

PAULINE  
FORMATION



# PAULINE FORMATION

**An Outline for  
Nigeria-Ghana Region**

**Lagos**  
2021





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## FOREWORD

I am indeed happy to present to the members of the Region the revised Formation Iter approved by the General Government on 25 January 2022. In the process of revising it, great care has been taken to incorporate into it the cultural values and contextual lived experiences of the members with the sole aim of preparing the members for the Life and Mission of the Congregation in the Region.

The purpose of formation is to prepare persons to accept and live faithfully one's Vocation and Mission. The formation is not just to prepare religious or priests but primarily to accompany individuals to be FULLY HUMAN - created in the image and likeness of God, a True Christian and finally prepare him to be a religious, most specifically to be a Pauline Religious. The reason: the future of our Congregation and our Mission in the Church depends on the flow of new vocations and the thoroughness of the formation of candidates (cfr CD 87).

The fundamental principle that guides the process of Pauline Formation is Configuration with Christ

and the commitment to the evangelizing mission of the Church. We need to remember that no formation and apostolate will happen without personal and communitarian spirituality that leads to holiness and transformation. Our spiritual practices, formation programmes, and community living should lead us to be gripped by the Spirit of God and instil in us and the formees, Saint Paul's passion for Christ and His mission.

Pope Saint John Paul II in his apostolic exhortation *Vita Consecrata* wrote: "The renewal of the consecrated life depends primarily on formation". Very often we tend to believe the Formation Iter is for the formators and those in formation. Time we reminded ourselves that formation is an ongoing process and never ends until one breathes one's last. Often times, when information, the emphasis is on intellectual formation, which is only one aspect of human formation. Integrated and wholesome formation of an individual is what we need to pay attention to: Human, which includes, psycho-spiritual, social, intellectual; Christian and Religious Formation. Of which the primary importance is human formation. In the initial stages, the formators need to pay personal attention to the formees on their human formation. At a later stage, it becomes more the personal responsibility of the individual to take care of their ongoing human formation. One can never ignore and neglect this fact.



Secondly, we need to give importance to Christian formation per se. Religious consecration is a fuller expression of baptismal consecration (cfr CD 23). Faith formation through catechesis, a life of prayer, studying scripture, and a personal experience of Christ are all vital for Christian formation. One can never ignore the writings of the Popes and the teachings of the Church. Thus, we need to constantly update ourselves on the new teachings and new theology.

Religious formation is the final result of human and Christian formation. Father Valdir José De Castro, our Superior General, in his address at the Second International Seminar on the Pauline Formation for the Mission says, “Formation must help the formee realize that to evangelize, the apostle must first have in himself the Gospel, which is Jesus himself”. The Pauline vocation is a double expression of Priest-Disciple, and to realize it an Integral Pauline Formation is important. The formation is crucial for the present and the future, given the way religious life is evolving today. It is of prime importance that one truly understands the Charism of the founder and personalizes it. Our formation will become complete only when, as Saint Paul says, Christ is formed in us—“Until Christ is formed in you” (Gal 4:19).

We have to keep in mind that formation is for the mission. Ours is a community characterized by apostolic life which “is of the very nature of religious

life” (Cfr CD 66). The new Iter is an effort at integrating apostolic activities - the creative, technical, and diffusion aspects, into the formation programme both in the initial and ongoing stages of formation. It means that formation is not the activity of the formators alone but a collective and collaborative work of every member of the region more importantly by those responsible for the various sectors of the apostolate in finding ways to integrate those in formation into the apostolic activities of the Region. Attention is drawn to the ongoing formation aspect which needs to be attended to with seriousness and care.

We are all aware that the universal church has begun the synodal journey titled “Synodal Church: Communion, Participation, and Mission” in preparation for the synod scheduled for 2023. We are reminded that our journeying together is what most effectively enacts and manifests the nature of the Church as the pilgrim and missionary People of God. Synodality represents the main road for the church, called to renew herself under the action of the Spirit and by listening to the Word of God and to one another. The key to the success of this synod is listening from the grass roots level. The theme assigned by Pope Francis for the 56th World Day of Social Communications is “Listening with the ear of the heart” -a theme every relevant to our personal and communitarian formation.

Trusting in the participation and collaboration of all of you, I present this Formation Iter as a guide for the Human, Christian, and Religious formation of all of us. We need to make a sincere effort towards its implementation and its use for the periodic evaluation of our life and mission. Let us accept this document in love and use it to transform our lives after the spirit of Saint Paul who said, “It is no longer I who live but Christ who lives in me” (Gal 2:20).

**Fr Joseph Kandachamkunnel SSP**

Regional Superior  
Nigeria-Ghana Region

# Approval of the Formation Iter



Prot. n. 12/22

Rome, 25 January 2022

Rev.

**FR JOSEPH KANDACHAMKUNNEL**

Regional Superior

Nigeria

Lagos - NIGERIA

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**SUBJECT: Approval of *Iter Formationis* 2021-2024.**

Dear Fr. Joseph,

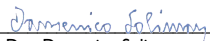
the text of the *Iter Formationis* for the Nigeria Region was examined in the meeting of the General Council held on the 25th of January 2022.

With the present letter I am pleased to inform you that the *Iter Formationis* has been approved by the General Superior with the full consent of his Council.

With my best wishes of an effective formative action.

Fraternally yours in Christ our Master.



  
Don Domenico Soliman ssp  
General Secretary

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# ABBREVIATIONS

AD	Abundantes divitiae gratiae suae
AGC X	Acts of the X General Chapter
ArGe/A	(General Archives): Talks of the Founder collected and coordinated in subject matter by Daughters of Saint Paul: Apostolate
CCC	Catechism of the Catholic Church
CD	Constitutions and Directory of the Society of Saint Paul
CISP	Carissimi in san Paolo
ES	Ecclesiae sanctae
LG	Lumen gentium
OT	Optatamtotius
OSWF	Our Studies in the Words of the Founder
PC	Provincial Chapter
RF	Ratio Formationis of the Society of Saint Paul
SdC	Spiegazione delle costituzioni
SdM	Santificazione della mente
SBF	Source Book of Formation
SIF	Segretariato Internazionale per la Pastorale Vocazionale e la Formazione
SoAM	Service of Authority in the SSP Manual
UPS	Ut perfectus sit homo Dei
RA	Regional Assembly

# INTRODUCTION

Formation should be seen as a workshop that tackles cultural innovations and the new elements of every formee out of a desire to continually learn, and to do this together as formators and formee so as to respond in a less superficial way to the input of God – the first, the only and the great formator of all His children. This, it seems to me, is the serious type of formation that we all want.

Our new region is in need of formators against the risk of deformation which may affect an integral Pauline Formation as understood as the development and maturation of our personhood on the basis of the integral Christ: Way, Truth, and Life. And the search is on!

The social communications media in Nigeria remains a powerful force in diverse areas of human endeavour—in sports, advertising, politics, fashion, academics and religion. According to digital reports 2021, Nigeria, a country with a population of 208.8 million citizens, only 33 million are active on social media which accounts for 15.8% of the population. Meanwhile, there are 104.4 million internet users in the Country. The report found that Nigerians spend on an average some 3 hours and 41 minutes using social media and 44 hours, 55 minutes using mobile internet in a day.

The situation reveals a positive increase in number of users but suffers a decrease with regard to the positive impact expected of such demographic strength in the area of security, agriculture and politics. Gauging from the foregoing how important the social communications media in Nigeria is, it is high time we prepared ourselves to meet the need of the hour, viz to train our formees well in the area of social communications.

The main objective of the formation Iter is to provide the formator with basic and necessary guidelines and parameters within which he will be able to invest the spontaneity, creativity and inspiration needed to carryout his task. Therefore, it is meant to be an aid, not a hindrance; a renewable reference point, not an unchanging dogma, in the task of formation.

The stages of formation adopted here represent the reality obtainable in the region and takes into consideration our charism which will help both initial as well as on-going formation.

Jesus is the first Teacher and the model formator. It is on him that we must depend in order to come to the full maturity of our humanity and to fully become sons of God. Fraternal life must constantly be the reference point of our commitment to the Kingdom. It is from the community and with the community that we are capable of being fully missionary. The way before us is demanding and exciting.

I invite all concerned to allow themselves to be challenged by the attractive mission that formation is. Formation is everyone's business. May this first Formation Iter of our region guide us to so form ourselves as to enable us to form others! Let Jesus, the Master, walk with all those who are called to accompany the formees. May Saint Paul, our Patron, intercede for all of us that we may passionately strive to form Christ in us and in the formees.

**Fr Praveen Jose SSP**  
*Coordinator General of Formation*  
*Nigeria-Ghana Region*



## Chapter 1

# PAULINE MISSION IN THE CHURCH

According to the Book of Genesis, “God created man in His own image; in the image of God He created him; man and woman He created them” (Gen 1:27). But what does being created “in the image of God” mean? “Being in the image of God the human individual possesses the dignity of a person, who is not just something, but someone. He is capable of self-knowledge, of self-possession and of freely giving himself and entering into communion with other persons. And he is called by grace to a covenant with his Creator, to offer him a response of faith and love that no other creature can give in his stead” (CCC, 357).

The lost image of God is restored in us through our Baptism. However, this image of God gets distorted every time we sin. During our life time we constantly strive to get back the lost image. And this is possible only through our sincere effort to grow in the holiness to which every human person is called.

To be holy and to give glory to God is the purpose of our life. We do that by our praise and worship of God and by our proclamation of His greatness, and by accomplishing His will. We live our life for the One who has created us. How this is lived is up to each individual. God considers us as “His useful collaborators in spite of our limitations and misery” (cfr AGC X, 13.1).

We have many choices before us. The Sacrament of Baptism opens to every believer the other Sacraments and other forms of consecration. Each one has to choose freely and responsibly the path suited to him in the plan of God. And this choice is nourished by the Word of God and the Sacraments (1 Jn 3:1-2; Rom 8:14-17; Gal 4:6-7). One such choice is to live the consecrated life.

The Catechism of the Catholic Church defines Consecrated life as a stable form of Christian living by those faithful who feel called to follow Jesus Christ in a more exacting way recognized by the Church. It “is characterized by the public profession of the evangelical counsels of poverty, chastity, and obedience, in a stable state of life recognized by the Church” (944). They live lives dedicated to God, each in his own way. The Church by virtue of her authority has accepted and approved this particular way of life.

We, the members of the Society of Saint Paul are invited to be creatively faithful to the Charism of our

Founder, Blessed James Alberione. Membership of the Society demands that the individual has an in-depth knowledge of the principal elements of our Pauline identity in the Church. We are challenged to live our consecrated apostolic life and the mission of evangelization through the communications media in the context of the socio-cultural and ecclesial changes of our times.

We, Paulines, are called by Christ to bear witness to the Gospel and to serve the Church announcing the Good News through all and every means of social communication. What we thus aspire to is to live fully the Gospel of Jesus Christ, our Master, the Way, the Truth and the Life, in the spirit of Saint Paul the Apostle under the protection of Mary, Queen of the Apostles (cfr CD 1, 2 &7). In doing that we use the means our Founder used: the machine, the microphone, and the screen as our pulpit, and the press, the cinema hall, the projection studios as our church. And in the changing times, we put into use the most modern means of communication within the existing culture of communication. Steps have to be taken to introduce trained laity to the field of digital communication when we lack Pauline personnel (cfr AGC X, 13.5).

## Chapter 2

# PRINCIPLES AND OBJECTIVES OF PAULINE FORMATION

Our holy Founder, Blessed James Alberione, has synthesized the scope of Pauline formation in the spiritual experience of our Father, Saint Paul: “It is no longer I who live, but Christ lives in me” (Gal 2:20). The ideal of holiness and apostolic mission of a Pauline is a slow but constant “Christification” process of becoming more and more like Jesus Master, Way, Truth and Life as he is lived and preached by Saint Paul: “Until Christ is formed in me” (Gal 4:19). Alberione couldn’t have emphasised it more when he said: “We will not be saints except to the extent that we experience the life of Christ, or better yet, to the extent that Christ lives His life in us. The process of sanctification is a process of Christification” (cfr CISP, 1375).

The ultimate goal of Pauline formation is to become Christ-like. ‘Formation’ per se is therefore a lifelong process by which a candidate grows to the fullness of Christ after the example and spirit of Saint Paul and

commits himself to evangelization through the means of social communication (cf RE, p 41ff).

The Founder recommends that we cultivate integral formation whereby a method that will establish priorities along the following lines begins to emerge: first the man, then the Christian, then the religious, and finally the Pauline. Integral Pauline formation, in all aspects of personality and in different areas of education, aims at helping the candidate in the Pauline life to become a media apostle, i.e., one who evangelizes with any and every means of communication available at any given point of time. “The renewal of the Congregation requires a complete updating of the process of integral formation aimed at the mission at all levels and for all age groups within an international dimension” (cfrAGCX, 3.1). Evangelization with the means of communication is the indelible ‘reason to be’ in this Congregation and it is the clear objective to be kept in mind during every stage of formation and to be lived in every aspect of Pauline life.

The formation that is imparted in the Society of Saint Paul is entirely oriented towards one’s wholesome growth: human, intellectual, apostolic, and spiritual. The candidate learns to develop his potential to the full in order to do justice to the call he has received. To achieve his ultimate goal he leaves aside all that is useless and irrelevant and works towards establishing

a relationship between the supernatural spirit and the apostolate, study and human formation and all that affects the person in formation (cfr UPS II, 191 & 194).

## **THE FOUR WHEELS OF PAULINE LIFE**

*“When the Pauline Superior or Master of a house bears in mind and takes overall care of piety, study, apostolate and poverty he is performing a well-balanced work and providing for all its principal needs. These are the four wheels of the cart [as suggested by the Founder himself and very dear to him] which have to move in unison, without jolting, without jeopardizing the cargo they are transporting. Piety is the soul of each individual and of the community as a whole; study is necessary because you need knowledge to teach; the apostolate is the special aim of the institute; poverty is to produce and provide for the members and their work” (cfr UPS II, 117).*

### **Piety**

*“Piety is the main constituent of religious life. A person is called a religious because he makes more copious and perfect acts of religion. Prayer is precisely the act of internal and external worship we make to the Lord: adoration, praise, reparation, petition, the offering of ourselves to*

*the Lord” (cfr UPS II, 9).*

The formee should engage himself to live communitarian prayer and learn to find moments for personal prayer during the day.

- The Pauline prayer, be it personal or communitarian, is centred on the Word of God, listened to, praised and celebrated. The formee should learn to esteem the Word of God and be at home with it during the pilgrimage of his discipleship.
- The daily Eucharistic Celebration and the Visit to the Blessed Sacrament should be special and privileged moments of his encounter with God and with his confreres.
- The Sunday Eucharistic Celebration should be duly solemnized. Similarly, the hour of adoration or the celebration of Vespers should complete the sanctification of the Day of the Lord (cfr CD, 53.2).
- He should do his daily meditation faithfully. The prayer of the Church, the Liturgy of the Hour, especially Lauds and Vespers should also be given their due importance (cfr CD, 56.1).
- Greater importance has to be given to the Prayers of the Pauline Family, the source of unity and animation of the Pauline spirit.

- The efficacy of the celebration of the Eucharist and communitarian prayer will depend on the kind of preparation that one makes for them. So, one should prepare well the rites, hymns, and everything that pertains to the celebration of the Eucharist and communitarian prayer.
- For a proper spiritual growth, the sacrament of reconciliation is necessary. The formee should be encouraged to make his Confession at least once a month.
- There should be monthly recollections and immediate preparation for the seasons of Advent and Lent. With a view to solemnizing and celebrating the Pauline feasts, suitable programmes may be arranged. Every year, a stipulated period of retreat is to be organized, preferably at the beginning of the scholastic year

### **Study**

*“One applies oneself to the studies to obtain the desired fruit: Apostolate” (cfr SdC, 223).*

The Constitution underlines that intellectual formation is an important element to living profoundly the vocation and accomplishing efficaciously the mission (cfr CD, 94). So, the formee should be convinced of the necessity of studies in the Congregation.

Study, for Father Alberione, is not limited to academic



formation, even though this is meritorious, but is to be understood as “*studiosità*”, an expression already present in the tradition of the Church. In fact, *studiosità*, a term dear to our Founder, is a Latin word that Saint Augustine used to oppose *curiosità*, which is «a sort of trivial encyclopaedism, an uncontrolled desire to know things that explodes in all directions, and that sometimes misses the fundamental issues. *Studiosità* in the Augustinian sense, however, includes methods and passion for the truth. » The passion for the truth, which supposes deepening, is the sense of study that we also inherited from the Pauline tradition. This means that “*studiosità*” is not reduced to purely informative reading. «Study itself, “*studiosità*” in general, must qualify the Pauline. Who, in the idea of the Founder, should feel the need to reserve each day the indispensable space for “*studiosità*”: selected readings, updating, deepening of a subject, specialization in one area of our apostolic horizon...» For further reading and enrichment of the topic confer Annual Letter of the Superior General to the Members of the Society of Saint Paul on Study in View of the Mission, 2017, pp 88-102.

### ***Apostolate***

*“The Apostolate requires the best of our attitudes, the totality of intelligence, our physical strength and the dynamism of the will. Happy are you when you pool in all your*

*resources to announce the Gospel and to guard the Congregation in its spirit” (cfrArGe/A).*

The Apostolate has certainly a fundamental value in the Pauline formation and also an important element to evaluate one’s vocation (cfr CD, 97).

The formees, from the moment of their entry into the Congregation, should be taught to appreciate and love the apostolate and exercise it with responsibility and true apostolic spirit. They should be exposed to the possibility of a gradual insertion in the apostolic activity of social communications.

The one responsible for the apostolate should constantly make his presence felt in a spirit of collaboration and communion. His tasks are:

- *To ensure an exemplary presence*
- *To animate the community in the apostolic domain*
- *To be a vigilant coordinator of the work*

The Apostolate should be adequately organized without interference with other engagements of formation. They also should be gradually inserted into the creative and diffusion sectors.

### ***Poverty and Community Life***

*“The example of a simple and laborious life which characterizes our communities, should encourage the young to a spirit of sacrifice;*

*it comprises esteeming work and a sense of Pauline poverty, which renounces, produces, conserves and edifies” (cfr UPS I, p 447). “Our community life is born of the apostolate and it exists for the apostolate” (cfr UPS I, p 285).*

The Pauline formee, according to the intentions of the Founder, should form himself to a correct management of all the gifts the Lord has given him, be it is material, intellectual or spiritual.

***Pauline Poverty demands:***

- Leading a life of hard work and renunciation, after the example of Christ (Mt 19:21), renouncing all attachments, comforts and one’s preferences for personal goods;
- Special attention to be paid to ensuring that there is no wastage of any kind due to negligence;
- Simple and sober lifestyle; and simplicity in the way of dressing and food;
- Attention to conserving and using carefully the things available at the service of the community and apostolate;
- Using one’s energies and gifts for the apostolate, and
- Making proper use of money.

### ***Pauline formation involves:***

- Practising assiduously the four wheels – prayer, study, apostolate and poverty (or community life) –of the Pauline Cart every day (cfr AD 100). The daily practice of these are the means by which “Christification”, or the process of sanctification, takes place “until Christ is formed” in the person.
- Growing into a genuine human person: honest, responsible, sensitive, industrious, approachable, capable of teamwork, generous, warm, joyful, hospitable, simple, loving, etc.
- Discovering, assimilating and deepening the Pauline Charism and mission
- Growing in the knowledge of the thought and work of the Founder (cfr AGC X, 13.3)
- Becoming aware that it is the Spirit of the Risen Lord that guides us and continues to lavish abundant riches on the Congregation and on the entire Pauline Family (cfr AGC X, 13.3)
- Growing in deeper union with Jesus Christ, our Master, the Way, the Truth and the Life
- Arriving at a better understanding of one’s vocation and mission with its challenges in the complex culture of mass media communication
- Being alert to discern the signs of the times

in a rapidly changing society and responding creatively to the various pastoral needs of Church and society through the means of social communication.

### **A. Broad Goals of Pauline Formation**

- To enable the candidates to grow in the awareness and appreciation of the gift of self and the gift of others as experienced in their encounter with Jesus Master in the Pauline Community and in the Apostolate of social communications
- To study the doctrinal and ascetical principles basic to consecrated life
- To assist the candidates in deepening the awareness and understanding of their mission in Nigeria with its rich and ancient cultures and traditions, its religious values, the quest for the Absolute, and its socio-economic, political and religious problems, etc
- To lead the candidates to a deeper prayer life: personal, communitarian and liturgical
- To help the candidates to grow in the Pauline Charism in view of holiness of life and evangelization of humankind through the media of communications (cfr PC XVI, p 57)

## **B. Areas of Formation at Every Stage**

(SMAAACS Model)

### **1. *Spiritual Development:***

- To develop an increasing awareness of oneself as a Christian
- To deepen the awareness of one's relationship with God, self, others and the world
- To recognize one's personal vocation as a call from God to this Congregation
- To know and experience the meaning of consecrated life
- To accept the centrality of Jesus, our Master, the Way, the Truth and the Life in the life of a Pauline
- To learn to integrate one's life with prayer and the apostolate
- To integrate oneself into Pauline spirituality

### **2. *Moral Development:***

- To clarify personal values and integrate them with the values of consecrated life
- To understand and appreciate the values related to the Vows

### **3. *Affective Development:***

- To deepen the awareness of self with all its goodness and limitations

- To develop an appreciation and acceptance of self and others
- To attain maturity for developing genuine relationships/friendships
- To learn to accept one's shortcomings as well as those of others
- To develop values of self-discipline, responsibility, generosity, sacrifice, etc
- To develop the ability to choose and to be committed to the choices made, accepting them and their consequences
- To develop the emotional maturity required of one's age

#### **4. Academic Development:**

- To study the theology of spiritual life, vows, etc
- To study the doctrinal and ascetical principles of consecrated life
- To study the Charism and mission of the Congregation, especially its spiritual and apostolic dimensions
- To pursue studies in art and science, particularly in relation to social communications.

#### **5. Apostolic Development:**

- To understand one's vocation as a call to mission within the Congregation
- To integrate vocation, mission and personal

holiness

- To develop pastoral sensitivity, making one's consecration to flow out in pastoral compassion and action
- To prepare oneself to announce the Good News with the most modern means of communication

#### **6. *Community Development:***

- To discover oneself in relation to others in the community
- To appreciate the strengthening and supporting power of a community of love
- To develop the spirit of initiative, responsibility and accountability
- To learn to share in the vision and mission of the community
- To learn to give oneself generously and selflessly in love

#### **7. *Social Development:***

- To keep pace with changing society
- To conscientize oneself about the social issues of the country
- To develop an ecological sensitivity
- To learn to live with others from different cultural and linguistic backgrounds
- To develop respect for other religions



## Chapter 3

# THE ORGANIZATION OF FORMATION

The organization of formation takes into consideration the physiological, psychological, sociological and pedagogical needs in order to always better adapt the entire cycle of formation to the mentality of the new generations, to the present conditions, as well as to the nature and special purpose of the institute (cfr SoAM, 431.2). The criteria, the methods, the goal and the objectives of formation, at every stage, are described in the *Constitutions and the Directory* and the *Ratio Formationis*.

## TEAMS FOR FORMATION

Matters pertaining to formation at different stages in the Region are entrusted to the Coordinator General of Formation and his team.

### ***A. Coordinator General of Formation and His Team***

The task of the Coordinator General of Formation is to coordinate and direct all the formation activities of the Region at their various stages. However, he shall bear in mind the peculiarities indicated for

some formation stages and direct interventions of the Regional Government foreseen and prescribed by the Service of Authority in the Society of Saint Paul [Manual (cfr SoA.M 434)].

There is a Team for Formation at the Regional level with the Coordinator General of Formation who enjoys delegated authority as Chairman. The members of this team are the Vocation Coordinator, a person responsible of the Apostolate, preferably the Director General of Apostolate (cfr SoM.An 437) and representatives of the formation sector. The team is given certain functional autonomy and power. It makes suggestions to the Regional Government on important matters after sufficient study and reflection. The Team carries out its responsibility in collaboration with superiors, delegates, masters of different groups, and the team for formation of the local formation communities. In a vital way, since formation is in view of the mission, the Coordinator General of Formation and the Director General of Apostolate should collaborate closely and harmoniously in gradually inserting the formees into the different apostolic sectors during their entire formative itinerary. It goes without saying that the Formation Iter should be in synergy with the Apostolic Project of the Region.

## **B. Local Team for Formation:**

There has to be a Team for Formation at the local

level in every formation community. The members of this Team are the superior who acts as chairman, the masters, the vocation promoters and a representative of the apostolic sector (cfr CD, 98.2). They take care of the ordinary matters of formation in the community. The formators and the team for formation have to follow the directives and suggestions made by the Coordinator General of Formation and the Documents of the Regional Assembly and General Chapters.

## Chapter 4

# THE PAULINE FORMATOR

The relationship between man and God is like the relationship between a teacher and a disciple. God plans and effects the formation of a person through different stages, such as his birth, his maturation and his openness to the Transcendent.

The formation of a candidate takes place in the context of a community and society (cfr CD, 98). Therefore, the community has to be formative in nature. The atmosphere of its human and spiritual life, its apostolic commitment and the joy and the brotherhood of the members who comprise it—all these transmit to the candidates the basic values of their formation (cfr CD, 98.1).

A formator in the proper sense of the term is the person who welcomes, guides, respects and cooperates in the integral growth of the young men in his care. He is, in principle, directly responsible for the spiritual, apostolic, human and intellectual growth of the students in formation. He creates a suitable atmosphere and facilitates the discernment and the growth of his Vocation. He educates not only with words but also by his very way of life.

In the Society of Saint Paul, the person directly responsible for formation per se is called Master. The Founder has preferred this title, because, for him, the formator is more than a guide, teacher, rector or director. The master is someone who is “everything” to the formee.

## **PROFILE OF A PAULINE FORMATOR ACCORDING TO BLESSED JAMES ALBERIONE**

According to the Founder, Blessed James Alberione, the master of the group takes the place of Jesus Master, the Way, the Truth and the Life. He explains his choice of the title “master” thus: *“Teachers are those who give lectures in the school. It is not enough to be a teacher, but one has to be a master. The Master is the Way, the Truth and the Life. If the master is not the personification of the Way, the Truth and the Life for the students, he will be merely a teacher – a teacher who will be a “sounding cymbal” (cfr OSWF, p 37).*

Jesus formed his apostles by communicating to them the heavenly doctrine, integrating it with the example of a holy life and praying for them incessantly.

The conduct and style of Jesus must be the conduct and style of all masters. Their instructions should be validated with exemplary behaviour and constant prayer (cfr CISP, p 778).

Our Founder considers meditation on Jesus Master the most important study for masters per se. From

constant meditation on Jesus Master one learns the renunciation and generosity required of his followers, the maternal tenderness and encouragement of Jesus, the divine and the only method he used and his teachings and the reward he promised. All these are recorded in the Gospel (cfr CISP, p 254).

The master should feel the gravity of his responsibility before God, before the Congregation and before the formees. He takes care of the spiritual, intellectual, apostolic, human and religious formation.

He considers himself as Jesus among the apostles.

The master remains with the group in imitation of Jesus Master. He prays for and with them, celebrates Mass with them, plays with them and eats with them. He accompanies them always particularly during their most difficult moments. He helps their intellectual growth and emotional maturity. He is their father and mother, friend and helper. The master represents the eye of God as described in Psalm 138:1-12 (cfr UPS II, 101).

Put succinctly, on the master hinges the all-round and integral formation of the candidates. He is the central figure in coordinating their life of study, apostolate, religious and spiritual formation. He has to listen to and interact with other persons such as the departmental heads in the apostolate, teachers, superior, etc. All in all, he plays the major and decisive

role in the life of the formee.

According to our Founder, the master should be patient and prudent and possess a heart overflowing with supernatural affection for his spiritual children. He must be enthusiastic about his own vocation and teach the students by personal example (Cfr CISP, 750).

The master should be aware of the reality of diversity in character, temperament, gifts and talents and thus avoid the temptation to “standardize”. The Founder says: “There are persons who want to form their disciples as statues, all of them in the same shape!

“The individual has to enjoy certain freedom. Everyone is unique in character, temperament and assimilation of values. Certainly, the master should give the general norms and principles but they ought to be applied according to the maturity of each one” (ES, 150-151).

The Founder wisely cautions against two dangers they are exposed to: to form others in one’s own image and to seek personal glory in the work of formation. “The master must lead the youth to love the Lord, not win them for himself, seeking from them human esteem and vain and dangerous affection” (CISP, 7).

Jesus is the perfect reflection of his Father who is invisible to us. Jesus, through his communion with Him, makes Him visible to us. ‘Lord, show us the

Father,' urged Philip, 'and that is enough for us.' And Jesus said to him: 'I was with you so long, and yet, you have not known me? He who has seen me has seen the Father also.' Why have you said: show me the Father? Believe me, I am in the Father and the Father is in me' (Jn 14:8-10). Similarly, the candidates who see the master should see Jesus Christ, the Divine Master (cfr OSWF, pp 36-39).

### ***The Master Is the Way:***

As Jesus preceded the apostles by example, the master shall precede the candidates in piety, humility, charity and obedience. The formator is the way for the candidates through word and example. Just as Jesus Christ is the Way to the Father, the master shall be for the formee the Way to Jesus Christ. Jesus taught Christian and religious perfection to his disciples, so shall a Pauline master do to his formees.

### ***The Master Is the Truth:***

Jesus the Truth signifies that he is the embodiment of what he teaches. He communicates to us the truth concerning the Father which he possesses fully. Jesus spoke of himself as Truth and taught his disciples the sublime truths in simple words and through images and parables. So shall be the master to the candidates—the one who brings Jesus, the Divine Master, in simple words and adapting to their condition.



### ***The Master Is the Life:***

Jesus offered himself as life because he is life - “I am the vine, you are the branches” (Jn 15:5), “He who eats my flesh and drinks my blood has eternal life” (Jn 6:54). The master ought to possess much grace and holiness and, in time, communicate the same to his disciples, the formees.

The master takes the place of Jesus Christ and gives him to the formees. However, he is not a mere channel which only brings water but like a mountain lake that contains the divine treasures to the brim and overflows to souls! The master must continually deny himself in order to make himself a servant to the needs of his formees. He has to protect them from sin and be their constant companion (cfr CISP, pp 784-785).

### **Mission of the Formator:**

The mission of the formator essentially is to facilitate growth, i.e., the transformation of an individual into a genuinely human, Christian, religious and consecrated person. This is done specifically by providing knowledge, helping change of attitude, developing skills, clarifying and deepening motivation, supplying necessary resources, freeing persons from psychological blocks, etc.

Human growth requires fraternal correction. This is an art that the master ought to learn, and discern how and when to apply it. It would be a gross mistake to

be so strict with the youth that they are afraid to open themselves to him. Instead, he should master the art of helping them to open themselves in an atmosphere of trust and confidence whereby they will be open to corrections. An important factor in the growth of the formee, corrections should always be done in view of the good of the other apart from being an invitation to practise truth and charity. All this is to be done with great wisdom and gentleness (cfr SdM, p 41).

The success of formation depends greatly on the qualities of the master. Besides human and religious qualities the formators should have adequate training in our apostolate and spirituality and due intellectual and psychological preparation. That is why the formation of formators is a major factor in successful formation (cfr PC XVI, p 16). He should be well-versed in the Charism and the history of the congregation; be at home with the thought of the Founder and the successive developments brought about by the General Chapters and the actual directives of the Congregation.

Understanding Pauline Formation and the formator can be further enriched by reading the Decalogue and the Firm Points or Principles (cfr “Acts of the 2nd International Seminar on Pauline Formation for the Mission”).

## **APPROACH TO FORMATION (DIET Model)**

### ***1. Directional***

- Providing opportunities for encounter with self, others, God and the world
- Making resources available
- Facilitating the process of self-transformation
- Enabling discernment of Vocation
- Assisting in the discernment of the personal charism and integrating it with the Charism of the Congregation

### ***2. Inspirational***

- Witness of personal life
- Challenging and supportive presence
- Personal maturity and integrity
- Sharing experience of God, commitment, Priesthood / Brotherhood, mission
- Witness of personal prayer life
- Witness of lived apostolic spirit
- Witness of personal values, integrated with professed values

### ***3. Educational***

- Providing academic information and necessary intellectual input
- Giving values and value clarification

- Developing necessary skills
- Offering professional training for our specific apostolate
- Performing one's duties as an expression of mission
- Giving pastoral orientation

#### **4. *Transformational***

- Facilitating growth at various levels
- Facilitating clarity and integration of values and attitudes
- Clarifying and deepening motivations
- Encouraging personal maturity and responsibility
- Fostering tolerance towards shortcomings, failures, etc
- Facilitating freedom – freeing self from within and without.

## Chapter 5

# VOCATION PROMOTION

A vocation is God's gratuitous gift and the person so gifted responds to its call freely and consciously. Pastoral work for Vocations is the first phase of formation during which our efforts are directed to discover and foster God's call in a person. "The vocations the Lord sends to us are the visible signs of God's approval of our Congregation and its mission. The presence of numerous vocations speaks of the fervour of religious life in the Church. In fact, the vocations and their success are fruits of a flourishing spirituality" (cfr UPS I, 21 & 17).

Vocation promotion is the duty and the responsibility of every member and it should become a priority carried out with love and dedication by all. The vocation promoters help the candidate to discern and accept the call of God.

The priority for the region concerning the Vocation Promotion and Formation is that "we make all efforts to identify and promote vocations and their formation for specific Pauline mission, keeping in mind our cultural context" (cfr RA, p 44).

## **DESCRIPTION**

Vocation Promotion is essentially the first stage, at which a candidate is helped to discern and accept what God tells him. Vocation Promotion ought to be organized taking into account the programme of the local church. It should also be in conformity with the programme established by the Team for Formation.

## **OBJECTIVES**

- The main objectives of vocation promotion:
- Help the candidate to discover the call of God
- Enable him to discern his vocation to the Pauline way of life
- Offer him direct contact with the life and mission of the Congregation
- Find out the real motive/s of the candidate

## **THE MEANS**

Following are the ways by which vocation promotion can be made possible:

- Prayer support of every member of the community for vocations
- The availability of each member to collaborate in vocation promotion
- The joyous witnessing of one's vocation and engaging in the apostolic activities by every member

- Welcoming the candidates to the community and introducing them to our life and mission.
- Celebrating occasions of significance like World Day of Communication, World Day of Youth, to present and explain our Charism to the young men.
- Collaboration with other branches of the Pauline Family.
- Collaboration with other religious communities.
- Visits to the families of the candidates.
- Specify in the vocation promotion material, the unique Pauline vocation in its twofold expression: Brotherhood and Priesthood.

## **PROCEDURE FOR RECRUITMENT OF VOCATIONS**

A team of vocation promoters is constituted at the inception of every Regional Government. Their work is overseen by the Coordinator of Vocation Promotion with the support of his team. At the very outset, the prospective candidates are introduced to the unique Pauline vocation with its twofold expression: Priesthood and Brotherhood. The team ensures that this twofold Pauline call is specified in all vocation promotion material.

Once a candidate is identified, vocation promoters follow him up through personal contact and make enquiries about the candidate with parish priests, catechists, teachers and neighbours. Candidates who wish to join us are selected for the 'come and see' programme organized in one of our communities. This is in view of making known to the candidates our way of life, our Charism, the founder, the spirituality specific to our mission, an understanding of community life and apostolic life, and for us to gain a better view of the personality, aptitude and motivation of the candidate. Those who qualify are admitted to a year of Aspirancy.

### ***Period***

The task of recruitment of vocations is an annual event that begins in January and ends in August with the final selection.

### ***First Contact***

Once an application is received, it is to be acknowledged and a reply sent to the candidate. In this reply, if he is found suitable after the verification of the documents, he is to be invited to the nearest Saint Paul's community for the interview.

### ***The First Interview***

The vocation recruitment team plans to meet with all the candidates coming from a particular area in our



nearest community which will take place in March or April.

### ***The Scope of the First Interview [FI]***

- The FI completes the form for the first visit
- Verifies the credentials of the candidate
- Candidate writes a composition about himself
- On the completion of assignments, the coordinator and his team is expected to give the candidates an input on the nature of vocation and a short history of the congregation in general, and in Nigeria in particular.
- During the first interview, a friendly, sociable and prayerful atmosphere should be created and fostered.
- Special attention should be paid to the first impression of the candidate, his age and academic qualifications

### ***For the Attention of the Vocation Promotion Team***

- The candidates should be encouraged to speak and allowed to ask questions on the things they would like to know concerning the Pauline charism, apostolate and formation.
- The opinion of the members of the community should be sought regarding the suitability of the candidate where the Come and See Programme is conducted.

- The coordinator of Vocation Promotion together with his assistant may evaluate and select candidates from across the states of the Country. In consultation with his team, they are to select candidates for the final interview. The candidates who are shortlisted will advance to the Come and See programme.

### ***Come and See programme***

The *Come and See* Programme is held in one of our formation communities either in June or July.

#### ***The Scope***

The *Come and See* programme is meant to allow the coordinator and his team to know more about the candidates by closely interacting with them.

Special attention should be paid to candidates' behaviour, punctuality to the community time table and interaction with other members of the community.

The coordinator and his team should ask for more information about candidate's family background and upbringing, his relationship with parents and siblings. Enquiry should also be made regarding his participation in the parish activities.

There is also a need to ascertain his medical history and of his family, paying special attention to mental, communicable, and terminal diseases.

The coordinator and his team should endeavour to introduce the candidates to the history of the congregation, the life-sketch of the founder, Pauline

spirituality and apostolate and, the dual Pauline vocation.

### ***Screening of Documents***

All the documents and certificates presented by a candidate including his academic, ecclesial and medical claims are to be verified from the proper authorities by the coordinator. The O' level certificates can be screened at the West African Examination Council(WAEC)/General Certificate of Education (GCE)/National Examinations Council (NECO) offices via electronic means. Ecclesial records can as well be confirmed from the candidate's parish. Ideally, this should be done before the date of the medical examination.

### ***Final Evaluation/Selection***

The coordinator and his team are to make their decisions regarding the final selection of the candidates. They will do so by seeking the aid of the Holy Spirit who is the principal agent of formation, and their judgement should be out of their meticulous observations, free of all forms of bias and prejudice.

Those who are judged not suitable for the Pauline way of life are to be informed of the decision after the end of the programme within a considerable time frame. Those found suitable are to be informed of our visit to their families after which a final selection is to be made.

### ***Visit to the Candidate's Family***

The visit to the family of the candidate is considered an important part of the discernment process in vocation recruitment. A visit to the family helps the coordinator and his team to get to know the candidate better in terms of making a correct evaluation of his aspirations and aptitudes. Family visits are usually carried out sometime between August/September.

### ***Scope and Objectives of a visit to the family of the Candidate***

- Informing the candidate of our intended visitation and also contacting the parish priest to see which date is feasible
- Visit the parish priest first to get information about the candidate's family in general and his perception of the Paulines.
- Seeking the opinion of the parent or the guardian concerning the intention of their ward to join us
- A brief introduction about Pauline life and mission to the parent or guardian
- Make known to the family the distinction between a religious priest and a diocesan priest
- Getting firsthand background knowledge of the family from the parents also includes their

economic strength and occupation.

- Letting the parents or guardian know of their role as formators, their indispensable support especially during the initial stages of formation and their presence during some key moments in the formative years.

## **REQUIREMENTS FOR ADMISSION**

### ***Academic Requirements***

The candidate must have Five Credits, including English language, Christian Religious Studies (CRS) and Mathematics in his first sitting, in either WAEC or NECO examinations or Six Credits including English Language, CRS and Mathematics in not more than two sittings (WAEC and NECO cannot be combined as in two sittings). The photocopies of the academic credentials are to be requested as soon as the candidate applies to join the congregation.

### ***Age, Health/Family Background***

Candidates should be from 16 to 21 years of age. Good health is a very important requirement for all candidates. They must also be of good character as well as good family background. Each candidate must provide a reference or recommendation letter from his parish priest to attest to his character.

## ***Sacraments***

The candidate must produce evidence to show that he has received the Sacraments of Baptism and Confirmation.

## ***Moral Aspect***

Since a certain amount of freedom is required in discerning one's vocation, the candidate must show in writing that he is free from coercion and other obligations from his family to join the Society of Saint Paul. The candidate must be open and honest in discussing every aspect of his life and desire to be a religious. We do not usually consider applications from those who were already in a religious congregation or the spiritual year in a diocese. If there is to be an exception, the vocation director must have a confidential consultation with the candidate's former diocese/congregation and consult with the major superior about it.

## ***Documents Necessary for Admission***

- Duly signed personal handwritten application addressed to the Coordinator of Vocation Promotion
- Certificate of WAEC or NECO with minimum of six credits
- Certificate of good health from an authorized doctor chosen by the Coordinator of Vocation

## Promotion

- Certificates of Baptism and Confirmation
- Attestation from the parents or the guardian about the free and voluntary choice of their son's vocation and their willingness to let him follow his choice (Appendix IV)
- Attestation signed by the candidate for any work done by him in the congregation, no remuneration of any kind will be claimed in case he leaves the Congregation on his own or is asked to leave by the authorities concerned (Appendix IV)
- 3 passport size photographs
- Good conduct certificate from the parish priest
- Photocopy of the national identity card (NIN/ driving licence/passport)

**NB:** After the *Come and See* programme and visitation to the home of the candidate, the Coordinator of Vocation Promotion along with his assistant shall prepare a consolidated report of the candidates who are chosen for aspirancy and hand it over to the master of aspirants.

## Chapter 6

# STAGES OF FORMATION

The aim of the formation exercise is to guide a person to develop his potential to the full and to groom him to accept and live the call he has received, the process per se being gradual, complete and open at every stage (cfr CD, 89).

Formation is a lifelong, dynamic process of creative fidelity to the call to the evangelical life. It is a continuous conversion that implies progressively deeper self-knowledge, an intimate union with God, and an increasingly deeper belonging to the Church and to the Congregation, within one's socio-cultural milieu.

To give continuity and unity to the whole process of formation and the growth of vocation, the following stages have been established:

1. Aspirancy
2. Postulancy
3. Novitiate
4. Juniorate
  - 4.1. Regency (A year of apostolic experience)



## 4.2. Philosophy

## 4.3. Theology

## 5. Ongoing formation

As stated in the Constitutions and Directory (articles 102, 118, 133, 136, 144, 153, 154, 156) the passing from one stage to another does not happen automatically. This depends upon the conviction, maturity and suitability of the candidate for this way of life as evidenced at every stage.

### **General Guidelines:**

- A year of Aspirancy and Postulancy is followed by the Novitiate at the end of which a candidate makes his First Religious Profession. The specific aim of these stages is to provide the candidate who shows signs of being called to our Congregation an opportunity to study his call and our Congregation and its mission, with a view to arriving at a genuinely free and responsible decision.
- The role of parents during the initial years of formation is vital. They have to meet the expenses of medicine, clothing, stationery, etc, till the end of Postulancy. The Congregation will meet one-way travel expenses of candidates when they travel home for a holiday.
- The master should keep in touch with the parents of the candidate, making it amply

clear to them that admission to the Aspirancy does not necessarily mean that a candidate has a religious or a priestly vocation and will therefore automatically proceed to the next stage of formation.

- The candidate is to imbibe habits of serious study and reading, develop a satisfactory level of intellectual development and put in a reasonably good performance in all fields, especially in study and examinations, before taking further steps.
- A certain degree of austerity is to be fostered by the formator in the life of the candidate. Moderation in the comforts sought as also in the use of things, in dress, in recreation, etc, is to be inculcated in him.
- The Master should foster in the candidate a work culture in a conducive atmosphere. He is to maintain a balance in this regard in such a way that work does not hamper the intellectual and spiritual formation of the candidate.
- Physical training is an important aspect of formation. It is mandatory for every candidate and the master of the group should make sure that every candidate takes part in it.
- The candidate ought to enjoy good physical and psychological health. Any serious disability or lasting difficulty in this area will automatically

disqualify the candidate. To ascertain the good health of the candidate, appropriate medical and psychological tests may need to be resorted to.

- Through instruction and guidance, the candidate is to be helped to understand the meaning and the value of our apostolate and gradually introduced to different apostolic activities. This is in view of developing in him due love for our apostolate and an apostolic spirituality.
- Through active participation in the liturgy, the candidate is to be helped to discover Christ's presence and action in him as an individual and in the community as a whole. Group Masses, meditations – both directed and shared – Holy Hours, Examination of Conscience, special prayer meets etc will be of great help to the candidate (cfr SBF, pp 38-40).
- Although various socio-cultural factors influence the candidates to prefer Priesthood, the vocation to the Brotherhood has to be part of both the formee's and formator's thought and reflection process during different stages of formation.
- Since our Formation is for Mission, the candidate is to be gradually inserted into the formation and apostolic activities of the

Congregation according to his aptitude and possibilities during the different stages of his formation. The Coordinator General of Formation will work in collaboration with the Director General of Apostolate and the Local Superior in this regard.

- Timely corrections regarding shortcomings, mistakes, drawbacks, limitations, etc., are to be given to the candidate personally and fraternally.
- Academic, cultural and co-curricular activities would need to be organized for the specific purpose of encouraging and fostering creativity.
- The holiday time is the opportunity for the student to spend time with his parents and family, to reinforce the bonds with his Church of origin, to make the Society of Saint Paul known around him, and to participate in some pastoral ministry.

## **1. ASPIRANCY**

### **DESCRIPTION**

The Aspirancy forms the first year of the candidate's life in the Society of Saint Paul. During this period, the candidate is helped to enrich his human personality, deepen his Christian life and is gradually introduced to the Pauline Spirit and Apostolate.

## **GOALS**

- Growth into human maturity (physical, psychological, intellectual, emotional, etc)
- Faith-formation
- Clarifying one's Vocation to religious life
- Initiation into the Pauline life and apostolate
- Basic communication skills in the English language

**Entry to the Aspirancy:** Recruited candidates from the “*Come and See*” programme may reach the community in the first week of October.

## **Accompaniment**

For the healthy growth of the students, individual and group accompaniment is needed. The Master of the group may meet each student individually once a month and have a group meeting at least once a month.

## ***Means:***

According to the criterion of integral formation, one should take care to develop in the candidate the Human, Christian, Religious and Apostolic spirit through the following means:

- Full integration into the community of formation where the candidate is called to experiment the authenticity of his vocation (cfr RF, 193)

- Constant contact and familiarity with the Word of God, participation in the Eucharistic celebration, and frequent reception of the Sacrament of Reconciliation (cfr RF, 193.1)
- Master's personal and constant accompaniment
- Serious programming of the studies; language studies as well as studies like Pauline Spirituality and Charism, mass media, religious life, personality development, self-awareness, etc

***Goal to be achieved:*** Clarity over the choice of life and human-Christian integrity

### **Academic Syllabus**

- Scripture: General information on the Bible
- Spiritual Initiation: Pauline prayers and common devotions, basic catechism, participation in the liturgy, especially in the Eucharist and the Sacrament of Reconciliation and instruction on the Christian, Religious and Pauline Vocation
- Human Formation: Good manners, discipline and group building
- Values for Life
- English Language
- Sacred Music
- Basic classes on founder and congregation
- Basic knowledge of computer, internet and modern media

### ***Other Activities***

- Apostolate: Gradual Introduction into the spiritual and practical aspects of our apostolate - teach them the importance of our apostolate and how it is different from mere work.
- Annual Journal: Pauline Echo
- Aspirants and Postulants Meet
- Regular personal interviews
- Retreat

### ***Evaluation:***

- a) Evaluation on the general performance of candidate to be done at the end of each Semester
- b) The evaluation to include the candidate's prayer life, community life, sense of belonging to the Congregation, apostolic life, physical and mental health, affective maturity, obedience and intellectual capacities
- c) If an aspirant leaves or is asked to discontinue, the matter is to be communicated to the candidate's parents and parish priest in writing with the reason, in consultation with the Vocation Coordinator
- d) The fitness of an aspirant for promotion to Postulancy to be evaluated by the local Team for Formation
- e) In the event of doubt concerning the fitness of a

candidate, he may be given another opportunity or may be asked to discontinue forthwith

- f) On promotion to the Postulancy a detailed report on the candidate to be sent to the Master of Postulants

**NB:** The master may follow the guidelines for evaluation (See Appendixes)

**Aspirants and Postulants Meet:** It is scheduled at the end of July. This is also an occasion to release the journal, The Pauline Echo.

**End of Programme:** The year of aspirancy ends in July.

**Vacation:** Candidates will go on vacation at the end of July and return after a month.

**Retreat:** The students, after the vacation, will make their retreat during the first week of the month of September before entry to the Postulancy.

## 2. POSTULANCY

The Postulancy is a period for verifying the aptitude of the candidate for the Pauline vocation, particularly concerning the motive that orients him to the choice he makes and of the conviction of being called by God to the Pauline religious life.



## **DESCRIPTION**

The Postulancy is a time for preparing oneself for taking a definitive step, viz entering the Novitiate. Its duration is one year, during which period particular attention has to be given to the study of the Charism of the Congregation, the writings of the Founder, a deeper knowledge of Scripture, particularly of the Letters of Saint Paul.

The Community per se plays an important role in the formation of postulants. It provides the candidates with the experience of our way of life and its values. The community in turn is to discern properly the suitability of the postulant for consecrated life in the Society of Saint Paul.

During this time, the candidate is apprised of the dual expressions of the Pauline life: Priesthood and Brotherhood, so that one can orient oneself to making one's choice.

## **THE GOAL**

- a) Deeper mutual understanding between the candidate and the Congregation
- b) To help the candidate make a free decision regarding his vocation
- c) To enable the candidate to make a gradual transition to the consecrated way of life
- d) To make a tentative judgement on the aptitudes

and the vocation of the candidate

- e) To verify the adequacy of the candidate's knowledge concerning religious life
- f) To make sure that the candidate has reached the emotional maturity necessary for undertaking the obligations of religious life
- g) To lead the candidate to a more intense life of prayer and intimacy with the Lord through spiritual direction and meditation on religious life and consecration

### ***Entry to the Postulancy***

The Postulancy begins with the ceremony of reception (see The Pauline Missal, pp 318-323). It will take place 07 of September every year.

### ***Accompaniment***

For the healthy growth of the students, individual and group accompaniment is needed. The Master of the group may meet each student individually once a month and have a group meeting at least once a month.

### ***Academic Syllabus***

- Life & Charism of the founder
- Prayer & Pauline Methods of Prayer
- Introduction to Sacred Scripture
- Pauline Letters

- Introduction to Religious Life
- Spiritual Direction
- Computer Education
- Formation for Mission
- Pauline Saints
- Introduction to Church Documents
- Catechism of the Catholic Church
- Brief History of the Church
- Introduction to Italian Language.
- Sacred Music
- Seminar
- Basics of Creative Writing
- Personality Development
- Human Sexuality
- Vocation Discernment through self-awareness from a psychological perspective

### ***Writings of the Founder***

- Ut Perfectus sit Homo Dei [That the man of God may be complete]
- The Publishing Apostolate
- Notes on Pastoral Theology

### ***Community Experience***

Postulants will spend one/two months in any of the apostolic sectors of the region as part of ‘community

experience, preferably in January/February. At the end of it the candidate will write a report of his experience. Directors/Superiors will also submit an evaluation of the postulant to the master.

### ***Evaluation***

- a) The local team for Formation will make an evaluation of the Postulant after each semester.
- b) Towards the end of the postulancy, the master makes a report on the postulant in consultation with the local team for Formation and makes an overall assessment of the candidate to ascertain whether he is fit or not to be promoted to the Novitiate.
- c) These reports are to be approved by the local team and Regional Council for admission to the Novitiate.

**NB:** The master may follow the guidelines for evaluation (See the Appendixes).

### ***End of Programme***

Postulancy concludes at the end of July with the Aspirants and Postulants Meet. The Master of postulants will hand over all the files of the candidates to the Master of Novices at the end of the postulancy.

### ***Vacation***

The postulants will go on a month's vacation at the end of the postulancy programme.

## ***Retreat***

The postulants, after the vacation, will make their retreat in the first week of the month of September before their entry into the Novitiate.

### **3. NOVITIATE**

The Novitiate marks the candidate's entry into religious life. And with this commences the most decisive phase of preparation for consecration to religious life in the Pauline Mission. The year of Novitiate is a period of intense spiritual and religious formation, the definitive step of initiation.

The candidates are supported with classes, accompaniment or guidance from the Novice Master, and the daily challenges of lived experience in the novitiate community.

### **DESCRIPTION**

The purpose of the Novitiate is to give the novice a deeper understanding of his Vocation and to orient his life towards the Pauline religious ideal. During the Novitiate the novice is to experience the true nature of life in the Congregation and form his mind and heart in its spirit. It is the decisive time for the candidate to orient himself for consecration to the Pauline religious life (cfr RF, 211).

## **OBJECTIVES**

To deepen the candidate's understanding of:

- *the call of God*
- *his consecration to Him*
- *he mission given him by the Lord*

To verify:

- *the real intentions of the candidate that are manifested in his behaviour*
- *the presence of the indispensable qualities of a concrete vocation to the congregation*

## **DOCUMENTS REQUIRED FOR ADMISSION TO THE NOVITIATE**

- Petition signed by the candidate (see appendix VI)
- Approved report of the candidate after the postulancy
- Personal data form
- Acceptance letter of the candidate to the novitiate from the Regional Government
- Certificate of Baptism and Confirmation
- Statutory Declaration Regarding Renumeration.
- Medical Certificate
- Photocopy of identity card (NIN/driving license/passport)

- Study Certificates (WAEC/NECO)

**NB:** The documents should be sent to the novitiate house or handed over to the novice master before the candidate enters the novitiate.

## **ENTRY INTO THE NOVITIATE**

Admission to the novitiate is to be celebrated according to the rite used in the Congregation (see The Pauline Missal, pp 327-332). The canonical time of the novitiate is computed from this moment and is to be annotated in a special register (cfr CD, 111.1).

## **ORGANIZATION OF THE NOVITIATE**

### ***The Community***

The place where the novice lives his experience of Pauline life is the community. It has to be so organized as to enable the novice to gain a complete experience of the projects of the congregation and thus obtain the objectives fixed for this stage of formation.

The Novitiate is the decisive stage of one's preparation for the consecrated life as a Pauline and its mission. It requires the means and ambience that help him to make time to reflect and to withdraw from other preoccupations either permanently or temporarily.

If the novitiate is incorporated with another community, it will preserve its autonomy in what

concerns particular needs, especially the discipline, the organization of instruction classes and the role of the novices in the apostolate.

The novices will participate in making successful any community project of the house and will generously assume all the duties and responsibilities given to them.

The novitiate could ideally be organized according to the Alberionean vision of religious life: “the four wheels”-Prayer, Apostolate, Study and Poverty.

### **Prayer**

This is lived particularly by:

- *participating in the celebration of the Eucharist as the source and summit of the interior life, a means for fraternal communion and apostolic dynamism;*
- *Meditation: practised daily, enabling the deepening of the different aspects of consecrated life, Pauline spirituality and our apostolic mission.*
- *the Eucharistic Visit conducted according to the Pauline Way, Truth and Life method.*



## ***Apostolate***

Preparation for the mission ought to be the priority of the formation programme. For this reason, the apostolic experience should be an integral part of the activities of the Novitiate.

To permit the novices a truly effective and generous engagement in the apostolate, they should be included in the different activities of the apostolate. But during the novitiate, they ought not to be put in charge of the sectors where they are working. They should be assigned fixed timings without allowing for laxity in adhering to their timetable. This insertion into apostolic activities will help them to develop the ability needed for teamwork, collaboration and organic obedience.

## ***Study***

Without forgetting the fact, the novitiate is a period of reflection and prayer. Studies must be organized to permit the novices to deepen the contents foreseen for this stage, especially the following:

1. The Constitutions and Directory
2. Theology of Religious Vows
3. Theology of Religious Life
4. The Pauline Charism: Relevance and New Interpretation
5. History of Religious Orders

6. Liturgy
7. Pauline Spirituality
8. Community Life
9. Perfectae Caritatis & Vita Consecrata
10. Church Documents on Social Communications  
Inter Mirifica & Communio et Progressio  
Evangelii Gaudium  
Fratelli Tutti
11. Pauline Devotions
12. History of the Congregation and the Pauline Family
13. Social Media and Pauline Apostolate
14. Culture, Tradition and Faith Formation
15. Church in Africa
- 16. Writings of the Founder**
  - a. Donec Formetur Christus in Vobis
  - b. Woman Associated with Priestly Zeal
  - c. Abundantes Divitiae Gratiae Suae
  - d. Paul the Apostle: Inspiration and Model

### **Other Writings**

- a. Living Our Commitment
- b. Pray Always
- c. Growing in Perfect Union
- d. Christ Model and Reward

## 17. Sacred Music

### ***Poverty***

During the novitiate, one will underline a particular aspect of the Pauline spirit of poverty: simple and laborious life which will lead the young to a life and spirit of sacrifice. Such a spirit of poverty helps renounce, produce, conserve and edify (cfr UPS I, p 447).

Our spirit of poverty demands a just administration of all the gifts the Lord has given us: material, intellectual and spiritual ones. The Novice must learn to renounce all attachments: one's own family, relatives, things, places, comforts....

## **GUIDELINES FOR THE NOVICES**

### ***Chapel***

The sacredness and decorum of the chapel should be maintained.

The uniform is to be worn always for the Eucharistic celebration.

### ***Silence***

There should be a more conscientious observance of silence beginning from the moment of night prayer up to the time of breakfast the following morning.

The spirit of silence should pervade during reading and study periods.

### ***Community***

Candidates should be punctual for all community activities.

Any accident or incident of damage by a candidate in the community should be reported to the Novice Master as soon as possible.

Part of the loving care we should show for the members of the community consists in maintaining a good standard of hygiene. This involves personal cleanliness: in terms of one's clothing, dormitory, everything in one's keeping, as well as keeping the entire environment on community premises clean.

When playing and recreating together, the spirit of sportsmanship should prevail.

Whether at the dining table, in the classroom, on the sports field, or at any other place where the candidate is involved in communal life, conduct should be inspired by brotherly love. Coming together should be an opportunity to manifest the love of Christ among us.

The use of electronic gadgets should be with the permission of the Novice Master and must not be used to disturb the serenity in the community.

## ***Permissions***

Novices are to obtain permission, in person, from the Novice Master for \*going outside the community premises

\*Meeting any needs that arise which lie outside the ordinary day to day routine, e.g., using the mobile phone, chatting with a visitor outside visiting time etc. If the novice Master is not available, they are to approach the superior of the community or, in his absence, one of the formators.

## **ACCOMPANIMENT**

The spiritual accompaniment, based particularly on religious life, should help the novice to prepare himself for the total donation of himself and centre his life on Jesus, the Divine Master, the Way, the Truth and the Life. The person first and most responsible for the correct formation of the novices is the Novice Master.

Accompaniment is the forum that enables the novice to share experiences with the Novice Master. The Master in turn tries to guide him in such a way that will dispose him to respond to God's call. It is also an occasion to raise issues of concern that the novice may need to address. The Novice Master should accompany the candidate very closely throughout the year. Frequent meetings with the candidate are necessary to enable him to walk on the right path

and insert him in our way of life. There shall be both individual and group accompaniment. It shall be done every month.

## EVALUATION

After each semester the master of novices in consultation with the local Team for Formation shall evaluate each novice. Towards the end of the Novitiate, the master should present a report on each novice to the Local Team and then to the Regional Council for admission to the First Religious Profession.

### *Criteria for evaluation*

As the Novitiate is meant for enabling the novice to come to a profound conviction of his divine call to the Pauline life, one should verify:

- the true engagement of the candidate to living this call – as a priest or a brother – by a serene and well-motivated choice;
- coherence in behaviour and fidelity to duty;
- work of personal perfection and more consecrated life;
  - *Sense of radical poverty and sense of detachment;*
  - *Mature and serene chastity*
  - *Obedience that makes him available to God's designs*

- *Capacity for community life and collaboration in the apostolate and ability to work in a group.*

The master may follow the guidelines for evaluation (See the Appendixes)

**NB:** For norms and procedures of admission to Vows, see CD nn 118-124.

## **RETREAT BEFORE THE FIRST PROFESSION**

Before the First Profession, the novices are to make a retreat as outlined in the Constitution and Directory (cfr CD 60.1). The retreat shall be organized in the first week of September.

## ***END OF PROGRAMME***

On completion of the novitiate, the novice is to be admitted to a temporary profession if he is judged suitable; otherwise, he is to be dismissed (CD 118). The novitiate programme will end with the First Profession on 08 September every year.

## **VACATION**

The newly professed member shall go on vacation after the first profession for a month and shall return to the assigned community in the first week of October.

## **4. JUNIORATE**

The Juniorate is the period of formation which follows the Novitiate and ends with the Perpetual Profession (cfr CD, 125).

### **DESCRIPTION**

The Juniorate is the period of maturing and consolidating the specific vocation, marked by intense intellectual and apostolic preparation for the mission of the Congregation (cfr RF, 221). It is also a period of intense academic activities in the life of a religious. It is equally a period in which a religious is given the opportunity of a practical experience in the apostolate and community life. This stage should be imbued with an atmosphere of creative freedom and creative responsibility.

During this period the professed should have a very profound experience of community life. Their formation has to be very personalized, which means, one must take into account not only the general aspects of formation, but the quality of each one to prepare himself gradually and in a manner more specific for his future activities in the Congregation.

### **THE OBJECTIVES**

Assimilate Pauline religious values through:

- Solid intellectual and spiritual formation



- Apostolic formation whose objective is preparing the professed to become fit for:
- *Working in the editorial/technical or diffusion sector and working in a group*
  - *Take up initiatives and assume responsibilities*
  - *Ability to organize and plan and to be open to other cultures.*
  - *Collaboration with the Pauline Family, the Pauline Cooperators and the laity at large*
  - *Assimilation of apostolic spirit proper to our mission: universality, pastoral spirit, concern for the masses, dialogue, the centrality of the Word of God, promotion of all aspects of faith.*

## **ORGANIZATION OF JUNIORATE**

During this period the juniors for the priesthood follow the usual curriculum of philosophy and theology prescribed/required for Sacred Orders. Those for the brotherhood will do their philosophy and a diploma in theology. They will further do specialization in the field of social communication according to the need of our apostolate and the aptitude of the candidate.

### ***The Community***

During this stage, one must manifest a real love for community life, for which it is good to keep the group together in one community, with the functions and

objectives well defined.

Greater importance has to be given to community projects, which will be a means to ensure the success of the different activities.

In the organization of community life, the hours for study and apostolate have to be well planned.

Juniors should be able to assume all the responsibilities for the smooth functioning of the community.

They should participate in all the common duties and functions of the community: common prayer, liturgy, meals, and recreation, so that they will be able to cultivate a sense of family life and a strong bond of fraternal friendship.

### ***Prayer Life***

They should be very faithful and punctual for all the spiritual practices prescribed in the Constitutions and Directory.

During the Juniorate great importance is to be given to the need for dialogue with the Master so that all elements of Pauline formation can be harmonized and verified constantly.

Juniors must choose from among the confreres of the community or outside, preferably from the seminary where they study, a Spiritual Director.

## ***Intellectual and Professional Formation***

Study for a Pauline is determined by the needs of our apostolate. It is not enough to follow the curriculum of studies established for this stage and, so, should widen his vision to the different needs of the congregation.

## ***Apostolate***

The exercise of apostolic duties, for the juniors, has a double function: that of participating in the evangelizing activity of the community as well as preparing themselves for future insertion in the apostolic equip of the Region.

To do that, he should dedicate a determined time for the apostolate, taking into account his academic engagements.

The directors and others responsible for the apostolate should participate in the periodic meetings with the Master and the juniors for better coordination and organization of the apostolate.

## ***Poverty***

The training received concerning poverty and human formation during the novitiate, should be continued, especially with a view to guiding them for the good administration of the things of the community and that of the apostolate. They should be instructed to practice personal sacrifice and selfless service. The community where the juniors are inserted

should provide them with sufficient testimony of the spirit of poverty.

## **CRITERIA OF EVALUATION**

The juniors ought to show:

### *a) At the value level*

- A testimony of fidelity to the observance of the vows, lived in the Pauline spirit
- A joyful and a serene attitude towards the challenges of life
- A real love for the Congregation and its mission
- A sense of responsibility towards the duties, availability for any service, an aptitude to work in collaboration with others

### *b) At the Spiritual level*

- A solid spirit of prayer, both personal and communitarian
- Total adhesion to the spiritual direction received
- An interest manifested towards the Pauline spirit

### *c) At the Apostolic level*

- A balance between apostolate, study and prayer
- Great zeal for the apostolate

- Sense of availability and generosity for apostolic programmes of the Region
- Innate ability to render an account of the various activities one undertakes

d) *In the specific Pastoral Plan*

- To be able to correctly handle the instruments of social communication
- To acquire a thorough knowledge of different fields of communication
- To be a guide and educator in the use of the media.

## **PROGRAMME**

4.1 Regency

4.2 Philosophy

4.3 Theology

### ***4.1 Regency***

After the First Religions Profession, the junior will spend a year of regency for community and apostolic experiences. During this period, he will prepare himself for the Joint Admissions and Matriculations Board (JAMB). It is also a time for the regent to orient himself towards one or more of the different areas of our apostolate. The regent may spend the year in one of the communities of the Region or different communities according to the need. The aptitude

of the individual and the need of the mission will be taken into account while assigning a regent to a specific community.

The Regency Programme Should Include the Following:

- Apostolic undertakings
- Writing of JAMB
- Mission-oriented part-time studies
- Spiritual Direction
- Retreat

#### ***4.2 Philosophy***

After the completion of his regency, and scoring the right marks in JAMB, the junior will proceed for Philosophy studies preferably at Saints Peter and Paul Seminary, Bodija, Ibadan or any other institute where the Congregation decides. During this period, he will follow the regular curriculum of studies and will be involved more in the activities and undertakings of the community.

#### ***4.3 Theology***

The junior after philosophy will proceed to take up theological study in an institute of theology. He will follow the regular study curriculum of the institute. Those for the brotherhood will do a diploma in Theology and a specialization in the

area of communication. This is the last phase of formation before he makes his Perpetual Profession. By this time, he would have sufficiently matured in his human, intellectual, spiritual, emotional and apostolic formation and is prepared to live the Pauline brotherhood or priesthood in its full understanding. The junior will also receive the minor orders of Lector and Acolyte before his Perpetual Profession.

## **STUDENTS' GUIDELINES IN PHILOSOPHY AND THEOLOGY**

During the period of philosophy and theology, juniors will follow their regular curriculum of studies in the seminary and will be involved more in the apostolate and other activities of the community.

The Programme shall include the Following:

- *Co-curricular and extra-curricular activities.*

### ***Apostolate***

- A Junior shall do apostolate a minimum of two hours every day in the community where he belongs. The Master of the group shall organize it.
- Maintaining and updating our websites
- Promotion of our products through social media
- Planning and organizing Bible Quiz at the deanery level of the diocese

- Creation and managing of You Tube channels for the promotion of our products
- Marketing of our books and productions during the holidays

### ***Group Activities***

- Reading of the writings of the founder and sharing and presenting in the group. Masters of the group shall take the lead to organize it.
- Seminars on Pauline Spirituality and Charism
- Discussion on Decalogue in Formation – (ref The Acts, the online meetings of the juniors of the congregation (18 August 2021) / perpetually professed within 10 years after perpetual profession (19 August 2021)
- Sharing among the Juniors on the Annual Letters of the Superior General
- Discussion on “Acts” of the Seminar on Formation, 2019
- Active participation in the local parishes by way of catechism classes, choir, prayer groups, youth animation programmes etc.

### ***Other Activities***

- Annual Journal
- Juniors’ Annual Meet



### ***Spiritual Direction***

The Junior in formation has to choose an experienced spiritual guide who will help him in his spiritual life, to discern God's will at important and decisive moments and to discover what prayer and interior life is about.

The choice of a spiritual guide is left to the freedom of each one. However, the candidate should discuss his choice with his Master.

It is mandatory for every temporarily professed member to have a spiritual director. He shall meet the spiritual director at least once a month. He shall also obtain a certificate of spiritual direction (see appendix VII) from his spiritual director and hand it over to the master at the end of the academic year.

### ***Vacation***

The juniors will go on a month's vacation at the end of the academic year. It is always preferred that they go on vacation before they renew their vows.

### ***Retreat***

Juniors are to make a retreat before they renew their vows. This shall be done in the first week of September every year. A day of recollection prior to the renewal is also scheduled to help the students to prepare themselves for the renewal of their temporary vows.

## **Reception of Ministries and Preparation for Perpetual Profession**

The following format is proposed:

**Lector/Reader:** At the beginning of the Second Year of Theology a Junior shall receive the ministry of Lector/Reader.

**Acolyte:** At the beginning of the Third Year of Theology a Junior shall receive the ministry of Acolyte.

**Perpetual Profession:** After the completion of Theology, those juniors who are found worthy and who are thus approved shall prepare for the Perpetual Profession. The Perpetual Profession shall be preceded by six months' preparation which includes a three months' intensive preparatory course in Italy (cfr Operational guideline of the X General Chapter).

N.B: The reception or promotion into ministries and profession are not automatic. These can only happen after proper evaluations have been done by the formation team and its approval by the Regional Council.

## Chapter 7

# ONGOING FORMATION

*“Study must be our permanent companion till death. There should be an engagement from the part of all to learn new things, particularly that which pertains to the apostolate. In life we cannot act in the same fashion always, one should make a little progress every day, and every day one should perfect what one knows already” (cfr SdC, 211).*

Understanding formation as ongoing refers to the fact that it is a constant personalization or interiorization of Christ’s life. It is a learning process which involves change, growth and the transformation of the person. From the point of view of Canon Law, the perpetual profession is the point of arrival, and at the same time it is the point of departure in religious life, integrally and progressively lived in the institute, and calls for the continual deepening of formation by responding to ever new necessities, thus rendering the religious capable of dynamic fidelity to God’s designs in the ever-changing circumstances and needs of the Church and the world. In line with this, ongoing formation begins only after the initial formation is completed and when maturity, clarified

motivation and the desire to renew and perfect oneself permanently becomes obvious indicators for readiness to start the ongoing formation.

It is worth mentioning that the Community is a privilege place for ongoing formation. In it, each member finds the necessary support and motivation. The religious community is the natural setting of the process of growth where everyone is asked to provide chances and the right environment for the growth of others. There should be the daily Eucharist, personal and community prayer, retreats and recollections, common recreation, spiritual direction, sacrament of reconciliation, etc. all of these will bring the members of the community together and this will result in greater collaboration both in community and apostolate.

### **A) Accompaniment of the Perpetually Professed during the First Five Years**

Just as there has to be at least a six-month's period of preparation immediately prior to perpetual profession (cfr CD, 146.2), there has to be also an accompaniment lasting a period of at least five years that helps the newly perpetually professed to pass from the "formation" phase to integration with full rights in the apostolic life, with a particular commitment for the mission of the Society of Saint Paul and within a community. This period is meant to help the newly perpetually

professed to deal with possible vocational identity crises, general lack of motivation, stress, dispersion, disorientation, etc. Besides it will help them to pass from a life regulated by academic commitments under the charge of a master to a life completely dedicated to the apostolate that may not always be in harmony with community life and spiritual life.

The focus ought to be on strengthening and consolidating the human, intellectual, spiritual and apostolic formation. That is to say, the newly perpetually professed has to take note of their relationship with confreres and staff, acquire competence in the field of their work, keep aligned the wheels of the “Pauline cart” and take seriously all Pauline pastoral commitment.

The newly perpetually professed has both the need and the right to be assisted. The Regional Superior, the Coordinator General of Formation and the Local Superiors should be committed to the responsibility of accompanying him either individually to address their personal problems or in a group to address their common concerns. They have to regularly meet each newly perpetually professed and evaluate with him his personal, religious and apostolic project. It is important that an atmosphere of confidentiality is ensured and that the same is experienced by the newly perpetually professed member. Experts can be made available to them depending on the nature and

seriousness of the problems they may encounter. To realize all these, the Regional Superior will appoint a suitable perpetually professed member to accompany the group of the young perpetually professed during this five-year period.

## **B) Ongoing Formation**

As a matter of fact, ongoing formation is a necessity for all Paulines. It is essential for the newly perpetually professed to “elevate the cultural level” and to “create thought” by keeping himself updated in studies and in the apostolate (cfr AGC X, 13.4). All concerned should have a heart to respond to this personal obligation. This updating of a perpetually professed Pauline should extend to all the elements of a charismatic life:

- faith, personal prayer and spiritual life
- specialization in formation, apostolate or administration
- general and religious culture
- apostolic consecrated life
- social communication
- relation between evangelization and social communication
- human qualities for community life and for the mission
- knowledge of civil and Church history
- community and apostolic projects

- accepting and adapting to cultural differences

The growth and development of the human person constitute an ongoing process in the case of those who want to become perfect. Our commitment to be active citizens in the kingdom of God reinforces this law of growth. Besides, the rapid progress in society calls for continuous adaptation and renewal in our personal and apostolic life and mission. All members within ten years of their perpetual profession should undertake specialization either in the area of formation or in the apostolate or in administration. Ongoing formation requires personal interest and initiative besides the capacity for research, study and assimilation.

The initial formation of our candidates and juniors is influenced and enhanced by the ongoing formation of seniors (cfr RF, 138ff).

**Goals:**

- a) Updating and renewal of oneself at all levels — human, spiritual, apostolic, pastoral, communitarian and cultural
- b) Dynamic and real response to one's personal charism and to the Charism of the Congregation
- c) Dynamic fidelity to the Charism of the Congregation to meet the needs of the times and of the Church (cfr RF, 239.1)
- d) Total dedication to our mission

- e) Participation in the mission through physical suffering and sickness
- f) Graceful collaboration in collective work even during old age
- g) To be a good example of prayer life and personal contentment to those in formation

***Programme:***

- a) Encourage the habit of personal reading, study, reflection, etc
- b) Refresher courses in interpersonal relationships, spirituality and religious life
- c) Course in leadership and community living
- d) Common recreation in the community at least once every month
- e) “Periodic renewal programmes for the members on various aspects of Pauline life and mission” (cfr First Regional Assembly, p 45)
- d) Pauline Charism Course in Rome (8 months course with 3-4 months intensive Italian Language training in Rome)
- f) Renewal course on Pauline Charism and Spirituality
- g) Course and retreat for different age groups
- h) Specialization of the perpetually professed especially when they are young
- i) Periodic evaluation of ongoing formation
- j) Annual Retreat



## Appendix I

### GENERAL GUIDELINES FOR EVALUATION

#### **Basic Orientation:**

1. Has the candidate shown positive evidence of an authentic call to consecrated religious life in the Congregation?
2. Is there evidence that the candidate is integrating the essentials of religious life according to the spirit of the Congregation?
3. Is he mentally and emotionally free and capable of making a choice? Can he be committed to that choice?

#### **Practical Considerations:**

##### ***1. Personality:***

- Is the candidate free from internal and external compulsions, insecurity and guilt feelings?
- Is he able to accept uncertainty and ambiguity in his life?
- Is he comfortable with changes in life situations?
- How well does he handle his emotions?
- Is he able to relate in an intelligent and open way to all: seniors, equals and juniors?
- Does he recognize, accept and respect his own dignity and worth and that of others?

- Is he in charge of himself?
- Is he free, dynamic, open? Or is he closed in on himself and shy as ever?
- Does he influence others? Is he easily influenced?
- Does he have leadership qualities?
- Can he be trusted? Is he reliable, responsible and honest?
- Does he enjoy good health?
- Is he punctual, creative, sincere and flexible?
- Does he have a sense of humour?
- Is he cheerful or moody?
- Is he well-disciplined and diligent in his daily duties? Or does he look for reasons to be absent and late?
- How does he handle disappointments, failures, anger, etc?
- Can he take well-considered, objective decisions?
- Is he friendly, adaptable, cordial, thoughtful and sensitive to others?
- Is he well-mannered?
- What are his talents?

## **2. Obedience:**

- Is he open to superiors? Does he abide by the decisions of authority?
- Does he destructively criticize norms, rules, superiors, etc?

- Is he happy to carry out small duties?
- Does he have an authority hangover?
- What is his attitude towards various community practices and programmes?
- Is he comfortable working with and working under his peers and those who are in charge of departments?

### **3. Chastity:**

- Does he have a clear understanding of marriage and celibate life?
- Is his behaviour consistent with the vowed life—his expressions of affection, language, conversation, entertainment, etc?
- Can he enter into healthy relationships with persons in and outside the community?
- Can he develop healthy and mature relationships with women?
- Does he have a sufficient understanding about his sexuality and the demands of the celibate life?
- Does he tend to develop exclusive relationships?
- Does he mingle well with others or is he a loner?

### **4. Poverty:**

- Does he maintain a simple lifestyle?
- Does he have the spirit of renunciation?
- Is he available and generous towards members of the community and society?

- Does he make good use of his time?
- Does he use the resources made available to him responsibly and creatively?
- Does he show a tendency to collect and accumulate?
- Does he understand and live the Pauline concept of poverty?

### **5. *Community Life:***

- Is he happy in the community?
- Does he cooperate with others in work, at play, etc?
- Do the members of the community / group feel comfortable with him?
- Is he sensitive to the needs and feelings of others?
- Does he have any serious conflict in the group?
- Does he get along well with others?
- Does he care about the well-being of the community/group?
- Does he constructively influence the community/group?

### **6. *Spiritual Life:***

- Does he show evidence of a firm faith?
- Does he take active part in the spiritual practices?
- Has he developed a personal prayer life?
- Is his life in conformity with his prayer life?

- Is he aware of his limitations and weaknesses, and does he take steps to deal with them?
- Does he sufficiently show interest in spiritual direction?
- Does he express his filial devotion to our patron Saint Paul and to Mary, Queen of Apostles?

### **7. *Commitment:***

- Does he really want to be a religious?
- Is he happy with the choice of the Congregation?
- Is he serious about his choice of vocation?
- Does he understand the implications and demands of a committed life?

### **8. *Pauline Apostolic Vocation:***

- Does he really want to be a Pauline?
- Will he be able to cope with the challenges of our apostolic life?
- Does he appreciate other cultures, and is he ready to work in other cultures and countries?
- Does he show concern for social problems?
- What area of our apostolate does he excel in?
- Does he see his assigned work as a part of the mission of the community?
- Does he participate in activities outside his assigned duties?
- Does he take initiative and show responsibility

in his work?

- Is he a good communicator?
- Is he committed to the Pauline apostolate?

## Appendix II

### GUIDELINES FOR EVALUATION OF CANDIDATES FOR RENEWAL OF VOWS

#### I. Human Formation (cfr RF,135-144)

##### *1. Physical Aspect*

- Does he suffer from any serious and lasting physical illness?
- Does he suffer from any hereditary disease?
- Is he in any way physically handicapped?
- Does he have a sense of cleanliness?

##### *2. Mental Aspect*

- How is his psychic health and mental equilibrium?
- Does he suffer from internal compulsions, external pressures, guilt feelings, etc?
- Is he organized and orderly?
- Does he manage his time well?

##### *3. Intellectual Aspect*

- What is the level of his intellectual capacities, application and academic performances?
- What are his major talents and gifts?
- What is the area of his interest in the apostolate of social communication? (cfr RF, 164.1, 167.1)

#### ***4. Affective Aspect***

- Is he emotionally mature?
- Is he aware of his feelings and does he handle them well?
- Does he appreciate and live his religious values?
- Does he have strong religious convictions that he lives out daily?
- Can he objectively evaluate persons, things and events?
- Is he self-disciplined and responsible?

#### ***5. Moral Aspect***

- Is he honest, truthful and sincere?
- Does he have a sense of justice and fair play?
- Does he respect life in all its forms and stages?
- Is he concerned about current socio-economic issues?
- Does he truly practise the Ten Commandments?

#### ***6. Interpersonal Relationships***

- Does he have realistic self-knowledge?
- Is he basically happy with himself?
- Does he possess a balanced personality?
- Does he reach out and relate well with superiors, equals, juniors, and persons of the complementary sex?
- Is he sociable and sensitive to the needs and



feelings of others?

- Is he free with himself and others?
- Is he happy with his family?
- Is he capable of healthy and genuine friendship?  
(cfr RF, 144)

## **II. Christian Formation (RF 150-156)**

- Does he take seriously the universal call to holiness (Lev 19:2; 1 Pet 1:15-16)?
- Does he view life from the point of view of faith?
- Is his spiritual life inspired and nourished by the Word of God?
- Is he regular at meditation and Eucharistic visits?
- Does his life reflect the spirit of the Beatitudes?
- Is he regular with his personal prayer?
- Does he actively and meaningfully participate in the liturgy?
- Is he regular with his spiritual direction?
- Does he show intimacy with Jesus Master, the Way, the Truth and the Life?
- Does his spiritual life make him more loving and compassionate?

## **III. Religious Formation (RF 58-66)**

- Does he live well his religious consecration daily?
- Does he live the practical implications of the vows?

- **Poverty:** simple lifestyle, minimum needs, sensitivity to the poor and the Pauline positive concept of poverty
- **Obedience:** free, responsible and cheerful
- **Chastity:** Purity of heart, chaste in thought, word and deed, loving and respectful in relating with self and others, comfortable with one's sexuality, finds answer to the longings of the heart in God, etc
- How does he insert himself in the programmes of the community and its schedule?
- How deep is his sense of belonging and loyalty to the community?
- How active and generous is he in the apostolate?
- What inspiration does he draw from Saint Paul and Mary for his consecrated, apostolic life?
- How well has he integrated his spirituality with other aspects of his life?
- Is he grooming himself to be a consecrated Pauline missionary using the means of social communication?

## **OTHER REMARKS**

EVALUATION:

FIT

UNFIT

FIT with a warning

Signatures of:

Group Master

Local Superior

Councillors 1

Councillor 2

Place:

Date:

**Appendix III**  
**FORM FOR THE REPORT ON THE**  
**CANDIDATES FOR PERPETUAL PROFESSION**  
**AND/OR SACRED ORDERS**  
*(With candidate's photo in the centre)*

***Personal Data***

Surname/Family Name

Name

Date and Place of Birth

Date and Place of Baptism

Name and Profession of Father

Name and profession of Mother

Number of Brothers

Number of Sisters

Home Address

Name of the Diocese

Date of joining the Congregation

Date of First Profession

Date of Lector

Date of Acolyte

Date of Perpetual Profession

Date of Diaconate

Choice of Vocation

Apostolic Orientation

## ***Studies Completed and Apostolic Experiences***

(Specify the Year, Institute and Place):

(Aspirancy, Postulancy, Novitiate, Philosophy, Regency  
& Theology)

### **I. HUMAN ASPECT**

#### ***1. Psycho-physical health***

(Absence of mental illness, serious psychological complexes, hereditary diseases, serious handicaps, etc cfr OT, 6a)

#### ***2. Intellectual capacities***

Good grades and adequate performance in the required courses; good pastoral communication, etc, cfr OT, 5a)

#### ***3. Emotional balance, human qualities, objectiveness***

(Human maturity, stability and strength of spirit, ability to make well thought-out decisions and to evaluate persons and events correctly: cfr OT, 11a)

#### ***4. Interpersonal relationship: emotional maturity***

(Detachment from self, joyous, sobriety, serenity and self-mastery; capacity for self-giving and friendship, deep understanding of the gift of celibacy, etc, cfr OT, 9c)

## **II. CHRISTIAN-RELIGIOUS ASPECT**

### ***1. Life of Prayer***

(Evangelical sensibility and interior vitality, spirit of faith, search for and experience of God; self-giving to others in the apostolic vocation, lived Pauline spiritual life, intimacy and friendship with Christ nourished by meditation on the Word and participation in the Sacraments of the Eucharist and Reconciliation, filial devotion to Mary, to Saint Paul, etc, cfr OT, 8a)

### ***2. Pauline Poverty***

(Simple lifestyle, spirit of sacrifice, availability and generosity towards the needs of brothers, sense of belongingness, good use of time, etc, cfr OT, 91)

### ***3. Religious Consecration***

(Decision in the choice of Pauline consecrated life; sense of belonging; sincere and serene respect for authority; appreciation of community life; openness to dialogue and to collaboration, etc, cfr OT, 6a and 9a)

### ***4. [For candidates to Holy Orders]***

(Satisfactory experience in Pauline pastoral service, understanding of sacred ministry as service and not as privilege - cfr RF, 231-233)

### III. PAULINE APOSTOLIC ASPECT

Proven sensibility and aptitude for specific Pauline Apostolate

(Unconditional acceptance of the Charism and mission of the Institute; adequate self-determination: practicality, adaptability, creativity, dynamism, etc, cfr RF, 65-66)

### GENERAL EVALUATION

Give an objective and conclusive judgement regarding the candidate, wherein it appears that he is:

**Fit**

**Unfit**

**Probation recommended**

Signed by:

The Master

Local Superior and Councillors

Regional Superior

Place:

Date:

**Appendix IV**

**I**

**STATUTORY DECLARATION REGARDING  
REMUNERATION BY CANDIDATE**

*(Use letterhead)*

I, .....a Nigerian nationality, son of  
.....  
.....born in.....  
on..... and am a single person  
residing in the following address:

.....  
.....  
.....  
.....

**HEREBY DECLARE THAT**

I desire to enter the Society of Saint Paul as an aspirant of my own free will, without being subjected to pressure or intimidation on the part of anyone.

I am of legal age and without any impediment in the eyes of the law.

I am entering the Society of Saint Paul because I believe that I have a vocation to serve God and thus I do not expect any remuneration whatsoever during the time I spend in the above-mentioned institute or for any type of work I may carry out within it.



I want to conform to all the regulations and norms currently in vigour in the institute of the Society of Saint Paul. Should the legitimate superiors of the institute dismiss me from the congregation or should I leave it of my own free will, either before or after my profession of the religious vows, I will not consider the institute or its superiors responsible for anything, either in the eyes of the law or de facto.

Date:

Place:

Signature of the Aspirant:

Witness:

## II

### LETTER OF ATTESTATION BY PARENT OR GUARDIAN

*(Use letterhead)*

Date

The Coordinator General of  
Vocation Promotion,  
Society of Saint Paul  
Nigeria

Dear Rev Fr .....

Sub: Letter of Attestation

I, ..... (name of the  
parent or guardian), humbly wish to attest that

.....'s (name of the candidate)  
willingness to serve God in the congregation of the Society of Saint Paul is made out of his own freewill and voluntary choice. Consequently, after much conversations and dialogue with the help of the Holy Spirit I sincerely express that he has my full support and blessings to join in your congregation. In case of any work done by him in your congregation, there will be no claim of remuneration of any kind in case he leaves the congregation on his own or is asked to leave by the authorities concerned. Thanks for accepting him to be part of your congregation.

Requesting your blessings and prayers,

Yours Faithfully,

(Name and Signature of Parent or Guardian)

### III

#### **MEDICAL CONSENT AND RELEASE FORM**

*(Use letterhead)*

I, ..... do hereby testify that I am freely agreeing to undergo a full medical examination, including HIV testing as required by the Society of Saint Paul so as to ascertain that I am currently in good health. I also state that no force or coercion has been exerted on me to undergo this

medical examination and I have been made aware that I am free not to participate in this examination. I also agree to make the results of this examination accessible to my formators and superiors, both present and future.

Signed by

(Candidate)

Date:

NB: Full name of the candidate to be printed below signature

Witnessed by

(Superior/Master)

Date:

NB: Full name of the superior/master to be printed below signature

**Appendix V**  
**I**

**REQUEST FOR ENTRY INTO THE NOVITIATE**

Date

Place

To

Rev Father ..... (Name of the Regional Superior)

Society of Saint Paul

Iju, Lagos

I, ....., having completed a year of Postulancy in the religious clerical Congregation of the Society of Saint Paul, knowing and experiencing the Pauline way of religious life more closely have become more aware of God's call. This gives me the confidence to answer this call with a sufficiently free and responsible choice. Ascertaining my desire to be a religious in the Society of Saint Paul the Apostle, I request ....., our Regional Superior, to kindly admit me to the year of Novitiate (07 September, (year) – 08 September (year) in this Congregation.

Name:

Signature:

## II

### REQUEST FOR ADMISSION TO THE TEMPORARY PROFESSION

Date

Place

To

Rev Father ..... (Name of the Regional Superior)

Saint Paul's Regional House

Iju, Lagos

#### **Sub: Request for Admission to the Temporary Profession**

I, ....., having completed a year of Novitiate in the religious clerical Congregation of the Society of Saint Paul, knowing and experiencing the Pauline way of religious life more closely, have become more aware of God's call. This gives me the confidence to answer this call with a sufficiently free and responsible choice. Ascertaining my desire to be a religious Priest/Brother in the Society of Saint Paul, I request ....., our Regional Superior to kindly admit me to the temporary profession in the Congregation.

My vocation is from the Lord and it grows in him, therefore I will not claim any kind of remuneration

from the congregation now, or in the future, for whatever service I am asked to do or voluntarily take up.

May Mary Queen of the Apostles lead me to Jesus, our Master, and may Blessed James Alberione our founder intercede for me.

Name:

Signature:

### III

## REQUEST LETTER FOR PERPETUAL PROFESSION

Date

To

Most Rev Father (Name of the Superior General)

Society of Saint Paul

Rome, Italy

Respected Father Superior General,

**Subject: Request to be admitted to the Perpetual  
Profession**

Prayerful Greetings!

I, ....., a temporarily professed member of the Society of Saint Paul, have completed my Theology at ..... (institute

and place). Having experienced God's call in my life to follow Jesus the Master, after the example of Saint Paul, and having lived ..... (number of years in letters) years as a professed member, and having consulted my Superiors and Spiritual Director, I request you, Most Rev Father, to admit me to the perpetual profession in the Society of Saint Paul.

It is my joy and happiness to commit myself perpetually to the Lord in the Society of Saint Paul, after having experienced Christ in my personal life in community and in the apostolate. I am also happy to communicate to the world the life and message of Christ Jesus as a Pauline.

Knowing my aptitude, ability, talents, taste and also the need of the congregation, I like to pursue in the ..... sector of the apostolate.

My vocation is from the Lord and it grows in him, therefore I will not claim any kind of remuneration from the congregation now, or in the future, for whatever service I am asked to do or voluntarily take up.

May Mary Queen of the Apostles lead me to Jesus, our Master, may Blessed James Alberione our founder intercede for me.

Thanking you,

Yours faithfully,

Signature:

Name:

#### IV

### REQUEST LETTER FOR DIACONATE

Date

To

Most Rev Father (Name of the Superior General)

Society of Saint Paul,

Rome, Italy

Respected Father Superior General,

**Subject: Request to be admitted to the Order of the  
Transitional Diaconate**

Greetings and prayerful wishes from .....

Nigeria Region

I, ....., a Perpetually  
Professed Member of the Society of Saint Paul,  
Nigeria Region, have completed my Theology at  
..... (name of the institute and  
place). After having experienced God's call in my life  
to follow Jesus the Divine Master after the example



of Saint Paul, our patron and having consulted my Superiors and Spiritual Director, I request you, Most Rev Father Superior General, to admit me to the Sacred Order of the Transitional Diaconate.

After having spent ..... (number of years in letters) years in the Congregation, I am deeply convinced of my call and mission in the Society of Saint Paul. Placing firm faith in the providence of Jesus the Divine Master, and with the help of the members of the Congregation, I am sure that I will carry out my responsibilities as a Transitional Deacon in the Congregation to the best of my abilities and remain faithful to the Charism of the Congregation.

The ongoing formation and apostolic experiences have helped me to understand the meaning and significance of the Sacred Order of the Transitional Diaconate and the necessity to give my life to the service of God and His people. Therefore, may I request you to admit me to the Sacred Order of the Transitional Diaconate. I make this request, spontaneously and freely and will dedicate myself to the ecclesiastical ministry.

Thanking you,

Yours faithfully in Jesus the Divine Master,

Signature:

Name:

V

REQUEST LETTER FOR PRIESTHOOD

Date

To

Most Rev Father (Name of the Superior General)

Superior General

Society of Saint Paul

Rome, Italy

Respected Fr Superior General,

**Subject: Request for admission to the Order of Priesthood**

Greetings and prayerful wishes from  
....., Nigeria Region.

I, ....., a permanently professed member of the Society of Saint Paul in the Order of the Transitional Diaconate, after having prayed, reflected and consulted with my Superior and Spiritual Director, and confident of giving myself totally to God and to His people through the Society of Saint Paul, request you to admit me to the Order of Priesthood.

I am deeply convinced that formation and the years of various studies have helped me to understand the meaning and the significance of the sacred Order of

Priesthood and the necessity to mould my life after the life of Jesus the Divine Master. I am fully aware of the responsibility the Church is entrusting to me through Sacred Orders to serve God and His people. This is my free decision and there are no external or internal compulsions in this regard. I place my trust in the providence of Jesus the Divine Master, in the prayerful support of the members of the Congregation and in the powerful intercession of the Blessed Virgin Mary, Saint Paul the Apostle and Blessed James Alberione, I am sure I will carry out this ministry to the best of my ability and remain faithful to the charism of the Congregation.

I, therefore, request you to admit me to the sacred order of Priesthood. I make this request spontaneously and freely and will dedicate myself forever to the ecclesiastical Ministry.

Thank you.

Yours sincerely in Divine Master

Signature:

Name:

**Appendix VI**  
**rites for the Ministry of Reader and**  
**Acolyte**

**I**  
**Ministry of Reader**

Note:

- *Readers/Lectors are instituted by Bishop/Regional Superior/Delegate.*
- *The Rite takes place at the Holy Eucharist or at the celebration of the Word of God.*

*(After the Gospel the celebrant sits in front of the altar and the Rector calls the candidate by name)*

**MC:** *(calling of the candidates)* Let those who are to be instituted to the ministry of Reader come forward.

**Rector:** *(calls each candidate by his name).*

**Candidate:** I am present.

*(Candidate goes to the Bishop/Regional Superior/Delegate, makes a reverential bow and goes back to his seat.*

*(All sit. The celebrant gives the homily)*

*The celebrant concludes the homily by speaking to the candidates in the following or similar words:*

God, our Father, revealed the mystery of salvation to us and brought it to completion through His Son, made man, Jesus Christ. After proclaiming all that the Father has done, Christ entrusted His Church with the task of preaching the Gospel to every creature.

As readers of the Word of God, you are to help with

this task. You are accepting an important office within the people of God and are especially commissioned to serve the faith, which is grounded in the Word of God.

It will be your responsibility to proclaim that Word in the liturgical assembly, to instruct children and adults in the faith and prepare them for the worthy reception of the Sacraments; and to announce the Gospel, the Good News of Christ, to those who do not really know it. Thus, with your help men and women will come to know God our Father and His Son Jesus Christ, whom He has sent, and so will be able to reach eternal life.

When you proclaim God's Word to others, see that you are ready to accept it yourselves in obedience to the Holy Spirit. Meditate on God's Word often so that you will daily grow in God's love and, by your way of life, show forth to the world our Saviour Jesus Christ.

### **Invitation to Prayer:**

*(Please stand) (The celebrant continues)*

**Let us pray:** Brothers and sisters, let us pray that God our Father will bless these His servants who are chosen for the ministry of Reader, so that carefully performing the task entrusted to them, they will preach Jesus Christ, and give glory to the Father in Heaven.

*(Let us pray silently) (The celebrant continues)*

**Prayer:** God, the source of all goodness and light, you sent your only Son, the Word of Life, to make known the mystery of your love. In your kindness bless (he blesses +) our brothers who have been chosen for the

ministry of Reader. As they meditate on your Word, help them to understand it better and proclaim it faithfully to your people. We ask this through Christ our Lord.

**All:** Amen

**Institution:**

*(Each candidate comes up to the celebrant and receives the Bible)*

**Celebrant:** Receive this Book of Holy Scripture and announce the Word of God faithfully so that it may grow in the hearts of men and women.

**Candidate:** Amen

*(The choir sings an appropriate hymn after the Institution)*

**Note:**

- If the Rite is held during Mass, the Mass continues as usual.
- If the Rite is held during the Celebration of the Word of God, the celebrant concludes the ceremony with a solemn blessing.

## II

### MINISTRY OF ACOLYTE

**Note:**

- *Acolytes are instituted by Bishop/Regional Superior/Delegate.*
- *The Rite takes place at the Holy Eucharist or at the celebration of the Word of God.*

*(After the Gospel the celebrant sits in front of the altar and the Rector calls out the name/s of the candidate/s)*

**MC:** *(calling of the candidates)* Let those who are to be instituted to the ministry of Reader come forward.

**Rector:** *(calls each candidate by his name)*

**Candidate:** I am present.

*(Candidate goes to the Bishop/Regional Superior/ Delegate, makes a reverential bow and goes back to his seat)*

*(All sit. The celebrant gives the homily)*

The celebrant concludes the homily by speaking to the candidates in the following or similar words:

Now that you have been chosen for the ministry of Acolyte, you are to have a special part in the Church's ministry. The Eucharist is the source and summit of the life of the Church, for, it builds up the people of God. It is your responsibility to assist the priest and deacons at the Eucharist, and, as an Extraordinary Minister, to give Holy Communion to the faithful at the liturgy and to the sick.

Because you are called to this ministry, you should share more deeply in the Lord's sacrifice and let it shape your lives. Make every effort to appreciate the spiritual meaning of what you do so that each of you may offer yourselves to God as spiritual sacrifices that are acceptable to Him through Jesus Christ.

Remember that, as you share the bread with your brothers and sisters, you become one body with them. Have a genuine love for the mystical body of Christ,

the people of God, especially for its weak and sick members. Pattern your lives on the commandment the Lord gave to His Apostles at the last supper: “Love one another, as I have loved you”.

**Invitation to Prayer:**

**MC:** Let us stand for the prayer -

*(All stand and the celebrant invites all to pray)*

**MC:** Brothers and sisters, let us pray that the Lord may bless those whom He has chosen for the ministry of Acolyte and give them the strength to be faithful ministers in the Church.

*(All pray silently) (The celebrant continues)*

**Celebrant:** God of mercy and love, through Christ your Son you have entrusted the bread of life to your Church. I entreat you to bless (he blesses +) our brothers, chosen for the ministry of Acolyte. As faithful ministers at your altar they will give the Bread of Life to others. May they grow in faith and love in building up your Church. We ask this through Christ our Lord.

**All:** Amen

**Institution:**

*(Each candidate now goes to the celebrant who gives him the holy vessel with the bread/wine to be consecrated)*

**Celebrant:** Receive the holy vessel with the bread and wine for the celebration of the Holy Eucharist. Live in such a way that you may serve faithfully at the Lord's Table and in the mission of the Church.

**Candidate:** Amen



Note:

- *At the preparation of the gifts the Acolytes help at the altar.*
- *Acolytes help in the distribution of Holy Communion.*

## **Appendix VII**

### **CERTIFICATE OF SPIRITUAL DIRECTION**

*(Use letterhead)*

I, the undersigned.....,  
declare that.....was followed  
by me during his formative journey with constant  
meetings for spiritual direction during the current  
school year.....

In faith.

Place:

Date:

The Spiritual Director

(Name and Signature)

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