



Ratio Formationis Provincialis

United States Province
Priests of the Sacred Heart
Hales Corners, Wisconsin

2020

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United States Province
Priests of the Sacred Heart
2020



SUPERIOR GENERAL
CONGREGATION OF THE
PRIESTS OF THE SACRED HEART
Dehonians

Prot. N. 0126/2020

APPROVAL OF THE *RATIO FORMATIONIS* OF THE USA PROVINCE

The General Superior of the Congregation of the Priests of the Sacred Heart;

- having studied, with his Council, the *Ratio Formationis* of the USA Province, revised and presented by the Provincial Superior and his Council after its meeting of January 21-22, 2020;
- having obtained the consent of the General Council in its meeting of April 1, 2020;
- according to n. 91.1 of the General Directory;

**approves the *Ratio Formationis*
of the USA Province.**

so that it may be promulgated and appended to the particular Directory, after including the observations and corrections suggested.

Given in Rome at the General Curia, April 2, 2020.

THE SECRETARY GENERAL

(Fr. Pedro Iglesias Curto, scj)

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Dehonians USA

PRIESTS OF THE SACRED HEART

Approval of the Ratio Formationis Of the USA PROVINCE

The Provincial Superior of the USA Province of the Priests of the Sacred Heart;

- having studied, with his Council, the Ratio Formationis of the USA Province and after having included the observations and corrections suggested by the General Superior and his Council after its meeting of April 1, 2020;
- having obtained the consent of the Provincial Council at its 903rd meeting of September 16, 2020;
- according to n. 91.1 of the General Directory;

Approves the Ratio Formationis of the USA Province

so that it may be promulgated and appended to the Provincial Directory.

Given in Hales Corners at the Provincial Office, September 17, 2020

The Provincial Secretary

Br. Frank Presto, SCJ

The Provincial Superior

V. Rev. Edward Kilianski, SCJ

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PREFACE

The *Ratio Formationis Provincialis* (RFP) is intended to be an application of, and not a replacement for, the *Ratio Formationis Generalis* (RFG) of the Priests of the Sacred Heart. Its purpose is to apply the principles of the RFG in the present situation of the United States Province, particularly where it is expressly called for in particular law or in the RFG. Formation takes place at specific times and in specific places and within specific cultures. As a consequence, it is appropriate to supplement the RFG, a document having a global perspective and design, with a second document that reflects religious and priestly formation in the United States.

The RFP takes its inspiration from the RFG, the SCJ Rule of Life and the fifth edition of the Program of Priestly Formation (PPF) of the United States Conference of Catholic Bishops (USCCB).

The RFG divides formation into nine broad categories whereas our RFP divides formation into five broad categories. All the areas covered in the RFG are included in the RFP. When the RFG is quoted directly in our RFP the words are put in quotation marks. This does not happen very often. What usually occurs is that the content and spirit of the material in the RFG is included in the RFP but the wording has been changed to make it more in keeping with the language used in the U.S. cultural setting. All references to the RFG are indicated in the footnotes.

In this revision of the RFP, there is a greater emphasis on formation, in all aspects, being more Dehonian and intercultural.

FOUNDATIONS

I. Introduction

A. Philosophy of Formation

1. Formation within the Congregation of the Priests of the Sacred Heart is meant to enable an individual to live an apostolic religious life within the Dehonian context.¹
2. While every member of our religious community is equal to each other in terms of profession, there are differences in terms of ministry. Each form of ministry will require some sort of specific formation in addition to formation to our religious life.²
3. The process of formation is sequential and cumulative, moving from introduction, through initiation, to integration into our religious life.³ At every level of formation, there are five essential components: namely, elements of an Affective, Communal, Spiritual, Apostolic, and Intellectual/Professional nature always within the Dehonian context. While some of this process can be done only within the framework of our own provincial religious community, we value inter-province and inter-congregational community dimensions to formation whenever possible.⁴
4. Finally, the process of formation is life-long. This means that each SCJ is committed to the goal of full, personal development, which is a life-long task.⁵

B. The Practice of Formation

1. Formation is to be conceived as embracing the whole of life in keeping with a process that, while respecting different phases, assures a unified and continual growth.⁶
2. In its first phase, SCJ formation seeks to guide the religious to a maturity that allows him to make decisions and assume responsibilities, and, in accordance with the necessary balance appropriate to his stage of development, to achieve a good

¹ Const. 6, 94

² Const. 8, PD 84

³ Const. 96

⁴ PD 91. 1

⁵ Const. 104, PD 104

⁶ RFG 033

interior integration.⁷

3. This first maturation should continue and deepen gradually to the extent and in the measure that the religious makes spiritual and human progress. Each period of life requires, in effect, a new level of growth determined as well by the demands of the Apostolate.⁸
4. Through personal guidance each candidate should be helped in discerning gradually whether he is called to be a religious priest or brother. Before first profession, he shall make his intention known. "At the time of perpetual profession the choice to live religious life as a lay brother or as a cleric must be made."⁹
5. At each stage of initial formation (from candidacy to final profession) and also of continuing formation we must consider the following elements integral to formation: affective formation, community formation, spiritual formation, apostolic formation, and intellectual and/or professional formation within our Dehonian context.¹⁰
6. The charism of Father Dehon which characterizes our religious life is a gift of the Holy Spirit to the Church. For formation in the SCJ community its unique form is to be found in the faith experience of Fr. Dehon.¹¹ It was characterized by his experience of the love of Christ and his search for a new humanity in real solidarity with the poor and the marginalized.¹² Our formation will challenge us to be with the poor in our ministries and in our lives, both by direct service and by working for structural changes. We will be open to letting this ministry affect our prayer and our life-style. This formation to address issues of social justice and the integrity of creation is especially significant for us in the United States within our Dehonian context.
7. As a consequence, formation in the SCJ community implies an attentiveness to the experience of Leo Dehon and the living tradition of the Congregation and, at the same time, to the social and cultural conditions of our world and of our local situation.¹³

⁷ RFG 037

⁸ RFG 037

⁹ RFG 154

¹⁰ PD 91.1

¹¹ Const. 2

¹² RFG 026

¹³ RFG 026

8. Our spirituality is characterized by a Dehonian way of understanding and living religious life. In following Christ in union with His Body, the Church, our religious life should be shaped in accordance with the faith experience of Father Dehon for the advent of a civilization of love. We fulfill this prophetic mission through our life as apostolic religious.¹⁴
9. A specifically Dehonian formation will be rooted in the history of Father Dehon and of the Congregation; it will be continually inspired by the charism of the Founder, and it will be formation for mission.¹⁵

To accomplish these ends the following elements are essential:¹⁶

- a) "Formation for a Life of Union with Christ"¹⁷
- b) "Formation for a Life of Self-Giving (Oblation)"¹⁸
- c) "Formation to a Life of Love and Reparation"¹⁹
- d) "Formation to a Eucharistic Life"²⁰
- e) Formation to a Life as Prophets of Love and Servants of Reconciliation²¹
- f) Formation for a Life of Prayer²²
- g) Formation for a Life Style of Availability and Love for All²³
- h) Formation to a Common Lifestyle²⁴
- i) "Formation to an Apostolic Lifestyle"²⁵
- j) Formation to a Life Dedicated to the Least, the Poor and the Marginalized²⁶
- k) Formation to Hunger for Social Justice and Protection of

¹⁴ RFG 026

¹⁵ RFG 026

¹⁶ RFG 103-148

¹⁷ Const. 16-18

¹⁸ Const. 22

¹⁹ Const. 23-25

²⁰ Const. 80-84

²¹ Const. 7

²² Const. 76ff

²³ Const. 18

²⁴ Const. 59-75

²⁵ Const. 26ff

²⁶ Const. 31

C. Additional United States Province Formation Concerns

1. Formation programs are local communities within the province mission. They should have an active presence in their neighborhood and in the local Church. “Active presence” involves direct service to the materially poor in a variety of cultures and working for systemic change. The geographic areas and neighborhoods where we live and work and the physical conditions and financial arrangements under which we live are formative in themselves.
2. As a province we continue to minister in a mixture of urban and rural areas and to a variety of cultures. We must continue to provide a blending of urban, rural and intercultural experiences for those in initial formation.
3. The position of formation director at any level shall be open to those qualified, whether brothers or clerics.²⁸
4. Initial formation to religious life is to be the same for brothers and for clerics. In each case, however, appropriate professional and ministerial training must be attended to.
5. Since initial formation takes place, for the most part, within the context of the province and local community, by his ministry and behavior each member of the province and local community has a marked degree of personal responsibility for all formation taking place.
6. Overall responsibility for formation leadership shall be exercised by a team of formation directors under the supervision of the province Director of Formation who is accountable to the Provincial Superior. The entire assembly of formation personnel shall function as both a support and a challenge to individual formation directors.²⁹
7. No member of the province ordinarily shall be assigned as a formation director until at least three years have elapsed from the time his initial formation was completed and after professional training.
8. Preparation and in-service training of formation personnel shall be

²⁷ Const. 55ff

²⁸ PD 91.2

²⁹ PD 91.2,4

acquired in the following areas: theology of religious life and spirituality; the Dehonian charism and the history and traditions of the SCJ community in itself and as it relates to realities in the United States today; experience and training in spiritual direction; general counselling skills, and skills in psychosexual education and counseling; some inter-cultural experience and training in cultural interaction; a readiness and ability to share spiritual life, prayer and work with those seeking full incorporation into the province community by being in touch with the age and backgrounds of those in the particular program for which they have responsibility.

9. The United States Province of the Congregation of the Priests of the Sacred Heart is whole-heartedly committed to the protection of children and vulnerable adults. Therefore in the first year of initial formation the incoming candidate is informed about the province's policy regarding the protection of children and vulnerable adults. He is to become familiar with it and review it annually all through his years of initial formation and as long as he remains a member of the United States Province.

D. Particular Structures, Content, Agents and Methodology

1. Within initial formation, the Holy Spirit is our main active power in the following of Christ. Other agents of formation are: the Virgin Mary, the Church, the community, the individual candidate or religious, the formation team (especially the formation director assigned to each candidate or religious), the spiritual director, the local superior, the province Director of Formation, and the major superior.³⁰
2. "The candidate and the religious remain the persons most responsible for their own formation and growth in the 'fullness of Christ'."³¹ The discernment of vocation implies entering into the history and dynamics of the individual's view of himself, and of his personal and spiritual life.
3. Initial formation calls for a judicious blend of various methods: interpersonal interaction with a director, small groups and large groups, respecting natural differences in those who are at different stages of incorporation into the life and ministry of the province community. It includes opportunities to interact with students in other levels of formation. All formation includes

³⁰ RFG 044-058, PD 91.2.4

³¹ Eph. 4: 13, RFG 049

opportunities for cooperation and interaction with women in collaborative ministry. It is possible this interaction may include being supervised by women in a ministerial setting.

4. Prior to final commitment in the community, each SCJ must spend at least one year in an SCJ apostolate doing intercultural ministry, involving service and structural change activities.
5. Formation programs must emphasize experiences in community living, prayer and apostolic ministry, while not neglecting proper academic and professional preparation. Academic requirements or professional training on whatever level shall not dictate either the content or the length of any particular stage of initial formation.
6. Undergraduate majors and graduate theological studies should be consistent with our mission, both for clerics and for brothers. Social Justice ministry is a fundamental part of what it means to be a Dehonian. In our programs there is to be a formation for social justice ministry that builds on and deepens with each successive stage of formation.
7. During candidacy and postulancy the candidate/postulant is introduced to and begins to deepen his awareness of what is going on in the lives of the poor by being involved in direct service of the poor. The goal is that this direct service will lead to a greater sense of solidarity with and compassion for those who are poor.
8. During the novitiate the novice learns the tradition of Father Dehon's involvement in social justice and the history of how that has been played out, or not, through the congregation while he continues some direct service to those who are poor.
9. During the post-novitiate stage the religious receives academic formation pertaining to Catholic Social Teaching and various issues. In addition, he learns the theory and practice involved in addressing systemic change while ministering with organizations working on that change.
10. The novitiate and the years of temporary commitment should have a certain wholeness about them as a unified yet differentiated preparation for final commitment.
11. The novitiate program is central to the formation program as a whole. It should have an explicit connection with our mission and our spirituality as lived out in the United States Province within the Congregation of the Priests of the Sacred Heart. It shall aim at preparing for the apostolic mission, at helping integrate prayer,

community and apostolic life, at providing education and instruction in sexuality and celibate chastity, the practice of poverty and obedience. Catechesis must be attended to as needed, stressing basic Catholic moral and doctrinal issues, the Incarnation and the mystery of the Sacred Heart, social justice and the integrity of creation in our particular life and spirituality.³²

12. Criteria shall be established for outcome measures at each of the various stages of the initial formation process; these shall serve as the basis of formation evaluations upon which petition is made and approval received to advance to the next stage.³³

ELEMENTS

II. Affective Formation

A. Principles

1. Formation in spirituality, community and ministry presupposes a healthy affective life. Normal human emotional development progresses by stages. Growth in maturity is most evident when the individual's feelings, thoughts and behavior are all consistent with and appropriate to the individual's age and condition. An affectively mature individual knows (intellect) what he is really feeling (emotions) and bases appropriate actions on these thoughts and feelings. In a Christian context, this maturity enables the individual to grow in self-sacrificing love of God, self, neighbor and the world.³⁴
2. Affective maturity is the fruit of a life-long process that is to be a focus particularly during the first phases of formation. This maturity consists in developing the capacity to live self-sacrificing love toward God, oneself, others and all creation. It finds its best soil in a communion of faith and in the openness for apostolic activity undertaken with the power of the gospel.³⁵
3. Effective growth in affective maturity begins with self-care. It is the bedrock on which all growth in emotional maturity is based. In the gospel, Jesus calls us to love our neighbor as we love

³² PD 42.1-4, 47.1-2, 49-52, 56.1-3

³³ PD 91.5

³⁴ RFG 065

³⁵ RFG 065

ourselves. Far from being a sign of selfishness, proper self-care is the basis for other-centered self-sacrifice in the service of the reign of the Sacred Heart.

4. Emotional honesty is essential for affective growth. The individual is to be encouraged to be emotionally honest with himself and with others. Emotions are part of our lives. Directors are to help those in formation name and express emotions in a healthy way. This is fundamental for good relationships. Interpersonal relationships include both the freedom to express oneself and the responsibility to accept the free expression of others.

Emotional honesty is enabled by a formational communal environment that enables the individual to know and accept his thoughts and feelings. The community is called to foster trust so that the individual feels safe in expressing his feelings, thoughts, needs and desires without undue concern over the reaction of others. Emotional honesty is also fostered by spiritual direction and, in certain cases, by professional counseling.

5. Each individual is responsible for his personal affective growth.³⁶ In the formation process, the individual will be helped to recognize his needs and desires and to distinguish between what he really needs and what he simply wants.
6. Affective maturity is not possible without sexual maturity. Sexuality is at the core of the human person. It must be nourished and expressed in ways that are appropriate. For the SCJ religious, this means that his sexuality and his sexual needs must be acknowledged and expressed in a manner that is consistent with celibate chastity. Age-appropriate and close relationships with men and women in and outside the religious community contribute greatly to affective maturity.³⁷
7. The following are some of the chief signs of affective maturity: self-love and self-acceptance; self-knowledge, especially of feelings and motives; the ability to express feelings and needs in an appropriate manner; respect for others, especially of their needs and feelings; the ability to form friendships including psychologically intimate ones; the ability and willingness to judge objectively persons and events; the ability and willingness to make authentic and free decisions; the ability to be responsible for one's personal behavior and to accept the consequences of that

³⁶ RFG 049

³⁷ PD 42.1-4

behavior; the ability and willingness to live in community; the ability and willingness to sacrifice; the ability and willingness to help others to true independence.

8. Affective maturity is always in process. It is an indispensable condition for community life and consecrated celibacy. It means that the vow of chastity is to be lived in the spirit of the Constitutions.³⁸
9. A healthy affective development presumes healthy contact with one's family, with one's original milieu and the socio-political-economic context.³⁹
10. *Sint Unum* flows from an affective maturity that allows the community to grow in Christian charity. *Sint Unum* promotes individual maturity and enables each one to serve the Reign of God.⁴⁰
11. Social media hold an important role in contemporary life and its advantages are significant for religious as well. Attention should be paid to this rapidly-changing situation. A watchful eye should be kept on the risks that lead to virtual, superficial and solipsistic (selfish) relationships that are harmful, not only to the individual himself, but to fraternal relations and community dynamics as well.⁴¹
12. Each person should develop a critical and healthy understanding of the social media and its uses.⁴²

B. Procedures and Regulations

1. Emotional growth is essential in all levels of formation.
2. Emotional growth will be fostered through lectures, workshops and special days. Among topics to be included are: self-care; conflict resolution; acknowledging, dealing with and expressing feelings, especially anger; celibacy and its implications; personal responsibility; self-knowledge and self-acceptance; interpersonal relationships; intimacy; friendship within and outside of community.
3. Formation communities should strive to create an atmosphere

³⁸ RFG 065

³⁹ RFG 065

⁴⁰ Const. 42-43, GD 42

⁴¹ RFG 170

⁴² RFG 172

that encourages healthy affective development.

4. Professional counseling is available.

III. Community Formation

A. Principles

1. The formation of a religious takes place within the community and with the aid of the community. From beginning to end, an authentic community experience is necessary. This community experience should take place not only within the context of a local community, but also within the context of the province community and, in so far as it is possible, within the context of the global SCJ community. Therefore it is desirable that those in houses of formation maintain contact with the other communities of the province. It is equally desirable that members of the province manifest interest in the houses of formation.
2. Our communal formation is to foster a sense of *Sint Unum*. *Sint Unum* includes by its nature formation for internationality and interculturality. Internationality transcends our national borders. It includes a growing sense of belonging to a congregation that is world-wide and calls for the development of a spirit that serves generously the mission of the Congregation in the Church and in the world. Interculturality is a disposition that embraces diversity, even personal ones. This enables mutual respect and the exchange of cultures, the appreciation of differences, even within the same nation and the same community. Candidacy, postulancy and the novitiate should ordinarily take place in the United States. Post-novitiate training can take place in an international setting.⁴³
3. During initial formation, each student is to acquire proficiency, in another language. Preference is to be given to Spanish, French or Italian. Spanish is particularly useful for ministry in the United States. French is to help us keep close to our Founder and his writings. The goal is a proficiency at the Intermediate High level on the ACTFL Proficiency Guidelines or a B2 proficiency on the CEFR.
4. Individuals in formation need role models of perpetually professed religious who exhibit fraternal caring and sharing in their daily life. They need the example of perpetually professed religious who are open to dialog, active participation in

⁴³ RFG 160-166

community life and co-responsibility both in giving shape to and in meeting goals of the community.

5. The capacity to live, establish goals and to share and work in common will be considered as necessary criteria for admission to final profession.⁴⁴

B. Procedures and Regulations

1. Integration into community life is gradual and needs to be introduced by stages according to each level of commitment into SCJ life. In the United States Province these stages are as follows: candidacy, postulancy, novitiate, first profession of vows, renewal of vows and perpetual profession of vows. Those to be ordained are considered to be in initial formation until the priestly internship is complete. Community life belongs to the essence of religious life and is the context in which all other aspects of formation take place.⁴⁵
2. Integration is fostered by:
 - a) Regular presence and participation in community functions;
 - b) Development of interpersonal relationships within and outside of community. This includes the sharing of one's life, values and faith experience in dialog, mutual respect, acceptance, understanding, reconciliation and challenge, learning to live for others and moving beyond personal needs and desires.
 - c) Sharing of household responsibilities and maintenance of a culture and climate of welcome and hospitality;
3. The prophetic aspect of our community life must witness to the real possibility of living *Sint Unum* in the greater Church community and the world. ⁴⁶

IV. Spiritual Formation

A. Principles

1. Spiritual formation develops in us a life of love that responds to God's love. This includes our vows and our mission in the mystery of the Church. Through the daily living of the Dehonian lifestyle, all in initial formation learn our style of prayer, open themselves to

⁴⁴ RFG 219-221

⁴⁵ RFG 174, PD 91. 5

⁴⁶ Const. 65, PD 8.1

union with Christ, develop a simple life style, grow in community and in generous service and commitment to the Reign of God.

2. Initial spiritual formation prepares us to live a life of oblation. This finds its fullest expression in the profession of the evangelical councils.
3. Oblation, which is inspired by the Pierced Heart of Jesus on the Cross, manifested in the life of the Trinity, is rooted in the grace of our Baptism, strengthened in Confirmation and nourished by the Eucharist. It has its foundation in the Sacred Heart. Oblation thus serves as the animating spirit of the Priests of the Sacred Heart of Jesus. As Dehonians we are called to follow Christ in his availability to do the will of God. We recall what Fr. Dehon affirmed in his Spiritual Directory: “in the words, *Ecce Venio...*, *Ecce Ancilla...* we find our vocation, our goal, our task and our promises.”⁴⁷
4. “Our profession of the evangelical counsels is lived as an expression and realization of our total consecration to God and of our determination to unite our life to the reparatory self-gift or oblation of Christ.”⁴⁸.
5. “We live perfect chastity in celibacy for the kingdom, following Christ in his love for God and his brothers and sisters. We emulate his manner of being present to [people] by freeing our hearts and opening them to the action of the Spirit and by encountering our neighbor in fraternal charity. Through the spiritual power of love, we form a local community which gives witness to the search for unity through new relations among persons and groups. [Celibate] chastity for the Kingdom implies establishment ‘at the center of one’s own affective life a more immediate relationship with God through Christ in the Spirit’”⁴⁹
6. “We live evangelical poverty when we learn to recognize that God alone is Lord and, free from idols, we have no other savior than Jesus. [...] Our choice of poverty receives meaning in our relationship to the poor. The Word became [flesh] on behalf of the poor and gave his life for them. From those who follow him, He asks not only to let go of everything, but to ‘give to the poor.’ Poverty is thus measured also by the place the poor have in our personal lives and in the institute. Here our commitment to justice is rooted. Our vocation as Dehonians makes us understand

⁴⁷ RFG 104

⁴⁸ RFG 071

⁴⁹ RFG 073-074

religious life not only as working ‘for’ the poor but in solidarity with them; we stand at their side and share with them the path toward liberation. [...] The spirit of poverty leads us to be inspired by Christ’s own disposition toward the goods of the earth in a greater trust in Providence. This sense of letting go helps us obtain a sober, simple and responsible life style,”⁵⁰ including stewardship for our temporal goods.

7. “The vow of obedience which binds us more closely to God’s plan and to God’s salvific will is for us an act of oblation (self-offering) which makes our existence like Christ’s for the redemption of the world, to the joy and glory of God the Father. [...] The Dehonian meaning of obedience is found in the *Ecce Venio* of Jesus and the *Ecce Ancilla* of Mary. [...] We live our ready availability to God to whom we owe our submission of conscience. Our true liberty lies in this. [...] Religious obedience essentially refers to the mission of our institute from which it draws its contents. Yet, our obedience is not merely personal but also communitarian. It demands training for dialog, a capacity and a realization of working together according to an apostolic lifestyle in which searching, discernment and achievement take place in common. [...] Our obedience does not consist in particular works but in the offering of our life which learns from the *Ecce Venio*, the road that Jesus walked and that he proposes to us.”⁵¹
8. In order to grow in their response to the love of Christ, candidates and religious should be faithful in their encounter with God in the Eucharistic liturgy, Eucharistic adoration, meditation, *lectio divina* and trained to examine their own consciences to be able to discern and judge with a correct and sincere intent to prepare themselves properly to celebrate frequently the forgiveness of the Sacrament of Reconciliation.⁵² They should be open to follow the guidance of the Spirit, especially during spiritual exercises, retreats and spiritual direction. They should cultivate a filial devotion to Mary of Nazareth, the perfect image of religious life.⁵³ They should welcome and serve their brothers and sisters with the same love and attitude of Christ.⁵⁴

⁵⁰ RFG 083-087

⁵¹ RFG 091-096

⁵² Const. 76-79, RFG 111 and 2018-2024 Programmatic letter of the General Administration

⁵³ Const. 85

⁵⁴ Const. 79. 1-3

9. It is important in the United States to accommodate the program of spiritual formation to the spirituality and the pious practices of various ethnic groups, accepting and respecting the spiritual traditions and practices from the Hispanic, Vietnamese and African-American traditions, for example, and taking the age and maturity of the candidates into consideration. Finally, it can no longer be assumed that candidates are familiar with Catholic culture and traditional Catholic spiritual traditions and practices.
10. Without neglecting the common program of formation, each person will develop his personal rule of life appropriate for his age and his particular stage of formation.⁵⁵ From time to time he will examine this rule of life with his spiritual director.

B. Procedures and Regulations

1. At each level the person in formation will engage in a process of discernment together with his formation director and spiritual director. The discernment, above all, is to concern itself with his baptismal call to be priest, prophet and leader within the Church.⁵⁶
2. Each person in initial formation shall have a qualified spiritual director (approved by the formation director) with whom he shall meet regularly. The spiritual director shall not be the individual's formation director or local superior. The formation director shall be notified of the schedule of meetings
3. Each program shall set up a schedule of regular prayer with stated expectations. Days of recollection, special seasonal celebrations, retreats and SCJ celebrations will be a part of this schedule. All members of the community are expected to participate in the planning of these occasions.⁵⁷
4. In dialog with the formation and spiritual directors, each individual in initial formation is expected to develop his own program of personal prayer, spiritual reading and theological reflection on ministry and life.⁵⁸
5. Opportunities for communal faith sharing and reflection on ministry shall take place at each level of formation.

⁵⁵ Const. 71

⁵⁶ PD 91. 1, 5, 6

⁵⁷ PD 79. 1, 3

⁵⁸ Const. 71

6. The individual in formation and his formation director will meet regularly. The content and frequency of these sessions will be left up to each program.
7. A schedule of regular group formation sessions will be set up for each program. The content and frequency of these sessions will be left up to each program.
8. Formal sessions centered on spiritual or pertinent themes shall be part of spiritual formation in each program of initial formation. The content of these sessions will be based on the needs of each program, but all levels shall incorporate some aspects of SCJ spirituality, the life and ministry of the founder, our history and our charism.
9. It is expected that the directors on all levels will work together to ensure continuity in spiritual formation as the person advances from one stage to the next.

V. Apostolic Formation

A. Principles

1. The time of formation to the service of the Church and the Congregation is also to be a time of apostolic preparation. It is important that studies be accompanied by apostolic experiences of both a direct service and structural change nature so that this combination becomes the foundation and the spirit of the intellectual study.⁵⁹
2. The religious is to reflect on the apostolic orientations of the Congregation⁶⁰ and to be engaged gradually in a specific apostolic activity. A balanced growth, inspired by faith, comes about through this union of experience and study.
3. The religious should live his religious vows as a genuine proclamation of the Reign of God and the civilization of love.
4. The religious ought to understand and live his apostolate not as a personal affair but rather as a community mission conferred on him in the context of the ecclesial mission of the province and the Congregation. To this effect, he will be continually encouraged to prepare himself as much as possible for this mission. Periodic evaluation and review shall take place in this regard to prevent

⁵⁹ PD 8. 4, 91. 1

⁶⁰ Const. 30-34

individualism, random changes and lack of professionalism. Studies as well as contact with diverse national and diocesan experiences—always keeping in mind the unique identity of the Congregation—will be an important help for good pastoral service.

5. As indicated in our General Directory it is necessary to reflect continually on our mission in the Church, on its content and components as well as its accomplishments.⁶¹
6. All religious are full participants in the mission of the Congregation. All work in community or in the name of the community is an expression of and a participation in this common apostolic mission.
7. In all specialized apostolates we ought to be mindful of the demands of Evangelization, the uniqueness of our Dehonian charism and the commitments of the province.⁶²
8. Formation for ministries: concerning formation for ministries (priesthood, brotherhood), the General Directory gives a number of basic orientations⁶³
 - a) With the many social, cultural and religious changes in society and the psychological make-up of today's youth, formation for ministry demands an interdisciplinary preparation appropriate for the different sectors of apostolic service. It is important, in this regard, to foster an attitude of research, humility before the truth, and a sincere loyal openness to the directives of the Church's Magisterium.
 - b) Of vital importance in our development and genuine maturation is the role and example of teachers.
 - c) Ministry comes from a call of the Church and presupposes a serious spiritual and community evaluation. While the exercise of ministry does call for growth in the minister, students should not take on an apostolic work solely for personal growth. They should engage in apostolic work only where they can be of true service to others.
 - d) During formation, especially during the first years after profession, it is of utmost importance to undertake a discernment regarding the ministry to which each individual is

⁶¹ GD 34

⁶² PD 32

⁶³ GD 96. 2

called.⁶⁴

- e) For those who prepare themselves for priestly ministry, pastoral studies will be given priority during this period of time. By means of these studies the religious should learn to take part in authentic, evangelizing dialog with people.
- f) Our brother candidates should be given time for an appropriate training which will help their personal development in carrying out our common mission.
- g) Our *Ratio Formationis Generalis* states the following: “Our charism asks that our apostolic service be carried out within a Dehonian lifestyle, supported by our own personal faith experience. The Dehonian style of apostolate must have certain typical traits:
 - The search for an interior life (*‘Lord, what would you have me do?’*);
 - A passion for the Kingdom of God (*‘Thy Kingdom come!’*);
 - Preference for the lowly and the poor (*‘go to the people’*);
 - Enthusiasm for the Eucharist (*‘turn one’s life into a never-ending Mass’*);
 - Warmth and affability (like *‘Le tres bon Pere’*);
 - Service to communion (*‘Sint Unum’*).”⁶⁵

B. Procedures and Regulations

1. At each level of formation, all those in initial formation shall engage in a supervised apostolic experience under the guidance of the formation director.
2. Emphasis will be placed on those apostolates which are proper to the province and Congregation, namely what is found in PD 32.
3. All those in initial formation are expected to engage in different kinds of apostolic activities in order to acquire experience in various ministries.
4. During the summer months, all candidates and professed students are expected to participate in an SCJ ministry.
5. Extended Apostolic Experience:
 - a) Prior to perpetual profession, each SCJ must spend a significant period of time in an SCJ apostolic experience, normally one full

⁶⁴ PD 91. 1

⁶⁵ RFG 137

year in length, but with the possibility of a two-year assignment. This experience may be had in an SCJ ministry in the United States or internationally. If it is done internationally, both major superiors must be informed and involved.

- b) There are several motives and reasons for this requirement of SCJs in initial formation in the United States Province: the experience of living and working in an SCJ apostolic community; learning from experience what additional skills and training are required for the practice of future ministries; learning from experience what it means to work among the poor and marginalized and what can be done systemically and personally to address the problems of such people; learning from experience what the multicultural nature of our Church and world is by engaging in activities in a setting that is culturally diverse; learning from experience what is involved in a perpetual commitment to religious life.
- c) For each religious a learning contract is to be developed between the religious, his supervisor and his formation director.
- d) Cultivation and encouragement of the missionary spirit *Ad Gentes* shall be given prominence in apostolic formation so that SCJs in the United States will be ever mindful of the Founder's missionary emphasis, tradition and history.

VI. Intellectual and/or Professional Formation

A. Principles

1. In intellectual formation full attention first must be given to everything necessary to understand religious life, the vows and SCJ spirituality. All religious, both clerical and lay, need to understand the philosophical and theological bases of the life that they have chosen to live. Good will, piety and obedience to rules and regulations are, by themselves, a necessary but insufficient basis for the living of religious life in today's society.⁶⁶
2. Intellectual formation ought to provide religious with a general knowledge suited for the culture of the United States as well as a solid philosophical and theological knowledge that is indispensable for evangelization and for the effective

⁶⁶ PD 8.4

enculturation of the faith in today's world;⁶⁷ (See Fundamental Principles of Priestly Formation n. 59).

3. "We are aware of the insistence of Father Dehon and his personal zeal for study as a way to provide better service to the Church and society."⁶⁸ All those in formation must be given a solid philosophical, theological, psychological and sociological preparation.
4. Effective apostolic work demands that all be given a solid understanding of the social, cultural, political and economic issues facing society. Moreover, as members of an international religious congregation, all must also be given a preparation that includes gaining a proficiency in a second language and an understanding of global issues. This is true especially in the United States because of the great power and influence that the United States government, culture and wealth exercise upon other nations.
5. Our mission in the Church demands a particular attention to the problems of justice, peace, reconciliation and the integrity of creation, and an appropriate and specialized preparation in these areas. As followers of Father Dehon, in our studies and our apostolates, we will, to the extent that we can, connect the theology of the Heart of Jesus with the social teaching of the Church.⁶⁹
6. Before assignment to apostolic or missionary work, specialized training (e.g. missiology) in multi- and cross-cultural ministry should be provided. In this area, special emphasis must be given to the understanding of the specific cultures served by the province and Congregation.
7. Besides receiving formation common to all the religious, the brother-candidates will be encouraged to take a professional formation that will enable them to minister effectively amid the complexities of modern society.⁷⁰
8. All must be given a solid training in the study of the biblical and theological foundations of the Dehonian mission (that is, the systematic study of the theology of the Heart of Jesus, of oblation and reparation). The United States will adopt the intellectual

⁶⁷ RFG 169

⁶⁸ RFG 169a

⁶⁹ RFG 169, PD 32

⁷⁰ RFG 169, PD 8.4

formation program and the organization of studies determined by its Episcopal Conference.⁷¹

B. Procedures and Regulations

1. For those who are preparing for ministry as a presbyter:⁷²
 - a) Each undergraduate student will ordinarily attend a Catholic College/University.
 - b) Each undergraduate student must complete 30 semester hours of philosophy and 12 semester hours of religious studies.
 - c) Each student must obtain a Bachelor's Degree.
 - d) Each student is expected to take courses dealing with social justice issues.
 - e) Each student must complete either an M.Div. or S.T.B. degree prior to ordination to the diaconate.
 - f) A student must obtain the approval of the local superior and council for any additional programs such as summer school, workshops, etc. This local administration will inform the province Director of Formation of any programs undertaken by the student.
 - g) A student who desires to pursue an advanced degree in addition to his bachelor's and theological degree must obtain the approval of the provincial and council.
2. For those who are preparing for ministry as a brother:
 - a) Each undergraduate student will ordinarily attend a Catholic College/University.
 - b) Each student must complete a Bachelor's Degree (or its professional equivalent) along with 12 hours in religious studies.
 - c) Each student must complete one year or more of graduate theological studies.
 - d) Each student is expected to take courses dealing with social justice issues.
 - e) A study plan which prepares a student for his future ministry must be approved by the local formation team. A student who desires to pursue an advanced degree in addition to his

⁷¹ RFG 169

⁷² PD 8. 4

bachelor's and his master's in his chosen field must obtain the approval of the provincial and council.

- f) A student must obtain the approval of the local superior and council for additional programs such as summer school, workshops, etc. This local administration will inform the province Director of Formation of any programs undertaken by the student.

STAGES (PD 91.5)

VII. Candidacy

A. Principles (See RFG 183-194)

1. Candidacy is the beginning stage of initial formation.
2. Candidacy "is a period of time in which the candidate and the institute get to know each other in view of an initial discernment of his fitness for Dehonian consecrated life and of what the Institute and the candidate himself can legitimately expect of each other." ⁷³No one should be admitted into the community without an adequate preparation lest the time of novitiate in whole or in part becomes useless. ⁷⁴Consequently, sufficient time should be set aside for candidacy. Candidates have the right to a preparation program that is complete, demanding, stimulating, open, and clearly oriented toward the following of Christ in line with both our Dehonian charism and the US Church experience. Part of candidacy is learning about and being open to living in an intercultural community.

The student must have sufficient knowledge of the English language to profit from the formation process. Participation in the program called English and Cultural Studies (ECS) may be part of that process.

3. The candidate director coordinates the various elements of the formation program for the candidates. He does this by way of group and one-to-one sessions with the candidates. He may elicit the help of others in giving presentations to the group. He keeps the provincial informed of the progress of each candidate.

⁷³ RFG 190

⁷⁴ RFG 183-185

4. An appropriate human and spiritual formation will help in approaching and assimilating certain specific aspects of initiation into religious life.
 - a) The candidate must attain a sufficient self-knowledge (character and personality) and arrive at a clear understanding of the motives for pursuing this vocation.
 - b) A proper Catechesis, initiation into prayer and the liturgy (particularly the Eucharist and the Sacrament of Reconciliation) will help the candidate to be open to the Spirit and to the following of Christ. This initiation ought to be accompanied by a commitment to spiritual direction and personal counseling.⁷⁵
 - c) During candidacy the individual will receive his first experience of community life, his first contact with religious life and the life of the Congregation.⁷⁶
 - d) During the period of candidacy the individual will experience hands-on service to those who are poor and activities that help bring about structural change in the lives of the poor.

B. Procedures and Regulations

1. In the United States Province, the Provincial Superior reserves the right to admit and / or dismiss candidates. However, the Admissions Board, following its procedures which have been approved by the Provincial and his council, admits candidates. A person seeking to become a candidate with our Congregation must first be accepted by the Admissions Board before he takes up residence in any religious house or house of formation.
2. A register of admissions will be kept.
3. The Candidacy Program itself must take place in the house designated for the purpose of formation. As mentioned previously, interested candidates who do not speak English as their native language are permitted to participate in the ECS program at Hales Corners.
4. Candidacy ordinarily lasts for two years in the United States province. Candidacy may last up to three years at the graduate level and up to four years at the undergraduate level.
5. A formal reception into candidacy is celebrated using an appropriate ritual.

⁷⁵ RFG 191

⁷⁶ RFG 190

6. Financial arrangements between the province and the candidate will be strictly observed. Exceptions must be approved by the Provincial Treasurer.
7. Candidacy terminates when one of the following occurs:
 - a) the candidate enters postulancy;
 - b) the candidate decides to leave the program;
 - c) the candidate is dismissed.

VIII. Postulancy

A. Principles

1. Postulancy is a separate and unique stage that focuses on the novitiate. It occurs as the final part of candidacy and it concludes the entire process of preparation for the novitiate.
2. Postulancy is a period of immediate preparation for novitiate and preliminary discernment to religious life by the candidate with the help and advice of his formation directors and personal spiritual director. It is a time to grow in human maturity, transparency in community, and faithfulness to a personal rule of life. Postulancy is a preliminary stage that helps the person to arrive at a free and responsible choice to live his baptismal consecration within the congregation.⁷⁷
3. The RFG highlights four essential areas of the postulancy period: information, formation, integration and decision-making.⁷⁸
 - a) The information process, whether on the part of the Congregation or on the part of the postulant, involves aspects that aim at confirmation of the authenticity of the candidate's vocation and his awareness of the kind of life led by the Institute.⁷⁹
 - b) The formation process has for its purpose the achieving of a level of maturity in a postulant and the provision of suitable instruction on the main aspects of our charism.⁸⁰
 - c) The integration process within himself and the community, takes place for the purpose of eliminating any possibility of

⁷⁷ CIC 597.2

⁷⁸ RFG 183

⁷⁹ RFG 185

⁸⁰ RFG 186

divided loyalties and in order to develop the unity found in a fraternal life in the religious community that the postulant is preparing to enter.⁸¹ At this stage the postulant is being asked to discern his call to be a religious with the Priests of the Sacred Heart.

- d) The decision-making process is aimed at leading the postulant to evaluate options in his personal life and to decide personally, even if initially, whether he is suited for religious life and whether he will be happy in this life.⁸²

B. Procedures and Regulations

1. Postulancy helps make the man aware of his personal traits, gifts, and weaknesses. During this time he will be able to redirect his life according to the Dehonian religious style of life and to begin embracing the charism. Postulants will begin to learn the basic elements of the Dehonian charism and spirituality. Postulancy is a period of intentional integration of their previous experiences and education into a personal rule of life and the Dehonian charism.
2. The chief means of formation in this stage, besides classroom instruction, are personal and community meetings, conferences, and workshops. Additionally, the postulants meet together regularly as a group with the postulant director. The postulant director is responsible for coordinating these various means of formation for the postulants. He may be assisted by others in giving presentations to the group. He also meets individually with the postulants and keeps the provincial informed of the progress of each postulant.
3. The approach to formation during postulancy is both process- and content-oriented and personalized according to the needs of each individual.
4. Interculturality is an important element in initial formation. Postulancy is a period when the postulant makes clear progress and moves from ethnocentric to an ethno-relative mentality, in which one's own culture is viewed in the context of another's. Practically speaking, the postulant should show clear signs of growth towards other cultures and transfer from an attitude of denial, defense and minimization towards acceptance, adaptation, and integration. Intercultural living must be discerned and

⁸¹ RFG 187

⁸² RFG 184-187.

intentionally chosen as a life-style in this period of formation.

5. Entrance into Postulancy is celebrated in the community with a prayerful ritual.
6. Postulancy in the U.S. Province lasts approximately six months prior to entrance into the novitiate. Postulancy ends with the reception into the novitiate.

Minimum Requirements for Admission to the Novitiate: Before admittance to the novitiate, those entrusted with the formation of the postulants make recommendations about whether or not there is an appropriate level of maturity. They should be satisfied that there is sufficient intelligence, initiative, progress in affective and social maturity (including the use of social media and communication), regularity in spiritual exercises, growth in the spiritual life, and an ability to live life in an intercultural setting.⁸³

7. Criteria for those who are to enter the novitiate:
 - a) Must be twenty-one years of age;
 - b) Freedom from canonical impediments;
 - c) Psychic and physical health and absence of obvious disorders and dependencies;
 - d) A maturity that matches the candidate's age;
 - e) Suitable intellectual capacity;
 - f) A suitable education;
 - g) The ability to be absorbed and integrated into the congregation and to intercultural living under the authority of a religious superior;
 - h) Knowledge of English language (for those coming from other countries);
 - i) Real progress in Christian life and orientation toward consecrated life.⁸⁴

IX. The Novitiate (RFG 195-206)

A. Principles (PD 96.1)

1. Formation in the novitiate can be characterized as follows
 - a) It will create an atmosphere in which a personal experience of

⁸³ RFG 193.

⁸⁴ RFG 194

God can take place as our highest good. The novice is supported as he listens to the Word of God, actively participates in the Liturgy, and enters into personal and communal prayer as an initiation into an authentic following of Christ according to the Dehonian tradition and mission.⁸⁵

- b) It ought to initiate into a life according to the evangelical counsels of chastity, poverty and obedience which is our way of consecrating ourselves to God and of arriving at perfect charity for the coming of the new humanity in Jesus Christ.⁸⁶
- c) It ought to include a study of the life, personality, social milieu and writings of Father Dehon (especially the Spiritual Directory and “Social Works”), the history of the Congregation, the nature and values of the Dehonian charism, our “Rule of Life”, and the Provincial Directory.⁸⁷
- d) It must initiate the novice into community life as an essential element of our religious life. Therefore, all of formation during novitiate must take place within a climate of fraternity. The novice will thus be able to appreciate the importance of community life as well as to live it.⁸⁸ Interaction between novices and other members of the Congregation is encouraged, respecting the discretion of the novice director (Cf 8th Prov. Chapt.).
- e) It will also include a certain amount of apostolic activity, with a preference for hands-on service to the poor and the social apostolate under the direction of the novice director or his socius and in an SCJ community. Daily life and some form of apostolic activity can help awaken and mature a genuine sensibility for the Dehonian mission and for the needs of the people.
- f) During the novitiate the novices will participate in an intercommunity novitiate program which allows them to receive instruction on topics dealing with personal growth, the spiritual life, the vows, community life and ministry. The topics are given by experts in these various areas. Since the group is composed of men and women from various religious

⁸⁵ RFG 204-205

⁸⁶ RFG 204-205 and Const. 39

⁸⁷ RFG 204-205

⁸⁸ RFG 204-205

communities, the gathering is also an excellent opportunity for peer support for the novices and their directors with a multicultural group.

g) During the novitiate the novices will participate in an intercommunity novitiate program which allows them to receive instruction on topics dealing with personal growth, the spiritual life, the vows, community life and ministry. The topics are given by experts in these various areas. Since the group is composed of men and women from various religious communities, the gathering is also an excellent opportunity for peer support for the novices and their directors with a multicultural group.

h) The Ratio Formationis Generalis contains a statement of the specific objectives of the novitiate in number 205.

2. The person primarily responsible for the formation of novices is the novice director⁸⁹ To him and to his associates (socii) is given the task of discerning and evaluating the vocation of the novices and of progressively forming them to the religious life according to the norms of the Institute.⁹⁰
3. Through his office, [the novice director] is, above all, to be entirely at the disposal of the novices to guide them by his own experience of the religious life, and, taking into account the demands of good formation, to lead them in serenity and openness into a proper balance of the human and spiritual. The novice director is to have a clear understanding of religious life and the apostolic mission of the Congregation, as well as a level of openness to the concerns of the universal Church. The responsibilities of the novice director demand an appropriate level of human and spiritual qualities.⁹¹
4. The novitiate community is very influential in the formation of novices. It must collaborate with the master of novices upon whom rests the responsibility of formation and of making final decisions. For the direction of the novices and the organization of life in the novitiate house attention should be given to what is stated in Const. 98 and GD 98, 3-4.⁹²

⁸⁹ Const. 98 and Can. 650 §2

⁹⁰ RFG 198, Can 652 §1; PD 91.4

⁹¹ RFG 199-200

⁹² RFG 201

5. The formation community must be characterized by a climate of fraternity, co-responsibility and collaboration in a spirit of openness that is part of our tradition.⁹³

B. Procedures and Regulations

1. The novitiate will last for a complete twelve month period of time⁹⁴ commencing with an approved ceremony upon the completion of postulancy.
2. Seven months prior to entry to the novitiate (currently in January), the formation directors inquire of eligible candidates if they intend to apply for the novitiate. About six months before novitiate (in February) the novice director meets with the prospective novices to orientate them to the expectations of the novitiate.
3. Formal application for entrance into the novitiate must observe the following, namely:
 - a) The postulant himself makes a written request for admission to the novitiate to the Provincial Superior no later than three months prior to the entrance into novitiate, with the assistance of the local formation director.⁹⁵
 - b) The postulant must complete a novitiate questionnaire.
 - c) The postulant must undergo a complete physical examination within six months prior to making an application for entrance into novitiate.⁹⁶
 - d) The local formation director presents the postulant's request to enter the novitiate to the local community.
 - e) Following upon this community consultation, the formation director provides his opinion to the local house council who vote to recommend the postulant's application to the novitiate.⁹⁷
 - f) It is the duty of the local formation director to forward to the Provincial Superior the following documents: the postulant's letter of application, the novitiate questionnaire, the results of the physical exam, the most recent Formation Review report, the outcome of the community consultation, and the vote of

⁹³ RFG 201

⁹⁴ Can. 648 §1

⁹⁵ PD 91.5

⁹⁶ PD 96.1c

⁹⁷ PD 91.5

the local house council to approve the request to enter the Novitiate.

- g) With a favorable vote of consent of his council, the Provincial Superior may admit the postulant to the novitiate.⁹⁸
4. In the United States province, an individual must be at least twenty-one years old at the time of entrance into the novitiate.⁹⁹
 5. Before a novice is admitted to vows, he must make a disposition of his personal and real property, the right to possess which he always retains.¹⁰⁰ The local formation director may facilitate this process and notify the Provincial Superior of its accomplishment.
 6. The SCJ community will assume the cost for each participant of the novitiate program.
 7. The admission to first profession is above all a matter of discernment and takes place in an atmosphere of prayer both for the novice director as well as for each of the novices. The following criteria, including RFG 206, will be taken into consideration:
 - a) An adequate assimilation, not just intellectual, of the values of religious life and Dehonian spirituality;
 - b) A proven capacity to live in an intercultural community in openness, solidarity and co-responsibility;
 - c) The acceptance and mastery of self as well as an aptitude for renunciation in faith and love so that he can take on joyfully the demands of the commitments of the vows;
 - d) A true sense of the apostolic character of our Dehonian vocation and a real interest in the works and apostolic thrust of the province and the Congregation;
 - e) A conviction that during the novitiate the novice has really matured, giving the assurance of a good further development toward final profession.¹⁰¹
 8. After consultation with his council the Provincial Superior can occasionally prolong the time of novitiate for a period which shall not exceed six months.¹⁰²

⁹⁸ Const. 96 b

⁹⁹ PD 96, 1a

¹⁰⁰ Can. 668 §1-4; Const. 45; GD 45

¹⁰¹ RFG 206-208

¹⁰² Const. 98 d

9. The novitiate terminates when one of the following occurs:
- a) the novice makes his first profession;
 - b) the novice leaves of his own accord;
 - c) the Provincial Superior with the vote of consent of his Council dismisses the novice.
10. First Profession:
- a) At least two months prior to the anticipated date of profession, the novice who wishes to profess vows in our SCJ religious community must send the Provincial Superior a formal handwritten letter of application, expressing a knowledge of SCJ religious life and his intention to accept freely the privileges, obligations and responsibilities arising from SCJ religious profession. The novice may also indicate in a more personal way some of his motives for the request. This letter should be discussed previously with the novice director. The novice will add a declaration manifesting his intention to live his religious vocation in the clerical or lay state. At final profession the choice will become definitive.¹⁰³
 - b) The novice director presents the novice's request to the local community¹⁰⁴
 - c) Following community consultation, the local house council votes to recommend the novice's request.¹⁰⁵
 - d) The novice director forwards the following documentation to the Provincial Superior: the novice's letter of application, the most recent formation review report, the outcome of the community consultation, the vote of the local house council, and the novice director's personal recommendation.¹⁰⁶
 - e) When all the documentation has been received and examined, the Provincial Superior and his council will consider the request and proceed to a vote of consent for approval.
 - f) Arrangements for the profession ceremony itself are conditional until the Provincial Superior and his Council have approved the novice's request for admission to vows. The time, place, date of profession and related matters also require

¹⁰³ PD 91.5 and RFG 154

¹⁰⁴ PD 91. 5

¹⁰⁵ PD 91. 5

¹⁰⁶ PD 91. 5

approval by the Provincial Superior.

g) With the permission of the competent major superior, first profession can be anticipated, but not by more than fifteen days.¹⁰⁷

h) After religious profession, the newly professed religious must live in an established house of formation for at least a year.

X. Post-novitiate (RFG 207-222)

A. Principles

1. Post-Novitiate Formation is that period of mutual discernment that examines continuance of a lifelong commitment within the SCJ community, that confirms for the religious the promise of his first profession, and that helps develop his “personal Rule of Life”¹⁰⁸ and directs him toward his ministerial competency. RFG #218 spells out specific objectives of post novitiate formation which are to take place at various levels, namely: human, spiritual, intellectual, pastoral and Dehonian.
2. Throughout the various stages of formation, a true continuity should be assured in the growth and maturation of the SCJ religious. A general and fundamental thrust must be kept especially during the first years to allow for a continuous growth in SCJ religious life. What concerns us here is the formation of religious who truly live the spirit and the life of the Congregation.¹⁰⁹
3. The initial formation to Dehonian religious life is the same for all.¹¹⁰ It requires a sufficient period of time during which the professed religious can acquire an accurate awareness of his religious identity and, if he is a cleric, of his priestly identity.¹¹⁰
4. “The primary and chief tool in Dehonian formation is the community. Because being in fact the *school of love*, the community helps growth in love toward God and the brethren and lives out the *Sint Unum* from the perspective of forming religious who truly live the spirit and life of the congregation.”¹¹¹

¹⁰⁷ Can. 649 §2

¹⁰⁸ Const. 71, RFG 213 and 218

¹⁰⁹ RFG 209 and Const. 91-95

¹¹⁰ Const. 8 and GD 8,4

¹¹¹ RFG 210 and Const. 95 and Fraternal Live in Community 2.2

5. Religious in temporary vows are “in formation” and are to live in a house or community thus designated in accordance with the directives of GD 91.2-3. Whenever a particular religious requests another arrangement, the Provincial Superior and his council, in dialogue with those responsible for formation and with the individual religious, will examine and grant the request when they judge it appropriate.¹¹²
6. During the phase following the novitiate, it is useful to distinguish two periods: a first period immediately after the novitiate during which time particular attention is to be given to the development and deepening of the novitiate experience, and a second period which is more immediately dedicated to the preparation for the commitment of final profession.¹¹³
7. The definitive consecration to God requires a human and spiritual maturity on the part of the individual both at the community and at the apostolic level.¹¹⁴
8. The spiritual formation of young religious requires a sufficient length of time and a gradual progression. The presence and support of a formation director who is attentive to God's plan for each one is therefore necessary and useful.¹¹⁵
9. Finally, during this period (post-novitiate) “and especially after perpetual profession, candidates for sacred orders receive a specific training. Those religious not called to sacred orders continue to receive human, professional and apostolic training according to the aptitudes of each one and the assignments given to each.”¹¹⁶
10. The formation director for those in the post-novitiate stage of formation coordinates the various elements of their formation program. He does this by way of group and one-to-one sessions with those in temporary profession. He may elicit the help of others in giving presentations to the group. He keeps the provincial informed of the progress of each religious in temporary profession.

¹¹² RFG 210-211

¹¹³ RFG 208

¹¹⁴ RFG 217 and Const. 103-104

¹¹⁵ RFG 213

¹¹⁶ RFG 212 and Can. 659 §1 and GD 8.6

B. Procedures and Regulations

1. In the name of the Priests of the Sacred Heart, the Provincial Superior with the vote of consent of his council welcomes an individual SCJ to first profession, to renewal of vows, and to perpetual profession in the Congregation.
2. First Profession: (refer to section IX. B. 10. a-h)
3. Renewal of Vows:
 - a) Two months prior the anticipated date of renewal of vows, a religious sends a handwritten letter to the Provincial Superior requesting renewal. This letter should also include: the vows' expiration date; the anticipated date of renewal; the place for the ceremony; and, if he asks that a delegate receive his vows, the name of that person. This letter must be sent through the hands of the local formation director.¹¹⁷
 - b) The local formation director presents the request for vow renewal to the local community.¹¹⁸
 - c) Following community consultation, the local house council votes on recommending the request for vow renewal.¹¹⁹
 - d) The local formation director forwards the following documents to the Provincial Superior: the religious' letter of request; a report on the outcome of the most recent formation review; the results of the community consultation; and the vote of the local house council to recommend renewal.¹²⁰
 - e) When all the required documents have been received, the Provincial Superior and his council will consider the request and proceed to a formal vote of consent to approve.
 - f) Renewal of vows may be anticipated with the permission of the Provincial Superior for a just cause.
4. Perpetual Profession: In discerning the readiness of the religious to make perpetual profession of vows the criteria mentioned in RFG 220 will be taken into consideration.
 - a) At least two months prior to the anticipated date of profession of perpetual vows the religious addresses a handwritten letter to the Provincial Superior requesting perpetual profession. This

¹¹⁷ PD 91.5

¹¹⁸ PD 91.5

¹¹⁹ PD 91.5

¹²⁰ PD 91.5

letter should include the anticipated date and place of ceremony. This letter should express in a more personal way some of the reasons for the request. The religious will also manifest his intention to live his religious vocation in the clerical or lay state¹²¹ This application must be made through the local formation director.¹²²

- b) The local formation director presents the request for perpetual profession to the local community.¹²³
 - c) Following community consultation the formation director provides his recommendation to the local house council who forwards their recommendation for perpetual profession.¹²⁴
 - d) The local formation director shall forward the Provincial Superior the following documents: the religious' letter of request; a report on the religious' program of preparation for perpetual profession (Cf. XI below); the most recent report on the outcomes of the formation review; the results of the community consultation; and the vote of the local house council to approve the request for perpetual vows.¹²⁵
 - e) When all the documents noted above have been received, the Provincial Superior and his council will consider the request and proceed to a formal vote of consent to approve.
- 5. Prior to perpetual profession each SCJ in initial formation must spend a significant period of time (at least one academic year in length – see V. B. 5) in an SCJ apostolic cross-cultural experience (or its approved equivalent).¹²⁶
 - 6. Each SCJ in initial formation desiring to prepare for perpetual commitment needs to follow the procedure set forth below (See “XI. Program for Perpetual Profession.”)
 - 7. Celebration: First religious profession, renewal of religious profession, and perpetual religious profession are distinct ceremonies and have distinct rituals. Except for perpetual profession, they may be celebrated together in the same place on the same day at the discretion of the Provincial Superior.

¹²¹ RFG 154

¹²² PD 91.5

¹²³ PD 91.5

¹²⁴ PD 91.5

¹²⁵ PD 91.5

¹²⁶ PD 103

a) First Religious Profession Celebration:

- (1) If several individuals are to be professed at the same time, it is expected that they give witness to the communal nature of our religious community by holding their celebration together.
- (2) The individual SCJ who is making his first profession should participate as fully as possible with the presider and other ministers both in planning and in celebrating the liturgy.
- (3) A retreat of at least five days is required prior to profession of vows.¹²⁷
- (4) There should be simplicity in ceremony and in the reception following that gives witness to the SCJ religious spirituality and mission in our day.
- (5) The Provincial Superior is the person who ordinarily receives the profession of vows. This authority may be delegated.¹²⁸

b) Renewal of Vows Celebration:

- (1) The renewal of vows is to be celebrated with care and reverence.
- (2) The local community (or wherever the ceremony takes place) is to celebrate the renewal of vows with a simple reception.
- (3) A retreat of at least three days is required prior to renewal of vows.¹²⁹
- (4) The Provincial Superior is the person who ordinarily receives the profession of vows. This authority may be delegated.¹³⁰

XI. Program for Perpetual Profession

A. Introduction

1. The best preparation for perpetual commitment to religious life begins with the individual's living his religious profession fully, prayerfully, in community, and with a sense of mission. If a religious has not been living a good religious life and has not been honest with his spiritual and formation directors, he cannot expect that a special period of preparation for perpetual vows will

¹²⁷ Can. 100 c

¹²⁸ GD 100, 3

¹²⁹ GD 102,2

¹³⁰ GD 100,3

be totally fruitful.

2. The following policy is intended to aid a religious in making a free and personal decision and in responsibly preparing for the very important commitment to make perpetual vows in the United States province.
3. Prior to beginning a formal program of preparation for perpetual profession, the religious must first have completed his SCJ apostolic cross-cultural experience (see V. B. 5).

B. Procedures and Regulations

1. The individual religious who desires to prepare for perpetual commitment should inform the Provincial Superior in writing of his intention. He is not eligible to make this request to prepare for perpetual vows until he has completed four months of his third year in temporary profession. This letter should include the name of the person he proposes as director for his program, and evidence that his spiritual director knows and approves of his desire to prepare for perpetual commitment. The Provincial Superior approves the director of his perpetual vow preparation program.¹³¹
2. At the same time, the member will seek a recommendation from his formation director to be sent to the Provincial Superior or his delegate indicating his maturity and readiness to begin intense and immediate preparations for perpetual profession. He may also invite other SCJs with whom he has lived to send letters of recommendation also, but this is not required.
3. The Provincial Superior will notify the individual religious that he has been approved to prepare for perpetual vows. The local superior, council, and community are also to be so informed.

C. Preparation Program

1. The preparation period must last six months. Thus, the religious has some leeway in choosing the date of perpetual profession with the approval of the Provincial Superior. Though far from the most important part of his program, this also gives the religious some occasion to take a more active part in preparing his own profession ceremony.
2. The religious should choose someone other than his spiritual director to be the director of his program of preparation. Yet he

¹³¹ PD 103

should keep close contact with his spiritual director for matters dealing with the internal forum.

3. An outline of the program defined by the religious and his program director should be sent to the Provincial Superior at the beginning of the period of preparation for study and approval. Halfway through the preparation period, a brief "progress report" is to be sent to the Provincial Superior. This "progress report" should be prepared jointly by the religious himself preparing for perpetual profession and his program director, observing a formation review process.
4. Some options about how to make this preparation are open to the religious seeking perpetual profession. Without forsaking the ordinary duties of his daily life in community, he may, for example, use such means as:
 - a) A series of Saturday prayer days with other members also seeking to make perpetual profession;
 - b) An extended retreat during the summer or a formal program suggested by his formation director or some other source;
 - c) A summer of study and prayer in the novitiate under the guidance of the Novice Director.
 - d) A time of retreat and/or formal instruction with other religious engaged in a preparation program.
 - e) A program of study of Fr. Dehon's social writings and activities.
5. The director of the preparation program should meet the following standards:
 - a) he should know the particular religious well in order to aid him in this preparation;
 - b) he should keep the Provincial Superior informed concerning the external fulfillment of the preparation program.
 - c) he should facilitate a mid-term and final review and prepare a report.
 - d) consulting other directors, the director in a house or area, could occasionally bring all the candidates for perpetual vows together for days of prayer, study, discussion, etc.
6. Program suggestions for Perpetual Vow Preparation Directors:
 - a) Content: Vows; Community Life; Prayer; Liturgy; Scriptures; Theology;
 - b) Methods: Days of recollection; purposeful visits to other communities; directed retreat; personal spiritual direction;

journal keeping; group discussion; group prayer; traditional retreat; instruction;

- c) Bibliography: a specialized, reasonable reading list should be developed by the director that includes material on SCJ spirituality. Such materials can be the occasion of questions, comments, and discussions by candidate and director;
- d) Resource People: Primarily to be developed by the director

XII. Ecclesial Ministries and Orders (RFG 222)

A. The Call to Orders

In the name of the Priests of the Sacred Heart the Provincial Superior with the vote of consent of his council calls an individual SCJ to the ecclesial ministries of the Church or Holy Orders.

B. Lector and Acolyte

1. A professed SCJ can be called to the ministries of Lector and Acolyte. The Provincial Superior with a vote of consent of his council makes this call in the name of the Priests of the Sacred Heart and the Church.
2. Procedure for requesting the ministries of Lector and Acolyte:
 - a) The individual SCJ requesting institution into the ministries of Lector and Acolyte will have begun graduate theological studies.¹³²
 - b) At least two months prior to the anticipated date of institution into the ministry of acolyte or lector, the individual should send the following to the Provincial Superior through the local formation director:
 - (1) A formal handwritten letter of application expressing an understanding of the ministry and his intent to accept it freely together with all its privileges, obligations and responsibilities.
 - (2) A more personal statement to the Provincial Superior and the members of his Council expressing the applicant's reasons for requesting the ministry at this time. This statement should be discussed with the local formation director prior to its transmission.
 - c) The local formation director presents to the local community

¹³² PD 91.6

the request for institution into the ministry.

- d) Following community consultation, the local house council makes a recommendation through a formal vote concerning the request for the ministry.
 - e) It is the local formation director who forwards the letter of request, the most recent formation review, the outcome of the community consultation, and the local house council vote to the Provincial Superior.
 - f) When the Provincial Superior has received all of the above, he will decide the matter with the vote of consent of his council.
3. Following approval:
- a) The Provincial Superior is the ordinary minister of the Institution of Lector and Acolyte. The celebration of the rite usually takes place in the SCJ community where the applicant resides.
 - b) Ordinarily, installation as Lector or Acolyte is made separately and are spaced six months apart.
 - c) A day of recollection should precede the reception of each ministry.

C. Procedure For Requesting Diaconate

- 1. The candidate for ordination to the transitional diaconate must be in final vows.
- 2. The individual SCJ applying for the order of diaconate should be at least in the final semester of his academic and pastoral preparation. He must have completed all M. Div. requirements before he receives the order of deacon.¹³³
- 3. He must have already received the ministries of Lector and Acolyte.
- 4. No later than three months prior to the anticipated date of ordination, he shall already have sent the following documents to the Provincial Superior through his local formation director:
 - a) A formal handwritten letter of application, expressing the candidate's understanding of the diaconate and his intent to freely accept this office with its privileges, obligations and responsibilities.

¹³³ PD 91.6

- b) A more personal statement to the Provincial Superior and to the members of his council expressing the applicant's motives for requesting diaconate at this time. This statement notes his ability to be self-giving and open to intercultural ministry. The statement should have been discussed previously with the local formation director(s).
 - c) A consultation shall be made of the community on the suitability of the request to be ordained deacon.
 - d) In discerning the readiness of the religious for approval for major orders the criteria mentioned in RFG 222 will be taken into consideration.
- 5. Following community consultation, the local house council votes to recommend the request for ordination to the diaconate.
- 6. The following documents shall be sent to the Provincial Superior and his council: the candidate's request to receive the order of deacon, his personal letter, a report on the community consultation, and results of the vote of the House Council to recommend the candidate's request for the order of deacon. The request for ordination will be considered and the council will proceed to a formal vote of consent.
- 7. Following Approval:
 - a) Normally, there should be a period of two months between the time of approval by the Provincial Superior and his council and the date of ordination. This is intended to provide a period for peaceful and prayerful preparation for the sacrament.
 - b) The individual SCJ shall arrange for a six to eight day period of retreat during this period.
 - c) Prior to ordination, the SCJ candidate shall make an oath declaring that he freely seeks to be ordained deacon and has full knowledge of its obligations,¹³⁴ a profession of faith and an oath of fidelity to the Church¹³⁵ in the presence of the local superior and at least two witnesses, but preferably before the entire community.
- 8. Celebrations:
 - a) Circumstances demand that plans for the celebration of the sacrament begin long before the Provincial Superior and his

¹³⁴ Can. 1036

¹³⁵ Can. 833 §6

council are asked to approve the request for ordination.

- b) If several SCJs are to be ordained to the diaconate at the same time, a joint liturgical celebration is encouraged as a good witness to common life and mission among consecrated religious.
- c) The liturgical celebration and the reception which follows it should be simple in tone and reasonable in cost, within a budget worked out by the local superior.

D. Procedure For Requesting Presbyterate

1. Ordinarily a person must serve a minimum of six months as an ordained deacon prior to ordination to the presbyterate.
2. No later than two months prior to the anticipated date of priestly ordination application must be made. Thus a person may request ordination to the presbyterate after serving as a deacon for three months.¹³⁶
3. At the time of application, the following documents should be sent to the Provincial Superior through the local superior:
 - a) A formal handwritten letter of application, expressing understanding of the presbyterate and the intention to freely accept this office in the Church together with its privileges, obligations and responsibilities.
 - b) A more personal statement to the Provincial Superior and to the members of his council expressing the applicant's motives for requesting presbyterate at this time. This statement shall have been discussed previously with the local formation director(s).
 - c) A consultation shall be made of the community on the suitability of the request to be ordained priest. A report of this consultation shall be prepared by the local superior.
 - d) Following community consultation, the local house council votes to recommend the request for ordination.
4. When all the above-mentioned documents have been received, the Provincial Superior and his council will consider the request and proceed to a formal vote of consent.
5. Following approval of the request to be ordained priest:
 - a) There should normally be a period of two months between the

¹³⁶ PD 91.6

time of approval and the date of ordination.

b) During this period, the individual SCJ should arrange for a six to eight day period of retreat.

6. Celebration:

a) Circumstances demand that one begin planning the celebration of the sacrament long before the Provincial Superior and his council officially consider the request for presbyterate. At the same time arrangements for the celebration are conditioned upon approval of the request for ordination.

b) If several SCJs are to be ordained to the presbyterate at the same time, a joint liturgical celebration is encouraged as a good witness to common life and mission among consecrated religious.

c) The liturgical celebration and the reception which follows it should be simple in tone and cost, within a budget worked out by the local superior.

XIII. Internship Program for Ordained Ministry

A. The Program

1. After ordination to the transitional diaconate, an SCJ will be assigned to parish opportunities which the intern will encounter in his ordained ministry. Upon completion of the deacon internship and ordination to the presbyterate, the SCJ is assigned to a priest mentor in the same parish and with the same supervisor as he had during his deacon internship program.
2. The internship program should have at least the following program components: a qualified supervisor, a collegial atmosphere, a learning contract and written interim and final evaluations.
3. Placement in an SCJ parish is preferred if the criteria in 1. and 2. above can be met. However, the benefit of the intern is of primary concern and might well dictate placement outside of an SCJ parish. Factors to help determine the above criteria include: specific apostolate, conformity with the province mission objectives, social justice ministry, sacramental internship, as well as an experience of a service to people of the particular parish or area, and the relative stability of the parish team.
4. The primary purpose of internship evaluations should be to assist the intern's growth in his ability to serve as priest.

B. Those Involved

1. The individual SCJ intern initiates the procedures for his own internship placement. The intern needs to identify his in-service needs and goals and his criteria for choosing a site and a supervisor. He does this in dialogue with the local formation director.
2. Local formation directors work with the intern and make recommendations concerning his placement.
3. The Provincial Superior facilitates all arrangements necessary for the smooth placement, overall supervision, and successful conclusion of the internship.
 - a) SCJ Local Communities are consulted about the possible internship placement;
 - b) SCJ pastors must be willing to accept the intern as a member of the parish team;
 - c) SCJ Supervisors: must be willing to work with the intern according to the provisions of the internship program.
4. The Provincial Superior assigns the intern to his internship placement and to the local community,

C. The SCJ Community

1. Ordinarily, interns are in SCJ apostolates and are assigned to the local community that oversees them.
2. Other placements are exceptions at the discretion of the Provincial Superior.

D. Timetable

The above procedure for intern placement should begin at least six months before ordination to the diaconate and be completed at least three months before ordination.

XIV. Internship Program for Brothers

A. The Program

1. After completion of studies, an SCJ brother, as intern, will be assigned to ministry opportunities which he will encounter in his apostolic work. This internship may last up to twelve months.
2. The internship program should have at least the following program components: a qualified supervisor; a collegial atmosphere, a learning contract and written mid-term and year-

end evaluation.

3. The supervisor will be chosen by the Provincial Superior in consultation with the intern and proposed supervisor. The supervisor's task is to introduce the member to the apostolate in a way that will allow him to begin integrating what he has obtained from his formation, training and education with what he will experience in his new assignment.
4. Assignment to an SCJ apostolate is strongly encouraged. It may be a social justice ministry, an educational internship, as well as an experience of service to people in a particular setting. The SCJ community should be a stable one.
5. The primary purpose of internship evaluations should be assistance to the intern's growth in readiness and ability to serve.

B. Participants

1. The individual SCJ intern himself initiates the procedures for his own internship placement. The intern needs to identify his in-service needs and goals and his criteria for choosing a site and supervision. He does this in dialogue with the local formation director.
2. The local formation director works with the intern and makes recommendations to the Provincial Superior concerning his placement.
3. The Provincial Superior facilitates all arrangements necessary for the smooth placement, overall supervision, and successful conclusion of the internship. This means:
 - a) SCJ local communities will be consulted prior to any internship placement in their community.
 - b) SCJ program supervisors must be willing to work with the intern according to the provisions of the internship program.
4. The Provincial Superior assigns the intern to the local community for the term of his internship placement.
5. Preparation for the intern placement should begin at least six months before to the completion of studies. The internship lasts at least six months up to one year in duration.

C. The SCJ Community

1. Interns who are placed in SCJ apostolates will ordinarily be assigned to the local SCJ community that has responsibility for them.

2. Other placements may be considered at the discretion of the Provincial Superior.

XV. Ongoing Formation and Spiritual Renewal Programs (PD 104, RFG 223-229)

A. Introduction

The Provincial Superior, local superiors, and all those in roles of leadership will best implement this program by their own personal example and participation in programs of continuing education and spiritual renewal.

B. The SCJ Agents

1. The primary responsibility for continuing growth, renewal, and development lies with the individual priest or brother himself. The individual should consider his ongoing professional and spiritual development as an essential element of his being an effective priest or brother on mission.
2. As a practical guideline, each priest and brother is to devote about 15 days per year for spiritual renewal, annual retreat and professional renewal. This time period can be split up into various workshops, study days, or week-long institutes. Six to eight days per year are to be spent in retreat.
3. The programs of spiritual and professional renewal are to be discussed with the local superior looking toward the best interests and needs of both the individual and his community.
4. Individuals and local communities will include ongoing formation and/or spiritual renewal programs in their plans of life and budgets.
5. For periods of continuing education and spiritual renewal absences are coordinated with the local community, and if necessary, the Provincial Superior.
6. The Provincial Superior: As pastoral leader and head of the United States Province, the Provincial Superior should encourage and motivate individual priests and brothers to discover and pursue their personal interests and developmental requirements through programs of continuing education and spiritual renewal and identify the educational needs of the province itself, in light of its mission.
7. The Local Superior will encourage and assist priests and brothers in his community to achieve the professional and spiritual renewal

required of them year by year.

8. SCJ Formation and Education Programs should emphasize to seminarians and brother candidates the need to continue their education and spiritual development beyond basics acquired during their time of initial formation and formal study.
9. The Sacred Heart Seminary and School of Theology can help provide for continuing education and spiritual renewal for priests and brothers in the United States.

C. Sabbaticals

Every SCJ priest, seven years after ordination, and every SCJ brother, seven years after final profession, may seek a sabbatical. After this initial period, every seventh year, the individual is encouraged to participate in a sabbatical. A sabbatical is considered a period of from two to twelve months involving such factors as: spiritual renewal, professional development, additional education, travel, a change in ministry. The RFG in number 227 gives some specific objectives that it would be good to consider when requesting a sabbatical. There is mention made of objectives on a personal/spiritual level i.e. development of the life of prayer, union with God and communion with one's confreres; a constant openness to the signs of the times; deeply rooted and continuous availability to the will of God; at the congregational level i.e. deeper living in the spirituality of the Institute, participation in the mission of the Institute; at the level of the apostolate i.e. opportunity to collaborate, dialog and make adjustments in apostolic work; being a support to persons and to communities. The sabbatical program is to be worked out with and approved by the Provincial Superior.

1. Rationale for the Program: Continuing or ongoing formation is a need of everyone who develops and matures culturally. The acceleration of the changes taking place all around us in society as well as in the Church calls for a capacity for adaptation and a renewal of the aptitude acquired through our consecration and mission. This renewal must be marked by a spirit of conversion, openness and availability to the Spirit.¹³⁷
2. Replacement: The norms of the current province policy will be followed.
3. Finances:

¹³⁷ RFG 224; Pastores Dabo Vobis nn.10-81

- a) SCJs working in parishes should obtain funding from their diocese where this is allowed; SCJs in seminary work should consult the guidelines for their particular schools.
 - b) If the SCJ is beginning a new apostolate at the behest of the province, the province will assume the costs of his sabbatical.
 - c) In case of any difficulties in obtaining the necessary funds, the province will assume the cost for the sabbatical.
4. Program:

The individual SCJ should apply for a sabbatical to the Provincial Superior.

Ordinarily, the applicant should have a clear understanding of sabbatical goals: to update himself in theology; to try an entirely different ministry. Whatever the case may be, the individual SCJ should have clearly stated in writing what his goals for the sabbatical are and list any means he might use to reach these goals.



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