

CONGREGATION OF OUR LADY OF THE MISSIONS



**HANDBOOK
on
INITIAL AND ONGOING FORMATION**

May 2017

Introduction

Suore di Nostra Signora delle Missioni

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11 May 2017

Dear Sisters

It is with great joy that I present to you the revised edition of the Handbook on Initial and Ongoing Formation. The CLT has taken time to work on the material contained in this handbook. We acknowledge and thank the previous CLT for the work they did on this document. The draft document was also presented at the Enlarged General Council 2015 in Bangalore. Thank you to the leaders and formators who had the opportunity to study the document and offer suggestions. Along with our Constitutions and Directives, our handbooks form part of our proper law. We hope that this will assist you in all matters concerning Formation in the congregation.

We have retained the introduction written by the late Maureen McBride in January 2014 when an earlier draft of the handbook was presented at the Congregation Chapter. Her introduction clearly states the 'evolution' and development of this handbook in the recent years.

We are very blessed as a Congregation that we continue to have a significant number of young women seeking to join us in different parts of Asia, Africa and Latin America. Our young people bring us life, vitality and great hope for the future. Formation is for mission, and it is essential that we are able to offer our candidates a holistic and solid formation that is rooted in the scriptures, spirituality, contemporary theology, human psychology and our RNDM charism and traditions. We want to enable our young people to develop their gifts and potential, to have a deep love for the poor, and to be ready to be sent anywhere on mission.

Our Formators play a critical role in accompanying our young women, journeying closely with them in the discernment of their vocation, and introducing them appropriately at the different stages of formation to the mystery, beauty and challenge of our consecrated life for mission. Theirs is a "privileged" role and so our formators must be RNDM women who radiate the joy of the Gospel, who are women of prayer and spiritual wisdom and intuition, who have a passion for mission, who are generous and kind, and who have a vision and can inspire others, and who enjoy being with young people. It is vitally important that our Formators have very good preparation before taking up this special ministry in the Congregation.

2000 Province and Region Leaders and Formators met in Manila, Philippines and the document, **Unfolding Journey** was approved. This document outlined the general principals of formation at all stages and presented the vision, process and programme of RNDM Formation at all stages.

2006 *Formators Gathering in Dhaka, Bangladesh. This gathering was a time of input and training for formators, and formation priorities were identified.*

2006 *Enlarged General Council Meeting in Nairobi, Kenya. The reflections of the formators who had been in Dhaka earlier in the year were presented and discussed by the members of the EGC in Nairobi. **Unfolding Journey** was endorsed, and the brief new document, **RNDM Formation 2006 and Beyond** confirmed the priorities identified by the formators in Dhaka. These focused particularly on clarifying our International Missionary Identity; on the Training of Formation Personnel; the need for Formative Communities; and the responsibility of Leadership in relationship to Formation.*

This new handbook brings together the wisdom and clarity of these two earlier documents and includes detailed guidelines for RNDM formation today. While cultural aspects may differ, the core elements of the program are implemented in every province and region where we have candidates, novices and sisters in temporary profession. It is comprehensive in its scope.

This handbook is for all RNDMs to help each sister to understand initial and on-going formation in the Congregation today. It is prepared particularly for formators, province and region leaders, members of leadership teams, and community animators where there are sisters in temporary vows.

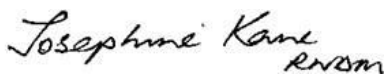
Constitutions 62 says:

The vitality of the congregation and fidelity to its religious missionary identity depend on the quality of formation throughout the congregation. The congregation leader has ultimate responsibility for formation throughout the congregation. The province leader ensures that the approved formation programs are implemented in the province. What is said in the constitutions of provinces and province leaders relates also to regions and region leaders unless the contrary is stated.

Thank you to all of you who are directly involved in the ministry of formation in the Congregation for your fidelity and commitment. Thank you to the women who are attracted by the mystery of the Divine Missions and wish to follow in the footsteps of Euphrasie Barbier.

We seek to be hospitable women of the Gospel as we keep Euphrasie Barbier's dream alive in the twenty first century. We welcome other women to join us in a vowed life committed to the Divine Missions. *Chapter Document 2014 p. 11*

With blessings of peace and joy



Josephine Kane RNDM
Congregation Leader

Prologue

GOD IS HOLY. THE WORLD IS HOLY.

WE ARE HOLY

As RNDM gospel women, our deepest longing
is to journey home to God.
It is not a journey we take alone; our longing is communal.
It is not a journey we walk for ourselves;
our longing is justice for all.
It is not a journey we inspired; our longing is God-made.
Our longing is of God. Our journeying is in God.
Our destination is God.

We are lived in by God, a God of surprise,
unrestrained creativity, and unimaginable love.
The life of Jesus
is God's response to our deepest longing for love,
and the path his life took to liberate humankind was
Euphrasier's inspiration, and indeed, it is our own:
to be sent in love, for love, by Love itself,
to be love for the whole of creation.
This is the Divine Mission.

To this end we give our lives as RNDMs.
We witness, in our loving, sharing and deep listening
to a life of chastity, poverty and obedience,
as a sign to all that only in God
are our deepest longings fulfilled.

So, one with our sister Euphrasie, and one with each other,
we live in the grace of our baptismal longing
in contemplation, communion and mission
for the sake of justice.
The unfolding of this grace is enfleshed in the deep quality of
our relationship –
right relationship with God, self, others, the earth,
and indeed, the entire cosmos:
relationship that speak of our communion
with all of creation, beyond our fears,
to liberate our creative potential for mission.

Our relationships as RNDMs bear a particular flavour.
Made vibrant by many cultures,
we cherish our gift of internationality
and in particular its powerful expression
in international missioning.
By this very diversity we point beyond ourselves
and all humanity
to the God in whom we are all ONE:
the One who is our deepest, shared longing.

So our vision is large and our mission is profound,
but so too, is our God!
On this journey home we welcome sister travellers
to “come and see”, to know “how good it is to be here”,
to be one with us,
to be sent on the journey together,
to places here and far beyond.

**GOD IS HOLY. THE WORLD IS HOLY.
WE ARE HOLY.**

Unfolding Journey, Manila November 2000

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RNDM INTERNATIONAL FORMATION CENTRE, DAVAO- PHILIPPINES**

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SECTION ONE

RNDM FORMATION AND ROLE OF FORMATION PERSONNEL

Our religious missionary vocation is a gift of God, who invites each of us to share in the Divine Missions. We receive this gift, ponder its mystery and respond with our whole being throughout our entire life. *Constitutions 60*

We must serve the Lord joyfully.

Euphrasie Barbier to the Novices in Christchurch 10 September, 1885

1. PURPOSE AND PRINCIPLES

Purpose

The aim of our lifelong formation is to enable us to listen to God as Mary did, and to welcome the gift of sharing in the Divine Missions in our world today. Like her, we learn to develop a disciple's heart, ready to be sent beyond boundaries, risking all for the reign of God. *Constitutions 61*

The purpose of our RNDM formation is to enable the individual to respond to the missionary call of our times and to consecrate herself totally to God through the Evangelical counsels, and to participate fully in the Divine Missions through contemplation, communion and mission.

The RNDM formation program has a goal of preparing sisters for global missionary needs. Therefore, stages of formation for an individual may take place in different parts of the congregation in consultation with the Congregation Leadership Team.

At every stage, the formation director is sensitive to the movement of the Spirit in each person in formation in order to help her discern the will of God in her life.

Principles

- We understand and affirm that we prepare women for the whole congregation and not for any particular province.
- Our formation programs prepare those in initial formation to respond to the missionary needs in the world today, reaching out to the poorest of the poor including the poor Earth.
- Formation is a life-long process in which time for reflection, discernment and professional training are provided to enable individuals to grow and commit themselves wholeheartedly to God.
- According to the needs of each province, a formation team is established to ensure that policies, program and processes are in place for each stage of formation and are evaluated regularly. In dialogue with the PLT they prepare an annual budget for each stage of formation.
- Adult to adult relationships are essential for maturation and growth into wholeness.

- Personal involvement in discernment and decision making are values to be honoured at all stages of formation.
- The process of formation calls us to respect the reality of our unity and diversity.
- Since ours is an international missionary congregation that has English as its official language, it is important that the formators and those in initial formation acquire sufficient knowledge of it.

2. PREPARATION OF THE FORMATION PERSONNEL

The PLT in dialogue with the CLT identifies and prepares formation personnel. A five year plan in the province will ensure continuity of formation personnel for the different stages of formation.

Formation personnel, including formation assistants, need to have completed a course in formation training which includes some studies in scripture, theology, skills in accompaniment, spiritual direction and English if needed. Congregational study is an important part of the preparation for the formation ministry. International/intercultural mission experience is a vital aspect of training for formation personnel.

The PLT ensures that the formation personnel have opportunities to participate in short courses/workshops, including inter-congregational ongoing formation programs to sustain and nurture their personal life and their skills for ministry.

Regular gatherings of formation personnel are organized in the province and at congregation level once every three years if possible, to facilitate ongoing reflection on religious formation in the current context. These events are also important times for sharing wisdom and learning from one another.

3. APPOINTMENT AND ROLE OF FORMATION PERSONNEL

Formation directors for different stages are appointed by the congregation/province leadership teams according to the constitutions and directives. The formation directors at each stage work in collaboration with the PLT and the formation team.

A formation director is a person who:

- has integrated the charism and spirit of the congregation in her life
- has some experience of being involved in ministry
- allows God's Spirit to form her continuously and strives for her personal growth and transformation.
- is optimistic, positive, able to handle realities and tensions in a healthy constructive manner, and is open to personalities and views different from her own.
- is flexible and objective in decision making and has genuine concern for those in formation.
- is trustworthy, can keep confidentiality and has the ability to foster healthy relationships with others.
- is in touch with the current realities of our world and Church and can network with formation personnel of other congregations.

ROLE OF THE VOCATION PROMOTER

Each RNDM is responsible for vocation promotion. PLT names a sister as vocation promoter who carries out this task by:

- organizing vocation camps and “come and see” programs
- contacting interested young women in parishes, schools, colleges etc.
- introducing RNDM life and mission to others through vocation literature as well as through the creative use of social networks, mass-media and communication.
- building good relationships with RNDM communities, associates, parishioners, parents, youth, past pupils and inviting them to participate in promoting religious vocations.
- sharing materials for vocation promotion through the congregation’s website.

ROLE OF THE ASPIRANT/PRE-POSTULANT DIRECTOR

The PLT appoints a perpetually professed sister as a director who:

- accompanies the aspirants/pre-postulants according to the norms prescribed in the province handbook.
- in consultation with the formation team prepares a program suitable for this stage of formation. Where applicable, English language is an integral part of this program.
- facilitates the basic screening of the candidate regarding her motivation and suitability for religious life.
- writes a brief evaluation of the candidate and recommends her suitability for postulancy.
- ensures that all relevant documents are filed.
- writes a self-evaluation once in three years and shares it with her PLT.

ROLE OF THE POSTULANT DIRECTOR

The province leader, with the consent of the council, appoints the director of postulants for a term of three years which can be renewed for another term. She is a sister with perpetual vows who has received the required preparation before taking up her role.

The director:

- in consultation with the formation team, prepares a program suitable for this stage of formation using the guidelines provided in the formation handbooks of the congregation and the province formation directory.
- visits the postulant’s home and family to become acquainted with her background and culture.
- provides opportunities for the postulant to deepen and integrate her knowledge of the Catholic faith, moral values and spirituality.
- guides the postulant to discern her call to the RNDM way of life and to write a self-evaluation of her time as a postulant.
- at the end of the postulancy, the director offers a written evaluation of the postulant and makes a recommendation regarding her readiness and suitability to continue her formation into the novitiate.

- writes a self-evaluation once in three years and shares it with her PLT and the CLT liaison for initial formation.

ROLE OF THE NOVICE DIRECTOR

The novitiate is entrusted to the novice director, who is appointed by the congregation leader with the consent of the council. The novice director is a sister with at least two years of perpetual vows in the congregation and has the training necessary for this responsibility. The appointment is for a term of six years which may be extended to a maximum of nine years. The novice director is responsible for implementing the programs approved by the congregation leader and the council. She is accountable to the province or region leader and council. *Constitutions 71*

The novice director:

- prepares and implements a program suitable for this stage of formation according to our constitutions and directives and the guidelines provided in this Formation Handbook, in consultation with the PLT.
- reflects regularly with the novice and helps her to make discernment a part of her everyday life and to reflect on her call to be a religious missionary.
- ensures a healthy community environment in the novitiate where the novice can experience and learn to live her vowed life.
- writes an evaluation of the novice at the end of the first year and at the time of preparation for temporary profession, offering her recommendation regarding the readiness and suitability of the novice. She gives guidance to the novice to write her evaluations.
- keeps the personal file of the novice under her care and ensures confidentiality.
- dialogues with the community about the expectations of the novice and community during her time of community and mission experience.
- writes a self-evaluation every three years and shares it with the PLT and the CLT liaison for initial formation.

ROLE OF THE DIRECTOR OF TEMPORARY PROFESSED SISTERS

The congregation leader, with the consent of the council, appoints the director of the temporary professed sisters. The director is a sister with at least two years of perpetual vows in the congregation and has the training necessary for this responsibility. She is appointed for a term of six years which may be extended to a maximum of nine years. The director is responsible for accompanying the temporary professed sisters according to the congregation guidelines. *Constitutions 80*

The director of temporary professed sisters:

- prepares and implements a program suitable for this stage of formation according to our constitutions and directives, and the guidelines provided in this Formation Handbook, in consultation with the PLT.

- in consultation with PLT, draws up a six year plan for each temporary professed sister (TP) taking into consideration her gifts, interests and preparing her for future ministry.
- regularly visits the TP sister in her community and place of mission.
- organizes TP gatherings which include opportunities for deepening understanding of RNDM charism and spirit, current issues in Church and society which challenge and inspire them to respond to their missionary call and commitment.
- dialogues with community about the evaluation of a TP sister and ensures that she has access to regular spiritual direction.
- reflects regularly with the TP sister, supports and challenges her in the light of the charism regarding her prayer life, vowed life, community and mission.
- writes an evaluation of the TP sister at the time of renewal of vows and at the time of applying for perpetual vows, making recommendation about her suitability for making perpetual vows.
- when a TP sister is in another province for study or mission experience for more than one year, she is directly under the guidance of the TP director of the receiving province. A suitable arrangement is made between sending and receiving province regarding her accompaniment and evaluation.
- writes a self-evaluation every three years and shares it with the PLT and the CLT liaison for initial formation.

ROLE OF THE ASSISTANT DIRECTOR

An assistant formation director is appointed by the PLT according to the need of the province. She is a perpetually professed sister with appropriate training in formation.

The assistant formation director:

- assists in planning, implementing, teaching and evaluating the program
- offers suggestions in the evaluation process of those in initial formation. However, she has no access to personal files of those in initial formation.
- manages the community finance where applicable.

ROLE OF THE FORMATION TEAM

The formation team consists of the directors and assistants of all stages of initial formation. One of the PLT members is a liaison for initial formation.

The formation team:

- assists formation directors in planning, implementing and evaluating the formation program.
- assists and offers suggestions in the process of screening of candidates
- has regular meetings
- prepares an annual budget for formation.
- can be invited as resource persons

ROLE OF THE COMMUNITY

Throughout the congregation, communities are challenged to search for creative ways of living our RNDM charism in today's world and deepening our contemplative spirit. Communities are places of care and hospitality for all and new members are welcomed with joy and gratitude. The direct responsibility for the TP is entrusted to the community leader who:

- has the ability to accompany young sisters.
- offers a safe and caring environment for the TP to mature in her vocation.
- ensures that the TP has the opportunity for spiritual direction and access to the sacraments.
- regularly creates space for the whole community to reflect on and evaluate their life and mission.
- ensures that the TP has meaningful ministry involvement
- communicates with the TP director and offers insights or suggestions which would enhance the TP's growth.
- ensures an open and inclusive process of reflecting with the community members at the time of writing the community evaluation of the TP sister and takes responsibility for writing and signing the evaluation.

ROLE OF LEADERSHIP TEAMS

The vitality of the congregation and fidelity to its religious missionary identity depend on the quality of formation throughout the congregation. The congregation leader has ultimate responsibility for formation throughout the congregation. The province leader ensures that the approved formation programs are implemented in the province... *cf. Constitutions 62*

The congregation leader, with the consent of the council, grants permission for perpetual vows. Only the team members exercise the right to vote on an application to make perpetual vows. The congregation leader does not vote. In case the outcome of the vote is a tie, the team members take time for prayer before casting the vote again. If the result of the vote remains the same, permission is not granted. *cf. Canon 127*

The CLT liaison for initial formation visits formation houses and meets with formation personnel and those in initial formation at least once in every six years to offer support and guidance in the implementation of formation priorities.

A pool of trained formation personnel and resource persons from across the congregation is co-ordinated by the CLT and made available for different formation programs.

It is vital that the PLT and formation personnel work in mutual collaboration with one another to enable the ministry of formation to be effective and fruitful. Regular dialogue and good communication are essential to foster communion between the leaders and formation personnel.

Leaders and formation personnel live the values of dialogue and collaboration, primarily as a witness to those who are in formation and to the wider province. This is essential also in making wise decisions regarding formation plans, policies and programs.

The provin 127, §1ce leadership team ensures that the appointed formation personnel at all levels are skilled and available to carry out the ministry of formation. Where necessary, the PLT appoints assistant formation directors. Dialogue with the formation director is very essential prior to appointing the assistant.

One member of the PLT is named as a liaison for initial formation. She visits the formation communities at least once annually. She contributes to the formation program regularly and gets to know those in initial formation, so that she can offer sound advice to the leadership team on all matters related to formation.

The PLT liaison for formation organizes regular meetings with the formation team.

At the time a TP sister leaves the congregation, the PLT informs her parish priest about her departure.

The PLT, in dialogue with the province bursar, ensures that adequate funds are available to carry out the approved program.

The province leader, with the consent of the council, grants permission for first profession and renewal of vows. Only the team members exercise the right to vote on an application to make first profession or to renew vows. The province leader does not vote. In case the outcome of the vote is a tie, the team members take time for prayer before casting the vote again. If the result of the vote remains the same, permission is not granted. *cf. Canon 127*

The PLT recommends a TP sister for perpetual vows (Form P21). The same procedure is followed and the result of the PLT's recommendation is sent to the CLT with the applications. The province leader sends a notification of perpetual vows of a sister to the parish where she was baptised.

NOTE: Conflict of interest

Justice requires that a conflict of interest, or even the appearance thereof, be carefully avoided in decision-making for the acceptance of a sister for temporary or perpetual vows. Standard procedure therefore requires that if a member of the CLT, PLT is presently acting or has recently acted as director of a novice or TP, she refrains from voting and care must be taken not to exert undue influence during the consultation prior to voting on her admission to vows

SECTION TWO FORMATION PROGRAMS AND PROCESSES

The essential elements of the program for the whole congregation are drawn up and reviewed regularly by the congregation leader and council with the formation directors. Details of the program and procedures, including the pre-novitiate program and procedures, are in the province directory approved by the congregation leader and council after consultation with province leaders and formation directors. *Constitutions 63*

As we live our way into new structures to enhance collaboration across the Congregation, we are committed to finding ways of integrating a deeper consciousness of our essential oneness into our formation programs at all levels. *Chapter Document 2014 p. 12*

The congregation is committed to welcoming new members who are interested in our way of life. Each province draws up appropriate programs for vocation promotion and accompaniment of those accepted into aspirancy.

1. FORMATION PROGRAM - ASPIRANCY/PRE-POSTULANCY

In my opinion the life of these young girls should not be like that lived in a novitiate. They may be capable of this later on, if they are not given, what I call, spiritual indigestion... I prefer that while encouraging them in their desires, they are initiated into the life only by degrees according to their intelligence, their desire and the grace of God enables them to grasp it. *Euphrasie Barbier 26 Jan 1868*

Pre-postulancy/aspirancy is a stage of welcome and contact. This stage must be done outside of a rigid framework. If a province considers a residential pre-postulancy program is necessary, the maximum time is one year, after the completion of at least twelve years of education (university entrance).

This stage has great variance across the congregation and is therefore, adapted to the local reality. However, there are specific tasks to be accomplished during this stage. This primary stage of formation must focus on clarifying whether the candidate is called to our way of life. From the initial contact our identity as an international religious missionary congregation is made clear to the candidate and she must understand that she could be missioned beyond her own country. This stage is important for discerning and clarifying motivations of her vocation.

An introduction to the fundamentals of our congregation and the life of Euphrasie Barbier are parts of this stage of formation. Faith formation includes Catechism of the Catholic Church, Sacraments and simple introduction to the Scriptures. An introduction to RNDM community and missionary life is seen as an important component which will facilitate proper discernment on the part of the candidate as well as the congregation. Certain capacities such as openness, ability to learn, clear motivation, keen interest in and awareness of the world reality are particularly looked for and strengthened in the candidate. Where applicable, a strong emphasis is given to learning English which is the common

language of the congregation. An ability to communicate and study in English is very necessary for the next stages of formation.

At the completion of this stage of formation, an evaluation is done by the person in charge of the program. With her recommendation, the candidate makes an application to the province leader to be admitted to postulancy.

Criteria for admission to postulancy

- At the time of applying for Postulancy the applicant is normally at least 20 years of age and not over 35 years.
- The applicant is a baptized, practicing catholic, and has been confirmed for at least **one year**. A convert from another religion must have been a catholic for at least five years.
- The applicant is to have at least 12 years of formal education and has the intellectual capacity to pursue further studies and prepare for missionary life.
- The applicant understands the implications of celibate religious life and accepts that this is an absolute condition for religious missionary life.
- The applicant is emotionally mature and is free from psychological or medical conditions that would impede her from exercising a full religious missionary life.
- The applicant will clearly articulate her motivation for pursuing this vocation and give evidence of serious reflection about her call.
- The applicant must understand that she is entering into an international religious missionary congregation and is willing to live inter-culturally. She should be willing to be sent on mission beyond her own country.
- The applicant must be free from financial debt and has no financial responsibility towards her family and relatives.
- If she has been a member of another congregation, she must make it known and present a letter of recommendation from the leader of that congregation.

2. FORMATION PROGRAM - POSTULANCY

Candidates who have consistently expressed their interest and desire are invited to enter into postulancy. Each province makes its own policy concerning any financial arrangements necessary for the time of postulancy before the candidate is accepted.

The postulant director prepares a file for each postulant at the time of entry with all the required documents for admission to the congregation. A copy of all documents is sent to the province office and also to the general secretary. The purpose of postulancy is to:

- introduce the postulant to the life and spirit of the congregation through community living, studies and mission experience.
- provide opportunities for prayer, reflection and vocation discernment.
- give a considerable length of time dedicated to faith formation as well as to deepening self-knowledge and clarifying motivations. If necessary, professional

psychological tests are recommended at this stage. The results of psychological tests are treated with a strict code of confidentiality.

- encourage the postulant to understand, critique and appreciate her own culture as well as valuing the cultural diversity and international character of the congregation.

The formation program could include the following suggested topics:

Human Development

- Genogram
- Psycho-social stages of human development
- Course on Intensive Journal
- Intercultural and interpersonal living
- Skills in communication, etiquette
- Self-care, basic health and hygiene
- Deepening understanding of womanhood
- Self-discovery and self-esteem
- Education on responsible use of mass media and technology
- Practical skills: cooking, budgeting, sewing, computing, gardening, music, art, sports and games.

Spiritual Life

- Prayer of the Church and various forms of prayer (Christian prayer of the heart, Lumko method, Lectio Divina, nature meditations, yoga, Thai chi, Centering prayer or any other form of spiritual practice appropriate to a particular culture)
- Spiritual reading
- Daily Eucharist
- Marian devotions
- Biographies of saints and inspiring personalities

Scripture

- Introduction to Synoptic Gospels
- Introduction to Psalms
- Introduction to Pentateuch
- Introduction to Christology/Meeting Jesus

Congregational Studies

- Introduction to the life of Euphrasie Barbier (Philippa Reed's book)
- History of the province
- Geography of the congregation
- Introduction to RNDM charism and spirituality

Religious Life

- Introduction to religious life, vows, community life
- Vocation discernment

Language Studies

- English and/or mission languages

Weekly Ministry Experience

- The postulant has some opportunities to participate in the life of the local Church and society, especially with the poor and marginalised.

Postulancy lasts from six months to two years according to the readiness of the postulant and the policy of the province. Towards the end of postulancy, the postulant with the director enters into a process of reflection, discernment and evaluation. If the postulant is considered suitable and ready to proceed to the next stage of formation, she is invited to make a formal request to the province leader to be admitted to novitiate.

3. FORMATION PROGRAM - NOVITIATE

Life in the congregation begins with the novitiate, which is preceded by a period of postulancy. The postulant makes a formal request, and if she is judged suitable in terms of health, character and maturity, and is free from canonical impediments, she is admitted to the novitiate by the province leader, with the consent of the council. The congregation leader, in dialogue with the council, province leader and formator, makes decisions about the most suitable novitiate for individual novices. *Constitution 69*

A postulant is admitted to novitiate only after a serious process of discernment of her call to religious life in our congregation. She shows a deep desire as well as genuine ability to live the three fold aspects of our charism - contemplation, communion and mission. She is drawn irresistibly into an intimate relationship with her God and enters into the demands of the vowed life with a generous heart and deep faith, surrendering herself completely to the transforming work of the Spirit.

The curriculum of the **canonical year** program includes the following:

Prayer

- Space for silence and solitude
- Contemplative prayer
- Prayer of the Church, spiritual reading and journaling
- Eucharist
- Marian devotions

Scripture

- Gospel of John
- The Prophets

Theology

- Trinitarian Theology
- Mariology
- Theology of Religious Life and Vows
- Theology of Community Life
- Current issues in Church and society

Congregational Studies

- Constitutions and Directives
- Rule of St. Augustine
- Charism and Spirituality
- Writings of Euphrasie Barbier
- Missionary Beyond Boundaries
- Zeal for Mission
- General Chapter Documents from 1984 to the present

Spirituality

- Great spiritual traditions
- Local indigenous spiritualities
- New Cosmology and Earth Spirituality
- Practical skills: cooking, gardening, music, art and other creative expressions

The curriculum of the **second year** program includes the following:

Scripture

- Gospel of Luke
- Acts of the Apostles
- Pauline Literature
- Women in the Scriptures – Hebrew and New Testaments

Theology

- Theology of Vowed Life
- Theology of Mission
- Introduction to Feminist Theology
- Introduction to Theology of Liberation
- Canon Law and Church documents related to religious life
- World Religions

Congregational Studies: continued from first year

- Constitutions and Directives
- Rule of St. Augustine
- Charism and Spirituality
- Writings of Euphrasie Barbier
- Missionary Beyond Boundaries
- Zeal for Mission
- General Chapter Documents from 1984 to the present

Human Development

- Enneagram
- Psycho-Spiritual Integration
- Communication and conflict resolution skills
- Education on responsible use of mass media and technology

Practical skills development

- Accounting, managing budgets, home management, basic health knowledge and home remedies.

Community and mission experience in an RNDM community for three to four months is an integral part of the novitiate program.

Evaluation of a novice is normally done at the end of the canonical year and before temporary profession (Forms P9 and P10).

At the time of making temporary profession the novice cedes the administration of her personal property to a person of her choice and freely decides on the use of revenue accruing from this property¹.

The province leader in consultation with the team enters into dialogue with the novice and the novice director to determine the place of mission after temporary profession.

If she is missioned beyond her own province, the sending, the receiving province and the CLT are involved in dialogue and decision making.

4. FORMATION PROGRAM - TEMPORARY VOWS

The period of temporary vows lasts for a total of six years. With the consent of the council, the province leader admits a sister to temporary vows or renewal of vows. The province leader or her delegate, receives the vows in the name of the Church and the congregation. If the congregation leader is present she receives the vows. *Constitutions 77*

The period of temporary vows is a time:

- to grow deeper into the likeness of Christ, to seek and nurture God experience in self, others and creation.
- to deepen self-understanding and her call to participate in the Divine Missions and to live with enthusiasm the mission of the congregation today.
- to share responsibilities in community and to grow in her capacity for personal accountability as well as to develop leadership potential.
- to prepare herself for lifelong commitment in the congregation.

TP Formation Program - General Outline

- The PLT together with the TP director plan a six year program for each sister taking into account her potential and the missionary needs of the congregation. This includes mission experience, professional training as well as studies in Scripture, Theology, Missiology and an Integrated Approach to Vows.
- Two years of mission and community experience immediately after profession is recommended for the newly professed sister. Language learning in the mission context is an integral part of this period.

¹See details in Handbook on Administration of Temporal Goods p. 57

- Regular individual accompaniment as well as quality spiritual direction is provided for each TP sister.
- The director regularly reflects with the TP sister on her life, and encourages and challenges her in the light of our charism.
- A brief written self-evaluation of the TP sister is done annually for the purpose of ongoing reflection and accompaniment. It is not required to be kept in her personal file.
- At the time of renewal of vows and applying for perpetual vows, written evaluations are required from the community, the TP director and the TP herself.
- An annual TP gathering is an integral part of the TP formation program.
- In the sixth year of temporary profession, a TP sister who wishes to make perpetual vows must apply to the congregation leader for permission. If an extension is required beyond six years, the PLT seeks permission from the congregation leader. *Constitutions 83*
- At the time of applying for permission to make perpetual vows, the TP sister writes her last Will and Testament which is legally authenticated and should be kept in the province office.²

5. PREPARATION FOR PERPETUAL VOWS

The final evaluations and application to be admitted to perpetual vows are usually sent to the congregation leadership team **four months** prior to the commencement of the preparation program in Davao.

Each sister who has been accepted for perpetual profession participates in a common program of preparation to deepen her understanding of the consecrated life. This program also provides the sister with an experience of belonging to our international missionary congregation. *Directives 73*.

NOTE: For information related to the preparation for perpetual vows see Section Four

Formula and Recording of Perpetual vows

- the formula of vows is to be handwritten. Translations of this formula into a mother tongue must be made by a person competent in the language and in the theology of vows.
- the formula of vows may be written in the sister's own language, but the name of the sister, the date and the place should be in English. An original copy is made for:
 - a) the sister herself
 - b) the sister's personal file in the province office
 - c) the sister's personal file in the generalate office – in English.
- the copy of the formula of vows should be no larger than A4 size or the legal requirements of the country to make it as a legal document.
- there should be sufficient space left at the bottom of the page for the seal of the congregation and the signature of the congregation leader.

²See Handbook on Administration of Temporal Goods p. 58

- all three copies are signed by the celebrant who presides at the ceremony, the delegate/province leader who receives the vows on behalf of the congregation leader, and the sister herself. The date and place where the vows are made are to be added but without province seal.
- the three copies of the formula of vows are sent at the earliest to the Generalate for the signature of the congregation leader and the seal of the congregation.
- the notice of admission to perpetual vows (Form P.23) is kept in the province office, and the original copy is sent to the Generalate.

SECTION THREE FORMS AND SUGGESTED GUIDELINES FOR EVALUATIONS

And this is my prayer, that your love may overflow more and more with knowledge and full insight to help you determine what is best... *Phil 1:9*

1. FORMS FOR DIFFERENT STAGES OF FORMATION

NOTE: Four copies are made of ALL THE FORMS from P1 to P24. Three copies are made of Form P25. The Director at each stage of formation ensures that the required forms are completed and signed.

- A copy for the applicant herself
- A copy for the applicant's file (under the care of the director)
- A copy for the province file
- A copy for the generalate file - **in English**

PRE- POSTULANCY

- **Forms P1, P2, P3** (Form P3 can be adapted to conform to the **civil law of each country** and should be completed by the candidate prior to the entry into postulancy)

POSTULANCY

- **Form P4:** is completed soon after reception into postulancy.
- **Form P5:** Prior to applying to be admitted to the novitiate, the postulant is guided to reflect on her experience of postulancy and writes an evaluation. An evaluation is also done by her director. These are discussed and signed by both the postulant and the director, before forwarding them to the PLT along with the postulant's application seeking admission to the novitiate.
- **Form P6:** The original of this request (**handwritten by the applicant**) is sent to the province leader, together with Form P5.
- **Form P7:** is prepared as soon as the postulant has left the congregation, so that her file can be closed.

❖ List of documents to be kept in the postulant's file

- Birth Certificate
- Baptismal Certificate
- Confirmation Certificate
- A letter of recommendation from her parish priest
- Medical Certificate, including HIV/AIDS test results where required
- Results of any psychological, personality or aptitude tests
- Certificates of academic and professional qualifications
- Police clearance where required
- Where applicable, a written contract with the parents/guardian stating that the congregation has the right to ask the applicant to leave if she is not suited to our way of life
- Original copies of Forms P1, P2, P3, P4, P5

NOVITIATE

- **Form P8:** to be completed soon after reception into the novitiate. Her file from postulancy is to be transferred to the novitiate.
- **Form P9:** to be done by the novice twice during the novitiate; one at the end of the canonical year and the other, three months before the end of the novitiate period. The novice and the director reflect and discuss these evaluations and sign them before sending them to the PLT.
- **Form P10:** The novice director prepares two evaluations of the novice; one at the end of the canonical year and the other, three months before the end of the novitiate period. The novice and the director reflect and discuss these evaluations and sign them before sending them to the PLT.
- **Form P11:** This request is **handwritten** by the novice on A4 sized paper and sent to the province leader along with the second evaluation done three months before the completion of the novitiate.
- **Form P12:** This notice is prepared as soon as a novice has left the congregation so that her file can be closed.

TEMPORARY PROFESSION

- **Form P13:** is completed soon after the sister has made temporary vows.
- **Form P14:** Personal information for the RNDM database, along with Form P13.
- **Form P15:** Evaluation of TP by herself. Every year the TP sister makes an evaluation of her life and mission. At the time of applying for renewal of vows, her evaluation along with Forms P16, P17 and P18 are sent to the PLT and to the generalate. This must take place **three months** before the due date of renewal.
- **Form P16:** Evaluation of the TP sister by the community leader. At the time of applying for renewal of vows or for perpetual vows, the community leader in dialogue with the community members presents a written evaluation of the TP sister which is discussed and signed by both the leader and the TP herself.
- **Form P17:** Evaluation of the TP sister by the TP director. At the time of applying for renewal of vows or for perpetual vows the TP director presents a written evaluation of the TP sister which is discussed, reflected upon and signed by both of them.

- **Form P18:** This form is to be completed by the TP sister three months before the due date for renewal of vows.
- **Form P19:** This notice is prepared as soon as the TP sister has renewed her vows.
- **Form P20:** This Form (along with Forms P15, P16, P17 and P21) must reach the CLT **four months** before the commencement of the common preparation for perpetual vows.
- **Form P21:** The minutes of the meeting of the TP director with the PLT to discuss a TP's evaluations and application for making perpetual profession are to be kept on record, and sent to the CLT along with all the Forms related to the application for making perpetual vows (Forms P15, P16, P17 and P20).
- **Form P22:** Approval to make perpetual vows by the congregational leader.
- **Form P23:** Notice of admission to perpetual vows. This Form is completed by the sister soon after perpetual vows.
- **Form P24:** Request for extension of temporary profession beyond six years.

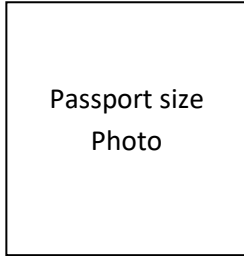
FORMATION DIRECTOR

- **Form P25:** Self-evaluation of a formation director. Every three years the formation director evaluates her experience in working in initial formation. This evaluation is discussed with her PLT and forwarded to the CLT. A newly appointed formation director is invited to write a self-evaluation at the end of her first year.

OFFICIAL FORMS FOR DIFFERENT STAGES OF FORMATION

NOTE: In all official forms, **PRINT IN BLOCK LETTERS** the name of the applicant according to her legal/passport document, and use the same spelling in all future documents.

Form P1 APPLICATION TO BE ADMITTED TO POSTULANCY



Name of the province: _____

Date: _____

1. Candidate's family name _____
2. Candidate's given name _____
3. Full name that will be used in the congregation _____
4. Province of origin _____
5. Date and place of birth _____
6. Date and place of baptism _____
7. Baptism name _____
8. Father's full name _____
9. Mother's full name _____
10. Mother tongue _____
11. Complete home address _____
Tel: _____ email: _____
12. If parents are both deceased give name and complete address of next-of-kin/guardian _____
Tel: _____ email: _____
13. How many years of schooling have you had? _____
14. If you have tertiary education, name the university/college and the degree attained _____
15. If you have any professional qualifications, give details _____
16. Give details of any work experience you have had, and the years of each work situation _____
17. Give details and years of any catechetical or pastoral experience that you have had _____
18. What attracted you to this congregation? _____
19. Are you aware that this is an international religious missionary congregation, and that you may be missioned to any part of the world? _____
20. What particular kind of ministry are you attracted to if you are to be a member of this congregation? Why? _____
21. Are you willing to do any kind of work that may be asked of you? _____
22. Have you been received into any other religious congregation? _____ If yes, which and when? _____
23. Reason/s for leaving _____
24. Can your parents and family manage without your assistance? _____
25. Do you have any financial responsibilities or commitments? _____
26. In seeking admission to this congregation, are you acting in full freedom? _____

Signature of candidate _____

Form P2**REQUEST FOR ADMISSION TO POSTULANCY**

Name of the province _____

Date _____

(The candidate submits a simple handwritten letter to the province leader asking to become a postulant. Write the form number and title above on the application)

Signature of candidate _____

Form P3**FORM OF AGREEMENT ON ENTRY TO POSTULANCY**

Name of the province _____

Date _____

I, _____ (name of the candidate) declare that I renounce all right to claim compensation from the Congregation of Our Lady of the Missions for the services I render, or for the sicknesses I may contract, or for accidents I may incur during my postulancy, novitiate and all the time I am a member of the Congregation of Our Lady of the Missions.

Signature of candidate _____

Signature of the legal witness _____

Full name of the legal witness _____

Form P4	NOTICE OF ADMISSION TO POSTULANCY
----------------	------------------------------------------

Name of the province _____

Date _____

_____ (full legal name of the postulant) was admitted to postulancy in the Congregation of Our Lady of the Missions on _____ (date of admission) in _____ (name of community and place).

Signature of postulant _____

Full name of province leader _____

Signature of province leader _____

Form P5	EVALUATION OF THE POSTULANT
----------------	------------------------------------

Name of the province _____

Date _____

Family name _____

Name used in the congregation _____

Place of postulancy _____

Length of postulancy _____

In the presence of God and after prayerful reflection I offer the following.....

Note: Suggested guidelines for evaluation on p. 43

Signature of postulant _____

Full name of postulant director _____

Signature of postulant director _____

Form P6 APPLICATION TO BE ADMITTED TO NOVITIATE

Name of the province _____

Date _____

Sister _____ (name of province leader)



I, _____ (full name of postulant) having undergone formation experiences of postulancy for _____ months in the Congregation of Our Lady of the Missions, now ask to be admitted to the novitiate.

During my postulancy I have become acquainted with the life of the RNDM sisters and I feel that God is calling me to this congregation.

Signature of postulant _____

Form P7 NOTICE OF DEPARTURE OF POSTULANT

Name of province _____

Date _____

----- (legal name of the postulant) departed from the postulancy program in -----(name of the community and place) on----- (date of departure). She was admitted to the postulancy on _____ (date of admission).

Her files in the postulancy and province have been closed. Kindly close her file at the generalate.

Full name of postulant director _____

Signature of postulant director _____

Form P8**NOTICE OF ADMISSION TO THE NOVITIATE**

Name of province _____

Date _____

Sister _____ (full legal name of the novice)
was admitted to the novitiate in the Congregation of Our Lady of the Missions on
_____ (date of admission) in _____
_____ (name of the house and city).

Full name of province leader _____

Signature of province leader _____

Signature of novice _____

Form P9**EVALUATION OF NOVICE -by herself**

Name of province _____

Date _____

Novice's legal name _____

Name used in the congregation _____

Date of commencement of novitiate _____

In the presence of God and after prayerful reflection I offer the following...

Note: Suggested guidelines for evaluation on p. 44

Signature of novice _____

Full name of novice director _____

Signature of novice director _____

Form P10	EVALUATION OF NOVICE - by novice director
-----------------	--------------------------------------------------

Name of province _____

Date _____

Novice's legal name _____

Name used in the congregation _____

Date of commencement of novitiate _____

In the presence of God and after prayerful reflection I offer the following...

Note: Suggested guidelines for evaluation on p. 44

Full name of novice director _____

Signature of novice director _____

Signature of novice _____

Note: For the last evaluation before making temporary vows, the following points is to be added:

Do you believe this novice is ready to make temporary profession? _____

Full name of novice director _____

Signature of novice director _____

Result of voting by PLT _____

Full name of province leader _____

Signature of province leader _____

Date _____

Form P11 APPLICATION TO BE ADMITTED TO TEMPORARY PROFESSION

Name of province _____

Date _____

Sister _____ (name of province leader)

Passport size
Photo

I, the undersigned, Sister _____ (full legal name) having entered the novitiate on _____ (date), convinced that God has called me to the religious life in the congregation of Our Lady of the Missions, and confident that with the grace of God I shall be able to carry out my duties and obligations with perseverance, ask to be admitted to making Vows of Chastity, Poverty and Obedience for _____ year/s, according to the constitutions of the congregation of Our Lady of the Missions.

I am acting with full knowledge of the obligations of the religious life, especially in all that concerns the vows of Chastity, Poverty and Obedience and I make this request in full liberty.

Signature of novice _____

Form P12 NOTICE OF DEPARTURE OF NOVICE

Name of province _____

Date _____

Sister _____ (full legal name) departed from the novitiate in _____ (name of house and city) on _____ (date of departure). She was admitted to the novitiate on _____ (date of admission).

Her personal files in the novitiate and province have been closed. Kindly close her file at the generalate.

Full name of novice director _____

Signature of novice director _____

Name of province _____

Date _____

I, undersigned, sister _____ (full legal name), having entered the novitiate on _____ (date of entry into novitiate) made for _____ year/s, on _____ (date of profession) my Vows of Chastity, Poverty and Obedience according to the constitutions of the congregation of Our Lady of the Missions.

My feast day will be observed on _____

I have made the following arrangements for the guardianship of my personal property:

Signature of TP sister _____

Full name of province leader _____

Signature of province leader _____

Form P14**PERSONAL INFORMATION FOR RNDM DATABASE**

Family Name _____

Province of Origin _____

Given name _____

Nationality _____

Community _____

Ministry _____

Place _____

Date of missioning _____

Province of Mission _____

Date of arrival _____

If presently in another province, STATE VOTING RIGHTS IN _____

Personal email _____

Former name/s _____

Baptismal name _____

Passport name and number _____

Date of birth _____ Place of birth _____

Date of Baptism _____ Place of Baptism _____

Feast day _____

Date of temporary profession _____

Place of temporary profession _____

Father's full name _____

Mother's full name _____

Next of kin (Full name) _____

Relationship _____

Power of Attorney (full name) _____ Relationship _____

Mother tongue _____

Other languages _____ Read Write SpeakEducation level (tic appropriate boxes) Primary Secondary University/Tertiary

Tertiary specialization _____



Description	Level	When	Where

Work experience

Description	Level	When	Where

Signature of TP sister _____

Date _____

Form P15	EVALUATION OF TP SISTER – by herself
-----------------	---------------------------------------------

Name of the TP sister _____

Name of the province _____

Name of community _____

Date _____

In the presence of God and after prayerful reflection I offer the following...

Note: Suggested guidelines for evaluation on p. 45

Signature of TP sister _____

Full name of TP director _____

Signature of TP director _____

Form P16**EVALUATION OF TP SISTER – by community leader**

Name of the TP sister _____

Name of the province _____

Name of community _____

Date _____

In the presence of God and after prayerful reflection I offer the following...

Note: Suggested guidelines for evaluation on p. 48

Full name of community leader _____

Signature of community leader _____

Signature of TP sister _____

Form P17**EVALUATION OF TP SISTER – by TP director**

Name of the TP sister _____

Name of the province _____

Name of community _____

Date _____

In the presence of God and after prayerful reflection I offer the following...

Note: Suggested guidelines for evaluation on p. 45

Full name of TP director _____

Signature of TP director _____

Signature of TP sister _____

Form P18**REQUEST FOR RENEWING TEMPORARY VOWS**

Name of province _____

Date _____

Dear _____ (name of the province leader)

I, the undersigned, sister _____ (full legal name), having made Temporary Vows on _____ (date of first vows); my previous renewal of vows was on _____ (date of last renewal) ask to renew for _____ year/s on _____ (date of renewal) my Vows of Chastity, Poverty and Obedience according to the constitutions of the congregation of Our Lady of the Missions.

Signature of TP sister _____

Form P19**NOTICE OF RENEWING TEMPORARY VOWS**

Name of province _____

Name of community _____

Date _____

I, the undersigned, sister _____ (full legal name), having made my Temporary Vows on _____ (date of profession), renewed for _____ year/s on _____ (date of renewal) my Vows of Chastity, Poverty and Obedience according to the constitutions of the congregation of Our Lady of the Missions.

Signature of TP sister _____

Full name of province leader _____

Signature of province leader _____

Form P20 APPLICATION TO BE ADMITTED TO PERPETUAL VOWS

Name of the province _____

Date _____

Passport size
Photo

Sister _____ (name of the congregation leader)

I, the undersigned sister _____ (full legal name), having made my Temporary Vows in the congregation of Our Lady of the Missions on _____ (date), fully conscious of my vocation to the religious life and confident that, with the grace of God I shall have the strength to persevere, request authorization to make Perpetual Vows of Chastity, Poverty and Obedience according to the constitutions of Our Lady of the Missions.

I am acting with full knowledge of the obligations of religious life, especially in all that concerns the Vows of Chastity, Poverty and Obedience, and I make this request in full liberty.

I have made my last Will and Testament in full freedom and in conformity with canon law, and the constitutions and directives of the congregation.

Signature of TP sister _____

The province leader adds the result of voting of PLT _____

Full name of province leader _____

Signature of province leader _____

Date _____

NOTE: Form P20 is to be handwritten

Form P21 MINUTES OF THE MEETING WITH TP DIRECTOR and PLT

Name of the TP sister _____

Name of the province _____

Name of the community _____

Date _____

(Summary of the PLT minutes on reviewing the evaluations of the TP sister. PLT states clearly their recommendations regarding the TP's request for making perpetual vows)

Full names of PLT's members _____

Signatures of PLT's members _____

Form P22 APPROVAL TO MAKE PERPETUAL VOWS

Address of Generalate _____

Date _____

I, the congregation leader, together with the congregation leadership team, having considered the evaluations and request of sister _____ (full name of the TP sister) and the recommendations of her province leadership team, am pleased to grant her permission to be admitted to perpetual vows after completing the formation program in Davao this year.

Full name of the congregation leader _____

Signature of the congregation leader _____

Name of the province _____

Date _____

I, the undersigned sister _____ (full legal name) made Perpetual Vows of Chastity, Poverty and Obedience according to the constitutions of the congregation of Our Lady of the Missions on _____ (date).

Signature of the sister _____

Full name of province leader _____

Signature of province leader _____

Form P24

REQUEST FOR PERMISSION TO EXTEND TEMPORARY PROFESSION BEYOND SIX YEARS

Name of the TP sister _____

Name of province _____

Date _____

Sister _____, congregation leader

I, _____ province leader, after consultation with the leadership team seek your permission to extend the period of temporary profession of sister _____ (name of TP sister) for _____ year/s. She made her first profession on _____ (date) at _____ (place of profession).

The reason/s for the extension: _____

Full name of province leader _____

Signature of province leader _____

CLT RESPONSE:

APPROVED

DECLINED

COMMENTS.....
.....
.....
.....

Full name of congregation leader _____

Signature of congregation leader _____

Date _____

NOTE: Forms related to the release from Temporary Vows, please refer to the Book of Administration- Canonical Requirements

Name of formation director _____

Name of province _____

Date _____

In the presence of God and after prayerful reflection I offer the following...

Suggested guidelines on p. 49

Signature of formation director _____

2. SUGGESTED GUIDELINES FOR EVALUATIONS

Evaluation is an integral part of initial formation in our congregation. At the beginning of the program, the formation director discusses with those in formation the vision, focus and tasks of the particular stage including how and when an evaluation is to be carried out. It is helpful to provide those in formation with a copy of the guidelines for her periodic reflections. Regular individual accompaniment by the director provides a venue where insights, learning, struggles and growth experiences can be processed. This will also ensure that there are no 'surprises' to those in formation when the actual written evaluation is done. At every stage, the director makes clear observations about the suitability of those in formation to our way of life. She also offers recommendations for further growth and integration.

As a general principle, evaluations enable the person to recognise and celebrate the growth that has taken place. At the same time, she becomes more aware of the areas that need further growth.

The following guidelines are to be considered as an overall outline. Formation directors are encouraged to adapt to their particular stage and context of formation.

EVALUATION OF POSTULANT

Human Growth and Integration

- Give a brief description of the postulant's family background. Comment on her relationship with her parents and immediate family members.
- What reflections can you offer on the overall personality of the postulant? What are her strengths? What areas of her personality need more maturing?
- What observations can you offer with regard to her sense of womanhood, sexuality, ability to connect with peers and other community members?
- How has she responded to the formation program, particularly with regard to self-discovery and integration?
- Comment on her intellectual capacity, particular gifts and talents. What attempts has she made to develop these gifts and talents?
- Comment on her health and her ability for self-care.
- Comment on her sense of inner freedom, joy and ability to celebrate life.
- How has she opened up to spiritual direction and individual accompaniment?
- Any other comments that assist her growth.

Growth in Christian Life and Prayer

- How has the postulant grown in her faith? What opportunities were offered to her for deepening her knowledge of the Scripture, Sacraments, Catholic teachings and Church traditions? How has she integrated these learnings?
- Comment on her desire for and growth in silence and contemplation. What/who has been most inspiring to her and her prayer life?

Growth in Understanding of the Life and Spirit of Our Congregation

- How well has she understood the fundamentals of our charism and spirituality? How has she displayed an aptitude to live the call to contemplation, communion and mission?
- What has she learnt about the story of Euphrasie Barbier? What has been inspiring to her?
- Comment on her ability to living inter-cultural/international community.

Growth in Understanding of Religious Life

- What clear indications are there in the postulant that she is called to religious missionary life? Comment on her ability to respond to this call.
- Comment on her ability to live vowed life in today's context. What is most challenging to her about religious vows?

Mission Experience

- What particular pastoral/mission experience has been part of her formation? Comment on her aptitude and passion for missionary life. What indications are there that her heart is open for missionary life?

EVALUATION OF NOVICE

Human Growth and Integration

- Comment on the novice's capacity for self-knowledge, self-acceptance and self-healing?
- What are some of her gifts as a person? What is her passion in life?
- How is she growing in her positive attitude to life?
- How has she manifested willingness to be accompanied, challenged and encouraged in the journey of formation?
- What particular area of her personality needs further deepening and integration?

Growth in Christian Values and Spiritual Life

- Comment on her understanding about Christian values and basic teachings of Christ.
- How has she grown in her love of the Word of God, her desire for contemplation, liturgy and sacraments?
- Religious life makes sense only at the level of faith. How does she manifest a sign of this in her everyday living?
- What spiritual practices seem to nourish her? What are the major challenges she seems to experience in her spiritual growth? What indications are there that she is growing in prayer and contemplation?
- What areas in her life need to be more attuned to the transforming work of the Spirit?

Growth in RNDM Charism and Spirituality

- How has the novice grown in her understanding of RNDM life? How does she manifest this growth in her daily life?

- How does she understand her call to “share in the Divine Missions in the spirit of Mary”? How does she assess her ability to live this particular call?
- How has she responded to the demands of learning and living the Rule and Constitutions? What challenges her most and why?

Growth in Understanding of Vowed Life

- Comment on her desire to live vowed life. What aspect of religious life is most attractive to her? What challenges her most?
- How has she grown in her ability to love more inclusively? Comment on her emotional maturity to live celibate chastity in today’s world.
- How does she manifest her desire to live a life of simplicity, interdependence, dialogue and daily discernment?
- What is her attitude to those in authority?

Growth in Community Life

- How has she integrated the values inherent in our Rule and Constitutions with regard to community life? Comment on her willingness to take initiatives in community life and her contribution to the life of the whole.
- Comment on her growth in interpersonal relationship, ability to forgive, to reach out with compassion to everyone in the community.
- What challenges her most in community living?
- How has she grown in her sense of the larger community of the congregation, Church and society; and in her understanding of the deeper meaning of interconnectedness?

Ministry Involvement

- Comment on her attitude to mission. How is she growing in her knowledge and love for missionary life? What particular gifts does she bring to the missionary involvement of the community?
- What is her attitude regarding being sent on mission beyond her culture and country?
- What area of academic preparation will be most suitable to utilize her gifts in mission? What ministry does she feel most called to?

NOTE: A separate evaluation of mission and community experience is attached at the time of applying for temporary profession.

EVALUATION OF TP SISTER - by herself and TP director

Human Growth and Integration

- What is the level of your self-awareness and self-acceptance? What are your outstanding gifts and strengths?
- How are you growing as an inner-directed person?
- How are you growing as a compassionate person, one who is able to reach out and care in a more inclusive way?
- How do you care for yourself? What hobbies and interests do you enjoy most? How are they helping you in your ongoing self-formation?

- What area of your life needs to be better integrated? What efforts do you take to make this happen?

RNDM life of Consecration for Mission

- To what extent do you feel 'at home' and contented as a member of our RNDM International Missionary Congregation?
- Comment on how you are growing in your understanding and knowledge of our RNDM charism?
- What is your reflection on our charism in the context of today's society, Church, and the world?
- Comment on your relationship with our Foundress Euphrasie Barbier. How does she inspire and guide you?
- What are the opportunities that have helped you in expanding and deepening your connectedness to the wider congregation?
- How are you growing in your capacity to live the inter-cultural and international aspects of the congregation?

Spiritual Life

- What has been the most significant experience that has strengthened your faith journey?
- What forms of prayer have been most helpful in your effort to deepen your relationship with God?
- Comment on your fidelity to community and personal spiritual exercises such as Eucharist, Liturgy of the Hours, meditation, contemplation, spiritual reading, spiritual direction, Scriptures, Sacraments and journaling? What particular spiritual practice is most nourishing to you?

Vowed Life

- Comment on your understanding of the vowed life. What are some of the new insights and challenges you have experienced in living your vows?
 - Comment on how the vows enable you to draw closer to the person of Christ in your daily life. What teachings of Jesus guide you in living your vows?
- ❖ **Consecrated Chastity** is a vow that frees the heart to love more inclusively.
- Comment on your growth in this area. What has been most life-giving? What challenges you most?
 - How well do you appreciate the gift of your femininity? What is your attitude to your body, sexuality and need for intimacy? How do you relate to the 'solitude of heart' or the experience of loneliness that is part of the vow of chastity?
 - What is the most important value you hold in living your vow of chastity? Why is this important? How does it free your heart for deeper and more inclusive loving?
- ❖ **Evangelical Poverty** enables a person to surrender her desire for possession, security and survival for a higher value.
- What is your personal understanding of this vow? At this stage of your life, what transformation have you experienced through living this vow?
 - How do you live the values of interdependence, availability, simple lifestyle, financial accountability, responsibility, detachment and care of the earth?

- Examine your attitudes towards the poor. How are you challenged by their struggle for survival? How aware are you of the oppressive economic structures of society?
- How contented are you in your heart? What teachings of Jesus guide you in living this vow?

❖ **Evangelical Obedience** is our free response to the Will of God.

- How are you developing the skills required to discern God's will in different situations?
- How do you read the signs of the times and determine the priorities for mission through personal and community discernment?
- How do you live the values of dialogue, co-responsibility and accountability?
- What values in Jesus' life are you seeking to imitate by your obedience?
- What is your attitude to those in authority? How do you exercise authority in daily life?

Community Life

- What values guide you in living your call to communion in the congregation and in your community? What are your strengths and struggles in living this call?
- How is your vowed life enabling you to be more hospitable to everyone? What concrete actions have you taken to make your community a place of hospitality and care?
- What is your attitude to older and younger members of the community?
- How generous are you in participating in the life of the whole? How have you grown in your ability to take initiatives?
- What teachings of Jesus guide you in living communion?
- How have you deepened your understanding of Earth Community?

Apostolic Experience

- How do you understand 'Mission' at this time in your life as an RNDM?
- How is your ministry transforming you?
- What teachings of Jesus guide you in giving yourself in mission?
- How does your ministry relate to the congregation's priorities for mission?
- What particular ministries are you attracted to? Why?
- How important are the issues of justice, peace and integrity of creation in your ministry and relationships?

Academic study and qualifications

- Give detailed information about your academic studies and professional training that you have acquired so far.
- What is your hope for professional and academic preparation for your ministry?

NOTE: At the time of your perpetual vows, the congregation leader will officially mission you to a province. You are invited to reflect on the type of ministry you would like to be involved in and where you would prefer to be missioned to.

EVALUATION OF TP SISTER by community

Human Growth and Integration

- How has the TP Sister grown in her sense of self? What is evident in her in terms of personal psychological integration?
- Comment on her self-care and her capacity to love and care for others.
- What are the areas of her personality that need close accompaniment? In what concrete ways has she taken responsibility for her growth?

Spiritual Life

- How is she growing in her relationship with the Divine? How committed is she to RNDM contemplative life? What spiritual practices and rituals nourish her?
- How does she manifest her love for the Word of God?
- How does she utilize her creativity in community liturgy, in creating/fostering an atmosphere of harmony and beauty?
- Comment on her fidelity to avail of opportunities for spiritual direction, monthly recollection and annual retreat.

Living the RNDM Spirituality and Charism

- How is she growing in her vocation to RNDM life? What particular RNDM values and attitudes are becoming more apparent in her? In what ways does she manifest her sense of belonging to the congregation?
- In what ways does she show interest in the bigger picture of the congregation and expand her knowledge of it?
- How is she continuing to deepen her reflections on our spirituality, charism, constitutions and traditions?

Vowed Life

- What are your reflections regarding the TP sister's fundamental beliefs about vowed life in today's world?
- What is her level of commitment to ongoing study and reflection on the vowed life?
- How is she growing in her understanding of the vows of poverty, chastity and obedience? Comment on her sense of inner freedom in following Jesus.
- What are her struggles in living vowed life?

Community Life

- What kind of community person is she? What special gifts does she bring to the community?
- How is she growing in her ability to relate, to live shared responsibility and participative decision making?
- How does she respond to the diversity of cultures, personalities, preferences, beliefs and values?
- As a community member, what aspects of her life need to be challenged and integrated?

- How does she manifest her sense of belonging to the community? What opportunities are given to her to take initiatives in the community? How has she responded to these?

Apostolic Experience

- Comment on her ministry involvement. How has she responded to the demands of this ministry? How creatively has she used her gifts and talents in this ministry?
- What has been life-giving for her? What challenged her most in her particular ministry?
- What is her understanding of the congregation's priorities in mission?
- In your opinion, what areas of ministry will be most appropriate for her skills and talents? How could she be prepared for this ministry?

Academic Study and Qualifications

- How has the TP sister responded to the academic opportunity offered to her while she has been part of your community?

SELF-EVALUATION OF FORMATION DIRECTOR

The following guidelines are suggested but the formation directors can adapt the guidelines and include anything else which they consider relevant.

- Working in this ministry of initial formation, what has been life-giving for you during the past three years?
- What areas of this ministry do you struggle or find most difficult to deal with? What support was available for you in dealing with these?
- What provision have you made for your own self-care during this time?
- What courses have you made use of in updating yourself for this ministry?
- How do you share with our formation personnel and those of other congregations?
- The approach of Jesus was to love and to accept all persons as they are. What is your attitude towards those in initial formation?
- How do you help those in initial formation to grow in intercultural community living?
- How do you create a community atmosphere and balance between contemplation, communion and mission in the daily structure of formation?
- What has been your experience in terms of individual accompaniment, helping and challenging those in initial formation in the areas of human growth and development?
- What is your understanding of the mission involvement of those in initial formation?
- From your experience, what suggestions would you offer for the improvement of the formation program?
- Comment on your relationship with the formation team and the leadership team.

SECTION FOUR

BALAY EUPHRASIE RNDM INTERNATIONAL FORMATION CENTRE DAVAO, PHILIPPINES

1. VISION, OBJECTIVES, POLICIES AND FINANCE

Each sister who has been accepted to make perpetual profession participates in a common program of preparation to deepen her understanding of the consecrated life. This program also provides the sister with an experience of belonging to our international missionary congregation. *Directives 73*

VISION

We invite you, RNDM women, preparing for perpetual vows, and other RNDM women, into this sacred space, to stir afresh Euphrasie's dream and daring in the world today, to ponder on, marvel at and cherish your journey in the Divine Missions, to companion new friends in story and stillness, in light and shadow, in longing and desire, to celebrate the richness of our giftedness, our internationality and our diversity and to create a harmony that inspires and transforms, to delight and to participate in God's work and play in creation, to kindle anew your passion for the Reign of God and your consecration to mission, and other friends are welcome.

OBJECTIVES

- To provide a holistic and experiential RNDM formation for all sisters preparing for perpetual vows each year.
- To offer the means for the sisters to integrate and deepen the charism of the congregation in their lives.
- To enkindle the desire to deepen their prayer life and intimate relationship with Jesus.
- To provide an experience of international and intercultural living.
- To strengthen zeal for mission and provide mission experience in the local context.
- To strengthen a sense of personal responsibility for their own formation and integration.
- To facilitate the possibility of sending sisters after perpetual vows on international mission, in consultation with their respective province leadership team.

POLICIES

- The Congregation Leadership Team has the ultimate responsibility for the Davao International Formation Centre.
- The congregation leader with the consent of the council and in consultation with PLT and the sister involved appoints formation personnel who are directly accountable to the CLT for the program.

- The term of the formation director and the formation team is usually three years with the possibility of renewal for another term.
- The formation team, in consultation with the CLT, prepares a six months' formation program and it is evaluated annually.
- The director is responsible for finding and inviting resource persons in consultation with the CLT.
- The formation team and the TP sisters exercise their active and passive voice in their respective province.
- The director should inform the respective PLT and CLT with a written report for further dialogue if there are serious concerns about the suitability of any participant in continuing her religious life.

FINANCE

- Provinces and Regions participate in providing finance for the Davao Centre.
- The Davao team and the participants are responsible for the stewardship of the community resources, including the land and buildings, taking initiatives to create some income for the centre.
- All participants receive the same amount for personal allowance.

2. ROLE OF THE FORMATION PERSONNEL

Davao formation personnel are directly accountable to the CLT. They work together to:

- witness to our RNDM charism and religious life
- prepare a formation program and share their expertise
- offer input, guidance, encouragement, affirmation and challenge for growth
- invite resource persons and retreat directors
- provide a written evaluation at the end of the program and offer recommendations to the CLT

3. EXPECTATIONS OF PARTICIPANTS

Every participant is expected to:

- have a basic knowledge of Theology and Scripture
- have a desire to deepen her intimacy with Jesus through silence, prayer, Eucharist and sacraments
- take personal responsibility for strengthening her own formation and growth
- participate whole-heartedly in all aspects of the program and community living
- have a healthy and sisterly relationship with all participants and team members
- continue the discernment of her call to our international religious missionary congregation
- let go of her personal and cultural constraints in order to experience inner freedom and commit totally to God's call
- avail of the opportunity for regular spiritual direction
- participate in the local church whenever possible
- have adequate spoken and written English skills
- exercise responsible use of mass media and technology

4. FORMATION PROGRAM

The formation program can include the topics listed below but it may vary from year to year.

- Theology of Vows and Consecrated life
- Life of Euphrasie Barbier
- RNDM Charism and Spirituality
- Constitutions and Directives
- Scripture and Biblio Drama
- Missiology
- Mariology
- Creation Spirituality
- Tools for Theological Reflection
- Intercultural living and RNDM Mission
- Enneagram/Myers Briggs Type Indicator
- Human Development and Conflict Resolution
- Integrated Approach to Human Sexuality
- Liturgy
- Leadership Skills
- Mission Exposure
- 30 days Directed Retreat

SECTION FIVE ONGOING FORMATION

I have come that they may have life and have it to the full. *John 10: 10*

The relationship between personal call and response continues throughout life. Ongoing formation is primarily the responsibility of the sister, who avails herself of opportunities for her personal growth. The province leadership team is responsible for planning ongoing formation to enable each sister to live her life to the full and to carry out the mission of the congregation. *Constitutions 87*

To deepen the spirit of our RNDM charism, it is essential that we are involved in ongoing reflection on our call as consecrated women committed to living contemplation, communion and mission in our world today. Therefore, sufficient opportunity for ongoing formation appropriate to personal and apostolic needs is important and encouraged throughout the congregation.

1. INDIVIDUAL RESPONSIBILITY

Every RNDM takes personal responsibility to:

- continually nurture her contemplative life through daily personal prayer, spiritual reading, allowing herself to be challenged in the light of our charism and the Gospel
- have a professional spiritual mentor who accompanies her regularly in discerning the movements of the Spirit
- live in the spirit of reconciliation, avail herself of the sacraments, be faithful to monthly recollection and annual retreat
- dialogue with community and province leaders regarding opportunities for renewal
- update herself professionally and avail of the opportunities to support and strengthen her ministry

2. COMMUNITY RESPONSIBILITY

Throughout the congregation, communities are encouraged to search for creative ways of living the charism and deepening the contemplative life in today's world. Each community is invited to:

- have an annual plan for ongoing formation that includes study of Constitutions and Directives as well as other topics pertaining to our RNDM way of life
- regularly reflect on how the charism is lived in the community and among the people with whom we minister
- create times for daily prayer and reflection as well as times for recreation and celebrations

3. PLT RESPONSIBILITY

At province level, the leadership team:

- names a member from the PLT to be responsible for ongoing formation. She coordinates this important ministry with the leadership team and the sisters
- invites sisters to continually reflect on our charism and allow it to transform their personal life and commitment
- plans appropriate renewal programs for sisters ensuring that there is opportunity for all
- plans and encourages sisters to study the constitutions and directives
- organizes an annual assembly and age group gatherings where sisters can participate in discussions regarding the ongoing life and mission of the province
- plans for professional study for each sister according to her gifts and capacity to equip her adequately for ministry, keeping in mind the Congregation Mission Plan and financial resources
- ensures that ongoing formation plans include preparation for retirement from active ministry and entry into a new stage of life
- where possible, creates a fund to provide sisters with the opportunities to visit the congregation heritage sites in France and England

4. CLT RESPONSIBILITY

The CLT:

- invites ongoing reflection across the congregation on our life and mission in the current context and in the light of our charism and spirituality
- plans regular congregational programs for leaders, formation personnel, bursars, renewal and missiology courses
- coordinates and ensures the availability of equitable distribution of finance and access to scholarships for ongoing formation

5. RNDM POLICY FOR RENEWAL

Each province makes a five year plan which is updated and evaluated annually, and keeps a record of the sisters' renewals and academic studies. The leadership team ensures that renewal opportunities are available for all the sisters.

The type and duration of the renewal program depends on the sister's needs and the requirements of her ministry in dialogue between herself and the PLT. The following criteria are suggested for better planning and coordination:

- The sister makes a request to the PLT two years prior to the commencement of the renewal program.
- Options for renewal within the province are to be explored and made use of wherever possible.
- When the renewal is outside the sister's province the PLT discusses with the CLT before finalising the plans.
- Consider what other opportunities the sister has had over the last 10 years.
- The sister's age, health and ability to meet the course requirements need to be considered when choosing a program.

6. RNDM POLICY FOR INTERNATIONAL STUDENT SISTERS

- PLT dialogues with an individual sister about the possible areas of study and the purpose in view of her future ministry.
- Dialogue with the CLT Liaison for ongoing formation is required and the detailed information related to the study is communicated two years in advance.
- The sending PLT dialogues with the CLT and the receiving PLT **two years** before the sister is due to begin her studies. This will allow sufficient time for necessary arrangements related to her study, accommodation, scholarship and visa.
- In dialogue with the receiving province, the sending province will prepare the budget necessary for the study (see **Student Sisters' Accounts, Form F1 in Handbook on Administration of Temporal Goods p. 65**).
- Costs for language study are included as part of her study program if necessary, and adequate time is to be given for her to become proficient in the required language.
- The sending province dialogues with the generalate bursar for scholarship applications. All scholarship applications and fund transfers are coordinated at the generalate level (see **Scholarship Information, Form CCIF in Handbook on Administration of Temporal Goods p. 35**).
- It is essential that all arrangements are made with regards to travel, visa and other documents **BEFORE** the sister leaves her country.
- Normally, countries such as India, Kenya, and the Philippines, where study scholarships are more obtainable are to be considered before Europe, USA, and the Pacific.
- During the period of study the sister is a member of a local RNDM community nearest to her University/College. She participates in the life of the community and any gatherings in the province. A sister who takes a residential course, if possible, is attached to a local RNDM community where she can stay during breaks and holidays. In Manila and Nairobi, sisters are expected to live in the RNDM student house.

- The student sister is accountable primarily to the local PLT during her time of study. Any necessary permission is to be granted by the local leadership in consultation with the sending PLT and CLT liaison for ongoing formation.
- Where there is no RNDM community, the sister will communicate with and be accountable to her home province.
- Sisters are expected to live a simple lifestyle and adhere to the amount of allowance according to the policy of the province she is living in.
- PLT who has study plans for sisters are requested to explore the availability of obtaining scholarships within their own country.
- At the end of each semester/term, she completes her account **Form F1** and submits it to the province leader (see **Handbook on Administration of Temporal Goods p. 65**).
- At the completion of her study, she completes **Form F2, student sister's evaluation after study program** along with **Form F1** and submits them to the province leader as well as to the generalate finance office (see **Handbook on Administration of Temporal Goods p. 66**).
- Students who have received scholarships must provide a report to the funding agency according to their specific criteria.

NOTE: Sisters do not normally take holidays outside the country during their time of study.

SECTION SIX: APPENDIX

CANON LAW RELATED TO RELIGIOUS FORMATION

NOVITIATE

Canon 642

Superiors are to exercise a vigilant care to admit only those who besides being of required age, are healthy, have a suitable disposition and have sufficient maturity to undertake the life which is proper to the institute.

If necessary, the health disposition and maturity are to be established by experts without prejudice to Canon 220.

Canon 220

No-one may unlawfully harm the good reputation which a person enjoys or violate the right of every person to protect his/her privacy

Canon 643

The following are invalidly admitted to the Novitiate

- i. One who has not yet completed the seventeenth year of age*
- ii. Spouse while the marriage lasts*
- iii. One who is currently bound by a sacred bond to some institute of consecrated life or is incorporated in some society of apostolic life.*

Canon 645

Before candidates are admitted to the Novitiate they must produce proof of baptism and confirmation and their free status.

Canon 647

The establishment, transfer and suppression of a novitiate house are to take place with a written decree of the Supreme Moderator of the institute, given with the consent of her council.

To be valid a novitiate must take place in a house that is duly designated for this purpose. In particular cases and by way of exception, and with the permission of the Supreme Moderator given with the consent of her council, a candidate can make novitiate in another house of the institute under the direction of an approved religious who takes the place of the director of novices.

A major superior can allow a group of novices to reside, for a certain period of time in another house of the congregation.

Canon 651

The director of novices is to be a member of the institute who has taken perpetual vows and has been lawfully designated.

If need be, directors of novices may be given assistants, who are subject to them in regard to the governance in the novitiate and the manner of formation.

Those in charge of the formation of novices are to be members who have been carefully prepared, and who are not burdened with other tasks so they may discharge their office fruitfully and in a stable fashion.

Canon 648

For validity the Novitiate must comprise twelve months spent in the novitiate community, without prejudice to Canon 649.

Canon 649

A Novitiate is invalidated by an absence from the novitiate house of more than three months, continuous or broken. Any absence of more than fifteen days must be made good.

With the permission of the competent major superior first profession may be anticipated though not by more than fifteen days.

TEMPORARY PROFESSION

Canon 654

By religious profession members make a public vow to observe the three evangelical counsels. Through the ministry of the Church they are consecrated to God, and are incorporated into the institute with the rights and duties defined by law.

Canon 655

Temporary profession is to be made for a period defined by the institute's own law. This period may not be less than three years nor longer than six years.

Canon 656

The validity of temporary profession requires:

that the person making it has completed at least the eighteenth year of age.

that the novitiate has been made validly

that admission has been granted freely and in accordance with the norms of law, by the competent superior, after the vote of her council

that the profession be explicit and made without force, fear or deceit

that the profession be received by the lawful superior, personally or through another.

Canon 668

Before their first profession, members are to cede the administration of their goods to whomsoever they wish and, unless the constitutions provides otherwise, they are freely to make dispositions concerning the use and enjoyment of these goods. At least before perpetual vows, they are to make a will which is also valid in civil law.

Canon 657

When the period of time for which the profession was made has been completed, a religious, who freely asks, and is judged suitable, is to be admitted to a renewal of profession or to perpetual vows; otherwise the religious is to leave.

If it seems opportune, the period of temporary profession can be extended by the competent Superior in accordance with the institute's own law. The total time during which the member is bound by temporary vows may not, however, extend beyond nine years.

Perpetual vows can, for a just reason be anticipated, but not by more than three months.

Canon 658

The validity of perpetual vows requires

That the person has completed at least the twenty-first year of age

That there has been temporary profession for at least three years.

RE-ADMISSION TO MEMBERSHIP

Canon 690

A person, who lawfully leaves the institute after completion of the novitiate or after profession, can be re-admitted by the Supreme Moderator, with the consent of his or her council, without the obligation of repeating the novitiate. The same Moderator is to determine an appropriate probation prior to temporary profession, and the length of time in vows before making perpetual vows, in accordance with norms of Canon 655 and 656.

RNDM CEREMONIES

The followings are the basic structure of the RNDM ceremonies which can be adapted according to the culture and context of each province.

RECEPTION INTO NOVITIATE

The rite should take place during a special celebration of the Word of God which explains the nature of religious life and the spirit of the congregation.

It is to be celebrated in the novitiate house in the presence of the community (unless some special circumstances suggest otherwise).

The selection of hymns/liturgical symbols is to reflect the spirit/character of the congregation.

Introductory Rite

The rite may appropriately begin with a greeting by the province leader or delegate followed by singing of a psalm or other suitable hymn.

The leader then questions the postulant in these or similar words:

Province leader: (name of the postulant) what are you seeking or asking of us?

Postulant: Having had the opportunity of growing in knowledge and understanding of the life and spirit of the congregation during my postulancy, I believe that I am being called to dedicate my life in this congregation. I wish to continue to discern this call with you. I now ask to be received into the novitiate to enter more fully into the demands of this religious missionary vocation lived in community and to prepare to make a total gift of myself to God by a life of chastity, poverty and obedience.

Province leader: (name of the postulant) *you have expressed your desire to enter into the novitiate. We believe that you are open to God's call and sincere in your desire to respond to it. In the name of the congregation I welcome and receive you into our novitiate. May you continue to grow in your understanding of the religious missionary vocation as you share more fully our life. May you continue to grow in zeal, humility, simplicity and charity in the spirit of Euphrasie Barbier and may Christ himself be your way, truth and life.*

The leader presents the novice with a symbol which will be worn during the novitiate (eg. a Cross or a medal, to be chosen according to cultural significance).

The novice makes a simple act of commitment, praying for the gift of openness to discern God's will in these or similar words:

Novice: Having felt the call to dedicate myself to God in religious life, I now commit myself to live this call and to understand its blessings and challenges more deeply. I pray that I may learn to follow Christ in poverty, chastity and obedience, that I may be open to God's working in my life and be generous in my response. Help me God, to fulfill the Gospel teaching every day of my life.

Celebration of the Liturgy of the Word

General Intercessions

The Lord's Prayer

The leader then addresses the community in these or similar words:

Province leader: You have heard(name of the postulant)desire to be received into the novitiate. I encourage you to live your vocation worthily and to share your life with her so that she may truly discern her vocation within our congregation.

The ceremony ends with an expression of welcome according to local custom.

RITE OF TEMPORARY PROFESSION

The rite of temporary profession takes place during Mass, which may correspond to the liturgy of the day, or the ritual Mass for the day of temporary profession. It is usually held in the RNDM chapel.

Entrance Rite: The procession takes place according to local custom. All make the customary reverence to the altar and go to their places.

Liturgy of the Word: The readings may be taken from the Mass of the day, from the texts for the Mass for religious profession, or from texts suitable to the missionary charism of the congregation. The creed is not said, even if prescribed by the rubrics of the day.

Presentation of the Candidate:

Novice director: Desiring to respond faithfully to the movement of the Spirit within her, our Sister has been discerning her call to the religious missionary life throughout her novitiate experience. She has been strengthened by God's grace and supported by the care, example and prayers of the Sisters.

I now present Sister..... to you, Sister..... (name of province leader/delegate) in your presence, (name of celebrant), and this assembly, as a candidate for the First Profession of Vows in the Congregation of Our Lady of the Missions.

Province leader: Calls by name the novice to be professed.

Novice: You called me God, here I am.

(The novice receives a lighted candle, symbolizing the light of Christ).

Province leader: (name of the novice), what is it that you ask of God and the Congregation?

Novice: I desire to make profession in this Congregation of Our Lady of the Missions, and to have the grace to live fully the Charism of our Foundress, Euphrasie Barbier.

Province leader: Sisters, we have welcomed and been enriched by the presence of among us. You have heard her request. Do you consent to have her enter fully into the Mission of our Congregation through the Rite of the First Profession of Vows?

Sisters: We do.

Province leader: As a community, will you continue to share your life with her seeking the fullness of our call to have but one heart and one soul wholly centered on God, and to care for one another with the love of Christ?

Sisters: We will.

Province leader: It is with joy that we welcome you,, to this Rite of First Profession of Vows. We trust that you will find happiness and fulfilment with us, the Sisters of Our Lady of the Missions. We thank you for your courage. We know that God, who is faithful, will support us all in our life and mission.

Homily

Rite of Profession of Vows

The examination of the candidate by the celebrant:

After the homily, the novice to be professed stands and the celebrant questions her on her readiness to devote herself to God and to seek perfect charity according to the Constitutions of the congregation

Celebrant: (name of novice) What do you ask of God and of the Church?

Novice: The grace of sharing in the Divine Missions and of making profession in this congregation of Our Lady of the Missions, in whose religious life and mission I have shared during my novitiate.

Celebrant: (name of novice), you have already been consecrated to God through baptism. Do you realize the importance of this deeper commitment to God through religious profession and have you reflected on this?

Novice: Yes, I have reflected seriously about my commitment and have faith, that with Jesus Christ as my guide and Mary as my inspiration, I will be able to live as an RNDM consecrated for Mission in the light of the constitutions of this congregation.

Celebrant: In your desire to follow Christ, are you willing to share in the Divine Missions, which is the heart of your Charism by offering yourself to God, through Consecrated Chastity, Evangelical Poverty and Obedience?

Novice: Yes, I am willing.

Celebrant: Are you willing to dedicate yourself wholeheartedly to the mission of Christ in the universal Church wherever you may be sent?

Novice: Yes, I am willing.

Celebrant: In the name of Our Lord and Saviour Jesus Christ, we choose (name of the novice) to be blessed and consecrated for the service of Our Lord Jesus Christ.

All: Thanks be to *God*

Celebrant: Loving God, look upon (name of novice), who desires to follow Christ more closely by professing the Evangelical Counsels in the presence of your Church today. Through the power of the Spirit, may she have the zeal which animated Euphrasie Barbier, a zeal eager to be at the service of God and God's people. In your mercy, grant that her way of life may bring glory to your name, and love to all people. We ask this through Christ our Lord.

All: Amen.

Celebrant: (name of novice), come and pronounce your Vows.

Formula of Vows: Constitutions 86

Province Leader: And I, by the authority that is given to me in the name of the Church and of the congregation receive the Vows you have just pronounced. May God join your offering to the sacrifice of Christ and enable you to live it to the full.

Signing of vows

Presentation of the symbols of religious profession

After the act of profession, the celebrant blesses the emblem of the congregation and a simple silver ring using these or similar words:

Celebrant: Lord, bless this emblem and this ring which are to be worn as a constant reminder of consecrated life in this congregation of Our Lady of the Missions.

Province leader: Sister...., receive this emblem of the congregation of Our Lady of the Missions. May it be a sign of your commitment to follow Christ and to proclaim the reign of God to all people.

Sister: Amen

Province leader: Sister..., receive this ring, for you belong to Christ the Lord. Live your whole life for Him and may it overflow with joy and thanksgiving for all he has done.

Sister: Amen

Province leader: Sister..., receive our constitutions and directives approved by the Church. In them you will find an authentic expression of our charism and our special way of living the Gospel.

The newly professed sister is welcomed into the community according to the local customs.

The rite of profession concludes with the general intercessions/prayer of the faithful.

Liturgy of the Eucharist and the rest of the Mass continues as usual.

RITE OF RENEWAL OF VOWS

The renewal of vows may take place during Mass if the religious community thinks it is appropriate or it may be during community liturgy.

The rite of renewal is to be conducted with simplicity in the community.

The renewal of vows takes place before the province leader or delegate and in the presence of the community.

After the liturgy of the Word the province leader prays for God's help saying in these or similar words:

It is God who gives us the grace of persevering in our desire to follow Christ more closely. Let us pray to God for..... (name) who renews her vows today in the presence of the Church.

The Sister renews her vows. The formula of vows: constitutions 86

The rite of renewal of vows concludes with the intercessions and concluding prayer.

RITE OF PERPETUAL VOWS

The perpetual vows ceremony is a public one which usually takes place in the Parish Church. The Bishop or his delegate presides over the ceremony.

The profession of faith and the general intercessions are omitted.

Entrance rite

The procession takes place according to local custom. All make the customary reverence to the altar and take their places.

Liturgy of the Word

Rite of Religious Profession

Congregation leader: Sister.....

Sister: You called me Lord, here I am

The sister receives a lighted candle symbolizing the light of Christ and addresses the following request to the congregation leader or delegate. If there are more sisters they may do it together.

Sister: By the grace of God I have come to know in the religious missionary congregation of Our Lady of the Missions the joys and the difficulties of a life completely dedicated to God for mission. Today I ask you sister.....(name of the congregation leader/delegate) that I may make my perpetual vows in this religious congregation for the glory of God and the service of the universal Church.

All: Thanks be to God.

Homily

Examination of the sister by the celebrant

Celebrant: Sister....., through baptism you are already consecrated to the Lord and dead to sin. Are you determined to unite yourself more closely to God by the bond of perpetual vows?

Sister: Yes, I am

Celebrant: Are you resolved with God's help to undertake the life of consecrated chastity, evangelical poverty and obedience which Christ and his mother chose, and to persevere in it forever?

Sister: Yes, I am

Celebrant: Are you resolved to strive constantly for perfect love of God and your neighbour by following the Gospel, and the constitutions of this congregation?

Sister: Yes, I am

Celebrant: Are you resolved with the help of the Holy Spirit to spend your whole life in the generous service of the people of God and to participate in the universal mission of the Church, wherever you may be sent?

Sister: Yes, I am

Celebrant: May God who began this good work in you see to its completion before the day of Jesus Christ.

All: Amen.

Litany of the Saints

Celebrant: My dear friends, let us pray to God, our Father, through his Son Jesus Christ, that through the intercession of Mary and of all the Saints, he will pour out the Holy Spirit on sister..... whom he has chosen to be consecrated for mission.

NOTE: There may be inserted invocations of saints specially venerated in the place of the profession. Other petitions may be added to suit the occasion.

At the end of the Litany

Celebrant: Lord, hear the prayers of your people. By your grace, prepare the heart of sister..... for her religious consecration. May the fire of the Holy Spirit purify her from all her sin, and enkindle her with your love. We ask this through Christ our Lord.

All: Amen

Celebrant: Sister..... come and pronounce your vows

Formula of Vows: Constitutions 86

Congregation leader: And I, by the authority that is given to me in the name of the Church and of the congregation receive the Vows you have just pronounced. May God join your offering to the sacrifice of Christ and enable you to live it to the full.

Sister: Amen

Signing of vows

SOLEMN BLESSING OF THE PROFESSED

(The newly professed kneels)

Celebrant: Father in Heaven, you are the source of all holiness. When you created humankind, your love for them was so great that you gave them a share in your own divine life. Neither the sin of Adam nor even the sins of the whole world could make you give up or change this loving purpose. In earliest days you showed us in Abel the way of goodness. In later days, from the Hebrew people you loved so dearly, you raised up holy people graced with every virtue. Foremost among them all stands Mary, the ever-Virgin daughter of Zion. From her pure womb was born Jesus Christ, your Eternal Word, who became man, to save the world. You sent Him Father, to be our patron of Holiness. He became poor to make us rich, a slave to set us free.

With love no words can tell, he redeemed the world by His Paschal Mystery, and won from you the gifts of the Spirit to sanctify the Church. The voice of the Spirit has drawn countless members of your children to follow Christ. They leave all to bind themselves to you in the bondage of love. With ready will and loving heart, they give themselves to you and to the service of your people.

Look with favour then, on **Sister**..... who has heard the call of your love. Send her the Spirit of holiness, and keep her to fulfill in faith what you have enabled her to promise in joy. Keep before her eyes Christ, the Divine Teacher, for her constant study and imitation.

Give her perfect Chastity, joyful Poverty and wholehearted Obedience. Create in her a humble heart to please you, a ready heart to be one with you always. Keep her patient in time of trial, steadfast in faith, joyful in hope and tireless in works of love.

Make her way of life build up the Church; advance the salvation of the world, and be a convincing sign of the blessings of the world to come. Lord, protect and guide this handmaid of yours. At the judgment seat of your Son, be yourself her great reward. Give her the joy of her vows fulfilled. Made perfect in your love, may she enjoy the communion of your saints and with them praise you forever. We ask this through Christ our Lord.

All: Amen

Presentation of the symbols of Profession

The celebrant blesses a simple silver ring.

Celebrant: Lord, bless this ring which is to be worn as a symbol of her consecration to Christ in this congregation of Our Lady of the Missions.

Congregation leader: Sister....., receive this ring, for you belong to Christ the Lord. Live your whole life for Him and may it overflow with joy and thanksgiving for all he has done.

Sister: Amen

Congregation leader: Sister....., may the constitutions of the congregation of Our Lady of the Missions continue to be your guide and inspiration as you live out your religious missionary vocation in the service of God and of the universal Church.

Missioning of the sister by the congregation leader

The sister is welcomed by the RNDM community according to the local custom and culture.

Liturgy of the Eucharist

Concluding rite

When the prayer after communion has been said the sister stands before the altar and the celebrant may use these or similar words for the blessing:

Celebrant: May God, who is the source of all good intentions, enlighten your mind and strengthen your heart. May He help you to fulfil with steadfast faith all you have promised.

All: Amen

Celebrant: May God make you a witness and sign of His love for all people as you proclaim the Good News of Jesus Christ.

All: Amen

Celebrant: May you be animated by a true humble, generous zeal which is the distinctive mark of your congregation. May this zeal fill you with a hunger and thirst for justice and nourish your prayer, your aspirations and your spirit of sacrifice.

All: Amen

JUBILEES

Jubilees should be celebrated with simplicity in the context of customs and culture in which the sister lives and works. A special liturgy and Eucharist for this occasion are to be organized.

The renewal of vows should be in the context of the Eucharistic celebration.

MISSIONING

When a sister is transferred to another community or province, there should be an expression of farewell and of welcome. A meaningful liturgy is creatively prepared for this time of transition.

TRADITIONAL AND RNDM HYMNS

SALVE REGINA

Salve, Regina, Mater misericordiae,
Vita, dulcedo, et spes nostra, salve,
Ad te clamamus, exsules, filii Hevae,
Ad te suspiramus, gementes et flentes
In hac lacrimarum valle.
Eia, ergo, advocata nostra, illos tuos
Misericordes oculos ad nos converte,
Et Iesum, benedictum fructum ventris tui,
Nobis post hoc exilium ostende
O clemens, O pia, O dulcis Virgo Maria.

AVE MARIS STELLA

Ave Maris stella
Dei Mater alma,
Atque semper Virgo
Felix coeli porta

Sumens illud Ave
Gabrielis ore,
Funda nos in pace,
Mutans Hevae nomen.

Solve vincla reis
Profer lumen caecis
Mala nostra pelle
Bona cuncta posce.

Monstra te esse matrem
Sumat per te preces
Qui pro nobis natus
Tulit esse tuus

Virgo singularis
Inter omnes mites
Nos culpae solutos
Mites fac et castos

Vitam praesta puram
Iter para tutum
Ut videntes Iesum
Semper collaetemur

Sit laus Deo Patri,
summo Christo decus
Spiritui Sancto
tribus honor unus. Amen.

GLORIA PATRI

Gloria Patri, Gloria Filio,
Gloria Spiritui Sancto,
Gloria Patri et Filio et Spiritui Sancto.
Sicut erat in principio et nunc et semper,
Et in saecula saeculorum. Amen

HAIL THOU STAR OF OCEAN

Hail thou star of ocean
Portal of the sky
Ever Virgin Mother
Of the Lord most high.

Oh! by Gabriel's Ave
Uttered long ago
Eva's name reversing
Establish peace below.

Break the captive's fetters
Light on blindness pour
All our ills expelling
Every bliss implore

Show yourself a Mother
Offer Him our sighs,
Who for us incarnate
Did not thee despise.

Virgin of all virgins
To thy shelter take us
Gentlest of the gentle
Chaste and gentle make us.

Still as on we journey
Help our weak endeavor
Till with thee and Jesus
We rejoice forever.

WOMAN OF FAITH

Moira Ross RNDM

Woman of faith, woman of fire
Woman so small, yet great in desire
Woman of courage, woman of love
Woman so frail, made strong from above
God centered woman, woman of prayer
Jesus her lover, He always was near
Woman in tune with the Father, the Son,
The Spirit blessed Trinity, all three in one.
Lover of Mary, whose name she did bear,
Imbued with her Spirit, trust led her to dare.

Woman so valiant like Esther of old
Ready to plead, humble yet bold
Woman so daring, no risk was too great
No ocean too vast if God's work were at stake.
Woman so human, caring and kind,
Loving her sisters with each one in mind,
Woman so saintly, immersed in her God
Spirit, led guided, wherever she trod.

Teach us, Euphrasie, great woman of faith
To trust, to believe, God's will to embrace
Help us, Euphrasie, strong woman of fire,
To follow your footsteps, to burn with desire
Be with us Euphrasie, your women today,
Unite us through love in your missionary way
We thank you, Euphrasie for the journey you trod
Small woman of courage, beloved of God

EUPHRASIE'S SONG

Text: Veronica Dune RNDM

Music: Joan Miller RNDM

At a crossroad in time, I stood needing wisdom
Unsure where to go, how to live, what to do
The song in my heart repeating a few simple tones
Aching for fullness, an expanded melody
So I turned to Creation, in grass, fern and flower
And asked the Song Maker to give me a song

A song to encircle, to guide and protect me,
A song to awaken and enliven my days
A song as bright, a song as dark
A song as spacious as the shimmering fields of France
And the Song Maker said:

Chorus: Sing, make a song of your joy
Sing, make a song of you grieving
Sing of all that comes into your life
And all that's leaving
Sing, though your heart is breaking
Sing, it is also awaking
Sing your walking into dancing, sing on!

So I sang my song through my days on earth
'Neath Southern Cross and Northern Star
I would look to Creation aching for her freedom
For all the daughters and sons of earth
Points of bliss, counterpoint of anguish,
Discordant turns yielding further harmony.

A song to encircle, to guide and protect you
A song to awaken and enliven your days
A song as bright, a song as dark
A song as spacious as the shimmering fields of France
And the Song maker said

I hear you sing in all your many voices
My heart is full, my heart is free
I am singing with you, disturbing, encouraging, attentive
to the Song maker, each singing her part of the song

A song to encircle, to guide and protect us
A song to awaken and enliven your days
A song as bright, a song as dark
A song as spacious as the shimmering fields of earth
And the Song Maker said

WOMEN IN MISSION

Mary Evans RNDM

We are women on a journey
And we search to know the meaning
Of the vision of Euphrasie for today
We are women with a mission
Our minds and spirits open
And a fire that's burning brightly in our hearts.

Do we dare to be prophetic, in our witness to the truth?
To a justice that may challenge and disturb
Do we dare to really listen, to the broken and the poor?
Light their fire, fan their flame, touch their hope.

Do we listen with compassion, to our hearts and to the other?
In our communion dare we joyfully affirm?
The goodness and the strength that we see in one another
Allow the space to see ourselves made whole.

MISSIONS DIVINE

Chris Skinner SM

Faces of faithful women
Sisters we've known and loved
We raise a chorus to our pioneers
Honour their stirring stories
Courage and sacrifice
Hold up and celebrate the signs of life

Chorus: Missions Divine
Mission received
In Mission Euphrasie believed
Joy fills the heart
For now and the start
And all that's been Mission between.

Voices from distance islands
Whispered in hearts on fire
Those who set out gave witness through their lives
Still there's a voice resounding
Earth crying out her name
And there's a fire burning just the same

Called to be one together
Called to be love set free
We stand on solid ground and catch the wind
Sway in the dance together
Echo God's silent word
Take up the Mission now, Euphrasie heard

Euphrasie's Song

Text:
Veronica Dunne RNDM

Music:
Joan Miller RNDM

VERSE 1

At a cross - road in time, I stood nee - ding wis - dom, un - sure where to go, how to
live, what to do. The song in my heart re - pea - ting a few sim - ple tones, ach - ing for ful - ness, an ex -
pan - ded me - lo - dy. So I turned to Cre - a - tion in grass, fern and flo - wer, and
asked the Song Ma - ker to give me a song! A song to en - cir - cle, to
guide and pro - tect me, a song to a - wa - ken and en - li - ven my days, a song as bright, a
song as dark, a song as spa - cious as the shim - mer - ing fields of France. And the Song Ma - ker said:

REFRAIN

a tempo

"Sing! make a song of your joy; Sing! make a song of your grie - ving;
Sing of all that comes in - to your life and all that's lea - ving; Sing though your heart is brea - king;
Sing it is al - so a - wa - king; Sing your wal - king in - to dan - cing, sing on."

VERSE 2

So I sang my song, through my days on earth, neath Sou - thern Cross and

Nor - tern Lights. I would look to Cre - a - tion, — ach - ing for her free - dom, free - dom for all — the
 daugh - ters and sons — of earth. Points of — bliss, — coun - ter - points of an — guish, dis -
 cor - dant turns — yiel - ding fur - ther har - mo — ny. A song to en - cir — cle, to
 guide and pro - tect you, A song to a - wa - ken and en - li - ven your days, A song as bright, a
ritardando —————
 song as dark, — a song as spa - cious as the shim - mer - ing fields of France. And the Song Ma - ker said: *(refrain)*

VERSE 3

I hear — you sing — In all your ma - ny voi - ces. My heart — is full, — my
 heart is free. I am sin - ging with you — dis - tur - bing, en - cou - ra - ging att - en - tive to the Song Ma - ker, each
 sin - ging her part of the Song. A song to en - cir — cle, to guide and pro - tect us, A
 song to a - wa - ken and en - li - ven our days, A song as bright, a song as dark, — a
ritardando —————
 song as spa - cious as the shim - mer - ing fields of earth. And the Song Ma - ker said: *(refrain)*

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