

RULE FOR FORMATION OF THE ORDER OF CAMILLIANS GENERAL GUIDELINES

Preface

'Formation is craft work, not police work. We have to form the heart. Otherwise we will form little monsters. And then these little monsters will form the people of God... We must not form administrators, managers, but fathers, brothers, travelling companions'.

Pope Francis, Conversation with Superior Generals (29 November 2013).

Through this updated version of the *Rule for Formation of the Order of Camillians: General Guidelines*, we have responded to the request of the *LVII Extraordinary General Chapter* (Ariccia-Rome, 16-21 June 2014) which identified – in the context of the *Camillian Project: Towards a Creative and Faithful Life. Challenges and Opportunities* – the area of formation and the promotion of vocations as being one of the three priorities of the Order for the six-year period 2014-2020. One of the pre-requisites in this strategic and vital sector of the life of the Order is an updating of the guidelines for formation: 'to explore the reality of formation, taking into account the frequent abandonment of young men and to assess the need to work by geographical and linguistic areas'.¹

The previous edition of the *Rule for Formation* sprang from a long process of consultation and needed a long itinerary in terms of time to move towards its approval by the General Consulta. Fr. Angelo Brusco, the Superior General, summarised this achievement in the following way: 'After the first draft, which took place in 1995 and was presented to the General Chapter that was celebrated in the same year, it was believed advisable for the document to be re-examined and then sent to the Provinces and Provincial Delegations for a period of experimentation to be continued until the celebration of the General Chapter of 2001'.²

Almost two decades have passed and many things have changed, both in the world and in the Church, and we are called to read these *new signs of the times* in a prophetic key. We are living our history not in an *epoch of change* but in an *authentic change of epoch*.

In this sense it is not easy to interact with the culture of today's young people who are defined as 'millennials'; it is not so easy to respond to their troubles and to their search for the existential values that they yearn for, offering to them consecrated life as a lifestyle that is congruous with their expectations!

Over the last two decades, the life of the Church has been shaped by three Supreme Pontiffs: St. John Paul II (1978-2005), Benedict XVI (2005-2013) and Francis (elected in 2013). At an ecclesial level, we have celebrated the year dedicated to consecrated life (2015), the extraordinary year of mercy (2015-2016), two synods of bishops on the family, and in 2018 the synod of bishops on *Young People, the Faith and Vocational Discernment*.

Various guidelines have been drawn up in an updated form by the Holy See for formation for consecrated life and for priestly life, responding to the renewed challenges of the times. In continuity with this new cultural and ecclesial context, the need emerged to revise the *Rule for Formation of the Order* as well.

In order to address the challenge of the updating of this important document, the secretariat for formation carried out a prior survey amongst the religious of the Order, calling for a contribution by all the religious involved in formation and pastoral care for vocations. The initial results of this survey were rather superficial and also, in part, discouraging, given that only a few religious listened with suitable participation to this appeal and offered their feedback.

¹ Cf. 'Prima intimazione del Capitolo generale straordinario (prot.460/12), 3 maggio 2014' in *Atti del Capitolo generale straordinario* (16-21 giugno 2014), p. 11.

² A. Brusco, 'Regolamento di formazione dell'Ordine Camilliano', *Presentazione*, 8 December 2000, p. 4.

Secondly, an international meeting of Camillian providers of formation and animators of vocation was held in Rome (12-18 October 2017), with the presence of about fifty participants who expressed all of the geography of the Camillians in the world. They thought, and exchanged views, about the subject ‘The Promotion of Vocations and Camillian Formation in Harmony with the Signs of the Times and New Needs to Construct a Future of Hope’.

A principal goal was pursued at this international meeting – ‘in communion, we will seek an updating and a revitalisation of our visions and actions and instruments in the area of the promotion of vocations and Camillian formation’ – together with specific goals: to update the Rule for Formation of the Order; to diagnose and learn about certain characteristics of the young people of today in a globalised world; to take interculturality into account in the process of the promotion of vocations and formation; to facilitate exchange and thought about experiences in the promotion of vocations and formation (signs of hope, opportunities and challenges); and to foster knowing each other and fraternal life together amongst the participants. The final assessment of this meeting was very positive and reshaped the discouraging initial impression, producing a substantial appreciation of what had taken place.

Subsequently, the General Consulta, after considering all the contributions that had emerged during this international meeting, and making some important changes, approved the definitive text.

I would like to express especial gratitude to Fr. Laurent Zoungrana, the Vicar General and member of the General Consulta responsible for formation in the Order, who coordinated this demanding and sensitive pathway.

In order to honour, in part, our debt to history, I would also like to pay tribute to Fr. Simone Skawinski (who was a member of the General Consulta for the six-year period 1989-1995) and Fr. Laurent Zoungrana himself (who was a member of the General Consulta during the six-year period 1995-2001) who led the secretariat for formation during the two mandates of the Superior General Fr. Angelo Brusco (1989-2001) and were leading figures in the drawing up of the *Rule for Formation* that was published in the year 2000.

We hope that these guidelines for our Camillian formation (initial and ongoing formation, the formation of those providing formation and those engaged in the promotion of vocations) will be read, valued, thought about, and above all followed and implemented.

We hope that they will be a real *GPS*, capable of giving a direction in the inspiring, drawing up and/or revising the instruments of formation of the Provinces, Vice-Provinces and Delegations of the Order.

May the *Lord of the harvest* (Lk 10:2), through the intercession of the Immaculate Virgin and our holy father Camillus, sustain us and help us always to be witnesses to hope and joy in living and in serving, as true Samaritans in the promotion of vocations and in Camillian formation!

Rome, 8 December 2017

Solemnity of the Immaculate Conception of the Blessed Virgin Mary

Fr. Leocir Pessini
Superior General

Introduction

‘The future of the Order depends on the high quality of the formation of candidates. Christ himself educated his disciples and actuated a journey of discernment and formation (cf. Jn 1:39: ‘Come and see’ and the frequent ‘Come to one side’)...The pathway of formation has as its horizon and journey the progressive conformation of one’s life to the image (icon) of merciful Christ’.

The Camillian Project: Towards a Faithful and Creative Life. Challenges and Opportunities (2014-2020)

Throughout its history the Order of Camillians has invested a great deal of energy in assuring the continuity of the project inspired by God in Saint Camillus, promoting the search for new vocations and the drawing up of programmes of formation for those who accept the proposal to serve the sick in the context of consecrated life.

The practical ways by which this task has been implemented have undergone notable variations down the centuries. The significant number of religious in the Order at the moment of the death of St. Camillus was an indicator of an effective irradiation of the charism of merciful charity towards the sick. The example of the Founder and his sons, above all when there were plagues and other natural disasters, was very attractive to those involved in searching for their vocation.

From the point of view of formation, St. Camillus did not draw up a tract on the formation of candidates for Camillian consecrated life but he did leave behind him a signpost with the composition of the first *Rule* and with specific suggestions contained in his writings. In these documents one can notice his concern to form men totally dedicated to service to the poor and the sick. On the subject of formation he wrote letters, a sign of his concern in this field, addressing them to religious providing formation, to members of the General Consulta, to novices, and to professed. He sent sixteen letters to religious providing formation – twelve to Father Biagio Oppertis, two to Father Palma, two to a master and vice-master of novices, one to the members of the General Consulta of the Order, and two to novices and professed of the community of Naples, Palermo and Messina. In all, he sent out as many as nineteen letters.

In his writings we can perceive that St. Camillus was very concerned about the discernment, selection and admission of candidates for his Congregation. As regards the acceptance of novices, he wrote: ‘Accept whom you think fit. Choose only the good’. As regards admission to perpetual profession, he observed: ‘See if they advance in the ways of the spirit’. As regards re-admission, he declared: ‘I do not know if it is advisable’. As regards priestly ordination, he wrote: ‘Before admitting them to priestly ordination one has to consider well who are those one should promote to such a step, not so much as regards their capacities in learning as the preparation required by such an important thing. It is good to reflect a great deal and pray’. As regards the selection of aspirants, he stated: ‘They are many however, I am perplexed and I doubt’. As regards chastity, he observed: ‘Be very careful and vigilant as regards the abominable vice of excessive desire because where this vice is widespread woe to our poor institute’. As regards our ministry, he said: ‘If one of our religious performs miracles but does not love our holy ministry, do not believe in him at all’. As regards the members of the Order, he declared: ‘Our Order requires perfect men who do the will of God and who reach perfection and holiness. It is they who will do good to themselves but who will also edify the holy Church and the whole world. In contrary fashion, those who are sensual, with little religious spirit, the mortified, will ruin the Order’.³

All educational resources were dedicated to this task, including studies, on the importance of which St. Camillus’s views underwent important modifications. The quality of the programmes of formation that followed one another over time show how dependent they were on the historical conditions in which they were drawn up and on the people to whom was entrusted the responsibility for formation. For this reason, in the history of the Order we find luminous figures, educators, who left a positive mark on entire generations of religious, combining holiness with fertile pedagogic insights. Side by side with these figures, however, there was no lack of examples of inadequacy, due more to a lack of grounding than to bad will.

In promoting the renewal of religious life, the Second Vatican Council involved the institutes of consecrated life in a work of revision that also involved the principles and the methods of formation. The new Constitution of the Order reflects these recommendations of the Second Vatican Council and what came after

³ Cf. G. SOMMARUGA (ed.), *Scritti di San Camillo* (Ed. Camilliane, Turin, 1991).

that Council. They invite us to move from formation based upon control to formation founded on the responsibility of individuals; they emphasise the need for an educational approach that reaches the person in his totality and extends to the whole of the life of a religious; and they recommend that we combine the resources that are offered by the human behavioural sciences with spiritual resources.

To ensure the unity of the educational process, the *Code of Canon Law* (1983) prescribed that the institutes of consecrated life should draw up a Rule for Formation. This prescription, which was also taken up by the post-synodal apostolic exhortation *Vita Consecrata* (n. 68), envisages that the general directives of the *Rule* be suitably adapted to the needs of individual religious Provinces, Vice-Provinces and Delegations. This is a task of crucial importance that implies an ability to translate the principles and the regulations contained in the *Rule* into terms familiar to the various local cultures.

In publishing this updated version of the Rule for Formation of the year 2000, grateful thoughts are turned to all providers of formation who in the past and the present, through their ministry, have generously mediated the love of God for the Church and for the Order.

With these feelings in our hearts, we offer this new *Rule for Formation of the Order of Camillians: General Outlines*, which is organised around ten points:

- I. Being a Disciple and Missionary of Christ in the World of Health in the Light of the Experience of St. Camillus
- II. Pastoral Care for Vocations and Consecrated Life Today
- III. The Itinerary of Formation
- IV. The Pre-Novitiate (or Postulancy)
- V. The Novitiate
- VI. The Formation of Temporary Professed
- VII. Ongoing Formation
- VIII. Organs for the Animation of Vocations and Formation
- IX. The Provincial *Rules*
- X. Conclusion

I. Being a Disciple and Missionary of Christ in the World of Health in the Light of the Experience of St. Camillus

In all the baptized, from first to last, the sanctifying power of the Spirit is at work, impelling us to evangelization. The people of God is holy thanks to this anointing, which makes it infallible *in credendo*. This means that it does not err in faith, even though it may not find words to explain that faith. The Spirit guides it in truth and leads it to salvation. As part of his mysterious love for humanity, God furnishes the totality of the faithful with an instinct of faith – *sensus fidei* – which helps them to discern what is truly of God. The presence of the Spirit gives Christians a certain connaturality with divine realities, and a wisdom which enables them to grasp those realities intuitively, even when they lack the wherewithal to give them precise expression’.

Pope Francis, apostolic exhortation, *Evangelii Gaudium*, n. 119.

1. ‘In virtue of their baptism, all the members of the People of God have become missionary disciples (cf. *Mt* 28:19). All the baptized, whatever their position in the Church or their level of instruction in the faith, are agents of evangelization, and it would be insufficient to envisage a plan of evangelization to be carried out by professionals while the rest of the faithful would simply be passive recipients. The new evangelization calls for personal involvement on the part of each of the baptized. Every Christian is challenged, here and now, to be actively engaged in evangelization; indeed, anyone who has truly experienced God’s saving love does not need much time or lengthy training to go out and proclaim that love. Every Christian is a missionary to the extent that he or she has encountered the love of God in Christ Jesus: we no longer say that we are “disciples” and “missionaries”, but rather that we are always “missionary disciples”. If we are not convinced, let us look at those first disciples, who, immediately after encountering the gaze of Jesus, went forth to proclaim him joyfully: “We have found the Messiah!” (*Jn* 1:41). The Samaritan woman became a missionary immediately after speaking with Jesus and many Samaritans come to believe in him “because of the woman’s testimony” (*Jn* 4:39). So too, Saint Paul, after his encounter with Jesus Christ, “immediately proclaimed Jesus” (*Acts* 9:20; cf. 22:6-21). So what are we waiting for?’⁴
2. ‘Of course, all of us are called to mature in our work as evangelizers. We want to have better training, a deepening love and a clearer witness to the Gospel. In this sense, we ought to let others be constantly evangelizing us. But this does not mean that we should postpone the evangelizing mission; rather, each of us should find ways to communicate Jesus wherever we are. All of us are called to offer others an explicit witness to the saving love of the Lord, who despite our imperfections offers us his closeness, his word and his strength, and gives meaning to our lives. In your heart you know that it is not the same to live without him; what you have come to realize, what has helped you to live and given you hope, is what you also need to communicate to others. Our falling short of perfection should be no excuse; on the contrary, mission is a constant stimulus not to remain mired in mediocrity but to continue growing. The witness of faith that each Christian is called to offer leads us to say with Saint Paul: “Not that I have already obtained this, or am already perfect; but I press on to make it my own, because Christ Jesus has made me his own” (*Phil* 3:12-13)’.⁵

Consecrated Life: a Gift of the Spirit

3. The design of the Father is to ‘unite all things in [Christ], things in heaven and things on earth’ (*Eph* 1:10). Indeed, all things were created ‘through him and for him’ (*Col* 1:16) and only in him, *Lord and Master*, is found ‘the key, the focal point and the goal of man, as well as of all human history’ (GeS,

⁴ Pope Francis, apostolic exhortation, *Evangelii Gaudium*, n. 120.

⁵ Pope Francis, apostolic exhortation, *Evangelii Gaudium*, n. 121.

- 10). The Church that he founded simultaneously manifests and exercises the mystery of God's love (GeS, 45). All of this is attributed to the action of the Spirit who *instructs* and *guides* the Church (LG, 4) and manifests himself when he 'apportions to each one individually as he wills' (1Cor 12:11) for 'the common good' (1Cor 12:7).
4. 'The Consecrated Life, deeply rooted in the example and teaching of Christ the Lord, is a gift of God the Father to his Church through the Holy Spirit' (VC, 1) which, ever since the first centuries, has brought forth seeds of spiritual life in various experiences and forms. The appeal of the Spirit and the free response to specific needs of the mystical body continue to lead men and women to follow Christ in line with the evangelical counsels (cf. ET, 1-8). Indeed, religious life is recognised as a charism, 'the fruit of the Holy Spirit, who is always at work within the Church' (ET, 11).
 5. To follow Jesus through the profession of the evangelical counsels means total adherence to him. The disciple decides for Christ and with him places himself at the service of the Kingdom. Illumined by the Spirit, he chooses to welcome Jesus as the *Good News* of his life, to be made known about and disseminated.

Following Jesus Christ as a Missionary Disciple in the Light of the Experience of St. Camillus

6. A Camillian religious encounters the Christ of the gospel in the living experience of St. Camillus de Lellis; the face and the message of Camillus are reflected in his teachings, handed down through precious documents (biographies, writings...), to be known about and kept familiar. They allow us to rediscover, updated for our time, the following of Christ in service to the sick.
7. Like Camillus, a Camillian religious is called to respond to the invitation of the merciful Christ: 'heal the sick...and say to them, 'The kingdom of God has come near to you'' (Lk 10:9). The meeting of Jesus with Bartimaeus (Mk 10:46-52) also constitutes a paradigmatic model of care where contact with the sick person 'on an equal footing' is privileged, offering him a congruous space to be able to express himself and to be listened to as regards his hopes and needs, seeing himself recognised in his dignity and his inalienable right to take part in the process of healing. In following the example of Christ who 'went about...healing every disease and every infirmity' (Mt 9:35), a Camillian religious should constantly bear his teaching in mind: 'I was sick and you visited me' (Mt 25:36); 'as you did it to one of the least of these my brethren you did it to me' (Mt 25:40). Service to the sick, even when this involves a risk to one's own life, must be progressively integrated by a Camillian religious and understood as a 'very good way of gaining the precious pearl of charity', which should be preferred to every other possession.

The 'Outgoing' Church as a 'Field Hospital' and the Camillian Charism

The Constitution of the Order at its beginning says that 'The Order of the Ministers of the Sick, a living part of the Church, has received from God, through its Founder St. Camillus, the gift of reliving the ever-present merciful love of Christ for the sick and bearing witness to it to the world' (C, 1).

8. As an *outgoing* Church, missionary disciples engage in the initiative of evangelising the geographical and existential fringes of the human heart. Pope Francis has stated that he prefers 'a Church which is bruised, hurting and dirty because it has been out on the streets, rather than a Church which is unhealthy from being confined and from clinging to its own security' (EG, 49). As a 'field hospital', the Church today must welcome, heal, accompany and animate those who are most in need in society. The phrase 'field hospital' is very close to the style of our Camillian charism which, in large measure, is exercised in hospitals. We all need healing. The gospel and the Acts of the Apostles are full of pictures and life stories of women and men marked by the most varying physical, mental and also spiritual illnesses: they were healed by the Lord.

9. Recognised by the Church which defined St. Camillus as the initiator of a *new school of charity* (cf. C, 9), the charism of merciful love for the sick is therefore an essential element in the life and the activity of a Camillian religious. Indeed, it:

- Cooperates in the formation of his identity, offering the ideal image to which a religious must conform himself.
- Points out the goal to which his human and spiritual maturation must tend, that is to say total dedication to God, who is served in the person of the sick and the promotion of health.
- Shows how his relationship with the Lord must be lived, both in prayer and in the exercise of the apostolate.
- Gives a special colouring and finality to the practice of the evangelical counsels.
- Helps to discern the most suitable ways of practicing asceticism and the organisation of his life and work.
- Develops a happy sense of belonging, infusing the joyous awareness of belonging to a group of people who are united by the same ideal.

The Integration of the Charism

10. So that the Camillian charism can bear its fruit, it should be integrated in a suitable way through a progressive process. The first stage is that of knowledge, during which the meaning, the importance and the function of the charism are clarified. This is followed by the stage of experience which is implemented both through a special relationship with the Lord and through the exercise of the specific ministry of our Order. We are dealing here with removing the distance between notional assent and real assent to the charism, engaging in a long journey of growth and overcoming everything that can be an obstacle.
11. When integrated, the Camillian charism exercises its influence on the whole of the being and acting of the individual, functioning as a unifying agent and the generator of a newness of life in which the characteristic traits of Christ are faithfully reproduced. As the divine Samaritan, the physician of souls and bodies, Christ made a gift of himself in the sacrifice of the cross and passed by healing those who were afflicted by illness, revealing himself to be an untiring Apostle of a healthy and healing life.
12. During the whole pathway of his life, a religious should be helped, *through initial and ongoing formation*, to bear in the mind the outlook of the charism, progressively embodying the message of merciful charity towards the sick.

A Single Charism and Two Ways of Being a Camillian (the State of Father or Brother)

13. Our Order is made up of people who by their religious profession share the same charism, the same vocation to charity, and together embrace the same mission (cf. C, 14). Ever since its foundation, two expressions or *states* of Camillian religious have existed: lay religious and clerical religious, called by St. Camillus respectively 'brothers' and 'fathers' (cf. C, 43). This dual configuration was already present in the ancient monastic Orders and continues to be a constituent feature of various religious Institutes today. This special feature of our Order had already emerged in the original insight of St. Camillus and in the faithfulness to it that our Founder always maintained. He observed that 'the institute is common': 'the great providence of the Lord not without cause and mystery wanted that we have this name of ministers of the sick, which includes all the fathers and brothers and the institute is common...nor should one look at the fact that the other religions of the Church of God do not journey by this road, because their institute is not common as ours is'.⁶

Our Constitution expresses the reality of the 'common character' enjoyed by all the members of the Order when it affirms that fathers and brothers 'as religious have the same goal, are equal in dignity

⁶ M. VANTI (ed.) *Lettera testamento di san Camillo in Scritti di san Camillo de Lellis* (Edizione il Pio Samaritano, 1965), pp. 458-460.

and have equal rights and obligations, with the exception of those that spring from sacred orders' (C, 90).

The same approach has also been emphasised by the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life: 'Those Institutes that are called "*mixed*" Institutes...formed by religious priests and brothers, are encouraged to make further progress in their aim of establishing among their members a way of relating based on equal dignity, without any differences other than those arising from the diversity of their ministries'.⁷

14. So that within our Order these two ways of being a Camillian religious, which St. Camillus so strongly wanted, can continue, in activities specific to pastoral care for vocations and the process of formation of candidates these two options should be presented in a balanced way, resisting the process of accentuated clericalisation which the reality of the Church has been experiencing.

In 1979, when Fr. Calisto Vendrame was Superior General of the Order, the General Consulta addressed a letter to the whole of the Order entitled 'The Brother in the Order of the Ministers of the Sick'.⁸ This letter offers some important points for the selection and formation of candidates. One of the most incisive suggestions recommends not accepting as candidates for the state of brother people who are not thought to be capable of acceding to the priesthood because of limited intellectual capabilities that would preclude their attendance of a regular course of studies.

This letter ends with a demanding and creative description of the figure of the Camillian brother (which also applied to the Camillian 'father'): 'the figure of the brother that emerges from the new Constitution is that of an adult man capable of embracing his life and his mission with full responsibility; a man who does not need protected and superintended beaches to be exposed to the sun and face up to the sea because, in any situation in which his service is required, he is able to honour his commitment and justify the hope that is placed in him (1Pt 3:15)'.

Camillus: the Model of the Provider of Formation in Charity

15. Those who are entrusted with the ministry of formation, in all of its stages imitate St. Camillus who 'called by God to assist the sick and to teach others how to serve them' (C, 8), 'infused such a spirit of charity, or better of holiness, into the ministry of his sons and spiritual descendants, that he raised this task to a new spiritual height'.⁹
16. To achieve a suitable integration of the charism, the providers of formation should assess the most advisable initiatives for the apostolate to be well understood and practised during all the stages of formation. During the novitiate, the providers of formation are to be attentive, at least once every three months, to obtaining an assessment of the professed of the apostolate of the novices.

⁷ Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, *Identity and Mission of the Religious Brother in the Church*, 2015, n. 39.

⁸ <http://www.camilliani.org/wp-content/uploads/2013/03/il-fratello-it.pdf> (PDF in Italian and English).

⁹ C.C. Martindale, *San Camillo de Lellis* (Longanesi, Milan, 1992), p. 70.

II. Pastoral Care for Vocations and Consecrated Life Today

17. When referring to ‘pastoral care for vocations and consecrated life,’¹⁰ Pope Francis expressed three specific convictions about pastoral care for vocations.

All pastoral activity of the Church is directed, by its very nature, towards vocational discernment, inasmuch as its ultimate objective is to help the believer to discover his or her concrete journey by which to fulfil the life project to which God calls him or her.

Pastoral care for vocations must have its most suitable ‘humus’ in pastoral care for young people. Pastoral care for young people and pastoral care for vocations must go hand in hand. Pastoral care for vocations rests on, arises from, and develops in, pastoral care for young people.

Prayer must have a very important place in pastoral care for vocations. The Lord clearly says this: ‘pray therefore the Lord of the harvest to send out labourers into his harvest’ (Mt 9:38). Prayer constitutes the first and irreplaceable service that we can offer to the cause of vocations.

Pope Francis also identified three challenges specific to pastoral care for vocations:

- *Confidence.* Confidence in young people and confidence in the Lord. Confidence in young people because there are many young people who...are looking for full meaning for their lives, even if they do not always look for it where they can find it...Many times young people expect from us an explicit proclamation of the ‘gospel of vocation’.
- *Lucidity.* It is necessary to have a perceptive outlook and, at the same time, an outlook of faith on the world and in particular on the world of young people. It is essential to know our society and the present generation of young people well in order to be able to identify appropriate means by which to proclaim the Good News to them (the ‘gospel of vocation’).
- *Conviction.* To propose ‘come and follow me’ (cf. Jn. 1:39) to a young person today, one needs evangelical boldness; the conviction that following Christ, in consecrated life as well, is worthwhile, and that total self-giving to the cause of the Gospel is something that is magnificent and beautiful and can give meaning to the whole of a life. It is only in this way that pastoral care for vocations will be a convincing proposal.

There springs from this a pastoral care for vocations that must be:

- *Differentiated,* in such a way that it responds to the questions that all young men pose to themselves and offers each one of them what is needed to fill abundantly their wish to search (cf. Jn 10:10). The Lord calls each one by his name, with his history, and He offers each one, and asks of him, a personal and non-transferable path in his vocational response.
- *Narrative.* A young man wants to see ‘narrated’ in the concrete life of a consecrated person the model to be followed: Jesus Christ. The pastoral care of ‘come and see’ is the only pastoral care for vocations that is truly evangelical, without any flavour of proselytism. Young people feel the need for figures of reference who are near, credible, consistent and honest.
- *Ecclesial.* A proposal of faith or vocational proposal to young people must be done within the ecclesial framework of the Second Vatican Council. This ecclesial framework asks for a commitment from young people and participation in the life of the Church as actors.
- *Evangelical and as such engaged and responsible.* The proposal of faith, like also the proposal of a vocation to consecrated life, must start from the centre of all pastoral care: Jesus Christ as he is presented to us in the Gospel.
- *Accompanied.* It is necessary to accompany young people, to walk with them, to listen to them, to challenge them, to shake them...to lead them to Jesus. The personal relationship of consecrated people with young people is irreplaceable.
- *Persevering.* One must be persevering with young people; sow and then hope patiently that the seed will grow and bear fruit one day. The agent of pastoral care for young people in his mission must be very aware that his work is to sow.

¹⁰ Message of the Holy Father Francis to those taking part in the international meeting on ‘Pastoral Care for Vocations and Consecrated Life: Horizons and Hopes’ organised by the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, Rome, the Regina Apostolorum Pontifical University, 1-3 December 2017.

- *Youthful*. Pastoral care for the young must be dynamic, participatory, joyful, hopeful, bold and confident.

On other occasions, Pope Francis, with his analysis of what is practised in the Church, has made reference to various aspects that are specific to pastoral care for vocations and the formation of candidates.

18. To be credible we must know how to *lose* time in welcoming young men. ‘To be credible and to be in tune with the young, it is necessary to favour the path of listening, of knowing how to “waste time” in hearing their questions and their desires. Your witness will be far more persuasive if, with joy and truth, you will be able to narrate the beauty, stupor and wonder of being in love with God, men and women who live with gratitude their decision in life to help others and to leave an unprecedented and original mark on history. This requires us not only not to be disoriented by external pressures, but also to trust in the mercy and tenderness of the Lord, reviving the fidelity of our choices and the freshness of our “first love” (cf. Ap 2:5)’.¹¹
19. A new culture of vocations must be created. ‘There is a need nowadays for a vocational pastoral care with broad horizons and the breath of communion; capable of interpreting with courage reality as it is with its hardships and resistance, recognising the signs of the generosity and beauty of the human heart. There is the urgency of restoring to Christian communities a new “vocational culture”. “The ability to dream and think big is also part of this vocational culture, that wonder that allows the appreciation of beauty and the choosing of it for its intrinsic worth, so that it might make life beautiful and true” (Pontifical Work for Ecclesiastical Vocations, *New Vocations for a New Europe*, 8 December 1997, 13b)’.¹²
20. In the *Constitution* of the Order we read: ‘We all take part in this duty by means of our personal witness, prayer and evangelization. Moreover, our communities, by their example and effective pastoral ministry, are instruments of our charism within the local Church in which we cooperate in the work of vocation promotion. Each community becomes aware of this important duty and organizes whatever is necessary for a fruitful promotion of vocations’ (C, 71).
21. And in the *Constitution* we can also read: ‘To assure an authentic formation which is human, Christian, spiritual, apostolic and Camillian, documents of the Church, our Guidelines for Formation, the rules of sound psychology and pedagogy, and the conditions of life which are in continual social and cultural evolution, are to be borne in mind’ (C, 72).

Responsibility and Means

22. All religious are called to make their own contribution to the promotion of vocations in different ways that depend on their personal talents and their commitments in the context of their communities and their ministry (cf. C, 71; PCV, 64).
23. There are many ways by which religious, both individually and in a community, can contribute in a practical way to pastoral care for vocations.
 - First of all we should refer to *prayer*. Praying for vocations ‘is not a means for receiving the gift of divine calls but *the* essential means commanded by the Lord’ (CDRL, 24): ‘pray therefore the Lord of the harvest to send out labourers into his harvest’ (Mt 9:38). Each religious must place in his programmes of prayer special personal moments in which he asks God for the gift of vocations that will help to perpetuate the charism of merciful charity towards the sick. A community has the same task. It is advisable that in prayers for vocations entrusted to the intercession of Mary, ‘the mother and mediator of all vocations’ (CDRL, 17), and of St. Camillus, the lay faithful should also be involved, above all young people (cf. PCV, 47-51) and the sick.

¹¹ Pope Francis, *Speech to those Taking Part in the European Meeting on Pastoral Care for Vocations*, 5 January 2017.

¹² *Ibidem*.

- Then there is the personal and community witness of religious (cf. C, 71; PCV, 64) and their prophetic witness in the world. New vocations require individuals and renewed communities who in serving the sick live the Gospel and pray and express the joy of consecration to God.
- Great importance is to be attached to proposing ‘with courage, by word and example, the ideal of the following of Christ, and then to support the response to the Spirit's action in the heart of those who are called’ (VC, 64). To achieve this objective, it is of fundamental importance to know the world of young people and to respond to their questions. Favourable moments for proposing a vocation are also experienced in ministry exercised in the world of health.
- Lastly, one cannot ignore the efficacy of a fraternal welcoming of young people who knock at the door of our communities wanting to receive information about our life and ministry.

The Person Responsible in Provinces and Vocational Centres

24. Vocational promotion cannot be delegated to the spontaneous initiative of individual religious and communities. So that complete work can be done in this area of the life of the Order, the Provinces, Vice-Provinces and Delegations should appoint a person who is in charge of the animation of vocations, possibly full-time, and he should be supported by religious who are pleased with their Camillian vocation and ready to plan, develop and implement initiatives. Together they will constitute a *vocational centre*. In engaging in this initiative it should not be forgotten that ‘The most authentic way to support the Spirit's action is for institutes to invest their best resources generously in vocational work, especially by their serious involvement in working with youth’ (VC, 64).
25. A *vocational centre* has the task of:
 - Planning pastoral care for vocations in line with an operational plan that indicates contents and methods, structures and initiatives, lines of action and priorities.
 - Maintaining contacts with the vocational centres of the dioceses where the Order carries out its mission, where it will make its charism known about, cooperating with an approach of mutual recognition and support (cf. CDRL, 34).
 - Animating summer camps, meetings for the examination of subjects connected with pastoral care for vocations
 - Involving and sensitising communities so that they perform this task (cf. C, 71), insisting that in each of them there should be a religious responsible for the promotion of vocations.
 - Drawing up and disseminating illustrative and digital material on the life of the Order and on the specific character of the Camillian vocation.

The Welcoming Communities

26. We hope for the creation in the context of Provinces, Vice-Provinces and Delegations of a *community of vocational welcome* as an effective structure for accompanying (cf. PCV, 87; CDRL, 52).
 - This community has the purpose of implementing the invitation of Jesus's ‘come and see’ (Jn 1:39) and is to be organised in line with the criterion of ‘proposing by living together and sharing by proposing’. For this reason, it is to be desired that in this community the Camillian charism be exercised in a visible form. The following are the principal goals of a *community of vocational welcome*:
 - To welcome candidates who wish to have an experience of life in our communities and to know about the charism of the Order.
 - To accompany them in their choice about their future, holding up to them the opportunities and the responsibilities that await them in the Order and in the Church.

Personal Accompanying and Spiritual Direction

27. Those who are involved in the promotion of vocations should not forget that ‘After the enthusiasm of the first meeting with Christ, there comes the constant struggle of everyday life, a struggle which turns a vocation into a tale of friendship with the Lord’ (VC, 64). From this derives the need to accompany those who demonstrate that they are open to the proposal of a vocation, above all through personal *spiritual direction* which is seen as a *conditio sine qua non* of pastoral care for vocations and discernment of the will of God (cf. PCV, 86; VC, 64). Hence the need to attend to the specific preparation of those who are in charge of pastoral care for vocations in the exercise of spiritual direction. ‘Many vocations do not reach maturity because they have not had suitable animators and providers of formation to help them’ (PV, 38). A strong commitment to spiritual direction will lead to a growth in the number and the quality of vocations (cf. PV, 86).

Young People for Young People

28. Young people in formation themselves can become effective promoters of vocations. ‘No one is more suited to evangelizing young people than young people themselves. Personally and communally they are the first and immediate apostles and witnesses of vocations amongst other young people’ (CDRL, 41). It is advisable, therefore, that the wish is instilled in candidates to make themselves propagators of the beauty of the Camillian vocation and they should be involved in suitable initiatives to promote vocations.

Inter-Congregational Cooperation

29. In pastoral care for vocations, forms of cooperation with the women religious, men religious and members of secular institutes who are inspired by the Camillian charism are to be hoped for, with the drawing up of important projects.

The Role of the Lay Faithful in the Promotion of Vocations

30. Lay faithful united to our common mission, such as the members of the *Lay Camillian Family*, can be valuable collaborators in the field of the promotion of vocations, becoming authentic animators of vocations (cf. PV, 61)

III. The Itinerary of Formation

The Stages of the Journey of Formation

31. Following the recommendations of the Church and the Order, formation is divided into *initial formation and ongoing formation*.
32. Initial formation, which lasts until perpetual profession, and for candidates for the priesthood until ordination, involves three stages: the *pre-novitiate or postulancy*, the *novitiate*, and the *post-novitiate or the period of temporary vows*. Ongoing formation lasts for the whole of the life of a religious. Initial formation and ongoing formation are a *continuum* and form a part of a single overall process of education.

Characteristics

33. Amongst the principal characteristics of the itinerary of formation, in all of its stages, the following may be emphasised:
 - It is *all-embracing*. 'Formation should involve the whole person, in every aspect of the personality, in behaviour and intentions' (VC, 65). The unifying principle of the various aspects of human, spiritual and pastoral formation is spirituality lived in the approach of the charism.
 - It is *gradual*. The programme of formation should be implemented in a progressive way, taking into account certain important variables of the candidate: his age, the season of life that he is going through, his previous experiences, the level of maturity that he has achieved, and his capacities as regards the assimilation of values.
 - It is *whole and global*. The organisation of the specific objectives of each stage must take into account the wholeness and the overall character of the entire programme of formation in order to avoid useless and counter-productive repetitions.
 - It is *coherent and continuous*. In the journey from one stage to the next, during the whole process of maturation it is necessary to maintain a didactic-pedagogic wholeness and a methodology of continuity both in the proposals and in the methods of formation so as not to expose the candidate to injurious disorientations.

The Commitment of Candidates

34. The person who is principally responsible for the itinerary of formation is the candidate himself (cf. PI, 29). With him, the provider of formation undertakes a journey whose aim is to *free up* the positive resources that are present within his person, to *present* the ideal that has to be achieved in all of its aspects, and to *point out* the suitable means by which to draw near to this ideal, overcoming the inevitable crises of the pathway.

The Providers of Formation

35. The efficacy of the journey of preparation for candidates depends, in large measure, upon the quality of the providers of formation. In our institute, by tradition and according to the Constitution and General Statutes, the providers of formation are as follows: the director of postulants or pre-novices; the master of novices and the master of the temporary professed; and the spiritual director/father. Where this is needed, people are assigned who will work with them: vice-masters, assistants...All the other religious who are present in the religious community should be aware that they take part in the process of formation.
36. It is advisable that in every Province, Vice-Province and Delegation *a person in charge of ongoing formation* should be appointed.
37. Given that we are dealing with one of the most difficult and sensitive ministries, it is of fundamental importance that the providers of formation are chosen and trained carefully, unhesitatingly disregarding the 'great apostolic needs and urgent situations that the Provinces and Delegations may find themselves in'.

The Qualities and Tasks of the Providers of Formation

38. As regards the choice of educators (C, 78; GS, 44), important documents of the Church (cf. PI, 31; DCPSE, 26-42; VC, 66) and of our institute (cf. Cam. n. 68, 382) indicate precise criteria. In addition to 'sufficient time and good will to attend to the candidates individually, and not just as a group' (PI, 31), the providers of formation should:
 - Have a living experience of God that is matured in prayer and in careful and prolonged listening to the Word of God.
 - Be teachers of life, convinced of the value of Camillian religious life, trusting more in witness and personal example than words when accompanying the candidates on the journey of conformation to Christ, in the footsteps of St. Camillus.
 - Have a solid base of theological, pedagogic and psychological training (cf. DCPSE, 53-54) as well as suitable pastoral experience (cf. DCPSE, 56; PDV, 57ss).
 - Be animated by a spirit of communion and have a propensity to listening, cooperation and fraternal dialogue (cf. PDV, 66).
 - Show themselves ready to help, interiorly attentive to each person, open to listening to and encouraging young people especially during difficult moments, and accompanying each one in freedom and respect for the design of God (cf. PI, 30-32; C, 78).
 - Demonstrate a clear and mature capacity to love – the gift of the Spirit and the outcome of human maturity and mental equilibrium.
 - Be rich in that wisdom that comes from a serene knowledge of themselves, of their own values and of their own – peacefully accepted – limitations.
 - Achieve that critical distance from themselves and their own work that is needed to accept the observations of their brothers and, where this is appropriate, to correct themselves.
 - Ensure 'that a sense of duty is never to be confused with a discouraging rigourism, and that an understanding love should not become a weakness that gives in' (DCPSE, 34).
 - Be aware that they are *mediators* of the one provider of formation, Jesus Christ, the divine Samaritan of souls and bodies.
 - Possess an authentic love for the Church and its Magisterium (cf. DCPSE, 55).

The Director of Postulants and the Master

39. The director and the master (cf. C, 84; GS, 44b) are directly responsible for formation in the areas that are entrusted to them. Working with assistants, if there are any (GS, 44b), and the formation community, they:
- Direct the formation of the stage that is entrusted to them and the coordination of connected activities relating to formation.
 - Personally accompany each candidate who is in formation, promoting his active and responsible participation in it (cf. PI, 29), and guiding him in particular in discernment of the project that God has for his life, in the assessment of the experiences that he is going through, and in the search for the form of Camillian life that is most consonant with his personal character.
 - Foster, in particular, discernment of the authenticity of the vocation and through their own psycho-pedagogic expertise help the candidate in his discovery of the deep motivations of his vocation (cf. C, 78; PDV, 58; DCPSE, 57-59).
 - Verify and assess, in the light of the fruits of the Spirit (PI, 30), the journey of the candidate, taking into account the views of those who are directly responsible for him and of the community that is offering formation.

The Spiritual Director

40. The presence of the spiritual director is of primary importance in the itinerary of formation. The major Superior has the faculty of appointing the spiritual director of the seminary (cf. CCL, can. 239§2; DCPSE, 44). It should be stressed, however, that the individual choice is a matter for the full freedom of the candidate (cf. CCL, can. 246§4). The spiritual director:
- Accompanies and supports the interior work that the Spirit does within each individual.
 - Is accustomed to having a limpid and illumined outlook on the personal experiences and the motivations that determine the individual's behaviour.
 - Attentively examines the relationship between the subjective experience of the person who is directed and the set of ideals that he seeks to live, promoting his perception of vocational values in their objectivity.

The spiritual director should know how to accept his educational responsibilities, should know about the trajectories of formation of the community in which the individual lives, should have a good theological, spiritual and pedagogic training, and should be a person who is mature not only at a human level but also in his interior life.

The Formation of those Providing Formation

41. The characteristics of providers of formation as recommended above are not the result of spontaneity or improvisation but, rather, of careful formation. Those who are assigned this sensitive task must, therefore, be able to draw upon suitable training and constant updating (cf. C, 78) in all the areas that relate to their ministry (cf. DCPSE, 57; OT, 20; PDV, 66).
42. This constitutes an absolute priority in which the Order is called to invest continuously. Their specific training, which is not only academic (psycho-pedagogic) in character but also a matter of experience and (pastoral and spiritual) ministry is the best guarantee there is for the future itself of the Order. Whereas in the case of the promotion of vocations it is right to involve the younger religious, as regards the field of formation religious should be co-opted who have at least six years (two three-year periods) of community religious life lived in the concrete implementation of the charism (*The Camillian Project: Towards a Faithful and Creative Life. Challenges and Opportunities. The Formation of the Providers of Formation*).

43. It is to be hoped that an especially well trained religious will perform the task of helping other providers of formation whose training has not reached the same levels of specialisation (cf. Cam. n. 68, 347).

The Formation Community

44. The itinerary of formation is not followed in isolation but, rather, in a *community*. To be suitable for formation, a community must:
- Possess structures that are adequate to the task.
 - Offer exemplary and joyous experiences of the implementation of religious values in the light of the charism.
 - Be made up of willing people who are prepared and ready to take part, with differing responsibilities, in performing their own educational role.
45. To use richer resources for formation (Cam. 68, 347) and intensify communion between the religious of the Order, inter-Provincial initiatives are to be encouraged. In these cases, a regional plan for formation should be drawn up to which everyone feels bound.

IV. The Pre-Novitiate (or Postulancy)

46. The 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 requirements of the Order are verified, with a view to the possible beginning of a specific experience in the Camillian family.
47. ‘The important and sensitive field of initial formation is perhaps the aspect that highlights in an unequivocal way the need for the unifying of resources and inter-Provincial collaboration and/or exchange with other Institutes, both to achieve a more effective optimisation of resources and a more complete formation of candidates’.¹³

Duration and Location

48. The duration of the pre-novitiate must be within time limits that are sufficient to assure a proper human, Christian and vocational maturation of the candidate (cf. RC, 44). Even though the documents of the Church are not precise about the duration of the pre-novitiate, it is to be hoped that the pre-novitiate ordinarily does not last less than a year or extend beyond two years.
49. As regards the location of the pre-novitiate, it is advisable that the pre-novitiate takes place in the location of the novitiate (cf. PI, 44) or of the post-novitiate. The house chosen for the experience of the pre-novitiate should be seen as a house of formation in all respects and the candidate should live there on a regular basis until the novitiate.
50. For this initial formation, some Provinces, Vice-Provinces and Delegations believe that the formula of the minor seminary is valid.

¹³ Cf. The Camillian Project: Towards a Faithful and Creative Life. Challenges and Opportunities, Initial Formation.

The Objectives of Formation of the Pre-Novitiate

51. The objectives of formation of the pre-novitiate are as follows:

- *Progressive self-knowledge.* With appropriate accompanying, the candidate should be guided in the exploration of his own personal universe so as to be in contact with all the areas of his person: the corporal, the intellectual, the psycho-affective, the social and the spiritual. The outcome of this work of self-knowledge should be becoming aware of his strong points and his vulnerable areas; of what fosters his human and spiritual growth and what is against it; and of the motivations that are at the basis of his behaviour, with a view to achieving his harmonious growth. Formation for consecrated life requires as its necessary foundation human formation (cf. PDV, 43). ‘Nor should anyone pretend’, as Paul VI observed, ‘that grace supplies for the defects of nature in such a man’ (SaC, 64). To this end, the instruments offered by the human behavioural sciences should be wisely used. It is also advisable to propose (cf. C, 82) to the candidate a personality test. Where this assessment is carried out by experts outside the formation community, the person in charge of formation should take care to address trustworthy consultants who respect the anthropology of the Christian and religious vocation and the Magisterium of the Church (cf. DCPSE, 58-59; cf. RR1; RR2). Even if, in this case, the professional service is directed primarily to the candidate, the opinion of the consultant can offer to the person who is accompanying him valuable elements for discernment as to the suitability of the aspirant. However, the communication to the provider of formation of the results of this psychological test is conditional on the prior, explicit and formal, authorisation of the interested party.
- *A growing assimilation of the values of Christian life.* The candidate should be helped to have an ever more precise knowledge of Christian doctrine and to nourish life in the spirit through personal prayer, meditation on the Word, and participation in liturgical and sacramental life. ‘Deepening knowledge of the social doctrine of the Church is held to be of great importance. Its study should be introduced as an integral part of the formation curriculum, both at a basic level and at the level of the ongoing formation of religious’.¹⁴
- Of great importance is becoming aware of belonging to the ecclesial community, to whose promotion the candidate is called, following different pathways: marriage, priesthood, consecrated life, etc. To this end, being placed in an ecclesial group, involvement in the service of voluntary work, above all of a health-care kind, can be of great use. It is from the progressive discovery that Christ is the meaning of life that the candidate begins his search for a place in the Church that corresponds to his talents and aspirations.
- *Adequate information about the vocation to the religious state with especial attention paid to the Camillian charism.* Through a reading of the biography of St. Camillus and his writings, of the history of the Order and of the documents of Camillian spirituality, the candidate is progressively placed in the spirit of the tradition of the institute. Appropriate moments of service to the sick in various social contexts, privileging above all the most vulnerable, will help him have an experience of the charism. ‘During the pathway of formation a continuous and constant experience with the sick and the poor should be promoted, which includes taking overall responsibility for the sick in the spirit of St. Camillus’.¹⁵
- *An initiation into community life.* During periods of living with others in a house of welcome or in another community, the young man will be able to become aware of the way fraternal life in common is lived, and of the advantages but also the problems connected with living together with different people and cultures. Appropriate accompanying will help him to overcome, without traumas, disappointment in the face of the inevitable limitations of community life.

¹⁴ Proceedings of the LVI General Chapter of the Order, *Operational Guidelines*, n. 10.

¹⁵ Proceedings of the LVI General Chapter of the Order, *Operational Guidelines*, n. 11.

The Means to be Used

52. There are different means by which to achieve the objectives indicated above:

- Personal accompanying by the provider of formation and spiritual direction have a privileged place. The provider of formation must periodically meet the candidate and direct him, when this is necessary or advisable, to other people for spiritual direction or counselling.
- A presentation of the contents of the various areas on which the candidate is expected to work:
 - An initiation into the reading of the Bible.
 - An introduction to liturgical life.
 - A description 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 the person and his psycho-affective maturity.
 - The psychological and sociological aspects that bear upon fraternal life.
 - A sharing of the personal histories and the spiritual and cultural experiences of the candidates.
 - A set of experiences that should be transformed into settings for learning. For example, participation in vocational camps and meetings for formation; initiation into care for the sick (something much to be welcomed); and the organisation itself of the day with its succession of moments dedicated to personal and community prayer, to selected reading with a special purpose, to manual or recreational activities, and to meetings with confreres who are passing through or guests.
 - Education in the responsible use of digital communication and information.
 - The acquisition of ‘intercultural skills’: a pathway organised around tolerance and respect for those who are ‘diverse and different’ in terms of values, customs and culture, avoiding the dynamic of ethnocentrism, in which a person in seeing his culture as better and/ or superior to others causes damage and generates suffering.

The Pedagogic Methodology

53. During this stage of the process of formation, the drawing up of an appropriate pedagogic methodology should:

- Assess accurately the situation in which the candidate finds himself (age, experiences, upbringing received, culture...) and bear it in mind when deciding on the forms that the formation should take.
- Apply the criterion of gradualness, taking into consideration the fact that the candidate is not yet a *religious* and that the objectives proposed will be addressed in a deeper way during the subsequent stages of formation.
- Harmonise the programmes of the pre-novitiate looking forward to the novitiate.

The First Test for Admission to the Novitiate

54. Bearing in mind that ‘No one can be admitted’ to an institute of consecrated life ‘without suitable preparation’ (CCL, can. 597§2), those responsible for formation are called to verify in a serious way if the necessary conditions exist for the candidate to engage in the experience of the novitiate. Amongst the criteria that should guide this assessment, the following may be listed:

- A satisfactory level of human (cf. C, 73) and Christian (cf. C, 74 and 79; PI, 33-35) maturation.
- An attraction towards the Camillian vocation, characterised by merciful charity towards the sick (cf. C, 75 and 79); a balance in affections and sexuality (cf. PI, 39-41).

A basic general learning (cf. PI, 43); a capacity for free and responsible choices; and meekness as regards the mediation of the providers of formation.

- An aptitude for living in a community.
- The absence of evident negative influences.
- A clarity in motivations and intentions.

The provider of formation must pay especial attention to the protection of minors and vulnerable adults (GPV, 202). He must ensure that those people who ask to enter our institute have not been involved in any crime nor have engaged in problematic behaviour connected with the abuse of minors. Appropriate accompanying should be given to candidates who underwent experience of abuse during their early childhood.

Specific lessons, seminars and courses on the protection of minors should be included in the programmes of initial and ongoing formation (cf. RFIS, 202).

55. When assessing the candidate, the overall process of growth should be considered, verifying that he:
- Has been involved in a positive way in the process of formation, demonstrating that he has been proceeding progressively in the right direction.
 - Is able to distinguish and understand that it is one thing to understand that Christ is the meaning of life and another to believe that in reality he feels called to total self-giving in religious life.
 - Demonstrates a human and spiritual maturity that provides a sufficient and proven assurance of his capacity to choose in a free way, and to live in a responsible and joyous way, the commitment of Camillian consecration.
56. A young man is not admitted to the novitiate only to verify a proposal that is not yet clear or to move out of indecision. To admit undecided people to the novitiate means to nullify the novitiate itself. Special attention should be paid to the opinion of the director of the postulancy, the person who directly accompanies the candidate. It should be verified that all the conditions required by canon law (CCL, cann. 642-645), of the Constitution, of the General Statutes and of the Provincial Statutes have been respected (cf. HF, 1) and the documentation requested by the Handbook of the Order should be sent to the curia of the Province. Official admission to the novitiate is the responsibility of the Provincial Superior and his council (GS, 44c).

V. The Novitiate

57. The novitiate is a period when candidates, with the guidance of the master, are initiated into the life of special consecration in our Order (cf. C, 79). This 'initiation requires the contact of the master with the disciple, journeying side by side, in trust and hope'.¹⁶

The Objectives of the Formation of Novices

58. In continuity with what is taught during the postulancy, the formation of novices envisages the following objectives:
- Suitable knowledge of religious life and its requirements, accompanied by an assessment of the authenticity of the motives that lead a man to consecrate his life to God in the Order of Camillians.
 - A deepening of the dialogue of friendship and love with Christ.
 - A continuation of human maturation, with especial attention paid to the affective dimension through education of the heart and the mind (cf. CCL, can. 646).
 - A greater experience of fraternal life in which charity towards the sick is nourished and expanded.

¹⁶ Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, *New Wineskins for New Wine*, n. 16§1.

- Constant reference to St. Camillus in order to obtain from his spiritual experience the ways by which following Christ can be achieved in practical terms.
- Initiation into the mission of our institute through the exercise of the charism of charity towards the sick.
- A progressive achievement in one's life of 'that cohesive unity whereby contemplation and apostolic activity are closely linked together, a unity which is one of the most fundamental and primary values of these same societies' (PI, 47).

Favourable Conditions

59. So that novices can devote themselves completely to their own formation:

- The house of the novitiate should if possible be located in a place where the novices can meet and draw near to and be in contact with sick people on a daily basis.
- They should be forbidden from being occupied with 'studies and functions which do not directly serve this formation' (CCL can. 652§5).
- It is advisable that the novitiate is done in a place of the culture and the language from where the novices come from in order to facilitate the relationship between the novices and the master (cf. PI, 47). However, in order to foster interculturality and the missionary spirit, the novitiate could be done in other geographical-cultural areas.
- It is indispensable, if the novices live in a larger community, for them to have a certain autonomy as a group and in terms of space so that the journey of formation under the guidance of the master is facilitated.

60. 'In order to receive a more complete formation, novices of the individual Provinces may carry out, outside the novitiate house, one or more periods of formation activity, according to the rules established in the formation guidelines' (GS, 49; cf. CCL, can 248§2). This will enable them to take part in inter-Congregational programmes and programmes of Camillian pastoral formation, to make contact with the various expressions of the ministry of the Order, and to have a diversified experience of the lives of Camillian communities.

The Programme with Theoretical Contents

61. A programme that includes the following subjects should be drawn up for the transmission of theoretical contents:

- The development of the person in an outlook that integrates the human, spiritual and Camillian areas.
- Fundamental elements of the *art* of prayer; study of the Constitution of the Order.
- The theological elements of religious life and the social doctrine of the Church.
- A look at the evolution of religious life in the historical dynamics of the Church.
- The renewal of religious life in the documents of the Second Vatican Council and from after the Second Vatican Council.
- Fraternal life in community.
- The evangelical counsels of chastity, poverty and obedience, as well as the vow of serving the sick even when this places one's life at risk.
- The Camillian charism and Camillian spirituality as they emerge from the life and writings of the Founder, from the Bulls of foundation, and from the first Rules; the history of the Order of Camillians and its mission in the Church and the world (cf. C, 81; CCL, can. 652§2).
- The key elements of pastoral care in health.

The Life of a Relationship with the Lord

62. When continuing on his journey of self-knowledge and self-acceptance, the novice should be placed more closely in an intimate and personal relationship with the Lord (cf. C, 80; PI, 47), to whose image he is called to conform progressively his own person to the point of being moved by the same feelings that Jesus had for the Father (cf. Phil 2:5; VC, 65). From this will follow a more authentic and generous propensity to follow the crucified Christ in a giving of himself to other people (cf. VS, 85).
63. Personal and community prayer, meditation, the study of Holy Scripture, and participation in the liturgy of the Church (cf. C, 80) are the privileged means by which to establish that contact with the Lord that will lead to the progressive conversion of the whole of the person. For this reason, novices are to be taught the art of meditating, with especial attention paid to *lectio divina*; they should have an opportunity to experience various methods of prayer and should be exercised in the preparation of the liturgy. A *zeal* for the Eucharist (cf. C, 62) and experience of divine mercy, above all through the celebration of the sacrament of reconciliation (cf. C, 65), are strong points of their spirituality. They should learn to extend liturgical prayer, well prepared and experienced intensely, into personal prayer. Equally, personal encounter with Christ finds significant expression in the official prayers of the Church.

Devotion to the Virgin Mary

64. Following the example of St. Camillus, the spirituality of a novice is to be enriched by a special Marian dimension. Lived in the light of the gospel, devotion to the Virgin Mary nourishes interiority, a spirit of service, and a serene readiness to obey the will of God, as well as the ability to be at the feet of the crucified Christ who is present in every person who suffers. Our Lady, indeed, ‘the first disciple...willingly put herself at the service of God's plan by the total gift of self’ (VC, 18). Remembering our Founder, who saw the Congregation that he had founded as the work not only of the crucified Christ but also of the Most Holy Virgin – ‘it had to be all for her’ (Vms, p. 117), a novice should become accustomed to seeing Mary as *the Queen of the Ministers of the Sick*, the spiritual mother who accompanies him on his journey of following Christ.

Fraternal Life in Common

65. Camillus welcomed his first companions as a gift and with them he formed a fraternal community. In that community he trained the servants of the sick who had to be men with the heart of a ‘tender mother’. The novice needs a community that helps him to receive a formation that enables him to live in a community. This learning process can take place more easily if he finds himself in an environment lived in by confreres who accompany him ‘through example of life and prayer (CCL can. 652§4), demonstrating the beauty of living together and the positive impact of fraternity on apostolic passion and effectiveness.
66. A knowledge of fraternal life in all its aspects, from the most positive to the most problematic, offers the novice an opportunity to acquire a more realistic vision of community life, making him aware that this reality of human living is also traversed by the cross (cf. ET, 48; SC, 47).
67. ‘It is in fraternity that one learns to receive others as a gift of God, accepting their positive characteristics and also their diversity and limitations. It is fraternity that one learns to share gifts received for the edification of everyone. It is in fraternity that one learns the missionary dimension

of consecration'.¹⁷ If fraternity is a gift that we must ask of the Lord, it is also a project to be built day by day, on the one hand overcoming the selfish tendencies that lead us to retreat into ourselves and form exclusive bonds (C, 31) and, on the other, freeing up those positive potentialities which, purified by grace, flower into approaches of understanding, of sharing and of reconciliation.

68. Through suitable accompanying, novices are aligned with that communion of spiritual goods which, when well practised, fosters a deepening of frank and fraternal interpersonal relationships. For this reason, there should be frequent exchanges about the spiritual journey of the novice and his experiences of ministry. Contacts and meetings with confreres who live outside the community of formation will offer the novice the possibility of feeling linked to the larger family of his Province and the Order.

The Religious Vows

69. Consecration to the Lord through religious profession constitutes the culminating point to which the journey of formation of the novitiate is directed. To reach this moment in a prepared way, the novice has to acquire an appropriate knowledge of the vows, realising both the horizons of light that they give access to and the renunciations that they require.
70. Because they involve the whole of the life of a religious in its fundamental aspects, it is indispensable that the vows, inserted into the context of initiation into Camillian life, are centred around experience of Christ. Their practice will be able in this way to become a gymnasium for a progressive conformation of the religious to the paschal mystery of the Lord, in detachment from himself and with a courageous acceptance of the Word of the cross (cf. 1Cor 1:18; PI, 47; RD, 10; VC, 87). Following Christ, chaste, poor and obedient, should be lived in the context of common life, directed towards charity (cf. C, 13), in a readiness to engage in service (cf. GS, 3637).

The Fourth Vow: Service to the Sick even when this Involves Risk to One's Own Life

71. As emerges from the formula itself of religious profession, for a Camillian religious the fourth vow has a special place and constitutes the point of arrival to which the other vows and the entire process of formation are directed. Indeed, it is in order to serve Christ who is present in the sick *with all diligence and charity* that a Camillian religious *places himself under vows* to the Lord by professing the evangelical counsels of chastity, poverty and obedience.
72. Initiation into the mission of the institute, which is 'reliving the ever-present merciful love of Christ for the sick and bearing witness to it to the world' (C 1), is an integral part and distinctive element of the novitiate. It must include a theoretical exploration of the charism, the outcome of information and internalisation, and the practice of service to the sick, which is its distinctive element (cf. 81).
73. Contact alone with suffering people is not sufficient for the formation of a novice in that style, made up of human and spiritual attitudes, that is the outcome of the *new school of charity* initiated by St. Camillus. Work of reflection *guided* by the exercise of the charism is also required, directed towards understanding the meaning of what is done, identifying the strong points and the limitations of one's behaviour towards the sick, and verifying the truth of one's love for them.
74. The novice should be led to understand the radical approach expressed by the fourth vow (cf. VC, 83) and to perceive ways of practising it in changing socio-historical-cultural conditions and in the context of natural or man-made disasters.
75. The exercise of the fourth vow must be witness that is integrated into the daily life of the candidate and not just the experience of extemporary occasions when there is a real threat to his life. This integration of the fourth vow can also be expressed in exploring the experience of illness in its causes,

¹⁷ Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, *New Wineskins for New Wine*, n. 16§3.

which are often linked to structures of injustice, and in seeking to identify the ‘systemic’ roots of a problem.¹⁸ ‘The Order should be present in the field of justice and intervene with sufficient weight in denouncing evident injustices in the world of health (for example patents on medical products, cases of dehumanisation, etc.’¹⁹

Chastity

76. The vow of chastity is directed towards following Christ in his loving dedication to the Father. More than the other vows, it constitutes a total giving of one’s own person to God and to neighbour (cf. VC, 88). So that the novice can be directed to professing this evangelical counsel with responsibility and joyous generosity, the following objectives should be pursued.

- Educating in purity of heart (Mt 5:8), the pre-condition for achieving authentic love for God, free and stable relationships, and an ever greater self-giving to others. A chaste love, lived in the nuptial dimension (cf. 1Cor 7:31; RD, 11), fosters the formation of an *undivided heart* and is made visible in deeds of mercy, patience, tenderness, forgiveness, respect, justice, oblation, free giving and truth (cf. 1Cor 13:4-7).
- Assessing and fostering the maturation of affectivity, examining the standard and quality of relationships (with himself, with God, with others...), highlighting ambiguities and egocentric tendencies in such relationships, directing them towards being concrete relationships in which a more generous self-giving can be lived.
- Verifying a capacity to live solitude in a peaceful way; the presence of a healthy balance between personal autonomy and a capacity to depend on, and abandon oneself to, the other; the level of acceptance and integration of the psycho-affective dimension; and a capacity to control and channel in a constructive and unselfish way the drives and affections that are correlated with it (cf. C, 73; PI, 39).
- Relating the vow of chastity to the quality of service to the sick which requires dedication, love not connected with human gratifications, and a readiness to help. A sublime example of the channelling of affectivity into charity towards our sick neighbours is offered to us by St. Camillus himself.

Poverty

77. A deepening of the vow of poverty and an honest effort to adapt to its requirements confirms a young man in detachment from worldly goods, in the diminishment of material values, and above all in cultivating the soul and the spirit of a poor person in the sense of Mt 5:3: ‘Blessed are the poor in spirit because theirs is the kingdom of heaven’ and 1 Cor 7:30-31: ‘those who buy as though they had no goods, and those who deal with the world as though they had no dealings with it. For the form of this world is passing away’, and in the style of St. Camillus as highlighted in his *Testamentary Letter*: ‘On this point I do not want to neglect to say and to remind everyone present and future that if, as is right, we wish service to the sick poor in hospitals – our principal end – and in the commending of souls to persist and last for ever, we must maintain the purity of our poverty, with all exactitude, diligence and good spirit, in the way established by the Bulls of our Order, because it will continue to exist the more poverty is observed to perfection,, that is to say in the smallest things.

¹⁸ Cf. Document of the General Chapter of the Order, 2007: *United for Justice and Solidarity in the World of Health*.

¹⁹ Cf. Proceedings of the LVI General Chapter of the Order (2007), *Operational Guidelines*, n. 2.

Thus I exhort everyone to be most faithful defenders of this holy vow and not to consent in any way that it be in the smallest way altered, nor, by deviation, that its purity be obscured'.²⁰

Only the interior approach of one who puts all of his security in God leads to living the second vow in accordance with the daily canons of sobriety and transparency (cf. VC, 90). It enables him 'to stand beside the underprivileged; to practice solidarity with their efforts to create a more just society; to be more sensitive and capable of understanding and discerning realities involving the economic and social aspects of life; and to promote a preferential option for the poor. The latter, while excluding no one from the proclamation and gift of salvation, will assist him in gently approaching the poor, sinners and all those on the margins of society, following the model given by Jesus' (PDV, 30). The journey of formation to the profession of the vow of poverty requires education in:

- Experience in the sharing and common use of the goods of the community.
- The use of money with a sense of responsibility.
- Joint responsibility and participation in the economic management of the house.
- The sharing of what one has and what one is.
- Valuing the dimension of work and a good use of time.
- Progressively achieving, through suffered and joyous detachment, abandonment to God.
- Making the practice of the vow of poverty a source of solidarity towards the poor and the sick.

Obedience

78. The vow of obedience is implemented with a readiness to transcend small personal projects in order to adhere to a great project, made up of the promotion of the Kingdom, seen in the light of the Camillian charism. Like Christ, a religious is committed to always do 'what is pleasing to the Father' (Jn 8:29; cf. VC, 91-92). In the formation of the novice, this vow should therefore be constantly related to *mission*. So that this vow is understood and integrated in a suitable way, the providers of formation should help the novice:

- To mature a healthy attitude towards authority so as to make it an instrument of personal and community growth, overcoming mechanisms of defence – made up of flight, aggressive reactions, and passivity – and aiming at behaviour that is characterised by inter-dependence.
- To accept with respect and an approach of dialogue the mediation of the Word of God, of the Magisterium, of Superiors, and of the community.
- To develop a mentality of being a *pilgrim for the Kingdom*, characterised by a capacity to place the needs of the Camillian vocation above his – albeit legitimate – personal projects.
- To discern the will of God through reflection on the Word and through prayer.

Daily events can offer an opportunity to verify obedience to the life project of the novice, constituting a test of the level of internalisation of the choice for Christ and for service to neighbour.

The Pedagogic Journey

79. Initiation into formation goes well beyond a simple theoretical transmission of doctrine. It is therefore essential that through personal dialogue with the person responsible for formation, and those who work with him, the novice is helped to assimilate the various dimensions of the journey of formation and feels personally involved in learning according to the methods indicated by a sound pedagogy.

²⁰ G. SOMMARUGA (ed.), *Scritti di San Camillo* (Edizioni Camilliane, Turin, 1991), p. 214.

80. 'Not all the novices enter the novitiate at the same level of human and Christian culture. It will therefore be necessary to pay very close attention to each individual so that each advances at his or her own pace, and so that the content of formation and the way it is communicated, are suitable to the one receiving it' (P1, 51).
81. Every novice should draw up a personal life project as a programmatic summary of his personal journey, specifying its principal guideline of management for his human and personal growth.

The Task of the Master

82. Responsible for the formation of the novices, the master must be free from other commitments that impede him from fully performing his role as an educator. If he has people who work with him, they depend on him as regards what pertains to the programme of formation and the direction of the novitiate. They should work with him in discernment and decisions (cf. CCL, can. 650-652; GS, 44). As the master accompanies spiritually all and each one of the novices, the novitiate becomes for him the place of his ministry. As a consequence, he is required to have a permanent readiness to help at the side of those who have been entrusted to him. The novices will demonstrate in relation to him free and complete openness. He cannot hear the sacramental confessions of the novices, unless, in particular cases, they have spontaneously requested this of him (cf. CCL, can. 985; PI, 52).
83. In cooperation with the Superior of the house, his assistant (if he has one), and the religious of the community, the master draws up a written report on each novice that will be sent to the Provincial Superior (cf. DG, 52) on the suitability of the candidate as regards his human and spiritual qualities, his spirit of prayer, his assimilation of the values of consecration, his capacity for authentic fraternity, and his personalisation of the Camillian vocation (cf. C, 78, 79; GS, 47).

Criteria for Admission to Profession

84. For admission to temporary profession or to advise the novice to abandon the experience that has been undertaken, the following criteria are to be borne in mind:
 - Readiness to take part actively and in a committed way in the entire proposed programme of the novitiate (personal and community prayer, vows, study, fraternal life, the specific ministry of the Order, domestic work...).
 - Openness to dialogue and to the process of formation with all of the community and in particular with the master, who is directly responsible for the formation of the novice.
 - A character suited to living fraternal life in common.
 - A satisfactory level of internalisation of the values presented, with a corresponding level of human and spiritual maturation.
85. Before the end of the canonical year, each novice should present a written request for admission to temporary profession to the Provincial Superior who, after hearing the opinion of his council and after listening to the report of the master (cf. C, 82; GS, 44, 52) can accept it, postpone it, or reject it, thereby in this last case deciding for the dismissal of the novice (cf. CCL can. 653§2). The master should see to it that the documentation that is laid down in the *Handbook* of the Order (cf. GS, 54, 55) is sent to the curia of the Province.

VI. The Formation of Temporary Professed

The Meaning and Needs of this Stage

86. With temporary profession a new stage of formation begins during which, with the practice of the evangelical counsels according to the Constitution and the General Statutes, the religious prepares himself with maturity and awareness for perpetual profession (C, 83), that is to say his definitive commitment inside the Order of Camillians.
87. During the time of temporary profession, the candidates for the state of brother should receive a formation that is the same as that offered to the candidates for the priesthood. As a general rule, from candidates for the lay state the same academic curriculum as that requested of candidates for the priesthood is required, and, if this is thought advisable, the obtaining of the same qualifications in theology (e.g. a baccalaureate in theology). Starting with this shared academic and theological patrimony, both the candidates for the lay state and the candidates for the clerical state can begin pathways of higher studies of specialisation (e.g. the health-care and education sciences, hospital economics and administration, jurisprudence and canon law, psychology, theology, bioethics, Biblical theology...) in agreement with their Superiors who assess the needs of the Order and support the inclinations and the capacities of the individuals involved.
88. The period 'of temporary profession must be initially made for a period of a year and renewed annually for a minimum of three years and can be prorogued up to six years and, only with the authorization of the General Consulta, up to nine years' (C, 83; cf. CCL. can. 655).
89. During the time of temporary profession, the candidates for the state of brother receive a formation equal to that offered to candidates for the priesthood. At the level of studies, possible differences may occur which should be decided upon through an agreement between the Superiors and the candidates.
90. Provinces and Delegations are responsible for creating conditions favourable for a real maturation at a human and spiritual level of the candidates, this being a pre-condition for real self-giving to the Lord (cf. PI, 60).
91. To this end, the formation of the temporary professed should take place in a community 'where a progressive and complete education is facilitated' (C, 84), and where all the conditions required by spiritual, intellectual, cultural, liturgical, community and pastoral formation can be more easily fostered. These conditions can be more easily present and at work in a numerous community that is well provided with instruments for formation and also well led (cf. PI, 27, 60).
92. It is to be hoped that communities for formation will arise in contexts that are nearer to poverty than to prosperity, where in a meaningful way *the preferential option for the poor* (cf. PI, 28) can be expressed. It is also advisable that the young professed should be sensitised to the reality of mission *ad gentes*, cultivating a desire to cooperate in the expansion of the Kingdom of God and the Order in geographical areas of the world where the good news has not yet been sufficiently proclaimed.
93. In the accompanying of the temporary professed, the master, helped by assistants (if there are any), has a fundamental role (cf. C, 84; GS, 44a). To achieve an authentic growth in the Spirit, the temporary professed should engage in regular dialogue with a spiritual director chosen from inside or outside the institute (cf. n. 40). Even if the activity of the spiritual director is outside the work of formation (cf. CCL, 240§2), nonetheless he must feel responsible for maintaining a substantial harmony with the orientations at the level of formation of the institute and the directives of the master.

A Deeper Formation

94. During the period of temporary profession, the religious pursue 'their own human and spiritual growth through the courageous execution of their responsibilities' (PI, 59). This involves the reality of religious consecration progressively permeating all the aspects and dimensions of life (prayer, vows, apostolic service, study, fraternal life, rest, relationships...) so that they these are illuminated and harmonised by it.
95. The providers of formation are to strive to ensure that all the resources offered to the candidate (community life, a progressive and more direct knowledge of the Camillian family, intellectual formation, the practice of ministry, moments of verification, dialogue about formation, spiritual accompanying and situations experienced by the candidate) work together to foster this integration of the person (cf. PI, 59).
96. For the formation of temporary professed to take place in a context that is characterised by greater freedom, by exposure to new experiences of the apostolate, by studies, and by more frequent contact with people and with the problems that beset the world, they should be helped to live in new ways the values of their relationship with the Lord, their vows, their community life, their moments of crisis, and their ministry.
97. Of especial importance is the management of the moments of crisis that inevitably await the candidate during the period of formation. 'Jesus taught his disciples through the crises to which they were subjected. Through his repeated prophecies of his Passion, he prepared them to become more authentic disciples' (PI, 59). Interaction with the discomfort of trials (cf. 1Cor1:23-4) in his own person, in his choices, in the individual vows, in community life, in the Camillian family, and in his apostolic commitment, leads the candidate to a new understanding of the cross which is expressed in the logic of love. During moments when crisis is experienced, an accompanying is essential that is provided in a climate of trust and of respectful freedom, without impositions or haste, without forcing the rhythms of the person, illuminated by the word of God, nourished in prayer, and helped by a wise use of the human sciences. Successfully overcome, a crisis leads to a new stance in relation to Christ, to the Order and to God, to a greater clarity in the vocation, and to a strengthening of the definitive commitment. From this trial, self-giving to the sick emerges purified and also more active and responsible.

A Spiritual Experience

98. So that the objective of the formation provided during this period can be achieved effectively, the master and those who work with him should draw up a programme whose contents are to include all the areas in which the candidate is called to mature, from experience of prayer to community life and from the practice of vows to the exercise of ministry.
99. The candidate should be helped to make himself increasingly aware of the relationship that exists between his friendship with Christ, the practice of vows, community life, and the exercise of the apostolate. This will help him not to close himself up in a sterile spiritualism and at the same time to root all of his behaviour in the Lord Jesus, to whom he is called progressively to conform himself. Prayer, cultivated personally and at a community level, listening to the Word, the practice of the sacraments, devotion to the Immaculate Virgin (cf. C, 74; AMV; MISF) and our Founder St. Camillus constitute the means that are necessary to carrying forward the process of human and spiritual maturation.

The Ascetic Dimension

100. Following the recommendations of the Constitution (C, 67), a professed is to be helped to appreciate the value of *asceticism* which ‘by helping to master and correct the inclinations of human nature wounded by sin, is truly indispensable if consecrated persons are to remain faithful to their own vocation and follow Jesus on the way of the Cross’ (VC, 38). The appreciation of this means, however, should always be related to the relationship with the Lord and the apostolate.

Educating in Co-responsibility

101. The professed are required to have a progressive openness to the values of co-participation, sharing and co-responsibility. They are to be offered opportunities to exercise gradually an increasingly active role in fraternal life in the drawing up of programmes and in community decisions. In this process, they learn to feel increasingly living members of the community, cultivating the virtues that are needed for life together that is fraternal, peaceful and committed. A frank openness to dialogue, respect and welcome for diversity, the patient bearing of what is contrary to them, and a constructive and responsible approach to fraternity, are indicators that should be assessed carefully in verifying the vocational journey (cf. C, 16-17; CCL, can. 602). In his daily relationship with his brothers, a professed must learn to balance personal needs with the project of the community, protecting himself against the extremes of the ‘disintegrating forces of individualism’ and the ‘levelling aspects of communitarianism’ (FLC, 39). In this context, the provider of formation should also foster the growth of special attention – which is quintessentially Camillians – to the suffering of those brothers who ‘are not at ease in community, and who thus are an occasion of suffering for others and of disturbance in community life’ (FLC, 38).

An Increasingly Broad Context

102. It is advisable to foster opportunities where ‘religious in temporary profession can progressively participate in the life of the Province, taking part in its various activities, pastoral organisations, meetings and chapters’ (GS, 61, 119). Through participation in meetings at a Provincial and inter-Provincial level, they experience in a broader way a sense of belonging not only to their Province but also to the Order and can deepen their knowledge of the reality of Camillian life in which they plan to place themselves for ever.
103. Given the spread of the Order in a large number of countries, it is to be hoped that religious receiving formation will learn at least one of its official languages, Italian or English, in order to facilitate communication and draw upon the sources of the history and the spirituality of the Order.

Cultural Formation

104. Philosophical and theological formation acquire great importance during the period of temporary profession. For candidates to priestly life, the programme of studies is established by the universal *Ratio Studiorum* (cf. CCL can. 659§3) and by the specific statutes of each Province (cf. C, 76; CCL can. 659§3). For religious with temporary vows who have opted for the status of brother, it is to be hoped that they also will cultivate study, at least the bases of philosophy and theology. In all candidates love for study and culture should be inculcated, moved by the objective of preparing

people who are open to understanding what is at work in our world in order to respond to it through forms of the apostolate that are adapted to our times.

105. In this way, one should assess the propensity and aptitudes of candidates for future specialisations both in the ecclesiastical disciplines and in civil ones (cf. CCL can. 660, 1; C, 76), with a preference for those that are of greatest utility for the exercise of ministry in the health-care world. The possible programming of studies (cf. C, 76) should be guided not with a view to ‘achieving personal goals, as if they were a means of wrongly understood self-fulfilment’ (PI, 65), but with a view to responding to the requirements of the institute in harmony with the needs of the Church.

A Deepening of our Charism and our Mission

106. Philosophical-theological studies, like those directed towards specific training in the field of our ministry, should be placed in the plan of formation so that they are an instrument for growth not only at an intellectual level but also at a spiritual and religious level. To this end, it is advisable that the itinerary should be completed with specific subjects directed towards exploring the ‘value and meaning of Camillian religious life which is following the merciful Christ, fraternity, service to suffering neighbour, a witness to, and a sign of the Kingdom of God. While exploring ever more deeply the charism and mission of the Order, they understand that their whole life is dedicated to service to the sick and to the practice of charity’ (C, 75).

The Choice of State

107. The decision for the state of clerical life or the state of lay life – which is traditionally expressed at the moment of temporary profession – can be deferred to the perpetual profession (cf. GS, 55). In accompanying the candidate to discover to which state of life the Lord is calling him to exercise the ministry specific to the Order, the providers of formation should be guided solely by an intention to discern the will of God, without allowing themselves to be guided by considerations contrary to the original insight of the Founder and proposed anew by the Constitution, and avoiding undue pressure in favour of the choice of the clerical state. The ultimate freedom of the candidate is always protected by the law of our Institute: ‘A religious with solemn vows may always ask to be admitted to sacred orders’ (GS, 55).

Participation in the Activities of our Charism and Pastoral Training

108. Formation in the Camillian charism finds its point of verification above all in the practice of the ministry specific to the Order. Our professed ‘According to the individual level of preparation...take part in the activities of our Order and at the most suitable moment engage in apostolic activity, working with personal responsibility and in cooperation with others’ (C, 86). They are thus gradually inserted into the life that they are to lead later on (cf. ES, 36). The Provinces and the Delegations should draw up suitable programmes for pastoral training, choosing the most appropriate times and ways to implement them and being concerned to ensure that the professed have the benefit of careful supervision.
109. During the time of formation one should avoid sacrificing students to needs that are extraneous to the purposes of the formation by entrusting tasks and work that can obstruct their formation (cf. CCL can. 660§2). It is advisable, however, without prejudice to their studies, that they should be ready to engage in some work activity, learning to organise their free time as well (cf. C, 76). However, through direct and regular dialogue with the provider of formation a religious should be helped to

discern the various meanings that experiences of work or of apostolate involve for his vocational growth: if they derive, that is to say 'from intimate union with God and, at the same time, confirm and strengthen this union' (PI, 18), or if, instead, they are above all an opportunity for the gratification of inclinations that are contrary to the call to follow Christ and to serve him in his infirm members (cf. PC, 8).

The Definitive Choice of State

110. The choice to live the Camillian religious life according to the state of father or brother is habitually made at the moment of temporary profession (cf. GS, 55). However, for valid reasons this choice can be postponed until perpetual profession. In accompanying the candidate to discover in which state the Lord invites him to perform the specific ministry of the Order, the providers of formation should be guided solely by the intention to discern the will of God, without allowing themselves to be guided by considerations that are contrary to the mind of the Founder, as indicated again in the Constitution.

Assessment of the Journey of Formation

111. At the end of each year of the journey of formation, the master, in cooperation with the Superior of the house and his assistant, if he has one, draws up and sends to the Provincial Superior (cf. GS 49, 52) a report on the suitability of the candidate as regards his human and spiritual qualities, his spirit of prayer, his assimilation of the values of consecration, his capacity for authentic fraternity and his personalising of the Camillian vocation (cf. C 78, 79; GS, 47).
112. This report should aim to offer the most complete picture possible of the religious and his journey, containing:
- A judgement, *in extenso*, on the candidate by the person responsible for his formation, in agreement with any assistants of the formation team that there may be (GS, 44b).
 - His school results and an assessment of his service done in the various sectors of the life of the institute.

Towards a Definitive Commitment

113. Before the perpetual profession, the person responsible for formation, after hearing the views of those who work with him and in dialogue with the interested party, will formulate a definitive view of the candidate that will be then sent to the Provincial Superior.
114. The Provincial Superior and his council have the task of asking the Superior General and the General Consulta for the admission of a candidate to perpetual profession (C, 83). In taking this decision, the Provincial Superior must take into account above all else the report of those providing formation and the information that has been gathered by listening to the religious of the house in which the candidate resides (GS, 58).
115. The request for admission to perpetual profession should be sent to the Superior General and the General Consulta at least three months prior to the date envisaged for the celebration of that act.
116. The report that the Provincial Superior sends to the Superior General and to the General Consulta for admission to perpetual profession must contain the following elements (cf. HF, 6):
- An official request of the candidate to be admitted to perpetual profession.
 - A *curriculum* of his life and studies: birth, baptism, confirmation, beginning of the postulancy and the novitiate, temporary profession and its postponement (if any), studies completed, any diplomas obtained and study programmes underway.

- A description and assessment of the personality of the candidate: state of physical and mental health, temperament, character, talents, limitations, advances in work carried out on himself in his various personal areas, with especial attention to the affective, the aspects on which the candidate must continue to work, school performance.
 - A judgement on the internalisation of the values of Camillian religious life, on his readiness to take on the obligations of the vows and his capacity to observe them, on his suitability to living fraternal life in community and to performing the specific apostolate of the Order (Cam. n. 37/90, 453)
 - His choice of the state of a religious – father or brother.
 - His renunciation of temporal goods (C, 34; GS, 54).
 - A testament drawn up according to the rules of the country to which the religious belongs.
 - An assessment of the candidate by the Provincial Superior.
 - The judgement of the Provincial Superior and his council.
117. Should the candidate not be held to be suitable, he should be clearly informed of this; where he is dismissed, the reasons for this decision should be communicated to him.

Preparation near to Perpetual Profession

118. The formation programmes of the individual Provinces and Delegations should envisage a series of initiatives for an effective and suitable preparation for perpetual profession (an intensive month, lengthy spiritual exercises...). These initiatives should be intensified when the definitive consecration of the candidates is imminent.

VII. Ongoing Formation

119. 'It is necessary to define ongoing formation on the occasion of the fourth centenary, the jubilees of the religious, but above all during the first ten years after perpetual profession. The organisation of an *ad hoc* programme drawn up for continents or for linguistic areas constitutes a priority. This formation programme should inevitably contain references to the connection between the charism and spirituality, fraternity and the vow of poverty, and the capacity for witness of a sober life that respects the resources of the creation'.²¹
120. The commitment to formation of a religious does not end with perpetual profession but, rather, continues until the end of life (cf. CCL can. 661), acquiring forms that correspond to each period of his pathway of existence. Indeed, 'At no stage of life can people feel so secure and committed that they do not need to give careful attention to ensuring perseverance in faithfulness; just as there is no age at which a person has completely achieved maturity' (VC, 69). In the process of growth, different seasons follow one another, each one of which is characterised by special challenges. Young perpetually professed are confronted with the joys and the difficulties that are consequent upon their full location in the apostolate. So-called *middle age* is charged with satisfactions but also with dangers. This a period when enrichment with experience is often countered by a fall in enthusiasm. The approach of old age and death brings with it an opportunity for growth, but also offers occasions of discouragement and spiritual *loss of mission*. If one then thinks of the rapidity of the socio-cultural changes that characterise our time, it is all the more necessary for religious to be engaged in ongoing formation. Without constant renewal, indeed, it is not possible to respond to the needs of mission and to be effective in apostolic activity. The invitation of St. Paul is of precise relevance: 'be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect' (Rm 12:2).

²¹ The Camillian Project: Towards a Faithful and Creative Life. Challenges and Opportunities, *Ongoing Formation*.

121. The sphere of ongoing formation is not confined to the updating (the revision and increase in knowledge and skills in relation to new experiences, discoveries, etc.) of knowledge or the acquisition of professional abilities. It also tends to embrace all the areas of the person of a religious, having as an objective a constant renewal of his living and acting. In particular it tends:
- To keep alive the spiritual commitment of religious which is directed towards making them new men (cf. Eph 4:24), who have 'put on Christ' (Gal 3:27), increasingly conformed to him, in whom 'are hid all the treasures of wisdom and knowledge' (Col 2:2-3).
 - To internalise the evangelical counsels in a growing way through a joyous relationship of friendship with Christ (cf. C, 13), who is encountered in prayer and in the sacraments, and a constant purification of the motivations for their action; to impress increasing maturity on their own behaviour.
 - To broaden and deepen the horizons of their knowledge through cultural, doctrinal and professional updating.
 - To refine their capacity for understanding the challenges of their own time in order to respond to them in an adequate way.
 - To make their participation in the life of the community, of the Province, of the Order and of the local Church more active, acting as witnesses and as 'experts in communion' (cf. PI, 68), strengthening cooperation with lay people and contributing to the Church community the riches and the originality of the Camillian charism, which is further integrated through the experience of ministry.
 - To make their own lives witness to fraternal love characterised by the sharing of their ideals and their spiritual and apostolic experiences.

A Systematic Programme

122. So that ongoing formation can be achieved in a suitable way, it should be organised in a systematic way, automatically becoming a part of the programmes of the Order, of the Provinces, of the local communities and of individual religious.

Personal Commitment

123. The first person to be responsible for ongoing formation is the religious himself who is called to be open in a constructive way to growth in the various sectors of his being and acting. However, taking advantage of the resources for formation that are available to him depends a great deal on his will: spiritual direction (PI, 71), selected reading, participation in conferences and courses, reflection on ministry, active involvement in the community and the local Church...
124. Although fundamental, personal commitment is nonetheless not sufficient to assure effective ongoing formation. The contribution of the local and Provincial communities and of the central government of the Order are also required.

Instruments that Foster Ongoing Formation

125. Following the recommendations of the Constitution, numerous instruments in the sphere of the local community can be identified that foster the ongoing formation of religious, such as, for example:
- An increase in fraternal life through community liturgies, interaction with the Word of God, family meetings, the celebration of important events such as anniversaries and saint's days...

- Fidelity to the monthly retreat and annual spiritual exercises; careful attention paid to the documents of the Church and of the Order.
 - An exploration of emerging subjects and issues in the context of the Church, proposed by the General Consulta, the Provincial council and the various secretariats.
 - Participation in events and initiatives of the local Church.
126. Religious who for reasons that are recognised as valid live outside the community should be helped to strengthen their sense of belonging to the institute and should find in the community help by which to carry out programmes of ongoing formation, both by taking part in the *strong moments* of living together – in periodic and formation-helping meetings, in fraternal dialogue, in assessments and prayer, in a family atmosphere – and by being involved in initiatives directed towards human, spiritual and pastoral renewal (cf. FLC, 65; CCL can. 665§1).
127. In the context of ongoing formation, each year religious, and in particular those who are not directly involved in visiting and/or looking after the sick, that is to say providers of formation, those who are engaged in activities involving teaching, and those who have positions of an administrative nature, are to be encouraged by the Provincial Superior to dedicate themselves for at least a week to the apostolate in hospitals or with sick people in other kinds of institutions that provide care.

In the Province and in the Order

128. Within the context of the Province or the Order, detailed programmes should be drawn up that allow the participation of everyone and meet the needs of the various categories of religious.
129. ‘Where countries are linked through similar language and culture, the creation of joint formation centres should be fostered, provided competent resources for this ministry are available. Seeing cooperation as a fundamental resource, the provinces/vice-provinces/delegations avail themselves of tried and tested institutions of formation that are characterised by the presence of trained providers of formation as well as experts, and where suitable they make their own religious available’ (GS, 63).
130. The organisation of intensive courses that are marked by their length and the significance of their programmes, in which all the subjects and issues for updating are examined, are of great effectiveness.

The Accompanying of Young Professed

131. Especial attention should be paid to the ongoing formation of young religious who after leaving the seminary are then placed in the exercise of the ministry. During the first five years of priesthood, or for the brothers, during the first five years of perpetual profession, they should be accompanied carefully so that they can address in a positive way the inevitable difficulties that arise, transforming these into an opportunity for human and spiritual growth. Every Province, Vice-Province and Delegation should draw up a specific programme for this group of religious, helping ‘them to live to the full the freshness of their love and enthusiasm for Christ’ (VC, 70).

Ongoing Formation at an Advanced Age or in Situations of Illness

132. Religious of an advanced age or who are infirm, and are forced to gradually withdraw from the exercise of ministry, are not exempt from the obligation of ongoing formation. Resorting to suitable resources of a cultural and spiritual nature they should be helped – through opportune initiatives – to live in a creative way and with peace of mind the season of life in which they find themselves, so as to transform themselves, thanks to their experiences of life and the apostolate, into valuable masters and providers of formation for other religious. For them, the words of the apostle Paul have an especial resonance: ‘So we do not lose heart. Though our outer nature is wasting away, our inner nature is being renewed every day’ (2Cor 4:16). In participating actively in the sufferings of Christ, a religious can live his own paschal existence, animated by the hope of resurrection (cf. PDV 77; PI 70).

Specialised Formation

133. Courses of specialisation in sectors inherent to the various forms of ministry that the local or Provincial community is called upon to engage in constitute a part of the sphere of ongoing formation.
134. 'Our religious acquire a clear identity and suitable Camillian training by also availing themselves of the Camillianum and centres for pastoral care, for humanisation and for formation... Where possible the civil recognition of such qualifications shall be obtained' (GS, 62).

VIII. Organs for the Animation of Vocations and Formation

The General Secretariat

135. N. 83 of the General Statutes establishes the institution of the 'General Secretariat for Formation' which has 'the task of promoting and animating initiatives in the area of vocation promotion, the formation of candidates and the ongoing formation of our religious'.

The Central Commission

136. The General Secretary for Formation is flanked by a *central commission* for formation whose objective is to animate and check the work of the individual Provinces, Vice-Provinces and Delegations in this vital field of the institute (this was a decision of the General Chapter of 1989). The central commission will be representative of the areas of the world where the Order is present. The members of the central commission are appointed for a three-year period by the General Consulta on the recommendation of the Provincial and Vice-Provincial Superiors and the Delegates, and have the task of being regional secretaries for one of the blocs of Provinces or Vice-Provinces or Delegations established by the General Consulta and called 'regions'.

The Regional Secretariats

137. Each region has its own 'secretariat' of reference, whose task is:
- To promote cooperation between the Provinces, Vice-Provinces and Delegations of the region
 - Through periodic meetings to examine the themes and suggestions relating to formation proposed at the level of the Church and the Order.
 - To study at a regional level, and to cooperate in implementing, certain common projects relating to the promotion of vocations and formation, taking into account the various socio-cultural environments.
 - To draw up subjects to be proposed to the General Secretariat.

The regional secretariat is an organ that is only consultative. The Superior General and the members of the General Consulta, the Provincial and Vice-Provincial Superiors, and the Delegates have the responsibility of examining and choosing from the various initiatives and proposals with a view to any decisions about them.

138. The Provincial and Vice-Provincial Superiors and the Delegates – those who are primarily responsible for pastoral care for vocations and formation (C, 105) – are responsible for creating effective organs for animation in this field, in the context of their Provinces, Vice-Provinces and Delegations.

IX. The Provincial *Rules*

139. This *Rule* serves as a guide for the drawing of the Rules of the Provinces and Provincial Delegations. In adapting the rules and the guidelines contained here to the socio-economic and ecclesial contexts where Camillian religious live and work, the principles of a wise *inculturation* and *interculturalization* are to be borne in mind and a language should be used that facilitates their understanding and use. The operational recommendations should be sufficiently detailed.

X. Conclusion

140. The Lord is the *Lord of the Harvest*. Through the action of the Spirit He accompanies and educates those who are called by Him to follow Jesus, the divine Samaritan, on their journey of the evangelical counsels and fraternal life in community. On the Spirit depends the efficacy of the promotion of vocations and initial and ongoing formation. Those who live this ministry should be increasingly aware of being a mediation of the initiative of God. This is an important mediation whose quality should be attended to through an appropriate training that aims at the acquisition of interior approaches that are profoundly spiritual and rich in humanity. On the commitment to this sector depends the future of our Order which, like all other religious institutes, has ‘not only a glorious history to remember and to recount, but also *a great history still to be accomplished!*’ (VC, 110).
141. We are increasingly aware that we are living in a world that is ever more interdependent, animated by an intense interaction online and characterised by a process of economic globalisation that increasingly promotes exclusion and indifference to the detriment of solidarity towards those most in need on this earth. In this specific context, the Church stimulates religious institutes and communities to become ‘laboratories of supportive hospitality where different sensibilities and cultures acquire strength and meanings that are not known elsewhere and are thus highly prophetic. This supportive hospitality is constructed with true dialogue between cultures so that everyone can convert to the Gospel without forgoing what is specific to them’.²²

What consequences will this unprecedented reality of a globalised world in which structures of inequality and situations multiply have, above all in the world of health and health care? How can we work with its fruit, with young men in formation who, biographically, are the sons and in many circumstances also the victims of this process? How are we addressing the challenges raised by socio-cultural contexts that deny the values of the gospel? Lastly, how can our institutions involved in the field of health and health care, and above all our communities, become real *laboratories of supportive hospitality*, where ‘come and see’ can be revealed without special explanations, without the need for special marketing that explains who we are and the charism that animates us?

²² Cf. Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, *New Wineskins for New Wine*, n. 40.

ACRONYMS AND ABBREVIATIONS

AMV	1988	<i>Ad personas consecratas anno mariali vertente</i> John Paul II to religious on the occasion of the Marian Year
UPN	1967	<i>The Updating of the Postulancy and the Novitiate</i> Congregation for Institutes of Consecrated Life and Societies of Apostolic Life
C	2017	<i>Constitution of the Ministers of the Sick</i>
CAM		<i>Camilliani – Informazioni e studi</i> , Generalate House, Rome
CCC	1992	<i>Catechism of the Catholic Church</i>
CfL	1988	<i>Christifideles Laici</i> John Paul II, post-synodal apostolic exhortation on the vocation and the mission of the lay faithful in the Church and the world
CFVA	1976	<i>Care and Formation of Vocations in Adults</i> Congregation for Catholic Education
CCL	1983	<i>Code of Canon Law</i>
CDRL	1980	<i>The Contemplative Dimension in Religious Life</i> Congregation for Institutes of Consecrated Life and Societies of Apostolic Life
GS	2017	<i>General Statutes of the Ministers of the Sick</i>
DCPSE	1993	<i>Directives Concerning the Preparation of Seminary Educators</i> Congregation for Catholic Education
EE	1983	<i>Essential elements of the Teaching of the Church on Religious Life</i> Congregation for Institutes of Consecrated Life and Societies of Apostolic Life
EG	2013	<i>Evangelii Gaudium</i> , Pope Francis, apostolic exhortation on the proclamation of the Gospel in today's world
ES	1966	<i>Ecclesiae sanctae</i> Paul VI, norms for the application of certain decrees of the Second Vatican Council
ET	1971	<i>Evangelica testificatio</i> Paul VI, apostolic exhortation on the renewal of the religious life according to the teaching of the Second Vatican Council
FPS	1974	<i>Educational Orientations for Formation to Priestly Celibacy</i> Congregation for Catholic Education
LFS	1965	<i>Liturgical Formation in Seminaries</i> Instruction of the Congregation for Catholic Education
FMS	1987	<i>Formation in Major Seminaries</i> Congregation for the Evangelisation of Peoples
SFS	1980	<i>Spiritual Formation in Seminaries</i> Circular letter of the Congregation for Catholic Education
TFFP	1976	<i>The Theological Formation of Future Priests</i> Congregation for Catholic Education
GeS	1965	<i>Gaudium et spes</i> Pastoral Constitution on the Church in the modern world
IL	1990	<i>The Formation of Priests in Current Circumstances</i> VIII Synod of Bishops, <i>Instrumentum laboris</i>
LG	1964	<i>Lumen Gentium</i> Dogmatic Constitution on the Church
LCLM	1993	<i>Lineamenta: Consecrated Life and its Mission in the World</i> IX Synod of Bishops on Consecrated Life
MCRB	1986	John Paul II, <i>Message</i> to those taking part in the XIV general assembly of religious of Brazil

MISP	1988	<i>The Virgin Mary in Intellectual and Spiritual Formation</i> Congregation for Catholic Education Letter to the rectors of seminaries and deans of faculties of theology
MSBVC	1994	<i>Consecrated Life</i> Message of the IX Synod of Bishops on consecrated life
MuR	1979	<i>Mutuae relationes</i> Directives of the Congregation for Bishops
OT	1965	<i>Optatam totius</i> Decree on priestly training
PC	1965	<i>Perfectae caritatis</i> Decree on the renewal of religious life
PDV	1992	<i>Pastores dabo vobis</i> John Paul II, post-synodal exhortation on the formation of priests in the circumstances of the present day
HF	1989	<i>Handbook and Formulary of the Ministers of the Sick</i>
PI	1990	<i>Potissimum institutioni</i> Congregation for Institutes of Consecrated Life and Societies of Apostolic Life
PCV	1992	<i>The Development of Pastoral Care for Vocations in Local Churches</i>
PCL	1983	<i>The Problems of Consecrated Life</i> John Paul II, letter to the bishops of the U.S.A.
QFC	1968	<i>Questions Regarding the Formation of the Clergy</i> Congregation for Catholic Education
RC	1969	<i>Renovationis causam</i> The development of pastoral care for vocations in local Churches
RD	1984	<i>Redemptionis donum</i> John Paul II, apostolic exhortation to religions on their consecration in the light of the mystery of Redemption
RF (70)	1970	<i>Ratio fundamentalis institutionis sacerdotalis</i> – Fundamental rules for the formation of priests Congregation for Catholic Education
RF (85)	1985	<i>Ratio fundamentalis institutionis sacerdotalis</i> – Fundamental rules for the formation of priests Congregation for Catholic Education
RFIS	2016	<i>Ratio Fundamentalis Institutionis Sacerdotalis</i> – The gift of the priestly vocation
RRP	1970	<i>The Rite of Religious Profession</i> Congregation for Divine Worship
RHP	1980	<i>Religious and Human Promotion</i> Congregation for Institutes of Consecrated Life and Societies of Apostolic Life
RR1	1987	John Paul II, <i>Address to the Tribunal of the Roman Rota</i>
RR2	1989	<i>Ibidem</i>
RRLT	1989	<i>The Role of Religious Life Today</i> John Paul II to the bishops of the U.S.A.
SaC	1967	<i>Sacerdotalis caelibatus</i> Paul VI, Encyclical on the celibacy of the priest
Scr	1964	<i>Scritti di San Camillo</i> M. Vanti (ed.), Rome
SM	1968	<i>Minor Seminaries</i> Congregation for Catholic Education
VC	1996	<i>Vita consecrata</i> John Paul II, post-synodal exhortation on consecrated life and its mission in the Church and the world.
FLC	1994	<i>Fraternal Life in Community</i> Congregation for Institutes of Consecrated Life and Societies of Apostolic Life

VFM	1970	<i>The Vocation and Formation of Missionaries</i> Congregation for the Evangelisation of Peoples
Vms	1980	<i>Sanzio Cicutelli, Vita del P. Camillo de Lellis</i> P. Sannazzaro (ed.), Rome
VS	1993	<i>Veritatis splendor</i> John Paul II, encyclical on some fundamental questions of the moral teaching of the Church