

RATIO FORMATIONIS  
OF THE SOCIETY OF SAINT PAUL



**RATIO**  
**FORMATIONIS**  
OF THE  
SOCIETY OF SAINT PAUL

AD EXPERIMENTUM

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## **PRESENTATION**

*The Ratio formationis of the Society of St Paul which had been called for by our Fifth General Chapter and then approved by the 1989 Intercapitular Assembly, is finally available.*

*It is a faithful, albeit updated, version of the Founder's basic work, L'Apostolato dell'Edizione, which was a "Formation and Apostolate Directory".*

*When an edition of the text, complete with footnotes, is available — it is currently being prepared by our Centre of Spirituality — a basic and essential principle will be evident: our specific mission is the goal of our formation.*

*By this I mean that our formation is "in Christ, through Christ and with Christ" and leads to our being sent to bring his Gospel to today's people with today's means.*

*In other words, we have to "put on Christ" so as to "give Christ to others" as did Paul, beginning with that traumatic experience of his on the road to Damascus and concluding with his glorious mission to the Gentiles which saw a Roman executioner's sword win him the crown of martyrdom.*

*A consequence of this is the essential bond between vocation to one's identification with the Master, Way and Truth and Life, and one's mission to proclaim his saving Word to the world.*

*What follows is that if one or other Pauline circumscription were to ignore the need to formulate and put into practice in their territory a specific apostolic project, founded on the intrinsic requirements of our mission, they will never be able to program or clearly and effectively guide the spiritual, cultural and apostolic formation of their members.*

*The text we now offer you is, thus, a “Ratio formationis” (or “institutionis” to use another expression) which provides the overall and obligatory setting for Pauline formation. It is within this setting that each circumscription will subsequently have to draw up its own specific guidelines or “formation process” to be submitted for approval by the General Government.*

*Such guidelines will have to take into account, and be keenly aware of, the need for a personalized formation according to the aptitudes and possibilities of growth in each candidate. Moreover, such guidelines will apply this general Ratio formationis to the various stages of formation as required by different cultural situations in the houses and in the circumscriptions.*

*You are aware of the considerable amount of time and work which have gone into the preparation of this document. The aim has been to offer a short and systematic compendium of the fundamental principles and numerous practical directives presented to us by the Founder, which represented both the re-*

quirements of his charism and what he had learned during his noteworthy pedagogical experience.

*This document is now to be taken as normative for the entire Congregation because it has been prepared following the General Chapter directives and endorsed by the subsequent Intercapitular Assembly. However, it is subject to change.*

*When it has been tested by careful and intelligent use, the Congregation itself will become aware of whatever in it needs to be completed or retouched to correct inevitable imperfections and bring it into line with the rapidly changing course of events that mark our times.*

*These modifications will be the responsibility of subsequent General Chapters but the value and authority of the actual document will never be lessened.*

*I entrust to the Queen of the Apostles whatever effect the document may have on the most sensitive and vital aspect of our very survival: the formation of our people, in the hope that this Ratio formationis may contribute to a new flowering of our work for vocations and to the unity and all other aspects of our Congregation's formation activity.*

*Rome, 26 February 1990*

Fr Renato Perino  
Superior General





## ABBREVIATIONS

*The abbreviations of the biblical, church and conciliar documents are the usual ones.*

- AD Fr Giacomo Alberione, "*Abundantes divitiae suae*". *Charismatic history of the Pauline Family*. Critical and enlarged edition, (ed.) Ezechiele Pasotti and Luigi Giovannini, EP 1986.
- AE Fr Giacomo Alberione, *L'Apostolato dell'Edizione*. Formation and apostolate directory, 3rd ed. 1954.
- Care *The Pastoral Care of Vocations in the local Churches*. The final document of the Second International Congress of Bishops and others responsible for Ecclesiastical Vocations, Rome 1982.
- CISP *Carissimi in San Paolo. Letters, articles, booklets, unpublished writings of Fr Giacomo Alberione from 1933 to 1969*, (ed.) Rosario F. Esposito ssp, EP Rome 1971.
- Const. *Constitutions and Directory* (of the Society of St Paul), 1984.
- CP Vv.Aa., *Catechesi Paolina*. Reference material on the specific content of Pauline formation, (ed.) by the SSP Centro Promozione e Formazione, Rome 1986.
- DC *Chapter Documents*. Special General Chapter (1969-1971) of the SSP.

- DF Fr Giacomo Alberione, *Donec formetur Christus in vobis. Meditation points and instructions of the Founder*. Critical edition (ed.) Andrea Damino, EP 1986.
- Elem. *Essential elements of the Church's teaching on religious life*. Letter of 31 May 1983 of John Paul II to the Bishops of the United States, (ed.) CRIS, LDC 1986.
- ForPer *Formation Permanente, Ongoing Formation, Formazione Permanente*. Documentation, Dossier of the Union of Superiors General, Rome, May 1977, duplicated text.
- FPI *La Formazione Paolina integrale*. Course of Studies for Paulines in charge of Formation, Ariccia, September 1976, duplicated text.
- IA Fr Giacomo Alberione, *Ipsium audite*, 2 vols. 1947f.
- MDM Fr Giacomo Alberione, *Maria Discipola e Maestra*, Ediz. Archivio Storico della Famiglia Paolina, Rome 1987, 2nd ed.
- PP *La Primavera Paolina. Collection of articles from "L'Unione Cooperatori Buona Stampa" 1918-1927*, (ed.) Rosario F. Esposito ssp, EP Rome 1983; section III, chs. II-III, VII-X, XIV-XVII, XXIII (Pauline pedagogy of the origins).

- PrDM Fr Giacomo Alberione, unpublished duplicated collection of sermons (ed.) FSP; section on the "Divine Master".
- Pr SP Ivi, "St Paul".
- RdA Fr Giacomo Alberione, *Maria Regina degli Apostoli*, 1948.
- SIEP *Acts of the International Seminar of Pauline Publishers*, Ariccia-Milan, 17 September - 2 October 1988 (ed.) Luigi Giovannini ssp, Rome 1989, duplicated.
- UPS *Ut perfectus sit homo Dei. Month of spiritual exercises*, Ariccia, April 1960, Albano-Ostia 1960-62.
- Vocaz *Le Vocazioni*, dossier of the Union of Superiors General, Villa Cavalletti, November 1982, duplicated.
- 4CG *Acts of the 4th General Chapter of the SSP*, Ariccia 1980.
- 5CG *Acts and Documents of the 5th General Chapter of the SSP*, Ariccia 1986.
- 6CFP *Essere formatori oggi, in una comunità aperta*, 6th Meeting of those in charge of Pauline Formation, Ariccia, November-December 1984, duplicated.



## FOREWORD

**1** The present *Ratio formationis* drawn up along the lines indicated by the 5th general Chapter (1986) aims to answer the desire to have a helpful guide for the formation of Paulines. And this, not only in the initial stage of their training in the Institute but right throughout their life, since formation as such is a task that never ends.

**1.1** Thus the *Ratio* has a physiognomy which is typically its own. It is neither a substitute for nor a circumventing of the Constitutions; it specifies and deepens determined aspects of Pauline life with regard to formation.

**1.2** What it seeks to highlight are the basic values that guide formation by referring us back to that unchangeable basic core of the Founder's inspiration.

**2** The *Ratio formationis* is therefore addressed to all Paulines: those in formation, those engaged in the work of formation [formators] and members in ongoing formation. Like the Constitutions — save the obvious differences — it is one and the same for the whole Congregation. Therefore it does not go into detail or actual situations. These matters are left to the Directory of each area.

**3** In outline, the *Ratio formationis* discusses, in *Chapter I*, the Pauline charism; in other words, the characteristics of our identity and mission in the light of the actual history of our foundation. In *Chapter II* the basic contours of the process of Pauline formation are outlined (principles, objectives and methodology). What is highlighted here are the “models” and mediations, as well as the “education areas” (human, spiritual, intellectual, and specific apostolic formation). Lastly, in *Chapter III*, the three stages of formation covering the whole span of Pauline life — from the first stages in the Congregation during postulancy right up to ongoing formation — are examined.

# Chapter I

## OUR CHARISM

*Who we Paulines are and what we are called to live and do by virtue of our vocation in following Fr Alberione. Brief historical-charismatic outline of the Foundation and profile of those who make up the Society of St Paul — priests and brothers — and the Pauline Family.*

*The work undertaken by the Founder is now entrusted to us to be continued in time and developed in the world.*

*This involves continuing formation for everyone and the acceptance of new members to whom is to be given a fraternal and guiding hand.*

### **Our identity**

**4** “Called by the love of Christ to bear witness to the Gospel and to serve the Church, Paulines are consecrated persons who proclaim to humankind the fullness of Christ’s mystery with the means of social communication...”<sup>1</sup>

<sup>1</sup> 4CG. - Cf. DC n. 32: “In carrying out their mission as communicators, (Paulines) are aware that they are continuing the same mission of Jesus Christ, the Divine Master. Hence, seeking their inspiration in the universal heart of Paul who ‘became all things to all persons in order to save some at any cost’ (1Co 9:22) Paulines espouse this apostolic urgency to make the gospel leaven penetrate the heart of humanity and the structures of civilization.” Cf. Const. art. 1-3; CISP pp. 159f., 1049-60; AS 35-41; AD nn. 14f.

**4.1** These coordinates or identification marks guide the whole of Pauline formation.

**5** The *Ratio formationis* thus aims at an ideal which will progressively and uninterruptedly have to become a reality in each person, guided by the Spirit and helped by the whole community. This working together in order to be and to become Paulines is an undertaking of the first order in our life.

**6** There are some *stages* of formation linked to age; however these are but the beginning of a journey, the process of which embraces the whole of life.

**6.1** Both “initial” formation and “ongoing” formation aim to bring our personal and community response in line with the present-day requirements of the Congregation in the Church. All this within a context of our vocation growing and maturing, until it is “fully mature with the fullness of Christ himself.”<sup>2</sup>

## **Our mission**<sup>3</sup>

**7** “The evangelization of humankind [today] through the apostolate by the means of social communication.” It is in these terms that our

<sup>2</sup> Ep 4:13.

<sup>3</sup> “How the idea of the Society of St Paul came about. — Between 1902-04 it was quite clear what the harmful teachings of many writers and propagators of socialism



Constitutions<sup>4</sup> set out the ideal or the finality that animated the Founder of the Society of St Paul, Fr James Alberione, and which animates us Paulines to follow him and to continue his work.

**8** Mission is not an extrinsic activity; it is something that touches a person's innermost self. To evangelize supposes already being evangelized; being and acting must proceed in a harmonious criss-crossing; doing must first of all be a becoming.

**9** This was Fr Alberione's passion, the yearning that moved him right from his initial awareness of the needs of the times: "He felt deeply obliged to prepare himself to do something for

and modernism were doing to society and to individuals. Hence the desire to oppose this spread of error by means of the press and through the propaganda work of persons of proven virtue, sound doctrine and unbounded devotion to the Holy See. [These would be] Social Missionaries.

"Recourse was had to prayer and asked of others unceasingly until 1908 when it began to become clear and as far as one can ascertain with certainty that this was the Lord's will.

"In 1908 there came to [Fr Alberione's] attention two young boys who, it was believed, could succeed in this particular undertaking. They were started off in the junior seminary and nurtured with special care." (Report on the history of the Society of St Paul, drafted by Fr Alberione and enclosed with his 31-12-1921 letter to Bishop Re in which he sought the 'nulla osta' for the erection of the institute into a diocesan Congregation: G. Rocca, *La formazione della Pia Società San Paolo [1914-1927]*, Rome 1982, pp. 566f.).

<sup>4</sup> Art. 2.

God and the men of the new century with whom he would live.”<sup>5</sup>

**10** The awareness of this mission made him see the “duty to be apostles of the present age, utilizing the means exploited by opponents”. He discerned, that is, the urgency to adopt the mass media and all the other instruments of communication, starting with the press, at that time the most common form, and then utilizing all the other means that technological progress made available: in particular, movies, records, radio, television, audio and video cassettes, computers, and so on.

**11** When Fr Alberione considered how to effect this ideal, he realized he could not do it alone, or on a part time basis. It had to be undertaken with others and in the whole world.<sup>6</sup>

**12** As a consequence he determined the actual manner which he himself and his followers would adopt in Carrying out this mission. It would be as religious, in a congregation, confreres united in a single project and communion of life.<sup>7</sup>

<sup>5</sup> AD n. 15.

<sup>6</sup> Cf. AE pp. 38-40.

<sup>7</sup> Cf. AD n. 24.

## **Beginning of the Alberionian movement**<sup>8</sup>

**13** There is always something to be learned by going back to the origins of our Institute. Thus it is helpful to recall how the *Primo Maestro*<sup>9</sup> arrived at stating precisely those “Pauline” elements that identify us, distinguishing us and yet uniting us at the same time, and which he himself first of all sought to implement.

**14** It was as a seminarian while he was in adoration before the Blessed Sacrament in the church of Alba (Cuneo) during the night that

<sup>8</sup> “The Pauline Family, at that stage called the ‘Little Worker Typographical School’, began on 20 August 1914, with an hour of adoration before the Blessed Sacrament and the blessing of the typography. A few rooms, a few young boys, a little chapel. It had been a long preparation, in expectation that the light of God would clarify and bring things to a conclusion and that divine providence would see to the means...

“When the first young boys came... a curious thing happened; there was almost a sense of consternation: ‘They are taking bread and work away from the printers.’ Recourse was had to the authorities... The civil authority’s answer was: ‘It is stillborn... We shall keep our eye on it. Any illegality and it will be closed.’ So we had to be born in an even more humble state... A crib... [Then Paulines] passed from the press to the cinema, radio, television.

“They went about as the Apostles without provisions and without money. Their wealth was an apostolic heart, modelled on the heart of their father St Paul.” (CISP pp. 146-148); cf. AD nn. 13-15,29f.; PP part II, History of the Pauline Family.

<sup>9</sup> This was the title Paulines used to indicate the Founder.

brought the 19th century to a close and ushered in the 20th that the original inspiration came to him. It was a night of grace, “decisive for the specific mission and particular spirit in which the Pauline Family was to be born and to live.”<sup>10</sup> That night was to be decisive above all for the profound repercussions that it would have on the thinking, study, prayer and the whole formation of the young James Alberione.<sup>11</sup>

**14.1** That night, he himself recalls, was distinguished by lengthy prayer, one which lasted for four hours after the solemn high Mass, and whose finality was for “the new century to be born in the eucharistic Christ, for new apostles to reform laws, schools, literature, the press, customs; for the Church to launch a new missionary campaign, for the new means of the apostolate to be used well, for society to accept the great teachings of Pope Leo XIII’s encyclicals — explained to the clerics by Canon Chiesa<sup>12</sup> — especially those regarding social questions and the freedom of the Church.”<sup>13</sup>

<sup>10</sup> AD n. 13.

<sup>11</sup> Cf. AD n. 21.

<sup>12</sup> Francesco Chiesa (1874-1946): priest, professor in the seminary of Alba, parish priest of the parish of San Damiano in Alba, canon. He was the professor, counsellor and friend of Fr Alberione for the whole of his life. On 11 April 1988 the Congregation for the Causes of Saints proclaimed the heroic nature of his virtues, thus attributing him with the title of “Venerable”.

<sup>13</sup> AD n. 19.

**15** The official beginning of the Society of St Paul goes back to 20 August 1914.

**15.1** Fr Alberione, however, had begun to put his ideal into effect in 1909-10, when he published a number of books — in which there are already set out the imaginative ideas of his future ministry<sup>14</sup> — and accepted the editorship of the diocesan weekly *Gazzetta d'Alba*.

**16** Meanwhile a more important idea was beginning to mature: “At first he thought of a Catholic organization of Catholic writers, technicians, book dealers and salespersons. To these he would give direction, work, and the spirit of apostolate... Toward 1910 he took a definitive step: writers, technicians, and propagators, but [these would be] men and women religious”. And this for the following reasons: “On the one hand, this would lead persons to the highest perfection — the perfection of those who take up the practice of the evangelical counsels as well — and to the merit of the apostolic life. On the other hand this would give greater unity, greater stability, greater continuity, and greater supernatural spirit to the apostolate.”<sup>15</sup>

**16.1** He opted consequently for a Congregation of religious: persons consecrated to God with vows, whose lives were to be entirely and intimately given over to the apostolate.

<sup>14</sup> For example, *Appunti di teologia pastorale, La donna associata allo zelo sacerdotale*

<sup>15</sup> AD nn. 23-24.

**17** He had taken stock of the situation but he had found no Institute that was totally dedicated to the apostolate of the press. Some did print but it was one mission among many others. What he desired instead for his Institute was for this apostolate to be exclusive, so as not to waste effort.

**17.1** With forms of expression that for us have lost none of their charm even today, he used to say to his first followers that “the machine, the microphone, the screen are our pulpit; the printing works, the production room, the cinema hall and broadcasting studio are like our church.”<sup>16</sup>

**17.2** He insisted a great deal on this idea, that is, that our apostolate is real preaching, equal in dignity to the oral preaching of priests. He was deeply convinced that “when we talk about the apostolate of publications... we are talking about a true mission, one that can properly be defined as the preaching of God’s word.”<sup>17</sup>

## **Priests and Brothers in the past**<sup>18</sup>

**18** When he sought to state precisely who

<sup>16</sup> CISP p. 832.

<sup>17</sup> AE p. 12.

<sup>18</sup> It was not a simple matter. For the evolution of the Founder’s thought and the praxis he adopted, cf. G. Rocca, *op. cit.*, pp. 521-536.

Fr Alberione had become so convinced of the importance of undertaking this new apostolate full time that he forwarded a petition to the Congregation for Religious for

would be able to carry out such a mission, Fr Alberione necessarily thought of the priest, for it is the priest's characteristic task, as the bishop's helper, to preach the Gospel.<sup>19</sup>

**19** Later on, besides understanding better "the true mission of the priest",<sup>20</sup> Fr Alberione divined that "the Lord has scattered throughout the world many generous persons whom he calls to himself, to perfection, at the side of priests."<sup>21</sup>

**19.1** For this reason — it was anything but uncommon in religious Congregations, both old and new — he made a distinction in his Institute, between priests and brothers. (The latter were designated with the exquisitely Gospel title "Disciples of the Divine Master".) Subdividing his new apostolate into three stages (editorial, technical, propaganda or distribution) he entrusted the priests with the actual discharge of the editorial stage, while the technical stage and the distribution of

Pauline priests to be exempted from oral preaching and ministry in general so that they could dedicate themselves completely to this new "Pauline" mission. The suggestion was never really taken into consideration, first, because it was already difficult to accept such a modern apostolate and very risky for the ecclesiastical discipline of the time; secondly, the Congregation for Religious had no intention of approving this new Institute (Cf. Rocca, op. cit., pp. 522f.).

<sup>19</sup> Cf. n. 16 above.

<sup>20</sup> AD n. 15.

<sup>21</sup> AD n. 39.

publications were to be overseen by the brothers.<sup>22</sup> His aim was that numerically the brothers should form two-thirds of the Institute.

### **Priests and Brothers today**<sup>23</sup>

**20** Since, following Vatican II, a number of theological and socio-ecclesial perspectives have changed, and a greater emphasis has been placed on the role of the lay person, the structure worked out by Fr Alberione has undergone some modification. And this, principally, as a result of the 1969-71 Special General Chapter.

**21** All Paulines form a fraternal communion of life, made up of priests and brothers, all of whom share in the same religious vocation and the same “mission”.<sup>24</sup>

**21.1** There are no debarments or exclusive roles as regards our apostolic activity; orientation to such activity is to be based on aptitude, preparation and experience. All Paulines can carry it out in its various stages.

**22** In this new picture, the characteristic undertaking which the Pauline priest carries out in his specific apostolate, by virtue of his

<sup>22</sup> Cf. UPS II, p. 192; III, p. 127.

<sup>23</sup> Cf. CISP pp. 85-88, 159f. 180, 251f., 354-358, 368-375; UPS I, pp. 15, 20, 148-156; II, p. 246; III, pp. 127-133; IV, pp. 189-200; Const. art. 4f.

<sup>24</sup> Cf. DC n. 32.



ordination and link to the episcopate,<sup>25</sup> is to confer surety and authenticity to the preaching of the message of salvation.

**22.1** The presence and action of the brother is closely allied to that of the priest. He shares in the same mission, multiplying and disseminating the Word of God with the instruments of social communication.

**23** Thus, as a consequence, all the areas and stages of mediated evangelization — editorial, production and distribution — are open to all members.

**23.1** The only conditions required for carrying out such an apostolate, clearly presupposing that there is a vocation (that is, the call of the Lord and the person's response) are ability and specific preparation.

## **The Pauline Family**<sup>26</sup>

**24** The Pauline Family is a reality that constitutes a very important aspect of our life.

<sup>25</sup> Cf. LG n. 28.

<sup>26</sup> Our Constitutions recall that “the Pauline Family, that is, the sum total of the religious congregations, aggregated institutes and apostolic organizations founded by Fr James Alberione, are the following:

- Society of St Paul;
- Society of the Daughters of St Paul;
- Pious Disciples of the Divine Master;
- Sisters of Jesus the Good Shepherd (Pastorelle);
- Sisters of the Queen of the Apostles (Apostoline);

**24.1** Experiencing a call to courageously circumvent the net separation then in force between men and women in the apostolic field (a gap bridged to some degree by means of his already mentioned book *La donna associata allo zelo sacerdotale*) Fr Alberione planned to actuate his project more fully by founding other Institutes of men and women which, together with the Society of St Paul, form the “Pauline Family”.

**25** “... Side by side with the Society of St Paul, divine providence has brought to life the Daughters of St Paul, Pious Disciples, Pastorelle and Apostoline Sisters... Bringing the Pauline Family to completion are the Institute of Our Lady’s Annunciation, the Institute of St Gabriel the Archangel, the Institute of Jesus the Priest...”<sup>27</sup>

- Aggregated Institutes:  
Jesus the Priest;  
St Gabriel the Archangel;  
Our Lady’s Annunciation;  
Holy Family;

- Union of Pauline Cooperators” (art. 3).

Cf. *Il ministero dell’unità nella Famiglia Paolina*, 5th Meeting of the FP general governments, Ariccia, September 1987, Ediz. Archivio Storico Generale FP, Rome 1987 (in Italian and Spanish); *La missione della Famiglia Paolina*, 4th Meeting of the FP general governments, Ariccia, January 1986, ivi; AD nn. 33-35; UPS I, pp. 19f., 371-382; II, 243f., III, 182-191; CISP pp. 137f., 145, 151, 180f., 231f.; Const. art. 3, 85f.

<sup>27</sup> The Holy Family Institute is not mentioned because it came into being later on.

**25.1** “All these Institutes have a common origin... a common spirit... converging goals

**25.2** “The Pauline Family has but one spirituality: to live the Gospel in its entirety; to live in the Divine Master since he is the Way and the Truth and the Life; to bring him alive in us in the way he was understood by his disciple St Paul. This is the spirit that forms the soul of the Pauline Family.”<sup>28</sup>

**26** The Society of St Paul is the “altrice”, that is, it is “like the mother”<sup>29</sup> of the whole Pauline Family by virtue of its particular charismatic, eucharistic, ecclesial and apostolic function: “it has to give them the Pauline spirit.”<sup>30</sup>

**26.1** It is by virtue of this fact that the ministry of unity falls within its jurisdiction for it is necessary for the Founder’s original insight to be ongoing. His insight was to incorporate in one great unified operation a number of groups which, while preserving their own autonomy as regards government and organization, have their profound roots in one basic movement, spirituality and mission.<sup>31</sup>

<sup>28</sup> UPS III, pp. 184-187.

<sup>29</sup> UPS I, p. 19.

<sup>30</sup> Ivi.

<sup>31</sup> Cf. *Il ministero dell’unità nella Famiglia Paolina*.

## **Paulines today, throughout the world**<sup>32</sup>

**27** Even though they worked at times in very unstable conditions, the first Paulines, driven yet supported by the Founder, knew how to get our Congregation underway in every continent from the '30s onwards.

**27.1** Now it is up to us to keep Fr Alberione's charism alive in the various parts of the world.

**28** Doing our best therefore to be faithful to the spirit of Fr Alberione, despite some inevitable sluggishness, our aim has been to avail ourselves of the most advanced means that technology places at our disposal so as to be more effective in our specific mission.

**29** The Gospel is to be preached to everyone, but it must be witnessed to and proclaimed by adapting its language to the religious-cultural sensitivity of the various peoples.

<sup>32</sup> "The whole world can be likened to an immense parish: the Pope's parish... The idea [directive] is this: to give with the technical means what the priest in the parish preaches orally... Today, more than in times past, what is needed is organization, especially at international level, in every sector, in a particular way for the apostolate. Be more 'catholic' as beloved sons and daughters of the Catholic Church. Unite for the apostolate... [Let there] always [be] the prayer of the Divine Master 'ut unum sint' (Jn 17:1f.), applied not just to one Institute only, but lived out in the whole immense Pauline parish, the boundaries of which are those of the world itself..." (UPS I, pp. 371-382); cf. CISP pp. 206-210; DC nn. 71f.

**29.1** Pauline formation, and apostolic preparation above all else, sets its sights on this continual adaptation, depending on the situation of the Church and of society in the various countries of the world.

**30** What this calls for is timely discernment. In turn this supposes a thorough inculturation in the local Church and demands that close attention be paid to changing situations and problems so as to interpret the “signs of the times” in the light of the Gospel.

**31** The apostolate itself, for its part, offers a wide range of information and tools that will help us to know our modern-day world better and to have a greater influence over it.<sup>33</sup>

<sup>33</sup> “Without a doubt, the Society of St Paul deserves great praise for the apostolic effort made in this century in its vast and erudite editorial work. Taking a glance at the past, one can only note with admiration the magnificent series... that have been published with careful and timely selection and in the form of worthy and accessible editions... And everything was always done in the light of Jesus the Master, who has revealed himself as the Way and the Truth and the Life.

“With all possible earnestness, I exhort you to continue following the path pointed out to you by Fr Alberione!... Recall also what [he] said: ‘Everything for the Gospel, everyone for the Gospel, everyone to the Gospel!’

“Times have changed; this is a new era and it is necessary to use means that are up-to-date and suited to today’s men and women; but the doctrine revealed by Christ does not change, it is valid always and for everyone...” (John Paul II to the Pauline Capitulars, 22 March

**32** So as to make the Gospel more concrete and credible, such things as pastoral concern, global vision and being in touch with the times become the characteristic features of the Pauline mode of action, linked as it is, to the nerve centre of the local Church and committed to inculturation.<sup>34</sup>

### **Reciprocal help, particularly for the young**

**33** It is not easy to assimilate and to live out the whole charismatic reality that we have tried to outline. We need to help each other, making the most of the occasions we have and endeavoring to create others.

**33.1** This is the great advantage of living the Pauline ideal together with so many other brothers and sisters.<sup>35</sup>

**34** It is in this context of fraternal help that we find the traditional role among us of a “master”. He is a confrere (or more than one) — a priest or

1986, in 5CG pp. 58f.). Cf. *ivi*, “Diagnosis on Pauline Evangelization” (pp. 28-34) and “Principal Challenges of Pauline Evangelization” (pp. 37-41).

<sup>34</sup> SIEP, Final Document, n. 1.3, in *Acts of the International Seminar for Pauline Publishers*, 1989, p. 249.

<sup>35</sup> The Lord willed to bring us together so that we might accompany one another on the path towards religious perfection and our apostolate; he charged me, the most wretched among us all, to communicate to you his most wise and loving will, our devotions, the grace of the Holy Spirit and our particular way of life... I am sure

a brother — whose task is to be a companion and guide of those who are still in the first stages of Pauline life or who, in any case, have not yet made a definitive option for perpetual profession and/or the priesthood. Later on, such a role will be taken over by the superior by means of the service of animation.<sup>36</sup>

**35** “Ours is not a community of the perfect, but of persons committed to an undertaking of ‘continual conversion’.”<sup>37</sup> Not even the “master” is perfect; however, he has been chosen by the superiors, following suitable preparation, to be a guide for those who are undertaking the first stages of their Pauline formation.

**35.1** During the initial period of formation this follow up implies open and sincere dialogue, at individual and community level.

**35.2** Later on, it will be for the superiors, according to their respective competency, to promote constructive dialogue which will have to be one of the mainstays of ongoing for-

that substantially I have taught what God wanted: from the spiritual right up to financial administration. Blessings and consolations and spiritual sons and daughters will be measured out to you to the degree that you follow, living out the Pauline life... You will be listened to to the degree that you listen... I thank the Lord that he willed to give to the Pauline Family such wonderful persons” (CISP pp. 1049f.).

<sup>36</sup> Const. art. 98.3, 165, 180.4, 186; cf. UPS II, p. 117; R. Perino, *Gesù Maestro e il Maestro di Gruppo secondo Don Alberione*, in FPI pp. 28-52.

<sup>37</sup> Const. art. 17.1.

mation,<sup>38</sup> the goal of which is reached only at the end of life.

**36** “The whole range of education that is given in the Institute is addressed to the formation of the Pauline personality... Therefore every Pauline has a serious commitment to tend to that ‘vivit vero in me Christus’ [Christ lives in me]; so that the religious, priest or brother, will radiate Jesus Christ Way and Truth and Life.”<sup>39</sup>

<sup>38</sup> Const. art. 43.1, 167.1, 200, 209.3.

<sup>39</sup> UPS II, p. 194; cf. CISP pp. 369f.



## Chapter II

### PROCESS OF PAULINE FORMATION

*The general principles that guide the formation process are focussed on incorporation in Christ and commitment to mission. To achieve this goal objectives are established: to form a man who is mature and whole, to form a Christian who is true to life, to form a religious-apostle who is totally committed to mission.*

*The methodology to achieve these objectives pivots on Jesus the Master, Way and Truth and Life who is "at the centre" of everything and is the supreme model; then come Mary, Queen of the Apostles, Saint Paul and Fr Alberione himself. These are followed by the "mediations" (vocation community, vocation promoters and formators) who exert their influence on the formation process by means of dialogue, a family environment, and collaboration. As well they are the moving force behind the interlinked areas of human formation, spiritual formation, intellectual formation and specific Pauline apostolic formation.*

**37** Formation is a process or journey that has no end. It supposes not only an ideal but a constant growth in order to achieve such an ideal.

**38** Formation is at one and the same time a work of man and a work of God; it is a personal commitment and the gift of grace, in a generous response to God's call to mission.

**38.1** This merging of call and response will result in the full flowering and fulfilment of a person as a human being, a Christian, a religious.

## **GENERAL PRINCIPLES** <sup>40</sup>

**39** The ultimate goal of the formation process for the Christian and even more for the religious is identification with Christ.<sup>41</sup> Our Founder had the habit of saying “Put on Christ!”; St Paul’s exhortation was: “Grow to full maturity with the fullness of Christ”;<sup>42</sup> Jesus himself said to his followers “Be perfect as your Father in heaven is perfect”.<sup>43</sup>

**39.1** It is in such an undertaking that the individual and the whole community are involved in a constant though gradual way.

**40** It is for this reason that during this formation journey there must be no forgetting what the Church teaches us as regards religious life. “Since the final norm of religious life is the following of Christ as it is put before us in the

<sup>40</sup> “The goal of education in the Congregation is to train the Pauline religious. This has to be done in a wise and loving way”(CISP p. 755); cf. Const. art. 89-98; DC nn. 523, 576; DF p. 13; CISP pp. 11, 147, 161, 1152; Elem. pp. 44-46.

<sup>41</sup> “Formation must be modelled on the Divine Master” (DF p. 13).

<sup>42</sup> Cf. Ep 4:13.

<sup>43</sup> Cf. Mt 5:48.

Gospel, this must be taken by all institutes as the supreme rule.”<sup>44</sup>

**41** In our case, moreover, the person needs to be trained as a “Pauline” that is, “one called by God and consecrated to him, in order to be, in communion with many brothers, ‘St Paul alive today’ (Alberione); the aim being ‘to live and give Christ Way and Truth and Life to humanity’ by means of an evangelization that avails itself of the means of social communication.”<sup>45</sup>

**42** The person called to Pauline life embraces consecrated life in community as the underpinning for the mission or service that he intends to give to the Church and, in the Church, to humanity.<sup>46</sup>

**42.1** Personal effort then has to be integrated with community effort. In turn, this exacts being amenable, receptive to dialogue, able to relate on an interpersonal level, open enough to trust one’s confreres; ultimately it is a sense of belonging to the Congregation, the goals of which are embraced as a model of one’s own life surrendered to God.

**43** This community life of ours has a characteristic that is eminently apostolic, since “it

<sup>44</sup> PC n. 2.

<sup>45</sup> *Acts of the 4th general Chapter of the SSP 1980*, p. 13.

<sup>46</sup> Cf. DC 6-9, 20-21.

issues out of the apostolate and is in view of the apostolate.”<sup>47</sup>

**43.1** Being part of the Pauline community implies the underlying conviction of wanting to take up the Congregation’s life project.<sup>48</sup> Thus one makes his own the guiding principles which are deeply rooted in the Institute’s present history and intimately connected with its apostolic ideal which is expressed by community witness and a lifestyle consistent with it.

**43.2** What this implies too is training oneself to share and take turns in apostolic responsibilities. The focal point of formation in fact is mission.<sup>49</sup>

**44** The Society of St Paul acknowledges fully what the Council teaches as regards the “Institutes engaged in different kinds of apostolic works...

<sup>47</sup> UPS I, p. 285; cf. Const. art. 66; DC n. 36, note 1.

<sup>48</sup> Cf. Const. art. 15, 19, 44.1, 77.

<sup>49</sup> “The goal of our studies, apart from our personal advancement, consists in forming the Pauline religious, priest and apostle, for the purpose of following his vocation as outlined in the Constitutions...

“As a general principle: the whole of formation has to be carried out and ordained in a special way towards those studies that reflect the apostolate proper to the Pauline Family. Such an aim is to be borne in mind right from the beginning of entry into our Institute: in classes, as in counselling, meditations and preaching. Thus there will not be a communicating of a generic type of life, but a teaching, a prayer life and a religious life that is eminently Pauline” (UPS II, pp. 192f.); cf. AE 40; AD nn. 22, 150; UPS II, pp. 148-161; IV, pp. 27-38; CISP pp. 755f.; DC nn. 381-383; Const. art. 7-10, 89f.

**44.1** “In these Institutes apostolic and charitable activity is of the very nature of religious life, as their own holy ministry and work of charity, entrusted to them by the Church and to be performed in its name...

**44.2** “Consequently, these Institutes should adjust their observances and customs to the needs of their particular apostolate.”<sup>50</sup>

## **OBJECTIVES OF THE FORMATION PROCESS**

**45** The general principles set out above are applicable to all the members of the Congregation, whether they are the young men still “in initial formation” or adults “in ongoing formation”.

**45** Pauline formation has to be a unified whole, the aim being to arrive at a “life-giving composite”;<sup>51</sup> it has to be complete so as to embrace the whole person without leaving any fissures, for it is the whole person that the Congregation hands over to God.<sup>52</sup>

**46.1** The focal point of this handing over — as was mentioned — is the mission or the finality-purpose of the Institute. Now mission involves great dedication, ability to adapt and a resolute inner drive that, drawing from the

<sup>50</sup> PC n. 8.

<sup>51</sup> Const. art. 58.

<sup>52</sup> Cf. UPS I, p. 255; II, p. 190.

sources of spirituality which nourish and strengthen consecrated life, develops to the utmost all of a person's gifts and energies.

**46.2** On the basis of these criteria, the objectives of the formation process will be the following:<sup>53</sup>

### **Forming the human being**

**47** The aim of the formation process is to bring to life that picture of the human being which is considered ideal from the Christian point of view; one which sees life as God's greatest gift and, at the same time, a call to lovingly undertake what the Kingdom of God asks of us, overcoming all forms of selfishness and self-interest.<sup>54</sup>

**48** To achieve such an objective, or at least to approximate it, implies first of all a serious work on oneself, a continual verification, a process of changing for the better, and assimilating the experiences that accrue from the carrying out of determined activities (study, apostolate, progress in prayer life and in fellowship with one's confreres, etc.). Such activities are to be understood as not only "doing something" (producing), but principally as a "becoming", advancing along the various programmed stages of formation in such a way as to arrive at

<sup>53</sup> Cf. CISP p. 755; UPS II, p. 191.

<sup>54</sup> Cf. GS nn. 12-39.

a way of living and acting which finds its strength in deep, stable, consistent motivating forces.<sup>55</sup>

**49** When a person is completely caught up in his vocation ideal he gradually develops certain very valid qualities: a human maturity that attests to stability of character, psycho-affective balance, the ability to make carefully weighed decisions within his area of competence, sound judgement, self-control, sincerity, justice, fidelity to one's promises, discretion, discipline understood not only as a support or defence, but as an interior attitude that will result in a readiness to accept all that is constructive even if costly, such as the right use of freedom, committing oneself on one's own initiative to what is difficult, sincere and selfless collaboration.<sup>56</sup>

**50** The type of apostolate that the Pauline undertakes, that is, with the means of social communication, gives him plenty of scope for acquiring such qualities. Such an apostolate offers him the possibility of continuous enrichment, on an intellectual as well as on a moral and spiritual level, through contact with the sources of information, and the experience of persons who are qualified in the various fields of knowledge.

<sup>55</sup> Cf. UPS I, pp. 84f., 88-91, 115-125; II, p. 192; CISP p. 760; Elem. p. 34.

<sup>56</sup> Cf. OT n. 11; Const. art. 91.

**51** And yet these means pose obvious risks: they are speedy, they fragment opinions, their operational time is so rapid as not to allow for control because reflection proceeds much more slowly than do time, machines, deadlines.

**51.1** What is essential, therefore, is to acquire a frame of mind which keeps haste at bay, one that knows how to select and weigh up information, does not stop at superficial generalizations but examines a number of points in depth. Thus, what one acquires is a way of thinking and acting which will be helpful for the whole of one's life.<sup>57</sup>

## **Forming the Christian**

**52** It is on these human values that there are to be grafted the Gospel values which lead to this identification with Christ "the first born of new humanity".

**53** What forming the Christian means for the baptized Pauline is developing an ever deeper relationship with Jesus the Master, becoming truly his disciple, and planning one's life "in Christ, through Christ and with Christ".

**53.1** Such formation will be perfect when Jesus Christ holds the centre stage of one's life.

<sup>57</sup> Cf. DC nn. 114-119; *Communio et Progressio*, nn. 9, 17, 21f., 22, 37f.



**54** It is difficult to pinpoint just where the natural aspect finishes and where the supernatural begins, because both are mutually interwoven and developed in the one person and have to be cultivated by him at one and the same time.

**54.1** When these same qualities mentioned above<sup>58</sup> are viewed from the Christian angle they acquire a new dimension and a deeper meaning.

**55** What this implies is that the Pauline has to become more mindful of the gift of faith (= adherence to Christ), deepen his knowledge of the mystery of salvation, learn to adore and love God and strive to live as a new man, so as to give witness to the new hope that is in him.<sup>59</sup>

**56** Christian formation teaches and endows a person to discern and to discover afresh the threefold wealth of scripture, the sacraments and love of neighbor. It teaches a person to cultivate this richness, in vigorous steadfastness, within the Christian's environment, that is, within the Church (and consequently in one's own Congregation and community) for it is the Church which acquaints us with the Word of God, the celebration of the liturgy and the incessant call to reach out in brotherly love to those within and outside its confines.

<sup>58</sup> Cf. n. 49.

<sup>59</sup> Cf. GE n. 2.

**57** There is a maturation and enrichment of the sense of honesty, a hallmark of the upright man, when it is linked to gratuitousness, the pointer to Christian existence and the source of an enlightened and widespread apostolate.

## **Forming the religious**

**58** The call to religious life issues out of a faith milieu. It is an experiencing being called, consecrated and sent forth by God for a special mission, identified in the Congregation's charismatic project.

**58.1** It is again in this faith milieu that the person who is called prepares himself in order to dedicate himself totally to this same mission by means of the three religious vows and the vow of fidelity to the Pope as regards the apostolate.<sup>60</sup>

**59** This leads the Pauline to seek his own

<sup>60</sup> "In our system of education let us look for the best! But that means in the first place putting the new man Jesus Christ in the place of the old. Oftentimes we are tempted to please and to satisfy... there are three stages needed: the forming of deep convictions, precise and broad ideas; *l'abneget seipsum* [denying oneself]... in a generous fulfilling of the daily duties of study and apostolate; the *sequatur me* [let him follow me] in constant union with God... Ours are aspirants to the religious life; let us not lose sight of the purpose. We have not to form ordinary Christians or secular clergy" (CISP p. 1052); cf. CISP pp. 749-755; UPS I, pp. 344-350; DC nn. 540f.; Const. art. 98.1-6.

identity in “following Christ”, to the point of identifying his own life with that of Christ’s.<sup>61</sup>

**60** Religious-apostolic formation consists in achieving a high degree of assimilation of the theological and spiritual values or content of the Pauline charism; It is on the basis of these that the Pauline is to model his own life.

**60.1** The aim of the whole process of Pauline formation is “to form apostles”, as Fr Alberione used to say, that is “form apostles able to identify themselves with St Paul and to experience his spirit in their life.”

**61** Apostolic activities are an expression of the Pauline’s potential and, consequently, of his development or growth. At the same time they represent a reliable check on his life orientation. Action should flow from the self and should have the reverse effect of making one’s self stronger.

**61.1** Such activities have to be the result of a commitment which is taken up fully in the life project we have embraced; a commitment to be constantly motivated anew.

## **Forming the apostle**

**62** The full development of the human being, of the Christian and of the religious is not an end

<sup>61</sup> Cf. Ga 2:20.

in itself. It is in view of the apostolate.<sup>62</sup> It is within such a perspective that all of us have to be formed.

**62.1** Since the writing, technical and dissemination stages of our apostolate — which we could today call “the conceptual stage”, “the production stage” and “the distribution stage” — are “the places” of the Pauline’s life and mission,<sup>63</sup> they are likewise the “places” of his formation.

**63** All three of these stages express the characteristics of our apostolate, according to Fr Alberione: integrality (wholeness), overall pastoral sense (universality, apostolicity) and being uptodate (contemporaneousness).

**63.1** As such these characteristics cannot come to maturity without a notable human, Christian and religious input.<sup>64</sup>

**64** In the face of the conditionings and prejudices which stem from ourselves, the groups of which we are a part and from the influence of the mass media, it requires a great sense of inner freedom to carry out our Pauline apostolate.<sup>65</sup>

**64.1** This sense of inner freedom is something which only the mature human being, Christian and religious can have.

<sup>62</sup> Cf. AD n.24.

<sup>63</sup> Cf. AD 23f.; DC nn. 220-236.

<sup>64</sup> Cf. n. 32.

<sup>65</sup> Cf. DC nn. 203f.

**65** Our apostolate demands such virtues as enterprise and prudence, balance in the face of problems, a firmness of judgement when faced with defeat and lack of success; it demands faith so as never to surrender to fear<sup>66</sup> nor set the limit at the good already achieved.<sup>67</sup>

**66** The apostolate is consequently a person's testing ground. It is carried out in the context of the complete giving of oneself to God and to humankind and it exacts moreover a spiritual and professional preparation which will empower every Pauline for such an undertaking.

**66.1** To the sense of human honesty and Christian gratuitousness there is to be added the apostle's zeal and his dedication.

**66.2** Describing the apostle — in other words what every Pauline ought to become as a result of initial and ongoing formation — Fr Alberione outlines these characteristics:

— He is a holy person who stores up treasure and distributes the surplus to others;

— one who bears God in his own self and radiates God;

— one who loves God and persons so much he cannot repress what he hears and thinks;

— he is a monstrance which contains Jesus Christ and spreads an indescribable light all about him;

— he is a vessel of election that overflows,

<sup>66</sup> Cf. AD nn. 151-160.

<sup>67</sup> Cf. Ph 3:12-14.

because of its fullness, but of whose fullness we can all share;

— he is a temple of that Holy Trinity who goes on working in him; a person who sweats God from his pores.<sup>68</sup>

## PAULINE METHODOLOGY OF FORMATION<sup>69</sup>

**67** Once the objectives have been established, it is a matter of channeling a person's strengths, means and resources towards such goals. Fr Alberione sums up the formation process thus:

**67.1** "Personality development: natural, supernatural, apostolic. In the Pauline Family the goals are well defined, the means are specified and abundant, especially the hour of adoration in which a person dialogues with God, brings to maturity, assimilates and ap-

<sup>68</sup> Cf. UPS IV p. 277.

<sup>69</sup> "In these our times, we are tempted to introduce a new method of education, disdaining the present system as out of date... and with what delusions?! Let us be wise in Christ, recalling the great trainers of vocations; and especially the Teacher *par excellence*, Jesus Christ, in the divine method as is proved by the Gospel... In our system of education let us look for the best! But that means in the first place putting the new man Jesus Christ in the place of the old" (CISP p. 1052); cf. G. Kaitholil, *Jesus, Way-Truth-Life*, St Paul Editions, Boston 1985; R. Perino, *Gesù Maestro e il Maestro di Gruppo* in FPI, Ariccia 1976; AD nn. 146, 150, 160; UPS II, pp. 190, 194; CISP p. 749; O. Crespi, *Cristo Via Verità e Vita principio ispiratore della Famiglia Paolina*, Rome 1982, pp. 63-66.

plies what he has learned. The directives are well within the bounds of freedom and the spirit of initiative.”<sup>70</sup>

**67.2** It is in our Pauline spirituality that the fundamentals of this methodology find their underpinning.

## **“At the centre is Jesus Christ Way and Truth and Life”<sup>71</sup>**

**68** The Pauline, the whole Pauline Family, “aspires to live in its entirety the Gospel of Jesus Christ Way and Truth and Life, in the spirit of St Paul, under the gaze of the Queen of the Apostles.”<sup>72</sup>

**69** What underscores the Pauline’s formation is the dynamic and unifying principle expressed by St Paul “That Christ be formed in us”.<sup>73</sup>

<sup>70</sup> AD n. 146.

<sup>71</sup> “The whole of Pauline life has to be embodied in Jesus Master Way and Truth and Life: prayer, study, apostolate... There would be no real [religious] profession if this spirit was not acquired: we would have the body but not the soul of the Congregation. To conform our life to Jesus Master is not a counsel: it is the substance of the Congregation; it is to be or not to be Paulines” (J. Alberione, *Meditations to the Rome community*, 1957); cf. Letter *To the brothers and sisters of the Pauline Family* of the general governments after their 3rd Meeting, in Ariccia, in April 1985.

<sup>72</sup> AD n. 93.

<sup>73</sup> Cf. Ga 4:19; Const. art. 90; AD nn. 22, 150.

**70** For Paulines, their ideal finds its meaning in the twofold “discovery” of the “whole” Christ and the call to proclaim him with the means of social communication. This was a life-experience which historically found its enfleshment in Fr Alberione.

**70.1** Our process of formation passes through the same twofold discovery.

**71** From a theological point of view, Pauline life has its basis in the centrality of Christ. From here the whole of formation, apostolate and community life draw their charismatic inspiration.

**71.1** “The devotion to the Divine Master summarizes and crowns all devotions. This devotion, in fact, presents Jesus as the Truth we must believe in, the Way we must follow, and the Life we are to share in.”<sup>74</sup>

**72** Fr Alberione chose the term “Master” because it has strong Gospel overtones: it savors of the Gospel;<sup>75</sup> it has a sense of immediacy; it is a current word and easily understood; it has an apostolic connotation. The mission of the Apostles is linked to the term “Master”: “Go, therefore, bring all peoples to my school (make them my disciples).”<sup>76</sup>

<sup>74</sup> Pr DM p.39.

<sup>75</sup> The word “master” is used 38 times.

<sup>76</sup> Mt 28:19; cf. CP pp. 90f.



## **Biblical links**

**73** The spirituality of Jesus Way and Truth and Life has important biblical links.

**74** First of all it shows us Jesus in relationship with the Trinity: He is the revelation of the Father's truth, the way to the Father in the Spirit, divine life according to the same Spirit, life of the Holy Trinity.<sup>77</sup>

**74.1** More specifically, "truth" recalls the fact that the whole of God's Word is his revelation in Jesus Christ who died and rose again; it is God's total "fidelity" to his word and which was made visible in Jesus Christ, God's Amen to man. This truth and fidelity of God solicits and gives a grounding to our loyalty and stability and proclamation of the Gospel.

**74.2** "Way" recalls the spirituality of the Exodus, of the journey of Abraham and of Jesus himself, model of holiness and way to the Father;<sup>78</sup> of the Apostle Paul, who follows the Master to become completely identified with him.

**74.3** "Life" calls to mind the spirituality of Genesis, of the creation, and of creativity, work and fruit of the Holy Spirit; it is a living

<sup>77</sup> Cf. *Il ministero dell'unità nella Famiglia Paolina*, p. 21; cf. Vv.Aa., *L'eredità cristocentrica di Don Alberione* (ed. A. Da Silva) Acts of the International Seminar on Pauline Family Spirituality, Ariccia, 16-27 September 1984, EP 1989, pp. 511-521.

<sup>78</sup> Cf. Jn 14:6b; Heb 10:19f.

communion with Christ, the source of grace,<sup>79</sup> in faith and in love; it is also the spirituality of the Eucharist, of communion with the Creator, that is, with God who, through the things that are his gifts, gives us life each day.<sup>80</sup>

## **Anthropological-spiritual applications**

**75** When the motivating principle — Christ Way and Truth and Life — is applied to the human being it becomes spiritual anthropology and strengthens his whole personality: the whole human being — mind, will and heart — is oriented towards Christ.

**76** To live Christ Way and Truth and Life is the method — the pedagogy for every Pauline — which unfolds in a threefold dimension:

**76.1 anthropological dimension:** “The aim of education is to form a human being to use his freedom correctly: in this world and in view of the world to come.”<sup>81</sup> To achieve this what is required are “instruction, profound convic-

<sup>79</sup> Jn 15:4-6.

<sup>80</sup> “Everything is here: to live Jesus Christ Way and Truth and Life, and to give alms by donating Christ to those peoples who are denied him, who hunger for him: giving them the whole Christ... so that Paulines can say: We have neither silver nor gold, but we give you what we have: Jesus Christ, his teaching, his ethics, his means of grace, supernatural life’.” (J. Alberione, med. cit.); cf. CISP p. 1042; CP pp. 84-87.

<sup>81</sup> AD n. 150; cf. Vv.Aa. *L'eredità cristocentrica di Don Alberione* (ed. A. Da Silva), pp. 550-553.

tions”, nourished by meditation on the word of God, a consequent revision of one’s life and the “use of the sacraments”;<sup>82</sup>

**76.2 *spiritual dimension:*** life in Christ is the pivot of divine pedagogy and of the whole of asceticism which, in other words, is the effort to triumph over self and to live in accordance with gospel values;

**76.3 *apostolic dimension:*** the human being, God’s image in his being and acting, projects this identity through the strength of his inner life and through his apostolic action. It is to will what is good as does the Father, to be God’s Word — his transparency — as is the Son, and in Him to live and breathe the love of the Holy Spirit.<sup>83</sup>

**77** Thus the characteristics of the Pauline methodology of formation are:

**77.1 *integrality-totality:*** all our faculties are energized by the presence of the whole Christ, Way and Truth and Life, in their being and their operating<sup>84</sup> and all of them are fully placed at God’s service by means of our consecration and apostolate.<sup>85</sup>

**77.2 *harmony-unity:*** everything is oriented in an ordered way to the one goal: love of God and the apostolate;<sup>86</sup> and the whole human

<sup>82</sup> AD n. 149.

<sup>83</sup> Cf. UPS I, p. 368; CP pp. 103-104.

<sup>84</sup> Cf. AD nn. 146, 150; CISP p. 762.

<sup>85</sup> CISP pp. 162, 783.

<sup>86</sup> Cf. AD 100.

being is renewed because all that is at variance in him is brought together in Christ and he finds his unity once more.<sup>87</sup>

## **MODELS IN PAULINE FORMATION**

**78** Among the means of formation that facilitate this above-mentioned progressive growth in one's identity, a particular role is played by models.

**78.1** The model is not an abstraction; it is something real, alive, in which there is perceived, already enfolded to some degree, what is proposed as the ideal.<sup>88</sup>

**78.2** Thus the model becomes a stimulus — a kind of challenge — to take up a specific form of self-giving, in accordance with the characteristic of one's particular vocation.<sup>89</sup>

<sup>87</sup> UPS I, pp. 368f.; II, pp. 190-194. "... it is necessary to develop the whole human personality: mind, heart, and will, for one's own salvation and for a more fruitful apostolate..." (AD n. 22); cf. O. Crespi, *op. cit.*, pp. 61-71; CP pp. 95f.; CISP pp. 130f., 149, 162; GS nn. 22, 41.

<sup>88</sup> The Lord has brought many wonderful, generous, and faithful persons to the Pauline Family. Among these let us recall the first flower that was very soon transplanted into heaven: Maggiorino Vigolungo... He can be considered, as far as is humanly possible to know, the Dominic Savio of the Pauline Family: an interior light in knowing and loving the Lord, a generous giving of himself in all his duties, a very delicate conscience, a clear vision of the apostolate of the Good Press" (UPS III, p. 277); cf. CISP pp. 255f.

<sup>89</sup> Cf. Ph 3:17.

## Christ the Master

**79** Christ, our true Master, is the supreme model; the One who presents himself to us as the only model, in his uniqueness; he is the centre of history, he is the Word of God for us, today as in the past and for ever.

**80** The way and truth and life method, as we have already seen, places all Paulines in the school of Jesus the Master,<sup>90</sup> on the road of discipleship which is the basic view point of our consecrated life.

**81** In the very Gospel expression “to be a disciple” there is a semantic richness to be discovered anew for each one’s spirituality and life:

**81.1** To *Jesus Truth* there corresponds the disciple who is an apprentice, one, that is, who learns the truth from the Master;

<sup>90</sup> “What is the supreme personality? What is the Pauline ideal? How and when is it fulfilled and lived out? When can we say, as St Paul, ‘vivit vero in me Christus’ [Christ lives in me]? It is a total transformation in Jesus Christ... In our Institute those who live out in an integral manner the Pauline ideal according to their state and aptitudes, have a true and correct personality” (CISP p. 783); cf. G. Roatta, “Il Maestro, chiave di volta dell’istituzione paolina”, in *Mi protendo in avanti*, EP 1954, pp. 173-290; CISP pp. 369, 557-572; CP pp. 98-100; A. Da Silva, *Il cammino degli Esercizi spirituali nel pensiero di Don G. Alberione*, Centro Spiritualità Paolina, Ariccia 1981; Vv. Aa., *L’eredità cristologica di Don Alberione*, EP 1989, pp. 501-509; 523-527.

**81.2** to *Jesus Way* there corresponds the disciple who is the follower of Christ, the one who falls in behind the Shepherd;

**81.3** to *Jesus Life* there corresponds the disciple who is conjoined to him: the branch to the vine so as to bear more fruit, or like the Spirit of life present in the risen Lord.

**82** It is out of this “Master-disciple” relationship that there issue three basic growth areas and forms of commitment which are very important for every Pauline:

**82.1** *listening*: The first condition in order to become disciples of Christ and to reach perfection is to welcome the Word of God;

**82.2** *sequela*: making oneself available to follow the chaste, poor and humble Christ in a radical manner, making our way of life his way of thinking, willing and loving;

**82.3** *identification*: this is the process of putting on Christ — “Christification” is what Fr Alberione calls it — so as to be able to say with St Paul: “I live now not with my own life but with the life of Christ who lives in me.”<sup>91</sup>

<sup>91</sup> Ga 2:20; cf. CP 98-100.

## **Our Lady: synthesis of opposites and Queen of the Apostles** <sup>92</sup>

**83** “The Pauline devotion to the Queen of the Apostles has a large and unrivalled part in every member’s human and apostolic formation.”<sup>93</sup>

**84** When Fr Alberione speaks of Mary he loves to present her to us above all as a “Disciple and Teacher”; in other words, as the ideal tutor who leads us to the school of Jesus. She is the “way to Christ and the way of Christ” by means of “the example of her holiness, the efficacy of her prayers, the authority of her counsel”; she is the model exemplar of the student who in turn becomes the teacher; she is the one who inspires and sustains the Pauline “teacher-educator” in his difficult task.<sup>94</sup>

<sup>92</sup> “The space that Pauline piety assigns to the blessed virgin Mary is broad and evident...” (MDM 32). “Laborers for the Gospel harvest are to be asked of Mary. Those who are called in their youth and those in the period of formation are to be entrusted to Mary. With Mary and in Mary let us carry out our apostolic undertaking... Consecrate to Mary our vocation houses” (CISP 590); cf. G. Roatta, “Testimonianza di Don G. Alberione a Maria Madre di Dio”, in *Punti di riferimento ... 1. Mariologia*, Ariccia 1973, duplicated text; CISP pp. 576-583, 590f., 1331-51 (pamphlet “Maria Discepola e Maestra”); UPS IV, pp. 234-244, 267-278; DC n. 393, CP pp. 111-116.

<sup>93</sup> MDM p. 32.

<sup>94</sup> Cf. MDM.

**85** To a cognizant and mature Fr Alberione, “Mary, together with Christ and St Paul, appears as the most elementary synthesis of opposites:

— Mary is a virgin and a mother;

— a lowly creature and yet high above all others...;

— in silent contemplation of the Word of God and yet active in the service of and love for the brethren;

— an unknown woman of Israel and Queen of the world;

— the humble and unsung wife of a carpenter of Nazareth yet totally within the Spirit’s creative shadow, who makes her the immaculate instrument for the coming of Christ in the fullness of time.”<sup>95</sup>

**86** “The Virgin Mary acknowledged and knew how to reconcile the two methods of life (the contemplative and the active); she knew how to unite the merits, the glory of these two kinds of life: she was the closest one to her Son and at the same time she, more than anyone else, worked to give him to the world.”<sup>96</sup>

**86.1** “Mary was created for the apostolate to give Jesus Christ to the world ... Jesus is the

<sup>95</sup> CP p. 111.

<sup>96</sup> IA I, p. 115. “A great stumbling-block and difficulty is to be found in bringing the two lives together. There is a great danger of getting into difficulties! Let us keep our eyes on St Paul, on Mary and on the Divine Master” (Pr SP 255).



apostle...<sup>97</sup> Mary is the apostle with Christ, in dependence on Christ, sharing with Christ the Apostle.”<sup>98</sup>

**86.2** “Let us form apostles! And let us give them the most holy Virgin Mary, Queen of the Apostles, to be their support, comfort and guide.”<sup>99</sup>

## **St Paul, true father and model**<sup>100</sup>

**87** “Everyone has to consider St Paul the Apostle alone as the father, master, exemplar and founder. In actual fact, he is. Through him the [Pauline Family] was born, by him it was nourished, from him it received its spirit.”<sup>101</sup>

**87.1** “St Paul: the saint of universality! Admiration of and devotion to St Paul, the saint of universality, began especially with the study of and meditation on the Letter to the Romans. From then on, Paul’s personality, his holiness,

<sup>97</sup> Cf. Heb 3:1.

<sup>98</sup> UPS IV, pp. 267f.

<sup>99</sup> Ibid., p. 269; cf. also RdA pp. 34f.; UPS IV, pp. 277f.

<sup>100</sup> “...St Paul the Apostle... is the real founder of the Institute. In fact he is its father, master, exemplar, protector... He is the most complete interpreter of the Divine Master, who applied the Gospel to the Gentiles and called the Gentiles to Christ... He moved everything, enlightened everything, nurtured everything; wherever the Pauline Family was established he was the guide, bursar, defence, and support.” (CISP p. 147); cf. CISP pp. 602-605, 614f., 1152; DC nn. 72, 394; Const. art. 12; CP pp. 129-164; G. Roatta, *Punti di riferimento della nostra vita spirituale*, v. II: *Spirito Paolino*.

<sup>101</sup> Cf. AD n. 2.

his heart, his intimacy with Jesus, his contribution to dogma and morals, the mark he left on the Church's organization, his zeal for all the nations became subjects for meditation. Paul appeared to him to be truly the Apostle; therefore, every apostle and every apostolate could draw from him."<sup>102</sup>

**88** In fact, the basic outline — the “mould” — for the formation of every Pauline was taken from St Paul, as Fr Alberione continually pointed out: “Until Christ is formed in you”;<sup>103</sup> “It is no longer I who live; it is Christ alive in me”;<sup>104</sup> “In order to make ourselves an example for you to follow”;<sup>105</sup> “Take me for your model, as I take Christ”.<sup>106</sup>

**88.1** All these are general invitations, “for all the faithful... For us there is more for we are his sons. Sons have the life of their father... Jesus Christ is the perfect original; Paul was made and became for us the mould; thus we are forged in him in order to reproduce Jesus Christ. St Paul-mould is not just to give us a physical reproduction of bodily resemblance; it is to communicate to us his personality to the greatest degree possible: mentality, virtue, zeal, piety... everything.”<sup>107</sup>

<sup>102</sup> AD n. 64.

<sup>103</sup> Ga 4:19.

<sup>104</sup> Ga 2:20.

<sup>105</sup> 2Th 3:9.

<sup>106</sup> 1Co 11:1.

<sup>107</sup> CISP p. 1152.

## **Fr Alberione, apostle of social communication** <sup>108</sup>

**89** Along this path of formation, Fr Alberione is not simply the symbol of the “founder”. He is the immediate “point of reference” for identifying every Pauline.

**89.1** This is the reason why contact with his writings, his experience of God, his apostolic initiatives, his social awareness, his pastoral concern, his up-to-dateness are basic elements, matters that are to be presented by degrees to those in formation.

**90** One of the most meaningful and formative experiences that a young man who is starting out in Pauline life can have is to relive the charism of the Founder.

**90.1** It is likewise the object of a continual and necessary comparison for all Paulines.

**91** Contact with Fr Alberione must not be

<sup>108</sup> Fr. James Alberione, Founder of the Pauline Family, was born in San Lorenzo di Fossano, Cuneo, Italy, on 4 April 1884. A seminarian in Bra and then in Alba he was ordained priest on 29 June 1907. After much reflection and prayer (cf. nn. 13-26 and note 3) he began the Pauline Family on 20 August 1914. He died in Rome on 26 November 1971 where he is buried (in the sub-crypt of the Queen of Apostles Shrine). For a basic summary of his life and thought, cf. in particular AD; CP section 1 (The Founder: Fr James Alberione); L. Rolfo, *Don Alberione. Appunti per una biografia*, EP, Alba 1974 (also in English).

limited to his writings or to his word (it is important to let his voice be heard); it has to get to his works: study his projects, situate them in time, ascertain with what future vision they were born, and so on.

**91.1** The Alberione “model” consists in what he has been for us (founder), in what he taught us (teacher) and in what he has done for our life (father).

## **Other Pauline models**

**92** Fr Alberione loved to propose “Pauline” models to Paulines: it was he himself who started the causes of canonization of our first Servants of God: Maggiorino Vigolungo, Canon Chiesa, Brother Andrea Borello, Maestra Tecla and first, among all the causes, that of Blessed Timothy Giaccardo.

**92.1** To all of these can be added so many other Pauline men and women who have preceded us on the path of this our special vocation.

**92.2** Their biographies, the written and spoken testimonies that can still be had from their contemporaries are valid pointers for the formation of the generations to come.

**93** We are in constant need of this oxygen of Pauline holiness that emanates from these models if we are to give new impetus and the spark of life to our vocation. It is proof that such a call is one of God’s paths.

## MEDIATIONS IN FORMATION

**94** Formation is a comprehensive and integrated matter;<sup>109</sup> it has to develop the whole of a person's make-up, integrating that which the person himself is (a gift of God: transcendental value), that which the person undertakes (as a task in growth development: human value) and that which the person receives (from the help of others with whom he lives: community, subsidiary value).

### **Human mediations: Community, formator, milieu**

**95** It is part of God's general plan of salvation "to save man by means of man" and that, in specific situations, particular persons (e.g., the superior, confessor, the community's lawful majority) intervene as mediations or signs of God's will in favor of a particular person.

**95.1** "Mediation" is a basic theological notion. What is highlighted here are the multiple links that exist between God's grace and the human situation, between the history of humankind and the history of salvation.

**95.2** God comes to meet man and speaks to him by means of persons, writings, facts, and signs.

**95.3** In the formation-vocation field these

<sup>109</sup> Cf. n. 38.

mediations are clearly manifest.<sup>110</sup> Everything becomes a “place” of grace and dialogue.

## **God is the one who “forms”**

**96** The formation of the apostle is a work of divine pedagogy.

**96.1** Already in the Old Testament God’s educative action is evident with respect to his chosen people: “I shall give you a new heart, and put a new spirit in you; I shall make you keep my laws and sincerely respect my observances.”<sup>111</sup>

**96.2** But it is above all in the New Testament where it is clear that the real educator of the individual is God in Christ. “You have only one Master”;<sup>112</sup> “I did the planting, Apollos the watering, but God makes things grow.”<sup>113</sup>

**97** Placing God’s action in centre stage there is clarified both the activity of the formator as well as that of the person to be educated: the latter is stimulated to collaborate with the inner attraction which the Spirit exercises in him; then both the formators and the community become allied in this as well: “If God does not build the house, in vain do the laborers toil.”<sup>114</sup>

<sup>110</sup> Cf. PO n. 11, note 66.

<sup>111</sup> Ez 36:26f.

<sup>112</sup> Mt 23:8.

<sup>113</sup> 1Co 3:6.

<sup>114</sup> Ps 126:1.

**97.1** If God in fact effects the essential part in formation, the part that regards a person's coming to be, his maturation, his openness to the transcendent, then man is but the consignee, the receiver, the cooperator in this divine pedagogy. He is in Gospel terms the "disciple". "Man" writes Fr Alberione quoting implicitly St Irenaeus "is always God's disciple and God himself is man's great Teacher."<sup>115</sup>

**98** What is made clear in this educative action is the trinitarian dimension.

**98.1** God, in fact, shows that he is, above all, a Father: through his gift of life and his salvific mediation.

**98.2** The Gospels, for their part, give us an insight into Jesus' way of teaching: his intention is to entrust his apostles and disciples with great responsibility. But he doesn't keep them in a situation of sheer dependence; he constrains them to become adults, he throws them into mission, setting himself as their model.

**98.3** God intervenes lastly through the action of the Holy Spirit, who touches the heart of man and becomes his "inner spiritual guide".

**99** Happenings, meetings, words and every external sign a person receives are preceded and endorsed by a continual interior action, by means of which God reaches a man's heart and intelligence.

<sup>115</sup> UPS II, p. 194.

**99.1** Thus, even before our example and our word reach their destination, the Holy Spirit is there, to point out the way of truth and love. And, by virtue of love, the way of mission.

### **It is the “person” who is formed**

**100** To educate is to discover and to make manifest the image of God in us.

**100.1** What this entails first of all is to educate oneself; in other words to become the active subjects of the formation process, to take one’s being in one’s own hands.

**100.2** What this implies, as a consequence, is allowing oneself to be formed and helped by other persons. It means being open to others at the same time as we are taking responsibility for ourselves in order to arrive at our own identity.

**101** Each one of us is personally loved by God and given the gift of life so as to become “a person”, someone who is unique, one of a kind.

**101.1** Such a person is one who knows how to make choices, foresees their consequences and confronts them unconditionally, trusting in his own strength and in the support and help of God who gives such strength.

**102** To form oneself means to be in a state of ongoing growth and to sense one’s worth in relationship with God, others, oneself. It is a desire to advance, a belief that it is possible



thanks to the optimism which stems from the awareness of God's friendship.

**103** With these supports in place a person is inclined to allow others to help him. In turn they will drive him to get to the bottom of things, to discover his own identity and vocation.

### **The vocational community**<sup>116</sup>

**104** Vocation and mission are affirmed in the community. This is a very special place where vocation is emphasized and in which those called are helped to develop.<sup>117</sup>

**104.1** This emphasis on vocation colors all expressions of the community's life and simultaneously unites them in this central purpose.

**105** Just as every ecclesial community is

<sup>116</sup> "Today more than ever before young people sense the need for community: every Pauline has to bring out this human warmth, friendship and interest when people visit; all this helps them to a remarkable degree in their vocational decision.

"Every Pauline is to promote vocations in apostolic contacts.

"Every Pauline is to help and encourage vocation promoters, bearing in mind that their work is difficult, indeed impossible, without the collaboration of everyone" (4CG p. 39).

"Vocations are gained and formed more by exemplary life than by artifices and words. Union of spirit and effort..."(CISP p. 1053); cf. CISP pp. 1049f.; UPS I, pp. 17, 21; CD nn. 577-583; Const. art. 87f.; 4CG pp. 18-19; 5CG, II and IV priorities, pp. 46f. 51f.

<sup>117</sup> Cf. n. 42.

responsible for fostering vocations to guarantee the Church's growth and mission,<sup>118</sup> so every Pauline community, linked to the local Church, is called to this same responsibility in order to insure its own apostolic development in accordance with its respective charism.<sup>119</sup>

**106** What the bishop, who is primarily responsible in the local Church for fostering vocations,<sup>120</sup> expects of religious is the contribution of their prophetic charism in the overall service of vocation promotion. This is to be taken to mean fostering vocations both for the priesthood as well as for the consecrated life.

**107** The community, which is a place and sign of God's salvation, is the starting point, the favorable ground for undertaking this vocation journey.

**107.1** To this end the community, as a whole and in its individual members, must be open and welcoming as a place for meeting, proclamation, witness and maturing of vocations.<sup>121</sup> This is a duty which cannot be disowned.

**108** The persons primarily responsible for

<sup>118</sup> Cf. OT 2a.

<sup>119</sup> Cf. Const. art. 88.

<sup>120</sup> Cf. CD n. 15c.

<sup>121</sup> "Modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses" (Paul VI, *Evangelii nuntiandi*, n. 41); cf. Elem. pp. 32f.

vocations within the Congregation are the superiors at each level. Through their work of animation they motivate and get the individual communities involved.

## **The vocation promoters**<sup>122</sup>

**109** Every member of the Congregation is an authentic vocation “promoter” to the extent that he shows he truly loves his own call and furnishes evidence of this with his own exemplary life.

**110** Nevertheless, a particular charge or responsibility is entrusted to some members within their community — respected as particularly suited and prepared — whose concern for and help to the new vocations will be more direct and apposite.

**110.1** These “vocation promoters” are

<sup>122</sup> “Invocations for the vocation director: O Jesus our light: show us among these the ones you have chosen.

O Jesus our hope: let your chosen ones experience your *confortare et esto robustus* [take Courage and be strong].

O Jesus, instil your grace so that [he] may answer...” (UPS I, p. 91).

“The example of the Divine Master, who right from the beginning of his public life called to himself the first apostles, and his work to form them for their mission, show us the way to be followed” (CISP p. 161); cf. UPS I, pp. 84f.; CISP pp. 717-722, 728-738, 1052f.; DC n. 583; Const. art. 88.1; Care p. 55.

appointed by the competent superiors and are to be backed by the whole community.

**111** For their part vocation promoters are to develop the following requisites:

1. be able to dialogue with and to guide the candidates;

2. be fully integrated in the community to which they belong and convinced of their vocation and ministry;

3. have an aptitude for spiritual discernment;

4. love the Pauline apostolate and be able to integrate the demands of the same with the other aspects of community-religious life;

5. have the strength, time, and means to carry out their duties.

## **The formators and the formation team**

**112** A formator in the proper sense is the person who welcomes, guides, respects and cooperates in the vocational growth process.

**112.1** He is the animator of the person's human, spiritual and Pauline development.

**112.2** He is the mediator between the person and the One who calls; in other words the formator can in no way be a substitute for the person concerned or for God.

**113** Still, the formator is a person who is able to create the conditions for the discernment of a vocation and to put into effect the results of the

same, motivating the candidate in due course to decide on a generous “yes” or, in the case of a lack of vocation, on another state of life.

**114** The formator has to bear in mind the different kinds of needs that can surface in this particular form of personal guidance of those in formation, for their experiences and ages can be quite varied,

**114.1** It is appropriate therefore that every candidate “in formation” — and here we refer to initial, institutionalized formation — have his own “personal file card” which has to be treated with confidentiality and the utmost care. Herein are to be noted suitable references to his vocational progress, duly verified also with the aids provided by psychology, pedagogy and sociology.<sup>123</sup>

**115** The formator lastly is a person who educates not only with words, but above all by his life; one who can say with St Paul: “Take me for your model, as I take Christ.”<sup>124</sup>

**116** All of these traits just set out are applicable in a special way to the “master”,<sup>125</sup> a traditional

<sup>123</sup> Cf. OT n. 20.

<sup>124</sup> 1Co 11:1.

<sup>125</sup> “We are to consider the Master in relation to the aspirants as Jesus the Master in the midst of the Apostles. Jesus Master defined himself the Way and the Truth and the Life; the vocation formator carries out these roles of Jesus and therefore will have to be way and truth and life for his aspirants” (CISP p. 784). “The

figure in the Congregation.<sup>126</sup> The Founder spoke of him thus: "The master is to experience the whole gravity of his office before God, the Congregation, the aspirants. He takes care of their overall spiritual, intellectual, apostolic, human and religious formation. He is to consider himself as Jesus among the apostles."<sup>127</sup>

**117** To help the formators and to coordinate their efforts, it will be appropriate to set up a formation team. Its make-up will have to include the superior of the community, the master, the spiritual director<sup>128</sup> and the vocation promoter, without forgetting that the formation community is also made up of the young men in formation.<sup>129</sup>

**118** Every circumscription is to do whatever possible to prepare a proportionate number of members to carry out these sensitive roles for which, besides a special call and natural

Pauline Master welcomes the young aspirants: he studies them to discover their intentions, aptitudes, tendencies, vocation; he puts before them the 'follow me', 'imitate me'. He wills to pour into them his own soul, faith, spirit, knowledge and heart. The meditations that he gives, the exhortations in public, in private, in the confessional, the jokes, encouragement, reminders, words in passing, all these become formative" (CISP pp. 750f.). R. Perino, op. cit.; cf. UPS I, pp. 145f., II, p. 101; DC nn. 536-541; Const. art. 98.2.

<sup>126</sup> See above n. 34.

<sup>127</sup> UPS I, 146f.

<sup>128</sup> Cf. nn. 156-160.

<sup>129</sup> Cf. Const. art. 98.2.

talents, a specific experience and preparation is required in, for example, pedagogy and psychology.

## **The relationship between formators and those in formation: dialogue**

**119** The formation process is not one way. It supposes a reciprocal relationship between formators and those in formation which lays the foundation for and develops ongoing dialogue.

**119.1** This dialogue is to be carried out in a context of faith and geared to discern the actual will of God in what is projected or is being put into effect.

**120** This formation dialogue is a real and proper art; as such what is required is an open-minded approach to listen and to make suggestions regarding the principles and values to be assimilated.

**120.1** Such dialogue takes place in an atmosphere of mutual trust, the basis of which is the search for truth and the avoidance of any kind of hypocrisy which could falsify its authenticity.

**120.2** The candidate, on whom such care has been lavished, must in turn show himself to be “teachable” in the Gospel sense,<sup>130</sup> open and sincere in his basic attitude.<sup>131</sup>

<sup>130</sup> Cf. Jn 6:45.

<sup>131</sup> “General signs of a vocation in order to pass judgement: moral qualities whereby the aspirant is really

**121** In this learning relationship, formators and those in formation grow together; they live out the same experiences, albeit in different ways, in an atmosphere of reciprocal trust.

**122** The human person is unique and the central duty of the formator is to enliven and empower each one's desire to live in his special way, to use his intelligence and freedom to come to decisions.

**122.1** Progressive growth in self-awareness has as its goal the discovery of one's original gifts and the development of all their aspects in a continuous relationship with the community.

**122.2** This relationship, however, is not one-sided. Nobody grows by himself. The community is involved in each person's progress and growth: observing improvement, noting the efforts made and, for its part, being careful to offer support and advice.

### **The formation community**<sup>132</sup>

**123** All Paulines are to be aware of their being involved in the complex process of formation:

looking for his salvation and sanctification; intellectual qualities, for the Congregation's roles and undertakings...; physical and psychological qualities, in line with the burden he will have to bear; psychological balance so as to be able to live together in community. The aspirant's statements are not sufficient: what is needed is a long trial" (UPS I, pp. 221f.).

<sup>132</sup> Cf 4CG pp. 18f., 39f.; UPS I pp. 284-292; II, p. 166; CISP pp. 1049-60; DC nn. 536-539; Const. art. 88.



**123.1** as persons who are the beneficiaries of formation and yet subject to that which regards ongoing formation: something which lasts for the whole of one's life;

**123.2** as wholehearted associates, for that which regards, in addition, the creation of a suitable formation environment for those who are in the stages of initial institutionalized formation.

**123.3** In this latter case — which we shall speak of presently — the competencies and duties entrusted to the formators have to be respected.<sup>133</sup> But it must in no way imply indifference or disinterest in the formation work which is everyone's concern.<sup>134</sup>

**124** We can speak of a community being formed when one experiences a hospitable atmosphere, where there is sharing and brotherhood. Here all the members, and particularly those of the formation team are open in their welcome to those who arrive; the young and adults work together; there is flexibility with those who make a blunder or who are still learning, but there is responsibility in undertaking one's commitment and a readiness to take an interest in and help those who need a hand; people are optimistic as regards the future; prospects for the apostolate, the Church, and social questions are discussed.

<sup>133</sup> Cf. nn. 116f., 156f.

<sup>134</sup> Cf. Const. art. 98.

**124.1** Thus there needs to be created in the community a family atmosphere<sup>135</sup> and a warm-heartedness which favor reciprocal trust and help each one to interpret his own human situation as salvation history, appropriating it in a positive manner and not leaving the way open to idealisms that lead to contention.

**125** A specific means of promotion and formation is the “community life project”. This will be the community’s first commitment at the beginning of every new year.

**125.1** The implementation of the project is subject to periodical verification; suitable occasions for doing so should not be overlooked.

### **A formative, open, family atmosphere**<sup>136</sup>

**126** As we have seen, Pauline formation demands close study, examination and acknowledgement of many formative and existential factors.

**126.1** This exacts a suitable and congenial environment, a milieu which favors inter-

<sup>135</sup> Cf. UPS IV, pp. 212f.

<sup>136</sup> “There needs to be a decisive commitment on everyone’s part for the recruitment and formation of vocations. This is not something that depends just on the superior; it concerns, obliges and depends on everyone” (UPS I, p. 84); cf. UPS I pp. 87f.; CISP pp. 1052f.; DC nn. 338-343; Const. art. 18f., 98.1, 98.3-6; Elem. p. 47; 6CFP; I. Dante, *Natura del vocazionario minore paolino*, Convegno dei Formatori, Modena, December 1973, pp. 13-29.

personal relationships within the community and, by virtue of the apostolate, outside of it as well.

**127** The Pauline formation milieu must be especially open with regard to the great ecclesial and societal realities.

**127.1** This ability to dialogue with the world and the Church is a sign of personal and community maturity, a requisite for everyone; even more so then for Paulines<sup>137</sup> who are called to proclaim Christ to society's varied groupings with today's means.

**127.2** It will be particularly important to be in touch with the Church, both in its universal reality and in its organization at the local level (national, diocesan, parish).

**127.3** It is here in fact that any number of possibilities are on offer for working together through the contribution of our specific mission.

**127.4** Formators and those in formation are to experience as their own the problems, sufferings, and expectations of the Church, of believers and non-believers alike.

**127.5** Consideration will be given to get to know and to cooperate with other Institutes (Orders, Congregations, organizations) of the Church and thus be able to take part in the planning and carrying out of formative and apostolic projects.

<sup>137</sup> Cf. nn. 29f. and 50.

**127.6** Likewise to be favored and promoted are relations with organizations at society level in the country where we are present.

**128** Precisely because we are called to discharge the apostolate of social communication, what has to hallmark our communities and workplaces is openness.

**128.1** This implies the ability to listen, to share, to get along. There will be an effort, consequently, to show kindness to confreres, to overcome selfishness, to develop personal refinement so as to increase, improve and preserve this fellowship.<sup>138</sup>

**129** “Experts in communion, religious are, therefore, called to be an ecclesial community in the Church and in the world, witnesses and architects of that ‘plan for unity’ which is the crowning point of human history in God’s design... Through the daily experience of communion of life, prayer and apostolate — the essential and distinctive element of their form

<sup>138</sup> “Every Congregation has its own spirit and ‘its own gift’; a spirit which is its soul and the principle of its productiveness; as well as its *raison d’être*, approved by the Holy See... The family spirit instinctively motivates every member to work for the growth of personnel and for a betterment in its undertakings... If there is this fervor and family spirit in the Institute, others will feel inclined and desirous to join, to enter. Here they will find happiness and the means to sanctify themselves and to sanctify others” (UPS IV, pp. 215f.); cf. UPS IV, pp. 212-221; DC nn. 82-84; Const. art. 66f.; 4CG, Congregation’s Action Plan, pp. 45-51.

of consecrated life — they are a sign of fraternal fellowship.”<sup>139</sup>

**130** What has to characterize our Pauline communities, from the point of view of their openness, is their ability to use the means of social communication as a form of critique as well as apostolate.

**131** Lastly, a point of reference and convergence for our apostolic service is our Pauline Family spirit.<sup>140</sup> This finds its motivating force in our common origin, in the spirituality and mission our common Father Founder entrusted to us and which the Church acknowledges as being ours.

**131.1** It will therefore be a commitment of our formation to seek out and to establish times for sharing with the various Institutes of the Pauline Family, as on such occasions as special celebrations, meetings and such like.

**132** What has also to be borne in mind within the formation process is that only the Pauline Family in its totality constitutes that unitary apostolic project which was gradually developed by Fr Alberione starting out from the Eucharist and the priesthood.

<sup>139</sup> Congregation for Religious and for Secular Institutes, ‘Religious and human advancement’, 1980, n. 24; cf. also DC nn. 8 and 18-21.

<sup>140</sup> Cf. *Il ministero dell’unità...*; AD nn. 33-35; UPS I, pp. 19f., 371f.; II, pp. 233f., III, pp. 180-191; IV, pp. 212-

**132.1** Ours is a very specific and precious ideal and one which we have to live out with all the other members of the Pauline Family. It was expressed by the Founder in this way: “The Pauline Family is St Paul alive today”.

## **EDUCATION AREAS** <sup>141</sup>

**133** Fr Alberione symbolized Pauline life and, consequently, the formation journey by means of the idea of the “four wheels”: prayer life, study, apostolate, poverty.

**133.1** Today these terms find their expression in four areas of formation. Human formation corresponds to poverty (which implies a proper balance in evaluating human realities); spiritual formation to holiness or prayer life; intellectual or cultural formation to study; apostolic formation to apostolate.

**134** Such areas are intercommunicating, be-

221; CISP pp. 137, 145, 151, 180f., 231f.; DC nn. 316-320; Const. art. 3, 86.

<sup>141</sup> “Insist on an integral education among Pauline youth, one that is natural and supernatural; mind-will-heart-body, for the present life and for future Pauline life, the acquiring of docility and at the same time self-control; to become chaste, so as to have a universal love; to become poor, so as to have ineffable riches; to become obedient, so as to be able to lead others; religious chastity is true love; poverty is true wealth; obedience so as to enjoy true liberty” (CISP p. 762); cf. CISP pp. 717-793 (Fourth section: Outline of the personality of the Pauline); FPI; Const. art. 99; CP pp. 187-189.

cause the person to be formed is a single individual; the four “wheels” have to be synchronized to insure progress in a balanced and fail-safe way.

**134.1** The Founder never tired of insisting on the unitary and integral nature of this project: “The whole person in Christ, for a total love of God: intellect, will, heart, physical strength. Everything: nature and grace and vocation, for the apostolate. A cart that runs on four wheels: sanctity, study, apostolate, poverty”.<sup>142</sup>

### **Human formation** <sup>143</sup>

**135** In general terms, “formation is aimed at the individual and social promotion of the human person, created in the image and likeness of God. If such formation is to be holistic it has to span the needs of the person taken as a whole.”<sup>144</sup>

<sup>142</sup> AD n. 100. Cf. CISP p. 10; UPS II, pp. 117f.

<sup>143</sup> “There has to be a foundation, a starting point. In this case it is the upright human being. Here you can start building the good Christian, the son of God. Then you can raise up the holy religious who can be either a lay brother or a priest; and out of the holy religious you can make an apostle based on the great model who is Saint Paul. If the base, the upright human being, is missing and he uses his intelligence, his strength, his heart simply with his reason then everything is going to collapse. This is clear in those who fail to observe the commandments” (CISP p. 755); cf. CISP pp. 746f., 755-762; UPS IV, pp. 27-29; DC nn. 528, 533f., 402f.; Const. art. 89-91.

<sup>144</sup> DC n. 524.

**135.1** On the one hand, our persona is something that comes with our being born; it comes with a range of inborn talents and riches, it is the climax of God's creative act as well as the contribution of our hereditary origins.<sup>145</sup>

**135.2** On the other hand, with the development of our potentialities our persona is fashioned.

**136** What is meant by human formation is the process of maturation<sup>146</sup> which leads a person to integrate fully his natural talents while aspiring to higher values.

**136.1** Human formation is therefore to be highly esteemed precisely because the individual human being's value is unique, irrepeatable; he is the actual agent and the conscious mediation through which God brings about his project of salvation in history.

**137** If a person's growth is to be whole then this onward course of formation becomes indispensable, for this helps "to develop [a person's] physical, moral and intellectual capabilities in a harmonious way."<sup>147</sup>

**138** Human maturity leads a person constantly to overcome the difficulties, blockages

<sup>145</sup> Hence the importance of knowing a family's origins: cf. UPS I, p. 256.

<sup>146</sup> Cf. Const. art. 91; 91.1.

<sup>147</sup> GE n. 1b.



and resistances which are part of each person's make-up; as well it favors the growth of happy interpersonal relationships.<sup>148</sup>

**139** In this work of education it is fundamental to take nothing for granted: human maturity is indeed ongoing, as for the other areas, and must be continually alert and open, ever ready to assume a more mature and upright behavior.

**140** Paulines “are to be guided with the aim of developing human maturity. This will be attested by stability of character, the ability to weigh decisions and to make sound judgments. They should also learn self-control and develop such qualities as sincerity, love of justice, fidelity to one's promises, kindness, discretion, generosity and the like.”<sup>149</sup>

**141 Formation in affective maturity.**<sup>150</sup> Affectivity is something difficult to define. It

<sup>148</sup> Cf. *Per una coscienza sociale*, in CISP, pp. 1049-74.

<sup>149</sup> Const. art. 91; cf. OT n. 11a.

<sup>150</sup> Train the heart of the young candidate so that he will love God, his fellow human beings; so that he will be compassionate, humble and generous. The heart has a great power... A vocation ideal has to be rooted in the young candidate's heart. Let there always be this shaping a person towards goodness, towards kindly disposed thoughts, to a real desire for the other's good, a continual battle against selfishness. A well trained heart loves everyone: it doesn't harbor rancor or envy, it flees any

embraces the sphere of emotions, feelings and consequently, human relationships. It has a strong influence in the development of the individual and if it is to achieve maturity, it requires an apposite environment of interpersonal relationships.

**141.1** It is in this sense that there is to be discovered anew the role of the community as family and as a place of brotherly friendship. In the phase of initial formation the community can give a notable contribution to the task of helping people free themselves of useless or harmful attachments, so that they can mature, integrate and form interpersonal relationships.

**141.2** Later on, in ongoing formation, the community becomes the life-giving centre of brotherly collaboration, friendship, and mutual help so that members can conform to their common vocation and live out the values proper to religious consecration: in particular, the attentive listening to the Word of God and the exercise of their specific apostolate.<sup>151</sup>

**142** The formator has to be a person who is welcoming and interiorly free of complexes. Thus, able to understand and surmount difficulties experienced, he in turn helps the person

dangerous friendship” (CISP pp. 760f.); cf. UPS I, pp. 350-353 (friendship), 486-498 (chastity), 516f. (vows-religious virtues); CISP pp. 161, 744-746, 755-762 (conscience training); UPS I, pp. 253, 517-520.

<sup>151</sup> Cf. Const. art. 15, 16, 19, 77.

in formation to free himself from eventual complexes of insecurity, aggressiveness, timidity and dependence.

**143** Mature affectivity, this treasure, is to be directed towards goals to be reached, evaluating the difficulties along the way as opportunities for growth and a greater understanding of oneself and of others.

**144** Right from the beginning what needs to be inculcated is a generous giving of self, an avoidance of cliquish friendships so as to acquire that inner freedom which is a manifestation of total and gratuitous self-offering; it is the ability, as well, to give an unqualified welcome to others: something that has to precede any judgement made about them.

**145 Formation towards poverty.**<sup>152</sup> All of us have to educate ourselves to be content with the bare necessities, leading a lifestyle that is simple and upright, without pretexts.

<sup>152</sup> “The example of a hard-working yet simple lifestyle which must be characteristic of our communities will induce young candidates to a spirit of sacrifice, to understand the value of work and the meaning of Pauline poverty which ‘renounces, produces, preserves, provides and builds’ (Fr Alberione)”, Const. art. 91.2; cf. CP pp. 299-308; cf. UPS I, pp. 446-463; CISP p. 758; DC nn. 438-458; Const. art. 33-38; CP pp. 295-313. Meaning of work: AD nn. 124-131; *Il lavoro nelle famiglie paoline*, in CISP pp. 1075-95 (cf. A. Damino, *Il lavoro e la Provvidenza*, Ediz. Arch. Storico Gen. FP 1987).

**145.1** We have to accustom ourselves, above all, to share our life and responsibilities with the other members of the group and community, mindful that only in poverty will we be brothers.

**146** A particularly important aspect of this formation in view of poverty is the meaning of work. This is the determination to utilize and to cultivate all our energies, faculties, and abilities, as well as the opportunities that come our way, so as to contribute to the attainment of our common goals and to share the financial burden of such.

**147** We also have to acquire a sense of responsibility as regards the use of money, care of and respect for things, personal hygiene, attentive and diligent maintenance of the house and all those other implements at our disposal.

**148** Formation that inculcates a sense of duty, an awareness of justice, as well as generosity and self-offering, sociability and respect for persons is to be particularly encouraged.

**149** In accordance with the spirit and form of religious poverty all stipends and income (which sometimes in line with social legislation have to be paid to and claimed by the individual himself) are, as a matter of course, to be put at

the disposal of the community and the apostolate.<sup>153</sup>

## **Spiritual formation** <sup>154</sup>

**150** The human being continually experiences an inner drive towards unity. To favor the achieving of such unity, spiritual formation aims to triumph over the disintegrative forces at work within the human being.<sup>155</sup>

**151** Christ the Master Way and Truth and Life is the principle of unity, the model of full human achievement in docility to the Holy Spirit. “Whoever follows Christ, the perfect human being, becomes himself more a human being.”<sup>156</sup>

**152** The religious, through a gift of God, has resolved “to follow Christ with greater liberty”,<sup>157</sup> thus making this sequela the axis of his life.<sup>158</sup>

<sup>153</sup> Cf. Const. art. 35.2.

<sup>154</sup> “The dominant thought of the Director [Fr Alberione, manager of the Little Worker Typographical School] was immediately the spiritual formation of the young boys. Every day they had meditation, Mass... there was spiritual reading...” (PP p. 287); cf. AD nn. 19-22; UPS I, pp. 253f.; II, 190-194; CISP pp. 11f., 94; DF pp. 101-127 (Jesus Way), 129-143 (Jesus Truth), 144-164 (Jesus Life); DC nn. 70, 384-386, 389-391, 397, 542-544; Const. art. 92f.).

<sup>155</sup> Cf. Ga 5:17; 2Co 4:11.

<sup>156</sup> GS n. 41.

<sup>157</sup> PC n. 1b.

<sup>158</sup> Cf. Const. art. 1, 10.

**152.1** Hence the preeminent place spiritual formation has for us Pauline religious.<sup>159</sup>

**153** In the Bible the spiritual life is set out for us as a journey to be undertaken; it is seen as a progressive growth towards embracing the Gospel values fully.

**153.1** The dynamic law of this growth is the aiming for the complete development of the person “made to God’s yardstick”.

**154** Such a “yardstick” paves the way for authentic integral formation, and its various stages constitute a real program for life:

**154.1** meeting Christ is the possibility presented to us to find him in all life’s circumstances;

**154.2** our response is the constant attitude of being open to Gospel values;

**154.3** the sequela is the attitude proper to disciples who follow the Lord and become his imitators;

**154.4** life in Christ is a life experience matured in reflection on the Word of God and in fidelity to the grace of the sacraments;

**154.5** the service of Christ is above all active discipleship for the apostolate.

**155** A necessary requirement for the following of the Divine Master on this road of spiritual growth is a guide.

<sup>159</sup> Cf. Const. art. 92.

**155.1** This is even more necessary when, as in the case of our vocation and mission, we are called to journey on “paths that are new, untrodden and in part, even unchartered.”<sup>160</sup>

**155.2** The accompaniment and the role undertaken by such a guide is called spiritual direction.<sup>161</sup>

**156** Spiritual direction is a delicate and complex role which delves not only into the mystery of God but also into the deep-seated areas of a human being’s make-up.

**157** The one who is called to undertake this role — the spiritual director — has to be a person who is skilled, trustworthy and consistent; able to combine competency and spiritual balance, intuition and the art of communication. He needs to be so enlightened as to discern a person’s deepest feelings, even the most complex, and be able to interpret them for the person entrusted to his care.

**158** This dialogue between formator and the person in formation which evolves from spiritual direction is highly formative for both persons.

<sup>160</sup> Cf. CISP p. 807.

<sup>161</sup> “Spiritual direction... is the pastoral art of leading persons in a progressive way from the beginning of the spiritual life to the summit of perfection, in accordance with one’s respective calling and according to each one’s gifts and graces” (UPS I, p. 344).

**158.1** What it does in effect is to motivate the subject's faith commitment and all that which makes up his inner strength; it demands constant effort on the director's part so that his acts accord with the values and goals he sets for the other.

**159** The whole process of spiritual direction is to be set within the sphere of charity and friendship. "A good spiritual director is the ideal of a true friend. This is what can be called a real treasure."<sup>162</sup>

**160** In Pauline tradition the spiritual director is normally the group master himself.<sup>163</sup>

### **Intellectual formation** <sup>164</sup>

**161** In the integrated process of a person's complete formation, the part that regards intellectual training is of vital importance, for its

<sup>162</sup> UPS I, p. 350.

<sup>163</sup> "... Here we are speaking of the spiritual director in general, and understood among us in the Society of St Paul as those who take care of the aspirants' religious formation" (CISP p. 754).

<sup>164</sup> "The goal of our studies, apart from our personal advancement, consists in forming the Pauline religious, priest and apostle, for the purpose of following his vocation as outlined in the Constitutions...

"As a general principle: the whole of formation has to be carried out and ordained in a special way towards those studies that reflect the apostolate proper to the Pauline Family. Such an aim is to be borne in mind right from the beginning of entry into our Institute" (UPS II, pp. 192f.)



task is to arouse a person's ability to learn, to judge, to reason and to know the basic attributes of reality.

**162** Hence, and bearing in mind what was set out in the previous section,<sup>165</sup> we come to the foundational idea of formation: "You have only one Master, the Christ."<sup>166</sup>

**162.1** The whole of our "studium" (= effort) will consequently be oriented to Christ the Master: it is from him that it gets its drive, it is towards him that it gravitates, to the point of making a Pauline another master, within the context of the Pauline Family.

**163** The goal of study is a schooling in truth, who is Christ, and a commensurate preparation in order to communicate it.

"[Study] takes up the whole of life, although not always to the same degree... Every person has to better himself, be instructed in the role he has, in social relations, in his ministry and apostolate" (UPS II, pp. 168f.).

"Side by side with a solid moral formation, a profound and fervent prayer spirit there has to be a well-defined and clear-cut civil, historical, literary, philosophic, social, political, and theological culture" (PP p. 295); cf. AD nn. 48-102; UPS II, pp. 168-177, 190-195, 212-214; CISP pp. 789-793, 1123-94 (pamphlet *You will love the Lord with all your mind*, September 1954-May 1955); DC nn. 70, 354f., 574; Const. art. n. 94; A. Dolzani, *Formazione intellettuale e formazione specifica*, in FPI pp. 135-144.

<sup>165</sup> Cf. nn. 68f.

<sup>166</sup> Mt 23:10.

**164** In this sense, studies have a twofold goal:<sup>167</sup> to perfect a person's intelligence and to make him qualified to fulfil the mission entrusted him by God.

**164.1** "A thorough intellectual formation has to be an indispensable component if there is to be any depth of living out of our vocation and to the carrying out of our mission in a way that is to be effective. Consequently, the syllabus of studies should be directed towards the Pauline apostolate."<sup>168</sup>

**165** As regards the system of studies there is to be borne in mind what the Constitutions lay down regarding Paulines engaged in teaching,<sup>169</sup> formation centres,<sup>170</sup> and the implementation of the study program.<sup>171</sup>

### **Apostolic formation** <sup>172</sup>

**166** An integrating part of formation, and acknowledgement of our vocation received as a gift of God, is the undertaking of the mission — in accordance with the foundational charism —

<sup>167</sup> Cf. UPS II, p. 169.

<sup>168</sup> Const. art. 94; cf. AE pp. 46f.

<sup>169</sup> Const. art. 95.3.

<sup>170</sup> Const. art. 95.4.

<sup>171</sup> Const. art. 95.2 and 97.2

<sup>172</sup> "The Pauline's immediate study goal is the apostolate, which is already a 'regale sacerdotium', and apostolate with ministry for those who aim for the priesthood" (UPS II, pp. 171f.).

to which the whole Congregation and all its members are called.

**167** And so, “the whole of formation has to be arranged and organized in a special way for studies in view of the apostolate proper to the Pauline Family.”<sup>173</sup>

**167.1** It is through the apostolate that the Pauline is formed, earns his living, develops, becomes a saint, consumes himself for Christ.<sup>174</sup>

**168** Vocation and mission find their root in the communion of life with Christ himself, the Master.

<sup>173</sup> UPS II, p. 193

<sup>174</sup> “The Congregation (of the SSP) proposes to train persons in the apostolate who, like St Paul, know no limits as regards their (apostolic) zeal. These are persons of their own times who, seeing the progress of art, knowledge, technical perfection, of human industry itself, and considering them as inestimable gifts of God, mould them into effective instruments of the apostolate” (AE Introduction) — The apostolate of publications (of social communications) “requires breadth of doctrine, influence, grace; a continuity in work; intense zeal and sacrifice; a spirit of prayer” (ibid. p. 39). That implies “a preparation, or rather, a particular formation, which is specific and all-encompassing” (ibid. p. 45) which brings together intelligence (“to acquire a broad, deep and practical knowledge”), the will (“training in spiritual work... and the exercise of the virtues”, especially the theological virtues), the heart (to achieve full adherence with God, overcoming discouragement, appreciating the true, the beautiful, the good; loving God above all things; cultivating deeply-motivated charity; frequenting the sacraments and being assiduous in life-giving prayer, that is, transforming every action into prayer) (Cf. AE pp. 46-50).

**168.1** It is important to point out that the basic and characteristic value of the person who becomes a religious-apostle is his *consecration*; this in turn is affirmed by fidelity to one's *vocation* and the implementation of one's *mission*.

**168.2** The link pin connecting these two gifts is "being with Christ".<sup>175</sup>

**168.3** Therefore whatever is an obstacle to mission (stereotype practices, types of organization, individual interests) have to be courageously eliminated while what is an aid to mission has to be courageously implemented.

**168.4** The more intensely we live out our consecration — a life of union with Christ, directed solely and totally to him — so much the more effective will our Pauline mission be.

**169** During the time of initial formation, young Paulines are to be gradually brought to an understanding of the apostolic dimension of the Congregation's life by means of a catechesis that develops the sense of belonging to the Church as well as that of mission.

**169.1** Likewise they are to be gradually introduced to apostolic activity which is to be considered as having a fundamental value in Pauline formation.<sup>176</sup>

<sup>175</sup> Cf. Mk 3:14.

<sup>176</sup> "The Pious Society of St Paul gives its members a religious-based moral, intellectual and technical formation. The religious-based moral training is in view of the

**170** Since “growth in Christ is boundless and there are always ever new demands in our apostolate”<sup>177</sup> “every Pauline while fulfilling his daily tasks (in the apostolate) is to consider it his duty to take advantage of all the means at his disposal, [so as] continually to update his own formation at all levels: spiritual, communitarian, cultural, apostolic, pastoral.”<sup>178</sup>

**170.1** What is to be borne in mind, moreover, is that since we usually work with high-cost machinery there should be good management in using such equipment for the apostolate.<sup>179</sup>

**171** To favor progressive apostolic formation, what has to be insured is that there is a suitable interchange of members between the formation sector and the apostolic-operational sector.

**171.1** Therefore there is to be dialogue among those in charge of such sectors, estab-

Christian life, of the religious life, as well as in view of the specific apostolate of the Congregations (of the Pauline Family)... The intellectual and technical training is to be undertaken in regular courses of study of sacred and secular disciplines to the degree necessary for the suitable carrying out of the apostolate... The time of study is to be suitably alternated with the time given to the apostolate. The members of the Society of St Paul are to carry out the apostolate of the press (of social communication) in all their parts: editorial, technical and distribution” (AE 301f.).

<sup>177</sup> Const. art. 156.

<sup>178</sup> Const. art. 156.1.

<sup>179</sup> Cf. nn. 145-149.

lishing ways, means and times of periodic experimentation.

**172** “The theoretical and practical courses of apostolate are to be directed at training the candidate in his future mission. They will thus help him to develop a sense of critique, to be on the defensive against the power of suggestion of the media and to detect more easily their positive content.”<sup>180</sup>

**173** Building on the groundwork of a solid broadbased culture,<sup>181</sup> Pauline clerics and brothers are to acquire that theoretical and practical knowledge which concerns their own apostolate with the means of social communication.

**174** It will be the lifelong responsibility of all Paulines to continue this effort to adapt to the ever new needs of the apostolate on the basis of the respective circumscription’s programming. They are to be assisted in this by the coordinating action of superiors.<sup>182</sup>

<sup>180</sup> Const. art. 97.1; cf. *Communio et progressio*, n. 11; SIEP (1989), Final Document 2.6, p. 256.

<sup>181</sup> Cf. nn. 224-227, 240f. “...To perfect the gift of nature, intelligence; and to prepare oneself for the mission entrusted by God. There will need to be instruction by means of speech, paper, film, screen, image, etc.” (UPS II, p. 169); Paolo VI, *Evangelii nuntiandi*, n. 45; DC nn. 574f.; *Guide to the training of future priests concerning the instruments of social communication*, 1986.

<sup>182</sup> Cf. Const. art. 178.2.

**175** As a minimal outline for their specific formation, Paulines are to bear in mind the following theoretical and practical lines set down by the Congregation for Catholic Education regarding the instruments of social communication:

**175.1** “It will make good sense to begin the course of instruction in media matters and to continue it along three different levels.

**175.2** “At the first, or basic, level, ‘attention is to be focussed on the receivers, which is to say, all readers, viewers and listeners of mass media.’<sup>183</sup> Since every student must be classified as a receiver, training from this aspect must be given to all of them without distinction.

**175.3** “The formation given at the second level is ‘pastoral’, and has to do with their future activity... whether to train the faithful in the right use of the mass media or to know how they can themselves use the media to the best advantage for the purpose of their apostolate...

**175.4** “On the third level is ‘specialist’ training, and it will affect ‘those who already work in the mass media, or who giving evidence of special talent, are being prepared to work in the field.’<sup>184</sup> Also to be considered on this third level will be those who are preparing to teach and to give training in mass media on the first two levels.”<sup>185</sup>

<sup>183</sup> IM n. 16.

<sup>184</sup> *Communio et progressio*, nn. 106 and 111.

<sup>185</sup> *Guide...* n. 9.

**176** The specific vocation to the Pauline priesthood and brotherhood — chosen according to one's gifts in the context of a common vocation — has its point of reference in the Constitutions and in the other official documents of the Congregation.<sup>186</sup> These documents indicate the principles behind progress, vocational growth and mission as one is specifically formed in view of the Pauline priesthood or brotherhood.

<sup>186</sup> Cf. Const. art. 5; DC nn. 33, 34; UPS I, pp. 148-156, 222-223, 420-427; IV, pp. 190-200.



## Chapter III

### THE STAGES OF FORMATION <sup>187</sup>

*The “general principles” of the process of formation set out in the two preceding chapters — and binding on all the circumscriptions — lay the foundation for what will be said from this point onward.*

*The practical application of this final part of the document, which considers the various phases of Pauline formation is subject to change/adaptation in accordance with each country’s situation.*

*So as to give continuity and cohesion to the whole vocation-formation process we begin here with a word regarding the pastoral care of vocations and the preliminary stage (formerly called Aspirancy or Pre-Postulancy) in preparation for what are to be considered the real stages of formation.*

*This is followed by a brief outline of each of the stages of formation: description, objectives, means, content and evaluation criteria.*

<sup>187</sup> “Principle: Let us prepare good religious from every point of view for the Congregation’s future” (UPS I, p. 251). “The young person of good character has an ideal that stretches out before him... and every thing works in that direction: prayer life, study, apostolate, love for the Institute, docility to those who guide him. Train persons to have a strong and decisive personality which is based on profound convictions which they will persevere in carrying out. They will be men who one day will tow the weak and the half-hearted...” (CISP 760); cf. UPS I, pp. 219-224, 248-252, 258; Const. art. 99-156.

## PREMISE

### A. Pastoral Work for Vocations<sup>188</sup>

**177** Pastoral work for vocations is the action whereby a young person is aroused to a special awareness of Christ's call and is helped to respond to it and to direct his life towards consecration for mission.

**177.1** This pastoral work is carried out by word and witness.

**178** Pastoral work for vocations cannot be, and should not be, an isolated stage or a sector of overall pastoral work because the Church must always be in a vocation and mission situation: one of call and response.

**178.1** The vocational dimension, for this reason, is the very soul of the whole service of

<sup>188</sup> "It is the Lord of creation who confers a vocation and destines his privileged ones to save humankind. But this call can arrive at any stage of life... There are the pre-vocation houses that welcome the young who manifest good hope... right up to junior high school. There are the ordinary seminaries and religious vocation houses which welcome young men... there are seminaries and religious vocation houses for adult vocations, those who are called late in life. Who can know the mind of the Lord? It is our task to keep our eyes open, to listen for the sound of God's bell, the hour of God which the Queen of the Apostles has the power to bring forward" (AD n. 335); cf. UPS I, pp. 84f., 90f., 219; DC nn.87f.; *Pastorale vocazionale - Linee di orientamento e metodologia*, Segretariato Paulino Promozione e Formazione, Rome 1981.

evangelization. It is not possible to carry out an apostolate without promoting vocations.

**179** The question of vocation is internal to the preaching of Christianity and finds its expression in a soundly-based pastoral work for youth: in catechesis, in the liturgical life and in the introduction to the apostolate.

**179.1** These are the three growth dimensions of Christian life and it is on this foundation of well-defined work for youth particular vocations come into existence.

**180** One's vocation journey and the gradual growth of the person called ordinarily pass through these stages: hearing about vocations in general, hearing about a specific vocation, and then being guided towards vocational discernment.

**180.1** This involves making a faith journey from a vocational point of view.

**181** An outline of our approach would thus run as follows:

## **Description**

**182** Pastoral work for vocations is the first phase, during which our efforts are directed to perceive, to discover and to listen to God's call to an individual.

## Objectives

**183** To offer to adolescents, young people, those persons who are thinking of a vocation, and their families the possibility of hearing the call of God.

## Means<sup>189</sup>

### **184** *In our community:*

**184.1** Developing communities which have a love for the Word of God, listen to it in their lives, witness it through their apostolic response, and are open to accepting young people, dialoging with them and working with them.

**184.2** The means aimed at the development of this process are:

— the practice of meditation and personal prayer;

— the practice of liturgical prayer, and constant community prayer for vocations;

— personal guidance;

— apostolic work — our response to the needs of the Church and society;

**184.3** What should not be forgotten is that youth will discover our mission not so much on the theoretical level, listening to or reading what we tell them. Rather it will come when they are able to experience our apostolate personally, in one way or another, through

<sup>189</sup> DC nn. 397, 401; Const. art. 16-19, 50-58.

initiatives that make them partakers in particular activities, either in such areas as distribution, or broadcasting, or editorial work and such like.

**184.4** Everything is to be done then to facilitate their experiencing such activities.

**184.5** Persons with the most stable vocations are those who, from the outset, have clear ideas and a firm will to undertake a specific mission in the Church.

## **185** *Outside our community.*<sup>190</sup>

**185.1** Sharing in the life of the Church and of the Christian community.

**185.2** Making use of Apostolate Centres and other varied means which enable us to bring our life and work to the notice of young people we contact.

**185.3** Taking part in general Church pastoral work for vocations and for youth in the context of our special charism as a Congregation and as the Pauline Family.

**185.4** Arousing an interest among young people in our spirituality and mission in the Church through the formation of Groups who will identify with our spirit. This activity will also have in view an increased membership in our Pauline Cooperators' Association — people who are "Paulines in the world".

<sup>190</sup> DC 580-583; Const. art. 66f.

**185.5** Arranging meetings, days of recollection, and of prayer and reflection, spirituality courses and prayer classes.

**185.6** Being impartial in our work for vocations as we help individuals find their “real” vocation.

**185.7** Taking pains to insure that in the field of vocations’ work the various branches of the Pauline Family are sensitive to each other and mutually helpful; and, as far as we ourselves are concerned, to see that at Pauline Family level we work together, respecting the charism of each Congregation and jointly organizing animation and reflection meetings.

#### 186 *Organizations and structures in vocations’ work:*

**186.1** At the circumscription level there should be a central organization to insure animation and coordination of vocations’ activity.

**186.2** Taking into account the general orientation of the Church’s pastoral work for vocations and for their formation, this central organization should help to prepare clear and practical life projects, detailed plans concerning vocational catechesis and Pauline mission, as well as programmed study of, and reflection on, religious life but in such a way as to guarantee that things will be done in a gradual, unified and continuous way during the whole period of formation.

**186.3** At the local level the vocations' organization or équipe plans the practical steps to be taken, keeping the circumscriptional organization informed and working in harmony with the local Church.

## **Content**<sup>191</sup>

**187** With a view to giving young people an adequate reason for their vocational choices, we should develop — in unity with the pastoral programs of the local Church — reflections on themes such as:

1. personal responsibility for one's life;
2. the Christian response to challenges from society today and from the people of our time;
3. the call to the lay life, to priestly life and to the religious life;
4. elements for discerning a vocation;
5. reasons for vocational choices (authentic, inadequate or even inconsistent);
6. spirituality and mission of the Pauline Family;
7. education in the judicious use of the means of social communication.

## **Evaluation criteria**

**188** Before being admitted to a community, the young person must give proof of having

<sup>191</sup> UPS I, pp. 84f., 88-91, 115-125, 215-219; DC nn. 380-383.

made a vocational choice which has led him seriously to commit himself to the problem of his human maturity, an orientation towards evangelical values and suitability for the Pauline apostolate.

## **B. Preliminary Phase** <sup>192</sup>

**189** Pastoral work for vocations may also provide for a period of time <sup>193</sup> during which the young person enters a Pauline community and becomes part of it in order to take advantage of a more intensified form of guidance and to clarify the motivations of his personal vocation choice.

**189.1** For the candidate this involves an apprenticeship in which important elements are: the acquiring of self-discipline, being customarily reflective, having self-control, and so on, with the object of building up a sound personality and of moving ahead in a deeply convinced way.

**190** The following is the outline to refer to:

<sup>192</sup> "To train the aspirant means to put him on the road, right from the beginning, to poverty, sensitivity, obedience, Pauline prayer life and apostolate" (UPS I, p. 44); cf. UPS I, pp. 90f., 221-227; CISP pp. 755-762; CD nn. 584-587; Const. art. 89f.; Care p. 48.

<sup>193</sup> Cf. Const. art. 99.1-3.



## **Description**

**191** This period begins when a person is accepted in a formation community and becomes part of it, thus indicating by his commitment to give a practical response to God's call.

## **Objectives**

**192** To enable candidates to go beyond selfish motivations, deepening the motives why they answered the call, in the sense that "every life is a vocation", and the reason for their choice.

**192.1** To commence experimenting the meaning of belonging to a religious community.

## **Means**

**193** Becoming part of the community where the candidate can live out his vocation and discover if it is authentic.

**193.1** Frequent contact with the Word of God to enable him to become familiar with it; Eucharistic and sacramental life (Sacrament of Reconciliation), all being aimed at promoting a prayer experience in his personal and communitarian life.

**193.2** Personal and constant guidance which never takes his "catechetical" formation for granted but insures that it is continued and constant, and which never assumes that even an older candidate already knows everything he must do.

**193.3** Introduction to practical aspects of Pauline apostolate.

## **Content**

**194** Catechesis, Bible study, anthropology, and study of witnesses to or models of human, religious, ecclesial and Pauline vocations; a programmed course on Pauline studies.

## **Evaluation criteria**

**195** After a certain established time, it is important that the community should evaluate the progress in the candidate's vocational choice for Pauline religious life.

**195.1** Such an evaluation will have to take into consideration such indisputable points as: openness to spiritual values: prayer, sacramental and liturgical life, and an ability to live in a group/community setting. The candidate should show an awareness that he is living out his vocational experience with others; he should show love for a specific form of apostolic service and openness to it. He should endeavor to understand better the charism of the Institute and of our Pauline mission and should in practice be ready to give his life unselfishly to it.

## STAGES

### 1. POSTULANCY<sup>194</sup>

**196** The period of preparation for novitiate assumes that one has already made a basic vocational choice, or at least has the beginnings of an option for consecrated life which must later be clarified, better appreciated, sustained and developed over a suitable period of time.

**197** In this period the candidate for novitiate is helped to become aware of the work of God in him and to become convinced — through a process of discernment — that he is called by God to the religious life.

**197.1** In this way he acquires the degree of human and Christian maturity necessary for his initiation to the Institute's religious life.

**198** We can sum up the outline of this stage as follows:

<sup>194</sup> "The purpose [of postulancy] is a trial. For the postulant it is a time for getting to know the Institute better than before he entered and to test his resolve; for superiors, it is a time when they can get to know the aspirant better, studying him and seeing if he demonstrates that suitability and love for Pauline life" (UPS I, p. 221); cf. UPS I, pp. 218-227; DC nn. 590-593; Const. art. 100-102; DF pp. 17-96 (way of purification).

## **Description**

**199** Postulancy is a time of preparation for the novitiate, during which the object is to help the candidate see his vocation clearly.

**199.1** We have also to put explicitly before him the two options in Pauline life: priesthood and brotherhood, to enable him to discover the mission and the type of consecration to which God is calling him.

## **Objectives**

**200** To set before candidates the information needed to clarify and discern their vocational options, obliging them to experience our life in its basic make-up, so that they can test their vocation in a practical way.

**200.1** This will lead the candidate to state openly his desire to belong to the Pauline religious community.

## **Means**

**201** Periodical evaluations of a candidate's vocational motivations through personalized guidance.

**201.1** Introducing the candidate to forms of graded responsibility in carrying out the Pauline apostolate and in his personal formation; this could be complemented by the completion of necessary studies.

**201.2** As far as the candidate is concerned, having him make real and tangible progress in his way of living out the spiritual and apostolic values set out in the preceding phase.

**201.2** Getting him used to making choices which are more and more in line with the vocation he wishes to grow into, not forgetting the value of positive detachment from his former lifestyle and habits.

## **Content**

**202** Continuing and getting to understand better the content of the Pastoral Care of Vocations and the Preliminary Phase.

**203** The youth must show an increased:

1. knowledge of himself;
2. sharing of the life he intends to adopt;
3. awareness of the Institute's special way of being and living based on a knowledge of the life and fundamental activity of the Founder and the history of the Pauline Family.

**204** For his part, the person who is in charge of preparing him for the novitiate must be able to guarantee the postulant:

1. a community atmosphere which will help him grow ecclesially and in his vocation;
2. the help to grow and be integrated in a community of mature people;

3. initiation into the life of communities dedicated to a specific apostolic service;
4. the needed facilities for discerning whether he is to be a Pauline priest or a Pauline brother.

## **Evaluation criteria**

**205** Objective of the evaluation is to verify if the postulant has understood his call as a radical choice of serving Christ in one's brother, in the Church and in the Congregation; that such a call gives his life a special meaning and that his reply to such a call implies an act of faith in God even though some doubts may still persist.

**206** Some practical value judgements could be the following:

1. the authenticity of his motivations and the kind of behavior it implies;
2. his sense of responsibility, fidelity and constancy in the duties taken on;
3. a growth in his sense of belonging to the Institute;
4. his regular completion of the required courses of studies;
5. his ability to know and to distinguish between various mediations of culture (e.g. mass media, cultural transmission, mass culture, etc.);
6. his readiness to work and constancy in such;

7. his ability to dialogue with his spiritual director to insure and compare results in the framework of vocational growth;

8. his ability to understand the two options: “priest-brother” in Pauline life;

9. a check on his “basic formation” in the use of the mass media in line with what is set out in *Guidelines...* n. 14:

“The initial introduction and basic training ought to enlighten the students, refine their critical sense, and form their conscience, so as to save them falling prey to the facile suggestions and manipulations perpetrated by the mass media, particularly where these may offend against truth or morality. The idea is to give the students a sound doctrinal and ascetical training, so that they will be well-equipped ‘to take responsibility for the manner in which they receive, by their free and personal choice, whatever is presented by the media ... preferring things that are worthwhile in terms of virtue, knowledge and art; avoiding whatever may cause or occasion spiritual detriment to oneself or which, through bad example, can lead others astray, refraining from whatever impedes good communication and promotes the evil kind’.”<sup>195</sup>

<sup>195</sup> IM n. 9.

## 2. NOVITIATE<sup>196</sup>

**207** The novitiate is the entrance to religious life. Thus it is, as a consequence, the most decisive phase of preparation for consecration to the Pauline mission. It is the most important stage (together with the juniorate) of Pauline religious formation after the foundation acquired during the preliminary phase and postulancy.

**208** The novitiate allows the candidate to experience fully for the first time the life project of our Congregation.

**208.1** More than indoctrination and a simple handing on of ideas the period of novitiate has to be an experiencing a way of life.

**209** Thus an indispensable goal of the novitiate is to guarantee that all novices, regardless

<sup>196</sup> “One enters the novitiate as a good Christian in order to come out of it a religious; a real transformation of mind, heart, habits, will. There is a change of state ... It is the most important year of one’s life” (UPS I, pp. 251f.); cf. UPS I, pp. 118, 248-259; II, pp. 7, 167; DF pp. 97-171 (way of enlightenment: in this 1932 work dedicated entirely to the formation of the novices, Fr Alberione pointed out the itinerary that every religious aspirant would have to undergo in three great progressive stages: the purgative way [‘Glory to the Father’], the way of enlightenment [‘Glory to the Son’: Way, Truth and Life], the unitive way [‘Glory to the Holy Spirit’]. Thus the Founder gave the novitiate itinerary a very strong Trinitarian and Christological imprint as a fundamental reference point for every form of pedagogical progress); cf. CIC nn. 659-672.



of their choice to serve the Institute as priests or brothers, have all the essential conditions required for learning the basic requirements of religious life<sup>197</sup> and gradually acquiring a total availability for the kingdom of God according to the needs of our Congregation's spirit and specific mission.

**210** The novitiate stage can be outlined as follows:

### **Description**

**211** “The purpose of the novitiate, by which life in an institute begins, is to give the novices a greater understanding of their divine vocation, and of their vocation to that institute. During the novitiate the novices are to experience the manner of life of the institute and form their minds and their hearts in its spirit. At the same time their resolution and suitability are to be tested.”<sup>198</sup>

**211.1** Thus the novitiate is the key moment in which to orient one's life definitively towards the Pauline religious ideal; this will be sealed with the public profession of vows and the formal embracing of the Institute's mission.

<sup>197</sup> Cf. RC n. 13.

<sup>198</sup> Can. 646, CIC.

## **Objectives**

**212** To become aware of one's call, consecration and mission entrusted by God himself.

**213** The novitiate always has a fundamental characteristic: to be a proving ground and a check-point both on the part of the candidate and of the Institute. And so the candidate's true intentions must be confirmed, as these are revealed in his practical behavior. So also must be the essential qualities required as far as the practicality of vocation in our Institute. By this is meant that a deepening understanding of one's vocation goes hand in hand with one's actual becoming part of the Institute itself.

**214** This implies:

1. liturgical, personal and communitarian prayer life: growth in one's personal relationship with Christ, conforming oneself to him, as Mary and Paul did, on the evangelical lines outlined in the Constitutions;

2. consecrated, vowed life: development of the ability to concentrate progressively one's life on Christ, the chaste, poor and obedient Master;

3. fraternal life: becoming an active and responsible member of the local community with which one intends to share an authentic life of fraternal communion;

4. dedication to mission: sharing in the work

and practical actuality of the Institute's apostolic life.

## **Means**

**215** A place and a community which provide the conditions for an intense and transparent Pauline life:

1. personal and community guidance on the part of the Master of the novitiate;<sup>199</sup>

2. a well-grounded feeling that one is following Christ the Master Way and Truth and Life by means of an intense spiritual and apostolic life;

3. an effective commitment in a field of Pauline apostolic activity set within the context of an unsparing service to the Church.

## **Content**

**216** A deeper understanding of consecrated life and of its mission today with particular reference to the life and mission of the Society of St Paul.

1. This greater understanding requires, of necessity, a well-planned growth in knowledge of the overall Institute's charismatic history and of the particular circumscription where the candidate lives. It requires an awareness of the

<sup>199</sup> Cf. Const. art. 107, 108.

spiritual experience of the Founder and of his early followers, the models for us of Pauline life.

2. Study of St Paul's Letters, the Constitutions, the Chapter Documents, Church documents which concern us in a special way, and of the liturgy and Pauline spirituality,

3. Liturgical celebrations which allow our giving full attention to listening to the Word and of experiencing deep union with Christ; which become a School of prayer.

4. Personal and dialogued reflection on the evangelical counsels and apostolic service.

### **Evaluation criteria**<sup>200</sup>

**217** Since the goal of novitiate is, as we said, the acquisition of the conviction that God is calling a person to live in an actual Pauline setting, there will have to be a check on the candidate to see that there is:

1. the effective commitment to live out such a call as a Pauline priest or brother through a serene and well-motivated choice;

2. conduct that is consistent and fidelity to duty;

3. the work of personal progress and a more decisive orientation towards the new values of the consecrated life: a feeling of radical poverty which makes us all brothers, and which is not just a putting one's goods in common with those

<sup>200</sup> Cf. UPS I, pp. 251f., 256-258.

of others but of being detached from them; a mature and self-giving chastity capable of serene relationships with all and with individuals; obedience which makes us totally available to God's plan; acceptance of communitarian life with all its requirements for sharing and for participation, with a special emphasis on a growing ability to collaborate and to work in *équipe*;

4. a real spirit of personal and community prayer;

5. ability to interiorize the Word of God and to convey this in our daily living, a practical commitment to apostolic activity, a spirit of adaptation and sacrifice, ability to live together in sincerity and uprightness, and in constructive fraternal dialogue.

### **3. JUNIORATE**<sup>201</sup>

**218** The Juniorate is the period following the first profession and leading up to perpetual profession. It is the stage marked by a complete experience of religious consecration and of

<sup>201</sup> After the novitiate there is not to be a brusque return to the life lived beforehand. Superiors are to consider the newly professed person in another light: he is a person who is consecrated to God, one who has to be helped to put into practice his resolutions. There is to be a suitable environment. The newly professed is to be lovingly cared for. He is to find in his environment a continuation of the novitiate" (UPS I, p. 258); cf. for the junior clerics: UPS I, pp. 258f., 369-371, 413-420; II, pp.

effective, albeit gradual, insertion into the Pauline apostolate.

**219** During this period the newly-professed live an important communitarian life experience.

**219.1** However there should be ample leeway to enable them to develop as individuals and not simply as members of a group. In the meantime they should intensify their preparation to serve the Church in the Congregation of the Society of St Paul with the most modern instruments of social communication.

**219.2** Basic philosophical and theological studies, together with the duties of their cultural formation and their professional-apostolic specialization are evidence of the importance of this stage which is an immediate preparation for the exercise of the Pauline mission.

**220** This stage of formation may be thus briefly set out in its essential elements:

## **Description**

**221** The Juniorate is a time of growth and affirmation as our specific Pauline religious

190-195, 204-214, 229-238; DF pp. 172-188. For the junior brothers: UPS II, pp. 221-228, 246, 252f.; CISP pp. 348-350, 352-363, 368-375. For everyone: CISP, pp. 167f.; DC nn. 608-613; Const. art. 125-155; CIC nn. 654-672; Sacred Congregation for Catholic Education, *Instruction on the liturgical formation in seminaries* (1979); Id., *Circular letter on some more urgent aspects of spiritual formation in seminaries* (1980).

vocation. It is a time of more intense intellectual and practical apostolic preparation for the Institute's mission in which one is already involved.

## **Objectives**<sup>202</sup>

**222** Assimilation of the values of the Pauline religious life into one's own culture:

1. spiritual and intellectual formation;
2. affirmation of one's own personality and a strengthening of one's feelings of belonging to the Congregation;
3. a clearer response to one's personal charisma and to the nature of one's mission (brother or priest).

## **Means**

**223** Since it is principally interior maturation which makes us fit for our mission, the means to be adopted will not only be studies, but all that which will help such maturation in a practical way. Thus individual Paulines will be motivated and born again to an ever-fresh availability and generous self-giving as they follow Christ the Master. Such means are:

1. times of real brotherhood;
2. sacramental life, prayer, meditation, catechesis, animation;

<sup>202</sup> Cf. CISP pp. 163-170; Const. art. 7-46; CIC nn. 659-661.

3. personal spiritual direction;
4. exchange of experiences.

**224** Philosophy and theology studies, or in any case an above average cultural foundation together with a proportionate religious culture, are to be complemented by specialization courses oriented towards the Pauline apostolate.

**224.1** All, therefore, are to experience this commitment to grow as future apostles in the service of preaching Christ Way and Truth and Life with the means of social communication.

**224.1** All are to insure a growth in their culture not only through regular scholastic courses but also through the study and reading of publications on pastoral work in the field of communications.

**224.3** All are to experience their absolute need to develop their Pauline identity by means of an updated cultural formation (writings, works of the Founder, the general and local history of the Congregation and of the Pauline Family, etc.).

**225** The curriculum of higher studies will assist students to keep themselves open to the Church and to the world because Paulines are called to evangelize today's people with today's means.

**226** So as to provide a suitable and serious specific preparation for mission, the circum-



scriptural government can anticipate the junior professed's introduction to apostolic activity.<sup>203</sup> This will help them to accept roles of responsibility gradually in the apostolate; as well as being an experience for them it is a check on their suitability.

**227** "During the final phase of their formation the junior professed are to be individually oriented towards the area of their future activity. This is to be done on the basis of serious aptitude tests, taking in to account the apostolic program and needs of territorial areas."<sup>204</sup>

**228** All have a right to suitably-gearred specialized studies in view of the role they will have in future apostolic activity.

**229** Fr Alberione conceived an historical-charismatic project which presumes the presence of the regular priestly ministry within the Society of St Paul.

**229.1** And, in addition, the Society of St Paul is, within the Pauline Family, the source of inspiration (*altrice*) for all the other Institutes and carries out a special ministry of spiritual animation. All those in formation have to prepare themselves for such ministry in a responsible way.

<sup>203</sup> Cf. n. 227.

<sup>204</sup> Const. art. 130.3.

**229.2** Future priests should have the opportunity of exercising the various ministries and, in particular, the diaconate, during which time they should be required to carry out the ministry of preaching.

## **Content**

**230** To reach a deeper understanding of the challenges of our Pauline vocation in the face of a society in transformation: our foundational charism should be made applicable to our times and we should see how it is to be interpreted in terms of the needs of the Congregation and of the Church.

## **Evaluation criteria**

**231** Verification of the following values:

1. Definitive acceptance of God's call on the candidate's part so as to be an instrument in communicating the Gospel and a channel of communion;

2. proof of ability to live Pauline spirituality and mission and also an aptness for dialogue and working in équipe;

3. fidelity in the observance of the vows with their Pauline characteristics; in particular, the vow of poverty;<sup>205</sup>

4. a knowledge of Church documents and its problems at both universal and local levels.

<sup>205</sup> Cf. above n. 145.

**232** In conclusion:

**232.1** Ongoing formation must provide for an intense and prolonged experience of *union with Christ the Master* so as to make progressive configuration to him a reality through various practices:

- liturgical (in general) and sacramental life;
- practice of prayer;
- personal and community meditation;
- readiness to accept spiritual direction;
- catechesis on Pauline spirituality.

**232.2** At the *apostolic level* the students will have to:

- find a balance between their study, apostolic activity and prayer life;
- give evidence of their talents (of which superiors must take careful note);
- show their availability in view of apostolate programming and generosity when confronted with real necessities;
- develop and properly esteem their gifts and abilities, seeing them as directed to the building up of the common good and of the kingdom of God;
- take part in ministerial activities (students for the priesthood).

**232.3** At the *social and human level* students should acquire and prove by their behavior that they have reached maturity as persons and in their community relationships.

**233** During their period of studies, students in general (not just those preparing for priesthood) must all be able to reach that “second level” set out by the above-mentioned *Guidelines*... n. 20:

**233.1** “The social communications training of the second level, which is specifically pastoral, is to be given to all students without distinction during their philosophy and theology courses. It has three aims:

a) to train those concerned in the correct use of the instruments of social communication (and in general, of every technique of expression and communication), in their pastoral activities, when the circumstances permit it;

b) to train them to be masters and guides of others (receivers in general, educators, all those who work in the mass media), through instruction, catechesis, preaching, etc., and as counsellors, confessors, spiritual directors;

c) and above all, to get them into a state of mind in which they will be permanently ready to make the necessary adjustments in their pastoral activity, including those demanded by the inculturation of the Christian faith and life in the different particular churches, in a world psychologically and socially conditioned by the mass media and even already by telematics and informatics.”<sup>206</sup>

<sup>206</sup> “Preparation and technical practice are to go side by side with the aspirant’s study curriculum. Prepare the aspirants for editorial work right from their very first

## 4. ONGOING FORMATION<sup>207</sup>

**234** Ongoing formation has to do with an important reality, the result of a more exact view of the whole formation process and of a more suitable response to life's needs in a world in which the rhythm of transformation is becoming more and more rapid.

**234.1** Every Pauline is to be held accountable for his overall development in view of the good of the Church, the Congregation, and the people to whom he is sent.

**234.2** This process of ongoing formation must, in point of fact, find its place in our community, prayer and apostolic life.

**235** The tradition which identifies ongoing formation with the need for an ascetical-formative thrust — and this is never sufficiently attained — is still very valid, as is the view which sees the religious life in itself as a true school of ongoing formation.

**235.1** Even after perpetual profession and/or priestly ordination we must — in a certain

years, as regards style, content, the national language" (CISP p. 167). However, Fr Alberione recommended that in the opportune "exercises" or apostolic experiences there was to be seriousness, so that these experiences would indeed serve for the specific apostolic training: what is to be done is to be carried out properly and in a useful manner. Cf. CISP pp. 161f., CIC nn. 662-674.

<sup>207</sup> "Following perpetual profession there is the novitiate which prepares for eternal profession at the gates of heaven" (UPS I, p. 258).

sense — relive in greater depth the various previous steps (postulancy, novitiate, juniorate) in terms of what is permanently valid in them, omitting those elements which were valid only for those early years or were merely juridical.

**236** The foundation of all this updating — understood first of all as a spiritual, pastoral and ascetical factor — is the commitment every Pauline should have to fulfil a) his function as a vocations' promoter within his community — for it too is vocational — b) his function to be a model for others and, c) for priests, their ministerial function in view of the community and the Pauline Family.

**237** In outline, we have this summary:

## **Description**

**238** Growth or development is a constant in the human person which always tends to become more perfect and to be completely "formed".

**238.1** The commitment to be active citizens in the kingdom of God, living members of the Body of Christ, reinforces this law of growth and the life-long tension deriving from it.

**238.2** In addition, and today more than ever, society and the world are being continually transformed in their way of being, of thinking and of acting. The result is that we have to adapt our apostolic response to this.

## **Objectives**

**239** A dynamic and real response to each one's personal vocation and to that of the Institute.

**239.1** Continual adaptation of our foundational charism to the needs of the times and of the Church.

## **Means**

**240** Continuous cultural development, insuring that one reads books and sees some movies, theatrical and musical shows which are likely to be personally enriching.

**240.1** In each circumscription there should be a regular plan whereby all members of the Congregation can have programmed times dedicated specifically to up-dating of their studies (recycling, sabbatical year).

**240.2** The preparation of some specialized and intensive pastoral-apostolic up-dating courses.

**240.3** Meetings for spiritual and apostolic renewal within the Institute and of the entire Pauline Family.

**240.4** A month of spiritual exercises at least once in a lifetime.<sup>208</sup>

**240.5** Commitment each year to special personal initiatives, fruit of one's own creativity (thus, for example, according to one's ability

<sup>208</sup> Cf. Const. art. 60.1.

and actual circumstances, to publish each year books, articles or other editorial or technical products; to promote special distribution initiatives, and so on).

**240.6** At community level: to prepare and to check the “life project” every year.

**240.7** Pauline Spirituality Centres should have a regular system of checks on the needs most keenly felt by the Institute’s members, and make them the subject of discussion during courses of spiritual exercises or during verification meetings in the formation-apostolic field.

## **Content**

**241** A religious-ecclesial-cultural and professional formation which will insure and deepen a dynamic fidelity to one’s personal and community consecration and mission.

## **Evaluation criteria**

**242** Periodic evaluation of community and/or apostolic “life projects”.

**242.1** Evaluation and appraisal of one’s own “life project”.

**242.2** Community appraisal and self-appraisal should show us if we are able or not to respond to the “signs” and needs of the times with our “apostolic challenge”.

**243** Important in this respect will be the



bearing in mind the invitation of the already quoted *Guidelines*... (n. 27):

**243.1** “It will be right that ‘those who already work, or are preparing themselves to work, in communications’ and who ‘show special aptitude and inclination’ for this kind of work, shall not content themselves with the pastoral training given to all the seminarians, but shall procure for themselves ‘in due course one more specialized’.<sup>209</sup>

**243.2** “Not only those who are preparing themselves for active journalism, or to work in cinema, radio or television, are invited to get themselves such training; but also, in some measure, those who are preparing to teach this discipline; or to direct or collaborate in diocesan or national offices for the social communications media.”<sup>210</sup>

## “PERMANENT SERVICE”<sup>211</sup>

**244** The permanent value of our complete and continuous apostolic service is a precious heritage from our Founder who wrote in 1936:

**244.1** “You are an Institute for supernatural teaching by means of the press apostolate.

**244.2** “Your Institute should be complete, that is, it should represent:

<sup>209</sup> *Communio et progressio*, nn. 106 and 111.

<sup>210</sup> Cf. Const. art. 38.3, 54, 59f., 63.

<sup>211</sup> Cf. Const. art. 66-76; PrDM pp. 25-28.

- Jesus Truth by its teaching;
- Jesus Way by its practices of religious virtues;
- Jesus Life by its prayer.

**244.3** “You will in this way represent the whole Master.”<sup>212</sup>

**245** We should all reflect on these words of the Founder and be consoled by them, especially those confreres who for various reasons (old age, sickness, practical difficulties) are not able to take a full part in the Pauline apostolic activity. For he applied the concept of apostolate not just to our activity but to prayer, to sacrifice and to the practice of the virtues of religion: indeed, he thought these things were the reasons for our apostolic fertility:

**245.1** ‘Your House... is a sanctifying Institute in which, apart from the press apostolate, there is continuous prayer and adoration which procures life and gives life to everything.

**245.2** “And so it is

- a) a teaching Institute;
- b) an Institute which points out to people the way to heaven through its imitation of Jesus’ virtues;
- c) an Institute of prayer, and a source of grace for souls already redeemed by the blood of Christ.”<sup>213</sup>

<sup>212</sup> Pr DM p. 25.

<sup>213</sup> Ivi, p. 26.

**245.3** “One is all the more Pauline the more he lives the spirit of devotion to Jesus Master Way and Truth and Life.”<sup>214</sup>

**246** And we can add: We shall be better Paulines if we continue growing in this spirit, “right up to its fullness” in eternal life, certain that in this way we shall continue to carry out in the most complete and valuable way possible our permanent Pauline apostolate.

<sup>214</sup> Ivi, p. 80.

*Please refer to the printed edition of the document (Ratio Formationis) for a copy of the Directives on Formation in Religious institutes issued by the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life (2 February 1990).*