

**CAPUCHIN VICE
PROVINCE OF
MARY KIDANE ME-
HERET IN ETHIOPIA**



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OUTLINE

PART ONE GENERAL GUIDELINES

INTRODUCTIONS.....	4
CHAPTER I: BASIC PRINCIPLES.....	5
I. Formation Plan.....	5
II. Aim.....	5
III. Process.....	5
IV. Commitment.....	6
CHAPTER II: CAPUCHIN—FRANCISCAN VALUES.....	7
I. Brotherhood.....	7
II. Prayer.....	7
III. Poverty.....	8
IV. Work.....	9
CHAPTER III: AGENTS AND MODELS OF FORMATION.....	11
I. Agents.....	11
II. Models.....	11
CHAPTER IV: SPECIFIC ASPECTS OF OUR FORMATION.....	11
I. Elements of our Image.....	12
II. Elements related to the Challenge of the Present Situation.....	13
III. Elements in relation to the psycho-pedagogic Criteria.....	13
	14
	15

SECOND PART SPECIFIC GUIDELINES

CHAPTER V: VOCATION PASTORAL CARE/VOCATION PROMOTION.....	
I. Description.....	17
II. Objectives.....	17
III. Methods.....	17
CHAPTER VI: ASPIRANCY.....	18
I. Description.....	20
II. Objectives.....	20
III. Requirements for Admission.....	20
IV. Nature and dimensions of Formation.....	20
A. <i>Human formation</i>	21
B. <i>Spiritual Formation</i>	21
C. <i>Intellectual Formation</i>	22
V. Methods.....	22

CHAPTER VII: POSTULANCY	23
I. Description.....	24
II. Objectives.....	24
III. Admission to the Postulancy.....	24
IV. The nature and dimensions of formation.....	24
A. <i>Human Formation</i>	25
B. <i>Spiritual Formation</i>	25
C. <i>Intellectual Formation</i>	25
D. <i>Apostolic Formation</i>	26
V. Evaluation and Promotion.....	26
CHAPTER VIII: THE NOVICIATE	26
I. Description.....	28
II. The Objectives of the Novitiate.....	28
III. Admission to Novitiate.....	28
IV. The Structure of the Novitiate Fraternity.....	29
V. Nature and dimensions of formation.....	29
A. <i>Human Formation</i>	29
B. <i>Affective Formation</i>	30
C. <i>Spiritual Formation</i>	30
D. <i>Intellectual Formation</i>	30
E. <i>Work Experience</i>	30
F. <i>Missionary and pastoral orientation</i>	31
VI. System of Evaluation and Promotion.....	31
CHAPTER IX: POST NOVIATE	32
I. Description and Purpose.....	33
II. Nature and dimensions of formation.....	33
A. <i>Human Formation</i>	33
B. <i>Intellectual Formation</i>	34
C. <i>Spiritual Formation</i>	34
D. <i>Apostolic formation</i>	34
E. <i>Manual work</i>	35
III. Renewal of the Vows and Final Profession.....	35
IV. Sacred Order.....	35
CHAPTER X: ON GOING FORMATION	36
I. Description.....	37
II. Incentives.....	37
III. Local Fraternity's Role.....	37
IV. Duties of the Province.....	38
V. Animators.....	38
VI. Aids.....	38
VII. Open Chapter.....	38
VIII. Periods of Intensive Effort.....	38
IX. Obstacles.....	39
INDEX	39

Acronyms and Abbreviations

CC:- Code of Canon Law

Cf:- Confer

Cons: Constitutions

ER:-

FF:- Fonte Francescana

GVP:- General Vice Province

GVPE:- General Vice Province of Ethiopia

LG:- Lumen Gensium

PCO:- Plenary council of the Order

Rb:- Regula Bulata

Rnb:- Regula non Bulata

SEA:- Statutes of Economic Administration

SRS:- Sollicitudo Rei Socialis

INTRODUCTION

The historical context, in which the Heavenly Father has, by his providential love, called us to live, is marked by a deep transformation of the world at a cultural, religious and social level. In our experience, respect for the human person has become an important value repeatedly recommended by the church magisterial and by other international organizations. Again, the need to foster the riches of different cultures has become urgent, and, at the same time, the call to universal holiness. As far as we are concerned, the re-appreciation of the Franciscan charism has emerged as a necessary step for renewal.

The Capuchin Vice Province of Mary Kidanemihret is ecclesiastical Order, which finds itself in the mentioned reality. It has gone under several steps in terms of formation process, which is considered as a vital element for the process of renewal. Therefore, to meet this demand of renewal and call for universal holiness, the Vice Province has made this attempt of amending its formation guideline.

The guideline two major parts and ten chapters. The first part contains four chapters, while the second part six chapters. The first part deals with general guidelines, while the second part is about specific guidelines.

PART ONE

GENERAL GUIDELINES

CHAPTER I BASIC PRINCIPLES

I. FORMATION PLAN

1. In line with the above values and true to the basic Capuchin -Franciscan principles, our vice province proposes its own formation plan that responds to the Gospel way of life in its dimension of prayer, work, apostolic activity and learning within the context of our own environment and according to the needs of the times.

II. AIM

2. Following the example of our Father Francis, humble and poor, our vice province's formation programme should be an ongoing and undivided process directed at the realization and development of the spirit of minority and brotherhood in our environment. *Formation process*
3. The main features of our identity are those out lined in our Rule, defined by our constitutions, indicated by the order's tradition, manifested in the example of our saintly brothers who have gone before us, and in the life of all those who, today live the Franciscan ideal with a prophetic spirit, as well as in our country's Christian spirituality. *Our identity*
4. Formation work demands of us a special growth in the commitment to following Christ through our preferential love for God and through our dedicated and joyful service to our brothers.
5. The brothers human and religious growth comes about through the responsive hearing of God's word and the faithful exercise of His will.

III. PROCESS

6. Since to every one is given a manifestation of the spirit (1Cor 12, 7), all brothers are invited to make use of their natural and God-given talents in the light of a sound pluri- *Unity and pluri-formity*

formity within the unity of the Franciscan call.

*Vocation
fulfilment*

7. The process of formation constitutes a gradual unfolding of our call in all of its expressions: call to life, faith, religious charism, Franciscan life, and Capuchin brotherhood. These are, for us, a kind of progressive stages that bring us to a perfect union with Christ. In fact:
 - 1§ The call to life finds its fulfilment in human formation which is manifested through the gift of freedom as a potential to be open and surrender oneself to God and to humanity.
 - 2§ The formation to Christian life enables us to ever deeply grow in the theological virtues of faith, hope, and charity.
 - 3§ Religious formation fosters a particular growth of the prophetic charism which, through obedience, poverty and chastity, enables the individual to become a living sign of future realities.
 - 4§ Franciscan formation facilitates a radical experience of the gospel which, through poverty and minority, enables us to become like the crucified Christ in the life of brotherhood.
 - 5§ Capuchin formation aims at providing a deeper knowledge of contemplation, penance/conversion, and apostolic activity among the people (IV PCO, 37, 41, 46).

IV. COMMITMENT

Renewal

8. The church teaches that Religious life is basically the outcome of God's love in those whom he has called (LG 42; PC 1; ET 5, 8). All religious are, therefore, invited to 'seriously bring about a rectification of their consciences and also a transformation of their lives in order to attain a greater fidelity' (ET 53) to the Lord, the church and their own charism.

*Hearing
and docility*

9. Every vocational itinerary is essentially based on the hearing of God's word, on the docility to the spirit and on the openness to His vivifying action (Const. 23; 1; IV PCO, 78). In order to bring God's call to a full growth, the fraternity's whole effort should be nourished by this source of life.

*Conversion
and penance*

10. In response to Christ's call and that of St. Francis to a constant conversion and penance, our first task in formation is, under the guidance of the Holy Spirit, to be trained and to train others to the knowledge and improvement of oneself.

CHAPTER II

CAPUCHIN - FRANCISCAN VALUES

11. The process of formation should take place within the context of every day's life in order to live out the capuchin-Franciscan values in the life of brotherhood, prayer, poverty and work. The rhythm of every day's life must therefore mirror the above values in such a way that individual convictions, interpersonal relations and activities are intimately permeated by them.

*Mirroring
Franciscan
values*

I. BROTHERHOOD

12. Christ, 'The first born among many brothers' (Rm 8,29), who proposed the joy of divine fatherhood to all men and especially to the humble, was graciously pleased to get the charism of brotherhood shine in St. Francis, who, in turn, placed it at the basis of our life of friars minor.

*Founda-
tion of our
life*

13. Both the local and vice provincial fraternities, in full communion with their Lord and Teacher, in union with one another and in openness to others, constitute a nucleus and expression of universal brotherhood and, at the same time, provide a witness of Gospel life to all those who approach them.

*Gospel
witness*

14. A fraternity that lives and externally projects the characteristic values of our vocation has a great impact on formation, better responds to men's need's, especially those of the out-cast, and provides concrete example of a charismatic community.

*External
projection*

15. The local chapter is one of the most effective means for individual and community growth: it reawakens in us the awareness of our ideas and it helps us to live them out in our every day life, it provides us with an opportunity to propose projects, express feelings and ideas at a practical level, it sets a challenge for personal reflection (I PCO 43-45; Const. 142).

*Local
chapter*

II. PRAYER

*Liturgical
prayer as a
foundation
of brother-
hood*

16. In a fraternity, prayer is a necessary condition for the formation of an authentic community, and better manifests the identity of its members as brothers in faith. In fact, ‘we truly pray as brothers when we come together in Christ’s name in mutual love, so that the Lord is really in our midst’ (Const. 46, 2). In communal prayer the individual feels called to be what the fraternity does, in a spirit of emulation to reach the final goal of formation.

Liturgical prayer, which is the church’s prayer, has a special relevance both from the spiritual and educational point of view.

*Francis-
can forms*

17. Along with the church’s common forms of prayer, we should also foster those which are typically Franciscan. Let us cherish and make use of the methods and forms of prayers practiced by our faithful, which is the prayers adoration and propitiation, trying at the same time, to integrate them with the Franciscan prayer of praise, love and thanksgiving.

*Being
alone with
God*

18. Prayer presupposes also isolation: be alone with God and oneself in view of pursuing the necessary personal purification that enables one to assimilate the values that give meaning and purpose to life (II PCO, 30).

*Contem-
plation*

19. Top priority should be given to contemplative prayer, ‘the breath of love’ (Const. 45, 1), which ‘all temporal things should serve’ (Rb.5). Through contemplative prayer we are enabled to see every thing, people and events, with the eyes of Christ.

III. POVERTY

*Availabil-
ity*

20. Poverty should be taken, first of all, in terms of a ‘complete availability to God and to the people’ (Const. 74, 3). This implies self denial and renunciation of our pursuit in order to accept God’s action in us, to be like Christ who has come not to be served but to serve (Mt 20:28). As a result, it is necessary that we gradually become accustomed to live

more for God and less for ourselves through the renunciation, not just of material wealth, but also of all kinds of power, prestige and privileges.

21. To be available to the brothers means to serve all human-kinds, but specially the poor and the needy without any discrimination. *Service*
22. It is therefore important for the friars to have, beginning from their young age, a ‘real contact with the poor and the needy in order to learn, more concretely, how to be poor and live like the poor’ (IV PCO, 45) rather than be or consider themselves a privileged class. Those in formation, in fact, can better understand their call to serve the church and the poor when they are put in conditions in which poverty and alienation are experienced. *Contact with the poor*
23. Not only serving the poor but also embracing the spiritual values of poverty and promoting them as a way-out from misery, in a way that it convinces individuals to develop an attitude of limiting themselves to their basic necessity and able to share what is extra to the others generously rather than being lead by the habit of consumerism, is very important (cfr., IV PCO, 43). This reflects the experience of St. Francis himself after his response to Christ poor and naked on the cross. *Poverty as way-out from misery*

IV. WORK

24. ‘Franciscan life implies a real work, both physical and spiritual’ (IV PCO, 51) in imitation of Christ and according to the Rule and the Testament. *Physical and spiritual*
25. In practice, therefore, we should consider work a ‘grace’ as St. Francis did and in view of its great formative values. *Grace*
26. Work is, the expression and the fulfilment of human person (Const. 78, 1), the fundamental means for our own sustenance and for our acts of charity in favour of others (Const. 76, 1). Furthermore, it fosters fraternal life and is the sign and instrument of poverty (I PCO, 59) and penance (IV PCO, 42). *Values*

- Dedication* 27. It is necessary therefore that, through all the stages of initial formation and indeed throughout our entire life, we continuously, seriously and humbly work in the full awareness that we are co-operating in the creative work of God and for the good of our brothers.
- Specialization* 28. It is particularly important that every brother continues to deepen his professional training 'so that our order may be able to respond continually to its vocation in the church' (Const. 78, 1).
- Service* 29. In addition to this, work has a particular relevance for us, as an aid to the spiritual and physical needs of our brothers.
30. The spirit of minority and poverty must mark out our service which should be characterized by the attitude of a brother who listens to and shares with others (III PCO, 13).
- The signs of the times* 31. Since the social context in which we are living can give us the opportunity to engage in new forms of service, it is our duty to be attentive to the signs of the times. This is what St. Francis did when, through the revelation of the most high; he introduced a new form of life in to the church and gave the church a renewed strength for reforms.
- Variety of services* 32. Brotherly service provides both the formation staff and those in formation with an opportunity for self-challenge and dedication. We are all encouraged, therefore, to make use of our talents and skills and, at the same time, to be also aware of our own limitations. In view of this, every one should be given a chance to exercise particular service.
- Communal character* 33. In order to make the grace of work more fruitful, we should take care to preserve the character of communality in the variety of our activities (Const. 77, 4). It is necessary to plan our work in advance in community and to devote our leisure time to appropriate physical and intellectual pursuits (Const. 82, 4).
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CHAPTER III AGENTS AND MODELS OF FORMATION

I. AGENTS

A. Holy Spirit

34. The primary agent of formation is the Holy Spirit, through whom Jesus Christ, who is the way, the truth, and the life, speaks to the mind and heart of his people, is the only authentic model and agent of formation (IV PCO, 1, 78). By obeying His 'Holy grace' (Rb 10), we come closer to that perfection of the heavenly Father to which we are called.

Holy Spirit as the primary agent

B. The candidate

35. The second is the candidate himself. As an effective member of the fraternity he needs to build up himself as a mature capuchin in the community with attitudes of simplicity, charity, chastity, poverty and obedience. As responsible for his personal formation he needs to take initiative to have personal dialogue with formation director, the spiritual director periodically evaluating personal growth and spiritual life.

Candidate as the secondary agent

36. Those in formation 'are the principal agents and the persons responsible for their own growth' Const. 23, 2) Those engaged in formation work should therefore love them and respect them as persons, give heed to their needs and encourage them, in word and especially through good example, to give their life totally to the love of God and of their neighbour.

C. The formation team

37. The third agents of formation are the director and the formation community. With the animation of the director the entire community participates in the formation of the candidates.
38. Those engaged in formation ministry have a decisive role for the success of a vocation. They should therefore be

Formation team as the third agent

*Role of
the formation
team*

‘experienced in spiritual, fraternal and pastoral life and endowed with learning, prudence, discernment of spirits and knowledge of souls’ (Const. 26, 3). To this an exemplary life-style must be added .

*Training
of formation
team*

39. The province should given top priority to the problem of formation and provide the houses of formation with sufficient and talented personnel. Provincial superiors should, therefore, make sure that the training in the field of education and Franciscan spirituality is taken care of.

*Province
as formation
community*

40. In the full awareness that ‘Every brother is both a person being formed and an agent of formation’ (Const. 23, 3) all those who live in formation houses should be actively involved in the formation programme subordinating any other activity to it. At the same time the formation staff’s effort would and up in nothing if the province as a whole were not to take up its responsibility for the human and religious growth of every member and especially of the young ones who are in initial formation. In fact, only the example of a holy life can really form and bring about the growth of the fraternity as well as that of the individual friar.

II. MODELS OF FORMATION

A. Mary

*Docility to
the Holy
Sprit*

41. The Franciscan devotion to Mary, mother of church, is particularly strengthened by the Christian tradition of our country which reserves a privileged homage to the ‘Mother of God’ and invokes her as the advocate of ‘Divine mercy’.

B. St. Francis

*Following
the Gospel
teaching
radically*

42. St. Francis and all Franciscan saints have shown us, through their lives and writings, the way we should follow. The knowledge of their lives, the study of Franciscan sources and spirituality is, therefore, vital for our formation.

CHAPTER IV SPECIFIC ASPECTS OF OUR FORMATION

I. ELEMENTS OF OUR IMAGE

43. Our culture and history of the Order, the tradition of the local church and the missionaries' heritage as well as the vicissitudes¹ of our country do contribute towards giving our vice province a peculiar image, to be appreciated in the light of a right understood of pluriformity, which our order heartily encourages.
- The right understanding of pluriformity*

A. Inculturation

44. Not every elements of what has been handed down to us is of permanent value. Courage and prudence are therefore needed in order to discern what is necessary and vital for a genuine inculturation in view of a sound renewal.
- Wise discernment*
45. Our commitment to cultural formation calls us not only to adapt ourselves to the modes and expressions of a culture or life style, but also to transform the socio-cultural realities of our own environment by continually relating them to the Gospel values.
- Commitment to cultural formation*
46. Our formation will grow and become more fruitful if we are able to open ourselves to the richness and the values of other cultures.

B. Missionary dimension

47. Our vice province was born with a remarkable missionary dimension, which it still cherishes as a characterizing heritage. This aspect calls us to be faithful for the missionary spirit of St. Francis. Let us, therefore, be open to the work of preaching the gospel within and without our own territory.
- Faithful for the missionary spirit*

¹ The word vicissitudes signifies the ever-changing situation of our countries that demands us to coup-up with it.

C. Service to the local church

***Available
to the re-
quests of
the local
church***

48. Let us maintain the beautiful tradition of a particular closeness to and friendship with the clergy. This calls us to be active and, within the limits of our possibilities, available to the requests of the local church. Let us, therefore, in the spirit of St. Francis, obey and render our missionary pastoral service to the bishops, while living in fullness of charity and solidarity with the diocesan clergy (Const 175, 2).

D. Option for the poor

***Solidarity
with the
poor***

49. In the situation of our country, where every individual is striving to emancipate him/her self from misery using every kind of means, tending to undermine ethical and religious values and manipulating and marginalising the poorest ones, “we commit ourselves as minors and itinerants to carry out a prophetic mission, expressing our solidarity with the poor and marginalized, walking alongside them to transform the world according to the gospel spirit of fraternity” (VII PCO, 48).

E. Promotion of peace and ecology

***Bridge-
builders
and path-
finders***

50. The power of the Holy Spirit stimulates genuine love in our hearts, which creates unity among all creatures, regardless of who or what each one is (cfr., LG 7). As brothers of Francis, we ought to be bridge-builders and pathfinders, going beyond the barriers of caste, creed, religion and geographical boundaries, holding on to the thread of love while walking through the labyrinth of relationships. Our fraternities should be focal points of peace and reconciliation in our neighbourhoods (VII PCO, 42). Every brother is invited to assess his conduct in the area of ecology. The formation process should also encourage him to take part in action by groups committed to the protection of the environment (cfr., VII PCO., 52).

F. Openness and creativity

51. The dynamic and creative spirit we have received from the

missionaries of our country must guide us in the search for every new equilibria, marked by charity and obedience to the authority. We must be attentive and sensitive to the realities of a world that changes and questions us in the light of new situations. Let us be open to the demands coming to us from our country's evolution, ready to avail ourselves also of the new forms of social communications (Const 153, 2).

*Searching
for new
equilibria*

II. ELEMENTS RELATED TO THE CHALLENGE OF THE PRESENT SITUATION

52. Let us look with the eyes of faith at the present situation of our country, characterized by the emergence of new ideologies, tensions and conflicts, and by social and economic problems that might have been caused as a result of eagerness for development. Let us respond to all these problems with the Gospel's freedom and frankness, in faithful loyalty to the church and our Franciscan charism, while analyzing the experiences and the effects of the situation with serenity.

*Reading
the sign of
the time*

A. *To be instruments of reconciliation*

53. We are not allowed, neither as individuals nor as a community, to get involved in temporal political-ideological structures and be dominated by the spirit of partnership. We must, instead, be and remain men of people, in the service of all, as we proclaim peace, justice, salvation, forgiveness and reconciliation.

*Remain-
ing men of
people*

B. *Demonstrating austerior, simple, joyful and generous image*

54. In order that the image of the Franciscan friar may be better known in our context, we are to present it in its ecclesial richness of austerity, simplicity, joyfulness and generosity.

*Evangelical
wit-
ness*

C. *Promoting traditional social values*

55. The spirit of fraternity, a primary Franciscan element, fits in well with the cultural and traditions of our country, whose life and institutions find inspiration in and are shaped by communality, collectively, solidarity, sociability, democracy and equality. Let us therefore consolidate our fraternal

*Communa-
lity*

life drawing inspiration also from such sources and orientations.

**Reverence
to the elderly
brothers**

56. Obedience to the superiors and reverence to the elderly brothers are duties of religion and are in accordance with the great esteem and veneration that the elderly enjoy in our country.

Hospitality

57. To give hospitality, to welcome pilgrims and to care for the sick are aspects of our past and present religious culture. We must treasure these values and graft them into that spirit of universal brotherhood which marks our Franciscan charism.

D. Deepening traditional religious values

58. Pilgrimages of penance, thanksgiving and fasting practices are forms of spirituality that can be suitably practiced in our friaries and fostered among the faithful.

**Forms of
spirituality**

E. Fostering ecumenism

59. Our vice provincial fraternity lives and carries out its apostolic work side by side with other Christian denominations. Ecumenism must constitute for us an essential object of commitment and be a constant guideline in our life, especially in our relationship with the ancient and venerable Orthodox Church as well as newly emerging Protestants and Evangelical groups. In a spirit of fraternal relationship with all, let us cultivate a serious and sincere dialogue through reflection, study theological and historical research, as we strive to lead our life in spirit of Christian solidarity and prayerful communion.

**Building
lines of
communion**

F. Facilitating interreligious Dialogue

**Introducing Jesus
kindly and
respectfully**

60. Besides the ecumenical dialogue, inter-religious dialogue with non Christian religions also is another important issue. This makes it necessary for us to grow more and more in the ecumenical spirit and deepen our concern for evangelization. Drawing inspiration from St. Francis of Assisi's richness of charity and peace, let us joyfully go about in the

world preaching the Gospel of Jesus Christ to all the peoples and in a particular way to the brothers of Islamic faith that live in our land.

III. ELEMENTS IN RELATION TO PSYCHO-PEDAGOGIC CRITERIA

61. The initial formation is a reality bound to have an impact on the entire life of those being formed, not only as regards its content but also the modes and the forms of its implementation. It is therefore of the highest importance that we be attentive and sensitive to a number of psycho-pedagogical criteria, which are decisive for a harmonious growth of a fully human and religious personality.

A. *Direct to a single concrete person*

62. It must take into account the single person in his concreteness, with his talents, his possibilities and limitations, his character and aspirations, in such a way that the individual is not sacrificed to the group, but is rather helped to become a vital and integral part of it, bringing into the group his enriching personal contributions. ***Personalized***

B. *Taking into consideration an individual in his totality*

63. It should take into consideration all the components of the single person: his spiritual, intellectual, emotional, and practical life, as well as his human, Christian, religious and Capuchin-Franciscan dimensions; ***Globalised***

C. *Continuation and consistency must be considered*

64. Interruptions, drastic changes and contradictions should be avoided in the formation method throughout the entire process. Above all, the values set forth at one given stage should be consistently the same in the subsequent stage. ***Continual***

D. *In line with the dynamism of human development*

65. It must take into account the growth of the person and different stages through which such a growth develops (childhood, adolescence, etc.), so as to be able to adapt the

Gradual

formation method to the needs and problems of each stage. One should also keep in mind the inevitable and sometimes beneficial periods of crisis. Therefore, in the continuity of the values set forth, those pedagogic approaches should be selected which are suitable to the needs of every person at each stage of his life (PCO, 57).

All of this should be kept in mind also when programming the daily life in each of our houses and in elaborating the educational curriculum.

SECOND PART

STAGES OF GVPE'S FORMATION

CHAPTER V

VOCATION ANIMATION

I. DESCRIPTION

66. The vocation animation in strict sense is a pastoral activity aimed at helping young men to discover God's plan for their lives and deepening within them their baptismal commitment promoting this apostolic spirit and inviting them to follow Jesus (PCO. 1:58). The vocation animation springs from the individual and communal witness to Franciscan Capuchin life. It consists of the totality of pastoral activities carried out by the friars and by the fraternities so that each Christian may follow his own specific vocation in the Church.

*Invitation
to follow
Jesus*

II. OBJECTIVES

67. The vocation animation sets itself the goal of making the whole people of God conscious of its responsibility for the vocation of every person and of "arousing, welcoming and supporting new vocations" to the Order of Franciscan Capuchin Friars Minor.

*Welcom-
ing*

68. In strict sense the vocation animation helps the young and the adult to discover the wonderful divine gift of Baptism along with a particular invitation to follow Christ more closely, and encourages them to embrace this ideal (IV PCO, 58). Such a pastoral action arises from the awareness that the origin and maturation of a vocation is a matter of Divine initiative, involving human mediation and the free and generous response of those who are being called.

*Divine
initiative*

69. As Franciscans, our mediation in the field of vocational work offers to others a way of life that is very rich in human and Gospel values, through which those who are called can, find the fulfillment of themselves in following Christ.

*Our me-
diation*

*Directed
to every-
one*

70. Although vocation animation is directed to everyone, it has a privileged place within youth ministry. In special way it must be directed to those who, young or adult, manifest signs of divine calling or have submitted the request to embrace our way of life. It is therefore opportune to cultivate special relationships and contacts with them in order to help them so that they may recognize and foster the divine seed of vocation in their lives. They need to be given instruction on the meaning and nature of vocation in general and our Franciscan Capuchin life and spirituality in particular. They also need to be assisted to make a mature and responsible decision for their lives.

*Knowing
oneself*

71. The vocation animation supports and accompanies the candidates on their journey of faith so that they may come to know themselves, get to know ever better the figures of Jesus Christ and St. Francis and can then discern their own vocation and arrive at a definite choice of life.

*Nurturing
one's
faith*

72. The vocation animation attentively nurtures the Catholic faith of candidates for the Order (cf. *Rb* 2: 3), mindful of the fact that the environment from which they come does not always offer the possibility of knowing and practising an authentic life of faith.

73. Vocation animation must include the pastoral care for families, as the Christian family too is a fertile ground for vocations to the consecrated life.

III. METHODS

*Youth
move-
ments*

74. The vocation animation finds its principal and natural environment in youth movements, in local activities, in provincial initiatives, in other ecclesial contexts. It recognises that its best collaboration lies in the presence and activity of the parishes which runs by our brothers, and of other Institutes belonging to the Franciscan Family

*Involve-
ment of All
GVP mem-
bers*

75. All friars of the GVPE must collaborate in the vocation apostolate so that the People of God will become ever more aware of the universal call to salvation and of the diverse personal ways of responding to it. Our own candidate under formation can also become one of principle agents of vocation promo-

tion and can enlighten the youth in their respective parishes on our Franciscan capuchin way of living.

76. While every fraternity should feel committed to welcoming vocations and have one of its friars directly responsible for vocation animation, it is proper that one friar should be designated as full time vocation animator. Assisted by other one or two friars, it will be his duty to find appropriate forms and suitable moments for direct and fruitful contacts with those who are interested in our way of life. His task is above all to promote and coordinate the overall vocational activity of the province. *Full time vocation animator*
77. Vocational accompaniment should follow a precisely planned formative process that promotes human, Christian and vocational maturity. It is comprised of the following phases at least, adapted for differences of places and cultures: *Planned formative process*
- 1§ the necessary initiation into the life of faith and the first vocational experience;
 - 2§ the deepening of the vocation project through knowledge of the religious life, of Franciscan spirituality and of the characteristics and activities of the Order;
 - 3§ the decision of the aspirants to begin the journey of initial formation and to experience the Franciscan life.
78. Every careful selection of vocation must include certain fundamental principles: right motivation; good family background; at least average intelligence; normal physical, mental and emotional health; openness and willingness to get along with others; generosity and joy. No human interest of any kind should therefore interfere in the candidate's vocational decision. *Principles*
79. The selection of the candidate should possibly take place in two moments: *The two moments*
- 1§ The selection of the parish priest or of the religious men and women working in different places. They should select elements which show signs of vocation, prepare them properly and finally propose them to those in charge of vocation recruitment.
 - 2§ The action of vocation animator, who with a greater competence will examine the fitness of the candidate through

meetings, dialogue, information and documentation, with the view of preparing them to join the seminary.

***Realistic
picture***

80. The candidate who is welcomed should be given a realistic picture of the Franciscan Capuchin way of life as it is lived by the friars in their respective localities and the apostolic activities of our Order, including missionary work.

CHAPTER VI PRE POSTULANCY

I. DESCRIPTION

81. Pre postulancy is the first stage of initial formation of our Franciscan Capuchin way of life. During this period the candidates entirely spend their life in our seminary. It is here that the candidates experience for the first time transition from lay life to the religious community life and prepares themselves interiorly for the future renunciation of goods and condition for the service of all people; especially the poor (cf. Cons. 18:9). *First stage of initial formation*
82. This implies progressive detachment from one form of life and assimilation new value and insertion into religious community. In this process of initial formation for our life, the candidates, under the guidance of a director acquire the necessary knowledge and experience, thus interiorizing the Franciscan evangelical life. *Progressive detachment*

II. OBJECTIVES

83. The objectives of this very important period attempt to:
- 1§ deepen the candidate's knowledge of the community and, likewise, the community's knowledge of the candidate to the Order, including his social and family background; *Deepening knowledge*
 - 2§ help the candidate mature as a person by knowing and accepting himself, by being open to others without losing his own identity, and by integrating himself into the human and Christian life of the local setting; *Personal maturity*
 - 3§ verify the candidate's level of education as well as his knowledge of the faith and the Church, and to give appropriate supplementary instructions wherever necessary; *Verification of candidate's status*
 - 4§ help the candidate to enter into a deeper personal relationship with Christ by means of willing conversion and consecration to the Lord that leads him to a new style of life; *Assisting the candidate*
 - 5§ offer the candidate some initial knowledge about the per-

son and life of Francis of Assisi.

III. REQUIREMENTS FOR ADMISSION

- Sanity* 84. For the admission to the seminary such qualities as psychic and emotional balance, physical health, sound moral qualities, christen life known and coherently lived out, right intention, sociable character and at least an average intelligence are considered necessary.
- Documents* 85. For a diligent preservation of all the respective documents, records, certificates, diplomas, questionnaires and reports, there should be, in the seminary archives, a life for each seminarian. Such a life should accompany him through all the successive stages of his formation.

IV. NATURE OF FORMATION

A. Human formation

- Human and Christian values* 86. In order that the candidates in the seminary may be prepared for a conscientious and mature choice of religious life, they should be initiated, beginning from the earliest years, to the assimilation of basic human and Christian values, such as openness, honesty, self-acceptance, acceptance of differences, generosity, Kindness, Diligence, discipline and manual work. In keeping with our tradition, great impotence should be given to manual work.
- Inter-culturation* 87. In the context – like ours – where the candidates come from different socio-cultural and ethnical background, respect to one another’s socio-cultural and ethnical differences, and mutual acceptance of each other should be taken as a top priority of the seminary life (PCO. IV 23). Methods of group dynamics are introduced so as to develop open, free and interpersonal relations. Classes are given on the need of values, and requirements for a joyful community life. A sense of accountability is taught to them.
- Accompany* 88. The candidates are given personal guidance to handle their emotions and tensions. They are aided to understand and accept the appreciations and corrections with equanimity

(the same spirit) healthy relationship. They are taught to discover their self-identity, and also the way to detach themselves from the family. They are given the opportunities to develop healthy friendships.

89. The formator should hold a personal encounter with a candidate at least every two months. The purpose of this encounter is to enhance the candidate's personal growth and maturity by examining and evaluating his overall performance with regard to the values being passed in the concrete stage. *Personal encounter*
90. A vocation matures within the context of a formation community. The entire members of formation community, therefore, play a very important role in the formation of the candidates and naturally become an agent of formation and should be thoroughly aware of its responsibility before God in this regard (cf. Cons. 23: 1-6). Besides, there should be a considerable room for the importance of candidates own families. *Formation team*
- B. Spiritual Formation*
91. In order to foster and nourish the spiritual life of the candidate, a regular course on religious life is given, so that the word of God may inspire them. The candidates are to be encouraged to read the Bible daily in a reflective manner. They are also asked to read the lives of saints, especially Franciscan saints. *Regular course*
92. In order to experience the forgiving love of God they are recommended the sacrament of reconciliation at least once a month. Daily Eucharistic celebration, frequent visit to the Blessed Sacrament, weekly Benediction and monthly recollections are to be arranged to nourish the spiritual life of the candidates. Besides these, Marian devotion is cultivated so as to instill in their hearts a filial relationship with Blessed Virgin Mary. *To be attached with Sacraments*
93. Besides the communal prayer, the candidates should be stimulated to privilege personal prayer. According to the custom of our order, they are to be introduced to different types of prayers such as meditative, contemplative and af- *Personal prayer*

fective prayers (Const. 46: 6).

***Spiritual
direction***

94. Candidates should be helped to understand the importance of having a spiritual director, to whom they should open their hearts and minds with confidence and spontaneity. Docility to the action of the Holy Spirit, trust in the superiors, sincerity and joyful availability in one's relationships with others are the best means for preserving one's own vocation.

C. Intellectual Formation

Requisites

95. Throughout the course of pre-postulancy, the candidates must be introduced to some fundamental elements of human, Christian and Franciscan requisites. Such requisites are meant to enable them to perceive the essential and fundamental formation on human, Christian and religious values. Particularly, they are meant to ground the candidates in their vocation and future ministry. The following courses are to be given in this stage:

1§ vocation in general;

2§ introduction to the Bible (part I);

3§ catechism in Faith (seven Sacraments);

4§ biography of St. Francis, Francis and early friars;

5§ languages (English);

6§ basic psychology (human development) and

7§ basic skills on computer.

Training

96. Besides these, the candidates are to be given training in reading and public speaking. There should be classes on good manner and human values (personal and social values).

V. METHODS

Adaptation

97. The human, academic, Christian and Franciscan formation given in our seminaries should take into account the cultural and spiritual way of life in our own environment. The provincial council in consultation with formation team has to undertake the necessary adaptations and renewals of our seminaries in accordance with the changing circumstances

and the needs of the times and in keeping with the fundamental principles and directives laid down by the Vice provincial chapters.

98. In conformity with the wish expressed several times by the Vice provincial chapters, candidates who from very beginning manifested to embrace non clerical state of life should be accompanied very diligently. The unity of formation should, however, be maintained. *Promotion of non clericalism*
99. Since the candidates in this stage are still in the process of discerning their vocation, the atmosphere should be conducive to make a free and mature decision about their vocation. Opportunities should be given to have healthy contact with their own families through letters and through personal relationships during holidays. They should have some contact with the people around them by participating in the liturgical and para-liturgical services. They are to be given one month of holidays at the end of their academic year. *Conducive atmosphere*

VI. EVALUATION

100. The formation community shall come together at least every two months to discuss the methods, the programmes, and the calendar of the seminary's life. It should also review the situation and the problems of each seminarian, and try to find the appropriate means for increasing the efficiency of its formation work. Moreover, the fraternity should not fail to make an analysis of itself and of the ways it carries out its task. *To be made in each two months*
101. The formation community needs to evaluate the candidates in the areas of payer life, his attachment to sacraments, his attitude for work, his sense of responsibility, his integral maturity, his ability of time management, his transparency, openness and his engagement of progress. *Analysis of the status of the candidate*

CHAPTER VII POSTULANCY

I. DESCRIPTION

Preparation for the novitiate

102. The postulancy is a necessary stage for an adequate preparation for the novitiate, during which the postulant is in close contact with the fraternity and comes to know our way of life, while the fraternity on its part comes to know the postulant better, so that it can discern his request and give a responsible reply (cf. IV PCO 62).

Knowing the deepest reason of vocation

103. Postulancy is the time for the candidate to discover the deepest reasons for his own vocation, to know and experience our Capuchin Franciscan life, complete the break with his environment and gain a first experience of brotherhood (cf. IV PCO 62).

It lasts for one year

104. It belongs to the Provincial Minister with his definitory to define the modalities of the postulancy. Generally, for us, it lasts one year. An intensive preparation should take place in the months immediately preceding the candidate's entry to the Novitiate.

II. OBJECTIVES

Verification of decision

105. The Franciscan postulancy allows the postulant to verify his decision to begin to follow Jesus Christ according to the way of life of St. Francis and to prepare himself adequately for the novitiate (Cons. 26§1).

Motivating the candidate

106. The whole programme of postulancy is to motivate the candidate to experience the spirit of St. Francis. They are gradually initiated into the community living so that they may grow in their belongingness to the Order.

Capuchin vocation

107. The candidates are helped to discover the reason for their choice of Capuchin vocation. They are provided opportunities to learn and experience the Franciscan Capuchin life in the fraternity.

III. ADMISSION TO THE POSTULANCY

108. Only candidates who manifest an authentic desire to devote

themselves to a consecrated life according to the capuchin Franciscan way should be admitted to the postulancy. They are required to submit the necessary ecclesiastical documents (Baptism, Confirmation, as well as other educational certificates). *Authentic desire*

109. It belongs to the vice provincial Minister to admit candidates to the postulancy, with the advice of his councils and the fraternity from which the candidate comes. The application for admission should be presented, in writing, by the candidate himself, with clear specifications as to the motivations prompting him to choose our way of life. For the admission there should be an appropriate religious ceremony. *In writing*

110. It is necessary that, in the request for admission, the candidate declare his intentions to live in our fraternity of his own accord, without expecting (or demanding) payments, subsidia refundments, etc. in case he abandons the fraternity. *Declaration of ones own accord*

IV. THE NATURE OF FORMATION

A. Human Formation

111. The human formation will help the candidates to become well-integrated persons, mature in their affective life in relation to self, the members of the fraternity and to outsiders, both men and women. *Well-integrated persons*

112. Candidates could be given practical guidance through community building exercises to understand, articulate and to live with their emotion. A special course on personality development and group dynamics is to be arranged during the course of postulancy. Values like spirit of co-operation, altruism, mutual appreciation and encouragement, spirits of service, forgiveness etc. are to be given great importance. *Practical guidance*

113. From the very beginning, candidates should be treated as the members of the Order. They are to be informed of the events of the vice province and of the Order. They should be encouraged to have personal interest in the friars of the province. *Treated as members*

Frequent dialogue

114. Frequent dialogue between the formatter and the candidate, whereby the postulant can arrive at a trusting relationship with his formatter and can, in turn, be kept aware constantly of his progress and offered concrete suggestions to help him along the way, is to be given great importance.

B. Spiritual Formation

Highest priority

115. Spiritual formation has the highest priority during this period. Postulants are initiated to different forms of prayer, such as personal and communitarian prayer, contemplative prayer, guided meditation etc. The celebration of the Eucharist could be made more devotional, elevating and lively by having occasional community Masses and introducing some permitted adaptations.

Spiritual direction

116. Postulants can get spiritual direction whenever they need, but they are asked to meet the spiritual Director frequently. The Director too expected to meet the postulants in regular bases.

The value reconciliation

117. The postulants should be shown the value and importance of the sacrament of reconciliation and they should be encouraged to receive it frequently. They will be taught human and Christian values which would help them to form the right conscience.

Monthly recollections

118. There shall be regular monthly recollections and during the year there shall be annual retreat that could last for week.

C. Intellectual Formation

Organization of the programs

119. The intellectual formation of postlancy organized into a program which includes:

- 1§ vocation in Old and New Testament;
- 2§ introduction to Scripture (part II);
- 3§ Franciscan history (the Franciscan Order and St. Clare);
- 4§ Ethiopian Church history;
- 5§ human development II (developmental stages and sexuality);
- 6§ Divine Liturgy (Ge'ez, introduction to Holy Mass and Divine Office) and

7§ communication skills

D. Apostolic Formation

120. The apostolic dimension of our life should be given due importance. Postulants could be given opportunities to teach catechism and to practice other pastoral activities in the friary as well as in the neighboring parishes and to propagate Christian and Franciscan literature.
121. Besides having classes on the apostolic and missionary aspects of our life, they should get acquainted with the actual situation of our mission. They should be made aware of social, political and economic realities around them. Opportunities should be offered for social work, prison and hospital visits and for doing service in the hospitals.

*Pastoral
practice*

*Interiorizing
Charism*

V. EVALUATION AND PROMOTION

122. Near the end of the period of postulancy, the formatter, in dialogue with the postulant, shall verify the postulant's progress in his vocation and send his report to the major superior together with what he recommends regarding the postulant's admission to the novitiate. The following points should be emphasized in reference to the candidate:
- 1§ the level of human and Christian maturity;
 - 2§ the basic level of general education and culture;
 - 3§ affective equilibrium;
 - 4§ an ability to live authentic fraternal relationships;
 - 5§ the capacity to incarnate Franciscan values in one's own person.
123. Admission to the novitiate is governed by the norms of *canon law* and our *Constitutions*. Prior to admission to the novitiate, the major superior should have a fraternal dialogue with the postulant to confirm the postulant's suitability to enter the Order. It may prove useful to involve the formation director in such an interview.

*Verifica-
tion of
progress*

*Canon
law and
our Con-
stitutions*

CHAPTER VIII THE NOVIATE

I. DESCRIPTION

*Profound
experience
of the Or-
der*

124. The novitiate is the period of more intense initiation and a more profound experience of the Capuchin Franciscan life of the Gospel according to its basic demands and presupposes a free and mature choice of religious life (Const. 29, 1). Along with the life of intense prayer, individual and in fraternal, with special period of contemplative prayer, emphasis should also be laid on a life of charity, brotherhood and manual work (cf. PCO IV, 64).

*Living in
minority
and broth-
erhood*

125. The Franciscan formation strictly begins in the novitiate therefore the values and ideas of St. Francis must be learned and emulated during this stage of formation. One of the distinguishing marks of a Franciscan today is living in minority and brotherhood. Therefore the candidates to our life, from postulant onwards, should be informed, guided and encouraged to understand and to live our lesser, itinerant brotherhood, with its distinguishing mark to fraternal equality. (cf. PCO VII, 28).

126. Novitiate is an important stage in the initial formation. During this period the candidate harmoniously unites the human dimension with the spiritual. Though, coming from different family and tribal background with different language and cultures, novitiate is the time to inspire and cultivate the spirit of Gospel brotherhood in minority.

*Living the
experience
of God*

127. The Novitiate is one stage of the formation period in which one learns how to live the experience of God in the context of the consecrated life according to the Franciscan spirit.

128. The programme of the novitiate should be elaborated in such a way as to be in adequate formative project. In it, prayer should have priority over all the other activities. The novice should practise on every form of prayer but particularly on the liturgical and contemplative ones (Const.29, 3).

II. THE OBJECTIVES OF THE NOVITIATE

129. The novice, having begun his vocational **journey** in the period of postulancy, is called to **deepen** his choice according to the example of Francis. Consequently, the novice must move toward the following objectives:

1§ a deeper understanding of the divine call;

2§ a change of heart and mind according to the spirit of Francis;

3 an experience of this new way of living in fraternity;

4§ a clarification and assessment of the stability of his own motivation;

5§ a good understanding of the charism of our Order.

*Verification
discernment
of one's
choice*

III. ADMISSION TO NOVITIATE

130. It belongs to the vice provincial minister to accept candidates to the Novitiate and to the vows after consultation with the local fraternity about their aptitudes. It is again his responsibility to dismiss the novice whom he considers unfit for our way of life (cf. Cons. 36, 4).

*The vice
provincial
minister*

131. The Novitiate begins when the candidate receives the dress of probation along with the appropriate reception ceremony. Where possible, the provincial minister takes part in reception ceremony, otherwise the director of the novices is responsible for conducting the rite of receiving novices (cf. Const. 20, 1).

*Ceremony
of dress-
ing*

IV. THE STRUCTURE OF THE NOVITIATE FRATERNITY

132. The fraternity of the novitiate, whose superiors the Guardian, should be conscious of its responsibility in the formation of the novices and should therefore carry out its duty, above all, through an exemplary conduct and a life of prayer led in an atmosphere of service and harmony (CIC 652, 4). The fraternity should meet, at least three times a year, to reflect on and discuss about the life of the Novitiate as well as to evaluate the fitness of each novice (Const.34).

*Fraternity
of the no-
viciate*

133. The novice-master is the first responsible for the novice's

formation. It is therefore necessary that he should be free from other jobs incompatible with it. In carrying out his duty he shall be assisted by a vice Novice-Master.

V. NATURE OF FORMATION

A. Human Formation

*Accepting
others un-
conditionally*

134. Through the help of Formatters a novice ought to inculcating gradually the attitudes of accepting others unconditionally, the spirit of forgiveness, attitude of adjustability, sensitivity, openness, availability, etc... Other attitudes that help to build up the fraternal spirit are; deep sense of belongingness, deep sense of responsibility towards, the property of the community, and certain hours of manual work, all these are excellent means of growth in the spirit of Gospel brotherhood.(Const. 17,3).

*Time of
dialogue*

135. In order to create a mature understanding between the novices and to help them to know each other it would be important to give them an opportunity to have a constant time of dialogue in every aspect of their life, culture, tradition and language throughout the year.

*Knowing
how to
deal with
one's af-
fectivity*

136. To help the novice to develop an affective maturity and deal with his affectivity (emotions, sexualities etc...), it would be indispensable to organized workshops by a specialist beside the program arranged in the house. Besides, in order to nurture an affective maturity, some aspects of health routine such as Daily recreation, Weekly walk, Group dynamics, reading of news paper and periodicals, watching TV (DVD) and Correspondence with the parents and friends are to be given importance.

B. Spiritual Formation

*Relishing
the Holy
Scriptures*

137. The novice should be helped to relish the Holy Scriptures and to let himself be docilely guided by the spirit of the Lord. He should be introduced to the ascetic task of imitating Christ the poor, the obedient and the chaste (cf. Const.21) as well as to have a filial relationship with the Virgin Mary (cf. IV PCO, 78).

138. The study of the Capuchin Franciscan way of life through the Franciscan literature (IV PCO, 65) and a deeper knowledge of the Rule and the constitution must be one of the main tasks of the novice's spiritual formation (cf. Const.25, 5). *Franciscan literature*
139. Novitiate is the time to learn to pray authentically and in a right manner. Capuchin life originates from hermitages, where in our pioneers spent hours contemplating and thus becoming man of prayer. The novices are to be rightly informed and formed on the importance of prayer. So they need to practice the following spiritual exercises: *Time of learning*
- 1§ Lectio Divina;
 - 2§ Divine office;
 - 3§ Monthly recollection;
 - 4§ Spiritual direction;
 - 5§ Franciscan hermitage experience;
 - 6§ Marian devotions and Ethiopian spiritual prayers, like, *se'atat Mahelet* and adoration, and
 - 7§ Spiritual reading in the refectory
140. Novices are to be introduced to the contemplative prayer at least half an hour everyday with a proper guidance.

C. Intellectual Formation

141. For an adequate and complete intellectual formation of the novices, clear and well defined program should be laid down. Such programs should include the study of: *Contents*
- 1§ Rule, Testament and Constitution,
 - 2§ History of consecrated life, evangelical councils,
 - 3§ Capuchin chrim, and
 - 4§ Introduction to the Ethiopian spirituality.
 - 5§ English language and other foreign languages could be taught to develop their capacity in communication.

D. Apostolic formation

142. Work is part and parcel of Capuchin life (Const. 76 – 77). Everyday the novices should have to work two hours because this is the stage to develop a good habit of manual work, so they need to be encourage to work every kind of *Experiences of Work*

work (Cons.77,5). They may work in the garden, kitchen, and different kinds of technical works like wood work, palmer and electricity etc.. (Cons. 78, 3 & 4).

***Missionary
and pas-
toral ori-
entation***

143. The novices gradually develop the sense of pastoral work therefore, they can be given opportunities for some form of apostolic involvement like teaching catechism in the parishes, visiting the poor. Visiting the hospitals sometimes etc... The option and love of the poor should go along with the formation because Franciscans has special love towards the poor like our Seraphic Father St. Francis of Assisi. All the above pastoral venture should not disturb by all means the novitiate life. Therefore the novices should be properly guided before sending them for any pastoral activity.

VI. System of Evaluation and Promotion

***Report of
the direc-
tor***

144. At the end of the year of novitiate, the director in consultation with the entire community should draw up a report in which he recommends the novice's admission to temporary profession or counsels that he leaves the novitiate. The following criteria should serve as guidelines:

- 1§ A willingness to participate actively, generously and seriously in the entire novitiate program (personal and communal prayer, study, fraternal interaction, work, etc.);
- 2§ an openness to dialogue and a willingness to learn from the formation process and from the whole community, especially the director of novices;
- 3§ an ability to live authentic fraternal relationship;
- 4§ a certain level of exteriorization of the Gospel values presented, with a corresponding level of human and affective maturity that will permit commitment through the vows.

***Canon law
and our
Constitu-
tions***

145. Admission to first profession, which is regulated by canon law and our *Constitutions*, presupposes a prior dialogue with the Vice Provincial Minister.

VII Home visit

146. For the healthy emotional and Psychological growth of novice, 15 days of home visit after the simple profession can be allowed.

CHAPTER IX POST-NOVITIATE

I. DESCRIPTION AND PURPOSE

*Deepening
the com-
mitment
made at
novitiate*

147. The post-novitiate is a time for acquiring depth and maturity vis-a-vis the commitment undertaken at first profession; it prepares the friar for solemn profession as the definitive opinion for the evangelical life (cfr., Cons.30, 10; IV CPO 67).

*Achieving
a greater
level of
develop-
ment*

148. The post-novitiate is a time of helping the young friar to achieve a greater level of human and religious development, as he makes the on-going choice of our life. It also deepens the conversion process already begun in the Novitiate as well as an opportunity for exposure to mission, for deepening prayer experience and growth in commitment and perseverance (cf. Ratio Formation of EACC, 1999, No 165 & 166). In short the aim, purpose and the goal of post-novitiate programme is to give our young friars an integral holistic formation to achieve a mature identity by which they are able to integrate well into Gospel fraternity as Capuchin in the modern world.

*Made up
of two for-
mation
programs*

149. In our vice province the post noviciate consists of two formation programs:

1§ The first formation program is the so called special formation and it involves in preparing the post-novice for priesthood and a lay brother by letting him to study philosophy and theology or any professional training.

2§ The second formation program is the so called the Experiential year and it involves in letting the post-novice to get the practical experience of the charism of the order together with adequate pastoral experience.

II. NATURE AND DIMENSION OF FORMATION

A. Special formation

150. In this period, unlike novitiate where novices are trained in the cloistered atmosphere, the Post-Novice are trained,

exposed and introduced to the practical aspects of Capuchin Religious Life. Young friars may be given sufficient opportunities to experience Capuchin life situations in a practical way that are aimed at helping them to discern their vocation. They may be exposed to pastoral training in parishes, to community life in the fraternities. To deepen their prayer life they may be trained in the aspects of Ethiopian and Franciscan Spirituality. They may be encouraged to help and feel with the patients in the hospitals, to do manual work in villages with people etc... All these exposures are based on the three vows that these young friars have promised in their first simple profession.

Philosophical and theological studies

151. In order to give an effective and appropriate formation to the post novices, the Philosophy and Theology students should - as far as possible - be accommodated in separate places.
152. The Director and the vice-Director hold the immediate responsibility for this program of formation. The Director's job is to be the animator, the guide and the direct coordinator of the life in the post noviciate. Each friar students should have a spiritual director in order to assist him in his spiritual journey.

a) Human Formation

153. The human formation in this stage demands them to develop the qualities that will help them for their ministry in the future, so we need to assist them to cultivate their maturity in the areas of *affectivity, mental and dialogical, sociability, ethics and religious sentiments*. In the same way they need to get an opportunity to have forums for dialogue among themselves.

To be fully human

b) Intellectual Formation

154. The post noviciate stage of formation distinguishes itself for being a period of a specialized preparation. The clerical brothers should start a deepened study of philosophy and Theology as a preparation for the priesthood. The non-clerical brothers should be introduced to a specialized tech-

Acquiring intellectual excellence

nical work and trained for a pastoral activity fitting in which their status. Depending on their attitudes and the needs of the province, they should be also given theological training.

Contextualized

155. The academic programmes should be in line with the culture of our country. Particular attention should also be given to their Franciscan study. The post novices should be given the opportunity to learn languages as well.

Contents

156. In this stage the friars are more engaged in study of Philosophy and Theology; however they should not overlook the importance of Franciscan studies along with the other studies. Beside their philosophical and theological studies, the friars need to study Franciscan sources (Vol. I – III), the writings of St. Francis and St. Clare, Franciscan spirituality and charism. In addition, they need to learn Leadership quality and management. This program also concerns the non-clerical brothers along with their specialized technical training and pastoral courses.

c) Spiritual Formation

Strengthening the inner life

157. Spiritual formation needs to be stressed in strengthening the young friars' inner life. During this stage the post novice should be familiar, through an adequate and personal experience to:

1§ The liturgy of the hours and meditation,

2§ Adoration,

3§ Spiritual exercise based on St. Francis' journey of conversion experience (St. Damiano, Purtilucula, Gricio and Laverna experiences),

4§ Lectio Divina and Ethiopian Marian devotions.

Practice of spiritual direction

158. Given the demand of spiritual life and much engagement on the philosophical and theological studies, the practice of spiritual direction and frequent confession are absolutely necessary. In addition, ample time for the personal prayer and monthly recollection are to be given great importance.

d) *Formation of Apostolic life*

159. Since pastoral formation is an integral part of our Franciscan way of life, the post novices should be given the opportunity to get some experience of pastoral work and social activities especially towards the end of their studies. During their practices they shouldn't forget the necessity of pastoral charity that manifests the identity of a good shepherd.

**Pastoral
Experience**

160. The post novices should develop an attitude to manual work by accepting to do services and by holding responsibilities within the local fraternity. They should be encouraged to learn and to practise on some professions and activities in accordance with their abilities and inclinations, because such initiatives can serve them in fraternity and in their apostolic work.

*Understanding
the value
of work*

B. Experiential year

161. The experiential year is the moment in which the post-novice gets a time, that not last less than one year, to deepen specifically the apostolic dimension (pastoral and charism) of his formation. The moment is preferred to be after the study of philosophy and before starting the theology studies.

**Practicing
the apostolic
life**

1§ In this moment of formation the post-novice is expected to discover the *suffering Jesus, God's print in nature, realising the brotherhood of all human kinds and the value of simplicity.*

2§ The program should be facilitated by the formatter of the post-novices, yet it has to be managed fully by the post-novices himself.

3§ The formatter decides the places and the specific duration of the time in each places and the modalities, taking into consideration how the best experience in the above mentioned themes can be obtained.

162. *Knowing what serving the poor mean:* the post-novice needs to have a special moment in which he discover the

Discovering the suffering Jesus

suffering Jesus through serving physically and psychologically ill people. In order to achieve better this goal the post-novice needs to have a specific period of time to serve the ill people by giving service in hospital or mother Tresa centres or in a village where there are sick people. The service can be delivered taking into account what the sick or poor person needs. To do this the post-novice shouldn't ask any financial support from any one else. Instead, he has to work out what he can do by himself.

Developing a cosmic view

163. *Promotion of peace and ecology*: one of our charism is promoting peace, justice and ecology. The post-novice needs to have a specific moment to involve in voluntary service in promoting peace, justice and ecology.

1§ This program can be organised in a way that the post-novice can involve in awareness creation challenging the tradition among the marginalised and marginalising society.

Discovering God's print in nature

2§ It is also organised in a way that the post-novice involves in awareness creation and giving a practical example in the area of care of nature among the people who do not understand the importance of ecosystem.

Embracing all as brother and sister

164. *Practicing Gospel brotherhood*: one of the elements that hinders us to embrace all as our brothers and sisters without prejudice and fear is the diversity of our cultures. If any individual wants to practice universal brotherhood, he needs to go beyond the barrier of culture and tradition. Therefore, to acquire the tiny component of this attitude, the post-novice needs to be exposed in to a new cultural atmosphere where he is challenged to live and communicate with people of different cultures.

Discovering how to be simple

165. *Practicing simplicity and prayer life*: the attitude of simplicity is manifested in considering one self as a lesser and not expecting any admiration or honour even after accomplishing a great job or achieving a great goal and when respect is spontaneous. Therefore, a certain period of time might be good to be designate for the post-novices to practice simplicity and prayer life in involving in the commu-

nity by doing some works that are consider as simple. These are like taking care of the garden, to be a watchman (zebegna) to be a cook in the kitchen and so on. It is also highly recommended that while doing his activities to pray and meditate considering himself in the presence of God.

III. RENEWAL OF THE VOWS AND FINAL PROFESSION

166. One month before the renewal of the vows, the post novice with temporary profession should inform, in writing, the directory about his intention on the matter (i.e. whether he wishes to renew them or not); and should accept the observation of the superiors with docility. The duration of the temporal vows shall not be shorter than three years and normally not longer than six years (Cons. 32, 2). *Expressing one's consent officially*
167. Six months before his perpetual profession, the post novice should have a dialogue with the Director on the matter; and two months before that date, he should write a declaration concerning his decision. It belongs to the provincial Minister to fix the date of the perpetual profession with the consent of the Definitory, after consulting the candidate and having considered the consultative vote of the local fraternity (Const.18, 3). *Dialogue with the Director*
168. In order to make solemn profession, the friar must have shown during the period of initial formation, a capacity to understand and live the values of the consecrated life as well as a disposition toward continual conversion and constant renewal. Through solemn profession the friar becomes a member of the fraternity with all rights and privileges, according to our *Constitutions* *Demonstrating will and capacity*

IV. SACRED ORDER

169. For the conferring of the sacred orders, the norms of the canon Law and the directives of the order should be followed. The diaconate should preferably be given at the beginning of the last year of theology and the priesthood at the end of the same year. The date of the ordination shall be decided by the provincial Minister. *Norms of Canon Law and our Constitutions*

170. Deacons should be encouraged to devote themselves to guiding and animating the prayer and the liturgy within their fraternity and among the faithful. They should, at the same time, undertake the exercise of activities compatible with their status such as preaching and giving courses of catechesis.
171. The initial formation ends with the perpetual profession. However, the post novice should remain under the organisational and disciplinary responsibility of a director until the end of their studies.

IV. EVALUATION

*Evaluation
for re-
newal of
profession*

172. As our constitutions requires, the mandate of accepting the post-novitiate's demand is the vice provincial minister. To assist the vice provincial mandate, the formation team has to make the evaluation of the post-novices and submit to the vice provincial minister formally. The formation team can conduct the evaluation in the way that it suits for them and at times they can also consult the competent persons in specific fields (cfr., Cons. 19).

*Evaluation
for final
profession*

173. The evaluation of the final profession has to be made with great responsibility and attention. The evaluation should take into consideration the whole progress of the post-novice throughout his post-noviciate formation programs and the visibility of the capacities for consecrate life. And the formation team has to make sure whether the criteria mentioned for renewal of profession and final profession is met.

*Evaluation
for Di-
aconate
and priest-
hood*

174. Making a final profession do not imply the spontaneous reception of the Sacred Orders. The formation team has to be make sure the fulfilment of the requirements and the procedures for such steps. Therefore, the evaluation has to be made attentively and sent to the vice provincial minister on time.

CHAPTER X ON GOING FORMATION

I. DESCRIPTION

175. Religious formation is by its nature something that must be continued and perfected during the entire life-span. This is accomplished through a constant process a renewal must have as its object the effort to achieve an ever growing adhesion to the gospel and to our Franciscan ideals in the context of the concrete situations of our times and every day's life (IV PCO, 70). These could be the General chapter, the letters and messages of the general minister, GVP chapter, spiritual chapters, the letters and messages of the vice provincial, the canonical visit, annual retreat, the local chapters, specialisation and studies and so on.

II. NATURE OF ON-GOING FORMATION

176. Our capuchin Franciscan style of ongoing formation is meant to be an invitation to continual conversion (mc 1, 15) in the name of our commitment to perfection (Mt 5, 48). The friars should be stimulated to do so:

1§--by the example and the wish of st. Francis who, although already perfect in grace before the Lord, he nevertheless wanted constantly to begin a journey of an ever higher perfection and used to say: "Let us, brothers, begin to serve the Lord our God because up to now we have done little if no profit" (1 cel. 103);

2§ --by the Church's recommendation to undergo a continual renewal;

3§ --by the commitment we have undertaken to be worthy co-operators in the divine plan of salvation;

4§ --by the changing socio-cultural phenomena of our country which are for us 'the signs of the times' (IV PCO, 71).

177. Let us consider ongoing formation as a dynamic factor that helps us to be efficient in our Gospel witness, to consolidate

our brotherly life, to remedy misunderstandings and tensions that can manifest themselves when groups of different age and mentality meet, to prevent the inevitable problems and crises of old-age (IV PCO, 70-71).

178. The implementation of the ideals of ongoing formation is first of all the responsibility of the individual friar. He grows in his formation by using the ordinary and extraordinary means that are at his disposal in order to better put into effect his vocation (const. 42, 2). Privileged means for the achievement of such a goal are, for example, the Eucharist and the other sacraments, the celebration of the Liturgy of the Hours, the rhythm of liturgical year, a fruit full use of intensive times of prayer, the reading of and the personal reflection on the word of God, the practice of silence, the examination of conscience and finally an updated and inculturated study.

III. LOCAL FRATERNITY'S ROLE

179. Thee entire local fraternity too is called to foster the ongoing formation of the individual friar through an animation of the ordinary and extraordinary moments of its life. Those are: community prayer, local chapter, intensive times of reflection and study etc... The local superior must be convinced that he can do much towards this end and should therefore strive to provide the single friar and the community with free spaces of time so that they may better care for their formation (IV PCO, 74).

IV. DUTIES OF THE PROVINCE

180. It belongs to the province for the formation of the individual friars and that of the local fraternities. Such a duty is carried out through the ordinary and the extraordinary chapters, through the institution of a formation council but especially through the animation work of the provincial minister and his Definitory (IV PCO, 74).

V. ANIMATORS

181. Within the provincial Formation council there should be a
-

responsible for the ongoing formation, who, together with the provincial minister, should work out various initiatives such as study and spiritual renewal meetings, refresher courses etc...and should also provide formation aids. The refresher courses can also be organized so as to suit different groups according to their age and work.

VI. AIDS

182. Important formation aids are, among other things, a sufficiently equipped and adapted library, subscriptions to specialized journals particularly in the fields of theology and Franciscanism.

VII. OPEN CHAPTER

183. It is our view that the so-called 'open' special chapter or 'the mats' is of a particular importance towards helping the province to pursue its formative process. At this chapter, every single friar can, participate by voicing suggestions, directives and experience as well as by cooperating for the renewal of the province through a revision of our brotherly life. All the above should be encouraged.

VIII. PERIODS OF INTENSIVE EFFORT

184. Individual friars and fraternities should take advantage of particular periods or occasions occurring during the week, the month and the year in order to undertake a more intensive effort for the promotion and consolidation of the ongoing formation. After an adequate number of years it may be useful to have a sabbatical-year which should, however, be seriously organized together with the superiors (Ibidem).

IX. OBSTACLES

185. The friars should diligently strive to overcome the obstacles that can arise between the individual and the community as they pursue their respective formation projects. Such obstacles can originate from an erroneous overestimation of our pastoral and social activities; from a discouragement resulting from our inability to see concrete and immediate results, from considering certain extraordinary means of formation almost as occasions for distraction and evasion.
186. We should not fail to pursue our ongoing formation "by following an organic, dynamic and, as far as possible, complete plan. Organic in the
-

sense that such a plan should form a coherent whole in it-self but should also cohere with the previous formation stages; dynamic in the sense that it should take into account the fact of human development; complete in the sense that it must include the different dimensions (intellectual, emotional, practical...) of the formation itself by giving priority to the evangelical life of brotherhood' (IV PCO, 75).

PRAISE THE LORD!

INDEX

- INTRODUCTION** 7
- GENERAL GUIDELINES** 8
- Chapter I** 9
- BASIC PRINCIPLES** 9
- FORMATION PLAN** 9
- AIM** 9
- PROCESS** 9
- *Formation process* 9
 - *Our identity* 9
 - *Unity and pluriformity* 9
 - *Vocation fulfilment* 10
- COMMITMENT** 10
- *Renewal* 10
 - *Hearing and docility* 10
 - *Conversion and penance* 10
- Chapter II: CAPUCHIN - FRANCISCAN VALUES** 11
- *Mirroring Franciscan values* 11
- BROTHERHOOD** 11
- *Foundation of our life* 11
 - *Gospel witness* 11
 - *External projection* 11
 - *Local chapter* 11
- PRAYER** 12
- *Liturgical prayer as a foundation of brotherhood* 12
 - *Franciscan forms* 12
 - *Being alone with God* 12
 - *Contemplation* 12
- POVERTY** 12
- *Availability* 12
 - *Service* 13
 - *Contact with the poor* 13
- *Poverty as way-out from misery* 13
- WORK** 13
- *Physical and spiritual* 13
 - *Grace* 13
 - *Values* 13
 - *Dedication* 14
 - *Specialization* 14
 - *Service* 14
 - *The signs of the times* 14
 - *Variety of services* 14
 - *Communal character* 14
- CHAPTER III**
- AGENTS AND MODELS OF FORMATION** 15
- I. AGENTS** 15
- Holy Spirit* 15
- *Holy Spirit as the primary agent* 15
- The candidate* 15
- *Candidate as the secondary agent* 15
- The formation team* 15
- *Formation theme as the third agent* 15
 - *Role of the formation team* 16
 - *Training of formation team* 16
 - *Province as formation community* 16
- II MODELS OF FORMATION** 16
- Mary* 16
- *Docility to the Holy Spirit* 16
- St. Francis* 16
- *Following the Gospel teaching radically* 16

CHAPTER IV**SPECIFIC ASPECTS OF OUR FORMATION 17****I. ELEMENTS OF OUR IMAGE 17**

- *The right understanding of plurality 17*

Inculturation 17

- *Wise discernment 17*
- *Commitment to cultural form 17*

Missionary dimension 17

- *Faithful for the missionary spirit 17*

Service to the local church 18

- *Available to the requests of the local church 18*

Option for the poor 18

- *Solidarity with the poor 18*

Promotion of peace and ecology 18

- *Bridge-builders and pathfinders 18*

Openness and creativity 18

- *Searching for new equilibria 19*

II. ELEMENTS RELATED TO THE CHALLENGE OF THE PRESENT SITUATION 19

- *Reading the sign of the time 19*

To be instruments of reconciliation 19

- *Remaining men of people 19*

Demonstrating austere, simple, joyful and generous image 19

- *Evangelical witness 19*

Promoting traditional social values 19

- *Communality 19*
- *Reverence to the elderly brothers 20*
- *Hospitality 20*

Deepening traditional religious values 20

- *Forms of spirituality 20*

Fostering ecumenism 20

- *Building lines of communion 20*

Facilitating interreligious Dialogue 20

- *Introducing Jesus kindly and respectfully 20*

III. ELEMENTS IN RELATION TO PSYCHO-PEDAGOGIC CRITERIA 21***Direct to a single concrete person 21***

- *Personalized 21*

Taking into consideration an individual in his totality 21

- *Globalised 21*

Continuation and consistency must be considered 21

- *Continual 21*

In line with the dynamism of human development 21

- *Gradual 22*

SECOND PART**STAGES OF GVPE'S FORMATION 23****CHAPTER V****VOCATION ANIMATION 23****DESCRIPTION 23**

- *Invitation to follow Jesus 23*

OBJECTIVES 23

- *Welcoming 23*
- *Divine initiative 23*
- *Our mediation 23*
- *Directed to everyone 24*
- *Knowing oneself 24*
- *Nurturing one's faith 24*

METHODS 24

- *Youth movements 24*
- *Involvement of All GVP members 24*
- *Full time vocation animator 25*
- *Planned formative process 25*
- *Principles 25*
- *The two moments 25*
- *Realistic picture 26*

**CHAPTER VI
PRE POSTULANCY 27**

I. DESCRIPTION 27

- *First stage of initial formation* 27
- *Progressive detachment* 27

II. OBJECTIVES 27

- *Deepening knowledge* 27
- *Personal maturity*
- *Verification of candidate's status* 27
- *Assisting the candidate* 27

III. REQUIREMENTS FOR ADMISSION 28

- *Sanity* 28
- *Documents* 28

IV. NATURE OF FORMATION 28

A. Human formation 28

- *Human and Christian values* 28
- *Inter-culturation* 28
- *Accompany* 28
- *Personal encounter* 29
- *Formation team* 29

B. Spiritual Formation 29

- *Regular course* 29
- *To be attached with Sacraments* 29
- *Personal prayer* 29
- *Spiritual direction* 30

C. Intellectual Formation 30

- *Requisites* 30
- *Training* 30

V. METHODS 30

- *Adaptation* 30
- *Promotion of non clericalism* 31
- *Conducive atmosphere* 31

EVALUATION 31

- *To be made in each two months* 31
- *Analysis of the status of the candidate* 31

**CHAPTER VII
POSTULANCY 32**

DESCRIPTION 32

- *Preparation for the novitiate* 32
- *Knowing the deepest reason of vocation* 32
- *It lasts for one year* 32

II. OBJECTIVES 32

- *Verification of decision* 32
- *Motivating the candidate* 32
- *Capuchin vocation* 32

III. ADMISSION TO THE POSTULANCY 32

- *Authentic desire* 33
- *In writing* 33
- *Declaration of ones own accord* 33

IV. THE NATURE OF FORMATION 33

A. Human Formation 33

- *Well-integrated persons* 33
- *Practical guidance* 33
- *Treated as members* 33
- *Frequent dialogue* 34

B. Spiritual Formation 34

- *Highest priority* 34
- *Spiritual direction* 34
- *The value reconciliation* 34
- *Monthly recollections* 34

C. Intellectual Formation 34

- *Organization of the programs* 34

D. Apostolic Formation 35

- *Pastoral practice* 35
- *Interiorizing Charism* 35

V. EVALUATION AND PROMOTION 35

- *Verification of progress* 35
- *Canon law and our Constitutions* 35

CHAPTER VIII THE NOVICIATE 36

- I. DESCRIPTION 36**
- *Profound experience of the Order 36*
 - *Living in minority and brotherhood 36*
 - *Living the experience of God 36*
- II. THE OBJECTIVES OF THE NOVI-
TIATE 37**
- *Verification discernment of one's choice 37*
- III. ADMISSION TO NOVICIATE 37**
- *The vice provincial minister 37*
 - *Ceremony of dressing 37*
- IV. THE STRUCTURE OF THE NOVI-
TIATE FRATERNITY 37**
- *Fraternity of the noviciate 37*
- V. NATURE OF FORMATION 38**
- A. Human Formation 38**
- *Accepting others unconditionally 38*
 - *Time of dialogue 38*
 - *Knowing how to deal with one's af-
fectivity 38*
- B. Spiritual Formation 38**
- *Relishing the Holy Scriptures 38*
 - *Franciscan literature 39*
 - *Time of learning 39*
- C. Intellectual Formation 39**
- *Contents 39*
- D. Apostolic formation 39**
- *Experiences of Work 39*
 - *Missionary and pastoral orientation 39*
- VI. System of Evaluation and Promotion
40**
- *Report of the director 40*
 - *Canon law and our Constitutions 40*
- VII Home visit 41**

CHAPTER IX POST-NOVICIATE 42

- I. DESCRIPTION AND PURPOSE 42**
- *Deepening the commitment made at noviciate 42*
 - *Achieving a greater level of develop-
ment 42*
 - *Made up of two formation programs 42*
- II. NATURE AND DIMENSION OF
FORMATION 42**
- A. Special formation 42**
- *Philosophical and theological studies 43*
- a) Human Formation 43**
- *To be fully human 43*
- b) Intellectual Formation 43**
- *Acquiring intellectual excellence 43*
 - *Contextualized 44*
 - *Contents 44*
- c) Spiritual Formation 44**
- *Strengthening the inner life 44*
 - *Practice of spiritual direction 44*
- d) Formation of Apostolic life 45**
- *Pastoral Experience 45*
 - *Understanding the value of work 45*
- A. Experiential year 45**
- *Practicing the apostolic life 45*
 - *Discovering the suffering Jesus 46*
 - *Developing a cosmic view 46*
 - *Discovering God's print in nature 46*
 - *Embracing all as brother and sister 46*
 - *Discovering how to be simple 46*
- III. RENEWAL OF THE VOWS AND
FINAL PROFESSION 47**
- *Expressing one's consent officially 47*
 - *Dialogue with the Director 47*

- *Demonstrating will and capacity* 47

IV. SACRED ORDER 47

- *Norms of Canon Law and our Constitutions* 47

V. EVALUATION 48

- *Evaluation for renewal of profession* 48
- *Evaluation for final profession* 48
- *Evaluation for Diaconate and priesthood* 48

CHAPTER X

ON GOING FORMATION 49

I. DESCRIPTION 49

II. NATURE OF ON-GOING FORMATION 49

- I. Description 49
- II. Incentives 49
- III. Local Fraternity's Role 50
- IV. Duties of the Province 50
- V. Animators 50
- VI. Aids 51
- VII. Open Chapter 51
- VIII. Periods of Intensive Effort 51
- IX. Obstacles 52

