

Examen), Alwyn Fernandes, S.J. St. Paul's Press (notes to pre-novices); "At the Crossroads of the Scriptures" (An Introduction to Lectio Divina), Chrislaine Salvail. Pauline Books and Media, Boston, Massachusetts, USA (Notes to pre-novices); "Sacred Reading: The Ancient Art of Lectio Divina" , Michael Caseey, Triumph Books, Ligouri, Missouri, USA.; "No Moment Too Small", Norveen Vest, Benedictine Spirituality, Prayer, Sacred Reading... (Xeroxed excerpts/notes given to the pre-novices); SS.CC. PRAYER: articles, chapters from SS.CC. material listed above; Handouts: Jisu Nam Sadhana" Father Koriko Moses, S.J., article on prayer forms; "Indian Christian Spirituality", Edited by D.S. Amalorpavadass, NBCLC, India (Notes); Resources for Weekly Prayer Experiences:- "Learning to Meditate" (as given above); - "Healing the Heart" (The Power of Biblical Heart Imagery), Joseph Grassi, Paulist Press, New York; -"Sadhana, a way to God", Anthony de Mello, S.J., Gujarat Sahitya Prakash, India; - "Wellsprings", Anthony de Mello, S.J.; -"Guided Meditations for Youth on Personal Themes" Jane E. Arsenault, St. Mary's Press, Christian Brothers Publications, Winona, Minnesota; -"Guided Meditations for Ordinary Time: Courage, Loss, Gratitude and Needs", Jane E. Ayer, St Mary's Press, Christian Brothers Publications, Winona Minnesota

## Provincial's Letter of Approval

For any Region or Province, the Plan of Initial Formation is absolutely fundamental. It becomes the roadmap, whereby we responsibly and comprehensively allow the candidates who seek our way of life, an encounter with the Holy Spirit who calls and guides.

I am deeply grateful to the work done by the Initial Formation Commission to ensure an effective plan for the Region. Revs. Felipe Lazcano, Columbin Crotty, Alexis Nayek, SanthoshThottankara initially spearheaded the work and then Santhosh was asked by Rev. Alexis Nayak (Regional Superior at the time) to complete the project with the current Initial Formation Commission of Revs. Subal Nayak, Sudhir Cristodas and Bibudha Nayak. Rev. Joseph Raja, also assisted and Rev. Michael Shanahan helped with the English. Each brother has played a pivotal role in ensuring that the final product be a spiritual and practical instrument for the Region.

The provincial government approved the Regional Plan of Initial Formation at its October 11<sup>th</sup> 2013 meeting in Wareham. I congratulate Santhosh and the Commission and entrust the Plan of Initial Formation for the Region of India, to the tender embrace of our Blessed Mother who always guides us to her Son.

To The Sacred Hearts of Jesus and Mary, Honor and Glory.



Johnathan A. Hurrell ss.cc.

Provincial Superior – US province.

## Introduction to Indian Plan of initial formation

“Come follow me” is the invitation of Christ which resounds in the hearts of humanity for centuries in various forms and ways. By this guide we believe that each follower of Christ who steps into our homes of formation may experience a deepening of his discipleship of Christ to serve humanity and bring all people to the Father’s love. This booklet is an aid to those who are assigned to work with those who come to our communities seeking a profound way of responding to that voice which has resounded in their hearts. The very nature of our country is multicultural: religion, language, ideologies, customs and traditions. The context of our formation plan has integrated these realities and invites each formator to be aware of them in his ministry of accompaniment as well as use them to mould our men to be members of an international congregation that is centered on God’s love, manifested in the hearts of Jesus and Mary.

This initial plan of formation is only a tool that is a product of communal work and discernment. There were many who worked hard to help the region to have this plan for formation. We have developed this plan considering all aspects of our formation in a genuine and unique manner to help those accompanying the men responding to God’s call in an ss cc way in India. It flows from the existing formation guides of the congregation both GPIF and CAP. We believe that the ultimate work is done by God. May this guide help us to mould good men of ss.cc who effectively and passionately witness to Christ in our universe with commitment to love.

Fr.Santhosh.Thottankara Ouseph,

Initial Formation Coordinator, India.

read this book; “Sex education”, Dr. Anthony Grugni, Better Yourself Books (questionable in some points).

4. **Intellectual skills:** “Improve your memory study and readings skills creatively”, V.Tucker SJ, Better Yourself Books; “Happiness is an Inside Job”, John Powell, S.J., Tabor Publishing, Allen, Texas, USA
5. **Culture and Religion:** “A rainbow of feasts” Swami Shilananda SJ, Better Yourself Books (Some chapters are read when those feasts are coming); “Inculturation”, Julian Saldanha, St. Paul’s. The two first points. The rest “ad libitum”; “The challenges of cultures. Cross-cultural relationships, conflicts, inculturation”. Archb. Thomas Menampampil SDB, St. Paul’s; “Cultures in the context of sharing the gospel”, Thomas Menampampil SDB, St. Paul’s; “Sandhya Vandanam”, Indian Christian prayers and Rite of Mass. (photocopies).
6. **Prayer:** *These are resources materials for the teacher; appropriate handouts are given to the pre-novices. The first two books listen are Xeroxed for the pre-novices.:* “Becoming prayer”, St. Paul Book and Media, Boston. Massachusetts, USA (Xerox to pre-novices); “Learning to Meditate” (A Thirty-Day Introduction to the Practice of
7. Meditation), Thomas Zanzig, St. Mary’s Press, Christian Brothers Publications, Winona, Minnesota, USA (Xerox of entire book given to the pre-novices); “Prayer and Personal Growth”, Fr. Bill Schock, S.J., St. Paul’s Publications, Manila (selected chapters are given to the pre-novices – basics of prayer and handling distractions); “Growing in Love (through the Consciousness

- no.19, "In his loving presence" (Bernard Couronne), "Father Damien and Eucharistic Adoration" (K.F. Miller)
2. **Basic Christian Catechesis:** "Believing in Jesus. A popular Overview of the catholic Faith", Leonard Foley OFM, St. Anthony Messenger Press, Cincinnati, Ohio, USA. (The four first parts are studied and commented; the rest is "ad libitum"); Catechism, of the Catholic faith: just the global index.; "New light. Discovering the Psalms in the prayer of the Church", Robert Atherton, Redemptorist Publications, Alton, Hants. The introduction is particularly studied.; "Praying the Psalms", Pedro Farnes, Claretian Publications, Bangalore. (The introduction is studied, and the whole book is used regularly in the community prayers); "General introduction to the Liturgy of the Hours" (abridge). It is also studied and explained.
  3. **Human maturity:** "12 pathways to feeling better about yourself", Dr. Dov Peretz Elkins, Better Yourself Books, St. Paul's, Monbai.; "Be a friend of yourself", Joseph V. Bonet S.J., Gujarat Sahitya Prakash.; "Live with a better self-image", J.Maurus, Better Yourself Books.; "How to affirm yourself", Gary Rgeberg, Better Yourself Books.; "Design for Wholeness", Sofield, Juliano, Hammett, Ave Maria Press, Notre Dame, Indiana (USA) It is a very good, serious book. Some pre-novices have read it fully; some, only parts.; "Girls talk" and "Boys talk", by Lucienne Pickering, Better Yourself Books.; "Your Sexual Self; Pathway to authentic intimacy", Fran Fereder and John Heagle, Ave Maria Press, Notre Dame, Indiana (USA). Pre-novices are invited to

## I. GENERAL INTRODUCTION

1. The religious of the Sacred Hearts of India have the firm conviction that our charism is valuable for the present moment and for the future of the Indian Church and Indian society. Therefore we are committed to the promotion of vocations for our Congregation and to the initial formation of the young SS.CC. religious.
2. We have to integrate organically our "religious apostolic plan" into the mission of the local Church and the general development of the Congregation<sup>1</sup> in order to walk toward our own Indian way of living the SS.CC. charism. This "Plan for Initial Formation" (PIF) is an element of the "Religious Apostolic Plan" for India.<sup>2</sup>
3. The Constitutions and Statutes and the "General Plan for Initial Formation" (GPIF) are the base of the present Plan. Its Pedagogical Orientations, Areas and Stages of Initial Formation as well as the orientations about the Agents of the Initial Formation are in this developed PIF.<sup>3</sup> The contextualization for India and the concrete development of the different stages are offered in this PIF.
4. The PIF is open to interprovincial collaboration, particularly in the Asian area, and to collaboration with our SS.CC. sisters.<sup>4</sup>
5. The Plan of Initial Formation is open to revision and updating periodically by the Initial Formation Commission.

## II. INDIAN CONTEXT

6. India is blessed with diversity of languages, cultures, religions. In India, "**language**" is not just a medium of expression or communication but a vehicle of culture as a whole. We strive to form candidates from all over India, the "linking-language" is

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<sup>1</sup> Statutes 63

<sup>2</sup> Cf Statutes 44,62,63

<sup>3</sup> GPIF 8

<sup>4</sup> Cf GPIF 174.

English. Hindi should be considered as a language to be mastered for those in formation. In addition, learning regional and other local languages is encouraged, especially for the sake of the mission and inculturation.

7. India's **diversity** brings blessings to our charism. We don't stress any one region, language, one culture as our base for forming candidates. We invite each one to incorporate themselves as Indian SS.CC., bringing one's own richness and at the same to have open heart to accept the "other". In the process, we will invite candidates to be aware of the real dangers of possible exaggerated regionalism, parochialism or chauvinism and to avoid it totally.
8. The values and style of life of the masses of people in India, among whom we want to live and serve, are other indispensable elements for an **inculturated formation**. Indian simplicity of life, hospitality, approachability, and availability, are values to develop in the different stages of formation.
9. Introduction to the different elements (theoretical and practical) of Indian forms of **prayers and worship** (i.e. indigenous forms of prayer and worship, cultural variety in form of worship such as *arati, nama-japa, yoga, bhajans, Vipassana...*) is necessary to achieve inculturation of our charism in India, living and expressing not only the exterior features of the Indian style but the **values and virtues, the symbols and world-vision** of the Indian tradition.
10. To achieve the **integral** characteristic of Initial Formation<sup>5</sup> all the levels and aspects of the personal and communitarian formation have to be harmonized and integrated in the context of the living tradition of the Congregation and in the frame of reference of Indian Spirituality. We never underestimate the fast growing scenario of India.

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<sup>5</sup> Statutes 29, GPIF 9-25.

## APPENDIX 1

### READINGS DURING THE PHILOSOPHY AND NOVITIATE

1. **About SS.CC. Life:** 1) **Rule of Life:** the basic and fundamental book (During the Novitiate it will be the Constitutions); 2) **Constitutions:** only the Preliminary Chapter and the 1<sup>st</sup> Chapter; 3) Fr. **Patrick Bradley's** letters: "Building a more just world in solidarity with the poor": it is read individually in its entirety by the pre-novices. It is later commented upon in class sessions; "Communion in Mission": several chapters are read during the first part of the program and the rest in the third part.; "Continual Conversion": it is read in full on different occasions.; "Our ss.cc. Vocation and Mission": only the following chapters are read: Consecration to ss.cc., Hearts of Jesus and Mary, and Novitiate. The rest is up to them. 4) **"The Congregation of the ss.cc. A Charism in the Church"**: only some articles: Pierre Coudrin: a life given to the Gospel; Henriette Aymer: a spiritual journey; The Eucharist, Sacrament of Jesus; Our Adoration (They are invited to read the other articles personally. Booklet on Good Mother's life (Sisters Pacific Province); Booklet on Good Father's life, by Julius Knichel ss.cc. (Fairhaven, 1981); "Ship in distress", a booklet on Marie Joseph's, translation from booklet by Fr. Mouly ss.cc.; "Holy Man", by Gavan Downs or "Leper Priest of Molokai", by Richard Stewart.; "Fr. Damien ss.cc. missionary", Pat Bradley (it is an invitation to read it, particularly when the pre-novices have to stay longer in India).; "Adoration in the Congregation", Pablo Fontaine, web ss.cc.; Cahiers de spiritualite

130. If there is no need for other places, the deacons can continue to work in the same place after their ordination.

131. The local superior/parish priest where the deacon is assigned is in charge of his ministry and recommendation.

### **PRESBYTERY**

132. After six months, and preferably longer, in the exercise of the diaconate, the candidate may ask in writing to the Provincial Superior for admission into the priesthood. The process of admittance to priesthood is the same as # 126, except that the Initial Formation Coordinator obtains an evaluative report from the Local Superior/Parish priest in charge of the deacon in diaconate ministry.

133. The process of preparation is similar to the diaconate, taking account the legal requirements (Cf. CIOC Book II, Title III, Chapter I, and also Book IV, Part I, Title VI).

134. "God calls us each day and invites a renewed response daily. Thus our formation as religious is never finished" (Constitutions 85.1)

135. The ordination to the Priesthood can be taken place at candidates' home town (if possible). Each candidate will be given Rs. 50,000.00 to organize his own ordination at his home town. The travel, lodging and others needs of those brothers who will attend the ordination to be taken care by the congregation.

### **III. VOCATION RECRUITMENT**

11. Vocation promotion is the work of each brother in the Congregation. The vocation team will coordinate and select the candidates for the congregation. The Vocation Recruitment Team, consisting of a coordinator and two brothers, is appointed by the Regional Government.<sup>6</sup>

12. The Team members will participate in vocation camps in various dioceses/places. They may also request other Brothers in the Region to help them. They will plan different ways and use various media for the promotion of vocation.

13. The Team will organize an SS.CC. Vocation camp once a year and select candidates for the candidacy program. The Coordinator of Vocation Recruitment Team will be the representative to the Regional Initial Formation Commission whenever he is asked to present a report on Vocation Recruitment Ministry.<sup>7</sup>

14. Criteria for Selection of Candidates:

- Basic Criteria of the Congregation's Statute # 37
- Candidate should be at least 17 years old and maximum 23 years old.
- Candidate should have passed or possibility of passing higher secondary education (+2, PUC) and B.A. students with 50% marks (Second Division)
- Candidate should be at least five years practising Catholic Christian Faith.
- Practical intellectual aptitude, general knowledge & Physical fitness.
- The desire for religious life and the motivation to become so.

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<sup>6</sup> Regional Statutes #30

<sup>7</sup> from the minutes of the Regional Initial Formation Team meeting April 2 – 3, 2008

15. Considerations on Selection:

- Acceptance of first or the only son of the family to be considered case by case.
- Acceptance of ex-seminarians to be considered case by case after proper questioning of candidates and information obtained from the former formator of the candidate.
- No one is to be accepted in vows or still in the novitiate from other Congregations.
- Regional balance is to be maintained in the selection of candidates.
- Minimum Requirements for Attendance in Vocation Camp: 1) Recommendation Letter from the Parish Priest. 2) A Letter of consent from the parents.
- Any candidate out side the above mentioned situations (Diocesan theologians and priests) to be decided by the RC.

**IV. AGENTS OF SS.CC. INITIAL FORMATION**

16. Following the orientations of the Congregation “each **candidate** is the first agent in his own formation keeping himself open to the formation personnel appointed by the Congregation”.<sup>8</sup>
17. Besides personal accompaniment, that has to be assured in all the stages of the IF, “from the very beginning of the process, **community** life is the most important factor in the discernment and formation of each candidate”.<sup>9</sup> Consequently we will try to have each stage of the process of IF in a proper “**local formation community**.”<sup>10</sup>
18. There are two levels of ministry involved in Initial Formation: one is that of the Initial Formation Commission, and the other is that of the respective Formation Teams for each level of incorporation.<sup>11</sup>

<sup>8</sup> Constitutions 72; General Plan of Initial Formation (GPIF) 12.

<sup>9</sup> Constitutions 73; GPIF 14-15.

<sup>10</sup> cf. Constitutions 73.1

<sup>11</sup> Minutes of the Regional IF Commission meeting, October 6 – 7, 2008.

**DIACONATE**

124. At least 6 months of practicing as “minor order” is required for admittance to the diaconate. The diaconate will take place after finishing fourth year of Theological Studies.
125. The director in charge elaborates a detailed report about the candidate, taking into account the opinions of the religious community and local superior of the place of his ministry.
126. The IF Coordinator will present his opinion/report to the RIFC for deliberation after his interview with each candidate for diaconate. According to the advice of the RIFC, the IF coordinator will present his report to the Provincial Government through the Regional Government. In consultation with his Council, the Regional Superior will recommend the candidate to the Provincial Government for admission to diaconate ordination. Having approved the candidate for diaconate ordination, the Provincial Superior grants the “*dimissorial letters*”.
127. The candidate, once admitted, will carefully organize, with his formator and the IF Coordinator, the suitable preparation.
128. During diaconate ministry to have a designated program (in a parish setup) having table fellowship (direct contact with poor), having lay people as a team of support. The community is involved totally. We need to have one person in charge who can guide, animate, gives feedback on homily, liturgical celebration and other things and evaluates the person in ministry
129. Before the ordination the candidate will have a retreat for at least 5 days. All the legal requirements have to be fulfilled (Cf. CIC Book IV, Part 1, Title VI).

## PERPETUAL PROFESSION

118. The temporary professed can ask for perpetual profession after his first 3 years of religious life<sup>41</sup> and his request for perpetual profession must be in writing to the Provincial Superior. The formator in charge elaborates a detailed report on each candidate for final profession.
119. The formator in charge will present his report to the IF commission for deliberation; according to the advice of the RIFC, the IF coordinator presents his recommendation to the Provincial Government through the regional government. In consultation with his council, the Regional Superior recommends the candidate to the Provincial Government for admission to final vows.
120. The religious, once admitted, will attend the Program around Final Vows, a special course offered by the Generalate, in preparing the religious to be incorporated permanently into the Congregation. It is advisable that the brother participate in courses organized by different institutions for this purpose and especially in international SS.CC. programs.<sup>42</sup>
121. Candidates for final profession who are aspiring for ordained ministry (priesthood) are to be accepted for final vows in **close proximity to diaconate**.
122. In each particular situation the decision as to the place and date of the celebration of the perpetual profession will be taken in consultation with everybody concerned.
123. Candidate approved for final vows will have his one month retreat.

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<sup>41</sup> SSCC Constitutions Art. 79

<sup>42</sup> GPIF 166

## Formation Commission and Coordinator

19. The Commission recommends policies and structures to the Leadership for Initial Formation. The Commission is made up of all the directors of formation in the Region, Vocation Director and one brother appointed by the Leadership to represent the ministries of the Region. The Regional Coordinator of Initial Formation is the Chairman of the Commission which meets at least twice a year.
20. The **Coordinator** is a religious appointed by the Regional Superior, with the consent of his Government.<sup>12</sup> His term is for three years; he can be reappointed with these functions:
- To propose agendas, and summon, and preside over the meetings of the I.F. Commission.
  - To keep communication with the formation communities in India, with the formation personnel and with formandi.
  - To be the regional representative in CAP meetings for IF. He is in charge of transmitting the proper information of IF in CAP to the IF Commission of India, and vice versa.
  - To sustain the contact and communion with the sisters' coordinator of IF
  - To be the SS.CC. representative for IF institutions where it be necessary (e.g. Religious Conferences, Dioceses... etc)
  - Animate the ongoing formation of formators in cooperation with the Coordinator of ongoing formation.
21. The work of the Commission is to apply to the situation of SS.CC. in India what we say in our documents about Initial Formation, what is said in Church documents, what of immediate urgency is being said in the formation literature.

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<sup>12</sup> Cf. October 6 – 7, 2008.

22. The appointment and evaluation of the Formator in the ministry of Initial Formation is not the task of the Commission; rather it is the task of the Leadership Team who will be aided in their task by total attention to the deliberations of the Commission.
23. The Regional superior will keep contacts with the Coordinator IF and will endow the commission with the means needed for their tasks.

## V. STAGES OF INITIAL FORMATION

### V. 1. PRE-NOVITIATE STAGE

24. The Pre-novitiate is a stage oriented to initial discernment of a vocation and a better mutual knowledge on the part of the Congregation and the candidate.<sup>13</sup> It is a necessary period to address the candidates' lack of a good, integrated Christian initiation (sacramental, doctrinal, and moral), or their lack of human formation necessary for a normal initiation into religious life.<sup>14</sup>
25. The pre-novices are not really part of the Institute but the Community assumes a moral responsibility for them,<sup>15</sup> offering them a "SS.CC. formation community"<sup>16</sup> and the personal accompaniment of the "Pre-Novice Director."<sup>17</sup> "The candidate begins to experience community life in the Congregation and seeks at the same time his integral growth, the discernment of his motives and sufficient preparation to enter the Novitiate."<sup>18</sup>
26. The pre-novitiate program will be four years: First year is candidacy and next three years is for studying Philosophy and pre-novitiate courses will be covered during these years of studying Philosophy.

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<sup>13</sup> Stat. 36; GPIF 117

<sup>14</sup> GPIF 119

<sup>15</sup> GPIF 118

<sup>16</sup> GPIF 130-135

<sup>17</sup> GPIF 120

## PRACTICAL NOTES

112. Each year the formation community elaborates and evaluates its "**Project of Apostolic Religious Life (PARL)**", with the participation of all the members of the community for a balanced way of life in the community. This Project articulates the mission and objectives of the community and the suitable means: personal and community prayer, celebration of Eucharist; Adoration, Retreats, Spiritual Exercises, meetings of the community, reviews, apostolic activities, relations with other communities, etc..
113. During **summer holidays** each professed will be sent to a parish or pastoral settings for a month to work and allow himself to practice the theology he learned. Other holidays two or three professed together can be sent to promote vocations in different parishes and schools.
114. Courses such as **CPE (clinical Pastoral Education), inner child workshop, etc.**, will be taken by each professed during their theology years.
115. For the **renewal of vows** the professed makes a formal request to the Provincial Superior through the Professed Director. The Provincial superior will approve if there is a recommendation of the Director; if otherwise, the renewal of vows will not take place. The renewal of vows will be simple celebration within the formation house.
116. The professed director will recommend the professed for the "**minor order**" ("reader" and "acolyte"). The formator in charge will take care of a suitable preparation and the celebration.
117. The professed is to avail one month home visit every year.

109. Academic focus/Intellectual Formation

**Behavioral indicators:**

- o To demonstrate an interest for theological studies, going beyond the academic requisites; Capacity to critique constructively; Ability to integrate study into other dimensions of the life; Cooperate in creating an environment of reflection, sharing and eagerness for knowledge

**Means:**

- Studies of Theology in order to obtain the degree
- Studies of languages (Indian languages and other languages)
- Taking part in courses, seminars, conferences
- Readings of books and reviews available in the Formation House and in the Center of Studies
- Reading of congregational material

**EVALUATION PROCESS**

110. The director meets each professed individually at least **once a month** indicating their pattern for personal growth. Clear confrontation and direction guides the person to grow. The Director elaborates annually a **report** about each of the professed.

111. The promotion to final profession will be proposed by the local formation team. If the local team feels some struggle and pattern for growth, the local formation team will not recommend for final vows rather extends to a period where a person is given enough opportunities to grow. The extension cannot exceed more than six years as the constitution limits renewal of vows totally 9 years from the first profession.

**V.I.1. CANDIDACY PROGRAM**

27. The candidacy program is for one year. Candidacy program being part of Pre-novitiate program, initiates the candidate to know and experience the Congregation by living in the community; opening oneself to acquire basic proficiency in English, basic manners, general knowledge, etc; expressing his desire to follow Jesus; with sincere effort to learn and live community activities.

28. The conditions to be admitted in this stage are:

- To demonstrate good physical and psychological health,
- To demonstrate an appropriate level of human maturity for the age,
- To be free from financial and family encumbrances
- To have studied at least 12<sup>th</sup> standard or equivalent to and demonstrate good capacity for studies
- To manifest a sincere desire to accept/embrace religious life as his option for life, by his commitment to his personal vocation, life in community and openness to the formation personnel.

29. **Documents to be collected:**

- Certificates of Birth, Baptism, and Confirmation; Certificate of Parents Catholic Marriage; Transcripts/certificates from secondary school, college or Institute of Technical Training; Medical Health certificate.

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<sup>18</sup> GPIF 118-135

**GOALS, OBJECTIVES AND MEANS FOR CANDIDACY**

30. The **goals** of this stage are:

- 1. To grow in human and Christian maturity;
- 2. To acquire the command in written and spoken English;
- 3. To develop capacities for communitarian life and initial knowledge of the Congregation.

31. Formation as a human person.<sup>19</sup>

**Objective:** The candidate becomes more aware of his own reality and identifies the dynamic principles of his personality.

**Means:**

- Clarity with respect to one’s sexual identity, self-esteem and self-acceptance, capacities of sharing and transparency and the participation in courses on human development.

32. Intellectual Formation<sup>20</sup>

**Objective:** The candidates learn to think, grasp, comprehend, and express (communicate) one’s ideas and read in formation in English.

**Means:**

- Environment of study, silence and reflection in the house; Learns basic English Grammar through regular classes; comprehension and reading and writing skills in English; Basic geographical knowledge; common sense; good manners; Seminars (in & out)

33. Formation in the life of faith<sup>21</sup>

**Objective:** The person expresses basic Christian faith making explicit desire to know and to follow Jesus in the local community.

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<sup>19</sup> Cf. GPIF 27-37

<sup>20</sup> Cf. GPIF 89-97

<sup>21</sup> Cf. GPIF 38-51

express his belonging to the community by embracing the Community Life Project; fostering talents and cultural heritage and goodness

**Means:**

- The elaboration and review of the Community Life Project.
- The daily community life is the main means
- Cultural presentation, talent shows (art/music)

108. Apostolic Objectives

**Behavioral indicators:**

- o Zeal and enthusiasm for the SS.CC. mission; careful preparation and participation for ministry; faithful fulfillment of duties

**Means:**

- To take part in apostolic activities in touch with the poor people
- To take part in apostolic activities connected with catechesis and Christian Formation (children, youth and adults)
- To dialogue with the Director with a progressive assumption of higher responsibilities and experiences.
- To prepare and evaluate properly these activities
- To participate in pastoral activities of SS.CC. presence, if it is possible.
- To keep in touch with local church and other religious congregations

Daily practice of Adoration as an expression of the reparative and contemplative attitude of his life; To continue reading and reflecting upon the SS.CC. literature (history, theology, spirituality) and about the theology of Religious Life; To demonstrate interest and real knowledge of the present situation of the Congregation at different levels; To recognize Mary as the teacher of the following of Jesus and to develop a personal relationship with her; To continue and to deepen in the knowledge of the Indian Spirituality;

**Means:**

- Personal plan of prayer, accompanied by the “Professed Director”
- Help of a confessor and spiritual director (different from the Director)
- Internal seminars/workshop about SS.CC. spirituality
- Courses about Indian Christian Spirituality
- “Formation meetings” with other in other stages of IF.
- Celebrations of the feasts of the Congregation
- Visits to SS.CC. communities
- Monthly recollections and annual retreats

107. Community life Objectives:

**Behavioral indicators:**

- o Spirit of service and availability; work and silence, dialogue and comprehension, openness and welcome; To arrive at a realistic acceptance of the community, with its gifts and limitations where grace and forgiveness meet; To share experiences with the community; To share the goods, accepting responsibilities in the use of money and in the economy of the community, living a “simple lifestyle”; To

**Means:**

- Knows basic catechism of the Church; openness to celebrate sacraments, etc.; collaboration in the church activities; Basic understanding of what it means to be a disciple of Jesus, having a personal life of prayer; Initiation in Indian styles of prayer and worship.

34. Formation in the Mission Spirit.<sup>22</sup>

**Objective:** The candidate discovers that the call to follow Jesus means serving others, especially the poor and needy.

**Means:**

- Participation in apostolic outreach to poor people, according to the situation of each candidate; to develop a spiritual attitude and strength of character; To share and reflect upon his experience with the community and with the Director.

**CONTENT OF CANDIDACY PROGRAM**

35. Candidacy program can be divided into four periods (about 3 months each).

- In the **First period**, we try to give intense course on learning English Language; an orientation to community living; use of house articles; good manners; doing things together; community activities such as sacraments, living together, getting to know each other, working together (manual work), recreation together and introduction to prayer.
- In the **second period**, we continue to teach English grammar, at the same time initiation into Christian life, catechism of the church, initiation about the Congregation (Founders, SS.CC. Saints, etc).

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<sup>22</sup> Cf. GPIF 71-88

- The **next** period contains basically with grammar, spoken language, general knowledge, knowing about community, prayer life, and introduction to liturgy, so on.
  - The **fourth** and last period, we give more of English (writings: essay, letter, etc); retreat; more about sacraments; introduction of Congregation history; preparing for entrance to Philosophical studies, etc.
  - We use mass media to enhance learning the language through out the year integrating extra curricular activities such as art, music, talent shows.
36. For English Grammar, we use “*Essential and Intermediate English Grammar*” by Raymond Murphy and “*Advanced English Grammar*” by Martin Hewings, and “*High School English Grammar*” by Wren & Martin. For catechism we use the book named “*A Catechism for Grown Ups and Growing Ups*” by Fr. G.M. Hofstee, SVD.
37. Every period will be evaluated and updated. Monthly recollection; initiation to spiritual direction; celebrating sacrament of reconciliation will be initiated.

#### **EVALUATION PROCESS:**

38. The formation team will sit together evaluating each student once in six months and write a report about them. It can be shared with individuals in order to allow them to grow from their strengths, struggles and weaknesses. The formator in-charge with the local team decides to promote or not to the next level and it will be communicated to him and to the regional.

#### **OBJECTIVES AND MEANS**

104. The **goals** of this stage are:

1. To continue growing in maturity at human and communitarian levels.
2. To deepen in the commitment of following Jesus in a radical way in the charism and mission of the Congregation in the Church.
3. To acquire a solid cultural and theological formation
4. To prepare progressively for the pastoral mission of the Congregation in the Church.

105. Human/Personal Objectives:

#### **Behavioral indicators:**

- o To be consistent in confronting the reality of life with its conflicts and difficulties, without projecting his limitations on others; To deal with affective crises so as to face them and to direct them; To demonstrate the capacity to organize in a balanced way his time, accomplishing all the different activities;

#### **Means:**

- The elaboration of the Personal Life Project, with the help of the “Professed Director”; Readings of literature about psychology, human relationships, human development, and to take part in courses and seminars about these themes.

106. Spiritual Objectives:

#### **Behavioral indicators:**

- o To live God’s love as the integrating and transforming center of his consecrated life as a SS.CC. religious; Daily living of the Eucharist with the community and with the Church;

and availability. Thus, through interpersonal relationships between the formators and those in formation, as well as relationships among those in formation themselves, the community is built and enriched.”<sup>35</sup>

98. All the members of the formation community should feel responsible of the formative task. The formators accompany the professed in their process and the “Professed Director” has the particular responsibility of the personal accompaniment of each of the professed. The drawing up of their “Personal Plan of Religious Life” will help them to integrate their experiences in the overall formation process and in their faithful response to God.<sup>36</sup>
99. In this stage, “there is particular emphasis on the suitable adapted systematic theological-spiritual formation, essential for a mature faith life and for a fruitful apostolic ministry.”<sup>37</sup>
100. As well, in this stage the “horizontal formation” (that means, the relationship among those in formation) acquires great importance as a formative instrument: daily living together, dialogue, mutual acceptance...
101. “The new religious ought to be open to knowing the world and to be inculturated in it so that he might be able to serve it.”<sup>38</sup>
102. “Apostolic activity in this stage has a marked formative orientation. It is planned and evaluated to maintain the necessary balance between the distinctive elements of formation.”<sup>39</sup>
103. The length of this stage depends on the personal evolution of each professed and on his academic situation. 3 years after the first profession the professed has to ask for the renewal of the vows for another 3 years or for perpetual profession.<sup>40</sup>

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<sup>35</sup> GPIF 158

<sup>36</sup> GPIF 159

<sup>37</sup> GPIF 156, *Constitutions 82.1*

<sup>38</sup> *Constitutions 82.3*

<sup>39</sup> GPIF 160

<sup>40</sup> *Constitutions 79*

## V.I.2. PHILOSOPHY STAGE

39. The Philosophy stage being part of pre-novitiate concentrates mainly studying philosophy together with Bachelor degree (with honors psychology, economics and sociology). They will be slowly initiated into Congregational charism and mission through daily living in the local community. Receiving an evaluation from Candidate program and self-letter asking for admittance into the philosophy stage is needed.
40. Requirements for admission to the Philosophy Stage:<sup>23</sup>
  1. Having the intention to follow the Lord Jesus in our SS.CC. religious life
  2. To believe in God’s personal, unconditional, compassionate love.
  3. Ability to obtain the necessary intellectual formation and vocational training
  4. Basic aptitudes for community life and for serving the people of God according to our SS.CC. Mission
  5. Freedom from debts or other obligations
  6. Sound physical and psychological health
  7. Openness to living in inter-cultural setting
  8. At least 17 years old and have completed secondary studies and candidacy.
41. Each year the Philosophy community elaborates a Community Plan of Life and each pre-novice also elaborates his Personal Life Project, in consultation with the Pre-Novice Director.

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<sup>23</sup> GPIF 121 and CAPIF II

**GOALS, OBJECTIVES AND MEANS FOR PHILOSOPHY STAGE**

42. The **goals** of the Philosophy Stage are:

1. Discernment, that is, recognition by the pre-novice and the Congregation, through its formators, that the individual is called and has the aptitudes to follow Jesus in the SS.CC. way of life.
  2. To acquire the required degree in Philosophy
  3. Growth in human and Christian maturity that allows the pre-novice to make a free and conscious choice.
  4. Potential to be life giving in participative community living and in the apostolate
  5. Adequate proficiency in English language.
43. Personal/Human objectives

1. To growth in awareness and acceptance of personal identity in relation to God, self and others.

**Behavioral Indicators:**

- o recognition of God’s unconditional love for him; awareness of strengths/weaknesses; tolerance, patience and compassion for self and others; expressing emotions appropriately; appropriate special interaction with both sexes; capacity for intimacy; a sense of humor
2. Development of habits and practices fostering emotional and physical health

**Behavioral indicators:**

- o a realistic, healthy and caring attitude toward his own body and its needs; ability to delay gratification of needs; ability to identify and cope with stress appropriately; using leisure time appropriately; ongoing resolution/healing of past or current issues including addictive behaviors; awareness and acceptance of his sexual identity/sexuality.

the RIFC, the Initial Formation Coordinator submits a report about the “regent” to the Regional Government for promotion to the next stage of formation – theology.

93. If the report from the mentor is not satisfactory the Regional Government may extend for another year or give the Brother other opportunities to grow.

**V. 4. STAGE OF THE PROFESSED**

94. “Formation during the period of temporary vows seeks to foster the maturing of the religious in all that he acquired during his novitiate.”<sup>31</sup> “After first profession, a new stage of formation begins. It consists of gathering the fruits of the preceding stages, and of achieving the specific objective of this stage: to mature as an SS.CC. religious through human and spiritual growth, living his commitment with a view to perpetual profession in the Congregation.”<sup>32</sup>

95. “To achieve this objective, as he takes his place in the professed community, a religious must be helped to continue integrating the experience of God, community living, apostolic activity, study and reflection, in the context of our life on mission as religious of the SS.CC.”<sup>33</sup>

96. This stage offers to the newly professed “a vigorous formation community and the presence of competent instructors.”<sup>34</sup> To the extent that it is possible, besides the “Professed Director”, others perpetual professed live in the community.

97. The professed integrates himself actively in this community to build his religious community of reference and membership (belonging). “The local community fosters a spirit of dialogue and participation, of openness and acceptance, of service, work

<sup>31</sup> *SSCC Constitutions Article 82*

<sup>32</sup> *GPIF 154*

<sup>33</sup> *Constitutions 82.2 & GPIF 155*

<sup>34</sup> *DFRI 60, GPIF 157*

88. The parish priest in charge will be the **director** for the brother in pastoral ministry. The director will meet the brother regularly and guide him to learn and grow in serving local church.

**OBJECTIVES AND MEANS**

89. The goals this stage are:

1. To learn to face joys and struggles in a pastoral ministry
2. To prepare the ground for theological studies
3. To help the parish community in all the ways possible to strengthen his commitment for religious life
4. To experience the joy in sharing and celebrating sacramental activities of the local church

**Means:**

90. Attending all the activities of the church; participate all the celebration of the local parish community; visiting the families; being available to all the opportunities given by the parish community; celebrate sacraments regularly; organize and lead the local meetings whenever he is asked;

**PRACTICAL NOTES**

91. The mentor will guide the Brother to be involved in ministries (whatever way possible) and will offer him more opportunities to participate in the life of the local religious and pastoral communities.
92. The Regional Initial Formation Coordinator will visit the “regent” at least once during the period of regency and dialogue with the “mentor”. Three months before the end of regency, the mentor submits an evaluative report to the Coordinator of Initial Formation who in turn presents the report to the Regional Initial Formation Commission for deliberation. Upon the advice of

3. Growth in awareness of interior freedom

**Behavioral indicators:**

- o freedom and capacity for making decisions; a sense of responsibility to self/group; basic trust in the goodness of life; adequate self-esteem; balance between independence/dependence on others; healthy attitudes towards authority

4. Development of capacities and attitudes necessary for a radical following of Christ.

**Behavioral indicators:**

- o ability to share thing, ideas, talent, time; being sensitive and responsive to the needs of others; an orientation toward the poor and the marginalized evidenced in his attitudes, choices and lifestyle; the ability to live simply

**Means:**

- Devote personal time for his self analysis and to elaborate his Personal Plan of Life; Personal accompaniment with the “Pre-novices Director” to share his reflections and plans; A few sessions during the Pre-novitiate Program about these issues, with theoretical dimension as well practical (workshop, inner child program); The reading of basic literature about human development. Daily life with its interactions and conflicts; Time for a psychological test to help him to grow in the awareness of himself and to grow in his human maturity and, in case possible difficulties try to overcome.

44. Spiritual objectives

1. Development/deepening of his personal relationship with Jesus.

**Behavioral indicators:**

- o values prayer by participating in communal and personal prayer; shares faith through personal reflections and spontaneous petitions at prayer; welcomes silence and solitude; demonstrates the ability to be reflective

2. Deepening of his basic understanding of the Christian faith and Church teachings.

**Behavioral indicators:**

- o shows interest and attentiveness to Scripture as the Word of God; engages in spiritual reading; demonstrates an understanding of basic Christian doctrine and Church teachings
3. Development of a beginning sense of Sacred Hearts’ Spirituality.

**Behavioral indicators:**

- o freely chooses to participate in the Eucharist and to sit in Adoration before the Blessed Sacrament; faithfulness to the life of prayer of the community; compassion toward self and others; trust in Divine Providence in everyday events; appreciation of, and openness to collaboration between Brothers and Sisters; participating enthusiastically in Congregational celebrations and solemnities.
4. Growth in capacity for “owned” faith

**Behavioral indicators:**

- o ability to reflect on and discuss issues of faith doctrine; congruence between behaviors and Christian values

**Means:**

- personal plan for prayer (personal and communitarian), accompanied by the “Pre-novice Director”; attendance of monthly recollections days, formation gatherings, celebrations in the parish...; special attention to the celebration of Eucharist and adorations; classes about initiation to prayer, methods; classes about the Bible and Christian Initiation; classes and readings about SS.CC. spirituality, particularly the “Rule of Life” and the experience

**FINANCIAL CONDITIONS**

82. All expenses will be take care by the congregation. Each novice to write a will that should be registered to express that he has no financial obligations and handling about one’s patrimony.

**EVALUATION PROCESS**

83. There will be evaluation twice a year in the novitiate. The novices together with their master also encouraged to have peer evaluation. Novice master with his assistant will have a team evaluation. However the novice master’s decision is final.
84. Towards the end of the novitiate, the novice makes a request in writing to his major superior for admission to temporary profession. The novice master will recommend the novice for first religious profession to the provincial council. The provincial council will approve. A report on each novice is sent to the director of the professed stage.

**V. 3. Regency**

85. This period called “regency” will provide the professed brothers to work in a pastoral apostolate setup and to get an analysis of social problems and struggles faced in the local church and community to bring forth to the study of Theology.
86. A professed Brother in “regency” will be under the guidance of a “mentor” who accompanies him during the period of “regency”. The mentor could be either the Local Superior or the parish priest or the Director of an Institute.
87. Regency will be for one year and it could be extended on the recommendation of the director. The professed brother will be mostly in pastoral setup under the parish priest of our own parishes or parishes of diocesan church or other religious communities.

activities. Means: classes. respect, others cultures and awareness of one's own culture. Means: cultural presentations.

78. **FOURTH STAGE: Congregation of the Sacred Hearts of Jesus and Mary:** 1) The History of our Congregation; 2) The Charism of the Congregation. Charism: Contemplative dimension of SSCC spirituality, deepen love for Eucharist and Adoration. Means: more faith sharing, active participation in Eucharist and adoration, conferences on constitutions, Asian models of prayer. Communion: Communal discernment as essential for religious life, international dimension of SSCC life. Means: reading important documents on communion. Mission: Congregation mission, knowing apostolic activities, commitment to mission. Means: apostolic activities, living in experience. In the final stage.

**STYLE OF NOVITIATE:**

79. Life lived with SSCC Indian ways such as outreaching ourselves with adoration; simple life style, more of vegetarian, etc.
80. **Accompaniment:** To initiate a process of being with novice that enhances opening up a mutual dialogue between a Novice Master and Novice in a certain articulated time with a certain frequency. This dialogue is not just to correct bluntly but a sort of help to discern God's will in the life of the disciple and help him to follow the invitation of Jesus. Guru and the assistant Guru would be available for disciples. Role clearance between Guru and assistant in dealing with problems, crisis, to relate with each one respecting each other's boundaries.
81. **Anawim:** experience of total surrender to the Lord, total involvement with adorative life style will bring new spirit. Novitiate being located in the at least in the semi-rural area, with having an adequate space for manual work, gardening, games and meditation.

of the Founders; taking responsibility in the preparation and leading community prayers and adorations; "Ashram" experience and initiation in Indian Spirituality; fostering dialogue and questioning in the formation meetings.

45. Community Life Objectives

1. Verification of dispositions for groups living through the experience of community life

**Behavioral indicators:**

- o ability to accept correction and praise; developing skills for dealing with conflict/tension; attitudes of hospitality, respect, reverence, cooperation, tolerance with community members; entering trusting relationships with formators, peers and others; ability to relate comfortably with those from other cultures and backgrounds; responsible sharing in the life of the community prayer, work, mission; awareness of and ability to confront attitudes and actions that help/hinder community life; Ability to cope with transition from family and evidences beginning identification with the SS.CC. Community; Ability to cope with loneliness

2. Awareness and appreciation of his own culture and societal values in order to appreciate those of other cultures

**Behavioral indicators:**

- o basic knowledge and appreciation of his own culture and societal values; ability to critically affect and analyze the values of his culture/society; appreciation of other cultural/ societal values.

**Means:**

- The daily community life is the main means to achieve these objectives; The elaboration and review of the "Community

Life Project”, with the active participation of the professed;  
Readings on Indian culture; Readings on religious life in  
community (Rule of Life; Vita Fraternal Life in community;  
*Vita Consecrata*); Classes about cultural/societal values

46. Pastoral/Apostolic Objectives

1. Growth in awareness of his giftedness for the service of others in mission

**Behavioral indicators:**

- o Understanding and acceptance of his gifts and qualities in relation the SS.CC. mission; an attitude of service to others, zeal for the Kingdom; initiative, creativity and self-direction in work; joy in all experiences and efforts
2. Experience of the mission of Christ in the Church and world as expressed by our SS.CC. vision

**Behavioral indicators:**

- o adequate knowledge of spoken English; diligence for study and intellectual activity required for the SS.CC. mission; ability to work cooperatively, in a team setting; an orientation toward and solidarity with the poor and marginalize in his choices; appropriate attitudes toward authorities and persons in the setting of SS.CC. mission.
3. Growth in ability to critically reflect on and analyze contemporary issues.

**Behavioral indicators:**

- o awareness of social realities around him; participating and sharing in Gospel reflection on contemporary issues;

**Means:**

- Apostolic activities with the poor; Apostolic activities in the parish; Reflection and sharing about the apostolic experiences; Readings about SS.CC. mission today

**Means:**

- To reflect on the experience of being culturally different and to be open to changes of attitude and behavior; Cultural presentations; Exposure to different cultures within India; Integration of different cultural symbols in liturgical celebrations.

**CONTENT OF NOVITIATE PROGRAM**

75. **FIRST STAGE:** 1) what is novitiate and some guidelines; 2) Know thyself- Enneagram- and group dynamics; 3) Introduction on the personal project of life; 4) Individuality and community and proper perspective of growing oneself. More self knowledge, self acceptance, self-esteem, gender issues. Means: personal reflection, interviews, personal sharing, conferences, workshops on sexuality, communications and interaction, personal reading; appreciate, respect different faiths, means: religious dialogue, meetings; more study skills, ongoing study: means: classes
76. **SECOND STAGE: God- Experience:** 1) Paths of Spirituality- Christianity and different Religions; 2) Encountering God in the Sacred Scriptures; 3) Personal encounter with Jesus as our Saviour; 4) Our Christian Spiritual Life-Faith and life (vocation, prayer, holiness, church, sacraments and other activities). Prayer- India and great Spiritual Traditions; Liturgy: the Liturgical times, liturgical hours and the Sacraments; Hindu Spirituality- focused on ashramic way of life, possibly a week experience in living-out this life- to enhance our life of Adoration; Spiritual Reading, both Bible and other spiritual Books; Affectivity and sexuality.
77. **THIRD STAGE: Religious Life:** 1) History of the Religious Life-along with the short history of our Church; 2) Three Vows; 3) Religious life and the laity. More historical backgrounds, community

**Means:**

- To read Infos, Communion, other materials and newsletters that can give a picture of the Congregation; To get acquainted with the actual configuration of the Congregation and its structures.

**73. Interreligious Dialogue**

- To foster an awareness of the character and importance of inter-religious dialogue in India and its implications for SS.CC. religious life and mission; To promote appreciation, tolerance and respect for other religions in India.

**Means:**

- To encourage whenever possible encounters with people of other religions; To read basic documents about dialog as a way of living our mission in India; To integrate and assimilate appropriately symbols of other religions in liturgical celebration; To be sensitive to the fact that some of our members come from other than Christian backgrounds. Visit mosques, temples and other places of worship; attending peace rallies/walk (interreligious prayer service) called by other faiths

**74. Cultural formation**

- To have an attitude of appreciation and respect for cultures in the light of the Gospel; A growing ability to critique cultures, particularly one's own, in the light of the Gospel; To overcome any kind of ethnocentrism, regionalism; to avoid superiority and inferiority complexes and to encourage attitudes of respect, openness and dialogue with cultures and religions; To have and to grow in the ability to live in an intercultural community.

**47. Academic focus (Intellectual Formation)**

1. To demonstrate an ability to study Philosophy, going beyond the academic requisites.
2. Ongoing study and application of the English language with an emphasis on conversation and writing; Study of Indian language (Hindi, other local languages...)
3. Develop study and reading habits and skills for academic achievement.
4. Training in liturgical singing/music and other talents.

**CONTENT OF PRE-NOVITIATE PROGRAM**

48. **Human development:** self knowledge, self acceptance, self – esteem, gender issues. Means: personal reflection, interviews, personal sharing, conferences, workshops on sexuality, communications and interaction, personal reading
49. **Faith and Charism:** experience of God, basic Christian formation and experience SSCC spirituality. Means: faith sharing, active participation in Eucharist and adoration, knowing founders
50. **Community:** attitudes of hospitality, trust, transparency, responsibility. Means: common language, sharing responsibilities
51. **Mission:** basic knowledge Jesus' and congregation mission. Means: apostolic activities
52. **Intellectual formation:** study skills, ongoing study: means: classes, ashramic experience
53. **Unity of congregation:** historical backgrounds, community activities. Means: activities together with sisters, classes.

### FINANCIAL POLICIES OF PHILOSOPHY STAGE

54. The Congregation is responsible for the boarding, lodging, food and education of candidates/Students in Formation. Whenever other needs arise, they are to approach formators. Clothing–footwear: Families are solely responsible.
55. **Vacations:** There will be home holidays. They are invited to visit their parish church and offer their help to their parish church. The one way travel tickets will be purchased by the Congregation. For coming back, the family will contribute to ensure the freedom of the candidates wish to continue journey and at the same time family responsibility towards the Congregation.
56. **Health/Medical:** All minor/major physical problems will be taken care by the family.
57. **Obligation to leaving candidates:** The congregation has no obligation for those candidates leaving at this stage.
58. **Family Solidarity:** The Congregation requests the candidates for family contribution of Rs. 1000/- or more per annum.

### EVALUATION PROCESS:

59. The team will receive regular report from the school about each student. Failing in the school exams indicate the unwillingness of candidates to take seriously their vocation. It will be addressed in the individual meeting. If a student fails more than three subjects in a semester, the student will be asked to leave the community. If he fails BA degree subjects he will be asked to leave.
60. At the end of Philosophy studies, the pre-novice will make a written request to the Provincial through pre-novitiate director to enter the Novitiate.

### 71. Intellectual Formation

#### Objectives:

- To have a basic understanding of the theology and the history of religious life, of the roots and the origin of the spirituality and charism of the Congregation in the context of the history of Catholic spirituality and its development in the years since Vat. II; To continue acquiring a capacity for observation and the **skills for study**, critical thinking and analysis; Maintaining English as the common SS.CC. language in India.

#### Means:

- Practice of reading, for liturgy and for other occasions; Reading and presentation of reports, documents, books, reflection papers etc...

### 72. Unity of the Congregation

- To acquire knowledge of the historical and present reality of the unity of the Congregation; to deepen appreciation of the personal, communitarian and prophetic dimensions of the unity of the Congregation, including the importance of interdependence at every level, local, provincial and international; To develop positive personal attitudes, *e.g.*, respect, openness and awareness, towards the unity of the branches in order to realize the mission of the Congregation; To grow in appreciation and in real exercise of the interdependence of the branches and in the sense of belonging to the same Congregation; To grow in the ability to confront personal and cultural values, including gender issues, from the perspective of the Gospel and the mission of the Congregation

## 70. Life in SS.CC. Mission

- To deepen the experience of Jesus' mission, with special attention to the **option for the poor** in a spirit of littleness before God; To have a knowledge of the **mission of the Congregation**, of its present orientations, of its reality in India and throughout the world; To develop a **critical conscience** before the reality and challenges of the world especially in India; to help integrate **apostolic activity and contemplative** prayer; to foster **attitudes of generosity**, availability, sacrifice, perseverance, zeal and compassion; to **overcome any kind of ethnocentrism, and regionalism** and complexes of superiority or inferiority; to encourage attitudes of **openness for dialogue** with cultures and religions; To grow in awareness of and **commitment to the mission of the Congregation** as it flows from our Constitutions and General Chapters; Reflecting on and integrating apostolic experience; To have **concrete apostolic ministry** which can be reflected upon and integrated; To be **aware of the apostolic activities** and challenges of our own region, province and of other provinces.

### Means:

- Participation in experiences of apostolic ministry within the region.
- Accompaniment in deepening the faith dimension of apostolic work and integrating life and prayer.
- Exposure and processing their apostolic experiences
- Reading reports on SS.CC history and mission
- Reporting on the PARL of one's region/province.
- To be aware of the main documents and pastoral options of the Church in India.

61. The pre-novitiate team will evaluate each student once in six months. The Formation Team's final evaluation report of each student will be presented to the Regional by the Pre-novitiate Director. Having consulted with his councillors, the Regional Superior presents his recommendation about each pre-novice to the Provincial Government for acceptance to Novitiate.
62. When a pre-novice has been approved by the Provincial Government for entrance into Novitiate, reports of each novice, along with his certificates, will be submitted to the novice master.

## V.2. NOVITIATE

63. Novitiate is a privileged time for the candidates' initiation into a deep spiritual life, both on the theoretical and practical levels, as well as into religious life and the charism of our Congregation, to which they must gradually conform their hearts and minds.<sup>24</sup>
64. The novice intensifies his relationship with Christ and prepares to make a personal, free and radical option for Christ as a member of the Congregation.
65. Criteria for entering Novitiate are:<sup>25</sup>
  - A degree of Maturity
  - A clear decision to follow Jesus Christ,
  - A readiness to deepen his experience of personal and community life and prayer,
  - Sufficient Ability to proceed with his intellectual formation
  - Ability to speak and understand English
  - Reflective awareness and appreciation of his own culture
  - Evidence of the ability to live in an inter-cultural setting

<sup>24</sup> GPIF 136

<sup>25</sup> GPIF 137

66. **Entrance to the novitiate** can be started with a promise taken during the Eucharistic celebration after finishing five days retreat. During the ceremony, a novice will be given the constitutions and a cross as an invitation to journey religious life.

**AREAS OF FORMATION**

**67. As Human Persons**

- To continue the process of human growth<sup>26</sup>; to be open and to be accompanied in discerning with complete freedom and generosity, God’s calling to a commitment for life.<sup>27</sup> To take responsibility for integral growth as a person and for a new identity as an SS.CC.; To continue with the goals of pre-novitiate.

**Means:**

- Personal project of life, in continuity with the project of the pre-novitiate; Personal accompaniment with regular accompaniment with the novice master; Spiritual direction with novitiate master; classes, conferences and journals writing and participation in the elaboration of the Community Plan of life and in its implementation.

**68. Life of Faith in SS.CC. Charism**

That the novices deepen their relationship with the Lord in personal and communal prayer, become familiar with our history and tradition, our Constitutions and Statutes; that they deepen their appreciation of our charism and Rule of Life.<sup>28</sup>

- To continue the process of spiritual growth; To discover and deepen the sense of religious consecration; To deepen the

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<sup>26</sup> GPIF 144,1

<sup>27</sup> GPIF 144,5

<sup>28</sup> BC 75; GPIF 146

experience of the evangelical attitudes of our spirituality; To progress in the “practical training” of balancing life and prayer. To emphasize the contemplative dimension of the Congregation’s spirituality; To help the novices to discover the roots of SS.CC. spirituality and to live it out in an Asian context ; To deepen their love for the Eucharist and for reparative adoration.

**Means:**

- Presentation and study of the Constitutions; Methods of prayer inspired by Indian spirituality; History and Spirituality of the congregation, the celebration of the Eucharist and reparative adoration; Prolonged times of silence and solitude.

**69. Life in SS.CC. COMMUNION**

- To emphasize the centrality of **community in living our vocation** and mission;<sup>29</sup> To grow in the knowledge and practice of **communal discernment** as essential to our religious life; To maintain contact with CAP and to be aware of the world situation of the Congregation.<sup>30</sup> To grow in our **capacity for communication**, in our practice of dialogue; to appreciate the Congregation’s **international dimension** and the **unity of the branches**; to appreciate the dignity and value of **manual labor**. To learn to deal positively with differences and with conflict.

**Means:**

- Reading of important documents about community life, e.g. Statutes, constitutions, Rule of life, *Vita Consacrata*, Chapter documents, circular letters, etc; Elaboration and evaluation of the Community Project

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<sup>29</sup> BC 7; GPIF 52-60

<sup>30</sup> BC 75,2; GPIF 147

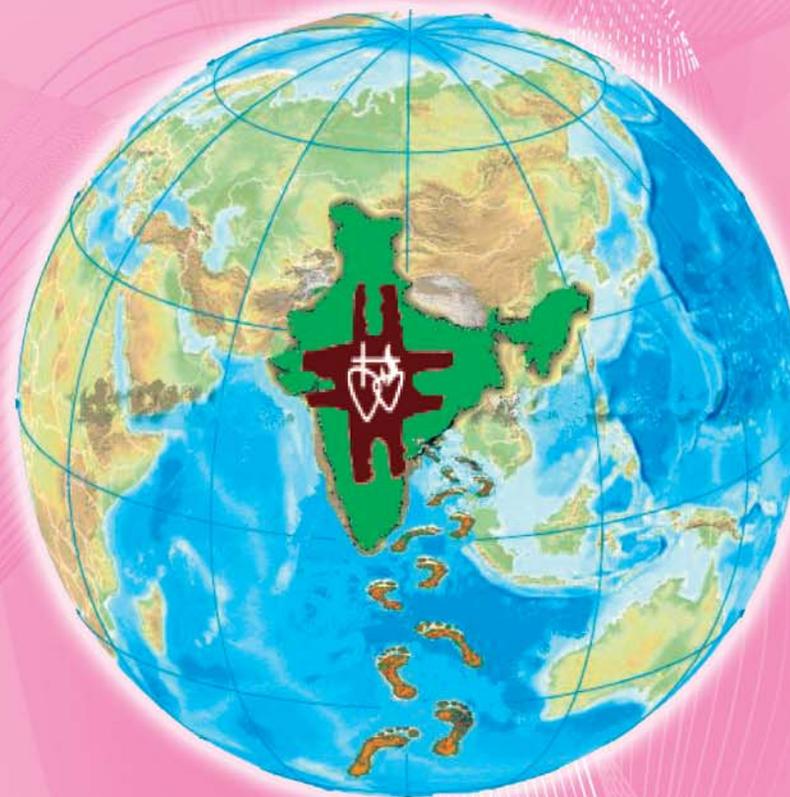
## A FORMATOR'S PRAYER

Dear Lord, you have brought us to formation ministry and we are by your design. Often we wonder why you have chosen us, but we truly TRUST in your goodness and UNFATHOMABLE wisdom. We are aware and believe it is your work not ours and we are only instruments in your vineyard. Lead kindly light and be on our path so as to enlighten us when we find it tough and hard to journey on, be our strength and light when we are blinded by our own personal biases and prejudices that are part of us from our birth, culture and past life. Be our guiding companion, the well-spring of comfort and refuge when work is overwhelming and seemingly hopeless. Remind us when we are about to give up of the need to challenge and encourage others to emerge into your image and plan that you too always took time to STOP AND PRAY and dared when needed to challenge others to respond to the Father's love. Lord, lead us to the awareness as both formators and formees not to forget the necessity of going to prayer and be in your tender consoling confident heart.

Let us not forget the wonder and gift of TOUCHING THE HEARTS of others and GUIDING them to become better persons. Remind me constantly that this is a MINISTRY OF LOVE radiated by JOY. May we always follow your example of a life of compassion, mercy, boldness and love. May we carry you in to the lives of the formees that they in turn may see your guiding light and have the Spirit to follow your path of love and service in charity, selflessness and commitment in perseverance. Amen!

Fr.Santhosh.Thottankara. SS.CC

# Initial Formation Plan



Region of India

**Fr. Joseph mary Coudrin**  
**Founder**



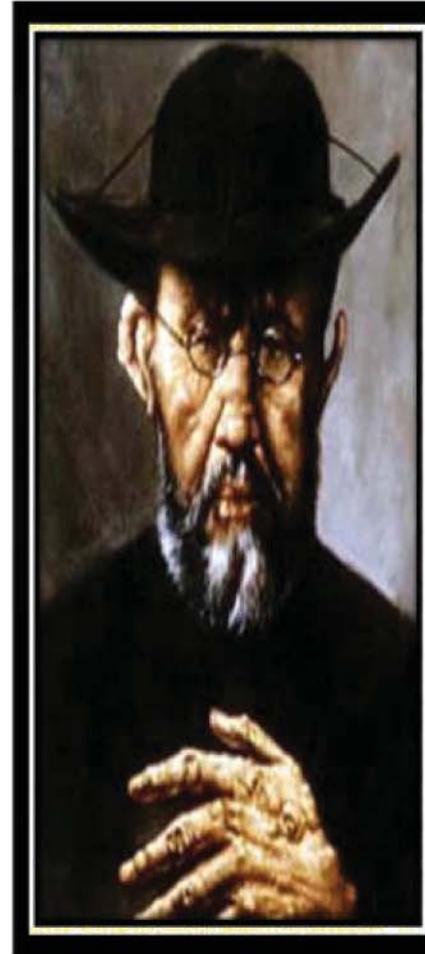
**Birth : 01/03/1768**  
**Death: 27/03/1837**

**Henricette Aymer dela Chevalerie**  
**Foundress**



**Birth: 11/08/1767**  
**Death: 23/11/1834**

**St. Damien de Veuster**



**Birth : 03/01/1840**  
**Death: 15/04/1889**

**Blesed Eustaquio Van Lieshout**



**Birth : 03/11/1890**  
**Death: 30/08/1943**