

**Institute of Spirituality and Religious Formation  
Tangaza College**

**Catholic University of Eastern Africa**

**A PRE-NOVITIATE FORMATION PROGRAMME  
PROJECT FOR  
THE DIVINE WORD MISSIONARIES**

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*This is a long essay submitted in partial fulfillment of the requirements  
for a diploma in Religious Formation*

**March 2005**

## STUDENT'S DECLARATION

I, the undersigned, declare that this project is my original work achieved through my personal reading, scientific research method and critical reflections. It is submitted in partial fulfillment of the requirements for the Diploma in Religious Formation. It has never been submitted to any other college or university for academic credit. All sources have cited in full and acknowledged.

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This project has been submitted for examination with my approval as the college supervisor.

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## **DEDICATION**

To my parents, my brothers and sisters, relatives and friends, my Congregation, and my SVD community in Otiende.

## ACKNOWLEDGEMENT

I would like to thank God for enabling me to complete this project through His Son our Lord Jesus Christ in the guidance of the Holy Spirit.

I would also like to thank most sincerely Bro. Steve Grazulis, S.M. who has worked with me tirelessly to help me organize this project throughout the entire period. I thank him for his encouragement and inspiration, his patience, understanding and dedication.

I am grateful to my Provincial Superior who supported and encouraged me to take this course. I would like to thank my Congregation for the financial support that enabled me to attend this course. And I would like to extend my gratitude to the members of my SVD community, St Joseph Freinademetz, Otiende, who supported me morally and spiritually along the journey, especially when the road was rough.

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MAY GOD BLESS EACH ONE OF YOU KINDLY AND ABUNDANTLY

## ABBREVIATION

AFRAM	Africa-Madagascar Zone
c.	Constitutions of the Society of the Divine Word
Ed.	Edited by
JF House	Joseph Freinademetz House
JPIC	Justice, Peace and Integration of Creation
Mk	Mark
No./no.	Number
p.	Page
pp.	Pages
Parag.	Paragraph
St.	Saint
SVD	Societatis Verbi Divini
Vol.	Volume

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## INTRODUCTION

Formation constitutes an essential element of religious and missionary life. “The Church, together with Congregations of men and women religious, considers formation a top priority. As a result, much re-search, reflection, evaluation, revision and revitalization of formation programmes has taken place, not least with our own Society.”<sup>1</sup>

The formulation of the vision and goal of formation, coupled with the structuring and re-structuring of formation programmes, pre-supposes a number of critical questions being asked by the Society. Who can be admitted to religious missionary life? Who are being formed? How are they being formed? What are they being formed for? What approach should be taken? What model? The structure? The over-all vision?<sup>2</sup>

It was in view of these concerns that this formation programme project was undertaken. The aim of this project is to design a formation programme that can offer a framework, which will assist those working in formation at this particular stage, Pre-Novitiate, as well as at other stages of formation in the Society of the Divine Word, in the Kenya-Tanzania Province.

The choice of the topic was made based on two elements: the first one is my own experience in formation work in the Pre-Novitiate, since December 2001; the second element was the request by the Provincial Superior to organize a formation handbook containing all the levels of formation in the Province. As I work in the Pre-Novitiate stage, I was entrusted with the responsibility of designing the Pre-Novitiate formation programme. I gladly accepted the task and chose the topic “A Pre-Novitiate Formation Programme” as the object of research of my project.

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<sup>1</sup> *Formation Manual, Botswana, Zambia, Zimbabwe Province, Society of the Divine Word, 2.*

<sup>2</sup> *Formation Manual, Botswana, Zambia, Zimbabwe Province, Society of the Divine Word, 2.*



This Formation Programme consists of five major sections. Section one starts with the issue of the nature of the Congregation, its aims and Spirituality. It spells out the aims, goals, nature, objectives and purpose of formation in general in the Society of the Divine Word. It also spells out the constitutive elements of the SVD identity, namely, Spiritual, Communitarian, Religious, Academic, Affective, Missionary and Physical dimensions.

Section two focuses on the nature and purpose of the Pre-Novitiate stage and the essential elements of the rationale of the Pre-Novitiate programme. There are five areas or axis of formation considered essential to assist the candidate in his journey of personal growth and vocational discernment. These are: the Human, the Christian and Spiritual, the Religious and SVD, the Missionary, and the Academic formation.

Section three occupies with the contents and the means of formation, and with some characteristic activities. Section four deals with the issues of those who are responsible for formation, the evaluation of the formation programme and the assessment of the candidate. Section five starts with the candidate's role in the formation process. It continues with some recommendations based on practical experiences and on the outcome of the research process/exercise. It is followed by the conclusion with few remarks and observations. In the end there is an appendix.

## SECTION ONE

### **The Society of the Divine Word and Formation**

#### ***1.1 Nature of the Congregation, its Aim and Spirituality***

The Society of the Divine Word is a missionary congregation of laymen and clerics, founded by St. Arnold Janssen on September 8, 1875, in Steyl, Holland.

St. Arnold Janssen. “in response to the call of the Spirit and the challenges of his time”<sup>3</sup>, founded the Society of the Divine Word as a missionary community of Brothers and clerics. As an international religious missionary congregation of priests and brothers, the Divine Word Missionaries today number 6,050 members who work in more than 65 countries in the five continents<sup>4</sup>.

The Congregation’s charism is

to proclaim the word of God to all, to bring new communities into being within the people of God, to foster their growth and to promote communion among them as well as with the whole church. We work first and foremost where the gospel has not been preached at all or only insufficiently and where the local church is not viable on its own. Other tasks must be oriented towards these primary aims. (c.102).<sup>5</sup>

The charism of our Society is further characterized as follows:

- we accomplish our missionary service in a fraternal community of laymen and clerics;
- we give witness to the universal church and the unity of all people through the international character of our Society;
- we have the openness of our founder, St. Arnold Janssen, always to discern anew the will of God, and be available, flexible and ready to venture into new situations.

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<sup>3</sup> *Dialogue With the Word* No. 1, September 2000, parag. 46.

<sup>4</sup> Cf. *Statistics from SVD Catalogus* 2004. 451-464.

<sup>5</sup> In order to avoid too many footnotes, every time I make reference to the *Constitutions of the Society of the Divine Word* I will use small c and number in brackets.

According to universal law (see can 588.2) we are considered a clerical society of papal right. (c.104)

The charism defined above is what gives the identity of our missionary response as Divine Word Missionaries, and the common features that help us to live out our missionary commitment are: (a) *the fourfold prophetic dialogue*: 1) dialogue with people who have no faith community and with faith-seekers; 2) dialogue with people who are poor and marginalized; 3) dialogue with people of different cultures and; 4) dialogue with people of different religious traditions and secular ideologies; (b) *the characteristic dimensions*: Bible Apostolate, Mission Animation, JPIC or Justice, Peace and Integration of Creation, and Communication.<sup>6</sup>

The Congregation follows the Spirituality of the Founder, St Arnold Janssen, which “is firmly anchored in the mystery of the Trinity. He saw the Word as coming from the Father, coming in the power of the Holy Spirit, to share the human condition and open our history to its destiny through his death and resurrection.”<sup>7</sup> Thus the Spirituality of the Congregation has a Trinitarian dimension and is rooted in the Word of God and in the call for the mission.

We see our special dedication to the Divine Word and his mission expressed in our name. His life is our life, his mission is our mission. Guided by the Holy Spirit, we follow him, glorifying the Father and bringing the fullness of life to others. Wherever the church sends us, we are to proclaim the gospel so that all peoples may walk in the way of salvation, freed from the darkness of sin by the light of the Word and the Spirit of grace. (Prologue of SVD Constitutions)

Following the spiritual heritage received from the Founder, the solemnity of the Holy Trinity is our principal feast. The solemnity of the Annunciation of the Lord, titular feast of our Society, and the solemnity of his birth call to mind that the Divine Word

<sup>6</sup> Cf. *In Dialogue With the Word*, No. 1, September 2000, 30-37.

<sup>7</sup> *Following the Word*, No 1, August 1988, 46.

was made flesh, endowing every human being with dignity and offering all the promise of abundant life. And we celebrate Pentecost as the completion of the paschal mystery<sup>8</sup>.

## ***1.2 Formation***

### ***1.2.1 Aims of Formation***

Formation, according to the Church document/directive, aims at making the candidate able to respond to the demands of our times and capable of evangelizing the world of today<sup>9</sup>. In the African context the aim of religious formation is “to assist in the process of bringing into being a vital, dynamic and witnessing religious life that will keep pace with an ever-changing continent and, hopefully, make a difference.”<sup>10</sup> Therefore a formation programme in order to attain these aims ought to be designed taking into account these realities, the local and global context and its demands.

### ***1.2.2 The Goal of Formation***

The Formation period is perceived to be a continue process of listening to the call of God and making a refined response to it, personally and at the same time together with a community. It is a deeply personal process, however, not at all an individualistic enterprise. It is a process in which the formator plays an important role of motivating and facilitating the candidate's efforts to evolve himself into a person God wants him to be. Therefore the goal of every event during the formation years is to assist the candidate on his journey of continuous personal transformation and growth

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<sup>8</sup> Cf. *SVD Constitutions*, No. 405.

<sup>9</sup> Cf. *Pastores Dabo Vobis*, no. 10.

<sup>10</sup> M. OREILLY, *The Challenge of Being a Religious in Africa Today*, 202.

into a deeper union and friendship with the Lord, where one readies himself for a mature and true commitment of love and service to others<sup>11</sup>.

According to the SVD Constitutions “The goal of all formation and education in our Society is growth by the power of the Holy Spirit into unity with the Incarnate Word of the Father and into a missionary community comprising members from many countries and cultures.” (c. 501) The goal of formation, therefore, is growth towards unity with Jesus, His life and mission, and growth towards a life in community that in itself becomes an authentic witness in the proclamation of the message of salvation.

Formation as growth towards unity with Jesus and a life in community is perceived to be an ongoing journey which students and formators are making together. Ongoing because “we never reach the goal but are always on the way” (c. 523)<sup>12</sup>.

### *1.2.3 The Nature of Formation*

The nature of formation is total and integral in the sense that it integrates the religious, personal and professional dimensions. It is therefore a holistic process. As it is stated in Constitutions 503, “Our formation is total and integral: it seeks to bring about human maturity, professional competence, and committed faith.”

In the Society of the Divine Word formation is mission-oriented. “The basic formation must be rooted in the cultural and spiritual milieu of the country and derive inspiration from the acceptable religious traditions of the people.” (c. 504) The community-forming aspect is an essential element of formation (c. 502) and “it should

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<sup>11</sup> Cf. *SVD Formation Manual India*, 11.

<sup>12</sup> P. MCHUGH, *SVD Missionary Formation*, Document. part III.

be oriented to foster genuine relationships both among ourselves and with God and so enable us to help in the building up of Christian and human communities.

Formation must be directed towards apostolic service (c. 502). Missionary service is what realizes our vocation and what constantly stimulates it. Formation must create an unselfish attitude which enables us, like Christ, to live our vocation joyfully despite difficulties (c. 506).

Formation needs to help us to be open to the needs of the world (c. 502). One aim of formation is to cultivate a listening ear for God's voice in the world, its history and happenings, and to respond to it in a human and Christian way. Attentiveness to the signs of the times is part of our vocation (c. 507)."<sup>13</sup>

#### *1.2.4 The Objectives of Formation*

Formation in the religious missionary family of the Society of the Divine Word aims at equipping the individuals with deep experience of God and to establish in them a strong foundation for the sharing of faith. It also aims at nurturing in the individuals

a truly Christian disposition that constantly sustains their struggle for avoiding individualism and selfishness, for fostering interpersonal relationships, for promoting affective sexual maturity, for educating and preparing themselves for the missions in a spirit of dialogue, for the acceptance of other cultures and maintaining a profound sensitivity towards justice and the integrity of creation (see Document on Formation, XIII General Chapter, 1988).<sup>14</sup>

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<sup>13</sup> *SVD Formation Manual India*, 18.

<sup>14</sup> *SVD Formation Manual India*, 11.

### *1.2.5 The Purpose of Formation*

The specific goals or objectives of formation are meant to create conducive environment where the constitutive elements of our religious missionary identity are cultivated, fostered and deepened. "The SVD identity is formed out of the charism and way of life of our Society. This identity is maintained through the fostering of its following constitutive elements:"<sup>15</sup> Spiritual, Communitarian, Religious, Academic, Affective, Missionary, and Physical.

#### **Spiritual**

"SVD Formation is a contemplative, active journey to the Father, in the company of the Son, under the guidance of the Holy Spirit. Confreres with the help of sound spiritual guidance learn to infuse activity with the seeds of contemplation, opening up their lives to the influence of gospel values. Activity and reflection blend together in a natural and complementary way on our missionary journey."<sup>16</sup>

Spirituality, as the result of an ongoing relationship between God and the human person, helps one to be constantly aware of God's presence both within oneself and without (persons, events, and nature) so that one experiences the Divine. It thus becomes an awareness and experience of God and a movement towards and communion with him.<sup>17</sup>

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<sup>15</sup> *SVD Formation Manual India*, 20.

<sup>16</sup> *XIII SVD General Chapter 1988*, Document on Formation, Guiding Principles No. 1.

<sup>17</sup> Cf. *SVD Formation Manual India*, 20-21.

## Community

“Formation is realized in a community which fosters mature relationships, characterized by self-giving openness in both dialogue and life-style. Such a community aims at forming men of compassion, committed to the SVD family, equally capable of sharing and standing alone.”<sup>18</sup>

“A religious community is formed by a group of like-minded individuals differing in personality, background, language and culture, rooted in the Trinitarian mystery, centred around Christ, having a common goal, vision and mission. Religious life really grows and flourishes only in a community and in fact is based on the divine design of the communitarian nature of human beings. Only when a person learns to make himself part of a team in a community does he become a happy religious. All our efforts at community building must be inspired by the tenets of the ‘passing-over spirituality’ with its rich and multifarious implications.

## Religious

A religious is a person who enjoys an intimate companionship with the Divine Word and whose centre of love is Christ. That central love enables him to surrender his celibate, undivided love, his possessions and positions, including his very self, and commit himself to Christ and to the other.”<sup>19</sup>

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<sup>18</sup> *XIII SVD General Chapter 1988*, Document on Formation, Guiding Principles No. 3.

<sup>19</sup> *SVD Formation Manual India*, 21.



## Academic

“Our formation consists in learning to learn from studies and life experiences. We need to guard against the dangers of non-reflective ministry and activism, and against the attitude of studying simply to ‘get through.’”<sup>20</sup>

“The academic preparation should aim at enabling the individual to understand and appreciate the mystery of God, the world and human beings and their inter-relationship.”<sup>21</sup> To achieve this, especially in our African context, emphasis should be laid on the study of the various cultures and their various religious systems of philosophy, theologies and spirituality. This will enable us to understand, reflect, and appreciate one’s own cultural and religious beliefs and values in a more meaningful and comprehensive manner.

## Affective

“Affective health is demonstrated in the approach of one who has become aware of feelings such as joy, affection, compassion, sexuality, anger, fear, guilt, and interiority and has accepted and integrated the whole feeling-self into a wholesome person. It will be evident in the life of one who is capable of loving and being loved through healthy relationships.”<sup>22</sup>

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<sup>20</sup> *XIII SVD General Chapter 1988*, Document on Formation, Guiding Principles No. 6.

<sup>21</sup> *SVD Formation Manual India*, 22.

<sup>22</sup> *SVD Formation Manual India*, 22.

## **Missionary**

“A Divine Word Missionary is one who has responded to Christ’s call to be with him and to be sent out to share his mission (see Mk 3:14), the mission of bringing God’s liberative love to all peoples and leading them to God.

‘Following the example of the Lord who emptied himself, taking the form of a human being, even accepting death..., a Divine Word Missionary is called to express his spirituality through a process of ‘passing-over’... we are called to pass over when we enter another culture, when we become one with the poor, and when we engage in dialogue... Contemplation leads to compassion and to engagement with the world... For the SVD special moments of contemplation are encountered when we pass over to other cultures, to the poor, and in dialogue.’ (Document of the XII General Chapter , 1988).

Realizing that the Eucharist is the epitome of Christ’s life, death and resurrection and as such represents the compendium of the entire gospel, we draw the basic inspiration for our missionary dynamism from the daily celebration of the Eucharist (see *The Eucharist and Our Mission, Following the Word*, no. 7, 1996).”<sup>23</sup>

## **Physical**

“One who accepts and appreciates the gift of one’s body and gives due care to health and physical well-being so that one becomes an effective Divine Word missionary.”<sup>24</sup>

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<sup>23</sup> *SVD Formation Manual India*, 22-23.

<sup>24</sup> *SVD Formation Manual India*, 23.

These constitutive elements, Spiritual, Community, Religious, Academic, Affective, Missionary and Physical, maintain and foster the SVD religious missionary identity. They have been presented here in the context of the purpose of formation in general. Nevertheless, certain elements are to be stressed specially at certain phases of formation. The deepening of these elements along the formation process can enable an individual gradually and progressively to become a total, integrated Divine Word missionary. Thus, at the Pre-Novitiate stage these elements are introduced according to the level of this particular stage.

## SECTION TWO

### The Pre-Novitiate

#### *2.1 Nature of Pre-Novitiate*

The Handbook for Superiors SVD makes a clear distinction between the terms “postulancy” and “pre-novitiate”. It explains that pre-novitiate “is a more general term which refers to the program of formation which chronologically comes before the novitiate” whereas postulancy “is a more specific term which refers to the time spent in ‘immediate preparation for the novitiate’”<sup>25</sup>. It further explains,

In provinces where philosophy or college or its equivalent precedes the novitiate, the postulancy is often integrated into the last year or six months of the pre-novitiate program. In a few cases, the postulancy is a special period of time (of six months or a year) which is added to the pre-novitiate program. In some other cases, the postulancy may not be deemed necessary or the entire pre-novitiate program is as a form of “postulancy”<sup>26</sup>.

In our Province, the SVD Kenya-Tanzania Province, the system followed is the one where the entire Pre-Novitiate programme is a form of postulancy. And the general objective of the Pre-Novitiate is to help the candidate to choose freely, as believer, the consecrated life in the Society of the Divine Word as his personal ideal.<sup>27</sup>

#### *2.2 The Purpose of the Pre-Novitiate*

The Pre-Novitiate stage has two main objectives. The first one is to accompany the candidate in his continual discernment of his vocation to religious life that began

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<sup>25</sup> *Handbook for Superiors SVD*, Section C2, parag. 2.1.

<sup>26</sup> *Handbook for Superiors SVD*, Section C2, parag. 2.2.

<sup>27</sup> Cf. AMEDEO CENCINI, *Spiritual and Emotional Maturity*, 57.

during the “propedeutic year”<sup>28</sup>. The second is, to help the candidate integrate academic life with religious (spiritual) and missionary life. The academic pursuits of the candidate ought to provide him with ample material for discernment and evaluation especially regarding his capabilities and charism to become an SVD religious-missionary. It also encourages an authentic love of learning through intellectual curiosity and exposure to new ideas. This calls for a high level of commitment to serious study and hard intellectual work. At the same this stage offers an opportunity for a candidate’s intellectual capabilities to be tested and evaluated<sup>29</sup>.

### ***2.3 Essential Elements in the Pre-Novitiate Programme***

The formation process embraces all the dimensions of the Divine Word Missionary’s life – human, Christian, religious, apostolic – and in a general way it sets a series of specific objectives for each of them, adapted to the characteristics of each stage<sup>30</sup>. This stage, the Pre-Novitiate, is a period that aims at strengthening one’s identity as a brother/priest in the Society of the Divine Word. In that view there are five areas of the growth of the whole person we consider essential and we describe them as follows:

#### ***2.3.1 Human Formation***

At this initial stage of formation it is indispensable that the pre-novice candidate acquires a solid and coherent knowledge of the human person. This is to help the

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<sup>28</sup> A year of introductory formation before the Pre-Novitiate

<sup>29</sup> Cf. *Formation Manual Botswana, Zambia, Zimbabwe Province, SVD*, 23.

<sup>30</sup> Cf. *Guide For Formation in the Society of Mary (Marianists)*, 9.

individual to accept himself as an adult who is able to give and receive love. Thus, some of the basic aspects concerning the priority of the human formation are:

- Respect for and attention to his own body: enable the candidate to grow in the awareness as to accept and appreciate his body as God's gift, thus taking care for health, hygiene, personal cleanliness and self-control of the body gestures and postures;
- Self-knowledge: enabling candidate's growth in awareness of personal strengths and weaknesses; being in touch with his roots, family and personal history and understanding the present stage of his personal development;
- Self-acceptance: develop a compassionate and friendly attitude towards self, accepting himself for what he is, with his gifts as well as his imperfections<sup>31</sup>;
- "Good judgment: objective evaluations and decisions, not predetermined by personal desires, projections, or defensive dynamics; a constructive critical sense;
- Consistency of will: capacity for self-control, responsibility, work, hard and persevering effort, struggle against obstacles, sacrifice, constancy, fidelity to his word, responsible use of time;
- Personal openness: ability to express himself in a simple, clear and sincere way; willingness to accept the formative process and especially the directives of formators;

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<sup>31</sup> Cf. N. BRANDEN, *The Six Pillars of Self-esteem*, 91.

- Healthy interpersonal relationship: accepting and listening to others; overcoming timidity and unhealthy dependencies; knowing how to be with and for others with a sense of his own freedom;<sup>32</sup>
- Community integration: (a) Individual in relation to the community as individual: respectful behaviour: punctuality, urbanity; overcoming individualism; ability for dialogue, communication overcoming antipathies and prejudices, pardon and reconciliation; (b) Individual in relation to community as structure: consciousness of belonging to a group, willingness to serve; taking part in domestic chores;
- Individual in Relation to Outside: ability to cultivate healthy relationship with people outside the religious community; sensitivity, respect and a responsible and mature attitude towards the lay and co-workers in the pastoral field;
- “Emotional and sexual balance in relation to himself, others, men and women; capacity for solitude.”<sup>33</sup>

### 2.3.2 *Spiritual and Christian Formation*

“The spiritual life is, indeed, an interior life, a life of intimacy with God, a life of prayer and contemplation.”<sup>34</sup> We, Divine Word Missionaries, “encounter Christ in others and in every aspect of our work as well as in the celebration of the liturgy. in the word of God, in prayer and meditation” (c. 401). The Pre-Novitiate, therefore, should help the candidate in clarifying the meaning of life from a faith perspective and bring

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<sup>32</sup> *Guide For Formation in the Society of Mary (Marianists)*, 52.

<sup>33</sup> *Guide For Formation in the Society of Mary (Marianists)*, 52.

<sup>34</sup> *Patores Dabo Vobis*, no. 49.

into focus a personal relationship with Christ, the Divine Word, in communion with the Church and at the service of others<sup>35</sup>. At this stage attention is given to:

- “An initiation into prayer and liturgy; discovery of the living meaning of the Word of God; appreciation for silence and interiorisation; proper attention to the body and to signs in prayer; gradual introduction to personal and community prayer.
- An ecclesial sense: consciousness of being a son of the Church through baptism and confirmation; elementary knowledge and warm appreciation for the life and structures of the local and universal Church.
- Growth in interior freedom and detachment.”<sup>36</sup>
- Sacramental life: understanding of the meaning and value, especially the Eucharist and the Sacrament of Reconciliation.
- Growth in loving knowledge of the person of Christ
- Growth in the understanding of Christian Vocation: awareness of the different ways in and through which this vocation is lived; ability to articulate the concepts of religious and missionary vocation<sup>37</sup>.

### 2.3.3 Religious and SVD Formation

Religious and SVD formation aims at helping the candidate to discover his values, test his priorities, to become aware of his motivations and attitudes towards

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<sup>35</sup> Cf. *Formation Handbook, Society of Mary, Region of Eastern Africa*, 53.

<sup>36</sup> *Formation Handbook, Society of Mary, Region of Eastern Africa*, 53.

<sup>37</sup> Cf. *A Proposed Program for an SVD Pre-Novitiate Formation* No. 3. a.



religious life and to interiorize the values of Brotherhood/Priesthood.<sup>38</sup> In that view, the pre-novice is to be initiated in some points such as:

- “The understanding of religious life in contrast to and communion with the other states of Christian life and desire to live it.”<sup>39</sup>
- The values and demands of the missionary life and the concrete mission situations<sup>40</sup>
- “Positive understanding of celibacy and chastity; a true disposition to live with simplicity and detachment; openness to obedience.”<sup>41</sup>
- Love for the Society of the Divine Word Missionaries and its charism; and a desire to consecrate himself to it.

#### 2.3.4 *Missionary Formation*

Missionary formation aims at deepening the candidate’s love and dedication to the mission of Christ in and through the Society of the Divine Word.<sup>42</sup> Some of the elements to be introduced to the pre-novice are:

- The SVD is a Religious-missionary Congregation: service done in and for the community is apostolate and expression of discipleship.
- Apostolate: it is not a personal activity but a responsibility of the formation community.

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<sup>38</sup> Cf. *SVD Formation Manual India*, 42.46.

<sup>39</sup> *Formation Handbook, Society of Mary, Region of Eastern Africa*, 53.

<sup>40</sup> Cf. *SVD Formation Manual India*, 36.

<sup>41</sup> *Formation Handbook, Society of Mary, Region of Eastern Africa*, 53-54.

<sup>42</sup> *SVD Formation Manual India*, 42.56.

- Simple life-style. willingness to sacrifice for the common good as ways of commitment to missionary life.
- Inculturation: Cultivation of African and Kenyan values.
- “Missionary sensitivity: knowing human reality; sensitivity for the needs of people, especially the poorest; understanding and appreciation of the saving value of the gospel; consciousness of being called for mission.”<sup>43</sup>

### 2.3.5 *Academic Formation*

This stage has the goal of enabling the candidate in “acquiring a solid and coherent knowledge of the human person, the world and God through philosophical studies and a process of integration intended to imbibe the values gained from such studies.”<sup>44</sup> The academic pursuit is expected:

- To enhance the seminarian’s love for study
- For a critical reflection on the signs of the times from faith perspectives
- For professional competence

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<sup>43</sup> *Formation Handbook, Society of Mary, Region of Eastern Africa*, 53.

<sup>44</sup> *SVD Formation Manual India*, 56.

## SECTION THREE

### **Content, Means and Characteristic Activities**

#### ***3.1 Content***

The contents, though they are often proposed from outside, they are an essential component of the formation programme. That is because they can be assimilated into bringing the potential of the subject to full maturation<sup>45</sup>. In the Pre-Novitiate stage the content varies according to the needs and possibilities of the candidate as each individual comes at a different level of life experience and aspects of formation. Therefore, at this period the content of each area should focus on the following:

##### ***3.1.1 In Human Formation***

- Meaning of Psychological growth
- Dealing with loss: separation from family
- Culture-shock
- Personality make-up
- Social graces: Decency in appearance and manners, Refinement of actions and language, proper decorum, being polite, honest, and sincere in dealing with others
- Keeping one's health
- Friendship with complementary sex
- Friendship and love

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<sup>45</sup> Cf. A. CENCINI, *Spiritual and Emotional Maturity*, 65.

- Intimacy
- Human relations
- My family
- Goal setting
- Fraternal correction
- Human Psychology
- Human Sexuality
- AIDS awareness
- Health and Hygiene
- Value clarification
- Responsibilities
- Time/the value of punctuality
- Constructive and destructive criticism
- Personal program of growth
- Leadership
- Developing the value of personal initiative
- Formation of the will
- The language of the feelings
- Happiness
- Self-esteem
- Rational Emotive Therapy
- Rational Self Analysis

- Inner Freedom
- Helper Skills: Skills for understanding
  - Skills for loss and crisis
  - Skills for positive action and behavior

### 3.1.2 *In Christian and Spiritual Formation*

- Vocation
- Discipleship
- Sacrament of marriage
- Prayer: general introduction
- Jesus our Teacher/Model of prayer
- The Art of prayer/preparing for prayer
- Methods/Types of prayer
- Praying with Nature
- Jesus Prayer
- Praying with our Senses
- Praying with Imagination
- Bible sharing methods
- Recognizing Jesus in Human life situation through the Word of God (A series of talks)
- Liturgical knowledge: Liturgy (Eucharist), Mass Servers, Lectors, liturgical books
- Eucharist: deeper understanding of Eucharist (The Eucharist and Our Mission – Document Following the Word, no. 7, 1996); parts of the Mass (table of the word and

table of the Eucharist); gestures, role of singing and time for silence; creative eucharistic celebration.

- Divine Office/Psalms
- Liturgical Seasons: Advent, Lent, Easter and Ordinary Time
- Sin and Confession
- Blessed Virgin Mary
- Meaning of Christian Vocation: the call to Discipleship; religious and missionary vocation.
- Meaning and demands of Spiritual Direction
- Value of silence
- Questions on Faith and Spirituality
- Spirituality in the long holidays
- Journal keeping

### *3.1.3 In Religious and SVD Formation*

- Definition of Roles of Spiritual Directors and Prefects
- Orientation to Seminary life
- Religious activities in the Seminary
- Living in an international community
- Community life/Activities
- History of the Society of the Divine Word
- SVD Constitutions

- Identity and image of brother/priest
- Religious Life (Vows) and Priesthood
- The requirements to be a Divine Word Missionary
- History of the Society of the Divine Word
- St. Arnold Janssen, the Founder: his life and spirituality
- St. Joseph Freinademetz, the First Missionary: his life and mission in China
- SVD: charism and missionary spirituality of our Founder and the Society. (Spirituality of the “Passing-Over” to other cultures, to the poor, and in dialogue – Document of the XIII General Chapter, 1988.)
- Our Mission at the Service of Communion (Document of XIV General Chapter, 1994)
- Religious life (Vows)
- Introduction to the history of religious life

#### *3.1.4 Missionary Formation*

- Inculturation
- Cultivation of Kenyan values
- Sharing by missionaries
- Regular period of manual work
- Three to four weeks of practical mission experience in the field with proper orientation and evaluation
- Mission Sunday celebration
- Prayer service for the mission and missionaries

- Contribution to the Lenten Campaign for hunger and disease
- Evangelization today
- Expectations of Lay people and co-workers

### 3.2 Means

Adequate means are essential in the formation process in order to achieve the desired objectives and offer the required content at this present stage. Some of the means we emphasize here are:

- Personal accompaniment: this is a fundamental and irreplaceable means. It takes place through the scheduled meetings with the SVD formator, the monthly ratio. The formator interviews the candidate for the purpose of evaluation and guidance<sup>46</sup>.
- Personal life-plan: the pre-novice together with the formator work out a personal plan with concrete objectives and means, adapted to his needs and the present stage he is in: time and manner of prayer, studies, spiritual direction, sacramental life and apostolic commitment.
- Community accompaniment: the pre-novice belongs to a community and it accompanies him in his formation process. Some means that facilitate the process such as community prayer, work, fraternal atmosphere, community evaluations and fraternal corrections.

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<sup>46</sup> Ideas from *Formation Handbook, Society of Mary, Region of Eastern Africa*, 55.



- Pastoral experience: at this stage the candidate is already encouraged to start some pastoral apostolate. This is done in two modes: the weekend apostolate and the long holidays apostolate. The weekend apostolate includes pastoral activities in a parish context like catechesis for children or adults, work with altar servers, youth group, Bible study group, and Small Christian Communities. The candidate can also opt for apostolate with social projects like children homes, HIV/AIDS groups, or visit to sick people in hospitals. The weekend apostolate is meant to be at least one-year long experience and is recommended for those candidates in the second year of the pre-novitiate. The long holidays apostolate is a three to four weeks of practical mission experience in the mission field with proper orientation and evaluation.
- Guided study and directed reading: the candidate is requested to read and write a short reflection about some selected texts or books on subjects concerning religious life or religious formation such as life of the saints, prayer, life of the Founder, history of the Congregation, etc. This is suggested mainly during long holidays.
- Following the curriculum of the Philosophy course offered by the College.
- Outings/innings: the time of recreation is when the candidate can be more spontaneous and reveal traits of his personality and character while interacting with others. Thus community activities like outings and community gatherings are important occasions where the candidates have the opportunity to grow in their ability to relate with others through spontaneous interactions.

- Meetings: community meetings are occasions where the candidate has the opportunity to learn to plan as a group. This is done at least three times in a semester, a meeting for planning the activities at the beginning of the semester and two evaluation meetings, one in the middle and the other at the end of the semester.
- Conferences: it is conducted in sections of one hour each and is done on a weekly basis. The content of the conferences are the subjects of the five dimensions of formation, as well as, sharing done by confreres from the mission.

### *3.3 Some Characteristic Activities*

During the Pre-Novitiate period some activities and experiences are organized with the purpose of helping in the formation process. Some of the activities that are carried on at this stage are:

- Community meetings (planning and evaluation of activities)
- Annual retreat, recollection days (twice on a semester)
- Seminars: is done once a year, usually at the beginning of the second semester. It is a one-day activity and the topics are organized as follows: first year, Human Sexuality, Health and Hygiene and AIDS awareness; Second year, Sacrament of Marriage (facilitated by a lay couple); and third year, Expectations of Lay people and Co-workers (facilitated by people from one of our parishes)
- Apostolate: at the weekend, from second year onward.

- Sports and manual work: one and a half hours. from Monday to Friday, in the afternoon.
- Long holidays apostolate: three to four weeks of practical mission experience in the field with proper orientation and evaluation.

## SECTION FOUR

### **Those Who Are Responsible and Evaluation**

#### ***4.1 Those Who Are Responsible***

“Those engaged in formation and education should be conscious that they accompany those entrusted to them on their way to Christ. Therefore, they treat them with the respect due to their dignity and personal responsibility while making demands that help them grow and develop. Such personnel must be of balanced character and determined in achieving their goals, stand true to the church and the Society, and be mission-minded. They must be attuned to the Holy Spirit and so be able to share their faith experience for the benefit of others. The more their words are borne out by their deeds, the greater will be their influence.” (c. 521) At the Pre-novitiate there are two people responsible for the running of the programme: the Rector and the Prefect. These two people also share among themselves a third function, that is, the Procurator. It is taken either by the Rector or the Prefect.

##### ***4.1.1 The Rector***

The Rector is the religious superior of the formation house. His responsibilities fall into four areas: community living, personnel, community property and public relations (c. 636). Thus:

- The Rector is responsible for the smooth running of the house by coordination the various departments in the house.

- He is responsible to hold house councils and community meetings and the implementation of the house council decisions.
- The Rector meets the student body and the individual students, at least twice in a semester.
- The Rector should be duly informed of visitors for overnight stay, as well as the absence of students and confreres for a day or more.

The Rector should be at the service of all who live in the formation house. He is the overall superior of everyone at the formation house (c. 636).

The Rector represents the formation house to the broader community within the Society and serves as liaison in public relations with the non-SVD communities to which the formation house relates.<sup>47</sup>

#### *4.1.2 The Prefect*

“Prefect of our students and candidates must form them in the religious and missionary spirit. They assist them in a way suitable to their age and stage of development, following tested principles of formation.” (c. 522.8)

The Prefect works in close association with the Rector and the Procurator. He is the person directly responsible for the total and integral formation of the students. His mission is:

- Personal accompaniment of the one being formed. The prefect takes care of the ratios, conferences, permissions and financial needs of the students;

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<sup>47</sup> Cf. *SVD Formation Handbook, Common Formation Centres in The AFRAM Zone*, 18-19.

- Organization of retreats, recollections, talks, seminars, and picnic for the students;
- Writing annual report on each student, to be presented to the house council for their promotions;
- Organization and supervision of apostolates and extra curricular activities of the students;
- Teaching and foster the discipline, decorum, personal and spiritual growth of the students;<sup>48</sup>
- To maintain contact with the formators working in the other stages in the Province or Regions
- To report regularly about the progress of the formation process<sup>49</sup>.

#### 4.1.3 The Procurator

The Procurator works in close collaboration with the house council. At times this function/responsibility is taken either by the Prefect or the Rector. The Procurator thus:

- Maintains and administers all temporal goods of the house according to the guidelines for the administration of temporal goods.
- Prepares and presents the house budget to the house council for the approval of the Provincial council.

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<sup>48</sup> Cf. *Job Descriptions, Joseph Freinademetz House, SVD Otiende.*

<sup>49</sup> Cf. *Formation Handbook, Society of Mary, Region of Eastern Africa, 56-57.*

- Is responsible for preparing periodic financial statements to be presented to the house council.
- Is accountable to the house council for all the financial dealings and consults the house council before undertaking any major financial commitments.
- Is responsible for payment of salaries and the welfare of the workers.

#### ***4.2 Evaluation of Programme and Candidate***

Religious formation is a process and it has its aims, goals and objectives that are pursued and which it intends to achieve. Therefore, in order to ensure the pursuit and achievement of the aims, goals and objectives, the formation process should be continually evaluated, “both by formators and by those being formed, so that both can verify their development in regard to the proposed objectives and adjust the meanings to the personal needs of the one being formed.”<sup>50</sup>

The evaluation of the formation process is done in two levels. The first level is the evaluation of the programme, which is done in community. The method used for this evaluation is the mid-semester and end of semester evaluation (proposed evaluation format in Appendix II). The second level of evaluation is the evaluation/assessment of the candidate, which is done by the formator, the peer group and the individual (proposed evaluation format in Appendixes III, IV, V).

The evaluation of the formation process, besides evaluating the formation programme, assists the Formator in assessing the candidate’s vocational development.

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<sup>50</sup> *Guide For Formation in the Society of Mary (Marianists)*, 18.

This is done by means of personal accompaniment during the interviews and ratios with the candidate, by observing the candidate's behaviours and attitudes in his interaction with others in community, peer evaluation and self-evaluation.



## SECTION FIVE

### On the Candidate's Side and Recommendations

#### *5.1 On the Candidate's Side: Welcoming the Grace*

The focus of our study until now has been on the formation programme, its nature, purpose, objectives, the essential dimensions or axis of formation, contents, means and characteristic activities. We have also referred to those who are responsible for formation: the Rector, the Prefect and the Procurator. We would like to acknowledge that the formation programme is essential for the formation process as it aims at creating the environment for an obedient availability of the candidate in respect of the divine vocational plan. And the formators, through their ministry, accompany “the young person to a precise point of arrival: discovering the project of God and choosing it in freedom and responsibility, as a revelation of his or her own identity.”<sup>51</sup>

However, it is important to note that in the process of formation the formators are not the only ones who are responsible. There is the other party, the candidate, who is equally responsible for his/her formation. As A. Cencini explains, formation is not a one-way process or a relation between an active and a passive party.<sup>52</sup> “It is a mystery, a divine action that the Father carries forward by the power of the Spirit to shape the image of the Son in the hearts of those whom he calls.”<sup>53</sup> It is a process in which, one “facing the mystery of a God who creates and moulds, and of a creature that freely and responsibly agrees, or doesn't, to be moulded by it.”

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<sup>51</sup> A. CENCINI. *Spiritual and Emotional Maturity*, 187.

<sup>52</sup> Cf. CENCINI. 131.

<sup>53</sup> CENCINI, 9.

The candidate has an important role to play in his/her formation process. The formation programme is a means offered to facilitate the process; and the formators are agents that mediate the formation process as they accompany the candidate along his/her vocational journey of discovery and discernment. However, if the candidate is not open to the gift that is being offered, if he/she is not open to welcome the grace, the formation programme and the effort of the formators will render useless.

Thus, the need for the candidate to be open to the formation process and to have the availability that makes him/her disposed to play an active role in his/her formation, adopting the attitude of “‘learning to learn,’ like living in a permanent state of formation.”<sup>54</sup> Without that disposition, openness and availability for the journey of formation the candidate runs the risk of passing through the stages of formation, without never being formed, but simply wasting her/his time and making others wasting theirs as well.

A formation programme, therefore, is an invitation for the candidate to welcome the grace and open up to the process of growth, allowing him/herself to become clay in the hands of the Potter. And as we read in the book of Revelation, “Behold, I stand at the door and knock. If anyone hears my voice and open the door, (then) I will enter his house and dine with him, and he with me”<sup>55</sup> (Rev. 3:20). In the same way, it is only when the candidate opens up to the formation process, trusting those who are accompanying him/her that formation will become a gift and leads to the freedom and maturity it proposes.

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<sup>54</sup> CENCINI, 132.

<sup>55</sup> *African Bible*

## 5.2 Recommendations

Formation as a holistic process aims at a total and integral growth of the candidate. It is a continuous process in which one is challenged to grow in all aspects of each dimension of the consecrated life: the human, the Christian, the intellectual and the Religious. The following recommendations I consider to be helpful for this process.

### 5.2.1 Approach to Formation

Peter McHugh on his document, “SVD Missionary Formation”, highlights four elements of Arnold Janssen’s approach to formation: person-oriented, mission oriented, world-oriented and Scriptures. He points out that for Arnold formation as person-oriented means that, “education and formation were directed to the individual, dealing with him in a way that respected the person (...) With special care he tried to discover and develop a person’s talents.”<sup>56</sup> The mission-oriented aspect of formation is found in “Arnold Janssen’s openness to allow the mission work influence and shape it that gave the formation program its characteristic missionary thrust.”<sup>57</sup> A world-oriented formation meant that the students acquired some knowledge of the life and sacrifices of the poorest class of society through charitable activities. The experience helped the young men to accustom themselves to deal with need and misery so that they could find means to enter more easily among complete strangers. Besides the charitable activity the students were regularly informed of developments in the Church and in the world<sup>58</sup>. As for the role of Scriptures in formation it is acknowledged by “the amount of time

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<sup>56</sup> McHUGH, part I, No. 1, p. 1.

<sup>57</sup> McHUGH, part I, No. 2, p. 2.

<sup>58</sup>Cf. McHUGH, part I, No. 3, p. 5.

dedicated to Scripture in the study programme. He was really convinced of the importance of direct and personal contact with the Word of God.”<sup>58</sup>

These elements of Arnold Janssen’s approach to formation offer the guidelines to our approach to formation today. As way of conclusion of the document “SVD Missionary Formation”, Peter McHugh emphasizes three points he considers important for our formation work today. The first one is about “One’s image of God as a God of love and life and respect. Scriptures should nourish and challenge our image of God.” The second point is in reference to “Person-oriented Formation”, where the emphasis is on the loving concern of the formator for the candidates as brothers on the journey, the respect for the candidates as adults, and sufficient formators and time for personal accompaniment. The third point is, “Formation is for Mission”<sup>59</sup>. It means, the mission is to shape and to inspire the formation process; the participation in the threefold passing over for communion should foster Christ’s values in us now; closer links of formation communities with actual SVD life in the province and in the mission; and to be open to new challenges. These elements are essential for our formation work today and I would recommend them to be our approach when considering the work of formation in our province.

### *5.2.2 Training of Formators*

Formators have an important role to play in their ministry of accompanying those in formation, as they are the ones to assist the candidates in their vocational

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<sup>58</sup> McHUGH, part I, No. 3, p. 5.

<sup>59</sup> McHugh, part III, p. 6.

journey of discernment and discovery. Formators are called to be imitators of Christ and their work become more effective when their teaching is less from words and rather born out of their example and testimony. A formator needs to have a solid experience of personal relationship with God through an authentic life of prayer and contemplation. He needs constantly to renew his resources in the source of sustenance<sup>60</sup>, the Word of God revealed in the Scripture and incarnated in the life of the people whom he meets and interacts during his ministry and service. Therefore, I recommend that a formator should take time for his own spiritual nourishment, by reserving quality time for spiritual reading and personal prayer, days of recollection, annual retreat and regular spiritual guidance.

Some qualities required for the work of formator are availability, patience, being a good listener, affection, good will and time for personal accompaniment<sup>61</sup>. A person might have all these qualities already, yet I recommend that a formator should be well prepared. In order to exercise a person-oriented approach to formation, the formator should undergo some kind of training so that he may acquire the necessary skills for a qualified and fruitful service of accompaniment of those who are entrusted to his care.

### 5.2.3 *The Experience of Being Formator*

The experience of being a formator is, on the one hand, “an undeserved gift”<sup>62</sup> and on the other hand a source of suffering. The experience of being a formator is a gift

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<sup>60</sup> Cf. Sr. LORETTA BRENNAN, *Principles of Accompaniment*, Class Notes, lecture offered at the Institute of Spirituality and Religious Formation, Tangaza College, January 27, 2004.

<sup>61</sup> Cf. J. E. T. MWANGI, *De La Salle Pastulancy Program*, 38.

<sup>62</sup> A. CENCINI, *Spiritual and Emotional Maturing*, 9.

because while working in a formation house one is challenged to live his vocation more authentically. The formator, while forming others, is also being formed, he is also learning to learn while accompanying others in the formation process. The other challenge faced by the formator is that all his words and actions are observed by everyone, the candidates, the confreres and those outside the formation house. A formation house is also a place where one has the opportunity to meet many people, and those encounter are favorable occasions for growth and transformation of one's life. As a source of suffering, formation work is very demanding. A formator has double responsibility, one toward the candidate, and the other toward the Congregation. It is his the hard task to decide who is a suitable and who is not a suitable candidate to continue to the next stage of formation and eventually to become a member of the Society<sup>63</sup>.

Therefore, acknowledging the blessing and the challenge to be a formator, I recommend that the formator should take good care of himself, physically, psychologically and spiritually. Formators should attend renewal programs and retreats for spiritual nourishment and updating of their ministry. It is important that formators take vacation and time to rest. The frequent visits of the local superior to formators and formation house, expresses the care and support and is a source of encouragement to those working in formation. Some activities like outings and having meal together once or twice in a semester can be helpful for the formation team. Formators working as a team and meeting regularly create opportunity for sharing experiences and support each other<sup>64</sup>. In the care for self it is also important that formators live a healthy life: eat

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<sup>63</sup> Cf. MWANGI, 53-55.

<sup>64</sup> MWANGI, 58.

well, have a balanced diet, do some physical exercises, remain faithful to their prayer, take some moments everyday for fun and friendship. And formators should try and keep their friendship separated from their ministry of formation<sup>66</sup>.

#### 5.2.4 The Formation House

The house of formation “can be seen as a place and period of life”<sup>67</sup>. As a place it is essential that it provides facilities and environment that enhances the formation process. This is the challenge of our present formation house. It is located in a housing estate and being right at the road side where there is a “matatu” and bus stage that makes noise from early morning, as early as 5:30 am up to midnight. Besides that, on the other side of the road there is a small slum with bars that keep their loud music day and night, and at the weekend, the drunkards fight and shout all night long. Then, there is the problem with lack of space for manual work and sport activities, which I consider essential at this stage of formation. I do not find this environment appropriate for the health and the formation process of the young men. Manual work has a very meaningful aspect in helping the person to grow in his disposition for the apostolic service and the missionary work. The house is also small limiting the number of candidates to the maximum of twelve. There is no room for library and the chapel and refectory cannot accommodate more than seventeen people comfortably. Thus, a relocation of the formation house is also recommended.

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<sup>66</sup> Cf. Fr. HUGH LAGAN, *Human Sexuality, Celibacy and Religious Life*, Class Notes, lecture offered at the Institute of Spirituality and Religious Formation, Tangaza College, March 23, 2004.

<sup>67</sup> *Pastores Dabo Vobis*, no. 60.

## CONCLUSION

As I come to the conclusion of this formation programme project I would like to express some concerns that arouse during the research process: first, formation as a journey of vocational discernment, second, formation events as formative experiences and, third, candidate's motivation for joining religious life.

Formation programmes are designed to assist the candidates on their journey of vocational discernment and discovery of the meaning and value of religious life. Formation is an ongoing process, it never ends, one is always on the way. It has different stages and each of them focus on different aspects according to the demands of a particular stage.

The initial stages of formation are meant to enable the candidate to grow in the freedom of committing himself to religious life or freely choosing another way of life of the Christian vocation. Therefore, it is essential that the formation programme creates an atmosphere of freedom and trust where the candidate can grow towards becoming a mature and responsible person, and is able to make an informed decision. This is the real challenge for those in the ministry of formation, to have the skills and ability to accompany and guide the young person along this path.

The second concern, the formation events as formative experience, calls to a clear focus on what sort of activities should take place during the formation process. It may happen that a given event might be good in itself, however it may not be beneficial for the purpose of formation. Thus, when planning community gatherings, outings and all the other events that constitute the formation calendar, formators must be aware of



this concern in order to assure that the events proposed contribute to the growth of the candidates in their maturity, commitment and responsibility as religious missionaries in the Congregation of the Divine Word Missionaries.

The third concern I point out is about the motivation of the candidates for joining religious life. A candidate may come to our Congregation for a very wrong motivation. However, that does not mean he cannot become a Divine Word Missionary. What is necessary is to be aware of the motivation and help the candidate to grow in the awareness of what are the values and demands of religious life. As the Lord is the one and true formator, there is the possibility that the candidate undergoes a process of conversion and commits himself to follow the Lord on the way of discipleship and become a Divine Word Missionary.

Therefore, with these remarks I conclude this research project. I just would like to say that a formation programme is a means and the result of our human efforts. My hope is that it can be of some help for those of us who are working in the ministry of formation at this particular stage of the Pre-Novitiate. Here I would like to quote the words of our Founder, St. Arnold Janssen, during the opening of the mission house on September 8, 1875, when he said "If the seminary succeeds, we will thank the grace of God. If nothing comes of it, we will humbly strike our breast and confess that we were not worthy of the grace."<sup>68</sup> To me, however, accomplishing the work of designing this Pre-Novitiate formation programme is already a grace that I greatly thank God.

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<sup>68</sup> J. ALT, *Journey in Faith*, 80.

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## APPENDIX I

### Some indications of growth

#### Spiritual

- Love for the Word of God, uses well the opportunities offered for personal and community prayer, scriptural and spiritual readings and participates actively and meaningfully in the Eucharist and other sacraments.
- Grows in the values and attitudes of Christ – forgiveness, spirit of sacrifice.
- Able to bear hardships, crosses.
- Spirit of service and generosity, especially towards the poor and weak.
- Able to risk, can tolerate stress, and postpones certain needs for a higher good.
- Grows in knowledge, love and appreciations and in the imitation of the person of Christ.

#### Vocations: (missionary, religious, community)

- Able to understand and live the values of religious missionary, priestly vocation.
- Takes personal initiative to grow in one's vocation and faith.
- Knows the charism and spirituality of the Society.
- Active involvement in seniorship responsibilities, apostolates, community activities.
- Awareness that service done in and for community is apostolate, expression of discipleship, participates actively in community tasks and apostolates.
- Respect and love for people of other cultures and faiths.
- Belongingness to the community and the Society.
- Capacity for teamwork.
- Simplicity of living.
- Readiness to do any sort of work.

#### Personal

- Takes initiatives for personal growth.
- Grows in self-knowledge, self-acceptance, and acceptance of others.
- Takes initiative to seek guidance.
- Reads books on personal, spiritual growth.
- Participates actively in self-awareness programmes.
- Seeks and accepts feedbacks and criticisms.
- Can identify, verbalize and accept one's strengths and weaknesses.
- Growth in one's awareness of one's thoughts feelings and behaviour patterns.
- Is able to share, discuss, agree, disagree, and work harmoniously as a team.
- Manifests an action-reflection-action life style.
- Is able to set goals and work at it in patience and perseverance.
- Monitors one's activities vis-à-vis one's vocational goals.
- Has values, and is able to prioritize them.
- Develops talents in accordance with the needs of the Society and province one belongs to.
- Is able to integrate personal needs and values with one's vocation.
- Is aware, understands and appreciates alternate ways of thinking, doing and living.
- Prizes one's vocation.
- Discerns one's choices in the light of faith and the will of God.

- Is able to make responsible decisions and to accept their consequences.
- Can cope up with stress and frustration.
- Can live rather comfortably with things and situations one cannot change.
- Can relate to women and superiors with maturity and comfort.
- Grows in gratitude and appreciation of parents, superiors, friends, and God.

## APPENDIX II

### Evaluation of Programme

#### Midpoint Programme Evaluation<sup>67</sup>

##### Part I

Can we begin by talking about ourselves and our life together in general?

##### Part II

A. We will examine and evaluate our experiences under four topics:

1. Apostolic activity; 2. Community life; 3. Spiritual Life; 4. Academics.

B. We will approach the topics by examining our patterns. What patterns that we developed do we want to:

Encourage or affirm?

Question or discuss?

Change, break or reject?

##### *1. Apostolic Activity*

The topic address the various apostolic/pastoral works the students are involved in.

##### *2. Community Life*

Community structures (duties and departments)? Community gathering? Meals and menus? Schedules and use of time? Living in this diverse community? relationship and dealings with the group? Hospitality? Manual work? Sports?

##### *3. Spiritual Life*

Daily prayer and meditation? Organization of prayer? Eucharist? Singing? Devotion? Private Prayer? Rosary? Spiritual Reading? Bible sharing? Holy Hour? Emmaus Walk? Recollection Day? Annual Retreat? Environment for Prayer? Community Patron Saint Feast (suggestions)?

##### *4. Academics*

College? Library? Conferences (Facilitators)?

##### *4. Others?*

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<sup>67</sup> Adapted from model offered in the Course *Planning a Formation Programme* by Fr. Barry Moriarty, C.M., at the Institute of Spirituality and Religious Formation, Tangaza College, Semester I, 2004-2005, on 10/11/2004.

## APPENDIX III

### Assessment of Candidates

#### Some topics/questions for individual evaluation based on Axes<sup>68</sup>

##### Apostolic Axis

Are there constitutional mandates/policies that members/candidates should be fittingly trained in apostolic/pastoral practice?

Are candidates/members to acquire basic pastoral/apostolic skills and dispositions necessary to carry out the mission of the institute/congregation?

- The person shall whole heartedly open oneself to the apostolic/pastoral challenge of the institute/congregation.
- The person shall be ready to pursue and undergo further apostolic/pastoral training.

##### Spiritual Axis

All the dimensions of one's human and Christian life are lived in and through Christ. Are they a man of prayer? What do we want to avoid or eliminate in the spiritual development of a candidate?

1. Dualistic attitudes or practices.
2. Spiritual escapism (the seeking of distraction from reality by engaging in fantasy).
3. Dissipation due to activism (scattered, unfocused).
4. Superficiality (lacking depth of character or understanding).
5. Emptiness or loss of direction.
6. Other.

##### Community Axis

- Progressively deepening internalization of the Congregation's values that underpin and enrich community life.
- One grows and actively participates in the planning and functioning of the community, developing responsibility.
- Growing and valuing a sense of belonging to the community.
- Conscious of the tensions and conflicts that can occur, one is disposed to overcome them, and deal with them.
- Generosity.

##### Intellectual Axis:

- The presence of intellectual respect as opposed to anti-intellectual attitude or bias.
- Formulation, execution, and evaluation of the intellectual dimension of formation. Prove one's ability to adequately succeed in the course of studies that the formation programme requires.

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<sup>68</sup> Adapted from model offered in the *Course Planning a Formation Programme* by Fr. Barry Moriarty, C.M., at the Institute of Spirituality and Religious Formation, Tangaza College, Semester I, 2004-2005, on 10/11/2004.



- Becoming capable of discerning, judging correctly: to sharpen one's critical sense. This demands the capacity for reflection which is founded on reason and faith.

### **Human Development Axis:**

Are those in formation becoming freer, more responsible, more open to life? Are they becoming good, mature workers for the mission? Are they collaborative people who can work with men and women?

- Progressively greater self-awareness, self-acceptance and self-control.
  - Perceiving reality: to cultivate a sense of reality, a sense of the possible, to let oneself be questioned, to accept confrontation, has a capacity for listening.
  - Opening himself to others, to what is different; this will enable one to be with and work with others perseveringly.
- Defense mechanisms? Fearful? Judging? Demanding? Passivity?

## APPENDIX IV

### Peer Evaluations<sup>69</sup>

Name of Student \_\_\_\_\_

1. Name and explain the major strengths of this student and use examples.
2. Name and explain the major weaknesses of this student and speak about areas for improvement.
3. Pick the one SVD virtue that this student lives well. Explain. Next, name the SVD virtue where this student needs improvement.

<sup>69</sup> Model adapted from *Associates Program - De Paul Centre*

## APPENDIX V

### Self Evaluation

A personal evaluation should include both attitudes and behaviour. The formation team is certainly concerned about your attitudes as you move through the formation program but your activity and behaviour reveals your beliefs, convictions, values and attitudes. I have listed sixteen areas which covers just about every facet of our lives here. I would like honestly evaluate yourself in the following areas and base your evaluation not upon your hopes for the future but your current behaviour. Please comment upon your behaviour in each of the sixteen areas noting strengths and weaknesses. The comments in italics are there to guide your thoughts. You need not answer each concern listed.

#### 1. Personal

- a. *I live a simple life*
- b. *I can laugh at myself when I make a mistake*
- c. *I possess a clear sense of purpose*
- d. *I am an active part of the larger community*
- e. *I attempt things I may fail at*
- f. *I speak my mind regularly*
- g. *I work at making changes in my life*
- h. *I struggle to understand myself and others*
- i. *I always need the approval of others*
- j. *I can state clearly what I want/need in a given situation*
- k. *I have plans for the future*
- l. *I am frustrated with my own limits*
- m. *When I say "yes" I mean "yes" and "no" when I mean "no"*
- n. *I am easily manipulated by people*
- o. *I keep up with current social/political events*
- p. *I am willing to make sacrifices so that the group can reach a goal*
- q. *I see the world in terms of "black/white" rather than "gray"*

#### 2. Inter-Personal

- a. *Critical speech about others*
- b. *I have friends who consider me a friend*
- c. *I display affection appropriately*
- d. *I am gentle when I approach others*
- e. *I can challenge other's behaviour*
- f. *I can forgive and ask for forgiveness from others*
- g. *I can accept people for who they are*
- h. *I can work out difficulties in relationships*
- i. *I can only work with others who think similarly as I do*
- j. *I can place myself at the service of others especially the poor*
- k. *I enjoy the accomplishments of others*
- l. *I relate warmly with many types of people*
- m. *I am compassionate*

### 3. Academic-Ministerial

- a. *Asking questions in class*
- b. *I turn my academic work in on time*
- c. *I work hard on my studies*
- d. *I am always trying to upgrade my skills*

### 4. Spiritual-Sacramental

- a. *Preparation for Lector*
- b. *Private prayer*
- c. *I miss morning and evening prayer frequently*
- d. *I can find the spiritual outside the Chapel*
- e. *I can exercise spiritual leadership*
- f. *I can express person faith in Jesus Christ*
- g. *I celebrate the sacrament of reconciliation at least once per month*
- h. *I have a spiritual director who I regularly see*
- i. *I utilize the spiritual resources available to me*
- j. *I can speak about my own faith journey to the Lord*

### 5. Organizational-Managerial

- a. *I can organize projects and tasks well*
- b. *My projects are on time*
- c. *I am involved in more projects than I can complete*
- d. *My room is clean and organized*
- e. *I can make and maintain a budget*
- f. *I can work alone on a project and complete it*
- g. *I can run a good meeting*

### 6. Leadership

- a. *I try to solve problems*
- b. *I can present complex matters in a presentation before the group*
- c. *I can effectively participate in the projects and concerns of others*
- d. *I can follow orders with a loss in self esteem*
- e. *I can organize other people to produce a desired result*
- f. *I know how to motivate others*
- g. *I can direct others without becoming dictatorial*
- h. *I can seek the advice of others especially women*
- i. *I can work with women partners*
- j. *I can tap the talents of others to reach a goal*
- k. *My peers see me as a leader*

### 7. Perceptiveness

- a. *I understand the feelings of others*
- b. *I can clearly articulate my vision to others*
- c. *I can clearly articulate an opinion of another*

## 8. Creativity

- a. *I am integrating my culture with the SVD charism*
- b. *New challenges excite me*

## 9. Celibacy

- a. *I am handling well the sexual dimension of my life*
- b. *I am not seeking sexual gratification in ways not consummate with my expressed desire to be an SVD*

## 10. Authority

- a. *I take criticism constructively*
- b. *I can constructively question authority*
- c. *I keep those in charge informed of my work*
- d. *I withdraw when challenged by authority*
- e. *I support figures in authority*
- f. *I get permission for things that need approval*
- g. *I complete the tasks that those in authority ask me to undertake*

## 11. Evangelization

- a. *I can bring people together to deepen their faith*
- b. *I work at social justice issues*
- c. *I can work with people of other faiths*
- d. *I am zealous*

## 12. Intellectual Curiosity

- a. *I can think philosophically/theologically*
- b. *I ask questions about things I do not understand*
- c. *My written and oral English skills are good*
- d. *I find forums to speak to others about my personal views*

## 13. Tolerance of Others

- a. *I listen to the opinion of others*
- b. *I can acknowledge when I am wrong*

## 14. Communication

- a. *I can share openly at group gatherings*
- b. *I can speak about myself with insight*
- c. *I can communicate information through all levels of an organization*
- d. *I listen and understand what others are saying*
- e. *I can speak in front of a group*

## 15. Self-Care

- a. *I exercise and eat well*
- b. *I have time to relax*
- c. *I stop "business as usual" on days of recollection and retreats*

16. Goal Setting/Achievement

- a. I can set concrete goals and achieve them*
- b. I plan my day*
- c. I can keep a schedule and consistently meet my obligations*
- d. On any given day, I do what I set out to do*

## APPENDIX VI

### Practical Directives

#### 1. Proposed House Policies:

- Students are required to sign a declaration about the claims.
- Students are advised to avoid mobile phones while you stay in the community. Please use the telephone to pass messages and not to tell long stories.
- Community looks after the lodging, food and medical care for students.
- Pocket money for students and transport to go home is provided. The transport from home is looked after by students themselves.
- College transport fare is provided from the main road.
- Please, students are required to inform and get formal permission before inviting guests for meals or to stay in the community.
- Please, do not lend books or any other properties of the house without the permission of the formators. Each time you lend, get permission.
- After every meal, we clean the tables. The dishes are washed by our cook after the breakfast and lunch.
- After your afternoon tea, leave the cups at the tray placed at the table. Please, avoid frequenting kitchen.
- Smoking or drinking is not permitted in the house. Once in a month we have a social gathering to celebrate birthdays of our members and we could have a beer or two at that time.
- Please, try to honor and follow the timetable of the house. Any difficulty in following the proposed timetable, contact the formators.
- TV viewing is strictly on scheduled time only.
- Keep the visitors out side our TV room. Keep the visitors in the sitting room and not to any other part of the house unless we have invited them to our dinning hall for meals.
- When you arrive into the house after your break at home, please make sure that first you visit the formators and let them know about your arrival.
- 2<sup>nd</sup> year students begin their pastoral exposure at the second semester and would complete this at the end of their 3<sup>rd</sup> year first semester. If anyone wishes to continue until the end of the 2<sup>nd</sup> semester, he may do so with the knowledge of the formator.
- 2<sup>nd</sup> years would fix their pastoral exposure by the end of their 1<sup>st</sup> semester.
- There is no provision for any one to go home in the middle of the semester. You are expected to go home only at semester holidays. In case of death of family members (Parents, own brothers and sisters) or serious health complication could be considered.
- Long Vacation:
  - 1<sup>st</sup> years leave for their home leave.
  - 2<sup>nd</sup> years remain for their language course and Pastoral exposure.
  - 3<sup>rd</sup> years need to complete their Pitman English test and prepare themselves for the Novitiate.
- December holidays: All students go home.
- Mid-Term breaks are mostly meant for formation programmes. There are no provisions for going home during those days.

In the community, use of vernacular languages is strictly prohibited. Actions could be taken if anyone is using.

## **2. Student's Responsibility: Job Description**

### **Refectory:**

The person in charge of the refectory is required to prepare the menu, in consultation with the student community and get it approved by the Rector. He is expected to make a list of items to be bought for the week and present it to the house procurator. The refectorian makes a list of the groups to wash the dishes. Maintains the kitchen and the stores clean. General observation in the smooth running of the day-to-day affairs of the kitchen.

### **General Maintenance and Security:**

He is responsible to switch on the security lights in the evenings and switch them off in the mornings. He ensures that the gates, the front doors are securely locked by 10.30pm. he is responsible for the general maintenance of the house and report to the staff, in case of defects, breakages, repairs, for appropriate action.

### **Guest Master:**

Maintains the guest rooms clean, tidy and gets them ready for the guests. He is responsible for the articles that belong to the department and supply of toilet articles. He is also responsible for the visitor's book.

### **Sacristan:**

Maintains the chapel and the sacristy clean. He is responsible for the arrangements for the liturgy and takes care of the articles that belong to the department.

### **Liturgy and Choir:**

Is responsible for organizing the liturgy in consultation with the celebrant of the week. He organizes singing practice and co-ordinates individual and groups responsible for the readings, songs and prayers. He makes every effort to make the liturgical celebrations meaningful and lively.

### **Librarian:**

Maintains the library and the reading room clean and tidy. He is responsible for maintaining records, issue of books and daily purchase of newspapers.

### **Laundry:**

Makes the schedule for the washing of clothes and supply of the detergents. He is responsible for the washing machine, iron boxes and maintaining the laundry room neat and clean.

### **Water:**

Responsible for keeping the ground tanks and the barrels full and pumping the water to the various tanks.

### **Gardener:**

Maintains the garden and the flowerpots. He is responsible for keeping the surrounding clean.



**Games and Entertainment:**

Is responsible for organizing the games and entertainment for the community. He organizes community gatherings, birthday celebrations and National Days. He takes care of the video-shows.

**Student Representative:**

Serves as the official spokesperson of the student body. He is responsible for collecting the allowances from the House Procure and distributing it to the students. He convenes students meeting whenever necessary. As the work senior, assigns the students to various tasks. As the student leader, is responsible for the co-ordination of the various departments and its smooth functioning.

## APPENDIX VII

### DAILY ORDER

JOSEPH FREINADEMETZ HOUSE, SOUTHLANDS, NAIROBI

#### MONDAY-FRIDAY

6.30	Meditation
6.45	Morning Prayers and Mass
7.30	Breakfast
8.30-12.15	Classes
1.00	Lunch
2.30	Study or related activities
4.00-5.30	Sports & Games or work
6.45	Evening Prayers
7.00	Supper
9.30	Study time

#### SATURDAYS

7.30	Prayers & Swahili Mass
9.00	Work
1.00	Lunch – free up to 6.00p.m.
6.30	Rosary
7.00	Supper
8.30	Video-show (optional)

#### SUNDAYS

Free Rising – Mass in the Parish

1.00	Lunch
6.45	Evening Prayers
7.00	Supper

#### OTHER WEEKLY FEATURES

<i>Monday</i>	<i>6.00 p.m.</i>	<i>Bible Sharing</i>
<i>Tuesday</i>	<i>3.15 p.m.</i>	<i>Singing Practice</i>
	<i>4.15 p.m.</i>	<i>House cleaning</i>
<i>Wednesday</i>	<i>6.00 p.m.</i>	<i>Conference</i>
<i>Friday</i>	<i>8.30-9.30</i>	<i>Emmaus Walk</i>
<i>First Fridays</i>	<i>6.00 p.m.</i>	<i>Adoration</i>
<i>First Fridays</i>		<i>Mass to the Sacred Heart of Jesus</i>
<i>Third Monday</i>		<i>Mass to Holy Spirit</i>

#### LAST FRIDAY OF THE MONTH – COMMUNITY GET-TOGETHER

<i>Television timings</i>	<i>Monday-Friday 7.30 p.m. to 9.30 p.m.</i>
	<i>Holidays 7.30 p.m. to 10.30 p.m.</i>

SILENCE IN THE HOUSE: EVERYDAY FROM 6.00 P.M.