

RULE OF FORMATION

GENERAL GUIDE-LINES

PREFACE

The elaboration of a rule of formation which the Code of Canon Law desired and which was supported also in the Apostolic Exhortation *Vita Consacrata* (n.68) has finally been completed.

After the first draft, which was completed in 1995 and presented to the General Chapter of the same year, it was deemed opportune to re-examine the document and then send it to the Provinces and the Provincial! delegations for an experimental period which was to last to the celebration of the Chapter in 2001.

Due to this procedure the revision of the document demanded more time than was expected. In the first instance the text was sent to the Provinces and Delegations to be examined and commented upon. The inclusion of their suggestions and corrections required us to rework the text, which was then re-examined by the Central Commission for formation. The work of experts outside of the Order made it clear that another reworking of the document was required, which turned out to be opportune even though it meant a radical overhaul of the same document. This not only enriched the text but gave rise to a better structuring and unity of style.

Currently these general orientations pass down to the Provinces and Delegations who have the task of moulding the plan for formation to local needs. This is a delicate operation which is to be done not only bearing in mind the particulars of local culture but with an eye to accommodating the general principle into precise routes and particularised pedagogical! strategies.

Many colleagues have had a hand in producing the Rule of Formation. I sincerely thank each one of them and I wish to single out two Consultors, who were secretaries for formation over the last twelve years, Fr. Simone Skawinski and Fr. Laurent Zoungrana.

May the "Lord of the Harvest" make this work effective and make the ministry of vocational promotion and of formation of candidates to consecrated life in the Camillian Order fruitful.

I entrust this prayer and my wish to the intercession of the Immaculate Virgin and St. Camillus.

Fr. Angelo Brusco, Superior General
Rome, December 8, 2000
Feast of the Immaculate Conception.

Introduction

Down the course of our history the Camillian Order has invested a great deal of energy in guaranteeing the continuity of the project inspired by God, has continued searching for new vocations and has elaborated various formation programmes for those who wished to serve the sick in consecrated life.

The concrete expression of this gives rise to a noteworthy variation of methods down through the centuries.

The considerable number of religious in the Order at the death of St. Camillus is witness to the effective spread of the charism of merciful love towards the sick. The example of the Founder and

his followers, especially in times of pestilence and Other natural calamities, was very attractive to those who were `in search of a vocation.

In relation to formation Camillus left us many signposts in the, writing of the first *rule* and though various suggestions made in his many writings. In these documents one can notice the preoccupation of the Saint with forming men who would be totally dedicated to the service of the poor and the sick. "I exhort all those now present and those yet to come to walk the path of the spirit....our Order being such that it looks for men who are perfect in relation to the will of God..." (Scr. 461). With this in mind all educational resources were bent to this purpose. This included studies, on the importance of which. Camillus' outlook had undergone some important changes.

The quality of the formative programmes which came into being in successive periods shows their dependence on the historic circumstances in which they were drawn up and on the persons who were responsible for formation. In this regard we find in the history of the Order outstanding educators who left a positive mark on whole generations of religious, combining sanctity with fruitful psychological insights. Still we are able to find examples of inadequacy which were due more to a lack of preparation than to bad will.

The Vatican Council in promoting the renewal of religious life involved the Institutes of consecrated life in a revisional work which extended to the principles and the methods of formation. The new Constitution of the Order reflects these conciliar and post conciliar orientations, which beckon us to pass from a formation based on control to a formation which is founded on the responsibility of individuals and underlines the need for an educational approach which touches the person in his entirety and which embraces the whole spectrum of religious life. It is recommended that we combine our spiritual resources with what the behavioural sciences have to offer.

To insure the unity of the education process, the Code of Canon Law (1983) prescribed that the Institutes of consecrated life work out a *rule for formation*. This prescription which is reechoed in the Apostolic Exhortation *Vita Consecrata* (n. 68) ensures that the general directives of the Code be opportunely adapted to the needs of each Province and Delegation. This is a task that is of the utmost importance and implies the ability to adapt the principles and norms contained in the *rule* in terms of various local cultures.

In publishing this *rule for formation* we spare a thought for all formation of the past and present who through their generous giving had mediated the love of God for the church and the Order

I Following Christ in the Light of the Experience of St. Camillus

Consecrated life, gift of the Spirit

- I. The design of the Father is to "bring all creation together, everything in heaven and on earth, with Christ as head" (Eph 1,10). All has been created "through him and for him" (Col 1,16) and only in him "Lord and Master" does one find "the key, the centre and the aim of all human history" (GS 10). The Church which he founded "reveals and coincidentally realised the mystery of the love of God for man" (GS 45). All of this is attributed to the action of the Spirit who "instructs" and "guides" the Church and reveals itself by "distributing different gifts to different people just as he chooses" (1Cor 12,11) which "work in all of them" (1Cor 12,7).
2. "Consecrated life which is profoundly rooted in the example and teaching of Christ the Lord, is a gift of the Father to his Church through the Spirit" (VC 1) which from the earliest times has given rise to different forms and experiences of spiritual life. The appeal of the Spirit and the free response to determinate demands of the mystical body continue to carry men and women to follow Christ in line with the evangelical! counsels (cfr. ET 1-8). Religious life is

indeed recognised as a charism "the fruit of the Holy Spirit who is always active in the Church" (ET 11).

3. Following Jesus in the profession of the evangelical counsels means total adhesion to him, an adherence of faith and love. The disciple comes down on the side of Christ and with him he is available for the service of the Kingdom. Illumined by the Spirit he elects to accept Jesus as the "Good News" for his own life, and as something to be made known and spread abroad.

The following of Jesus in the light of the experience of St. Camillus

4. A Camillian religious meets Jesus in the light of the lived experience of Camillus de Lellis. Both the face of Christ and his message are found in the Gospel; the face and message of Camillus are reflected in his teachings, handed down in priceless documents (biographies, writings...) to be known and made familiar. They permit us to rediscover in a form that is actual for our time, the following of Christ in the service of the sick.
5. As Camillus was, the Camillian religious is called to respond to the invitation of the merciful Christ "to heal the sick...and to say to them: the kingdom of heaven is near at hand" (Lk 10,9). Following the example of Christ who "went around....curing all forms of sicknesses and illnesses" (Mt. 9,35) it is necessary that a Camillian religious constantly bears in mind the dictum "I was sick and you visited me" (Mt 25,36) "and every time you did this to the least you did it to me" (Mt. 25,40). The service of the sick, even at risk to one's life, ought to progressively show itself as "the truest means of gaining the precious pearl of charity", something that is to be preferred to everything else.

The Camillian charism

6. Recognised by the Church - which has defined Camillus as the initiator of *a new school of charity* (cfr.0 9), the charism of merciful love towards the sick is therefore an essential element for the life and activity of a Camillian religious. It:
 - is linked to the formation of his identity, it presents the ideal image to which a religious has to conform himself;
 - indicates the goal to which his human and spiritual maturing must tend, that is total dedication to God, served in the person of the sick and in the promoting of health;
 - shows how his relation with the Lord must be lived, both in his prayer life and in the exercise of the apostolate;
 - colours and gives a special finality to the practice of the evangelica) counsels;
 - helps to discern the most suitable way of practising asceticism and the organization of life and work;
 - develops a happy sense of belonging, and a joyful awareness of being one of a group of person who are united by the same ideal;

The integration of the charism

7. So that the Camillian charism bear fruit it is necessary that it be adequately integrated during a progressive process. It is a stage of knowledge in which the significance, the import and the function of the charism is clarified. It follows both an experience which becomes real through a special relation with the Lord and through the exercise of the specific ministry of

our Order. We are dealing here with filling in the gap between the notional and real assent to our charism, a long journey of growth, in which culturally inherent obstacles are overcome along with habits, laziness and the influences of the unconscious.

8. When integrated the Camillian charism exercises its influence on the being and acting of the individual, functioning as a unifying agent, the generator of newness of life in which the traits which are characteristic of Christ are faithfully reproduced. As Divine Samaritan and the doctor of souls and bodies he made a gift of himself in the sacrifice of the cross and passed by healing those who were afflicted with sickness, revealing himself as an untiring apostle of a healthy and healing existence.
9. During the course of his life, a religious is helped by *his initial and on-going formation*, to keep the charism in perspective, progressively incarnating the message of merciful love for the sick.

Camillus the model of a formator of charity

10. Those who are appointed to the ministry of formation, in all of its instances, should imitate St. Camillus who "sent by God to assist the sick and to teach to others how to serve them" (C. 8), "unleashed such a spirit of charity, or perhaps better, a spirit of sanctity in the ministry of his sons and spiritual dependants, that he elevated this task to a new spiritual level" (C.C. Martindale, *St. Camillus de Lellis*, Purnell, London, 1947).

II A Vocational Ministry

- 11 Vocational ministry is that activity undertaken by the Church to promote among the people of God a generous acceptance of the gifts which the Lord continually gives. It is directed especially at young people to help them to discover the project that God has in mind for them (cfr. DCVR 42).
12. In a Camillian context, vocational ministry is specially directed towards those young people who manifesting the seeds of a vocation are attracted to the care of the sick, to the health world and to the missions.

Responsibility and means

13. All religious are called to make their own contribution to vocational promotion even if they do so in different ways depending on their personal gifts and their task within their community and ministry (cfr. C. 70; PV, 64).
14. There are many ways in which religious both individually and as a community can contribute to the

vocational ministry.

Firstly we mention *prayer*. Praying for vocation "is not a means for receiving the gift of a divine call, but *the* essential means commanded by the Lord" (DCVO 24): "...Pray to the owner of the harvest that he will send out workers to gather in his harvest" (Mt 9,38). Each religious must insert into his programme of prayer some special moments in which he asks God for vocations which will contribute to perpetuate the charism of merciful love towards the sick. The community has a similar task. It would be a good thing that the laity be involved in prayer entrusted to the intercession of Mary, "the mother and mediatrix of all vocations" (DCVR 17) and St. Camillus. The same holds good for young people (cfr. PV 47-51) and the sick.

– We must take into consideration the personal and community witness of religious (cfr. C71; PV64) and their prophetic presence in the world. New vocations need both

individuals and renewed communities who live the Gospel, who pray and express the joy of consecration to God in the service of the sick.

- Great importance is to be attached to "courageously announcing by word and example the response to the movements of the spirit in the hearts of those who are called" (VC64). To achieve this objective it is of fundamental importance to be up to date with the world of young people and respond to their questions. Propitious moments for vocational response also reside in our ministry in the world of health.
- We should not ignore the efficacy of a warm and fraternal greeting to the young people when they come to the doors of our communities looking for information on our life and ministry.

The person responsible in the Province and in the vocational centre

15. Vocational promotion cannot be left to the spontaneous initiatives of individual religious and of communities. To provide an organic context in this aspect of the life of the Order, it is required that a province or delegation have *a person who is responsible* for vocational animation, who should if possible be full time. He should be supported by religious who are content in their Camillian vocation and who are ready to programme and to concretise initiatives. Together these constitute a *vocational centre*. To realise these initiatives one should not overlook that "the most authentic way of backing up the work of the Spirit is to engage our best energies in vocational activity, especially by paying primary attention to youth ministry" (VC 64).

16. The task of the *vocational centre* is:

- to programme vocational ministry with a vocational plan which deals with contents and methods, structures and initiatives, lines of action and priorities.
- to maintain contact with vocational centres in those diocese in which we work, making our charism known and working together in mutual recognition and support (cfr. DCVR 34).
- to animate summer camps, and meetings which will deepen themes that are relative to the vocational ministry.
- to involve and sensitise communities, so that they work in this field (cfr. C 71), insisting that there be a religious who is responsible for vocational promotion in each community.
- to produce and spread around vocational material that illustrates the life of the Order and the specific nature of the Camillian vocation.

Welcoming communities

17. We look forward to the setting up, within provinces and delegations, of *communities of vocational welcome*, which are effective means of accompaniment (cfr. PV87; DCVR 52). The purpose of these communities is to actuate the invitation of Jesus. "Come and see" (Jn 1,39). These are to be organised along the lines of the criterion "to propose by communal living and to sharing propositionally". Here it is desirable that the Camillian charism be exercised in visible form.

These are the principle ends of a *community of vocational welcome*:

- to receive candidates who wish to have an experience of our community life and know the charism of the Order;
- to accompany them in their future choice, opening up to them the opportunities and the responsibilities that lie before them in the Order and in the Church.

Individual accompaniment and spiritual direction

18. Those who are involved in the promotion of vocations should not forget that "along with the initial enthusiasm of the first meeting with Christ" goes "a patient development of daily correspondence which turns a vocation into a story of friendship with the Lord" (VC 64). From this springs the necessity of being open to a vocation, particularly through individual *spiritual direction*, which must be considered as "essential" to vocational ministry and to the discerning of the will of God (cfr. PV 86; VC 64). From this arises the need to take care of the specific preparation in the exercise of spiritual direction of those responsible for vocational ministry. "Many vocations do not come to maturity due to the fact that they have not had suitable animators and formators to help them" (PV 38). A strong investment in spiritual direction will bring about a growth in the number and in the quality of vocations (cfr. PV 86).

Youth for youth

19. Young people in formation can become effective vocational promoters. "No one is more suited for reaching young people than young people themselves... Personally and communally they are the first immediate apostles and witnesses of vocations among young people" (DCVR 41). It is good, therefore, that we instill in candidates the desire to be propagators of the beauty of the Camillian vocation, involving them in opportune initiatives in the promotion of vocations.

Collaborating with female religious and members of secular Institutes

20. Collaboration with female religious and members of secular institutes who are inspired by the Camillian charism is to be hoped for, along with the working out of significant vocational projects.

The role of the Laity in the promotion of vocations

21. The laity united in a common mission, particularly the members of the *Camillian Family* can be valid collaborators in the vocational field, becoming true and real animators of vocations (cfr. PV 61).

III The Formative Way

The stages of formation

22. Following the indications of Church and Order, formation is divided into *initial and permanent/on-going*.
23. Initial formation, which lasts to profession of perpetual vows and for candidates to the priesthood up to ordination comprises three stages: *pre-noviciate* or *postulancy*, the *noviciate*, and the *post noviciate* or *period of temporary vows*. Permanent formation coincides with the life spari of a religious. Initial and permanent formation are a *continuum*, being part of one global educational system.

Characteristics

24. Among the principle characteristics of the formative way, comprising all of its stages the following are to be underlined: It is *all-embracing*. "Formation, in fact is the formation of the whole of the person, under every aspect of his individuality, behaviour and intentions" (VC 65). The unifying principle of the various aspects of formation human, spiritual and pastoral - is made up of spirituality lived in line with the charism.
- It is *graduati*. The formative programme is actualised in a progressive way, bearing in mind some important variables of the candidate: age, existential stage, previously lived experience, level of maturity, and his ability to assimilate values...
- It is organic and global. The articulation of the specific aims of each ought to bear in mind the organic and global nature of the whole formative programme so as to avoid useless and counterproductive repetitions.
 - It is *coherent and continuous*. In the journey from one stage to the next, and during the whole process of maturing, it is vital to keep substantial coherence and continuity in the proposals as well as in the formative methodology so as not to expose the individual to harmful influences.

The obligations of candidates

25. Primary responsibility on the formative journey lies with the candidate (cfr. PI 29) With him a formator embarks on a journey whose scope is *to liberate* the positive resources present in his person, *to present* the ideal in all its aspects and *to indicate* the suitable ways of approaching this ideal, overcoming whatever crisis may arise.

Formators

26. The effectiveness of the journey of preparation for candidates rests, in great part, on the quality of the formators.
- In our Order, traditionally and in the Constitution and General Statutes, the formators are as follows: the director of postulants or pre-novices, the master of novices and the master of temporary professed, and the spiritual director/father. Wherever necessary others are assigned; vice-masters, assistants...
27. It is fitting that every province or delegation nominate a *director of permanent/on-going formation*.
- Since we are dealing with one of the more difficult and delicate ministries, it is necessary that formators be well chosen and trained, unhesitatingly disregarding "the great apostolic needs and the urgency of the situations" in which a province may find itself.

The qualities and tasks of formators

28. With reference to the choice of educators (C 78; DG 43) important church documents (cfr. PI 31; DPES 26-42; VC 66) and writings of the Order (cfr. Cam n. 68,382) indicate some precise criteria. Other than "having the time and the good will to dedicate himself to the personal care of each candidate and not just to the group" (PI 31) it is necessary that formators:
- have a living experience of God, matured in prayer and in attentive and prolonged listening to the word of God;
 - are masters of life, convinced of the value of Camillian religious life, relying more on witness and personal example than on words in accompanying candidates along the path of conforming to Christ, in the footprints of St. Camillus.
 - have a solid theological formation (cfr. DPES 53-54), adequate pedagogical foundation and pastoral experience (cfr. DPES 56; PDV 57ss);

- are animated by a spirit of communion and capable of listening, of collaboration and of fraternal dialogue (cfr. PDV 66);
- are dispositive, interiorly attentive to each person, open to listening and to encouraging young people especially in difficult times, accompanying each one in liberty and in respect for the designs of God (cfr. PI 30-32; C 78);
- show a clear and mature ability to love, the gift of the Spirit and the fruit of human maturity and psychological equilibrium;
- are rich in that wisdom that comes from a serene knowledge of themselves, of their own values and limits serenely accepted;
- reach a critical distance from themselves and their work, which is necessary to accept the observations of their brothers and if necessary to correct themselves;
- see to it that "a sense of duty is never confused with discouraging rigorism and that embracing love does not become remissive weakness" (DPES 34);
- are aware of being the *mediators* of the one formator Jesus Christ, divine Samaritan of souls and bodies;
- have an authentic love for the Church and its Magisterium (cfr. DPES 55).

The Director of postulants and the Master

29. The director and the master (cfr. C 84; DG 36b, 40) are directly responsible for formation in the areas under their care. In collaboration with assistants (DG 36B) and the formative community:
- they direct the formation of the stages which are their charge and the formative activities connected to them;
 - they personally accompany each candidate in formation, promoting active and responsible participation (cfr. PI 29), guiding him in particular in the discernment of the project that God has for his life and in a search for the form of Camillian life that will be most suited to him as a person;
 - in particular they favour discernment of the authenticity of a vocation and through their own psychological and pedagogical competence they help the candidates to discover the deep motivation of their own vocation (cfr. C 78; PDV 58; DPES 57-59);
 - they verify and evaluate, in the light of the fruits of the Spirit (PI 30) the journey of the candidates, bearing in mind the opinions of the formation team and the religious of the community.

The Spiritual Director

30. The presence of a spiritual director cannot be done without in the formative journey. He is to be selected from the religious charged with this office by the provincial Superior (C,IC can. 630; CJC can. 239.2; DPES 44) and he:

- accompanies and supports the interior work that the Spirit works in each;
- is accustomed to viewing personal experiences and the motivations that determine behaviour in a limpid and insightful way;
- attentively examines the relationship between the lived experience of the one under direction and the ensemble of ideals he wishes to live out, promoting the growth of objective vocational values.

It is vital that the spiritual director knows how to accept his educational responsibility, bearing in mind a knowledge of the lines of formation of the community in which an individual lives and that he be a mature person not only at human level but also at the interior level.

Formation of formators

32. The qualities of formators outlined above are not the result of spontaneity or of improvisation, but of a genuine formation. Those who are assigned to this delicate task must ~~have had an adequate preparation and of ongoing updating~~ (cfr. C 78) in all of the areas that are involved in their ministry (cfr. DPES 57; OT 20 PDV 66).
33. It is to be hoped that a religious who is especially prepared be available to help other formators, whose preparation has not yet reached the saure levels of specialisation (cfr. Cam. n. 68, 347).

The formative community

34. The formative journey is not actualised in isolation but in a *community*. To be suitable for formation a community must:
- have structures that are adequate to the task;
 - offer experiences which are joyous examples of the living out of religious values in the light of the charism;
 - be composed of persons who are voluntarily prepared and disposed to participate, though with differing responsibilities, in their proper educational role.
35. To make available a richer vein of resources (Cam. n. 68, 347) and to intensify communion among the religious of the Order, interprovincial formative initiatives are to be encouraged. In these cases, a regional formative plan is to be drawn up to which all will be obliged.

IV Pre-Novitiate or Postulancy

36. Pre-novitiate is the first stage of initial formation. During this period the correspondence between the expectations and the values of the candidate and the demands of the Order are verified, with a view to the eventual beginning of a specific experience in the Camillian family.
37. The duration of the pre-novitiate should last a sufficient time to guarantee proper maturing at the human, Christian and vocational levels of the candidate (cfr. R.0 44). Even though the documents of the Church do not lay down a certain time, it is to be hoped that ordinarily it will not be less than six months nor more than two years.
38. As regards to the piace it is to be advised that the pre-novitiate does not take place in the piace of novitiate or post novitiate (cfr. PI 44). The house chosen for the pre-novitiate experience is to be considered as a house of formation and candidates are to uve there stably at least for the last months.
39. For this type of formation some provinces and delegation consider that a minor seminary is valid.

Formative objectives

40. The formative objectives of the pre-novitiate are:
- *A progressive knowledge of self* The candidate is guided, with appropriate accompaniment, to an exploration of his own personal universe so as to be in contact with all the areas of his person: corporal, intellectual, emotive-affective, social and spiritual. The result of this work of self knowledge is becoming aware of his strong and weak points, of what favours human and spiritual growth and what is an obstacle to it, of the motivations which are behind his actions, all with a view to harmonious growth. Formation to consecrated life demands as a necessary foundation human formation (cfr PDV 43). One "should not pretend - Paul VI affini-1s - that grace compensates for nature in this regard" (SaC 64).
- For this purpose the means offered by human behavioral sciences should be wisely made use of It is fitting (cfr. C 82) that a candidate undergo a personality test. Where this test is to be

done by experts outside of the formative community, the person who is responsible for formation will take care to involve trustworthy consultants who respect the anthropology of a Christian and religious vocation and of the magisterium of the Church (cfr. DPES 58-59; RR1; RR2). Even if in this case this professional service is directed primarily to the candidate, the opinion of the expert can offer the accompanier valuable insights for the discernment of the suitability of the aspirant. Nevertheless, the communication of the results of the psychological profile to the formator is conditioned by the previous authorization, which is to be explicit and formal, of the examinee.

– *A growing assimilation of the values of Christian life.* The candidate is helped to come to a better knowledge of Christian doctrine, to sustain life in the Spirit with personal prayer, meditation on the Word, and through participation in liturgical and sacramental life. Of great importance is a growth in consciousness of belonging to the ecclesial community, to the promotion of which the candidate is called in different ways: marriage, priesthood, consecrated life... To this end membership in an ecclesial grouping, service in voluntary work, especially in the health field is of great use... It is from a progressive discovery of Christ and a sense of life that a candidate begins his search for a position in the Church, which will correspond to his talents and his aspirations.

– *Adequate knowledge of a vocation to the religious state with particular stress on the Camillian charism.* Through the reading of the biographies of St. Camillus and his writings, of the history of the Order and of the documentation on Camillian spirituality, the candidate introduces himself progressively into the spirit of the tradition of the Order. Moments of service to the sick or old people will help him to experience the charism.

– *An initiation into community life.* While living in the houses of welcome or other communities, the young person will be able to take notice of how fraternal! life in common is lived, of the advantages and the problems connected with living with different persons and cultures. Appropriate accompaniment will help him to overcome without trauma any disillusionment that arises from the inevitable limits of community life.

Means

41. There are various means for reaching the objective outlined above:

- Personal accompaniment of the Director and spiritual direction hold a privileged place. The formator ought to meet periodically with the candidate for purposes of orientation, whenever this is necessary or opportune other persons should be used for spiritual direction or counselling.
- The list of contents indicating the various areas on which the candidate is expected to work include:
 - an introduction to the reading of the Bible;
 - an introduction to liturgical life;
 - an account of various services in the church;
 - an introductory orientation on religious life and the vows;
 - a presentation of the Camillian charism;
 - the moral dimension of a person and psychosexual development;
 - psychological and sociological) aspects which influence fraternal life;
 - a sharing of the personal history of the spiritual and cultural experiences of the candidate;
 - an ensemble of experiences which lead to further learning, as for example participation in vocational camps and formational meetings;
 - an initiation into the care of the sick and an articulation of the day to day procedures, in moments of community and personal prayer, selected reading, manual and recreational activities, meeting confreres en route or guests...

Pedagogical methodology

42. In this phase of the formative process, the elaboration of a pedagogical methodology ought:
- to evaluate accurately the situation of the candidate (age, experience, education, culture...) and these are to be taken into account in deciding formative procedures;
 - to apply the principle of graduality, remembering that the candidate is not yet a *religious* and that the matters being dealt with will be dealt with in greater detail in other phases of formation;
 - to harmonise the programme of pre-novitiate and novitiate.

The first test for admission to Novitiate

43. Bearing in mind that "no one can be admitted into an Institute of consecrated life without adequate preparation" (CJC, C 597,2), those responsible for formation are charged to seriously verify if the candidate has the necessary conditions for undertaking the novitiate experience. Among the criteria that ought to guide this assessment we recall the following:
- a satisfactory grade of human (cfr C.73) and Christian (cfr. C 74 and 79; PI 33-35) maturity;
 - an attraction towards the Camillian vocation, characterized by merciful charity towards the sick (cfr. C. 75 and 79);
 - affective and sexual equilibrium (cfr. PI 39-41);
 - basic general culture (cfr. PI 43);
 - an ability to choose freely and responsibly;
 - docility in relation to formators; capable of living in community;
 - an absence of evident negative conditions;
 - clarity of motivation and intent.
44. When evaluating the candidate the ensemble of the process of *growth* is to be considered, verifying that he:
- is positively involved in the formative process, showing that he is going progressively in the right direction;
 - can distinguish that it is one thing to understand that Christ is the sense of life and another to hold that he feels himself effectively called to total giving in religious life;
 - demonstrates a human and spiritual maturity, that can give a reasonable guarantee of his capacity to select freely and live responsibly and joyously the Camillian consecration.
45. A person is not to be admitted to the novitiate to verify something that is not yet clear or indeed to escape from indecisiveness. To admit undecided people to the novitiate is to nullify the novitiate. Particular attention is to be given to the opinion of the director of Postulants, the first director of the candidate.
- All of the conditions required by law (CJC, can. 642-645) and by the Constitutions and General Statutes are to be met (cfr. PF 1) and the documentation as set out in the "*Prontuario*" (Reference Handbook) of the Order are to be sent to the provincials Curia. Official admission to the novitiate is in the hand of the provincial Superior and his council (DG 36).

V The Novitiate

46. "The novitiate is a period in which candidates, under the guidance of a master, are initiated into the life of special consecration in our Order" (C 79).

Objectives for the formation of novices

47. In continuity with what has been imparted during the postulancy, the formation of novices involves the following objectives:
- an adequate knowledge of religious life and of its demands, along with a verification of the consistency of the motive that brings a person to consecrate his life to God in the Camillian Order;
 - a deepening of a dialogue of friendship and love for Christ;
 - a continuation of human maturity, with particular attention to the affective area through education of heart and mind (cfr. CJC, can 646);
 - being in constant contact with St. Camillus in order to garner from his spiritual experience a way to the concrete realisation of the following of Christ;
 - initiation into the mission of our Order through the exercise of the charism of charity towards the sick;
 - a proper realisation in ones life of "the conditions of that harmonious unity which associates contemplation to apostolic action; a unity which is one of the fundamental values of our Order" (PI 47).

Favorable conditions

48. So that novices can completely dedicate themselves to their formation:
- it is necessary that "studies or tasks which are not directly connected with formation" (CJC, can. 652,5) be interdicted;
 - it is not advisable that the novitiate be done in a place which is different from the culture and language of the novices, so as not to multiply problems in the course of a stage of formation in which the basic dimensions of the person ought to be in equilibrium and to facilitate relationships between the novices and the Master (cfr. PI 47);
 - it is indispensable that should they live in a bigger community that they have a certain autonomy of grouping and space, so that the formative journey under the guide of the Master be facilitated.
49. "To integrate formation and to achieve a more complete education, the novices of individual provinces can do, outside of the novitiate house, one or more periods of formative activity, in accord with the norms set down in the ride of formation" (DG 41; cfr CJC, can 248,2). This will allow them to participate in inter-congregational and formative pastoral Camillian meetings, to be in contact with the different expressions of ministry in the Order and to have a diversified experience of Camillian community.

Programme of theoretic content

50. To take care of the theoretic contents a prograirtrne will be drawn up which will include the following points:
- the development of the person, in a manner that integrates the human, the spiritual and the Camillian dimensions.
 - fundamental elements of the art of prayer;
 - study of the constitution of the Order;
 - elements of the theology of religious life;
 - a glance at the evolution of religious life in the dynamic history of the Church;
 - the renewal of religious life in conciliar and post-conciliar documents;
 - fraternal life in community;
 - the evangelical counsels of chastity, poverty and obedience and to the vow to serve the sick even when ones life is at risk;
 - the charism and Camillian spirituality, as they are in the life and writings of the Founder, the foundational Bulls and the first Rules;
 - the history of the Camillian Order and its mission in the church and in the world (cfr. C 81; CJC, can 652,2);
 - elements of health pastoral formation.

Life with the Lord

51. Continuing along the road of self knowledge and self acceptance, the novice will be introduced more closely into an intimate and personal experience of the Lord (cfr. C 80; PI 47) to whose image he is called to progressively conform himself up to the point to be influenced by the sentiments that Jesus had for the Father (cfr. Ph 2,5; VC 65). This will bring him more closely and authentically into a following of Christ Crucified, in the giving of himself to others (cfr. VS 85).
52. Personal and community prayer, meditation, the study of Sacred Scripture, a participation in the liturgy of the Church (cfr. C 80) are the privileged means to establish this meeting with the Lord which will bring about the progressive conversion of the whole person. For this purpose, novices will be introduced into the art of meditation, paying particular attention to *lectio divina*; they should have an opportunity to experiment with different methods of prayer and take part in the preparation of the liturgy.
A *taste* for the Eucharist (cfr. C 62) and an experience of divine mercy, especially through the celebration of the sacrament of reconciliation (cfr. C 65) should loom strongly in their spirituality.

They should be able to prolong liturgical] prayer, which has been well prepared and is being intensely lived, in personal prayer. Equally, a personal meeting with Christ should find significant expression in the official prayer of the Church.

Devotion to the Virgin Mary

53. Following the example of St. Camillus, the spirituality of the novice is called to enrich itself through a special Marian dimension. When lived in the light of the gospel, devotion to the Virgin Mary nourishes interiority, the spirit of service and a serene disposibility to the divine will, the ability to stay at the feet of the Crucified, present in every person who suffers. Our Lady, indeed "the first disciple, put herself at the service of the divine plan by totally giving of herself" (VC 18). Remembering the Founder, who used to consider the Congregation established by him not only as the work of the Crucified but also of the Blessed Virgin Mary — in fact "the Congregation should be totally hers" (Vms 117) - the novice should consider our Lady, *Queen of the Ministers of the Sick*, his spiritual mother who accompanies him in following Christ.

Fraternal) Né in common

54. Camillus looked on his first companions as a gift and with them he formed a fraternal community. In it the servants of the sick were prepared, who had to be men with the heart of a "tender mother".
The novice needs a community that will help him to form himself to live in fraternity. This learning process will happen more easily if he finds a place where brothers are willing to accompany him "with their life's example and with prayer" (CJC can 652, 4) showing the beauty of living together and the positive effect that fraternity has on passion and apostolic effectiveness.
55. A knowledge of fraternal life in all its aspects, both those that are positive and problematic, offers the novice an opportunity to acquire a more realistic vision of community life, keeping in mind that even this real way of living human life has traces of the cross (cfr. ET 48; SC 47).
56. If fraternity is a gift we must ask of the Lord, it is also a project that must be taken in hand on a daily basis, on the one hand by overcoming our egoistical tendencies which cause us to retreat into ourselves and form exclusive bonds (C 31), while on the other in liberating

positive potentialities which, purified by graces, break out into attitudes of understanding, mutual help, sharing and reconciliation.

57. Through adequate accompaniment the novices enter into a communion of spiritual goods, which when well practised, help to overcome the easy superficiality of conversation and favours the deepening of interpersonal relations. To this end there should be frequent exchanges on ones spiritual journey and on the experiences of ministry.
Contacts and meetings with confreres who live outside of the formative community offer the novice the possibility of feeling himself part of the bigger family of Province and Order.

The religious vows

58. Consecration to the Lord through the religious profession is the high point to the which the formative journey of the novitiate tends. To be prepared for this moment, the novice must have an appropriate knowledge of the vows, taking into account the horizons towards which they beckon and of the renunciations they entail.
Since they involve the whole of religious life in its fundamental aspects, it is indispensable that the vows, inserted into the context of initiation to Camillian life, be centred on the experience of Christ. Their practice can in this way become the training ground of progressive conformity to the paschal mystery of the Lord, in detachment from ourselves and in courageous acceptance of the "Words of the Cross" (cfr. 1Cor 1,18; PI 47; RD 10; VC 87).

The following of Christ poor chaste and obedient is lived in the context of common life, oriented to love (cfr. C 13) and in availability for service (cfr. DS 3637).

The fourth vow: service to the sick even when our life is at risk

60. As is clear from the profession formula, the fourth vow for a Camillian religious has a special place, being the point of arrival for the other vows and the whole formative process. Indeed, it is to serve Christ present in the sick "*with all diligente and love*" that the Camillian religious vows himself to the Lord in professing the evangelical counsels of chastity, poverty and obedience.
61. The initiation to the mission of the Order, which is to "testify to the world the ever present love of Christ for the sick" (C 1) is an integrating part and the distinctive element of the novitiate. It ought to embrace a theoretical deepening of the charism, the fruit of information and interiorisation and the practice of service to the sick, which is its distinctive element (cfr. C 81).
62. Contact alone with the suffering persons is not sufficient to form a novice in that style which is made up of human and spiritual attitudes and which is the fruit of the *new school of charity* initiated by St. Camillus. A work of guided reflection in the exercise of the charism is also needed, attuned to realising the sense of what is being done, to identify the strong points and the limits of our way of acting when faced with the sick so that we can verify the truth of our love for them.
63. A novice should be taught to understand the radicality of the IV vow (cfr VC 83) and to find ways of practising it in changing socio-cultural conditions.

Chastity

64. The vow of chastity is geared to an imitation of Christ in his loving giving of himself to the Father. More than in the other vows, it represents the full giving of oneself to God and his neighbour (cfr. VC 88). So that a novice can be disposed to profess this evangelical counsel with responsibility and joyous generosity the following objectives are to be pursued:

- An education in purity of heart (Mt 5,8) which is necessary to arrive at an authentic love of God, at free and stable relationships, at the ever growing giving of one self to others. A chaste love, lived in sponsorial dimensions (CFR. 1Cor 7,31; RD 11) favours the formation of an *undivided heart*, is visible in acts of mercy, patience, tenderness, pardon, respect, justice, oblation, gratuity and truth (cfr I Cor 13,4-7);
- A valuing and a favouring of the maturation of affectivity, examining the tenor and the quality of relations (with oneself, with God, with others...) highlighting ambiguities and egocentric tendencies, orienting them towards concrete relations in which one can ulve out a fuller giving of self.
- To check ones capacity of living loneliness in a serene manner; the presence of a true equilibrium between personal autonomy and the ability to depend and to abandon oneself to another; the level of integration and acceptance of the psycho-sexual phase; and the ability to control and channel in a constructive and oblativ way the correlated affective aspects (cfr. C73; PI 39).
- To relate the vow of chastity to the quality of service to the sick, which demands the giving of a kind of love that does not expect human return and disposability. A sublime example of channelling affectivity towards the love of our sick neighbour was given by St. Camillus.

Poverty

65. A deepening of the vow of poverty and the honest effort to adjust to its needs confirms a young person in detachment from worldly goods and in a re-dimensioning of material values and above all in the cultivation of the spirit of poverty in the sense of Mt. 5,3: "Blessed are the poor in spirit for theirs is the kingdom heaven." Only one who puts all of his security in God can live the vow in accordance with the daily canons of sobriety and transparency (cfr. VC 90). It enables us to "stand dose to the weak, to have solidarity with their efforts for the institution of a more just society, to be more sensitive and capable of comprehending and discerning the phenomena of the economie and social sectors of life, and to promote a preferential choice for the poor: this - without excluding anything of the annunciation and of the gift of salvation - knows how to stoop to the poor, to sinners, to the marginalised of every kind, in accordance with the example given by Jesus" (PVD 30).

The journey of formation to profession of the vow of poverty requires:

- an experience of sharing and common use of community goods;
 - a sense of responsibility in the use of money;
 - coresponsibility and participation in the economie affairs of the house;
 - a sharing of what one has and what one is;
 - to value work and a good use of time;
-
- to progressively reach abandonment to God through detachment;
 - to turn the practice of the vow of poverty into a font of solidarity towards the poor and the sick.

Obedience

66, The vow of obedience is actualised in a disposability to transcend *small* personal projects in order to embrace the great project of the promotion of the Kingdom, seen in the light of the Camillian charism. Just as Christ did, a religious strives to always do "the things that are pleasing to the Father" (Jn 8,29; VC 91-92). In the formation of a novice this vow is to be always related to *mission*.

So that this vow is taken ori and integrated in an adeguate manner, formators should help the novice:

- to mature in a healthy attitude to authority so as to make it an instrument of personal and community growth, overcoming defence mechanisms - flight, aggressive reactions and passivity - and aiming at a type of behaviour characterised by inter-dependence;
 - to respectfully accept through dialogue the mediations of the Word of God, of the Magisterium, of superiors and of the community;
 - to develop a mentality of *pilgrimage for the Kingdom*, which is characterised by the ability to put the requirements of the camillian vocation over one's own projects, even when these are legitimate;
- to discern the will of God through reflection on the Word and prayer.

The daily round of events offers an occasion to combine obedience and life's project, making it a proof of the interiorisation of one's choice of Christ and of service to one's neighbour.

Pedagogical way

67. The initiation to formation goes well beyond a theoretic transmission of doctrine. It is, therefore, essential that through personal dialogue with the person responsible and his collaborators that the novice is helped to assimilate the various dimensions of the formative journey, feeling personally involved in learning through a suitable pedagogical method.
68. "Not all novices enter novitiate at the same level of human and Christian culture. It is, therefore, necessary to offer each person special attention on their formative journey so that they can go at their own pace, and that the pedagogy of formation that is in use be adapted to them" (PI 51).

The Master's task

69. The master who is responsible for the formation of novices ought to be free from all duties that will impede him from fully exercising his function as educator. If he has collaborators, these are dependent on him for what pertains to the program/line of formation and the direction of the novices. They collaborate with him in discerning and deciding (cfr. CJC can, 650-652; DG 43). Since the Master is the spiritual accompanier of all and each of the novices, the novitiate becomes his place of ministry. Accordingly he is to be permanently oriented to those who have been entrusted to his care. Novices will show their regard for him by being freely and completely open. He cannot hear the sacramental confessions of novices, unless in particular cases, they have spontaneously requested it (cfr. CJC can 985; PI 52).

70. In collaboration with the superior of the house, his assistant and the religious of the community, the Master will compile a written report on each novice which is to be sent to the provincial Superior (cfr. DG 49). It will deal with the suitability of the candidate in relation to his human and spiritual qualities, his spirit of prayer, his assimilation of the values of consecration, his capacity for authentic fraternity and personalisation of his Camillian vocation (cfr. C. 78; 79; DG 47).

Criteria for admission to Novitiate

71. For admission to temporary profession or to advise the novice to end the experience that has been undertaken the following criteria are to be borne in mind:
- disposability to actively and dedicatedly participate in the internal regimen of the novitiate (personal and community prayer, vows, study, fraternal life, ministry specific to the Order, domestic work...);
 - openness to dialogue and the formative process with the whole of the community and especially with the Master who is directly responsible for the formation of the novice;
 - a character that is suited to living fraternal life in common;
 - a satisfactory level of interiorisation of the values presented, along with a corresponding level of human affective maturing.

Before the end of the canonical year each novice will make a written request for admission to temporary profession to the provincial Superior, who, with the opinion of his Council and after having obtained the report of the Master (cfr. C 82; DG 44) can accept, retard or refuse it, dismissing the novice (cfr CJC can 653,2).

The Master will see to it that the documentation set down in the *Prontuario* (Reference Handbook) of the Order be sent to the provincial Curia (cfr. DG 46,47).

VI The formation of temporary professed

73. With temporary profession a new phase of formation begins, during which through the practice of the evangelica' counsels, in keeping with the Constitution and General Statutes, a religious prepares himself with maturity and awareness for perpetual profession (C 83) that is, his definitive involvement in the Camillian Order.
74. The period "of temporary profession lasts for three years and can be prorogued, on a yearly basis, for six years, and only with the permission of the Consulta General to nine years" (C 83; cfr. CJC can. 655).
75. During the time of temporary profession, candidates for brotherhood are to receive a formation equal to that of candidates for the priesthood. At the level of studies, differences may eventually enter in but these are to be determined by accord between superiors and candidates.
76. It is the responsibility of Provinces and Delegations to create conditions that will favour real maturing at a human and spiritual level of candidates, which is a pre condition for full self donation to the Lord (cfr. PI 60).
77. For this reason, the formation of temporary professed is to take place in a community "where a progressive and completed education can occur" (C 84) and where none of the conditions necessary for spiritual, intellectual, cultural, liturgical communitarian and pastoral formation are lacking. These conditions are easier to find in a community which is well provided with formative apparatus and is lead well (cfr. PI 27 AND 60).
78. It is to be hoped that formation communities will sprout up in environments that are closer to poverty than to well being, in which one can express in a significant way "a preferential option for the poor" (PI 28). Further, it is desired that young professed are sensitised to *missio ad gentes*, cultivating a desire to cooperate in the expansion of the Kingdom of God and the Order, in countries in which the good news is not yet sufficiently promulgated.
79. The Master, along with his assistants have a fundamental role to play in the accompaniment of temporary professed (cfr. C 84; DG 36b). For authentic growth in the Spirit, temporary professed should have regular meetings with a spiritual director, who is to be chosen from within or without the Order (cfr. n. 30) Even if the spiritual director is outside the formative work (cfr. CIC 240,2), he should nevertheless feel responsible for the maintenance of substantial equilibrium with the formational orientations of the Order and the directives of the Master.

An ever deepening formation

80. During the period of temporary profession a religious continues in "his human and spiritual growing through the courageous practice of what he has undertaken" (PI 59). This implies that the reality of consecration progressively permeates all the facets and the dimensions of one's life (prayer, vows, apostolic service, work, study, fraternal life, repose, relations...) so that they are both illumined and harmonised.
81. Formators are to see to it so that all of the resources which are on offer to the candidate (community life, a progressive and more direct knowledge of the Camillian family,

intellectual formation, the practice of the ministry, moments for checking, formative dialogue, spiritual accompaniment and life situations) work to bring about personal unification (cfr. PI 59).

82. So that the formation of temporary professed may eventuate in a context that is characterised by greater liberty, by exposure to new apostolic experiences, by studies, by a more frequent contact with people and the problems which beset the old it is necessary that they are helped to live out, in a new way, the values of relationship with the Lord, the vows, community life, the moments of crisis and the ministry.
83. The moments of crisis which inevitably affect a candidate during his period of formation are of particular importance. "Jesus formed his disciples through the crisis they experienced. With successive predictions of his passion, he prepared them for authentic discipleship" (PI 59). In the discomfort which accompanies trials (cfr. I Cor 1, 23-24) in one's own self, in one's own choices, in the vows, in community life, in the Camillian family and in one's apostolic duties the candidate is carried into a new understanding of the cross which shows itself in the logic of love. In dealing with crisis moments an accompaniment which is undertaken in a climate of trust, with respect for freedom, without imposition or haste, without interrupting the rhythms of the person, illumined by the word of God, nourished by prayer and helped by wise use of the human sciences, is essential. Well dealt with, a crisis leads to a new stance in relation to Christ, the Order and God, to greater clarity in a vocation and to the consolidation of a task undertaken. From trials, the giving of oneself to the sick emerges purified and is more active and responsible.

Spiritual experience

84. So that the objective of the formation given in this period can be effective, the Master and his collaborators are to work out a programme, which will embrace all of the areas in which the candidate is called to mature, from the experience of prayer to community life, from the practice of the exercise of the vows to the exercise of the ministry.
85. The candidate is to be helped to make himself more aware of the relationship that exists between friendship with Christ, the practice of the vows, community life and the exercise of the apostolate. This will help him not to dose himself into a sterile spirituality and, at the same time, to root all of his behavior in the Lord Jesus, to whom he is called to progressively conform himself. Prayer cultivated personally and at a community level, listening to the Word, the practice of the sacraments, devotion to the Virgin Mary (cfr. C 74; AMV; MFIS) and our father St. Camillus are means that cannot be done without in order to advance in human and spiritual maturity.

The ascetical Dimension

86. Following the indication of the Constitution (C 67) a professed is to be brought to an appreciation of the value of asceticism which, "by helping to correct the tendency of human nature that is wounded by sin, is truly indispensable for the consecrated person to remain faithful to his vocation and to follow Jesus on the way of the Cross"(VC 38). For evaluation purposes, it must always be related to the Saviour and the apostolate.

Educating to co-responsibility

87. The professed require a growing openness to values of mutual participation, sharing and co-responsibility. They are to be afforded the opportunity of exercising gradually a more active role in fraternal life, in the working out of programmes and in community decisions.

Feeling more alive as members of the community as a result of this process they can cultivate the virtues necessary to fraternal, serene and dedicated living. Frankness in relation to dialogue, a respect and acceptance of diversity, the patient supporting of things contrary, a constructive and responsible attitude in relation to fraternity, are indicators to be attentively taken into account when verifying a vocational journey (cfr. C 16-17; CJC, can. 602), In their daily dealings with their brothers the professed must learn to balance personal needs and communitarian projects, protecting themselves from the extremes of a "disintegrating individualism" and "communitarian levelling" (VFC 39). In this context the educator ought to favour the growth of special attention - a truly Camillian attention - to the sufferings of those brothers who "are not at ease in the community and who are therefore a cause of suffering to others and disturb community life" (VFC 38).

An ever widening context

88. It is good to favor occasions in which "temporary professed religious progressively participate in the life of the province, taking their place in various initiatives, pastoral organisms, reunions and even chapters" (DG 53, 111).
Through participation in meetings and celebrations at provincial and inter-provincial level, they experience more deeply a sense of belonging not only to a province but to the Order and they deepen their knowledge of the reality of Camillian life in which they wish to involve themselves for life.
89. Given the spread of the Order over a number of countries, it is to be hoped that religious in formation will learn at least a foreign language, English or Italian, which will facilitate communication and make them capable of assessing the sources of the history and spirituality of the Order.

Cultural formation

90. Philosophical and theological formation are of great importance in the period of temporary profession. For candidates to the priestly state, the programme of study is set down in the world wide "Ratio Studiorum" (cfr. CJC, can 659,3) and in Statutes of each province (cfr. C 76; CJC, can. 659,3).
Likewise temporary professed religious who intend opting for the brotherhood should have an opportunity of a worthwhile philosophical and theological formation, even if this is not necessarily academic.
Love of study and culture should be encouraged in all, motivated by the objective of preparing people to understand what is disturbing our world and to have a response in our apostolate that is suited to the times.
91. In this period one should appreciate the disposability and the attitudes of candidates to future specialisation in both ecclesiastica and civil disciplines (cfr. CJC, can. 660,1; C 76); a preference should be shown for those disciplines that will be of greater use in the exercise of the ministry in the health world. The eventual programming of studies (cfr. C 76) should not be guided "by poorly understood self realization or on the basis of individual ends" (PI 65), but by the need to respond to the projects the Order has in hand in conjunction with the needs of the Church.

A deepening of our charism and of our mission

92. Philosophical and theological studies as well as those that are directed at a specific preparation relating to our ministry, should be so placed in the formative plan, that they become instruments of growth not only at an intellectual level but also at a spiritual and religious level. To achieve this they should be fleshed out with specific material' aiming at "the value and significance of Camillian religious life, the following of the merciful Christ, fraternity, service to our suffering neighbor, witness as a sign of the Kingdom of God. By ever deepening the charism and mission of the Order, religious come to an understanding that the whole of their life is vowed to service of the sick and the practice of charity" (C 75).

Participation in the activity of our charism and pastoral) training

Formation in the Camillian charism gets its seal of approval in the practice of the ministry that is proper to our Order. Our professed "according to the grade of their personal preparation are to be involved in the activity of our Order, and indeed they are to be opportunely involved in apostolic activity, working with personal responsibility and in collaboration with others" (C 86).

In this way they will gradually embrace the kind of life that afterwards will be theirs (cfr. ES 36).

Provinces and Delegations should draw up programmes that are adequate to pastoral training, selecting times and ways that are most appropriate for the realization of these plans. Care should be taken that our professed have the benefit of attentive supervision.

94. During formation one should avoid sacrificing students to needs that are extraneous to formative purposes, giving them tasks and jobs that will prove to be an obstacle to formation itself (cfr. CJC can. 660, 2). It would be well if, without prejudice to their studies, they be disposed to perform some activity, learning as a result, how to use their time (cfr. C 76). Nevertheless, through direct and regular dialogue with the formator, a religious should be helped to discern the various meanings inherent in the work experience or the apostolate which are connected with his own vocational growth. He needs to verify whether the work that he is involved with is from an "intimate union with God, and, simultaneously he conserves and strengthens this union" (PI 18) or if he is simply satisfying his human gratifications which are contrary to the call to follow Christ and to serve him in his sick members (cfr. PC 8).

Definitive choice of state

95. The choice of living the life of a Camillian religious as a priest or brother is taken at the moment of temporary profession (cfr. DG 47). Nevertheless it can be postponed for valid reasons until perpetual profession. In accompanying the candidate to discover to which state the Lord is inviting him and to perform the ministry that is specific to the Order, formators should be guided solely by a will to discern the will of God, without being guided by considerations that are contrary to the mind of the Founder as elucidated in the Constitution.

Evaluation of the formative journey

96. At the end of each year in the formative journey, the Master, in collaboration with the superior of the house and his assistant will draw up and send a report on the suitability of the candidate, both in relation to his human and spiritual gifts, his spirit of prayer, his assimilation of the values of consecration, his capability for authentic fraternity and the personalisation of his Camillian vocation, to the provincial! Superior (cfr. DG 49; C 78; 79; DG 47),

97. This report will aim at offering a most complete picture of the religious and of his journey and should contain:
- an extended judgement on the candidate given by the one who is responsible for formation taking into account the assistants views since they are part of the formative team (DG 36b);
 - scholastic results and an evaluation of the service performed in various sectors of the life of the Order.

Towards a definitive undertaking

98. Before perpetual! profession, the one who is responsible for formation, having listened to those who collaborate with him and the candidate himself, will formulate a definitive opinion on the latter and send it to the Provincial.

It is up to the provincial! Superior and his Council to propose to the Superior General and the Consulta the admission of a candidate to perpetual profession (C 83). In taking this decision, the Provincial! should take into account particularly the reports of the formators and of whatever information he has gleaned in listening to the religious of the house where the candidate resides (cfr. DG 50).

100. A request for admission for perpetual profession will be sent to the Superior General and his Consulta at least three months prior to the date for the celebration of this act.
101. The report to be send by the provincia' Superior to the Consulta General regarding admission to perpetual profession ought to have the following elements: (cfr. PF 6)
- an official request by the candidate to be admitted to perpetual profession;
 - a *curriculum vitae*: birth, baptism, confirmation, the beginning of postulancy, and noviciate, temporary profession and any prolongations, studies, diplomas received and programmes of studies stili in hand;
 - a description and evaluation of the personality of the candidate; state of physical and mental' health, temperament, character, gifts, limits, progress in work accomplished on himself in different areas of his person, with special attention to the affective area, aspects on which a candidate will have to continue to work, and his scholastic report;
 - a judgement on the interiorisation of the value of the Camillian religious life, on his preparedness to assume the obligations of the vows and his capacity to observe them, on his suitability to live fraternal' life in community and to engage in the apostolate of the Order (Cam. n. 37/90, 453);
 - a choice of the priesthood or brotherhood;
 - a renunciation of temporal goods (C 34; DG 46);
 - a will made out according to the legal requirements of the country which the religious belongs;
 - an evaluation of the candidate prepared by the provincial' Superior;
 - the judgement of the provincial' Superior and of his Council;
 - photo if possibile.
99. Should the candidate not be approved, he is to be clearly informed of this; when it is a case of dismissal, the motivation for the decision are to be passed on to the candidate.

Proximate preparation for perpetua! profession

100. Fonnative programmes of individuai Provinces and Delegations make provision for a series of initiatives for the effective and adeguate preparation of perpetuai professed (intensive course, lengthened spiritual exercises...). These are to be intensified as the definitive day of the consecration of candidates draws near.

VII Permanent formation

(On-going Formation)

104. The task of the formation of a religious does not end with perpetual! profession, but goes on to the end of our days (cfr. C.J.C. can. 661), assuming different shapes for all periods of our natural existence. Indeed, "no phase of life can consider itself so secure and fervid to exclude the opportunity of special attention in order to guarantee perseverance in fidelity, so that there is no age that can call a stop to the maturation of a person" (VC 69). The growth process has different seasons, each of which is characterized by its own particular challenge. Young perpetually professed, be they priests or brothers, are confronted with the joys and sorrows that are consequent to their full insertion into the apostolate. Charged with satisfaction but also with hidden dangers, is the so called *middle age*, a period in which the riches of experience are often juxtaposed to a drop in enthusiasm. The approach of old age and death carries its own opportunity for growth, and also offers moments of discouragement and *spiritual resignation*. If one thinks of the rapidity of change on the socio-cultural level which is a characteristic of our time, it is all the more necessary that religious should be involved in ongoing formation. Without constant renewal, indeed, it is not possible to respond to the demands of mission or turn out to be efficacious in apostolic activity. The invitation of St. Paul is to the point 'Transform yourselves renewing your mind so as to be able to discern the will of God, that which is good and is acceptable and perfect to Him' (Rm 12, 1-2).

105. The extent of permanent formation is not therefore circumscribed by an *aggiornamento* of knowledge or the acquisition of professional abilities, it includes all the areas of the person of a religious, and has as its objective the constant renewal of his living and doing; in particular it extends itself to;

- to keep alive the spiritual call of the religious, for the purpose of making them into new men (Eph 4,24), "clothed in Christ" (Gal 3,27) always becoming more conformed to him in whom "are hidden all the treasures of wisdom and knowledge" (Col 2,2-3);
- to interiorise increasingly evangelical values, through a joyous relationship of friendship with Christ (cfr. C 13), encountered in prayer, in the sacraments, and with a constant purification of the motives of one's own actions;
- to amplify and deepen the horizons of one's own knowledge through cultural, doctrinal and professional updating;
- to sharpen up our capacity to manage the challenges of our time and to respond to them adequately;
- to be more active in participation in community life, the life of the province, the Order and that of the local Church, acting as witnesses and "experts on communion" (cfr. PI 68), maximising our collaboration with the laity and bringing to the ecclesial community the richness and the originality of the Camillian charism, in a more integrated manner due to our experience of ministry;
- to turn one's life into a witnessing of fraternal love, characterized by sharing of one's ideals and spiritual and apostolic experiences.

A systematic programme

106. So that *ongoing formation* can be realised in an adequate fashion it is necessary that it be organised in a systematic way, automatically becoming a part of the programme of the Order, of the provinces, of local communities and of religious.

An individual obligation

107. The person who has the primary responsibility for permanent or on-going formation is the religious himself, who is called to be open to growth in the different areas of his being and doing. Much depends on his will to use the formative resources at his disposition: spiritual direction (PI 71), selected reading, participation in conferences and courses, reflection on the ministry, involvement in community activity and in the local church...

108. Although it is fundamental, individual effort is not really sufficient to guarantee effective permanent formation. The local and provincial community and the central government of the Order need to play their part.

Means which favour permanent or on-going formation

109. In line with the constitutions, many means which favour permanent or on-going formation in local communities can be identified, for example:

- a growth in fraternal' life through community liturgies, meetings with the word of God, family reunions, pertinent recurring celebrations such as anniversaries and saints days;
- fidelity to the monthly retreat and to annual' spiritual exercises;
- attention to ecclesiastica' and Order documents; a perusal of the various themes proposed by the Consulta, the provincial council and the different secretariats;
- participation in events and initiatives originating in the local Church.

110. Religious who for reasons, that are considered valid, find themselves living outside of a community should be helped to strengthen their sense of belonging to the Order and find in the community a help to bring about programmes for permanent formation, be this by participation in the "*high points*" of living together - periodic and formative in fraternal dialogue, in verification and in prayer, in a familiar' environment - or by involving themselves in initiatives that lead to human, spiritual and pastoral renewal (cfr. VFC 65; CJC, can. 665,1).

In the Province and in the Order

111. Within a province and the Order articulated programmes are to be worked out which will allow for the participation of all, in keeping with the needs of different categories of religious.
112. The organization of intensive courses, which are hall marked by their length and the importance of their content and in which themes relating to a deepening of *aggiornamento* are dealt with, is of great importance.

The accompaniment of young priests and brothers

113. Special attention is to be paid to the permanent or on-going formation of young religious who, on coming out of the seminary are then placed in the exercise of the ministry. During the first five years of priesthood or, for the brothers of perpetual profession that shall be accompanied carefully in a way that can positively confront inevitable difficulties, turning them into occasions of human and spiritual growth. Every Province and Delegation is to draw up a specific programme for this group of religious, "helping them to live to the full the youthfulness of their love and enthusiasm for Christ". (VC 70).

Permanent or on-going formation in advancing years or sickness

114. Religious who are advanced in years or ill, and are therefore constrained to retire progressively from the ministry are not exempt from the obligation of permanent or on-going formation. By recourse to adequate cultural and spiritual resources they are to be helped - through appropriate initiatives - to live creatively and serenely the season of life in which they find themselves, so as to transform themselves by their life experiences and by the experience of their apostolate to be true masters and formators for other religious. For them the following exhortation of Paul is a very important one: "...we never become discouraged. Even though our physical being is gradually decaying, yet our spiritual being is renewed day after day" (2Cor 4,16). By being actively united to the sufferings of Christ, the religious can live his own personal paschal experience, animated by the hope of the resurrection cfr. PDV 77, PI 70).

Specialised formation

115. Courses of specialisation which touch on sectors inherent to the different forms of ministry which the local or provincial community is called upon to hold, also fall under the umbrella of permanent or on-going formation.

VIII Organs for vocational animation and formation

General Secretariat

116. General statute n. 83 sets down that there be a *General Secretariat for formation*. Its function is "to promote initiatives in animation of the vocational ministry, the formation of candidates and the permanent or on-going formation of religious".

Central Commission

117. The general secretary is supported by a *Central commission* for formation. Its purpose is to animate and check *the work of the individual provinces in this vita' field of interest to the Order* (Decision of the Chapter General of 1989).
Currently the central Commission is made up of eight religious who represent the eight zones of the work in which the Order is present. Members are elected to the central Commission for a three year period by the Consulta general on the information of the provincial Superiors and they work as regional secretaries for a block of Provinces or Delegates, established by the Consulta general and called *regions*.

Regional Secretariats

118. Each region has its own *Secretariat*. Its job is to:

- promote collaboration between the Provinces and Delegations of a region;
- to deepen the themes and the suggestions on formation that come from the Church or Order through periodic reunions. to study and collaborate at the regional level) in some common projects which deal with vocational promotion and formation, bearing in mind different socio-cultural backgrounds;
- to propose themes to the General Secretariat.

The Regional Secretariat is only a consultative organ. It is the role of the Superior General and the Consulta, the provincial Superiors and their Councils to examine and to select from the various proposals and initiatives with a view to eventual decisions.

119. Provincial Superior and provincial Delegates - those actually responsible for vocational ministry and formation (C 104) - have the responsibility for the setting up of effective organisms of animation for this sector, within their Provinces or Delegations.

IX Provincial Regulations

120. The present Regulation will serve as a guide in the drawing up of Provincial or Delegation regulations. In adapting the norms and the orientations contained here to the socio-cultural) and ecclesial contexts in which various groups of Camillians live and work, the principles of a wise *inculturation* are to be borne in mind and language which will

facilitate understanding and use is to be employed. Operative instructions are to be sufficiently detailed.

Conclusion

121. The Lord is the "lord of the harvest". Through the action of the Spirit he accompanies and educates all those who are called to follow Jesus, the divine Samaritan in their journey through the evangelical counsels and fraternal life in common. The efficacy of vocational, promotion and of initial and permanent or on-going formation depends on Him. The activity of those who are charged with the tasks of this ministry is but a mediation of a divine initiative. It is an important mediation, the quality of which is to be attained through proper preparation which aims at the acquiring of profound interior spiritual attitudes and a richness of all that is human. The future of the Order depends on our dedication to this sector and like all other religious Institutes it has "not only a glorious history to remember and to pass on, but also the task of a history yet to be written" (VC 110).

