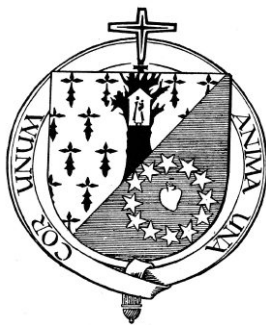


**Congregation of the Immaculate Heart of Mary
(C.I.C.M.)**



**GENERAL GUIDELINES FOR
INITIAL FORMATION**

Rome 2002

Abbreviations

art.	Article of the CICM <i>Constitutions - General Directory</i>
GG	General Government
GGIF	<i>General Guidelines for Initial Formation</i>
JPIC	Justice, Peace & Integrity of Creation
P/AD	Province and/or Autonomous District
PCIF	P/AD Committee for Initial Formation
Vm B	<i>Vade mecum B for Provincial Administration</i>

Table of Contents

	page
PREFACE	4
FOREWORD	5
GENERAL INTRODUCTION	6
A Lifelong Process	6
Gradual Growth.....	7
All Members Coresponsible	7
CHAPTER I : OUR CICM CALL and COMMON VISION	9
Introduction.....	9
Essential Traits of CICM Identity and Spirituality	10
Missionaries Sent to the Nations	10
Universal Love in Christ.....	11
Religious Life at the Service of Mission	12
Preference for the Poor	14
Following Jesus	15
CHAPTER II : STAGES of INITIAL FORMATION	17
Introduction.....	17
Prenovitiate	20
Vocation Animation	20
Orientation / Aspirancy / Postulancy.....	21
Undergraduate (Program of) Studies	22
Graduate Postulants.....	24
Novitiate	25
Postnovitiate.....	27
Graduate (Program of) Studies	27
Internship.....	28
Period of Discernment	30
CHAPTER III : THOSE RESPONSIBLE for INITIAL FORMATION ..	31
Formandi	31
Formation Teams	32
Committees for Initial Formation.....	32
Governments of P/AD.....	33
Interprovincial or Regional Cooperation.....	34
General Government	34
Personnel Policy and Appointments.....	34
TERMS USED in CICM Initial Formation	36

PREFACE

Recommendation no. 22 of the XIIth General Chapter (1999) asked for a revision of the *General Guidelines for Initial Formation (GGIF)* “in consonance with the context of CICM presence in frontier situations”.

All of us have the responsibility to help young people discern their call from God. ... The formation of new members is a concern of all confreres. This important task of the Institute needs everyone's interest, prayer, witness and cooperation. (art. 57 and 58)

In the spirit of our *Constitutions* I invite all of you to read these *Guidelines*, to take them at heart and to carry them into effect. The Major Superiors, the formators at all levels and the formandi naturally will give particular attention to them, as they are the first ones to be concerned with them.

The *Guidelines* remind the Governments of the P/AD as well as the General Government of the urgent and imperative obligation which is theirs, to seek ways of promoting vocations for our Congregation. They will prepare some of our confreres for Initial Formation work. The Governments will give priority to this ministry in their personnel policy.

As for the more immediate elaboration of this document we gratefully acknowledge the contribution of the members of the *General Committee for Initial Formation* at their Rome meeting in October 2001. In the same way we thank the Formation teams and communities which were consulted for this purpose, as well as the participants of the Session for Formators held in November 2001.

These *General Guidelines for Initial Formation* were approved by the CICM General Government on 24 June, 2002. They come into force from January 1, 2003 on.

Jozef Lapauw, CICM
Superior General

FOREWORD

Scope and Content of *GGIF*

These *General Guidelines for Initial Formation (GGIF)* attempt to foster and to deepen the unity of our international CICM community by promoting in our various Provinces, Autonomous Districts and Regions Initial Formation programs, which incarnate the same CICM religious missionary spirit.

The *General Guidelines* which we hereby present, are the result of the work of many confreres over the years. In fact they constitute a revised version of the GGIF which were promulgated in 1990. Two important changes have been introduced:

- the Undergraduate Program of Studies is undertaken by all CICM candidates before the Novitiate
- the formation program of the candidate brothers has been tailored to their specific needs
- henceforth the missionary destination is given at the end of the Novitiate
- a definite preference is given to Internship after the Graduate Program of Studies
- all formators in the Undergraduate and Graduate Program and in the Novitiate are appointed by the GG.

The introduction to the *GGIF* stresses the fact that formation is a lifelong process and that all of us are coresponsible for helping new members to respond to the call of the Lord.

The first chapter describes the fundamental values of our CICM vocation.

The second chapter deals with the stages of formation and the Programs of Studies.

The third chapter delineates the different responsibilities in the area of formation.

The *GGIF* assume familiarity with other documents of the Congregation such as: the *CICM Constitutions – General Directory*, *CICM Constitutions Commentary - Chapter I: Our Institute, Vade mecum B for Provincial Administration*, *Guidelines for Mission*, *General Guidelines for Financial Administration*, and *Mission in Frontier Situations*.

Edouard Tsimba, CICM
General Councilor

GENERAL INTRODUCTION to CICM INITIAL FORMATION

It is not thou that shapest God,
it is God that shapest thee.
If then thou art the work of God
await the hand of the Artist
who does all things in due season.
Offer Him thy heart, soft and tractable,
and keep the form in which
the Artist has fashioned thee.
Let thy clay be moist,
lest thou grow hard
and lose the imprint of His fingers.

(Saint Irenæus, around 185 A.D.)

A Lifelong Process

- 1 Formation is a lifelong process of integral growth and conversion, of putting on the mind and heart of the Lord Jesus Christ in our missionary commitment. (art. 56)
- 2 We need to become sensitive, attentive and responsive to God's call and work. Throughout our lives, a dynamic interplay takes place between God's guidance and our wholehearted response in creative fidelity. This response will shape us into instruments that are well-tuned for carrying out Jesus' mission entrusted to us as individuals and as communities.

Gradual Growth

- 3 The Initial Formation process must prepare new members to take on gradually the specific tasks of our Congregation. “The Institute assumes the responsibility of discerning with them the authenticity of their vocation and of preparing them for their future ministry”. (art. 58)

All Members Coresponsible

- 4 The formation of new members is crucial for the future of the Mission and for the life of the Congregation. Therefore, it is important for all its members. Each confrere shares the responsibility of guaranteeing a formation that is in keeping with the times and that responds to the call of the Spirit.
- 5 While respecting the particular role of the formators, the concern and participation of every member allow for a wider influence on, and a better knowledge of the formandi.
- 6 We can collaborate in Initial Formation work in many ways. Among others, supporting the vocation animation work, preparing candidates for the Prenovitiate, serving as Spiritual Director, teaching courses, receiving formandi for a missionary-pastoral experience, accompanying interns for their acculturation and integration, visiting the formation communities.
- 7 A regular contact with confreres in the field and with confreres on furlough is necessary to give a concrete shape and a touch of realism to the missionary aspiration of our formandi.

- 8 By our evangelical lifestyle and by the joyful testimony of our fraternal communion, we wish, wherever we are, to awake the hearts of people to the call of the Master of the harvest.
- 9 Prayer for missionary vocations and for the faithful perseverance of those called shall have a choice place in our personal and communal intentions. *“The harvest is abundant, but the laborers are few. Pray, then, that the Master of the harvest send laborers to His harvest.”* (Lk 10: 2-3)

CHAPTER I

Our CICM CALL

and

COMMON VISION

Introduction

- 10 Our *Constitutions* give a clear description of who we are and what we are all about (cf. art. 2), and they develop the different essential traits of our vocation and life (cf. chapter I).
- 11 Initial Formation assists our new members to respond with generosity and enthusiasm to the same call of the Lord that found its historical expression in the vocation of our Founder and in the foundation of our Congregation.
- 12 A new member, who searches for a lifelong commitment, recognizes that his vocation is embodied in the CICM vision and mission. He becomes a religious missionary and joins us in our attempt to live our CICM vocation each day.
- 13 It is important that in all stages, the program will lead the formandi to live ever more fully the CICM call and common vision.
- 14 Initial Formation shall stress the unity of the different dimensions of the missionary life we have chosen. A proper balance will be sought between studies, missionary-pastoral training, community life and spiritual life.

Essential Traits of CICM Identity and Spirituality

Missionaries Sent to the Nations

- 15 Our religious missionary Congregation exists only for the mission. It is the missionary context that gives shape to our spirituality.
- 16 A true conversion to the person of Jesus Christ and his message is the first condition to become real missionaries who are able to proclaim the Gospel, to dialogue and to collaborate.

Some Guidelines

- 17 A mission-oriented atmosphere and environment are always characteristic features of our formation communities.
- 18 A solid training in human sciences (as cultural anthropology, etc.) and in missiology needs to be provided for. It is important to understand the history and the present situation of the Church. In studying mission in general and our mission in particular we also consider the mission of all Christian churches.
- 19 We study other religious traditions and try to understand them from within. We try to discern God's presence in their faith, their history, their culture and their life.

- 20 During Initial Formation we look for friendly contacts with other Christian churches and, wherever possible, for a dialogue with believers of other religious traditions. Our missionary presence among them expresses itself in an attitude of listening, respect and openness.
- 21 We remain always attentive to the worldwide scene. We look beyond our own boundaries and culture, and develop an interest in the major events in the world.

Universal Love in Christ

- 22 The whole Church is called to be a sign and instrument of oneness with God and of the unity of the human family. We are called to share the Church's mission, going beyond our own cultural and national boundaries. By leaving our country, by integrating ourselves in other cultural realities and sharing in the profound aspirations of other peoples, we want to be a sign of the universal dimension of love.
- 23 Our own CICM communion, whereby "*we affirm one another as brothers and are enriched by our differences*" (prayer for the General Chapter of 1987), is a first step towards witnessing to the universal dimension of love in Christ. The call to universal love in Jesus Christ has implications for our missionary life from the first years of formation.

Some Guidelines

- 24 We progressively discover the consequences of our belonging to an international religious missionary family. We want to be truly open to the values of cultures and civilizations different from our own. We let ourselves be guided daily by the example of our Lord who became one with humankind in all things, except sin. We speak in our communities a language understood by all the confreres and we make a serious effort to learn the two international languages adopted by the Congregation.
- 25 We will particularly develop the attitudes of friendship and brotherhood, dialogue and teamwork, openness and appreciation for other cultures and customs, and true respect for the uniqueness and values of each person.
- 26 International formation communities provide a first experience of going beyond one's own culture and of opening up to the world. As much as possible, our formation teams will be international.

Religious Life at the Service of Mission

- 27 We commit ourselves to the mission through the consecrated life. Our religious life challenges us to be, both personally and communally, men of discernment who seek God's active presence in the world, and men who are totally dedicated to the coming of the Kingdom.

Some Guidelines

- 28 Since we opt for a life of religious celibacy for the sake of the Kingdom, we must see our sexuality as a positive and creative element of our personality.

- 29 However, even though sexuality is beautiful and God-given, it always remains ambiguous. It can deaden the life of the Spirit. Growth in this area should be actively encouraged and should never be without the proper guidance.
- 30 Prudence and discipline are necessary. The ideal of celibacy cannot be achieved without grace and prayer. A fraternal community will give us the support we need. A meaningful and fulfilling missionary involvement gives us the opportunity to relate to people in a caring and loving way.
- 31 During the formation years, the formandi will be helped to understand the meaning of our vow of poverty as religious missionaries. This understanding will be deepened through practice, including the participation in the management of material goods. The formators will involve the formandi in the community's planning, budgeting, accountability and evaluation.
- 32 By our commitment to live in obedience, we unite ourselves to the obedient Christ. In Him we are freed to carry out God's will in creative faithfulness to our mission. During the formation years, the formandi will be guided to discern continuously, both personally and communally, the Lord's calling. Fraternal dialogue and mutual trust help them to grow in obedience. The service of authority of our formators must be respected. They walk with us as elder brothers who truly care.
- 33 By a true spirit of service and sharing, our life in the formation community promotes evangelization. The formators will initiate the formandi into a sharing of responsibilities and into teamwork.

- 34 Our communities are to be places of warm hospitality, open to the people in whose midst we live and work. Rightly motivated hospitality never stands in the way for us to assume our responsibilities; it encourages us instead.
- 35 A regular evaluation of our community life and lifestyle shall be a constitutive part of our formation. Definite times will be set for this evaluation.

Preference for the Poor

- 36 In our missionary commitments, we want to live close to the poor. In our daily lives, we are eager to learn from them, to identify more and more with them and to share their joys and sufferings.
- 37 Our love for the poor must be active. It must lead us to analyze and know the situations of poverty, injustice and oppression, thus enhancing our search for effective actions. We take the side of the poor in the building of a more just and fraternal world.

Some Guidelines

- 38 Our simple lifestyle expresses our preference for the poor. We help one another to develop this lifestyle.
- 39 Our clothing, food and material means will be simple. Our housing will be modest, adapted to local situations.
- 40 We will develop the spirit of sharing. We will learn to go through a regular evaluation of our way of life. All this will help us to be faithful and realistic in expressing our love for the poor.

- 41 As we develop the intellectual dimension of our formation, we will also value manual work and humble tasks.
- 42 The formandi will be helped, through theological reflection and spiritual discernment, to link faith and concrete involvement for a just world.
- 43 Special attention will be given to guide the participation of the formandi in issues of JPIC. Study of the social doctrine of the Church and training in the use of different tools of social analysis will be promoted.
- 44 The missionary-pastoral training of the formandi will take place preferably among the poor and the needy.

Following Jesus

- 45 Our specific way of following Jesus gives shape to our CICM spirituality. This spirituality underpins all dimensions and aspects of our life and unifies them in a dynamic way: our missionary call *Ad Gentes* with its *Ad Extra* characteristic, our universal love, our religious life, preference for the poor and involvement in JPIC.
- 46 Our motivations are strengthened by our daily contact with Christ, the Incarnate Word. Following Him, we can become missionaries in the service of God's Reign.

Some Guidelines

- 47 Gradually and with care the formators will make sure that they introduce the formandi into a CICM missionary spirituality.

- 48 The formators will see to it that a healthy integration is developed between prayer and other demands of daily life.
- 49 The formandi will be trained in different prayer forms: in official liturgical prayer as well as in more spontaneous forms like faith-sharing. Our prayer will reflect the events of our daily life, our joys and concerns.
- 50 Every community will have a daily schedule for prayer and meditation. We pray the Liturgy of the Hours together, especially Lauds and Vespers. We devote time to the regular reading of Scripture. The Eucharist must be given a special place in our lives, so as to become a sign and factor of our union with Christ and with one another. Every day the formation community celebrates the Eucharist.
- 51 Spiritual direction is an indispensable element of Initial Formation. The practice of it will help the formandi to be continuously open to the Spirit and to grow in their commitment to the Lord. The formators will see to it that competent Spiritual Directors are made available to the formandi and that a program of spiritual direction is established for each of them.

CHAPTER II

STAGES of INITIAL FORMATION

and

PROGRAMS of STUDIES

Introduction

- 52 All candidates joining the religious missionary life go through a period of initiation and training which ultimately aims at a lifelong commitment to the mission. This period of initiation and training consists of three major stages: Prenoventiate, Novitiate and Postnovitiate.
- 53 The period of initiation and training to the religious missionary life normally coincides with a period of human, intellectual and professional development. With regard to the latter, we use the term: Program of Studies (in French: *cycle d'études*).
- 54 For most of the formandi, the Program of Studies includes an Undergraduate and a Graduate level (in French: *premier cycle* and *second cycle*). There exists also a study program that integrates philosophy and theology.

- 55 During their studies, confreres in initial formation acquire the knowledge and skills necessary to fulfill their missionary tasks. Programs of study must take into account the law of the Church, the personal aptitudes of the confreres and the demands of our missionary service. (art. 71)
- 56 All studies relate to the building of the Reign of God. They shall be oriented towards a deepening of the knowledge of human situations and of cultures. They shall always have a missionary dimension.
- 57 Our formation has to be planned in function of the mission of our Congregation. The particular situations as they exist in the Provinces and Regions should influence our study programs.
- 58 The timing and integration of the religious training and the program of studies depend on the level of studies already completed and the personal maturity of the candidate who joins the formation program.
- 59 The stages of initiation and training to the religious missionary life, namely, Prenovitiate, Novitiate, and Postnovitiate, are designed for all candidates. The Program of Studies to be followed, however, is determined individually, depending on the background of the candidate and his choice for priesthood or brotherhood.
- 60 Studies are not a goal in themselves; they are mission-oriented. In fact, the Congregation exists for the mission. Thus, it has to look upon the formation of its formandi as a formation in view of the apostolate.

- 61 During all the stages of formation, there should be an ongoing and progressive contact with varied pastoral and missionary situations. This will necessarily be on a limited scale during the first stages of Initial Formation. The period of Internship in the mission P/AD provides for a longer time of missionary-pastoral training.
- 62 Missionary-pastoral formation follows a well-established plan and has to be properly supervised.
- 63 Internship is an integral part of Initial Formation. Internship takes place during the Postnovitiate stage of Initial Formation in the mission P/AD.
- 64 Preferably Internship is done after the Graduate Program of Studies; exceptionally it is done first.
- 65 For the candidates to the priesthood, Initial Formation ends with priestly ordination, for the candidates to the brotherhood it ends with the profession of perpetual vows.
- 66 The formators evaluate the formation process at different periods. Confidentiality and discretion shall be observed in this matter.

Prenovitiate

- 67 The Prenovitiate is an integral part of Initial Formation, although the prenovices are not yet members of the Congregation.
- 68 The Prenovitiate is the preparatory stage before entering into the Novitiate.
This stage may contain three periods: Vocation Animation, Orientation / Aspirancy / Postulancy and Undergraduate Studies.
- 69 A rigorous screening process will be an integral part of the Prenovitiate and will include the following main elements:
- application letter
 - intelligence tests and psychological exams
 - general medical check-up
 - interviews
 - visits / contacts (school, parish and home)
 - life story.

Vocation Animation

- 70 Vocation Animation aims not only at recruiting and welcoming candidates, but it also presents to all the faithful the charism, spirituality and missionary vision of CICM, thus allowing possible candidates to discern the call of the Lord.
- 71 The Superior of the P/AD, assisted by the PCIF and with the consent of his Council, approves the Vocation Animation Program and assigns the Vocation Animator.

- 72 Young men who are interested in CICM will be assisted by the Vocation Animator through:
- an introduction to the missionary works and ministries of CICM priests and brothers
 - some reading materials about CICM
 - an invitation to stay for some time in a CICM community, parish or center
 - recollections or retreats
 - sharing or meeting with CICM confreres
 - other appropriate means.
- 73 When a candidate has expressed his CICM missionary vocation, the Vocation Animator takes care of the screening process and recommends the candidate for the next step.

Orientation / Aspirancy / Postulancy

- 74 The Orientation / Aspirancy / Postulancy prepares the candidates to the Undergraduate Program of Studies. This preparation will take place in a setting more or less structured.
- 75 The Superior of the P/AD, assisted by the PCIF and with the consent of his Council, decides whether an Orientation / Aspirancy / Postulancy in his P/AD needs to be organized or not.
- 76 The main objectives of the Orientation / Aspirancy / Postulancy are:
- to make sure that the candidate reach the intellectual level required for starting the Program of Undergraduate Studies
 - to further develop the candidate's human and Christian formation
 - to allow the Congregation and the candidate to get to know each other
 - to help the candidate discern his vocation
 - to develop the candidate's capacity to live in community.

- 77 The Superior of the P/AD, assisted by the PCIF, with the consent of his Council, determines the modalities and duration of the Orientation / Aspirancy / Postulancy, draws up the Program and assigns the personnel responsible for it. (Cf. art. 61. 1)
- 78 The Committee for Initial Formation will assist the Superior of the P/AD and his Council in the development and implementation of the Program of the Orientation / Aspirancy / Postulancy.
- 79 The Vocation Animator(s) and those to whom the Government of the P/AD entrusts the acceptance of candidates into the Orientation / Aspirancy / Postulancy Program will make all the necessary inquiries about the candidates and obtain the necessary recommendations.
- 80 The criteria for admission to the Orientation / Aspirancy / Postulancy are established by the Superior of the P/AD with the consent of his Council. Among these the following are retained:
- physical and mental health
 - proper motivations to become a religious missionary
 - openness to the CICM charism of mission *Ad Gentes*, with its *Ad Extra* characteristic
 - aptitude for studies.

Undergraduate (Program of) Studies

- 81 The Undergraduate Program of Studies aims at providing the foundation necessary for missionary ministry. If at all possible, the Undergraduate Program of Studies takes place in the country of the candidate.
- 82 For those preparing for priestly ministry, this Undergraduate Program of Studies will include acquiring an

- adequate philosophical background and the study of subjects specific to CICM training.
- 83 For candidates to the religious brotherhood, the Undergraduate Program of Studies will focus on human and Christian formation and on subjects specific to CICM training.
- 84 The main objectives of the formation during the Undergraduate Program of Studies are:
- to allow the Congregation and the candidate to get to know each other better
 - to further develop the candidate's human, intellectual and Christian formation through the studies of human and religious sciences
 - to develop the candidate's capacity to live in community
 - to learn to know himself better through studies, community living, prayer and apostolate
 - to help the candidate further discern his vocation
 - to allow the candidate to integrate himself into his own culture and to interiorize the CICM ideals.
- 85 The Superior of the P/AD, assisted by the PCIF, with the consent of his Council, draws up the Undergraduate Program (studies, missionary-pastoral training, community life and spiritual life) and he will send it to the General Government for final approval.
- 86 The Superior of the P/AD with the consent of his Council establishes the criteria for admission to the Undergraduate Program of Studies. Among these the following are retained:
- physical and mental health
 - proper motivations to become a religious missionary
 - openness to the CICM charism of mission *Ad Gentes*, with its *Ad Extra* characteristic
 - aptitude for studies.

- 87 After the candidate has fulfilled all the requirements, the Superior of the P/AD with the consent of his Council admits him to the Undergraduate Program of Studies.
- 88 At the end of every year, the Formation Team will submit an evaluation of the candidate to the Superior of the P/AD.
- 89 At the end of the Prenovitiate Program the candidate will submit a request to the Superior of the P/AD to be admitted to the Novitiate. The Formation Team of the Prenovitiate will accompany this request with a global evaluation.

Graduate Postulants

- 90 Those who join CICM after finishing (under)graduate studies elsewhere, will be given a special program, while living in a formation community, to prepare themselves to enter the Novitiate. The Superior of the P/AD, assisted by the PCIF, draws up this program. All the objectives, procedure of admission and of completion of the Undergraduate Program of Studies apply to this special program.

Novitiate

- 91 The novitiate prepares the novice for total commitment, through a public consecration to God, in service of the mission entrusted to the Institute. It tests the resolution and suitability of the novice. It leads him to a better understanding of the meaning and demands of our religious missionary life. It allows him to experience our way of life and to be imbued more and more with the spirit of our Institute. (art. 61)
- 92 The Superior of the P/AD and his Council, assisted by the PCIF, draw up the program for the Novitiate. The Superior General, with the consent of his Council, approves this Initial Formation program. (Cf. art. 77. 2)
- 93 The program shall contain the regular canonical elements required for religious formation and also a number of specifically CICM elements. Among these the following should always be given due attention:
- study of the *CICM Constitutions – General Directory* and of *Commentary – Chapter I: our Institute*.
 - study of other relevant CICM documents
 - study of CICM history
 - study of CICM missionary spirituality
 - introduction to missiology
 - CICM today
 - study of the two international languages adopted by the Congregation (cf. art. 71. 1) .

- 94 The novice will live in a climate of prayer and openness to God's word. He will discover the Lord in his own inner self, in other people and in everyday events. He will develop a growing interest in the mission and in the most important events in the world and in the Church.
- 95 The Superior of the P/AD, with the consent of his Council, accepts the candidate to the Novitiate. He will do so, taking into account the criteria stated here below.
- 96 For admission to the Novitiate, besides the stipulations of the law of the Church, the following criteria are retained:
- openness to the CICM charism of the mission *Ad Gentes*, with its *Ad Extra* characteristic
 - preference for reaching out to the poor in a religious missionary lifestyle
 - aptitude for studies
 - physical and mental health and proper motivation
 - degree of human and religious maturity, which indicates that the candidate will be capable of committing himself at the end of the Novitiate.
- 97 The Novitiate will last a full year and takes place, if at all possible, in the country of the candidate.
- 98 A sound balance and a harmonious integration of prayer, study, community life, manual work and apostolic activities shall prepare the novices for the first temporary vows at the end of the Novitiate.
- 99 At the end of the Novitiate, the novice will submit a written request to the Superior of the P/AD to be admitted to the first vows. The Formation Team will accompany this request with an evaluation. By his profession he becomes a member of CICM and he expresses the desire to prepare gradually for a definitive commitment to the service of the mission.

Postnovitiate

- 100 After first profession, initial formation continues for several years in order to strengthen the foundation of missionary spirituality laid during the novitiate, and to prepare confreres for ministry through both academic and pastoral formation. (art. 70)
- 101 The stage of the Postnovitiate consists of two periods (the Graduate Program of Studies and Internship) which prepare the young members to their missionary ministry.
During the Graduate Program of Studies the young confreres shall live in CICM formation community.
Internship will take place
- preferably after the completion of the Graduate Program of Studies
 - or exceptionally before starting the Graduate Program of Studies.
- 102 At the end of every year of the Postnovitiate the confrere will submit a written request to the Superior of the P/AD to renew his vows. The formators will accompany this request with an evaluation. (Cf. art 66)
- 103 The Superior of the P/AD and his Council, assisted by the PCIF, draw up the programs of the Postnovitiate and submit them to General Government for approval. (Cf. art. 77.2)

Graduate (Program of) Studies

- 104 The Graduate Program of Studies aims at providing a specific training for missionary ministry.
- 105 For those preparing for priestly ministry, this means the study of a mission-oriented theology program.

- 106 For candidates to the religious brotherhood, this consists of a professional formation according to their talents and the needs of the mission.
- 107 Wherever possible and advisable, international formation communities should be established on the level of the Graduate Program of Studies.
- 108 Regional and interprovincial cooperation is to be promoted for Initial Formation programs on the Graduate level.

Internship

- 109 Internship in CICM is defined as a direct experience of the reality of missionary life and work of CICM through an acculturation process and a prolonged missionary-pastoral training.
- 110 Internship will normally have a duration from two to three years in the mission P/AD.
- 111 In deciding on the timing of the Internship Program (cf. n° 101), the following will be taken into consideration:
- the degree of maturity and the age of the candidate intern
 - certain advantages for a brother in getting his professional formation in the P/AD of mission
 - the policy of the receiving P/AD.

- 112 After receiving the list of mission priorities from the General Government, the formandi shall indicate the P/AD of their choice in order of preference. Those who choose for Internship after the Graduate Program of Studies ask for a mission destination during the Novitiate. They will receive it at the end of the Novitiate. The GG will give them a mission assignment at the end of their studies. Those who exceptionally choose for Internship before the Graduate Program of Studies ask for a mission assignment during the Novitiate. They will receive it toward the end of the Novitiate.
- 113 Before a confrere starts Internship, communication and exchange of information will take place between the mission P/AD, the home P/AD and, as the case may be, the P/AD where Initial Formation takes place. Confidentiality and discretion should be observed in the exchange. Care will be taken that the file of the intern be transmitted to his mission P/AD without any delay.
- 114 The P/AD which receives a confrere intern, takes over full responsibility for the rest of his formation.
- 115 The P/AD which receives a confrere for Internship, will prepare a comprehensive Internship Program (see *Vm B*, Appendix 9). This program should focus on the progressive acculturation of the intern, on his spiritual accompaniment and on his integration into the local Church and the CICM P/AD. The program should also provide a training for the apostolate through a meaningful task. Internship may start with an intensive study of the international language adopted by the Region.
- 116 The Director of Interns will regularly make an evaluation together with the intern and his Supervisor or the confrere assigned to accompany him.

- 117 For those who do their Internship before Graduate Studies, the final evaluation of the whole Internship experience of the confrere will be forwarded to those responsible for the next stage of his Initial Formation.
- 118 For candidates to the priesthood, the admission to perpetual vows will take place not earlier than one year before completion of Initial Formation.
For candidates to the brotherhood, the admission to the perpetual vows will take place after Internship and after fulfilling the minimum of three renewals of vows.
- 119 The Superior of the P/AD accepts the confreres to the Orders. Priestly ordination indicates the end of Initial Formation.
For the candidates to the brotherhood, the Initial Formation ends with perpetual vows.

Period of Discernment

- 120 The Period of Discernment is an interruption of the Postnovitiate to allow for discernment of the missionary vocation of a confrere outside the formation community. The interruption of the Initial Formation process can be requested by the confrere or by the Congregation. This Period of Discernment, is not to be confused with the period of Internship.

CHAPTER III

THOSE RESPONSIBLE

for

INITIAL FORMATION

- 121 The principle of subsidiarity must also be applied to the area of Initial Formation in accordance with art. 83 of the *Constitutions*.
- 122 Adequate authority structures and an effective collaboration on all levels are important in order to ensure a unity of vision and of orientation in the Initial Formation.
- 123 Responsible collaboration with the General Government and among the P/AD is necessary in order to free the required personnel for Initial Formation work.

Formandi

- 124 Each confrere in initial formation carries the primary responsibility for his own formation. With the help of the Lord and the accompaniment of the formation team, he tries to grow in his vocation. (art. 73)

Formation Teams

- 125 Members of the initial formation teams must be men of faith who see their task as a ministry. They must have had a positive experience of the missionary life and teamwork. They must be able to understand and accompany young confreres, create with them an atmosphere of brotherhood, and help them grow towards maturity in Christ. They are to receive proper training for their task. (art. 74)
- 126 The leadership in our formation communities is in the hands of the Director of Novices or the Superior of the community. There should be teamwork and team spirit. All those in charge of Initial Formation will be the first to give an example of that spirit. Those living together in the same house will take the animation of the community to heart.
- 127 The formators will see to it that genuine unity and continuity exist in the successive stages of Initial Formation.
- 128 At the same time due respect will be given to the particular character and to the stage of growth of each one of the formandi.

Committees for Initial Formation

- 129 The P/AD that have an Initial Formation program shall have a Committee for Initial Formation. Where Initial Formation is organized on an Interprovincial or Regional level, an Interprovincial or a Regional Committee for Initial Formation will be established (see *Vm B*, Appendix 8).

- 130 It is the responsibility of the Superior of the P/AD, with the consent of his Council, to establish the Committees, appoint the members and define the Statutes (according to the stipulations of *Vm B*, Appendix 3). In the case of interprovincial or regional cooperation, this responsibility rests with the Major Superiors of the P/AD involved.
- 131 A General Committee for Initial Formation assists the Superior General and his Council. (art. 77. 1)
- 132 The committees for Initial Formation are consultative bodies. They may raise questions, give advice, and submit suggestions and recommendations to the bodies that appoint them.

Governments of P/AD

- 133 The communities of Initial Formation of a Province are under the authority of the Provincial Superior and his Council. (art. 75)
- 134 It is desirable that one of the Government members of the P/AD concern himself especially with Initial Formation matters.
- 135 The Superior of the P/AD, or the Superior of a Provincial District (cf. art. 94) visits the formation houses and meets every candidate or formandi at least once a year. He develops the interest of the confreres to our candidates and formandi and appeals to them to collaborate in the formation work.
- 136 The Superior of the P/AD sees to it that the authority of the formators is not undermined by undue interference of confreres.

- 137 The Provincial Superior and his Council are responsible for designing the Initial Formation programs. These programs must observe the law of the Church and the General Guidelines for Initial Formation. (art. 75. 2)

Interprovincial or Regional Cooperation

- 138 Initial formation can be organized on an interprovincial or regional level. The Major Superiors concerned determine the modalities of such cooperation. An interprovincial or regional initial formation community is under the authority of the Superior of the hosting Province and his Council. (art. 76)
- 139 The Provincial Superiors concerned are responsible for designing the programs of interprovincial or regional Initial Formation. They must observe the stipulations for provincial programs. They delegate their authority over students who belong to their own Province to the Superior of the Province which hosts the formation community. (art.76.1)

General Government

- 140 The Superior General and his Council are responsible for the general orientation, coordination and supervision of initial formation matters. (art. 77)
The Superior General, with the consent of his Council, approves initial formation programs. (art. 77. 2)

Personnel Policy and Appointments

- 141 In its personnel policy, the Congregation gives priority to initial formation. The Superior General, with the consent of his Council, has the authority to call upon a confrere for an initial formation task. (art. 77. 3)

- 142 The Superiors of the formation communities in the Undergraduate and Graduate Program of Studies, the Directors of Novices as well as their Assistants are appointed by the Superior General, with the consent of his Council, after consultation of their respective Provincial Superior. Their term of office is three years, and can be renewed but not more than twice.
- 143 The other formators in the Undergraduate and Graduate Program of Studies are appointed by the Superior General, with the consent of his Council, after consultation of their respective Provincial Superior. Their term of office is three years and can be renewed.
- 144 All other persons with responsibilities in the Initial Formation Programs are appointed by the Superior of the P/AD, with the consent of his Council. Their term of office is three years and can be renewed.

Terms Used

in CICM

Initial Formation

Formandi

Stages and Periods

Prenovitiate

Vocation animation
(*Director of Vocations*)
Orientation / Aspirancy /
Postulancy
Undergraduate Program
of Studies
Graduate Postulants

Novitiate

(*Director of Novices*)
(*mission destination*)

Postnovitiate

Graduate Program
of Studies
(*mission assignment*)

Internship

(*Director of Interns*)
(*Supervisor*)

Termes en usage

dans la

Formation initiale

cicm

jeunes en formation

étapes et périodes

prénoviciat

animation vocationnelle
(*animateur vocationnel*)
aspirantat / postulat /
propédeutique
premier cycle d'études
candidats gradués

noviciat

(*maître des novices*)
(*destination*
missionnaire)

postnoviciat

second cycle d'études
(*nomination mission-*
naire)

stage

(*coordinateur de stage*)
(*accompagnateur*)