three years and is to be renewed until perpetual profession (*Const. 32. 1*). A document attesting to the fact of temporary profession containing the candidate’s age and other information is signed by the professed, by the one who receives the vows and by two witnesses. This document, and others required by church law, is kept in the provincial archives (*Const. 35. 1-2*).

b. Acceptance Procedure for Renewal of Temporary Profession

A request for renewal of temporary profession is made in writing to the provincial. Considering the request, the provincial seeks an evaluation from the post-novitiate formation staff

before making his decision. The provincial informs the friar of his decision in writing. The provincial or his delegate informs the friar of when and where the renewal of vows takes place after consulting the formation staff and the temporarily professed friar.

c. Acceptance Procedure for Perpetual Profession

Perpetual profession is made at a time determined by the provincial (usually at the end of summer). The candidate makes his request in writing to the provincial prior to the evaluation by the fraternity in consultation with the post-novitiate formation staff. This request is made at least nine months prior to the anticipated date for professing perpetual vows.

The evaluation for perpetual profession involves the following steps: (1) a communal reflection by a board of perpetually professed friars from the local fraternity, (2) a written consultative vote by each perpetually professed member of the fraternity, (3) a written evaluation by each temporarily professed member of the fraternity and (4) a signed written evaluation and votation by the formation staff (*Const. 34. 1-4*).

The provincial definitory interviews the candidate. The provincial with the consent of the definitory accepts or does not accept the request for perpetual profession and the candidate is then informed of the result in writing (*Const. 19.1-2; Code c. 656.3*).

The candidate is then to participate in a perpetual profession retreat and the interprovincial perpetual profession pilgrimage.

The provincial secretary arranges the oath, which is to be taken prior to perpetual profession. A document attesting to the fact of perpetual profession containing the friar's age and other necessary information is to be signed by the provincial who receives the vows, by the professed and by two witnesses. All documents required by the Church are to be kept in the provincial archives (*Const. 35.1-2*). The Province is then to notify the individual's parish of baptism for their records (*Const. 35.-3*). If temporary profession needs to be renewed to cover an interim period before the date of perpetual profession, the provincial may delegate the guardian or another friar to receive the renewal of vows and verify this with a signed document.

B. FINANCIAL STATUS OF THOSE IN FORMATION

1. Candidates in the Borromeo Capuchin Formation Program

Candidates in the Borromeo Capuchin Formation Program are subsidized in part by the Province insofar as each student's full room and board fee is paid by the Province.

Students are expected to fill out the appropriate forms from which eligibility for federal and state grants and government guaranteed deferred student loans is determined. Borromeo students who need loans are advised to seek the Guaranteed Student Loans which are offered by the Knights of Columbus. Each student's situation must be individually considered.

A candidate who has accumulated educational debts but has shown personal initiative and responsibility in seeking to avoid acquiring and in paying off these debts, may be promoted to postulancy or novitiate. However, if he has acquired substantial debts apart from his educational debts, he is expected to pay these debts off before making application for postulancy or novitiate.

Candidates who are ineligible for government grants or guaranteed loans may apply directly to the Province for tuition assistance if there are no other means of payment available. Such candidates are expected to pay their own personal expenses and tuition expenses to the extent that they are able.

A “need analysis” is to be done by the vocation director in order to reasonably determine this amount. On acceptance into the CFP these candidates are to sign a written request for tuition payment which is sent to the provincial office. This request is to be renewed annually through the CFP admissions board/formation staff. Payment for this tuition is taken from the Province’s Formation Fund (Our Lady of the America’s Fund).

Borromeo students in the CFP annually submit a written request for the payment of room and board fees which is sent to the provincial office by September 30. The purpose of this is to make them aware that they are recipients of a Province subsidy. On initial application to the CFP a clear financial statement is obtained from each applicant. The formation staff at Borromeo Seminary is responsible for keeping this updated annually to assist the individual in being aware of his accumulating debts.

3. Postulants

During the time of residency in a friary, postulants receive a monthly stipend intended to cover their own personal expenses (*e.g.* toiletries, recreation outside the friary, clothes). Ideally, they are free of personal debt or demonstrate an ability to pay off their debts. Application to postulancy may be delayed if an applicant has substantial debts. The Province assumes responsible for their major medical insurance and automobile insurance if applicable.

On acceptance into postulancy, a candidate who has taken out or will take out loans to pay for his education (or for any other reason) is to sign, along with a representative of the Province, a notarized agreement in which he agrees to reimburse the Province for any monies expended on his loans if he leaves the Order prior to perpetual profession. The Province intends to assume responsibility for only the educational loans acquired by an individual while attending the pre-novitiate college-approved program, and only within the terms of the signed agreement.

On acceptance into postulancy, candidates who have sought tuition payments from the Province are to sign, along with a representative of the Province, a further notarized agreement in which they agree to reimburse the Province for tuition payments which have been advanced in their support if they leave the Order prior to perpetual profession.

The Province will defer payment on interest and/or principal of outstanding educational loans as long as possible. The provincial financial office is to be kept informed by the vocation director of the precise terms of each candidate’s loans (principal and interest). The provincial and definitory may make special arrangements in individual cases beyond these provisions which have been established.

C. FORMATION RETREATS

The candidate at Borromeo participates in the annual community retreat. The postulant participates in a scheduled retreat.

The postulant begins the novitiate by making an eight-day retreat at the novitiate.

The novice preparing for temporary profession makes an eight-day retreat.

The friar preparing for renewal of temporary profession make a one-week retreat.

The friar preparing for perpetual profession makes a retreat in accord with the *Constitutions*. This

is a preached or directed retreat, which has a contemplative dimension. The location for this retreat is away from the candidate's place of residence and is recommended by his formation advisor and subsequently approved by the provincial.

The friar preparing for diaconate or priesthood ordination makes a one-week retreat.

Every friar in post-novitiate formation (not only the candidate for renewal of vows, for perpetual profession or orders) participates in an annual retreat. The friar, in consultation with the post-novitiate formation staff, is responsible for arranging and implementing the retreat.

D. MAINTENANCE OF FILES

1. Management of Confidential Formation Files

Beginning with admissions and continuing through every level of formation, confidential files for each individual are maintained and managed on both provincial and local levels.

- a. Local formators do not retain original documents but send them to the provincial office.
- b. The local files, managed by the individual's current formation director, contain some materials duplicated from provincial files as well as other materials generated during the formation process which are considered to be helpful by the next level of formation.

2. Maintenance of Local Formation Files

Local files are to be handled in a way that fosters a responsible balance between the individual's "right to privacy" (as inferred in Canon 220) and an obligation to protect the interest of the "common good" (Canon 223).

To help foster this delicate balance:

- a. Files are to be regularly updated and kept current.
The current formation director:
 - i. Sends the original copy of all pertinent current formation material to the provincial office and,
 - ii. may maintain a duplicate copy of all current formation material designated for the local file for the succeeding formation director.
- b. All unofficial or unnecessary file materials are to be regularly discarded or destroyed.

3. Movement of Local Formation Files

- a. When the individual moves to the next level of formation the local formation director, having given all requested documents to the provincial office and having passed the updated local file to the succeeding local formation director along with a summary of various elements of the candidate's formation which still need attention, is to collect and destroy all remaining original, duplicate, electronic or personal file information.
- b. If the individual does not move to the next level of formation the local formation director, having given all requested original documents to the provincial office, is to collect and destroy all remaining original, duplicate, electronic or personal file information.

4. Final Placement of Documents

Each friar's personal formation file is forwarded to the provincial office at the time of

perpetual profession and first assignment in the Province or, in the case of friars who are called to Orders, at the time of their final deacon evaluation.



III. FORMATION PRAXIS AND GRADUATED GOALS

A. INTRODUCTION

The following pages list goals for those in initial Capuchin formation in the Province of Saint Augustine. Composed especially for our newer brothers and those assigned to assist them, this document is designed to clarify the expectations established by the Church and the Order for those in the first years of preparation for life in religious community and to foster their implementation.

Essential requirements for those in initial formation have been spelled out over the last several decades in ecclesiastical documents and in our own Capuchin *Constitutions*. Nevertheless, it will be necessary for formation personnel to continue to discern the ways these goals and their implementation are to be assessed in particular cases. The list offered here does not pretend to be exhaustive, but we hope it will stimulate further work in this area. We are not unaware, even as we present this list, that Christians have always drawn an important distinction between “letter” and “spirit,” even in the case of divinely revealed law. We trust that the Spirit has been at work in the articulation of these guidelines and we pray that this same Spirit will enlighten those who turn to them with a heart seeking wisdom.

Subdivided under the headings of “Human,” “Catholic,” and “Franciscan,” the goals are described in terms of “knowledge,” “attitude,” and “skills” for the levels of Postulancy, Novitiate and Post-Novitiate. It is assumed that no candidate will be moved to a higher level without meeting the expectations appropriate to the level to which he has been first assigned. It is also taken for granted that candidates need time to grow in many areas and will not be able to satisfy all the requirements of any level without prayer and help and time.

B. VOCATION DISCERNMENT GOALS

1. Definitions

Inquirer: a man between the ages of 18 and 40 who has contacted the Office of Vocation Ministry, has been through an initial interview, and is invited to attend a discernment weekend at Borromeo Seminary or one of the designated friaries in the Province.

Contact: a man who has successfully completed a discernment weekend and enjoys continued contact with his respective vocation minister in a guided process of discernment.

Candidate: a contact who has declared a serious intention to apply to the Order and is preparing for formal presentation to the provincial Admissions Board for the Postulancy Program. This term also applies to a contact who declares a serious intention to apply to the Capuchin Formation Program at Borromeo.

2. General Goals

The primary focus of the Office of Vocation Ministry is the incorporation of the prospective candidate into the life of the Capuchin Order and the Province of St. Augustine through the model of invitation and the process of discernment.

The vocation ministers respond to the initial *inquirer* by providing fundamental information and first-hand experience of Capuchin Franciscan life; help to guide the *contact* in his ongoing

discernment and decision-making; and oversee the *candidate's* process of application to the Postulancy or Capuchin Formation Program at Borromeo Seminary.

3. Specific Goals of Vocation Discernment

Human

Knowledge

The candidate:

1. has an articulate knowledge of his own self that is age appropriate.
2. has authentic documented evidence of appropriate academic and/or vocational preparation.

Attitudes

The candidate:

1. has the ability to complete the application process in a timely fashion.

Skills

The candidate:

1. must be physically and psychologically healthy.
2. demonstrates skills and attitudes appropriate for commitment.
3. demonstrates age-appropriate interpersonal and intra-personal skills.

Catholic/Ecclesial

Knowledge

The candidate:

1. possesses a fundamental (basic) understanding of the essentials of our Catholic faith tradition; a level comparable at least to what is required for reception of the Sacrament of Confirmation. In order to assess this, the Catholic Faith Inventory (CFI) will be employed.

Attitudes

The candidate:

1. demonstrates Catholic attitudes and skills by participating in some form of social outreach or ministry.

Skills

The candidate:

1. is free both canonically and civilly to make a religious commitment.
2. should be able to demonstrate skills for chaste, celibate living; simplicity of life; and an appropriate respect for legitimate authority.

Franciscan/Capuchin

Knowledge

The candidate:

1. possesses a rudimentary understanding of Saint Francis of Assisi and the Franciscan charism.

Attitudes

The candidate:

1. demonstrates the willingness and interest to learn more about Saint Francis.
2. has a personal and developing life of prayer.
3. has an attraction to communal prayer.
4. demonstrates fundamental skills appropriate to communal living.

D. POSTULANCY

1. General Process and Considerations

The Postulancy Program provides a context for vocational discernment of a call to Capuchin religious life. Postulancy provides a preparation for the novitiate experience through creating and living a fraternal life, and by inviting the postulant to begin to give himself to the interior journey of the spiritual life.

2. Specific Goals of Postulancy

Human

Knowledge

The postulant:

1. understands house customs and the reasons underlying them.
2. seeks to address any evident psychological problem.
3. will be able to describe major differences between secular and religious life.

Attitudes

The postulant:

1. accepts correction and direction in a polite manner.
2. cooperates with others and feels comfortable with them.
3. is willing to congregate with the community and does not constantly seek to be alone.

Skills

The postulant:

1. continues to demonstrate normal social skills at the table and in conversation.
2. copes without showing signs of addictive behavior.
3. has the ability to keep work commitments, assignments, appointments and deadlines.
4. continues to manage his expenses, health care and any debt payments
5. has acquired a valid driver's license.

Catholic/Ecclesial

Knowledge

The postulant:

1. has achieved at least an RCIA understanding of the Sacraments, the Creed and the Bible.
2. understands that a religious calling is a calling within the Church.
3. has developed a deeper understanding of the Liturgy and of devotions

Attitudes

The postulant:

1. values, in a balanced way, his Roman Catholic Faith.

2. has a positive appreciation for laity in the life of the Church.
3. exhibits a respectful attitude toward ecclesiastical authority.

Skills

The postulant:

1. is comfortable with short periods of mental prayer.
2. interacts pleasantly with laity in social contexts.
3. is willing to undertake public roles in worship.

Franciscan/Capuchin

Knowledge

The postulant:

1. is acquainted with the broad lines of St. Francis' life.
2. has a fundamental understanding of the vows and their implications.
3. has begun to become acquainted with the friars of the Province.
4. has begun to learn about the history of the Province.

Attitudes

The postulant:

1. demonstrates an enthusiasm for St. Francis and his charism.
2. realizes that he needs to know more about Capuchin life.
3. appreciates the opportunity to pray in common with the friars.

Skills

The postulant:

1. uses the breviary with ease.
2. accomplishes assigned spiritual readings.
3. shows initiative and interest in meeting his director.
4. can participate in a positive manner during the postulancy weekends.

E. NAPCC POSTULANCY PROGRAM

1. General Process and Considerations

The Investiture Program is a nine week period of time during which the full effect of religious and Capuchin life – with all its rewards, responsibilities and renunciations – is brought to bear on the candidate. Simply put, the postulant should participate in this period of formation as a prelude to the common life of the novitiate, for which he should have made formal application and been accepted. The general goal of this phase is threefold: immersion in Capuchin values; to address whatever areas that, if left unaddressed would delay or compromise the novitiate process; and to receive a positive response from the candidate, *i.e.* he will be able to say, “I want to be a Capuchin friar and I am ready to start doing it.”

2. Specific Goals of the NAPCC Postulancy Program

Human

Knowledge

The postulant:

1. shows and awareness of personal strengths and weaknesses.

2. begins to speak in adult terms about the challenges of living with peers.
3. has interests beyond school, job and entertainment.

Attitudes

The postulant demonstrates:

1. an interest in his peers, some knowledge of them, a desire to become a member of the group, a feeling of a common bond with them.
2. healthy self-esteem, neither arrogant nor self-deprecating.
3. a positive, happy attitude most of the time.

Skills

The postulant:

1. has deepened his inter-personal skills, i.e., has an ability to communicate openly and honestly, is accountable to others, and has some understanding of ways to resolve conflicts.
2. treats others charitably and shows an ability to compromise.
3. takes the initiative to do daily household tasks and develops simple culinary skills.
4. demonstrates the study skills necessary for novitiate.
5. chooses appropriate attire in diverse social situations.

Catholic/Ecclesial

Knowledge

The postulant has:

1. a basic acquaintance with the *Catechism of the Catholic Church*, Sacred Scripture, prayer methods, Vatican II's exhortation on the Eucharist, and the Liturgy of the Hours.
2. a practical knowledge of the spiritual direction process in itself and particularly as it is distinct from the Formation Advisor process.

Attitudes

The postulant:

1. values the diversity of ecclesial roles within the church.
2. values the diversity of religious life within the church.
3. accepts service as integral to his religious vision.
4. develops an appreciation for the Church's stance on justice and peace issues.

Skills

The postulant:

1. understands and uses the Sacrament of Reconciliation.
2. finds time to read Sacred Scripture on a daily basis.
3. has begun to integrate the Liturgy of the Hours and the Eucharist into his daily personal prayer life.

Franciscan/Capuchin

Knowledge

The postulant:

1. understands acceptable forms of recreation in light of our Capuchin way of life.

Attitudes

The postulant:

1. makes a positive choice for Capuchin life for himself.
2. shows a positive but not naive attitude about sharing.
3. knows and appreciates the difference between being a brother and being a friend.
4. shows an ability to be open with, and trusting of, other friars in faith.
5. understands that participating in religious life is a twenty-four hour a day reality.

Skills

The postulant:

1. finds time to help others inside and outside of the friary.
2. can set his own needs aside for the needs of others.
3. brings a Franciscan joy to what he does.
4. slows down for prayer and reflection.
5. shows a positive choice of service to the poor.

F. NAPCC NOVITIATE

1. General Process and Considerations

As currently practiced, the candidate's novitiate period begins with the Last Sunday in July and concludes with temporary vows in mid July the following year. One of the primary goals of this time is acquisition of certainty that God is calling the candidate to religious life. In the St. Augustine Province, this is a real commitment to live the life of a Capuchin friar. Substantial doubt ought not to be present: not "I think I might want to be a Capuchin," but "I am becoming more and more a Capuchin."

The candidate must know that temporary vows is not an invitation to "try it out" for a temporary period, but that he is publicly professing his desire to give heart, soul and mind to living the fraternal life of a Capuchin friar. In this regard, there is no qualitative difference between temporary and perpetual profession, the fundamental distinction being that, in making a perpetual profession, it does not end on a certain date.

2. Specific Goals of the Novitiate

Human

Knowledge

The novice:

1. possesses a knowledge of his vocational history, recognizing how God has acted in his life bringing him to this point. This knowledge gives the novice an insight into recognizing the present activity of God.

Attitudes

The novice:

1. acknowledges and appreciates his strengths and willingly uses them in service to the community.
2. acknowledges and accepts his weaknesses and is working on them.
3. takes personal responsibility for the friary and its day-to-day maintenance.
4. is aware of his responsibility to offer hospitality and is able to make guests feel at home.

Skills

The novice:

1. displays comfort and ease in living fraternal life.
2. takes initiative as the primary agent of his own formation in concert with his formation advisor.

Catholic/Ecclesial

Knowledge

The novice understands:

1. the role of religious life in the church.
2. basic concepts of discernment.
3. the basic structure and theology of the Liturgy of the Eucharist and the Liturgy of the Hours.
4. faith, revelation and Scripture beyond an RCIA level. Specifically, the novice integrates his knowledge of theology with his personal spirituality and pursues a personal reading and study of Scripture with appreciation for the historic-critical method.

Attitudes

The novice:

1. recognizes a deeper sense of a growing intimate relationship with a loving God.
2. begins to learn how to integrate ministerial experiences with his Capuchin identity.

Skills

The novice:

1. has a deepening facility and desire to read and pray the liturgy.
2. takes the spiritual direction process seriously.
3. shows an ability to prepare liturgical and paraliturgical celebrations.
4. is able to discern the quality of living the gospel life.

Franciscan/Capuchin

Knowledge

The novice:

1. has a thorough knowledge and understanding of the vows and is integrating them into his life.
2. has a thorough knowledge of the history of the Capuchin Order and his Province.
3. has a thorough understanding of the Rule, the Testament and the Constitutions of the Capuchin Order.
4. is familiar with the Franciscan sources.

Attitudes

The novice:

1. views himself as a friar and a member of his Province.
2. is happy living as a friar.

Skills

The novice:

1. feels drawn to, and can participate in, a one-hour period of mental prayer daily.
2. shows the skills that indicate his development into a gracious, kind, caring, compassionate, generous and hospitable brother unconditionally.

G. POST NOVITIATE

I. General Process and Considerations

The post-novitiate program is designed to prepare worthy candidates to make a mature, permanent commitment to vowed Capuchin life and to assist those not called to this vocation to discern and accept this reality. The program covers a minimum of three years, with the presupposition that the temporarily professed will be stationed at Saint Francis Friary/Capuchin College during this period.

The program at this level presupposes that the newly professed friar has been substantially trained and educated according to the programs that lead to the post-novitiate. The formators maintain a certain fluidity in their approach, aware that not everything in a lesson plan is covered and that the uniqueness of each candidate (as well as his ability to absorb what has been offered) calls for a certain amount of adaptation and sometimes the repetition and reinforcement of elements which appear in earlier stages of formation.

Ib. Major Elements in the Program

Regular participation in the daily life of the friary in accordance with the *Rule* of Saint Francis and the Capuchin *Constitutions* is the major component of the program, which lasts a minimum of three years after temporary profession. This includes participation in the communal recitation of the Liturgy of the Hours, daily attendance at community meditation (twice a day) and Mass, friary recollection days, house chapters, annual retreats, daily meals, and various forms of service both in the maintenance and cleaning of the friary and in extending hospitality to guests, regular participation in the sacraments is expected.

Other formational elements include bi-weekly meetings with one's formation advisor and monthly meetings with a spiritual director, various forms of ministry outside the friary, and participation in education activities such as formation classes and various workshops.

Ic. The Typical Trajectory

The newly professed friar's first year of temporary profession is a year of transition and integration into the vowed life of the fraternity, seeking to balance the demands of prayer, fraternal interaction, ministry, and the witness of simplicity and minority in a manner that is humanly and affectively healthy. (See below section 2: *Post-novitiate transitional goals*) It is characterized by participation in formational activities, fraternal service, external pastoral/apostolic service, discernment of personal talents, and the beginning of formal studies according to the program selected. (*During the first semester of this initial year, friars will not be enrolled in full-time studies.*) The subsequent years call for a continuation and a deepening of one's involvement in each of these areas.

The spiritual formation of the friar in temporary vows is a special focus in post-novitiate formation, especially in the development of the contemplative elements of personal prayer. He is expected to be present for common prayer and meditation every day, to attend and actively participate in the community celebration of the Eucharist, to make use of the Sacrament of Reconciliation, and to be faithful to his ongoing dialogue with his formation advisor and spiritual director. The friar in formation is expected to make an annual retreat. As days of recollection become available, he is expected to make them a priority in his schedule.

Id. Formation Advising and Spiritual Direction

Upon arriving at Capuchin College, the newly professed friar is assigned a formation advisor from the formation team. This relationship is normally maintained for the entire time a friar is in temporary vows, and a meeting of about one hour is conducted between the two of them approximately

every two weeks. This is the primary external forum for dialogue, discernment and feedback in the formation process. The formator works with the newly professed friar in securing a spiritual director shortly after his arrival from the novitiate. The work with the latter remains in the internal forum, while what is exchanged with the formation advisor is shared only with those on the local formation team or, when appropriate, with the minister provincial and definitory.

1e. Weekly Formation Sessions

In addition to the personal interaction with his Guardian, Vicar and/or personal formation advisor, the friar is also a participant in the group formation and instructional sessions that take the form of weekly seminars or classes, and in periodic workshops provided "in-house" or in collaboration with other Franciscan Formation programs in the area.

The subject matter for these sessions is drawn from the following three areas of formation: *Human, Catholic, Franciscan Formation* and is listed in the local formation document.

1f. Fraternal Service

The friar in post-novitiate formation shares in the life and duties of prayer and work in the fraternity. Shortly after his arrival from the novitiate the newly professed friar takes on regular duties of hospitality on behalf of the community, coordinating the preparation of guest rooms and helping to welcome the many visitors who pass through this friary. This requires good communication, flexibility and, at times, significant planning and coordination of effort among the friars involved, and proves a valuable first step in developing a good sense of service and availability.

The newly professed friar is also given a share in the regular duties of cleaning, maintenance, liturgical planning and cooking, along with the rest of the friars. The performance of these fraternal responsibilities is frequently conducted in teams.

1g. External Apostolic Work

Service to the local Church is an important aspect of our Capuchin charism, and so the friar in temporary vows begins making a significant commitment of his time to various apostolates during his first months in Washington. The particular apostolate is determined in dialogue with the formation team. Before becoming more fully involved with academic studies in one of the local schools, the newly professed is asked to spend as many as twenty hours each week in service to the poor and needy. This provides a broad experiential element in living out our life, as well as good content for the friar's fraternal, theological and spiritual reflection. After beginning other training and education programs the commitment of time to external apostolates is reduced to six to eight hours each week in. If a friar is engaged in less than full time academic work, he is expected to spend more time in apostolic work

1h. Ministerial Formation

One of the strengths of the location of the post-novitiate program is the accessibility of academic and professional programs for ministerial formation. The newly professed friar is expected to engage in formal academic or professional studies in preparation for ministry beginning in the first semester of the new academic year following their profession. Once a program has been selected, permission is sought from the Provincial Minister to begin the desired course of studies. The Friar discerning the call to ordained ministry is expected to follow the guidelines of the USCCB Program for Priestly Formation (PPF). According to the requirements for each program, it is not unusual that a friar would be ready for perpetual profession before completing formal course work in his chosen program for ministerial formation.

1i. Completion of Post-Novitiate Formation

Each year spent in simple vows is to include procedures of self evaluation and evaluation by the formation team concerning progress toward readiness to make perpetual vows. As the friar in post-novitiate formation nears the completion of a period of three years in simple vows he will be asked to state his intentions regarding application for final profession, renewal of simple vows, or withdrawal from the Capuchin Order. ***As friars now profess simple vows in July, the friar in his third year of vows should make his intentions known no later than 6 months before the expiration of his temporary vows (in most cases, this will occur by the end of January).*** The Formation Team helps each friar to make this discernment, arrange for the appropriate evaluations, and communicate with those who need to be informed.

If the friar is resolved to proceed, he requests to do so in writing to the Minister Provincial. Upon receipt of this request, the Provincial officially notifies the director of the post-novitiate formation program so that he may initiate the other elements in the procedure.

Acceptance for perpetual profession requires a formal vote by the perpetually professed friars who have been living for six months or more in the local fraternity with the candidate and the written opinion of each member of the formation team to review the request and make a formal recommendation to the Provincial Minister and definitory. It also requires a formal interview of the friar requesting perpetual profession by the Provincial Minister and definitory upon receipt of all the apparatus of review and opinion from the director of the post-novitiate formation program. The Minister Provincial and definitory then either approve the request of the petitioning friar or remand the request to the director of the post-novitiate program for further development or discernment.

If the petitioning friar is approved for perpetual profession, then the Provincial Minister directs the arrangement of the time and place for the profession ceremony.

2. Post-novitiate Transitional Goals

These are specific goals to be sought in the initial stages of post-novitiate formation, August through December.

Human

The friar completing the initial stage of temporary vows (by December after vows):

1. has an ability to adapt without undue stress to a new, broader community beyond that of one's peers.
2. develops a sense of hospitality and a greater awareness of the multi-cultural diversity of the Order.
3. has an ability to distinguish generosity and personal security.
4. develops a rhythm of balanced self-care regarding recreation and physical exercise.
5. develops the ability to engage in positive communication which up-builds and stimulates the community emotionally and intellectually.
6. has an ability to communicate directly and charitably both with brothers in authority and in commonality.
7. accepts responsibility for the care and upkeep of the local community and its friary.

Catholic/Ecclesial

The friar completing the initial stage of temporary vows (by December after vows):

1. has some exposure to, growth in, and acceptance of, the expressions of pluriformity within Catholic culture.
2. has exposure to the current issues affecting the Catholic community.

3. learns appropriate expressions of Catholic approaches to pastoral situations.
4. begins to develop an ability to reflect theologically upon one's personal experience of religious life and its apostolic outreach.
5. experiences oneself in a role of public witness to Catholic Christianity.
6. acquires further learning regarding the celebration of the liturgy and its preparation, and develops an appropriate sense of leadership.

Franciscan/Capuchin

The friar completing the initial stage of temporary vows (by December after vows):

1. has an opportunity to identify with Capuchin ministry.
2. experiences the distinctiveness of common Capuchin ministry.
3. experiences the daily reality of committed and vowed life in its many implications.
4. integrates one's personal, contemplative prayer practices with a lifestyle partly apostolic and service-oriented.
5. shows positive signs of an ability to build up the community, enhancing the common life and the spirit of the brotherhood.
6. develops and ability to express joy at being and living as a friar in a communal setting.
7. shows responsible use of material goods in relation to one's vow of poverty and simplicity; develops an awareness of the values which inform the choices regarding the use of things
8. shows some ability to become self-critical in a healthy manner
9. practices and affectivity appropriate to chaste living, expressed in relationship within fraternity, within one's family, and with one's friends.

3. Specific Goals of the Post-novitiate

With the understanding that the proximate work of Post-novitiate is the preparation of the friar in temporary vows for the perpetual commitment to our way of life, and that this process unfolds over a period of at least three years, the following are seen as general goals for this level of formation.

Human

Knowledge

The friar in temporary vows:

1. understands the dynamics of the "ideal self" versus the "real self" and its effects on one's ability to make a life-long commitment.
2. understands the vows in the context of "being committed to a healthy way of living," that is, to live simply, in a spirit of love for all, with a corporate awareness of our effect on and relationship to one another.
3. understands one's sexuality and has learned to integrate it into one's public, committed lifestyle.
4. achieves a healthy knowledge and acceptance of his personal history and how his past has become a source of strength for living the Capuchin lifestyle and ministering within the Church.
5. knows the weaknesses and drawbacks inherent in his personality and how they may unintentionally affect others in community and in ministry.
6. achieves an understanding of others that allows him to live sensitively and compassionately for others.

Attitudes

The friar in temporary vows:

1. puts on the mind of Christ and gains a Christian perspective to life and living.
2. develops self-awareness of being a Christian leader both in his professional and private life.
3. develops a “hopeful, good news” awareness in dealing with the broken-ness of his own life, allowing him to be a minister of “hope and good news” in the lives of others.
4. assumes personal responsibility for the joy one experiences in the communal living of Capuchin life of prayer, fraternity and ministry.
5. develops an appreciation and a supportive value for those entrusted with a position of responsibility, such as those in authority, versus one’s personal interests and preferences.
6. sees himself as an important member in the life and future of the Province.
7. exhibits a rather consistent, positive attitude of contentment.
8. shows the ability to be flexible and to handle changes, inconsistencies, and/or problems.
9. finds a sense of wholeness in the integration of the physical, intellectual, emotional and social elements of oneself. This eliminates the need to compensate through compulsive behavior: study, perfectionism, drugs, alcohol, sex, work, television, ministry, exercise, spending, *etc.*

Skills

The friar in temporary vows:

1. develops a fraternal appreciation for (and not just a tolerance of) the differences of others and how they can fit together to work in harmony for the Kingdom.
2. develops appropriate intimacy skills for healthy living in community and for working effectively in ministry.
3. learns how to work collaboratively – both as a leader and as a follower – in ways that express an appreciation for and a valuing of the differences of others.
4. learns time management skills which enable him to develop a healthy balance between his own desire for ministry and his personal needs.
5. exhibits an interest in living a life with others.
6. shows an ability to cooperate with the formation staff as well as with others who may be seen as having authority.
7. consistently shows an internalization of Capuchin values in his lifestyle.
8. demonstrates good social skills and a spirit of hospitality.
9. develops healthy coping skills in dealing with difficult situations and interpersonal conflicts as well as with other personal or communal problems.
10. develops and deepens healthy relationships inside and outside of the fraternity.
11. demonstrates a continued and deepening respect for women in the Church and in society.
12. learns to balance his personal need for autonomy along with his public commitment to the community.

Catholic/Ecclesial Formation

Knowledge

The friar in temporary vows:

1. develops an informed awareness or knowledge of the faith appropriate to a perpetually and publicly professed Capuchin.

2. knows at least the general outlines of Catholic theology in the conciliar and post-conciliar Church regarding scriptural studies, Christology, ecclesiology, systematic theology, moral theology, sacramental theology (liturgy) and pastoral service, so as to serve the faithful whom the friars encounter and so as to potentially contribute to a Capuchin pastoral team.
3. further actively develops a spiritual life enriched by the liturgy and by the “treasures of the faith,” accessible through personal and academic study, spiritual reading and spiritual direction.

Attitudes

The friar in temporary vows:

1. demonstrates an appreciation and a love for the pluriformity of the Roman Catholic Church, specifically avoiding positions or behaviors which intend to harm the unity of faith, practicing tolerance without surrendering fundamental principles.
2. demonstrates a mature respect for the authority structure of the Roman Catholic Church and a willingness to follow their directives, evincing neither a demeaning nor an excessively rigid attitude toward the hierarchy.
3. manifests respect and support for the dignity of the laity.

Skills

The friar in temporary vows:

1. demonstrates an ability and a willingness to participate in informed discussions about the Catholic faith, freely entering into dialogue about its theology.
2. demonstrates a respect for fellow Christians not of the Roman Catholic communion and an ability to encounter them without confusion over Catholic positions regarding faith and its practice.
3. demonstrates an ability to intelligently encounter troublesome issues both internal and external to the Church. These require an awareness of both the complexities involved and of possible pastoral approaches, which, in turn, would serve the faithful troubled with those issues and which would act in the best interest of the Church.

Franciscan/Capuchin Formation

Knowledge

The friar in temporary vows:

1. develops an increasing and active awareness of how Franciscan ideals translate into values for contemporary American culture, especially as encountered in our Province.
2. frequently makes use of Franciscan and, specifically, Capuchin resources (documents, writings, lectures, workshops and courses of study) for intellectual, spiritual, and apostolic development.
3. grows in awareness and appreciation of the fraternal relationship between our Province and its Vice-provinces, other provinces of the Order, and the international fraternity.

Attitudes

The friar in temporary vows:

1. grows in experiencing the vows of poverty, chastity and obedience as positive and personally appropriate values and as gifts from God.

2. is able to appreciate and show forth the “peace and goodness” of the Franciscan charism through continued personal conversion, especially as may be demonstrated in giving and receiving fraternal correction, and by practicing reconciliation sacramentally and fraternally.
3. demonstrates a well-integrated respect for the equality of all friars, whether cleric or lay, and their individual apostolates.
4. fosters a genuine love for the poor of the Church and society, especially those present to us in our places of residence and work, and is willing to live this out through apostolic service.
5. shows a genuine love for our life based on a certain generosity of spirit, as distinct from a mere understanding or appreciation of the rights and duties corresponding to our vowed commitment to one another.
6. moves from a sense of simple obligation to one of personal desire in the integration of our life of common prayer, worship and work.

Skills

The friar in temporary vows:

1. feels a growing facility and comfort in balancing the Franciscan ideal of the gospel counsels with the realities of our common life and that of the contemporary Church.
2. continues to build upon and strengthen the Capuchin practice of personal contemplative prayer begun in novitiate, and is able to preserve this practice as a primary value and commitment among many competing claims for one’s time and energy.
3. is able to live Capuchin-Franciscan life with evident joy and peace in fraternity, and is willing and able to communicate this to others through the apostolate and daily life.
4. is able to articulate an honest image of our Province in its strengths and weaknesses, and, with the aid of spiritual direction and fraternal counsel of the friars and formators, is able to discern with a joyful and peaceful heart a desire for perpetual commitment to this same Province.

IV. SPECIAL FORMATION

A. DECLARATION OF INTENTION

At an acceptable time during the initial integration phase of post-novitiate formation, each friar writes a letter of intention to the provincial indicating his desire for further study and training for ministry. The provincial definitory reviews this letter and assigns the friar to special formation in consultation with the post-novitiate formation staff.

B. MINISTERIAL FORMATION FOR THE LAY FRIAR

Guidelines for ministerial preparation for the lay friar are developed in each individual case in consultation between the lay friar himself and the post-novitiate formation staff. Each preparation includes educational, internship, evaluative and certification components.

SPECIFIC FORMATION FOR PRIESTHOOD FOR CANDIDATES IN FINAL VOWS

C. PRIESTLY FORMATION FOR THE CANDIDATE FOR ORDERS

1. A friar who presents himself for Orders must:
 - a. possess a solid understanding and acceptance of Catholic faith;
 - b. show a firm understanding of and commitment to the Church's doctrine on Holy Orders;
 - c. have an appreciation of the sacramental nature of ordained ministry;
 - d. give evidence of an ability to read the signs of the times in the contemporary world, and to see the operation of the Lord's Spirit in the world;
 - e. show competence to function as a priest or deacon in the culture in which he is likely to be assigned.
 - f. demonstrate an ability for prudent pastoral judgment in the application of magisterial teachings.
 - g. be able to give witness to our distinctive Capuchin charism as an ordained brother, as prescribed in Chapter 9 of our Constitutions.

2. The following academic norms apply to Capuchin candidates for Holy Orders:

a. Candidates for Holy Orders are to have completed 30 credit hours in philosophy, in accordance with the PPF, 2006, 186. No particular list of courses is required, but such study must include the areas specified by the PPF. The requirement of the PPF, 2006, 187, of 12 semester hours in undergraduate theology is ordinarily assumed to be met by the two year program of postulancy and novitiate, in which the same content is presented. In cases where it appears that a student friar is deficient in these content areas, additional undergraduate work may be required by the formation staff.

b. Candidates for Holy Orders ordinarily are required to complete a graduate degree from an approved school of theology prior to ordination to the diaconate, and must have completed their degree prior to ordination to the priesthood.

c. The choice of a school of theology is ordinarily made by the post-novitiate formation team, in consultation with the student friar. In cases where the Provincial believes that the interests of the province and the student are best served by having the student study theology elsewhere, a student may be assigned to a friary and a school chosen by the Provincial. The provisions of this formation document apply regardless of where the student friar studies.

d. Theological studies for priesthood are to last a minimum of four years in accordance with the PPF, 2006, 191.

e. A minimum total of 32 courses is to be completed prior to priestly ordination. These courses must reflect the areas of study required by the PPF, 2006, 197-235. Insofar as the various approved schools of theology divide the required subject matter differently, there is no single list of required courses. However, the following subject areas must be covered. It is the responsibility of the post-novitiate formation team to report to the Provincial when all areas of study have been completed. The required areas of study are:

- 1) fundamental theology. PPF, 2006, 197
- 2) Scripture: Pentateuch, the historical, prophetic and wisdom books of the Old Testament, the Synoptic Gospels and Acts, Pauline and Johannine literature, and the Catholic epistles. PPF, 2006, 199.
- 3) Patristic studies. PPF, 2006, 201
- 4) Dogmatic theology: theology of God, Christology, Creation, the Fall and the nature of sin, redemption, grace, and the human person, ecclesiology, sacraments, eschatology, Mariology, and missiology. There should be a separate course on Holy Orders. PPF, 2006, 202.
- 5) Evangelization and catechesis, PPF, 2006, 203.
- 6) Moral theology: fundamental, medical-moral ethics, sexual morality, and social ethics, PPF, 2006, 204.

- 7) “Adequate instruction must be given in professional ethics appropriate to priesthood and priestly ministry, PPF, 2006, 209.
- 8) Historical studies of the Church universal and the history of the Catholic Church in the US, PPF, 2006, 210.
- 9) Canon law: general introduction, law of individual sacraments, PPF, 2006, 211.
- 10) Spirituality and spiritual direction, PPF, 2006, 212.
- 11) Liturgy, PPF, 2006, 213.
- 12) Celebration of all of the Church’s sacred rites, PPF, 2006, 214.
- 13) Homiletics, PPF, 2006, 215.
- 14) Ecumenism, PPF, 2006, 216.
- 15) Pastoral theology, supervised ministry, theological reflection and pastoral counseling, PPF, 2006, 217.
- 16) Marriage and the family, PPF, 2006, 218.

3. The following formational norms apply to Capuchin candidates for Holy Orders.

a. Upon profession of final vows, the candidate will no longer meet with a formation advisor. A clear distinction must be made between prior formation for profession and formation for the priesthood (*Circular Letter to all the Brothers in the Order on Initial Formation*, December 8, 2008, 35.) Nevertheless, the guardian and formation team members should continue to support the candidate in his life as a friar, and be attentive to any needs of the candidate and notice any causes for concern about him.

b. A priest-mentor will be appointed by the post-novitiate formation staff, in consultation with the Provincial. [The value of “personal accompaniment” is stressed in *Circular Letter to all the Brothers in the Order on Initial Formation*, December 8, 2008, 27. Mentoring in pastoral studies is emphasized in the recently completed report on seminary visitations, section II, 8.] The priest-mentor may be a member of the post-novitiate formation staff, or any other Capuchin priest. Interactions between the candidate and the priest-mentor are in the external forum. Therefore, the priest-mentor may not be the spiritual director or confessor of the candidate. The priest-mentor should not be the ministerial supervisor of the candidate. The priest-mentor, if he is not a member of the post-novitiate staff, should confer quarterly with the post-novitiate formation staff, unless more frequent contact is advisable.

c. It is expected that the priest-mentor will meet at least monthly with the candidate, beginning shortly after final profession, and that these meetings will continue until one year after the candidate is ordained to the priesthood.

d. It is expected that the candidate will work with the same priest-mentor for this entire period.

e. As the Constitutions provide, the candidate is the primary agent of his own formation. Nevertheless, the priest-mentor must take care that he provides meaningful, timely, and sustained formation to the candidate. Both the candidate and the priest-mentor must take initiative to make this relationship fruitful for the candidate.

f. The candidate for orders should engage in ministry in ecclesiastical settings that will allow him to develop and practice skills that will be useful in ordained ministry. Such ministries might include catechetics, sacramental preparation, “shadowing” a priest or deacon and assisting him, and various other parish-based ministries.

g. The priest-mentor is to:

1) engage in dialog with the candidate about his ministry and assist in the theological reflection on it.

2) provide an example and model of a Capuchin friar priest.

3) review with the candidate the major magisterial documents about formation and priesthood. These include, but are not limited to: *Presbyterorum Ordinis*, *Pastores Dabo Vobis*, and *The Directory for the Life and Ministry of Priests*.

4) consider specifically what it means to be a Capuchin friar and a priest, and utilize the order's documents and the Franciscan sources in doing this.

5) consider and utilize such other materials, including materials from the popular press, fiction and films, as may be helpful in prompting reflection on the role of the priest in the Church and society.

6) observe and comment on the candidate's various ministerial work, including preaching and presiding, and provide helpful feedback.

7) serve as a sounding board and source of wisdom for the candidate as he grows in his priestly identity and ministerial competence.

8) to the extent practicable, some of the mentoring may be done in group settings with two or more friars seeking priestly ordination.

G. POST-NOVIATE

1. General Process and Considerations

The post-novitate program is designed to prepare worthy candidates to make a mature, permanent commitment to vowed Capuchin life and to assist those not called to this vocation to discern and accept this reality. The program covers a minimum of three years, with the presupposition that the temporarily professed will be stationed at Saint Francis Friary/Capuchin College during this period.

The program at this level presupposes that the newly professed friar has been substantially trained and educated according to the programs that lead to the post-novitate. The formators maintain a certain fluidity in their approach, aware that not everything in a lesson plan is covered and that the uniqueness of each candidate (as well as his ability to absorb what has been offered) calls for a certain amount of adaptation and sometimes the repetition and reinforcement of elements which appear in earlier stages of formation.

a. Transition

A novitate program which begins on the last Sunday of July leads to a temporary profession of vows in mid July. The friar professing temporary vows would, no doubt, have two weeks of vacation after the profession of vows, and thus would arrive at St. Francis Friary/Capuchin College to begin the post-novitate program on the Monday after that two week period. The first weeks will be spent in orientation to the friary, the region, and the post-novitate program.

From his arrival until the commencement of academic and/or graduate theological studies in the second semester of his first year, the friar in temporary vows will engage himself in a

program of formation which allows for the consolidation or integration of the values, disciplines and traditions of Capuchin religious life learned and practiced in the postulancy and novitiate. The initial absence of formal academic studies in the beginning of this period comes not from an anti-intellectual bias, but from the recognition that formal studies undertaken immediately after the profession of temporary vows can lead to the compromise of such Capuchin-Franciscan values as contemplation, manual labor, apostolic endeavors, fraternal presence, and the like, owing to the dominant claim on time and energy of the academic venture.

The goals to be sought by the recently professed friar will involve the following: 1.) an integration of a contemplative prayer dimension into a less structured daily routine than the novitiate provided; 2.) an opportunity to accept responsibility for the care of the local fraternity and to develop patterns of generous service internal to the friary; 3.) an opportunity to serve in ministry that is consonant with our Capuchin-Franciscan charism and in which the friar witnesses publicly to his identification with the Church and the Capuchin order; 4.) a chance to offer fraternal presence to the local community, fostering fraternal interaction and seeking to balance responsibilities with personal needs.

b. Components of the Program

- i. *Common to all friars*: The newly professed friar arriving at the post-novitiate program will participate fully in the common life of the friars at St. Francis Friary/Capuchin College in accordance with the *Rule* of St. Francis, the Capuchin *Constitutions* and as it is described elsewhere in the local formation document. Such components include daily common liturgical prayer (Liturgy of the Hours and Mass) and personal prayer, communal meditation (twice daily), fraternal days of recollection and an annual retreat, house chapters and business meetings, ordinary roles of common fraternal service and hospitality, regular presence at daily meals and recreation, and participation in significant provincial events.
- ii. *Common to all in temporary vows*: The first year of profession is one of transition and integration into the vowed life of fraternity, while balancing the demands of prayer, fraternal interaction, ministry and the witness of simplicity and minority in a manner that is humanly and affectively healthy. It is characterized by participation in formational activities, fraternal service, pastoral/apostolic service, discernment of personal talents and abilities, and the beginning of formal studies according to the program selected. The subsequent years of post-novitiate formation demand a continuation and deepening of one's involvement in each of these areas. To ensure that this process continues the following components are provided.
 - **formation advising** – the recently professed friar will be assigned a formation advisor from among the members of the post-novitiate staff and will meet with him bi-weekly. This relationship (external forum) is normally maintained for the entire time a friar is in temporary vows and it is the primary forum for ongoing dialogue, discernment and feedback in the formation process. The information exchanged between the formation advisor and his advisee is shared only with those on the local formation team or, when appropriate with the provincial minister and definitory.
 - **spiritual direction** – the formation advisor assists the newly professed friar in securing a spiritual director (internal forum) shortly after his arrival from the novitiate. An approved list of directors is available.
 - **formation sessions** – In addition to the personal interaction with his guardian, vicar and/or formation advisor the friar participates in weekly formation sessions that take the form of seminars or classes. He also takes part in periodic workshops provided “in-house” or in collaboration with other Franciscan formation programs in the area.

- iii. *Specific to this portion of temporary vows:* The newly-professed friar has ample opportunity to affirm his newly-professed identity as a Capuchin-Franciscan in (or through) the following:
- An enhanced apostolic component of direct service to the poor, with fellow Capuchins in full-time ministry in Washington and Baltimore. Such ministry involves the friar in about twenty hours of service weekly. (Sacred Heart Friary and Parish in Washington offers a variety of pastoral experiences with the poor, as do the combined ministries of the friars residing at St. Ambrose Friary in Baltimore. A descriptive listing is available.)
 - A regular theologically-oriented reflection on his personal and pastoral experiences, held with the staff and his peers on this formation level.
 - An opportunity to provide greater community or fraternal service, which would engage the newly professed in the life of the fraternity, both throughout the months of the spring and in the summer.
 - Participation in one additional input session per month, such as dialogues, lectures, personal reflections, *etc.*
 - An evaluation of his adaptation to professed religious life through a dialogue with the staff in mid-May.

2. Post-novitiate Transitional Goals

These are specific goals to be sought in the initial stages of post-novitiate formation, December through August.

Human

The friar in temporary vows:

1. has an ability to adapt without undue stress to a new, broader community beyond that of one's peers.
2. develops a sense of hospitality and a greater awareness of the multi-cultural diversity of the Order.
3. has an ability to distinguish generosity and personal security.
4. develops a rhythm of balanced self-care regarding recreation and physical exercise.
5. develops the ability to engage in positive communication which up-builds and stimulates the community emotionally and intellectually.
6. has an ability to communicate directly and charitably both with brothers in authority and in commonality.
7. accepts responsibility for the care and upkeep of the local community and its friary.

Catholic/Ecclesial

The friar in temporary vows:

1. has some exposure to, growth in, and acceptance of, the expressions of pluriformity within Catholic culture.
2. has exposure to the current issues affecting the Catholic community.
3. learns appropriate expressions of Catholic approaches to pastoral situations.
4. begins to develop an ability to reflect theologically upon one's personal experience of religious life and its apostolic outreach.
5. experiences oneself in a role of public witness to Catholic Christianity.
6. acquires further learning regarding the celebration of the liturgy and its preparation, and develops an appropriate sense of leadership.

Franciscan/Capuchin

The friar in temporary vows:

1. has an opportunity to identify with Capuchin ministry.
2. experiences the distinctiveness of common Capuchin ministry.
3. experiences the daily reality of committed and vowed life in its many implications.
4. integrates one's personal, contemplative prayer practices with a lifestyle partly apostolic and service-oriented.
5. shows positive signs of an ability to build up the community, enhancing the common life and the spirit of the brotherhood.
6. develops and ability to express joy at being and living as a friar in a communal setting.
7. shows responsible use of material goods in relation to one's vow of poverty and simplicity; develops an awareness of the values which inform the choices regarding the use of things.
8. shows some ability to become self-critical in a healthy manner.
9. practices an affectivity appropriate to chaste living, expressed in relationship within fraternity, within one's family, and with one's friends.

3. Specific Goals of the Post-novitiate

With the understanding that the proximate work of Post-novitiate is the preparation of the friar in temporary vows for the perpetual commitment to our way of life, and that this process unfolds over a period of at least three years, the following are seen as general goals for this level of formation.

Human

Knowledge

The friar in temporary vows:

1. understands the dynamics of the "ideal self" versus the "real self" and its effects on one's ability to make a life-long commitment.
2. understands the vows in the context of "being committed to a healthy way of living," that is, to live simply, in a spirit of love for all, with a corporate awareness of our effect on and relationship to one another.
3. understands one's sexuality and has learned to integrate it into one's public, committed lifestyle.
4. achieves a healthy knowledge and acceptance of his personal history and how his past has become a source of strength for living the Capuchin lifestyle and ministering within the Church.
5. knows the weaknesses and drawbacks inherent in his personality and how they may unintentionally affect others in community and in ministry.
6. achieves an understanding of others that allows him to live sensitively and compassionately for others.

Attitudes

The friar in temporary vows:

1. puts on the mind of Christ and gains a Christian perspective to life and living.
2. develops self-awareness of being a Christian leader both in his professional and private life.
3. develops a "hopeful, good news" awareness in dealing with the broken-ness of his own life, allowing him to be a minister of "hope and good news" in the lives of others.
4. assumes personal responsibility for the joy one experiences in the communal living of Capuchin life of prayer, fraternity and ministry.
5. develops an appreciation and a supportive value for those entrusted with a position of

- responsibility, such as those in authority, versus one's personal interests and preferences.
6. sees himself as an important member in the life and future of the Province.
 7. exhibits a rather consistent, positive attitude of contentment.
 8. shows the ability to be flexible and to handle changes, inconsistencies, and/or problems.
 9. finds a sense of wholeness in the integration of the physical, intellectual, emotional and social elements of oneself. This eliminates the need to compensate through compulsive behavior: study, perfectionism, drugs, alcohol, sex, work, television, ministry, exercise, spending, *etc.*

Skills

The friar in temporary vows:

1. develops a fraternal appreciation for (and not just a tolerance of) the differences of others and how they can fit together to work in harmony for the Kingdom.
2. develops appropriate intimacy skills for healthy living in community and for working effectively in ministry.
3. learns how to work collaboratively – both as a leader and as a follower – in ways that express an appreciation for and a valuing of the differences of others.
4. learns time management skills which enable him to develop a healthy balance between his own desire for ministry and his personal needs.
5. exhibits an interest in living a life with others.
6. shows an ability to cooperate with the formation staff as well as with others who may be seen as having authority.
7. consistently shows an internalization of Capuchin values in his lifestyle.
8. demonstrates good social skills and a spirit of hospitality.
9. develops healthy coping skills in dealing with difficult situations and interpersonal conflicts as well as with other personal or communal problems.
10. develops and deepens healthy relationships inside and outside of the fraternity.
11. demonstrates a continued and deepening respect for women in the Church and in society.
12. learns to balance his personal need for autonomy along with his public commitment to the community.

Catholic/Ecclesial

Knowledge

The friar in temporary vows:

1. develops an informed awareness or knowledge of the faith appropriate to a perpetually and publicly professed Capuchin.
2. knows at least the general outlines of Catholic theology in the conciliar and post-conciliar Church regarding scriptural studies, Christology, ecclesiology, systematic theology, moral theology, sacramental theology (liturgy) and pastoral service, so as to serve the faithful whom the friars encounter and so as to potentially contribute to a Capuchin pastoral team.
3. further actively develops a spiritual life enriched by the liturgy and by the “treasures of the faith,” accessible through personal and academic study, spiritual reading and spiritual direction.

Attitudes

The friar in temporary vows:

1. demonstrates an appreciation and a love for the pluriformity of the Roman Catholic Church, specifically avoiding positions or behaviors which intend to harm the unity of

- faith, practicing tolerance without surrendering fundamental principles.
2. demonstrates a mature respect for the authority structure of the Roman Catholic Church and a willingness to follow their directives, evincing neither a demeaning nor an excessively rigid attitude toward the hierarchy.
 3. manifests respect and support for the dignity of the laity.

Skills

The friar in temporary vows:

1. demonstrates an ability and a willingness to participate in informed discussions about the Catholic faith, freely entering into dialogue about its theology.
2. demonstrates a respect for fellow Christians not of the Roman Catholic communion and an ability to encounter them without confusion over Catholic positions regarding faith and its practice.
3. demonstrates an ability to intelligently encounter troublesome issues both internal and external to the Church. These require an awareness of both the complexities involved and of possible pastoral approaches, which, in turn, would serve the faithful troubled with those issues and which would act in the best interest of the Church.

Franciscan/Capuchin

Knowledge

The friar in temporary vows:

1. develops an increasing and active awareness of how Franciscan ideals translate into values for contemporary American culture, especially as encountered in our Province.
2. frequently makes use of Franciscan and, specifically, Capuchin resources (documents, writings, lectures, workshops and courses of study) for intellectual, spiritual, and apostolic development.
3. grows in awareness and appreciation of the fraternal relationship between our Province and its Vice-provinces, other provinces of the Order, and the international fraternity.

Attitudes

The friar in temporary vows:

1. grows in experiencing the vows of poverty, chastity and obedience as positive and personally appropriate values and as gifts from God.
2. is able to appreciate and show forth the “peace and goodness” of the Franciscan charism through continued personal conversion, especially as may be demonstrated in giving and receiving fraternal correction, and by practicing reconciliation sacramentally and fraternally.
3. demonstrates a well-integrated respect for the equality of all friars, whether cleric or lay, and their individual apostolates.
4. fosters a genuine love for the poor of the Church and society, especially those present to us in our places of residence and work, and is willing to live this out through apostolic service.
5. shows a genuine love for our life based on a certain generosity of spirit, as distinct from a mere understanding or appreciation of the rights and duties corresponding to our vowed commitment to one another.
6. moves from a sense of simple obligation to one of personal desire in the integration of our life of common prayer, worship and work.

Skills

The friar in temporary vows:

1. feels a growing facility and comfort in balancing the Franciscan ideal of the gospel counsels with the realities of our common life and that of the contemporary Church.
2. continues to build upon and strengthen the Capuchin practice of personal contemplative prayer begun in novitiate, and is able to preserve this practice as a primary value and commitment among many competing claims for one's time and energy.
3. is able to live Capuchin-Franciscan life with evident joy and peace in fraternity, and is willing and able to communicate this to others through the apostolate and daily life.
4. is able to articulate an honest image of our Province in its strengths and weaknesses, and, with the aid of spiritual direction and fraternal counsel of the friars and formators, is able to discern with a joyful and peaceful heart a desire for perpetual commitment to this same Province.



IV. SPECIAL FORMATION

A. DECLARATION OF INTENTION

At an acceptable time during the initial integration phase of post-novitiate formation, each friar writes a letter of intention to the provincial indicating his desire for further study and training for ministry. The provincial definitory reviews this letter and assigns the friar to special formation in consultation with the post-novitiate formation staff.

B. MINISTERIAL FORMATION FOR THE LAY FRIAR

Guidelines for ministerial preparation for the lay friar are developed in each individual case in consultation between the lay friar himself and the post-novitiate formation staff. Each preparation includes educational, internship, evaluative and certification components.

C. MINISTERIAL FORMATION FOR THE CANDIDATE FOR ORDERS

A friar who presents himself for Orders possesses (1) a firm commitment to how ordained ministry is articulated by the Church, (2) an awareness of the contemporary world in which God's saving presence is at work, (3) an appreciation of the sacramental nature of ordained ministry, (4) a solid understanding and acceptance of Catholic faith and an ability to responsibly apply pastoral judgment in the light of the magisterium of the Church, and (5) the skills and personal qualities necessary to carry out ordained ministry (*cf. Program of Priestly Formation*).

The following academic norms apply to Capuchin candidates for Orders. They concretize the NCCB document: Program of Priestly Formation (hereafter called PPF) in light of the call to ordained ministry in the Capuchin Province of St. Augustine.

Candidates for Orders are ordinarily required to complete a post-graduate degree in theology prior to ordination to the diaconate. Academic preparation for ordination is to last a minimum of four years, eight full semesters. A minimum total of 32 courses is to be completed (counting the following required titles and the necessary number of electives to reach 32 titles).

OVERVIEW OF REQUIRED TITLES

- I. Canon Law
 - 1. Survey of the Revised Code of Canon Law
 - 2. Canon Law of Marriage

- II. Church History
 - 1. Survey course in Church History (the first millennium)
 - 2. Survey course in Church History (the second millennium)
 - 3. American Church History

- III. Moral Theology
 - 1. Fundamental Moral Theology
 - 2. Catholic Social Teachings
 - 3. Christian Sexuality

- IV. Sacramental Theology (4-5 course titles)

- V. Systematic Theology
 - 1. Fundamental Theology
 - 2. Christology
 - 3. Christian Anthropology
 - 4. Ecclesiology

- VI. Pastoral Program
 - 1. Preaching I
 - 2. Preaching II
 - 3. Supervised Ministry I
 - 4. Supervised Ministry II
 - 5. Spiritual Direction
 - 6. Helping Relationship (Pastoral Counseling)
 - 7. Liturgical Practicum

- VII. Scripture
 - 1. Gospel Study
 - 2. Pauline Literature
 - 3. Pentateuch
 - 4. Old Testament Prophets

Total course titles required:	27 or 28
Total electives (minimum) required:	4 or 5

An eligible friar who desires diaconate is to submit his request to the provincial three months prior to possible ordination and placement to allow time to review this request, consult the individual about proposed ministries, to arrange the diaconate examination with the director of diaconate programs and to present the application for diaconate ordination to the provincial and definitory. The regular times for diaconate ordinations are in the months of January, May and September; the regular place of diaconate ordination is at the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C..

The definitory asks for requests for deacon placement and then consults the formation staff at St. Francis Friary/Capuchin College prior to the final placement. The provincial administration requests faculties for a deacon at the time of his placement.

Those who apply for diaconate must first have completed their theological studies and finished their comprehensive examinations and thesis and have accepted a placement in a provincial ministry. If a friar is certain that he will complete the academic requirements before a scheduled ordination, he may, with the approval of the staff for ministerial formation, begin the process of application even though all requirements are in fact not completed. If at any time it becomes clear that a friar candidate has no chance of completing the requirements before the proposed ordination, consideration of his application will be postponed by the provincial and definitory.

The Province's diaconate examining board consists of the members of the formation staff at St. Francis Friary/Capuchin College, two other friars selected by the formation staff, two friars chosen by the candidate for ordination and a defintor. The pastoral and theological suitability of a candidate for ordination in the Province is determined by this provincial board and not by the academic institution or graduate school of theology which determines a student's suitability for graduation.

This provincial board makes its recommendation to the provincial and definitory who then accept or do not accept the individual's request for diaconate. This examination and acceptance for diaconate is to be understood as acceptance for Orders as such. In the case of the transitional diaconate, the individual is therefore considered accepted also for priesthood (*Const. 39. 1; Code c. 1019*).

After six months in the deacon internship program, the friar-deacon may apply in writing to the provincial to request priesthood ordination. The director of the diaconate program convenes the evaluation board within one month after being notified by the provincial that the application has been received.

Membership on this board consists of the five-member review board of friars and laity which has functioned as part of the friar-deacon's internship program plus the secretary for formation and the director of the diaconate program. This team conducts a pastoral and practical oral evaluation of the candidate focusing on questions about the priesthood itself, preaching and the sacraments. Attention should be given not only to past diaconate experience, but to pastoral issues that would arise in future ministry as an ordained priest. A votation is made and a report of this final evaluation and the votation is to be sent to the provincial. The provincial and definitory then endorse their previous acceptance for Orders in the light of the individual's request for priesthood, or recommend a delay in seeking priesthood.

The provincial office, in consultation with the friar deacon, is responsible for making arrangements with an ordaining bishop. After the priesthood ordination, the appropriate information is recorded in the provincial archives and forwarded by the provincial office to the parish of the individual's baptism for its records.

A friar-deacon may finalize the plans for his priestly ordination only after the provincial has accepted him for priestly ordination. Ordination liturgy plans, like plans for profession liturgies, are made in consultation with the provincial liturgy committee.

D. GRADUATE STUDIES

Decisions regarding graduate studies (beyond those required for priesthood ordination) are made in the light of the individual's personal interests and abilities, the internal or formation needs of the Province and the direction of the Church at large in proclaiming the Good News to the contemporary world. The provincial and definitory assists an individual in his personal evaluation of the needs of the Province and the Church, of his own talents and interests and of the means of acquiring competence in a chosen field.

E. ONGOING FORMATION

Friars in active ministry ought set as an annual goal thirty hours of continuing education in seminars, workshops or courses. They should consider longer periods of study as needs and opportunities arise (*e.g.* three to six week summer sessions). Every seven years, friars may consider a more extended period of study: a mini-sabbatical (one to three months) or a full sabbatical (six to twelve months).

Each friary includes funds for the ongoing formation of its friars in its budget. In negotiating contracts for chaplaincies, *etc.*, an allowance for continuing education is considered an integral part of the contract. The provincial office has a fund to cover the educational expense of the friars engaged in longer periods of study and those taking advantage of a sabbatical or mini-sabbatical.

Friars considering a sabbatical should work out details of replacement with the local fraternity and with the provincial office when the sabbatical does not occur between assignments. A celebration of profession or ordination, a new assignment or a change of ministry may offer an occasion or a convenient time for taking advantage of an extended sabbatical.



