



REVISION OF CONSTITUTIONS

WAY OF
REVILATIZATION

10

FORMATION FOR THE LIFE OF A
HOSPITALLER



Rome, 2019-2021

Constitutions and Formation

*The fundamental criterion
of our formation
is Hospitaller charity.
(Const. 73)*

We have now reached Factsheet 10 along our **spiritual pathway** of revitalization, which will help us to reflect in greater depth on Formation in the hospitaller consecrated life. It is a wide-ranging chapter that addresses formation comprehensively, covering numbers 69 to 97.

Our reflection will focus on the purpose of formation and the criteria to be followed. Since formation is a lifelong task, it is carried out in several stages; the initial stage of formation for the Religious Life is addressed to the formators, the formation places and centres, and the charismatic and legal elements affecting the process.

It is intended to help strengthen our awareness of the significance of formation in the process of becoming configured with the merciful Jesus, to enable us to grasp the urgent need to address this dimension of our life in order to ensure our fidelity, and to develop our vocation and mission, to deepen and incorporate the anthropological and charismatic dimensions, with particular attention to new hospitaller vocations, and the challenges of interculturality and inculturation that we are experiencing today in our communities.

Suggested methodology for the First Week:

1. Present the fact sheet as a whole.
2. Propose the work for the first week, the enlightenment.
3. Dedicate time daily to personal reflection.
- 4 Set a date for the community meeting to share the reflection.
5. Summarise, in the meeting the two or three aspects that can help us in the renewal.

I Week: Enlightenment

➤ In the light of the Word

Formation for the consecrated life must be based on the formation model that Jesus Himself used with His disciples. Those who listened to Him were *"amazed at the gracious words that came from his mouth"* (Lk 4:15) and followed Him (Jn 1:40-42). Jesus did not proclaim Himself, but His Father: *"I have given them your word. I have made your name known to them"* (Jn 17:14.26). And after His resurrection, He left us the Spirit as our Formator, *"to be with you for ever"* (Jn 14:16), for *"when the Spirit of truth comes, he will guide you into all the truth"* (Jn 16:13). This Trinitarian slant of formation makes its purpose very clear at once: it is to guide the person towards the fullness of her condition as a creature and daughter of God.

In this regard, Paul makes it clear that the path of building up the person will continue *"until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ"* (Eph 4:13). Affirming that the ultimate purpose of formation is a total transformation that does not end *"until He sees Christ formed in you"* (Gal 4:19).

Jesus is the prototype of the Formator. He called his disciples and gathered them around Him; he gradually formed them with the twofold prospect of living their vocation in a community and carrying out the mission together: healing the sick, driving out demons, announcing the presence of the Kingdom to the poor (Mk 3:13-15). The life of Jesus, with His words and deeds, became a "Formation School", where the disciples learnt about the Master's focal position in their lives and shared the experience of the missionary apostolate

Theirs was an embodied formation: they saw Jesus at work, listened to His teachings, and then they were sent out to do the same as their Master. Jesus gave them indications of the personal requirements needed to make the mission possible according to His model, explaining the messages they had to announce, guiding them to show how to relate to the hearers. When they returned from their apostolic experience, He gladly listened to their joys and difficulties and helped them to purify their motivations for performing their service (Lk 10:17-20).

We discover Jesus' formation method in the relationship He established with the disciples: He invited them to respond freely to their vocation (Jn 6:67); He taught them to face reality (Mt 16:1-3); He urged them to be merciful and compassionate (Lk 10:29-37); He confronted them with the needs of the people (Jn 6:4-10); He made them see that people take precedence over the law (Mt 12:10-13); He helped them to discern (Mk 9:28-29); He corrected them appropriately (Mk 9:33-35); He prepared them to confront conflicts and difficulties (Jn 16:33). Jesus taught them both in crowded public places and when they were alone (Mk 4:34; listening to them, even when dialogue was difficult (Jn 4:7-30); asking questions rather than providing answers (Mk 8:17-21); helping them to accept themselves (Lk 22:32) and demanding truth and transparency (Lk 11:37-53); never setting aside the mission entrusted to Him (Mk 8:33), and offering them His presence and His enlightenment under all circumstances (Jn 14:18-21).

In their relations with the Master, each one travelled along a personal pathway of identification with Him. Peter's example helps us to view the formation process from the viewpoint of the person undergoing formation. Peter immediately answered Jesus' call (Mt 4:18-20), and he loved Him more than the others (Jn 21:15-18), defending Him with all his heart (Mt 16:22), standing by Him in difficult times (Mt 26:58.69), willing to go with Him to death (Mk 14:27-31). Without this ideal, no-one can persevere in their vocation. On the other hand, Peter was over-confident in himself (Jn 13:6-8), forgetting Jesus' promise (Mt 14:29-32), eventually even denying that He knew Him at all (Mt 26:70-74). With all these steps forward and the backsliding, Peter became aware of the unwavering love of his Master (Mk 14:72), proclaiming Him to be the Messiah (Mk 8:29), and being consecrated for the mission (Mt 16:18-19), and he was the first of all his companions to seek the Risen Lord (Jn 20:3-4). Peter's attitude is an example of an impassioned process of discipleship of Jesus, despite human frailties.

The formative process that Jesus adopted to accompany his disciples as they fled along the road to Emmaus, scandalised by the Cross, demonstrate the importance of listening to the Word of God, not only at the beginning of the process, but throughout life. He began by recalling everything the Father had done in their own lives, interpreting the signs that spoke of Him, celebrating His presence within the community, and then opening up a fresh vision allowing us to recognise Him alive; and this joyful and amazing experience prompted them to go back to the community and the mission (*Lk 24:13-35*).

In the light of our Spiritual Heritage

The late nineteenth-century formation model seems very remote to us today, but the experience that Maria Angustias recounts in her *“Account of the Origin”* offers us an overall account of the formative elements that we may exploit today.

The whole purpose of formation is to embark along the pathway of becoming configured with the compassionate and merciful Christ of the Gospel, who went through the world doing good and healing the sick; and this process must take place in several stages: purification, vocational discernment and personal and community growth in our specific identity as women consecrated in hospitality

Real people, with all their peculiarities, qualities and weaknesses, and with their own experience of faith and their desire to become disciples were given formation. In her day, as the Congregation was taking its first steps, there were few candidates, and their formation could therefore be tailor-made for them, accompanied by Father Menni.

María Angustias tells us our Father Founder intended, *“to form their hearts for the Religious Life»¹*, to form the person and the heart, and not merely the mind and ideas.

It was the Holy Spirit, who drives forward this lifelong pathway of configuration, and Father Menni was the main instrument and interpreter of God's will². Maria Josefa and Maria Angustias, together with the first sisters, stood in readiness and were willing to cooperate in order to undergo this process of developing a more personal relationship with Christ, to be converted to our Lord's infinite mercy to make it become the key and the foundation stone of their own lives and mission, to devote themselves freely in hospitality and to the mystical service and contemplation of God in the midst of suffering humanity.

According to María Angustias, this process takes place in three stages: the period of identifying the signs of the vocation in Granada, followed by purification and growth in Ciempozuelos. We are now in these second and third stages. When Father Menni undertook discernment to assure himself of the relevance of a new foundation, he took on an active role as the designer and director of the steps taken by the Foundresses, taking on board everything that they themselves discovered in the course of their discernment.

They were led by two key certainties: God's infinite mercy, and the charism of Hospitality. Between 1880, when they went to Ciempozuelos, and 1887, when Maria Angustias wrote the

¹ AMA p. 145.

² AMA p. 142.

"Account of the Origin", Father Menni stressed the purification of motivations, the centrality of the merciful Jesus and discernment, in the first stage, followed by growing and becoming more thoroughly formed in the essentials, in the second.

Our Founder gave them wise instructions, some based on the Gospel and others on the spirituality and virtues of the great saints, St. John of God, St. Elizabeth of Hungary, Saint Thérèse of Jesus, etc. He also explained and taught them practical things and organising techniques. He combined theory and real-life experience in every field, and with work and accountability. These formation techniques are complementary, and not sequential or disproportionate. *The Account of the Origin of the Congregation* tells of the effects of these teachings and experiences, which filled them with enthusiasm and the yearning to dedicate themselves.

It is important to re-read the indicators of discernment regarding both the lessons learned and the experiences they had, to discover whether we are developing a closer relationship with our Lord, compassionate approach to the world, and the joy of the union of hearts and service to the poor.

Some important features of formation in the early years of our Congregation include: the possibility of personal monitoring and accompaniment; an intense prayer life, the union of hearts, the sacraments, piety; strong and joyful fraternal relationships; and as models of reference, Father Menni and the Brothers of St. John of God; sacrifice and generous work; spiritual teachings and the practice of hospitality; silence and recreation; and time to listen together to the teachings of Father Menni and Mary Angustias.

Formation according to this model cannot fail to bear fruit: They reached the existential conviction that God is worthwhile and He is all we need;³; they discovered God's passing through all the ups and downs of life, in good times and bad, in their successes and their failures, so that His infinite mercy became the foundation stone of their past, present and future existence⁴; they welcomed their own situation, their poverty and their desires, in the light of God's mercy, which led them to leave everything to God's initiative and placed their trust entirely in our Lord⁵; they succeeded in allowing their human sensitivities to mature to keep pace with their apostolic tasks, and in their faith in the Lord living in history and in their brothers and sisters⁶.

Father Menni devoted a great deal of effort into enabling the sisters to live spiritually throughout their lives and to be united with Christ in His mysteries. He gave pride of place to the mystery of the Father's mercy manifested in the hospitable Jesus; He guided them to move forward entering with their lives and prayer into the mystery of the Passion that continues in history; He taught them to love the Eucharistic Jesus by uniting their daily dedication and the sacrifice of their lives with His banquet; he invited them to live, as Mary did, united with Christ through work and in contemplation; he urged them to love Our Mother Mary and place their trust in her protection.

³ AMA p. 103.

⁴ Letter 232.

⁵ AMA pp. 124 y 145.

⁶ AMA pp. 200-201.

This formation tradition has always been very prominent throughout the history of our Congregation, so much so that it was eventually summarised in the General Formation Plan: *«The journey towards charismatic identity and belonging to the Congregation is built on the fundamental belief that the hospitaller sister is a woman who has been called and consecrated by God to follow Jesus Christ the good Samaritan, in community with other sisters, according to the manner of life typical of hospitality, and that she has been sent to serve the sick taking as model Mary, the mother of Jesus and "Our Mother"»*⁷.

In the light of the Church's Magisterium

Formation is oriented towards the ecclesial identity of the consecrated life, such that it is not only a matter of acquiring a theological, ecclesial or charismatic knowledge of the Institute alone, but of *«strengthening or, often, rediscovering one's own place in the Church at the service of humanity»*⁸.

We are all convinced that formation must be a life-long process, yet we must admit that we do not yet have a continuing formation culture. For too long, we have polarized the concept of formation between two extremes, calling them initial formation and ongoing/continuing formation, as the product of a partial and limited way of thinking. Rather than talking about initial formation, it would be better to talk about the initial stage in a formation process which, being continuous is made up of meaningful major periods, coinciding with the initiation into the consecrated life, decisive moments in life, such as middle-age, crisis situations, and also the withdrawal from active life due to sickness or old age.

*«There is still a weak or sociological interpretation of continuous formation that ties it to a simple duty of adaptation or a potential need for spiritual renewal, instead of a continuous attitude of listening and a sharing of calls, problems and horizons. Each individual is called to let himself or herself be touched, educated, provoked, and enlightened by life and by what he or she proclaims and celebrates, by the poor and excluded, and by those near and far»*⁹

Formation in the initial stages of formation to the consecrated life *«It must do more than just educate the young consecrated person in docility and the good customs and traditions of a group; it must render them truly "docibilis". This means teaching a free heart to learn from the story of each day throughout life in the style of Christ to be of service to all»*¹⁰.

The Church proposes the fundamental purpose of religious formation as a pathway to be taken personally in our "Sequela Christi" with the help of the Holy Spirit:

«The primary objective of the formation process is to prepare people for the total consecration of themselves to God in the following of Christ, at the service of the Church's mission. To say "yes" to the Lord's call by taking personal responsibility for maturing in one's vocation is the inescapable duty of all who have been call. One's whole life must be open to the action of the Holy Spirit, travelling the road of formation

⁷ SISTER HOSPITALLERS OF THE S.H.J., *General Formation Plan*, Rome 2001, n. 15.

⁸ CIVCSVA, *New wine in new wineskins*, Rome, 2017, n. 35.

⁹ *Ibidem*.

¹⁰ *Ibidem*.

with generosity, and accepting in faith the means of grace offered by the Lord and the Church»¹¹.

In the current configuration of our communities we are living in a strongly intercultural and intergenerational world, which requires us to take great care of formation:

«Attention to the specific anthropologies of the various cultures and to the sensibility of new generations, with particular emphasis on life's new contexts. Only a profound new understanding of the symbolism that really touches the heart of new generations can prevent the danger of settling for an adhesion that is only superficial, even trend. [...] The need is becoming urgent for discernment of vocational motivations with emphasis on the different cultural and continental areas¹².

Formation encompasses the whole person, and all our attitudes and conduct, to enable us eventually to manifest our full and joyful belonging to God. For that *«a human, cultural and pastoral preparation must therefore be foreseen, taking great care to facilitate the harmonious integration of the different aspects»¹³.*

Being an evolutionary process passing through several degrees of human, psychological and spiritual maturation, it needs sufficient time; it is not a matter of passing the formation stages, but of assimilating the values proposed and of letting the Spirit configure a person's heart with the mind of Christ. What is being proposed is formation model of initiation, based on the disciple's contact with the Master, through a strictly personal pedagogical process¹⁴.

«Spiritual formation is a pressing need, although very often it is limited almost entirely to simple psychological companionship or to standardised exercises of piety. Impoverished, repetitive and vague in its content, this formation can trap the candidates in infantile and dependent levels of human growth. The rich variety of ways followed and suggested by spiritual authors remains almost unknown to direct reading, or is recalled only in fragments. It is essential to ensure the patrimony of institutes is not reduced to cursory outlines, detached from their life-giving original content, because this is not an adequate introduction to the Christian experience or to the experience of the charisma»¹⁵.

Our formation also has a community and apostolic character, in the sense that the vocation grows, matures if it is genuine and is created within the community, since fraternal life is formative in itself:

«Since formation must also have a communal dimension, the community is the chief place [...] It is the community that initiation into the hardship and joys of community itself take place. Through the fraternal life each one learns to live with those whom God has put at our side, accepting their positive traits along with their differences and limitations. La persona en formación aprende el arte de buscar los signos de Dios en las realidades del mundo»¹⁶.

¹¹ John Paul II, Exhortation *Vita Consecrate*, Rome, 1996, n. 65

¹² *New wine new...*, n. 14.

¹³ VC, n. 65.

¹⁴ *New wine new ...*, n. 16.

¹⁵ CIVCSVA, Letter *Keep Watch*, Rome, 2014, n. 9.

¹⁶ VC n. 67.

"It is through the fraternal life that one learns the missionary dimension of consecration»¹⁷. It is through direct contact with suffering people that the sisters encounter our Lord who has seen fit to use to serve His "living images". It is particularly in the hospitaller mission that our apostolic formation takes place, because it is there we learn to follow "in the footsteps of the Divine Samaritan, physician of souls and bodies, and following the example of our founders and foundresses"¹⁸.

Formation has a strong ecclesial dimension, and develops following the Church's guidelines and in communion with her, as a sign for the world and a force of attraction to Christ. It fosters a sense of belonging to the Church community, committing us to Church and bolstering the "sense of the Church", following the example of our Founder¹⁹.

Creative fidelity to our vocation and mission requires a renewed culture of lifelong formation. The Church is calling for a reflection on her structural and institutional dimension. Today we are called to create appropriate ways and structures to underpin the pathway of each consecrated woman as they become gradually configured with the mind of the Son. (cf. New Wine in New Wine Wineskins 35e).

«To follow Christ means to always get going, avoid sclerotization and anquilosamiento, to be able to give a living and true testimony of the Kingdom of God in this world»²⁰.

➤ **Community Prayer**

*Para escuchar a Dios y presentarle nuestras intuiciones, deseos y preocupaciones, se propone un tiempo comunitario de oración, que cada comunidad organizará según su situación, pero sería interesante aprovechar esta semana de **Iluminación** para fortalecer el clima de discernimiento y alabanza. Se puede aprovechar un tiempo de celebración ya establecido y darle la motivación espiritual que conviene.*

Week II: Revision

Methodological guidance:

1. Present the purpose of the 2nd week.
2. Motivate the reflection and evaluation of personal and community life.
3. Prepare to share in common.
4. Set the date for the community meeting.

¹⁷ *New wine new ...*, n. 16.

¹⁸ VC n. 83.

¹⁹ Cf. VC n. 46

²⁰ *Orientations*, n. 67.

➤ **Revision of personal and community life**

Drawing on these reflections, let us review our personal and community life. The following questions may be helpful:

1. What ideas, aspects, enlightenment, desires, filled my heart in last week's reflection?
2. What aspects need to be strengthened or renewed to ensure that a person can define herself as a Sister Hospitaller at the end of the initial stages of formation?
3. What processes, forms or structures can help us today to make sure that continuing formation will impact on our personal lives in the community and on the mission?
4. What more can we do to bring more life and enrich the theme of formation in the Constitutions?

Sharing in community: hold a community meeting to share two or three aspects that will help us to move forward along this path of revitalisation.

➤ **Prayer of the Community**

The Disciple's Psalm

Here we are, Lord, like your disciples in Galilee.
Here we are, Lord, responding to your call.
Here we are, Lord, for You are our joy.
Here we are, Lord, for we wish to proclaim Your Kingdom.
Here we are, Lord, pinning our trust in You.

Like the disciples in Galilee...
We desire to go forth to meet you,
For in our lives
you always occupy an important place
Responding to your call...
For now we know what is good, what is perfect;
For having discovered the greatness of You
We can no longer stay silent.

We are here,
For it is impossible to deny You anything
For responding to You is a source of joy.
Here You have us, and can count on us.
We cannot be sure whether we can do as You desire
but You know that we are eager to serve You.

For You are our joy...
Whoever discovers You can no longer live as before;

Whoever sees You can no longer deny you;
Whoever hears You, can never forget you.

You are our joy,
For we have seen, heard and discovered You.
You are our joy,
For You are the pearl of great price, the hidden treasure.
You are our joy,
For Your presence fills the whole of our life with meaning.

We wish to proclaim Your Kingdom...
For we have felt you close by our side;
For we know that you need us,
and we offer you the best we have, our own life,
to be an instrument in the service of Your Kingdom.

We know we must not pin all our trust
on our own strength, but on Yours.
And so we gather around You,
For when we are faint-hearted, You will encourage us;
For when we are faithless, You will increase our faith;
For when we are discouraged, You will make us patient;
For with you, Lord, everything is possible.
Amen.

III Week: Inputs

Suggested methodology:

1. *Present the fact of the sheet as a whole.*
2. *Motivate the community to revise the text of the Constitutions responsibly.*
3. *Share and note down the aspects of change which can drive to a better Hospitaller formation*
4. *Record the changes suggested for each number in the grid.*
5. *Send the summary to the Province the following week*

Formation in the Constitutions

Numbers of Constitutions	Inputs
<p>Discernment of vocations</p> <p>70 With the Young women who believe they have received our vocation a process of discernment should begin, first of all through prayer, listening to the Word of God and fraternal dialogue, in order to see if their decision shows the following characteristics:</p> <ul style="list-style-type: none"> - a right intention and free will; - a spiritual, moral and intellectual suitability; - an inclination towards the hospitaller mission; - an adequate physical and mental health; - an ability to live with others. 	
<p>Need</p> <p>71 Fidelity to the call we have received and to the fulfilment of our mission requires each one of us to have a complete, progressive, solid and on-going formation consonant with the process of the renewal of each person in the image of the Creator, the aptitudes of the person and the circumstances of place and time.</p>	
<p>Purpose</p> <p>72 The purpose of formation is to help us to grow as persons, as Christians, as religious and as hospitallers. Our goal should be to “become the perfect human being, fully mature with the fullness of Christ himself”, preparing ourselves to fulfil, competently and faithfully, the mission to which we have been called.</p>	
<p>Criterion</p> <p>73 The fundamental criterion of our formation is hospitaller charity lived in the consecrated state, inspired by Christ, the model of perfect charity, and according to the spirit and charism of our Founders.</p>	
<p>Agents of formation</p> <p>74 Each sister, guided by the Holy Spirit, has the prime responsibility for her own formation. Open to God’s action, she responds actively to his call guided by the Gospel, the magisterium of the Church, the directions of the Congregation and the reality of today’s world.</p>	
<p>Those responsible for formation</p> <p>75 The Major Superiors, who are responsible before the Congregation and the Church for the furtherance of all that concerns formation have the duty to:</p>	

<ul style="list-style-type: none"> - safeguard its unity and its content; - approve the formation programmes; - nominate the formators; - provide the necessary time and the means for carrying it out. 	
<p>Formation in community</p> <p>76 Formation is carried out in the context of community. We are all responsible for creating communities which help the growth of each sister by a life of prayer, fraternity and hospitaller commitment.</p>	
<p>INITIAL FORMATION - Stages</p> <p>77 The aim or purpose of first or initial formation is to guide and enable the young women who feel called to the life of a religious hospitaller, and to prepare her for the definitive surrender to God by means of religious profession. The stages which together gradually lead to this goal are:</p> <p>-postulancy, noviciate, juniorate</p> <p>Admission to the noviciate and to profession is in accordance with Canon Law.</p>	
<p>Formators</p> <p>78 Formators have the duty of planning and the immediate direction of the work of formation. They must have the same criteria, and be fully identified with the charism of the Institute, possessing a deep life of prayer and a strong sense of Church.</p> <p>They also need to be well-balanced psychologically, appreciative of the values of young people, experienced in hospitaller life and adequately trained for the fulfilment of their charge.</p> <p>They help those in formation to know, accept and live the Hospitaller vocation and to give witness to evangelical simplicity, as well as showing them and understanding love and delicate respect for their person.</p> <p>They should accept this service in faith and humility and carry it out closely united to their superiors.</p>	
<p>The Formation community</p> <p>79 The formation community has an important role in the direction of the young people, and we are all involved in the task. We welcome them, appreciate their values and collaborate actively by the witness of our consecrated life lived in joy and hope and with a constant attitude of improving.</p> <p>The young women place at the service of the community and of the mission all that they are and all that they have, and they are enriched by the experience of the sisters, and by their response they return thanks for the spiritual</p>	

<p>patrimony they receive.</p>	
<p>Postulancy – Concept and objectives 80 Postulancy is the stage in which the process of discerning the vocation of the young person is continued and when the step from secular life to the noviciate is taken. In this stage her Christian formation is duly completed and she is initiated into the hospitaller mission and both postulant and Institute are able to get to know each other.</p>	
<p>Legal elements 81 Admission to postulancy pertains to the Provincial Superior. During this stage the postulant is accompanied by a sister who helps her formation. Before the end of this period she prepares to begin the noviciate with some days of spiritual exercises. The Provincial superior with the consent of her councillors admits her to the noviciate.</p>	
<p>Noviciate - Concept and objective 82 The noviciate is an important time of formation for it is the beginning of religious life. Its principal objective is to make sure that the novices know and ponder on the demands of religious consecration, and become progressively more mature in their vocation. At the time of the noviciate they should begin the practice of the evangelical counsels and be initiated into community life, by renouncing everything that does not concern the Kingdom of God. During this time they should learn gradually to live in union with God in hospitaller work.</p>	
<p>The means 83 During the noviciate the novices must be helped to experience God and to deepen their knowledge of Jesus' message. It will be a time dedicated to a lively knowledge of Holy Scripture, the theology of Christian and religious life, liturgical prayer, the life and work of our Founders and the Constitutions of the Congregation. The novices will unite prayer and study with sharing in community life and with some activity which does not impede the attainment of the objectives of this stage.</p>	
<p>The atmosphere 84 In the noviciate they will try to attain an atmosphere of prayer, austerity, silence and joy, and will carefully foster fraternal relationships in the spirit in which our first sisters lived. Thus the novices can gradually be able to assimilate the values of our religious life and to grow in human maturity.</p>	
<p>The Mistress of novices 85 The mistress will be a sister of perpetual vows. She will</p>	

<p>have direct responsibility for the novices and will accompany each one of them in their process of formation. She will help them to discern their vocation and, with care and firmness, gradually train them for a life of consecration in our Institute. She is appointed by the Provincial Superior, with the consent of her councillors and the confirmation of the General Superior, with the consent of her councillors.</p> <p>If the noviciate is inter-provincial, the appointment is made by the General Superior, with the consent of her councillors.</p>	
<p>Legal elements</p> <p>86 The noviciate lasts for two years, one of which, according to the Directory, is considered canonical. This is completed in twelve full months in the noviciate house which is established by the General Superior, with the consent of her councillors. Absence from the noviciate house during the canonical year, of more than three months, consecutive or non-consecutive, invalidates the noviciate. Absences of more than two weeks but less than three months must be made up.</p>	
<p>First profession</p> <p>87 <i>At the end of the noviciate, the novice who is considered suitable is admitted to profession by the provincial, with the consent of her councillors. Through the profession of temporary vows of chastity, poverty and obedience for one year, the novice publicly consecrated herself to God through the ministry of the Church and is incorporated into the Congregation.</i></p> <p><i>This act is preceded by some months of special preparation, which include the spiritual exercises. The Provincial Superior, or her delegate, receives the vows, using the following formula:</i></p> <p><i>In the name of the Father and of the Son and of the Holy Spirit. Amen.</i></p> <p><i>I, for the glory of God the Father, moved and sustained by the strength of the Holy Spirit, feeling myself called by Jesus Christ to follow him in the Congregation of Sisters Hospitallers of the Sacred Heart of Jesus, before the Church here present in the brothers and sisters gathered together, and into your hands, Superior (or, Superior's delegate.....), freely vow to God chastity, poverty and obedience for ever (or for one year) according to the Constitutions of the Congregation. I unite my oblation to the sacrifice of Jesus Christ so as to continue to reveal his merciful love to our infirm and needy brothers and sisters. I trust I will be faithful to these promises</i></p>	

<p><i>supported by the love and fidelity of Jesus Christ, the intercession of our Lady of the Sacred Heart of Jesus, by St Joseph, St. John of God, St Benito Menni and our other holy protectors and the prayer of the whole Church.</i></p> <p><i>Signed</i></p>	
<p>Juniorate - Concept</p> <p>88 The juniorate is the time between the first profession and perpetual profession. During this time the sister continues the formation acquired in the noviciate, she deepens and lives her religious consecration, she advances towards a synthesis between contemplation and action according to the spirit and mission of the Congregation and she reaches that degree of maturity which permits her to consecrate herself responsible and definitively to God in the Hospitaller life.</p>	
<p>Formation for the mission</p> <p>89 During this time, and under the direction of the mistress of Juniors, she continues her religious and apostolic, doctrinal and practical training, preparing her for the hospitaller's mission. The acquisition of this knowledge should favour the gradual insertion into our life and mission, with, however, sufficient balance so that activity does not interfere with study, and neither work nor study impedes dedication to personal and community prayer.</p>	
<p>Legal elements</p> <p>90 The juniorate last for five years, during which time the vows are renewed annually up to the perpetual profession. It pertains to the Provincial Superior, with the consent of her councillors, to admit to the annual renewal of vows, once the sister concerned has requested it.</p> <p>The Provincial Superior, with the consent of her councillors and with prior authorisation from the General Superior, with the consent of her concillors, may, for just reason, extend or diminish.</p>	
<p>Preparation for the perpetual profession</p> <p>91 When the time of temporary vow is completed, the sisters who freely ask for perpetual profession and are admitted, will begin a special period of formation under the guidance of an experienced sister. This period will last not less than two months, and aims at a deepening study of the definitive consecration to God. During this time the spiritual life proper to the Congregation will be intensified by prayers and reflection, in an atmosphere of recollection, silence and fraternity. The spiritual exercises are included at this time.</p>	

<p>Perpetual profession</p> <p>92 The sister consecrates herself to God for ever by perpetual profession, and promises to live in chastity, poverty and obedience, according to the life and mission of the Congregation in the Church. Admission of the sister to perpetual profession pertains to the Provincial Superior, with the consent of her councillors. The consent of the General Superior and her councillors is also required.</p>	
<p>Objective</p> <p>93 On-going formation is required by the very gift of our vocation and is a condition for remaining faithful. It helps us to respond to the dynamic action of the Holy Spirit and to the changes in the society in which we live. It is a task for the whole of life and should take account of all dimensions of the person so as to bring about gradually a more perfect living out of our vocation and fulfilment of the specific mission of the Congregation.</p>	
<p>Means</p> <p>94 We make use of the means we usually have at our disposal and of the resources offered us by the Church and the Congregation.</p> <p>We are convinced that our religious life grows and matures mainly in community and we feel united in it and we contribute to its enrichment. The process of formation and authentic fraternal life prepare us to pass through the different stages of life with peace and serenity.</p>	
<p>Fidelity to our vocation</p> <p>95 Vocation is a dynamic reality which we accept and nourish with increasing fidelity, in union with God, living out our charism and being open to continual renewal. Giving thanks to God and in a spirit of sisterly co-responsibility with those who have received the same gift, we endeavour to the utmost to strengthen our vocation and choice. Convinced that we are called to persevere in the Congregation, we respond to God's fidelity with our own generous and joyful fidelity. In difficult moments we repeat: "My Jesus, I do not trust myself, I trust in your Heart and I abandon myself to you.</p>	
<p>Departure</p> <p>96 If a sister has serious difficulty in persevering in the Congregation, she will try with real discernment to find God's will for her. The superior and the community will lovingly help her at this time. If she believes that she should definitely leave the Congregation, or depart from it for some time, she should ask to leave, according to the norms of Canon Law and the Directory.</p>	

<p>When, for serious reasons, the superior consider that they should dismiss a sister from the Congregation, they will act according to Canon Law and the Directory. We should always act with justice and charity.</p> <p>A sister who leaves the Congregation cannot demand any remuneration for work she has done; nevertheless, we should give her suitable moral and material help.</p>	
<p>Readmission</p> <p>97 Readmission of sisters into the Congregation will be effected according to the tenor of Canon Law and the Directory. We should welcome with love a sister who returns to our Institute and help her to experience the joy of living once again in communion with the sisters.</p>	

Week IV: Celebration

Methodology:

1. *It is very important to celebrate the steps of the way we have walked.*
2. *Prepare a celebration of prayer and another festive celebration.*
3. *We end up giving the 11 fact sheet.*