



HOSPITALLER ORDER OF ST JOHN OF GOD



*Formation Project FOR THE BROTHERS OF St.  
John OF GOD  
OF St. Augustine Province  
OF Africa*

**Agoè-Nyivé (Togo) - June, 2008**









**HOSPITALER ORDER OF SAINT JOHN OF GOD**

**FORMATION PROJECT  
FOR THE BROTHERS  
OF SAINT JOHN OF GOD**

**PROVINCIAL CURIA OF AFRICA**  
Agoè-Nyivé, June 2008



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## PRESENTATION

It seems necessary to mention here that identifying and appointing Formators is one among other responsibilities which has not been so easy. Even some years back when I was personally asked to help at the house of formation, I was not so much delighted about it. Probably some of my brothers in our various formation houses might have felt the same in the beginning.

And yet, the role of formator in religious life is indispensable for transmitting the values, ethos and tradition of the Order to candidates willing to join our Hospitaller Order who come from multiplicity of cultures and of different countries. It is therefore an inalienable right and duty of every brother in the community and the whole province to play a part in formation.

Hence to assist our brothers in formation, the Provincial Administration took the recommendation to review our formation programmes at every level as an urgent priority of the triennium. This is even more important in the life of our new Province of Saint Augustine in Africa elected on 17 August 2007.

The booklet therefore is a formation guide. It is compiled by Formators themselves for Formators in our Province. It will help us to accompany candidates and brothers at different levels of education or formation according to the signs of our time. It captures the basics necessary at each stage.

Personally I am satisfied with the contents of this document which is subject for future evaluation. It was a privilege to be part of this development, for that I thank all those who supported us and expressed ideas contained in this project. I urge all the brothers especially those directly involved to implement the contents.

**Rev Brother Robert M. Chakana oh**  
Provincial Superior

## INTRODUCTION

This document, “**Formation Project for the Brothers of St John of God in the Saint Augustine Province of Africa**”, is an answer to the call made by the General Government during the General Conference of Africa held in Lomé, TOGO, from the 13<sup>th</sup> to the 22<sup>nd</sup> of August, 2007: to conform to our reality the “Formation Programme of the Brothers of St. John of God” (Rome 200).

This is the outcome of works realized during the Provincial Formators Session which took place in Lomé from the 16<sup>th</sup> to the 25<sup>th</sup> of June, 2008.

It constitutes an efficient tool to orientate the education as well as the formation of candidates and Brothers as concern each of the realities of our Province. It presents the principles, criteria, objectives and the fundamental contents specific to the consecrated life and our Hospitaller identity.

It's an opened document, faithful to the teachings of the Church on consecrated life, to the formation directives of the Hospitaller Order and the spirit of St John of God.

The document is made up of four chapters:

I. Chapter One: The model of Formation for the Brother of St John of God in the Saint Augustine Province of Africa.

- Inspiration of this project and the declarations of the XVI<sup>th</sup> General Chapter of the Hospitaller Order in relation to the Formation period 2006-2012.

II. Chapter Two: Formation Services of the Province

- The formation in the Province is animated by adequate services, having the capability to be attentive to various situations, reflection, programming and verification, in order to assure a well-planned and coordinated action.

III. Chapter Three: The Initial Formation

- This has to be lived in a perspective of permanent formation. It begins from the first orientation to the Hospitaller life (Pastoral of vocations – Postulancy), to the deepening of motivations as well as identification with the Project of formation for the Brothers of St John of God in the Province (Novitiate – Scholasticate). It ends up with the Hospitaller Order membership for good.

IV. Chapter Four: The Ongoing Formation

- This stage requests for a constant effort of conversion as well as renewal. It aims at growth as concern the human maturity, to the configuration to Christ, and faithfulness to our Charism in order to respond to the realities that surround us.

*“In short, formation of the Brother of St John of God in the 21<sup>st</sup> century demands a commitment towards these criteria in order not to loose the richness and the fertility of our Charism; thus provoking a separation between what is taught and what is experienced, between theory and practice, and between what we desire and what we are called to achieve for the People of God.” (FPHBSJG) – ROME, 2000, n° 8)*



Chapter one

**MODEL OF FORMATION FOR THE  
BROTHER OF ST. JOHN OF GOD  
OF THE ST. AUGUSTINE PROVINCE  
OF AFRICA**

## I.

### Inspiration

1. *“Formation for the Brothers of St John of God is based on the discipleship of Christ, as expressed by St John of God and informed by the Charism and experience of the Order. This chapter identifies and explores those elements essential to the Order’s formative process.”* (Formation programme for the Hospitaller Brothers of St John of God, No 9, ROME, 2000).
2. The priorities of the General Chapter, the Project of Formation for the Brothers of St John of God, the essential documents of the Order and the Provincial Government’s programme shall be taken into consideration during formation.

## II.

### **Formation priorities for the period 2006-2012 (66<sup>th</sup> General Chapter of the Hospital-ler Order, Rome, October, 2006)**

1. The General Chapter is appealing to us to be vigilant in the choice of the formation process, to assure a personalized accompaniment so that the Brothers be stable religious psychologically and affectively, competent and straight.
2. This attitude calls for us to elaborate strategies for exchange of formators between several Provinces; to create Formation Centers on the inter-provincial, regional or international level as well as to support all that have been done in this regard.
3. To begin to learn another language from the starting of the Initial Formation period in order to better relate and communicate in the Order, especially during international meetings.
4. To promote a selection and adequate formation of Formators. The latter should be able to transmit the ideal of the consecrated life in hospitality with an opened mentality, adapted to a society of diversified cultures. They have to know how to engage in a competent dialogue in the secularized world of the centers and apostolic works.
5. To spot the collaborators on whom the Order can rely when it comes to formation in the Order, particularly the formation of Brothers.
6. To promote permanent formation. To remember that this constitutes an essential tool in order to be faithful to the identity of the Order.
7. To plan, among other initiatives, on the general, inter-provincial or provincial level sessions in preparation for solemn profession or in the cause of other activities. For example, courses in the interest of Brothers at the end of their career, in order to help them to better integrate retirement after an active working life.



**Chapter two**

**FORMATION SERVICES  
OF THE PROVINCE**



## I.

### Formation services

The formation in the Province is animated by adequate services, having the capability to be attentive to various situations, reflection, programming and verification, in order to assure a well-planned and coordinated action.

These services are guaranteed by:

1. The Provincial and his Council,
2. The Provincial Councillor in charge of Formation,
3. The Formation Team of the Province,
4. The Formation Centres.

## II.

### Formation Team of the Province

#### A. Composition

- 1) The Councillor in charge of Formation,
- 2) The Scholastic Master – Nairobi (Kenya),
- 3) The Novice Master – Lomé (Togo),
- 4) A Formator by Provincial Delegation.

#### B. Functions

- a) To evaluate and to revise the document of the Project of Formation of the Province.
- b) To assist the Provincial and his Council on issues concerning formation in general and professional formation of Brothers in the Scholasticate particularly.
- c) To plan the existence of formators and their formation.
- d) To present the annual budget for Formation to the Provincial.

#### C. Meetings

The Formation team will hold meetings twice per year.

## III.

### Formation Centres

#### A. Vocation Promotion

- In each Delegation one Brother will be in charge of the promotion of vocations.
- Each Community on its turn shall have a delegate in charge of the promotion of vocations.

## **B. The Postulancy**

1. Tanguiéta (Benin): Benin and Togo,
2. Nampula (Mozambique),
3. Nguti (Cameroun): Cameroun and Kenya,
4. Asafo (Ghana): Ghana and Liberia,
5. Mzuzu (Malawi): Malawi and Zambia,
6. Fatick (Senegal): Senegal and Sierra Leone.

- **Observations**

To begin the Novitiate it is necessary to speak French. In view of this, a period of three (3) months at least is envisaged either in Lomé or at Tanguiéta to follow an intensive French course.

## **C. The Novitiate**

The see of the Saint Richard Pampuri Novitiate is located in “Maison Saint Jean de Dieu” (St John of God House), at Agoè-Nyivé, TOGO.

- **Observations**

- a) The formation team is composed of a minimum of three (3) Brothers.
- b) The temporary profession of novices shall ordinarily be held at the end of the second year.
- c) The Novice Master shall share with the Scholastics Master all information deemed worthwhile after the Novitiate period in order to guarantee the continuity of formation in the interest of the newly professed.

## **D. The Scholasticate**

### **1. The religious and spiritual formation**

This shall take place at the Institute of Spirituality and Religious Formation (ISRF) at *Tangaza College* in Nairobi (Kenya).

- **Observations**

- a) It is necessary to speak English in order to start this formation. An English course shall be programmed before and during the Novitiate period.
- b) The Brother Scholastic shall take a vacation at the end of this formation period.

### **2. The professional formation**

- a) The Brothers shall live in a canonical Community in order to undergo the professional formation.
  - b) In a case otherwise, they shall live in a house with other Brothers who are students.
  - c) If due to studies a Brother has to live alone, the orientation to follow shall be decided by the Provincial Definitory.
- **Observations**
- a) In all cases, the Brothers under formation shall be accompanied by a formator according to the criteria defined for the Scholasticate period.
  - b) It shall be preferable to take into consideration the countries which are favourable to the Hospitaller Order and which facilitate administrative undertakings; for example, registration in schools of professional studies, etc.

#### IV.

#### BUDGETS

The criteria of the Province for the Formation shall be applied as concern the economic aspects, through the Provincial Bursar.

## Chapter three

# INITIAL FORMATION

# I.

## THE PRENOVITIATE

### A. Vocation Promotion

#### 1. Nature

Vocational promotion is an induction stage where the candidate learns to know the different vocations in the Church. Those who feel called to follow Christ should be helped in order to welcome the vocation as a gift.

A particular emphasis shall be placed on two aspects for those who feel called to follow Christ in our Hospitaller family:

- ✓ To familiarize candidates with the Religious Life and specifically the Hospitaller Order of St John of God.
- ✓ To offer vocational support and accompaniment to those who show an interest in, and sensitivity towards the Order; and who desire to consecrate themselves within it.

Vocation promotion is an integral part of a broader pastoral ministry to young people. However, vocation promotion also specifically targets suitable Catholic men who could be called, and able to pursue a consecrated life of Hospitality as a Brother of St John of God.

#### 2. General Objective

To promote the blooming and the growth of vocations in the Church in general and in the Hospitaller Order of St John of God in particular, and to accompany these in following Christ according to the style of St John of God.

#### 3. Specific Objectives

##### *3.1. Human maturity*

To present in intelligible language the values, attitudes and the way of life implicit in following the vocation of the Brothers of St John of God.

##### *3.2. Christian and spiritual maturity*

To discern their motivations and their expectations with regard to such vocation and to understand it as a gift of God to be developed during one's life span.

##### *3.3. Maturity for the community life*

- a) To help candidates to love and to live in respect, truth and sincerity of oneself and the others.

- b) To help them to have an attitude of openness towards the others and to integrate progressively into adult life.

### ***3.4. Hospitaller apostolate maturity***

- a) To help candidates to develop their sense of sensitivity towards the sufferings, the poor and the needy.
- b) To teach them to understand the mission of the Order.

## **4. The criteria for accompaniment**

### ***4.1. Human maturity***

- a) To be sincere.
- b) To have the respect for others.
- c) To have a good relationship with his family and his environment.

### ***4.2. Christian and spiritual maturity***

- a) To have received the Sacraments of initiation and to put them into practice (Eucharist, Reconciliation).
- b) To be engaged in the activities of the Parish.
- c) To have a basic knowledge of the Christian doctrine.

### ***4.3. Maturity for the community life***

- a) To be capable of open and sincere dialogue with the others.
- b) To appreciate and to accept the others.
- c) To have a spirit of tolerance towards the others.

### ***4.4. Maturity for the hospitaller apostolate***

- a) To be spontaneous in service.
- b) To have a sense of free service.
- c) To know and to love the mission of the Order.

## **5. Means to attain the objectives**

- a) To have an in-charge for the vocation promotion in each country where the Order is present.

- b) To involve each member of the community in the vocation promotion.
- c) To participate in the activities of youth pastoral and vocation promotion at diocesan and inter-congregational level.
- d) To elaborate brochures of necessary information on the Order.
- e) To possess audio-visual materials.
- f) To elaborate in each country a programme of vocation promotion in connection with that of the parish, the diocese, as well as the inter-congregation.
- g) To elaborate a programme of periodical meetings adapted to the youth.
- h) To programme periods of stay of the youth in the communities in order to have a first-hand knowledge of our life-style.
- i) To engage in a personal accompaniment of candidates by the in-charge of the vocation promotion for better discernment.
- j) To organise annual sessions for candidates.
- k) To evaluate the candidate before entry in the Postulancy.

## **6. Criteria for admission to the Postulancy**

### ***6.1. Human standard***

- a) To be at least 18 years old and at the most 30 years old; there shall be exceptions reserved to the Provincial and his Council.
- b) To meet the candidate's family and to have a written letter of authorisation for entry to the Postulancy.
- c) To write a letter of application to the Provincial or to his Delegate requesting for entry to the Postulancy.
- d) To sign a letter of declaration of non remuneration in the case of dismissal or when he decides to leave voluntarily (n° 64 G.S).
- e) To hold a baccalaureate or equivalent diploma is required of all candidates; there shall be exceptions reserved to the Provincial and his Council.
- f) To make a check up of the candidate's health both physical and psychic which shall enable him to embrace our state of life.
- g) To be a bachelor without a child.
- h) It shall be necessary to make reference to No 63 of our General Statutes for candidates coming from other Institutes.

### ***6.2. Christian and spiritual standard***

- a) To have been a member of a group on vocations.
- b) To have received the sacraments of Christian initiation (baptism card including confirmation).
- c) To possess a letter of recommendation from the parish priest or his spiritual director.
- d) To be sufficiently aware of what living the Consecrated Life entails and how it is lived within our Order.
- e) To be aware that vocation demands decisions that involve every aspect of his person, and that these decisions can only be taken with the help of God and the Church, and through the Order.

### ***6.3. On the community level***

To have made one or more community experience.

### ***6.4. On the Hospitaller apostolate level***

To understand that our Mission of service to the sick, the poor and the needy is the way in which we specifically live out our vocation in the manner of St John of God.

7.



## Content

### **Content of the meetings:**

- a) Candidate's identification: Surname and name, social and home environment, level of studies.
- b) Relationship with the parish.
- c) Self-knowledge and personal growth.
- d) Mutual knowledge in the group.
- e) Catechism: the Ten Commandments, the commandments of the Church, the Sacraments and the main prayers of the Church.
- f) Presentation of the Order and its mission in the Church.
- g) Basic knowledge on:
  - ✓ the life of Christ (the Gospel of Mercy);
  - ✓ the Virgin Mary and her mission in the history of salvation;
  - ✓ the biography of St John of God.
- h) Personal prayer and participation to liturgy.
- i) Presentation of the different vocations in the Church and the Hospitaller vocation.
- j) Explanation of the formation process.

## **B. THE POSTULANCY**

### **1. Nature**

This stage is prior to the Novitiate, and is concerned with continuing discernment and the commencement of the formation process proper.

The duration shall be at least of six months to the minimum and the maximum of two years. The form and modalities may vary, but will depend on the personal situation of each candidate and the formative structures and opportunities in the Province.

During the Postulancy a comprehensive and individualized formation process begins that enables the candidate:

- a) to continue to clarify and discern his vocational motivations;
- b) to begin an extended experience of what Religious Consecration entails in terms of prayer life, community life and Mission;
- c) to enhance his personal experience of God, based on his calling to Hospitality;
- d) to be accompanied and supported by a community and a Formator who will help him discover and analyse his life choices;
- e) to internalize the Order's criteria that "*no-one can be admitted without suitable preparation*", and that "*a minimum of necessary maturity is required*" to enter the Novitiate.

### **2. General objective**

To foster the growth of the Postulant in terms of his personal maturity and life of faith, and to accompany him in his discernment of his vocation as a Brother of St John of God.

### **3. Specific objectives**

#### ***3.1. Human maturity***

- a) To make progress in self-knowledge, discovering personal potential and limitations, and gain a clearer understanding of vocational motivations.
- b) To be aware of his values and his qualities and to accept sharing them.

#### ***3.2. Christian and spiritual maturity***

- a) To deepen his understanding of the Christian doctrine and to begin a process of gradual immersion into God.
- b) To clarify his vocation to Consecrated Life and to consolidate his prayer life.

### ***3.3. Maturity for the community life***

To enable one's personal enlightenment through a convivial life process with the group and the community in a balanced behavioral pattern.

### ***3.4. Maturity for the hospitaller apostolate***

To know the life of St John of God and learn to know the Order and its spirituality, and to take part in the apostolate in order to better discern his capacities as concern the Hospitaller religious life.

## **4. Criteria of accompaniment**

### ***4.1. Human maturity***

- a) To have a sufficient knowledge of oneself and one's own identity.
- b) To have a psycho-affective equilibrium of his age.
- c) To be able to manage conflicting situations as well as be open to changes.

### ***4.2. Christian and spiritual maturity***

- a) To have a basic knowledge of the Christian mystery and the Christian spirituality.
- b) To have attained a sacramental prayer life personally and on the community level, a devotion to the Virgin Mary as well as St John of God.
- c) To be initiated to the Constitutions, the Spirituality and to the History of the Order.

### ***4.3. Maturity for the community life***

- a) To integrate gradually with the group and the community.
- b) To be open to dialogue.
- c) To acquire a good sense of communal goods.

### ***4.4. Maturity for the hospitaller apostolate***

- a) To have a certain experience and to be engaged in a Hospitaller environment.
- b) To be apt to the Hospitaller religious life.
- c) To be able to manifest a level of sensitivity to human suffering.

## **5. Means of attaining the objectives**

### ***5.1. Human level***

- a) A postulant Master.
- b) A Postulancy.
- c) An autobiography of the candidate.
- d) A programme elaborated by the Provincial Commission of Formation.
- e) An exploration of the physical and psychic healthy condition if necessary.
- f) An English Teacher for those whose language of expression is not English; and French Teacher for those whose language of expression is not the French language.
- g) If need arises, some people from outside.
- h) A budget.

### ***5.2. The Christian and spiritual level***

- a) The candidates shall participate in inter-Postulancy activities in the place where these activities exist.
- b) There shall be a confessor.
- c) An evaluation of the candidate.
- d) Encounters with the Postulant Master.

### ***5.3. The community level***

- a) A rule and a programme of community life.
- b) Material means for the implementation of the programme.
- c) A library focused on the formation in Postulancy.
- d) Relaxation: recreation, sport, etc.
- e) Community outings.

#### ***5.4. The Hospitaller apostolate***

- a) Place for the Hospitaller apostolate.
- b) Support for the contents.

### **6. Criteria for admission to the Novitiate**

#### ***6.1. The human level***

- a) A written report on the postulant introducing him as candidate for admission to the Novitiate, addressed by the Postulant Master to the Provincial and his Council.
- b) A handwritten letter of application from the candidate addressed to the Provincial, expressing his desire to enter the Novitiate.
- c) To be admitted to the Novitiate by the Provincial and his Council.
- d) To make an overall review of the condition of health; this shall confirm his ability to enter the novitiate.
- e) To speak fluently French (for those candidates whose language of expression is not French).
- f) To have an acceptable level in English (for those candidates whose language of expression is not the English).
- g) To have completed the necessary religious and secular education to guarantee a sound understanding of what he will experience and study in the Novitiate.
- h) To be sufficiently acquainted with his own personality and be affectively balanced and integrated.
- i) To have a complete file.
- j) To make sure that the programme of the Postulancy has been well executed.

#### ***6.2. The Christian and spiritual level***

- a) To have clarified his vocational decision, and have adequately examined himself in terms of the Hospitaller life with which he feels identified.
- b) To have acquired a sufficient experience of God and prayer, and have made the decision to follow Christ.
- c) To undergo some days of spiritual preparation before the entry to the Novitiate.

### ***6.3. The community level***

- a) To have been in the Postulancy for the minimum of six months or the maximum of two years.
- b) To demonstrate sufficient aptitudes and attitudes for living community life.

### ***6.4. The Hospitaller apostolate***

To have been initiated into the Charism and Mission of the Order, and possess necessary quality to enable participation in this project of Hospitality.

## **7. Contents**

### ***7.1. The human level***

- a) Self-knowledge.
- b) Personal encounter with the Formator.
- c) To know manners.
- d) The French and English languages.
- e) A course on the African cultural values.
- f) An introduction to philosophy and ethics.
- g) Participation at other conferences.
- h) Music (musical theory, musical course).

### ***7.2. The Christian and spiritual level***

- a) Introduction to the Books of the Old Testament.
- b) The Creed.
- c) The Sacraments.
- d) Methods of personal prayer: learning and practicing prayer.

- e) Introduction to the liturgy and to the art of the liturgy.
- f) The Liturgy of the Hours.
- g) Initiation to the utilization of the Holy Bible.
- h) Introduction to the theology of the Consecrated Life.
- i) Study of the different vocations in the Holy Bible.
- j) Introduction to Ecclesiology.
- k) The discernment of motivations to Consecrated Life.

### ***7.3. The community level***

- a) Course on group relationship.
- b) Fraternal life in community.
- c) The personal and communal Projects of life.

### ***7.4. The Hospitaller apostolate***

- a) Studies of the biography of St John of God by Castro.
- b) Introduction to the constitutions and the rules of St Augustine.
- c) Study of the letters of St John of God.
- d) Study of the Letters of Saint John of Avila to St John of God.
- e) Courses or conferences on the African hospitality.
- f) Introduction to the History of the Order.
- g) Courses on the rules of elementary hygiene in a hospital environment.
- h) Experience in a hospital environment.
- i) Introduction and sensitivity to the world of the suffering.

## II.

### THE NOVITIATE

#### 1. Nature

The Novitiate is the fundamental formative phase of integral initiation to the form of life that the Son of God has embraced and which He has proposed to us in the Gospel. It is the phase where the Novice experiences a personal encounter with God, a phase where he is challenged to discern, clarify and become more thoroughly imbued with the Lord's call, in order to freely and in full awareness follow Christ the Good Samaritan in the Hospitaller Order.

During this period, the Formator must be concerned about the taking root in the heart of the novices of the necessary human, spiritual and charismatic values in order to make him be faithful and creative in the spiritual and apostolic dimension of our Order.

The Novitiate is thus ordered in a fact that the novice reaches a better level of understanding of his vocation, undergo an experience of life in our Order, to enable the spirit of St John of God become imbued with his thoughts and his heart as well as to be tested in his intentions and suitability.

#### 2. General objective

The general aim of the period of the Novitiate is to have a profound experience of personal encounter with God, the community and suffering humanity; and, to grow in self-knowledge and vocational discernment, in order to freely and responsibly take up the call to follow the compassionate and merciful Christ.

#### 3. Specific objectives

##### *3.1. Human maturity*

To better know his own identity and to develop a critical personal and community spirit with a psycho-affective balance in the progress of his initiative and creative capacities.

##### *3.2. The Christian and Spiritual maturity*

To live, with regularity and punctuality, the meeting with God, according to the spirituality of the Order so as to attain harmony between prayer and actual life, reinforcing the attitudes of kindness and compassion.

##### *3.3. The community maturity*

To develop the attitudes needed to live with others and take joint communal responsibility by demonstrating the capacity to live actively in community as well as improving the qualities that facilitate participation in the group.

##### *3.4. The Hospitaller maturity*



To be sensitive to the problems of the suffering humanity as well as its misery from the point of view of the Christian perception of the suffering, the possession of the spirit of the Order and the sense of belonging; thus, the acquisition of the characteristic traits of the Brothers of St John of God.

#### 4. The criteria for accompaniment

##### *4.1. Human maturity*

- a) To be able to take a position and to express himself.
- b) To be able to make a free and responsible choice.
- c) To be able to adapt himself to new situations.

##### *4.2. The Christian and spiritual maturity*

- a) To be engaged in a practical prayer life with interest and joy in a climate of silence.
- b) To have knowledge of the Holy Scriptures, the teachings of the Church, the theology of the Consecrated Life as well as the documents of the Order.
- c) To be able to manifest a sort of harmony between prayer and actual life.

##### *4.3. The community maturity*

- a) To be able to develop friendly relationships, and in serenity and sincerity to dialogue and to listen to his fellow brothers.
- b) To be able to open himself to others and to their needs without racial, ethnic and cultural discrimination.
- c) To be apt in working as a team and to be able to collaborate with all and individually by welcoming all other differences like values in the view to constitute a fraternal community.
- d) To be able to elaborate his personal programme of life and to live it.

##### *4.4. The apostolic and Hospitaller maturity*

- a) The Order Project of Life and that of the community should be as if it were for oneself.
- b) To be sensitive and to demonstrate a level of compassion and mercy towards the poor and the needy.
- c) To be open to the lay co-workers in the apostolic service.

## 5. Means to realize the objectives

### *5.1. Human means*

- a) The personal and communal Projects of Life.
- b) The reading of his personal history through his biography.
- c) The regular meetings with the Formator to be held in a climate of open dialogue.
- d) An appropriate technique to know oneself.
- e) To possess an intellectual curiosity.
- f) To make a written assessment of the novices at the end of the first and second year.
- g) To have material for courses and a Library.
- h) To have human and financial resources.

### *5.2. The Christian and spiritual means*

- a) To participate in the inter-congregational courses and sessions.
- b) To cultivate moments of silence, prayer, sharing of the Word and liturgical celebration.
- c) To be conscience and celebrate the main moments of the liturgy.
- d) To attend daily Eucharistic and regularly to be engaged in the Sacrament of Reconciliation.
- e) To devote time for personal and community prayer, spiritual reading (Lectio Divina), and meditation.
- f) To organize monthly recollections annual retreats.
- g) To study personally and in community the Holy Scriptures, the Magisterium of the Church, the documents on the Consecrated Life and the Hospitaller Order.
- h) To develop a devotion to the Virgin Mary as a model of consecration and hospitality.
- i) To celebrate the Order's Feast days and to develop a particular devotion to the Saints and Blessed of the Order.
- j) To develop an ascetic behavior by attitudes of privation and renouncement.

### *5.3. Community means*

- a) To foster sound and balanced interpersonal relations in the group.
- b) To share the celebrations and joys of the Hospitaller vocation (recreations, outings, sports, etc.).
- c) To participate in group-life with regularity, punctuality, sincerely, and transparency.
- d) To practise fraternal correction in a spirit of tolerance, humility, forgiveness and patience.
- e) To practise team work and to take care of the goods of the community.
- f) To organise community meetings.

#### ***5.4. Apostolic and Hospitaller means***

- a) To devote time to studying the charism and the vow of Hospitality.
- b) To spend time working in a variety of environments where Hospitality can be practiced, both within the Order's Centres and in other ministries of the Church.
- c) To sensitise the novices on the place and the role of the co-workers.
- d) To experience serving the sick by demonstrating sensitivity towards the poor.
- e) To execute community and apostolic experiences out of the novitiate during the second year.
- f) To study the Rules of St Augustine, the Constitutions, the particular rights and the History of the Order, and the theology of the suffering.

### **6. Criteria for Simple Profession**

#### ***6.1. Human criteria***

- a) To have a good health physically and mentally.
- b) To have progressed in self-knowledge, self-acceptance and self-control.
- c) To show a level of psycho-affective and sexual maturity and be capable to assume stable responsibilities.
- d) To be capable of maintaining mature interpersonal relations.
- e) To be capable to work in group with the co-workers.
- f) To freely express his decisions regarding his vocation and be able to perform the Hospitaller mission.

g) To have expressed a free and spontaneous request.

### ***6.2. The Christian and spiritual criteria***

- a) To demonstrate the capacity to meet the demands of the evangelical counsels, with particular reference to Hospitality.
- b) To have achieved an adequate level of prayer and spiritual development.
- c) To have undergone a week of spiritual preparation before the temporary profession.

### ***6.3. The community criteria***

- a) To have had community and apostolic experience out of the novitiate.
- b) To have completed the required period for formation and to have interestingly followed the formation programme.
- c) To have done the novitiate in a house normally set aside for this purpose.

### ***6.4. The Apostolic and Hospitaller criteria***

- a) To have understood, assimilated and loved the Order's Charism and culture, and accepted the spirit and the demands of the Constitutions.
- b) To have been judged apt to make the temporary profession after consideration of the reports made.

## **7. Content**

### ***7.1. The first year***

#### **7.1.1. Human maturity**

- a) Courses of languages (French and English).
- b) Self-knowledge.
- c) Affective-sexual maturity.
- d) Education on the new technology of information and communication.

#### **7.1.2. The theological and spiritual formation**

- a) Theory and practice of Christian discernment.
- b) Theory and practice of Spiritual accompaniment and support.

- c) Workshop on personal and communal prayer life (use of Breviary).
- d) Courses on the Lectio Divina, spiritual readings, meditation as well as sharing on the Gospel.
- e) Vocation: the anthropological, theological and psychological aspects.
- f) Studies of the Holy Scriptures (NT).
- g) Christology.
- h) History of the consecrated life.
- i) The charism and consecration.
- j) The evangelical counsels.
- k) Initiation to the Magisterium of the Church (Vita Consecrata, Documents of the Second Vatican Council, Ecclesia in Africa, Mutuae Relationes...).
- l) Mariology.

### **7.1.3. Formation on the community life**

- a) Fraternal life in the community.
- b) Theory and practice of the personal and communal Project of Life.

### **7.1.4. The Hospitaller apostolic formation**

- a) The Rule of St Augustine.
- b) The Constitutions and General Statutes of the Order.
- c) The documents of the Order (1<sup>st</sup> Part: the Spirituality of the Order, the Charter of the Order, the Formation Project...).
- d) The history of the Hospitaller Order, Tome I (1<sup>st</sup> Part).
- e) St John of God: his life and his letters.
- f) The studies of Saint John of Avila's letters to St John of God.
- g) Theory and initiation to nursing.
- h) Initiation to the Pastoral care of the sick.

## ***7.2. The second year***

### **7.2.1. Human formation**

- a) Friendship in the Consecrated Life.
- b) Initiation to philosophy.
- c) The charismatic management.
- d) Interpersonal relation and dynamic of group.

### **7.2.2. The Christian and spiritual formation**

- a) Ethical and moral formation.
- b) The canonical aspect of the Consecrated Life.
- c) Ecclesiology.

### **7.2.3. Formation on the community life**

- a) Evaluation of the candidate's progression.
- b) Evaluation and revision of the program of the personal and communal Project of Life.

### **7.2.4. The Hospitaller Apostolic formation**

- a) Documents of the Order (2<sup>nd</sup> part: The missionary dimension of the Order, Brothers and Co-Workers together to serve and promote life...).
- b) The history of the Hospitaller order, Tome II.
- c) The Saint and the Blessed of the Order.
- d) The theology of suffering.
- e) Initiation to the Pastoral care of the sick.
- f) The charism and the Counsel of Hospitality.

## **8. Hospitaller experiences during the Novitiate**

### ***7.1. Expectations relative to the community***

#### **7.1.1. The human dimension**

- a) To welcome the young brother-novice with simplicity and fraternity.
- b) To give him some responsibilities in the community.
- c) To have confidence in him in the accomplishment of given tasks.

- d) To stimulate in him the concern for a well-done work.
- e) To orientate him in decision making and co-responsibility
- f) To help him to analyse the present day reality.

#### **7.1.2. The Spiritual dimension**

- a) To help the novice have an experience of self-sacrifice in working.
- b) To enable him have a choice of good rhythm of meeting with the Lord.

#### **7.1.3. The intellectual dimension**

- a) To promote in the novice a permanent disposal of reflection on his daily life.
- b) To encourage him find time to work and to study personally.

#### **7.1.4. The Hospitaller dimension**

- a) To enable the novice have the necessary time to make a direct contact with the sick.
- b) To help him live the Hospitality experience as a Brother.
- c) To help him develop the characteristic traits of a Brother of St John of God.

## ***7.2. Expectations relative to the novice***

### **7.2.1. The community dimension**

- a) To integrate himself progressively in the community of experience.
- b) To integrate in the community activities and programmes.
- c) To entirely feel as a member of the community.
- d) To have respect for the elder Brothers and to accept them.
- e) To allow himself to be formed by the realities of the community.

### **7.2.2. The Spiritual dimension**

- a) To welcome the community and its members as a gift from God.
- b) To pray for and with the Brothers of the community.
- c) To find time of personally meetings with the Lord.

### **7.2.3. The intellectual dimension**

- a) To plan his time in order to maintain an equilibrium between work and meditation.
- a) To find time for personal reflection and studies.

### **7.2.4. The Hospitaller Dimension**

- a) To accept, with freedom and joy, the service to render that the community gives him.
- b) To personally meet the sick and to learn to love them.

At the end of this experience, the community which hosted the novice shall send a report on the novice to the Novice Master.



### III.

## THE SCHOLASTICATE

### 1. Nature

The Scholasticate is the stage in initial formation covering the period from First Profession to Solemn Profession. It is an important period during which the Brother continues to pursue his human, professional, theological, spiritual and pastoral formation. During the Scholasticate the Brother seeks to harmonize vocation and mission and begins preparation for Solemn Profession, through which he will consecrate himself totally to God in the Order.

This period is comprised of three stages:

- a) Religious and spiritual formation;
- b) Professional formation;
- c) Preparation for the Solemn Profession.

### 2. General objective

The general objective of the Scholasticate is to deepen the experience of the Consecrated Life through following Christ as a Brother of St John of God. This objective is achieved through a process of personal integration that prepares the Brother to consecrate himself permanently in the Order at the service of the Mission.

### 3. Specific Objectives

#### *3.1. Human maturity*

To progressively develop his vocation by integrating the elements of the Consecrated Life of a Hospitaller Brother of St John of God as well as the experiences which foster maturation and personal growth.

#### *3.2. Christian and Spiritual maturity*

To consolidate his experience of God and discipleship in Christ poor, chaste, obedient and to interpret life and history in terms of the Gospel of mercy according to the spirituality of the Order.

#### *3.3. Community maturity*

- a) To heighten his sense of belonging to the Order, the community and to the Project of Life.
- b) To become committed to building up community, in terms of the pluralism and inclusivity of its members.

### *3.4. Maturity for the Hospitaller apostolic mission*

To participate in the Mission of the Order and the Church, through specific formation and training; to become incorporated into, and committed to the world of the poor, the sick and the needy.

## 4. The criteria for accompaniment

#### ***4.1. Human maturity***

- a) To have a spirit of dialogue and listening, of simplicity, of generosity, of patience and of humility.
- b) To take care of his own vocation.
- c) To have a balanced psycho-emotion.

#### ***4.2. Christian and spiritual maturity***

- a) To have a deep faith and an attitude of piety.
- b) To progress in the experience of God.
- c) To elaborate his personal Project of Life and indicate the time of prayer, of formation, and of mission.

#### ***4.3. Community maturity***

- a) To live fraternity life as a sign of communication and a characteristic of our Hospitaller charism.
- b) To get involve in the activities of the community.
- c) To have a spirit of sharing, of responsibility and of solidarity.

#### ***4.4. Maturity for the Hospitaller apostolic mission***

- a) To be formed for the mission according to his capacities and the needs of the Province.
- b) To be open and attentive to the suffering with a particular option for the poor, the sick and the needy.
- c) To practice Hospitality as a response to the challenges of today in a relationship of confidence with the co-workers.

### **5. The appropriate means to attain the objectives**

#### ***5.1. Human means***

- a) Elaboration of the Personal Project of Life.
- b) To be accompanied by the responsible and to be evaluated once monthly.
- c) Annual evaluation with the Formator three months prior to the renewal of vows and before the writing of the request for renewal.
- d) Periodical meetings of the Scholastics with their Formator.

- e) Sufficient and appropriate information given to the Scholastics to encourage them to accept and take on the specific reality of the Order, the Province and the community.
- f) Periodical meetings between Scholastics to discuss issues of common interest.

*i. Meetings:*

- At the level of each country: once a year.
- At the level of each Delegation: once a year.
- At the Provincial level: every two years.

*ii. Period: the major vacations.*

*iii. Themes:*

- Self-knowledge.
- The Pastoral care of the sick.
- The Spirituality of the Order.
- Evolution and changes in the world of health and assistance to the sick and the poor.
- The Sacrament of the sick.
- Bioethics.
- Study of the documents of the Church: Fraternal Life in community, Obedience and authority...
- To improve the documents of the Order: the Constitutions, the General Statutes, the Charter, Humanization, and the Spirituality of the Order.
- Document with the co-workers: "Brothers and co-workers to serve and to promote life".

*iv. Preparation for the Solemn Profession*

A specific program prepared by the Provincial Commission of Formation shall be established and completed by the courses in preparation for Solemn Profession which take place in Rome.

***5.2. Spiritual means***

- a) Spiritual support and accompaniment to stimulate the comprehensive personal and interpersonal growth.
- b) Annual spiritual exercises.
- c) Monthly recollections.
- d) Internalizing the values and substance of the Charism of the Order.
- e) Pace of personal and community prayer that assists scholastics to interpret their lives in faith terms.

- f) Necessary theological and spiritual preparation in order to consolidate the Hospitaller religious vocation.

### ***5.3. By means of the community***

- a) A formation community in which the Charism is practiced, where brotherhood exists according to the spirit of St John of God. In the case of absence of a formation community, there shall be on the place a responsible.
- b) Creation of the Community Project of Life as a means of developing a climate of dialogue and communication. This Project of Life shall be revised annually.
- c) Community meetings to foster personal growth, community identity, as well as to dispel misunderstanding by discussing problems and difficulties affecting the said community.
- d) Reading of circular letters from the Father General and the Provincial.
- e) Meetings organised by the Diocese or the local Church.

### ***5.4. Means for the Apostolic Mission***

- a) To undergo a period of internship during the academic vacations in the Hospitaller centers during the years of religious and spiritual formation
- b) To have an experience of Hospitality and to deepen the collaboration between Brothers and Co-Workers for the sake of the mission.
- c) Joint reflection on present and future challenges that facilitates radical and creative responses in terms of our Charism.
- d) To undertake training in areas related to the Charism, in order to obtain professional qualifications that assist in the performance of the Mission.
- e) To participate in the encounters organized by the Order and in our apostolic mission (World Day of the Sick, World Day of Missions, of Vocations, of Consecrated Life, etc.).

## **6. Specific stages**

### ***1<sup>st</sup> Stage: Religious and Spiritual Formation***

Two years formation programme at TANGAZA COLLEGE - CATHOLIC UNIVERSITY OF EASTERN AFRICA, *Institute of Spirituality and Religious Formation (ISRF)*, Nairobi, Kenya.

## ***2nd Stage: Professional Formation***

- Preparation through a specific formation, to accomplish the mission of the Order in the Church, in favor of the poor, the sick and the needy.
- The place and country where to realize the studies shall be chosen according to the professional orientation of the Brother.

## ***3rd Stage: Preparation for the Solemn Profession***

### **7. Criteria for Solemn Profession**

#### ***7.1. Human criteria***

- a) To have an affective and human maturity.
- b) To prove to be responsible and to have the ability to engage oneself totally.
- c) To live the vocation as a joyful experience.
- d) To have the necessary time for an adequate preparation for the Solemn Profession.
- e) To be coherent in intellectual discussions and life.

#### ***7.2. Community criteria***

- a) To be able to live fraternal life in community with a spirit of dialogue and reconciliation.
- b) To be able to live well-balanced relations with his family.

#### ***7.3. Spiritual criteria***

- a) To live the sense of belonging to the Order and the Church.
- b) To be able to live his personal relationship with God in prayer and in terms of Hospitality.
- c) To have acquired an adequate theological and spiritual formation at this stage.

#### ***7.4. Criteria for the Apostolic Mission***

- a) Preferential option for the poor and the sick.
- b) To have a sense of justice and the defence of human rights.
- c) To have acquired a professional training and an aptitude to undertake the Hospitaller Mission.

d) To found a balance between technical/professional training and the pastoral/apostolic formation.

- **Indications**

- At least six (6) months before the profession, the Brother shall be more free of works, and shall have a program of preparation, even if it is personal. He shall be accompanied by his formator. This stage will end up with the preparation courses for Solemn Profession in Rome.
- There will be some Brothers already incorporated in a community either because they have completed their studies, or they have entered the Order with a profession. In all these cases, the Brothers shall have a formator designated. It is suitable that before the Solemn Profession, they could live integrated in a community.
- The Solemn Profession shall be celebrated with the degree of solemnity required and could be made in the country of origin of the fellow Brother.
- A written request for admission to Solemn Profession shall be addressed to the Provincial (G.S. 8).





## Chapter four

# ONGOING FORMATION

# I.

## ONGOING FORMATION

### 1. Nature

The Ongoing Formation is a requirement for all Brothers after the Solemn Profession, in order to maintain alive their vocation (Const. 72).

Every human is capable of continuing growth, and responds to commitments in the here and now of existence. There is no age in which a person can consider that they have achieved full maturity. Ongoing growth and formation is demanded by the far-reaching and increasing pace of change, the need to respond concretely and effectively to people's needs, and the changes taking place in health care and welfare.

Given that the life of the Province depends, in a greater part, on ongoing formation of its members, this formation must be systematic, comprehensive and geared to the needs and capacities of its members.

### 2. General objective

To encourage each Brother to engage in a continuous process of updating each dimension of his life in order to make adequate responses to the specific Mission entrusted to us by the Church in Africa.

### 3. Specific objectives

In considering the socio-cultural complexity of Africa, and the particularity of each person, the following specific objectives are proposed:

#### *3.1. Human maturity*

To achieve comprehensive personality development and to accept his personal history as a means for ongoing conversion.

#### *3.2. Christian and spiritual maturity*

To give primacy in the daily living out of our lives to the life of the Spirit, the Word, the Charism and the Community.

#### *3.3. Community maturity*

- a) To create in the community an atmosphere where the Brothers can live in dialogue, exchange of ideas and fraternity.
- b) To elaborate a communal Project of Life.

#### *3.4. Apostolic maturity*

- a) To have the professional skills required to accomplish the evangelical mission with openness and a spirit of collaboration.
- b) To have moments of encounter with the co-workers for the needs of formation and mission.

4.

## **Criteria for accompaniment**

### ***4.1. Human maturity***

- a) Self-acceptance.
- b) Psycho-affective maturity.
- c) Capacity to adapt oneself to changes.

### ***4.2. Christian and spiritual maturity***

- a) Capacity to personally meet with God by observing actual life in the light of faith.
- b) Capacity of renouncement or of detachment.
- c) Regularity and fidelity to personal and communal prayer.

### ***4.3. Community maturity***

- a) Capacity to inter-relate.
- b) Openness to other cultures and realities.
- c) To be co-responsible in the elaboration and application of the communal Project of Life.

### ***4.4. Hospitaller Apostolic maturity***

- a) Professional skill and capacity to read the signs of time.
- b) Openness to co-workers.
- c) Testimonial life through moral and religious presence.

## **5. Means to attain the objectives**

In order to have an efficient ongoing formation, two levels are proposed: *the ordinary and the extraordinary*.

### ***5.1. Ordinary level***

This includes the personal and communal aspects.

#### **a) On the personal level**

- ✓ Spiritual reading and practice of “Lectio Divina”.
- ✓ Spiritual direction.

- ✓ Acquiring familiarity with the Bible, theology and the Magisterium of the Church and the documents of the Order.
- ✓ To learn the culture and language of the place of mission.
- ✓ Good way of utilizing the modern means of communication for research.
- ✓ To make professional retraining – aggiornamento.
- ✓ To be open to the sign of times and to share his experiences with the others.

**b) On the communal level**

- ✓ To elaborate the Communal Project of Life specifying the time of formation, of sharing, and of communal reflection.
- ✓ To programme monthly recollections and annual retreats.
- ✓ To programme reflection and study of the documents of the Order.
- ✓ To practice fraternal correction.
- ✓ To programme community relaxation days.
- ✓ To have a Library filled with books and reviews on the Religious Life, the life-style of the Order, and general culture.
- ✓ To be open to inter-congregational formation and the local Church.

**c) On the Provincial level**

- ✓ To organize sessions of formation on the themes concerning the documents on Consecrated Life, on the Order, on the Pastoral care of the sick, on Social Pastoral, and on the Bioethics.
- ✓ To send grants of formation to the communities.
- ✓ To organize spiritual exercises and up-grading sessions as well.
- ✓ Self-formation on the new forms of Hospitality and to be open to the signs of our time as well as the necessities of the environment.
- ✓ To organize sessions of formation for the Brothers and the Co-workers.

## ***5.2. The extraordinary level***

To organize a sabbatical year during which the Brother may have retreated himself from his usual activities in order to reflect, and to update himself theologically, spiritually, culturally, and professionally.

## **6. Content**

### ***6.1. Human level***

To make doctrinal and professional retraining which entails the following aspects:

- ✓ Acquiring familiarity with the Bible and theology.
- ✓ Study of the Magisterium of the Church and of the Order.
- ✓ Professional, technical and research requalification in the domain of his own formation.
- ✓ Reading and reflection of the documents on the human sciences.
- ✓ To study the impact of the socio-cultural and religious reality on Consecrated Life today in Africa.

### ***6.2. Christian and spiritual level***

To participate in the daily life of the local Church through the following commissions: Pastoral Care of the sick, Social Pastoral and Vocations Promotion, etc.

a) Study and reflection of the documents on Christian and Hospitaller spirituality:

- ✓ *The Spirituality of the Order – The Path of Hospitality in the Manner of St John of God* (2003).
- ✓ Brian O'DONNELL, *Servant and Prophet* (1991).
- ✓ Pascal PILES, *Let yourselves be Led by the Spirit* (1996).

b) To live one's Life Project by respecting the time fixed for prayer, meditation, personal examination, apostolate, study and reading and the Lectio Divina.

c) To develop a spirituality to the Virgin Mary through the constant recitation of the Holy Rosary.

### ***6.3. Community level***

a) Reading of the Circular letters from the General Curia and the Provincial Curia.

b) Communal study of the documents of the Order:

- ✓ The life of St John of God: biographies, letters.
- ✓ Brian O'DONNELL, *John of God Lives on* (1997).
- ✓ The Constitutions and the General Statutes.
- ✓ The history of the Order.
- ✓ *The Charter of Hospitality of the Hospitaller Order of St John of God*, (1999).
- ✓ *The New Evangelization and Hospitality*, (1994).

- c) Study of the Documents of the Second Vatican Council.
- d) Study of some post Second Vatican Council documents like:
  - ✓ Vita Consecrata
  - ✓ Ecclesia in Africa
  - ✓ Starting Afresh from Christ
  - ✓ Fraternal Life in Community
  - ✓ ...

#### ***6.4. Apostolic and Hospitaller level***

- a) Fidelity to the Charism of Hospitality through a better knowledge of the founder, the history of the Order, its spirit, its mission, and to make a substantial effort to live it personally and in community.
- b) Hence it is convenient to study:
  - Higinio APARICIO, the State of the Hospitaller religious in the light of the Ecumenical Council of the Second Vatican Council (15<sup>th</sup> April, 1966).
  - *The Missionary Dimension of the Hospitaller Order of St John of God*, (1997).
  - Pierluigi MARCHESI, the basis of Humanization (1976).
  - Pierluigi MARCHESI, *Humanization* (1981).
  - Pierluigi MARCHESI, *Hospitality of the Brothers of St John of God towards the Year 2000*, (1986).
  - Pascal PILES, *The Power of Charity*, (1995)
  - *Brothers and Co-workers United to Serve and Promote Life*, (1992)
- c) To engage oneself in ecumenism and inter-religious dialogue through evangelical testimonials, freedom of the spirit, sensitivity to values, and the availability for meetings.
- d) To participate in organized sessions on bioethics and environmental protection.
- e) To organize, on the occasion of jubilees, encounters of formation and fraternal exchanges animated by the jubilant on their personal experience. The Formation Team of the Province will define the content, the periodicity and the conditions of these meetings.
- f) After some years of activities, a course of spiritual renewal of some months could be proposed to a fellow Brother (Sabbatical year).

## II.

### THE TRAINING OF FORMATORS

#### 1. Nature

One of the responsibilities of the leadership of the Province is to carefully select and train those who have the responsibility to train and form others. Because of this, the Province is called to make a sound selection of Formators and to put at their disposal all that is necessary to assume their task.

#### 2. General objective

Formators actively undertake training in specific formative areas in order to effectively exercise the formation responsibilities entrusted to them by the Order.

#### 3. Specific Objectives

##### *3.1. Human maturity*

- a) To possess the personal balance and cultural and theological education necessary to fulfil the formative task entrusted to them.
- b) To succeed to find a psycho-affective balance and a stable personality.

##### *3.2. Christian and Spiritual maturity*

To remain open to God's action in his own life, demonstrating a maturity of faith proper to an adult person.

##### *3.3. Community maturity*

- a) To have a spirit of working-in-group with the formative community.
- b) To organize courses or meetings at the intercommunity level to open up and share new approaches to Hospitality.

##### *3.4. Hospitaller apostolic maturity*

To establish a system, in order to bear witness to the attitudes of benevolence and devotion, in the example of the compassionate and merciful Christ, in a world of the suffering.

#### 4. Criteria for accompaniment

##### *4.1. Human maturity*

- a) To have an intellectual capacity as well as the attitudes for accompaniment.
- b) To be tolerant in the face of frustrations.



- c) To be humble and patient.

#### ***4.2. Christian spiritual maturity***

- a) To acknowledge the works of the Holy Spirit as the first guide.
- b) To have a sufficient knowledge of the documents of the Church and the Order.
- c) To have a spiritual life in accordance with the spirituality of the Order.

#### ***4.3. Community maturity***

- a) To have the ability to create a community climate that permits a sound formation.
- b) To have the ability that foster inter-relationships.
- c) To be open to other cultures and realities.

#### ***4.4. Hospitaller Apostolic maturity***

- a) To be open to the co-workers, the local Church, the other Religious Institutes and to new ideas and reflections as concern the Consecrated Life.
- b) To bear witness through moral and religious presence.
- c) To be a model in the service of the sick and the needy.
- d) To be sensitive towards the candidate under formation.

### **5. Means**

- a) It is necessary to create a structure of training for Formators or to send those who have been chosen to accomplish this task to the existing structures.
- b) To organize sessions of updating for Formators at the Provincial and General levels.
- c) To participate in the inter-congregations trainings for Formators.
- d) To send allowances and documents of training to Formators.

### **6. The profile of a Formator**

- a) To be freed of his own complexes.
- b) To be totally free of other functions.
- c) To be a man of prayer-life and meditation.

- d) To have a living testimonial life.
- e) To be a model of religious life.
- f) To be pleasant, welcoming, sincere, respectable and responsible.
- g) Not to be a paternalist.
- h) To be a man of dialogue.
- i) To know how to put into perspective his own certitudes concerning Religious Life.
- j) To have completed professional and specific studies for formation.
- k) To practice hospitality.
- l) To have time for relaxation.

## 7. Content for training of Formators

In addition to the content of the ongoing formation, it is necessary to insist on the following aspects in favor of the training of Formators:

### *7.1. Human level*

- a) To have an intellectual ability in order to assimilate the content of the theoretical and practical formation of philosophy, theology, psychology, pedagogy, spirituality, etc.
- b) To acquire the basic formation in:
  - ✓ Philosophy of education
  - ✓ Theology of education
  - ✓ Sociology of education
  - ✓ General and progressive psychology
  - ✓ History and theories of pedagogy
  - ✓ Pedagogy of the religious vocation
  - ✓ Anthropology.

### *7.2. Christian and spiritual level*

- a) Christology
- b) Mariology
- c) Theology and the events of the Consecrated Life
- d) Spiritual theology
- e) The Liturgy and prayer
- f) Theological values and grace.

### ***7.3. Community level***

- a) To know the techniques of accompaniment:
  - ✓ Colloquia
  - ✓ Evaluation of the progress.
- b) Discernment of motivations to the Consecrated Life.
- c) To participate in the inter-congregational sessions in order to share the lessons and experiences of other Institutes.

### ***7.4. Hospitaller level***

- a) To know the important documents of the Order.
- b) To know the document on the state of formation in the Order.
- c) Studies on the theology of suffering and the sanitary and social reality of the country.

**ANNEX**

**THE TEN  
FUNDAMENTAL CRITERIA  
OF FORMATION**

1. Formation to the religious life as a process of conversion rooted in faith and culture.
2. To follow the African process of initiation to arrive at a comprehensive, gradual, personalized, liberating, inculturated, prophetic, and universal formation.
3. To create confidence as well as a sense of belonging to a religious family by preparing the candidate to progressive detachment and renouncement.
4. To have a bound formative community with a clear and progressive formation project, and personal and community Life Project.
5. To spiritually accompany the candidate to read in faith his life and experiences and to discern his real motivations.
6. To cultivate a spiritual, psycho-affective and intellectual maturity and a testimonial life-style in the contemporary world.
7. The passion to become an authentic Brother of St John of God by incarnating the merciful love of God.
8. To arouse a balance between contemplation and action.
9. To undergo an experience of the presence of God in all the events of his life.
10. To have a formator with a personal balance and a human, pedagogical, spiritual, theological, and Hospitaller preparation to accomplish his task.

