

**INSTITUTE OF SPIRITUALITY AND RELIGIOUS FORMATION**

**TANGAZA COLLEGE**

**THE CATHOLIC UNIVERSITY OF EASTERN AFRICA**

**FR. MASINDE DISMAS WANJALA, CECC**

**STAGES OF FORMATION OF THE CONTEMPLATIVE EVANGELIZERS OF  
THE HEART OF CHRIST**

Moderator

**Rev. Bro. Mark Ormond, SM**

A long Essay Submitted in Partial Fulfilment of the Requirements for the  
Diploma in Spirituality and Religious Formation

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2004*

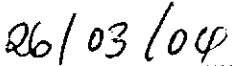
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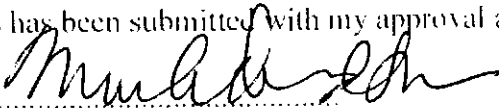
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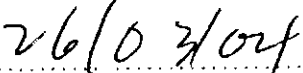
Name: Fr. Masinde Dismas Wanjala, CFCC

Date:.....

This thesis has been submitted with my approval as the supervisor.

Signature:.....

Name: Br. Mark Ormond, SM

Date:.....

**EPIGRAPH**

He called them and immediately they left their boat

And their father and followed Him (Mt 4: 22)

## DEDICATION

This thesis is dedicated to my late father, Michael Motoka, my mother, Sarah Nasike, to my Superiors, to my confreres and to all the Contemplative Evangelizers of the Heart of Christ.

## ACKNOWLEDGEMENTS

First and foremost, I thank God for His constant love to me and for all that I received, and those good things that I continue to receive from Him. I thank Him for the gift of life and of my vocation.

I thank all those who supported me in my studies, especially my superiors, former General Superior Very Rev. Fr. Charles Pasinetti, my new Superior General Very Rev. Fr. Michael Murage, our Founder, Very Rev. Fr. John Marengoni, the Comboni staff, my fellow Contemplative Evangelizers, my parents, and my benefactors.

I also express my sincere gratitude to my supervisor, Br. Mark Ormond, whose great dedication and untiring scholarly guidance have helped me to bring this work to completion. I extend my heartfelt appreciation to all those in Tangaza College who assisted me during my studies: the Director of the Institute of Spirituality and Religious Formation, Sr. Foretta Brennan, the lecturers, the staff members, students and workers. I thank all my friends who have been giving me moral and spiritual support, especially my community members of the C.F.C.C, especially Rev. Fr. Joseph Orina, Br. Matthew Njuguna and others who still continue to do so.

I am very much indebted to my informants who assisted me in the field of research. I sincerely appreciate the valuable services rendered to me by the libraries in Tangaza College, C.F.A, The local Contemplative community, The Apostles of Jesus in Nairobi and those who helped with their personal books. I thank all those who helped me in correcting the thesis, especially Fr. Chrispinus Kakai.

I conclude by thanking all those whose names appear above and many others whose names are in my heart. I owe you all a great deal of appreciation. God's blessings be upon you all forever.

## **GENERAL INTRODUCTION**

### **The Scope And Aims Of The Paper**

The purpose of the following study is to present to future members of the Association of the Contemplative Evangelizers the Origin of their Association, the life of the Founder, and the congregations formation, as it is explained in the formation stages.

The work is divided into five chapters. The first chapter deals with historical background and the development of the Association and the life of the Founder. The second chapter deals with the different stages of formation to Contemplative Evangelizing life. The third chapter focuses on the call and formation of the disciples of Jesus, especially in the Gospel of Matthew. Chapter four deals with that important personality in formation, the mentor. The fifth chapter gives the general chapter

The primary source of information will be the Constitution of the Contemplative Evangelizers and interviews of the Founder and others, as acknowledged in the text.

## CHAPTER ONE

### 1.0 THE HISTORY OF THE CONTEMPLATIVE EVANGELIZERS OF THE HEART OF CHRIST

#### 1.1 Introduction

The Association of the Contemplative Evangelizers of the Heart of Christ C.F.C.C is a completely new undertaking in the history of religious congregations in Africa. C.F.C.C means, in Latin: *Contemplativi Evangelizatores Cordis Christi*, in English, it reads: "Contemplative Evangelizers of the Heart of Christ"<sup>1</sup>. One of its peculiar aspects is its origination in Africa, with Africans, and for Africans, without excluding other continents.<sup>2</sup>

The C.F.C.C is based on Scriptural values adapted to the mentality, capacity, culture, and values of the Africans.<sup>3</sup> In this context, the Contemplative Evangelizers try to evangelize the African people in the light of the Gospel, through the evangelical vows and the promotion of contemplative prayer, whereby Christ does not remain alien to African life but incarnated in their lives just as he was among the Jews two thousand years ago. The emphasis on evangelizing Africa by Africans, which was given by Pope Paul VI<sup>4</sup> when he visited Kampala, Uganda in 1969, reveals clearly that the principal plan of St. Daniel Comboni which he had as far back as 1863 was a real inspiration of God and a challenge to the Comboni Missionary Institute, called to carry out this

<sup>1</sup> C.F.C.C. *Constitution*, Article 1a

<sup>2</sup> See *Constitution and General Directory of the C.F.C.C.*, Appendix iii

<sup>3</sup> *Ibid.*, II, vi.

<sup>4</sup> JOHN PAUL II, *The Church in Africa: Post-Synodal Apostolic Exhortation*, (Nairobi: St. Paul Publications, 1995), 42.

At the end of his visit the Pope confirmed this vision saying that African have to be missionaries to their own brothers and sisters.<sup>5</sup>

One way that this vision for saving Africa by Africans has been brought to realization is in the works of Fr. John Marengoni. Fr. John Marengoni, one of the greatest contributors in the evangelization of Africa by Catholic Missionaries, founded the Apostles of Jesus, the Evangelizing Sisters of Mary, and the Contemplative Evangelizers. He also contributed to the founding of other religious institutes aimed at evangelization of Africa, for instance, the Congregation of Martin De Paul and the Sacred Heart Sisters, both of which were founded in Sudan.

## 1.2 A Brief Biography of the Founder of the CECC

Father John Marengoni, the Founder of the Association of the Contemplative Evangelizers of the Heart of Christ, was born on 18<sup>th</sup> January 1922, at Trezzano Rosa, Milan, Italy.<sup>6</sup> His parents are Joseph and Casati Adele Marengoni. He is the first born in his family. He attended his primary school in Trezzano Rosa. At the age of 11, in 1933, he joined St. Peter's Minor Seminary in Milan. While in the seminary, he discovered his call to be a missionary and then decided to join Comboni Missionaries at the age of sixteen in 1938.<sup>7</sup>

He did his secondary education and philosophy at Verona as a Comboni seminarian. He made his first vows on the 7<sup>th</sup> October 1940; his perpetual vows on 7<sup>th</sup> 1945. He was then ordained on 20<sup>th</sup> April 1946, and left for Rome where he did his

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<sup>5</sup> Ibid.

<sup>6</sup> FR. MARENGONI, interviewed on 16<sup>th</sup> July 2003 at Langata - Nairobi

<sup>7</sup> Ibid.

doctoral studies with a specialization in dogmatic theology.<sup>8</sup> After his studies, he taught philosophy at Rebbio Seminary in Rome for three years. There after, he was appointed the Parish Priest at Kadule Terekeka parish in Juba Diocese (Southern Sudan).<sup>9</sup>

In 1968, together with Bishop Mazzoldi, they founded the Missionary Congregation of the Apostles of Jesus. In 1975, they also founded Evangelizing Sisters of Mary. Fr. Marengoni was the Charismatic Founder of the two institutes while Bishop Mazzoldi was the Juridical Founder.<sup>10</sup> Both the Apostles of Jesus and the Evangelizing Sisters congregations were first established in Moroto, Uganda. Later their headquarters were transferred to Nairobi, Kenya.<sup>11</sup>

Fr. John Marengoni became the General Superior of the Apostles of Jesus until 1984. In 1985, Fr. John Marengoni went back Italy. In 1986, he came back to Kenya and founded the Contemplative Evangelizers of the Heart of Christ. Fr. Marengoni, having assisted in developing missionary dimension of the church, wanted also to develop a contemplative dimension for religious who spend most of their time teaching people to pray, and assisting and praying for missionaries in mission lands. He lived with the Contemplatives as their Superior General until 1997. In 1999, he moved back to Langata where he lives with the Apostles of Jesus and assists the Contemplatives.

In 2002, he was re-appointed Superior General of the Contemplative Evangelizers after Fr. Charles Pasinetti's resignation as Superior General of the

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<sup>8</sup> Ibid.

<sup>9</sup> Ibid.

<sup>10</sup> Ibid.

<sup>11</sup> Ibid.

C.E.C.C.<sup>12</sup> The First General Chapter of the Religious Association of C.E.C.C. started on 16<sup>th</sup> June 2003 and ended on 9<sup>th</sup> July 2003. It elected the first C.E.C.C member as Superior General, Very Rev. Michael Murage and the General Councillors. The General Chapter immediately began working on the major issues that were essential to the Association. Some of these issues were protection of the charism, formation, personnel, and opening up of new communities, and evangelization.

Fr. Marengoni is the Charismatic Founder of the Association while the current Archbishop of Nairobi, Raphael Ndingi is the Juridical Founder of the Association. Since the Association was founded in Nakuru Diocese during Bishop Ndingi's tenure, he has remained the juridical Founder of the Association of the C.E.C.C.

### **1.3 Events Leading to The Establishment of The Association 1984 to 1986.**

Having lived with the Founder for some years, the author of this paper wants to present to future generations exactly what led the Founder Fr. John Marengoni did start a new institute when he had already founded the Apostles of Jesus and the Evangelizing Sisters of Mary. The Founder was interviewed and expressed himself regarding the establishment of the Association:

It was on 30<sup>th</sup> April 1984: at 5.30 in the morning; in the chapel of the Apostles of Jesus in Langata, Nairobi. I was praying! Looking at the tabernacle; then I said to myself "Now I have given up all the responsibilities to the Apostles of Jesus, what have I to do, to help them? To help all African priests, religious, in their spiritual life and in their apostolate? A clear light shone in my mind: Start a new institute of the Contemplative Evangelizers of my Heart. Its members should be contemplatives! Living a life of much personal and communitarian prayer, in an atmosphere of silence and solitude. They should pray much, first for priests and religious, then, for all people, with the purpose of promoting contemplative prayer in themselves and in their people. They

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<sup>12</sup> The author of this paper was present when it took place. The founder's movements were due to administration changes.

should live a life of hard study, to prepare themselves for their specific apostolate and for printing easy booklets on spiritual subjects. But they should be also “evangelizers.” From time to time, they should go out of their “fraternities” or communities to preach in the parishes, conducting retreats and helping the missionaries to animate their parishes. Good splendid “dream;” but a new institute? To start it at the age of 64? Already with the heavy burden to help the Apostles of Jesus and the Evangelizing Sisters of Mary whom I cannot, and must not, forget? With so many joyful, but also painful experiences at the starting of the Apostles of Jesus and of the Evangelizing Sisters. The example of Bishop Daniel Comboni of facing any cross for the Kingdom of God, looking at the Heart of the Good Shepherd was a great urge for me.”<sup>13</sup>

After this inspiration, Very Rev. Fr. John Marengoni wrote the first general outline of the Constitution in January, 1985. In the same year, the scheme was forwarded to some bishops. Bishop Joseph Tomko, who was the Prefect of the Congregation for Evangelization, answered immediately with a word of encouragement.<sup>14</sup> After writing the first general outline of the constitution, the Founder left the Apostles of Jesus and Evangelizing Sisters of Mary in 1985, to go back to Italy. His main reason for going to Italy was to pray for more enlightenment and seek advice on how to start the new institute that he was going to establish.<sup>15</sup> Fr. Marengoni said that in Italy, he showed the outline of the project to some prominent people of the Church such as a Cistercian monk who said a great word “Do it” His Eminence Cardinal Oddi also confirmed, “Yes! Start it.” Cardinal Carlo Martini explained “the new institute is a necessity now, in Africa in this present moment of interiorizing the faith received from the Missionaries abroad” My Superior General Very Rev Fr.

<sup>13</sup> FR. MARENGONI, interviewed on 12<sup>th</sup> April 2003, at Rongai, Nakuru.

<sup>14</sup> Ibid.

<sup>15</sup> Ibid.

Francesco Pierli on the anniversary of the death of Bishop Comboni 10<sup>th</sup> October 1985 invited me to kneel down and said “Yes, I bless you and the new work! Start it.”<sup>16</sup>

In Italy, he showed the outline of the project to some prominent people of the Church to read and evaluate it in accordance with the mind of the Church.<sup>17</sup> These people encouraged him to go ahead with the project. In the same year, the first rule of life was deepened and a few corrections were made to the outline in a prayerful atmosphere of the monastery of the Frappists in Rome. The Founder also studied the rules of some contemplative orders, such as the Carmelites and the Benedictines.

In Limone sul Garda, in the native town of Bishop Daniel Comboni, the Founder wrote the first pages of the constitution draft of the Contemplative Evangelizers.<sup>18</sup> The Founder wrote the new draft of the constitution on 14<sup>th</sup> June 1985. The draft of the Constitution was completed in August the same year. In May, 1985, Cardinal Oddi, Prefect of the Congregation of the Clergy at that time, gave moral and financial support to the Founder.<sup>19</sup>

The Founder went to the Superior General of his Congregation, Very Rev. Fr. Francesco Pierli MCCJ, to seek permission to start a new Association. The Superior General had no objection. In fact, he encouraged Fr. Marengoni and accepted his request on 10<sup>th</sup> October 1988.<sup>20</sup> In November the same year, the Founder met the then Bishop of Nakuru, Bishop Ndingi at the motherhouse of the Christian Brothers of De La

<sup>16</sup> Ibid.

<sup>17</sup> Ibid.

<sup>18</sup> Ibid..

<sup>19</sup> Appendix iii

<sup>20</sup> Ibid., IV.

Salle in Rome. Bishop Ndingi renewed his approval of the Constitution of the new Association.

“Association” means that the institute is still a pious organization, which is not yet canonically raised to either diocesan or pontifical rite. The Code of Canon Law states: “Diocesan associations are subject to the supervision of the local ordinary as are other associations to the extent that they are in the diocese”.<sup>21</sup>

In January 1986, the Founder returned to Kenya. He then went to Nakuru to meet Bishop Ndingi. The Bishop and his advisors examined the draft of the constitution. After prayerful reflection, the Bishop established the Public Association under the observation of Canon 312, 3 which states:

The authority, which is competent to establish Public Associations, is the diocesan Bishop, each in his own territory, but not the diocesan Administrator, for diocesan Associations, with the exception; however, of associations the right to whose establishment is reserved to others by apostolic privilege. The written consent of the diocesan Bishop is required for the valid establishment of an association or branch of an association in the diocese, even though it is done in virtue of an apostolic privilege.<sup>22</sup>

Fr. Marengoni embarked on a quest for land and money for the construction and the general organization of the new Association. Through Divine Providence, Mama Ngina Kenyatta offered fifteen acres of land at Rongai, Nakuru. The offering was effected in August 1986, a few days after the Feast of Assumption.<sup>23</sup> In September 1986, the first buildings were started, and on 8<sup>th</sup> December 1986, the building was

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<sup>21</sup> THE CODE OF CANON LAW, *The Canon Law Society of Great Britain and Ireland*, (Collins Publication, India 1983), 305, 2.

<sup>22</sup> *Ibid.*, 312, 2-3.

<sup>23</sup> C.E.C.C Appendix, IV.

occupied. Fr. Marengoni made a holy gesture by giving the keys to the blessed Mother to show that he had entrusted the Association to the Mother of God as its protector.<sup>74</sup>

#### 1.4 Association's Development from 1986 to 1996.

The Founder admitted the first eight aspirants. Among them, were some seminarians from the Apostles of Jesus Seminary who accompanied Fr. Marengoni to Rongai. It was not easy for the first group to orientate themselves in a new place and the new association. Due to patience, hard work and confidence in the Divine Providence, they managed to complete their philosophical studies. All eight seminarians were accepted for the novitiate.

As the years progressed, more admissions took place. By the year 1990, the philosophical class was well established with many seminarians. There were over fifty seminarians in one class. In spite the fact of the challenges demanded by the life of the new association such as daily prayers, studies, work and other urgent duties faced by the Association, it received many vocations. With these many vocations, the Association was blessed with permanent facilities, and new lands. The Association expanded in leaps and bounds in terms of ordination to the priesthood and religious perpetual professions. By 1989, the first priest was ordained and, in the following years, other ordinations followed.<sup>75</sup> At first, all the Contemplative priests were to serve the Diocese of Nakuru. These priests were allowed to go every weekend to the different parishes of the Diocese. Little by little the apostolate was extended to different dioceses such as Kericho, Kisii, Nairobi, and Nyeri.

<sup>74</sup> Ibid., IV

C.I. The Association Personnel Record of the C.I. U.C., 2003, 4.

### **1.5 Some Difficulties Experienced in the Association.**

Despite the progress and success that encountered the Association at its beginning, problems also came. One of the most prominent problems was the lack of trained personnel and teachers in various disciplines. Those who were there were not enough to care for the ever growing demands for a strong teaching establishment. This lack of enough qualified teachers affected the programme establishment in the Association. There was also a great need for opening up new houses in different dioceses to accommodate the ever-growing number of perpetual professed and priests for apostolate.

The Association also realized that there was a need to open up new houses of formation in different places. During that time, the philosophicum, the novitiate, and the Theologicum were housed in one compound. This arrangement was necessary at the beginning of the Association due to the lack of funds and personnel.

### **1.6 Some Solution to the Difficulties that the Association Experienced.**

The first step the authorities of the Church took to assist the new Association was to send visitators in 1998. These visitators were priests from the Consolata Missionaries. They were Fr. Pante, now the present Bishop of Maralal Diocese, and Fr. Casiani. They were given full power by the Church to investigate the members on their practice of the charism. The result of this visitation led to many proposals. One of the proposals was to add more formators to help in running the Association. At the time of the visitation, there were only five volunteer Comboni Priests in formation, including the Founder. Two more Comboni priests were sent to assist in administration and

spiritual direction. The two priests were Fr. Charles Pasinetti and Fr. Luigi Giraldi. They arrived in August, 1998. A new house of formation was opened at Langata, Nairobi, in 1999. This house was meant for theological studies. However, some students were taken to C. U. E. A. and others to Fangaza College for further studies to obtain degrees in various theological subjects. This was done so that the Association could have its own formation personnel.

A third house was opened in the Diocese of Isiolo in May, 2002. Five priests were appointed to start the community there. It is the only non-formation house at present within the Association. There are plans to open more houses and parishes in the near future

#### **1.7 The Association's Progress: Perpetual Professions and Ordinations to Priesthood**

From 1986 to 2003 the Association has recorded a relatively high rate of growth in terms of members and ordinations to priesthood, as shown below:<sup>26</sup>

<sup>26</sup> The data from 1986 - 1989 are from the founder himself. From 1989 - 2003, the author drew from the Association's personnel records

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Year 1986 – 1995			Year 1996 - 2003		
Year	Perpetual Vows	Priestly Ordinations	Year	Perpetual Vows	Priestly Ordinations
1986-1989	-	1	1996	10	6
1990	-	-	1997	-	-
1991	-	1	1998	-	-
1992	1	1	1999	7	4
1993	2	1	2000	8	5
1994	-	4	2001	8	7
1995	8	-	2002	7	3
Total	11	8	2003	3	4
			Total	43	29

#### 1.8 Present members of the C.E.C.C in

2004, from philosophy to priesthood

Philosophers	14
Novices	34
Theologians	20
Lectors	9
Acolytes	6
Deacons	11
Priests	29
Total	123

#### 1.9 Conclusion

In this chapter we have dealt with historical background of the Association. It is clear that the Association is growing rapidly, as shown in the above figures. This great development of the Association will depend on the hard work, perseverance, and determination of its members. It will also depend on the cooperation of the diocesan ordinary, the diocesan clergy, and the faithful where the members are working.

This chapter has shown how the General Council is working on the major issues that are essential to the Association as they were discussed during the General Chapter and given in the plan of action. The issues already mentioned in this paper will determine the trend of event that will drastically influence the future of the Association

## CHAPTER TWO

### 2.0 THE CHARISM AND SPIRITUALITY OF THE CONTEMPLATIVE EVANGELIZERS EXPLAINED IN THE FORMATION STAGES

#### 2.1 Introduction

In this chapter, the author will explore the charism and the spirituality of the Association of the C.F.C.C in each stage of formation. The chapter will try to elaborate in details the life of C.F.C.C as lived by its members.

#### 2.2 Charism

The word “charism” literally speaking means the power to inspire devotion and enthusiasm. In 1 Cor. 12: 7, Paul speaks of different charisms. In this context, the word “charism,” as used by Paul, refers to the gifts that the Holy Spirit grants to individual persons to be put at the service of the community.

When the word “charism” is used in reference to consecrated life, it refers to the special gift the Holy Spirit gives to the Founder which, in turn, are passed on to the members in order to meet particular needs of the People of God.<sup>77</sup> The charism is an experience of the Spirit transmitted from the Founders to the followers to be lived, safeguarded, deepened, and constantly developed by them in harmony with the Church.<sup>78</sup>

The charism gives a specific community a dynamism that defines it and provides for the future a certain constancy of living.<sup>79</sup> Therefore, the charism of each religious Association is the core of its existence. The charism is not static but develops according

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<sup>77</sup> G. BATTISTI, *Religious Life in the Light of the New Canon Law*, St. Paul Publication, 1990, 57.

<sup>78</sup> *Congregation for Institutes of Consecrated Life and Societies of Apostolic life - Directives on Formation in Religious Institutes*, St. Paul Publication, 1990, 47

<sup>79</sup> SR. A. UKAMUHEBWA, *Evangelizing Sisters of Mary*, Silver Jubilee Magazine 2001. 7

to the signs of the time. The religious Association is part and parcel of a changing society.<sup>30</sup> Therefore, the charism of the Founder must not be seen as clinging on the past, but also as having the present and future dimensions.<sup>31</sup> This enables the members to live to the full the present, to learn from the past and to be open to the future. The charism of the Contemplative Evangelizers, therefore, manifests their spirituality and mission. The spirituality of the Association is dictated by the devotion of the members to the pierced and glorious Heart of Christ.<sup>32</sup>

Jesus Christ, moved by the Holy Spirit, is totally drawn to his Father; lifted up from the earth, he wants to attract all to himself for his Father (cf. Jn. 12:3-20). As Contemplatives, the members aim to be fully drawn by Christ to his Father, without any resistance. The Evangelizers, moved by the Holy Spirit, work hard to draw many brothers and sisters to their Father.

In practice, the spirituality of the contemplative evangelizers consists in living a life of contemplative prayer constantly remaining in the love of Christ, consecrating themselves to His Father with Him, moved by virginal love.<sup>33</sup> They live a life of fraternal communion among themselves and with all kinds of people, especially with the suffering and the poor.<sup>34</sup> A life of austere discipline keeps a brightness and virginity of body, mind and heart. This is done through living a life of great simplicity and

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<sup>30</sup> Ibid.,

<sup>31</sup> Ibid.,

<sup>32</sup> CECC, *Constitution Article 12*.

<sup>33</sup> Ibid., 13, 1.

<sup>34</sup> Ibid., 13, 2.

humility, practicing an authentic and joyful poverty, helping the needy according to the orders and directives of the superiors<sup>55</sup>

The members live a life of zealous apostolate, by teaching people how to pray, with their examples and words; aiming at the contemplative prayer.<sup>56</sup> They live a life of hard work and study in order to share with others the methods and fruits of their contemplation. The charism and spirituality of the Contemplative Evangelizers are understood little by little as the members pass through different stages of formation.

### 2.3 Integral Formation of the C.E.C.C.

All religious Institutes possess a specific apostolic mission in the Church; the difference is to be found in the diverse aspects and expressions of the mission.<sup>57</sup> The Association of the Contemplative Evangelizers carries on its apostolic mission by praying with the Lord on the mountain, and teaching others to pray. In order to carry out their mission effectively, the Association gives the greatest importance and best means to their formation and preparation of good formators.<sup>58</sup> All the formation is to be directed to prepare good and holy Contemplative Evangelizers.

The first means of this formation according to the constitution are the theological virtues of faith, hope and love.<sup>59</sup> They have to form themselves as Contemplative Evangelizers of the Gospel, with the Gospel. The first formator is God, the Creator, the Redeemer, and the Sanctifier. Formation is to be progressive, and adapted to each one's age, character, spiritual, psychological and intellectual

<sup>55</sup> Ibid., 13, 3.

<sup>56</sup> Ibid., 13, 4.

<sup>57</sup> G. BATTILINI, 61.

<sup>58</sup> C.E.C.C. *Constitution Article*, 197.

<sup>59</sup> Ibid., Article 199.

condition.<sup>40</sup> Hence, formators have to practice great patience, hope, and understanding of graduality and sense of expectation.

#### 2.4 The Stages of Religious Formation in C.F.C.C

Formation, right from recruitment to perpetual profession, demands that a religious, either Brother or priest by vocation, should understand the life of the C.F.C.C. The goal of formation is to help the candidates to know Christ so as to identify themselves with Him before they can decide to follow Him freely and whole heartedly.<sup>41</sup> Formation lays the foundation for going beyond oneself to identify with Christ.

Nevertheless, consecrated religious life has their specific demands, such as sacrificing of some rights like, right to own personal property, detachment from families, marriage, and doing what one likes. That is why sufficient formation of the candidates is compulsory. Hence, at this juncture, I intend to revisit the stages of formation, pointing out the importance attached to each stage of formation, which is required for molding each individual as suitable agent of the mission according to the charism of the C.F.C.C.

#### 2.5 Aspirancy

Recruitment of the candidates to aspirancy constitutes the first stage of formation. The vocation director in collaboration with the formators of the aspirants generally does this task. A careful selection of the candidates based on their family and Christian background is very important. The family plays an important role in forming men for religious Contemplative Evangelizing life. Thus, formators must pay a special

<sup>40</sup> Ibid. Article, 205.

<sup>41</sup> R. SYLVAIN *Formation of Men Religious as agents of Evangelization for the Church as Family of God*, 1999, 285.

attention to the candidate's background and family history in order to help the candidates to pursue their vocation. There are some candidates who join religious life from broken families. For instance, candidates from families where the father was alcoholic and abusive would find it hard to relate well with their superiors, who act as their fathers in the new family. For some, the image of God the Father, would be distorted and would find it hard to address God as a loving father. Such candidates need special attention, so as to come out of their painful experiences through spiritual direction and counseling.

At this stage, a person who can inspire them through good example in deeds and words carries on the formation of aspirants. For instance, members who are able to keep well their rules and who are generous and ready to walk together with aspirants in their spiritual, moral, and physical journey will influence their minds and hearts. The formators have a great role on the growth of aspirants. It is through their good examples that the aspirant would be encouraged to proceed with great assurance in their preparation to religious life.<sup>42</sup> This stage is delicate because the image of the formation that the formators radiate to the candidates will either deepen their conviction of religious life or weaken that conviction.

In this respect, the formators are considered as the mirror of the Association. Therefore, they must be members who are well integrated and imbued with the spirit of the Association and with an inspiring personality.<sup>43</sup> The specific qualities required in the

<sup>42</sup> POPE PAUL VI, *Apostolic Exhortation on the Renewal of the Religious Life according to the Teaching of the Second Vatican Council*, St. Paul's Publication, June, 29, 1971, 8.

<sup>43</sup> C.I. CECC *Constitution* Article 252.

aspirants to Contemplative life are: clear tendency to prayer; spirit of sacrifice especially about poverty, chastity and obedience; peaceful living together in the community; constant fulfillment of one's duties; and apostolate. As a rule, the candidates should be endowed with an intelligence that is rather above average; with a sensible and well-balanced temperament; with a sound equilibrium of emotions.<sup>44</sup> Only those who are considered fit in the above dimensions, and are determined to live a contemplative life, and admitted to the next stage Postulancy. Aspirancy stage takes two and a half years during which the candidates complete their philosophical studies. Only those who are considered fit in all dimensions of contemplative evangelizing life and are determined to live a contemplative life, are admitted to the next stage. Thus this stage brings us to another important step into the religious formation of the C.F.C.C, which is Postulancy.

## **2.6 Postulancy**

Postulancy is the second stage towards the formation to Contemplative Evangelizing life.<sup>45</sup> It is the period in which the postulants studies and observes critically the life of the Association. During this stage, the postulants carry on with their philosophical studies, which they started in their aspirancy stage. The role of the formator is to accompany the postulants in pursuit of their vocation. Candidates are admitted to Postulancy, when their human, moral, spiritual and intellectual gifts, as well as their

<sup>44</sup> Ibid., Article, 208.

<sup>45</sup> Ibid., Article 216

physical and psychological health and right intention, show that they are capable of a serious preparation for the novitiate.<sup>46</sup>

Experience in many Institutes have shown that postulants are very much encouraged when they see the professed members who are hard working with vision and love for the Institute, and committed to their religious and missionary life. Postulancy stage has the objective, as it were, to discern the candidate's desire to become contemplative evangelizers and to help them reach a free and responsible choice. This implies that the postulants are helped to build a realistic, self-knowledge and self-acceptance, which helps them to be in closer contact with the life, values and ideals of the Founder and the Association. Postulancy stage takes at least six months. Candidates in this stage are prepared by a three days retreat before entering the next important stage, the novitiate. Such an atmosphere helps also the formators to select those who are suitable candidates for novitiate.

During this period, the postulants have:

- (a) A daily examination of conscience at noon, often helped by the Spiritual Father.
- (b) A weekly conference by the superior on "Postulancy"
- (c) A weekly Biblical service directed by the Spiritual Father "shared prayers".
- (d) At least a monthly confidential talk with the Superior and one with Spiritual Father. All this in preparation for the novitiate.

<sup>46</sup> Ibid., Article 213.

## 2.7 Novitiate

The novitiate is the immediate preparation to take the vows freely, knowingly and lovingly according to the Constitution of the C.E.C.C. Its aim is to initiate the novice to the life of the Association.<sup>47</sup> The purpose of the novitiate, by which the life in the Association begins, is to give the novices a greater understanding of their divine vocation to Christian life, to religious life, to Contemplative Evangelizing life in their Association.<sup>48</sup>

During the novitiate, the novices are to experience both their contemplative and apostolic life; they have to form their minds and character in the spirit of their Association. At the same time, their resolution and suitability are to be tested.<sup>49</sup> Superiors admits to the novitiate only those who are physically and psychologically healthy; who have a suitable disposition for the community life, for a life of prayer and austerity; who have sufficient maturity to understand and to begin to practice their life; and to make a free, knowing, loving choice to bind themselves to it.<sup>50</sup>

Novitiate in the CECC lasts two years. The first duty of the Director of the novices is the theoretical and practical introduction to "contemplative prayer," he has to direct the meditation of the novices at least once a week; he also has to foster an active celebration of the holy office, of the Eucharist in view of predisposing the novices to contemplation.<sup>51</sup> Particularly during the second year, the novices are involved in some apostolate specific to their Association. For instance, teaching the altar boys how to

<sup>47</sup> CECC, *Constitution Article*, 220.

<sup>48</sup> *The Code of Canon Law*, no. 646.

<sup>49</sup> *Ibid.*

<sup>50</sup> CECC, *Constitution Article*, 221.

<sup>51</sup> *Ibid.*, 229.

serve mass, preparing seminars, especially for the youth, and accompanying the Fathers for apostolate.

During the novitiate, all formal studies as well as studies directed towards obtaining diplomas or in view of professional training are excluded. Stressing more on this point, O'Relly says that a heavy schedule of classes and pastoral work are not needed in the novitiate.<sup>52</sup> However, some studies, which give deep spiritual, biblical, theological knowledge, are to be done.

The main subjects that are studies in the novitiate of the C.F.C.C. are:

- ❖ The life of Jesus, with special stress on the Gospel of John.
- ❖ The history of salvation through the Bible, with emphasis on psalms and on the Apocalypse.
- ❖ The devotion to the Heart of Christ;
- ❖ The history of the Church, to name but a few.<sup>53</sup>

After the second year of novitiate, if a novice is considered fit in his prayer life, community life, and apostolate, then he is admitted to the next stage, the Juniorate.

## 2.8 Juniorate

The Juniorate starts immediately after the first profession. This stage covers the four years of theological studies by candidates to priesthood. For the Brothers, who had been admitted as Brothers by vocation, if after a period of discernment decides to study for priesthood, and are approved by the superiors to be so, have to follow all the regular

<sup>52</sup> M. O'REILLY, *The Formation of a Religious in Africa Today: A Handbook for Religious formator*, Gaba Publications, October 1986, 36.

<sup>53</sup> C.F.C.C. Constitution Article 237

courses of philosophy and theology as other candidates to priesthood.<sup>54</sup> While Brothers who remain as such can embark on their professional training, for instance, agriculture, mechanics, carpentry, or electricity.

## **2.9 Ordination to Priesthood**

In the Association of the Contemplative Evangelizers, ordination takes place sometime after perpetual profession. To be admitted for ordination, a thorough investigation is to be carried out in all the places where the candidate has been exercising his ministry. Such investigations are to ensure that the candidates are free from any impediment to priesthood. Canon Law confirms this by giving some provisions to be observed:

- 1 There is to be a certificate from the superior of the house of formation concerning the qualities required in the candidate for the reception of the order, namely sound doctrine, genuine piety, good moral behaviour, fitness for the exercise of the ministry; likewise, after proper investigation, a certificate of the psychological health.
- 2 The Diocesan Bishop or the major superior may, in order properly to complete the investigation use other means which, taking into account the circumstances of time and place, may seem useful, such as testimonial letters, public notices or other sources of information.<sup>55</sup>

## **2.10 On-Goinng Formation**

Ordination is not the end of formation. Newly ordained priests are to carry on their doctrinal and pastoral formation. For one year, new priests are to have a weekly meeting with an appointed father, who has to give them instructions, directives,

<sup>54</sup> C.I.C.C. *Constitution Article*, 249

<sup>55</sup> *The Code of Canon Law*, No. 1051

corrections about their preaching and administering the sacraments.<sup>56</sup> One chosen to carry out this important work has to possess human qualities of insight and responsiveness; well developed experience of God and of prayer, wisdom, and liturgy. Has to have some knowledge and skills in homiletics so as to teach them how to prepare and present good homilies.

Formation as Contemplative Evangelizers continues for life. Besides the stages of formation, in the constitution of the C.F.C.C., there is a great stress on an on going formation. Each religious institute, therefore, has the task of planning and realizing a program of permanent formation suitable for all its members.<sup>58</sup> It should be a program which is not simply directed to the formation of the intellect, but also that of the whole person, primarily in its spiritual mission, so that every religious can live his or her own consecration to God in all its fullness and in keeping with the specific mission which the Church has confided to them.<sup>59</sup> This means that each member should study diligently the spirit, history, and mission of the institute to which he or she belongs in order to advance the personal and communal assimilation of its charism.

In the Association of the C.F.C.C., every year all the members have eight days of retreat, which helps them to reflect on their relationship with God and how they have lived their commitments. At the same time, about ten years after perpetual profession, all members, both priests and Brothers, are to have a “year of perfection,” which should

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<sup>56</sup> C.F.C.C. *Constitution* Article 251a.

<sup>57</sup> *Ibid.*, Article 253.

<sup>58</sup> *Vita Consecrata* 69.

<sup>59</sup> *Ibid.*

be a kind of second novitiate, arranged with rules analogous to those of the novitiate.<sup>60</sup> During the second novitiate, a theoretical and practical training in contemplative prayer and in the works of the apostolate is to be deepened. The exercise of the apostolate, such the preaching of retreats and sacred missions is to be done under the direction of an experienced Contemplative Evangelizer who has to give instructions, suggestions, and corrections.<sup>61</sup> At the same time the constitution stresses personal study as the first and irreplaceable means of on going formation for the Contemplative Evangelizers. For all their life, every day, the Contemplative Evangelizers have to commit themselves to deepen their study of Biblical, theological and mystical treatises. They have to study also the conditions of the Church and of the society.<sup>62</sup> The reason for doing all this is to update themselves with the signs of time.

## 2.11 Conclusion

The chapter has focused on the formation of the candidates to Contemplative Evangelizing life stressing the importance attached to each stage. The author acknowledges that formation to Contemplative Evangelizing life is a challenge. He appeals to all those called to work as formators to face the challenge with humility, trusting in the principal formator, Christ Himself.

In the next chapter, we will focus on the call and formation of the Twelve apostles in Mt 4:19-22, in relation to the formation of the Contemplative Evangelizers.

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<sup>60</sup> C.E.C.C. *Constitution Article 258.*

<sup>61</sup> *Ibid.*, 258.

<sup>62</sup> *Ibid.*, 263.

## CHAPTER THREE

### 3.0 The Call and Formation of the Disciple in Matthew in Reference to Formation in the C.E.C.C.

#### 3.1 Introduction

In this chapter, we shall discuss the call and formation of the Disciple of Jesus, as it is understood by Matthew, relating it to the formation of the Contemplative Evangelizers.

#### 3.2 Understanding the term Disciple

According to the New Catholic Encyclopedia the term, *disciple*, is defined as follows:

The basic etymological significance of the Latin *discipulus* is "learner". Popular opinion equates the term "disciple" with the twelve but this is the least common of its meanings. The word has three general implications in the Gospels and Acts.

(i) To distinguish the disciple from the teacher (Mt. 10:24-25).

(ii) To designate anyone who follows a great movements or leader - thus sacred Scripture speaks of the disciples of Moses (Jn. 9:28), of the Pharisees (Mt. 22: 16; Lk. 5: 33) and John the Baptist (Mt. 9:14; Mk. 2: 18).

(iii) To describe men and women who believed the doctrine of Christ (Acts 9:1- 20). In this sense the term is used 230 times in the Gospels and 22 times in the Acts. In its specialized meaning, the term is applied to the 72 who followed more generously than the average believer but not closely is more commonly used in Mathew than in other evangelists.<sup>61</sup>

As it is indicated above we can understand clearly the different implications of the term disciple both in the Gospels and in the Acts. In this chapter, we shall use the term "disciple" to mean "the Twelve or more of their members."<sup>61</sup> It is important to note that the theme of discipleship is very important in the Gospels. The Disciples were

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<sup>61</sup> F.M.N HFD, *Discipleship*, *The New Catholic Encyclopedia*, Vol. IV, Catholic University of America, Washington, 1967, 895.

<sup>62</sup> Ibid.

a central group in the mission of Jesus. The purpose for which Jesus appointed the Twelve was twofold: that they might be with Him and the He might send them out to preach. The Twelve were to be brought into the closest association possible with the Son of God. They were to live with Jesus, travel with Him, converse with Him, and learn from Him. Much of Jesus' time was occupied with the training of His apostles. This training was not an end in itself but they were to be sent out to assist Him in fulfilling His mission.<sup>65</sup> To confirm this, Thomas P. Ruash points out that:

The theme of discipleship, central in the ministry of Jesus, is expressed in the New Testament by the verb *akolouthein* and the noun *mathetes* Jesus called men and women to follow after Him. Those who followed Him were known as His "Disciples" (*mathetes*). The word *Mathetes*, appears 250 times in the *New Testament*.<sup>66</sup>

Even before Christ, prominent teachers attracted followers or disciples. Those assured continuity of the doctrines of their masters. The terminology *Mathetes* is used for the first time in the New Testament for the disciples of John the Baptist in (Mt. 11:2) and occasionally for the disciples of the Pharisees (Mt. 22:18). Ruash again observes that the word *akolouthein* is mentioned found 56 times in the Synoptics and 14 times in John. *Akolouthein* do not in this situation mean the close followers of Jesus, but the crowds, (Mt. 1: 25; 8: 10). At other times it is used to refer to a particular person as in (Mk. 1:18; Lk. 5:11; Jn. 1:43) when it means the special group of the twelve.<sup>67</sup>

<sup>65</sup> B. RAMAZZOTTI, *The Spirituality of the Pierced Heart of Jesus the Good Shepherd*, St Paul Publication, 1992, 64.

<sup>66</sup> T. P. RUAH, "Discipleship", *The New Dictionary of Catholic Spirituality* (ed), D. M., M. Glazier Minnesota, 1993, 281 - 284.

<sup>67</sup> Ibid.

### 3.3 Discipleship in Mathew 4: 19 -22 and our Association

As Jesus was walking beside the Sea of Galilee, he saw two brothers: Simon called Peter and His brother Andrew. They were casting a net into the lake, for they were fishermen. "Come follow me" Jesus said, "And I will make you fishers of men". At once they left their nets and followed him. Going from there he saw two other brothers James son of Zebedee and his brother John. They were in a boat with their father preparing their nets. Jesus called them and immediately they left the boat and their father and followed him (4: 19 - 22).

Below are some of the lessons that we can learn about discipleship in our Association as revealed in the Gospel above.

#### (I) Each Member has been called by the Lord to Follow Him More Closely

Jesus took the initiative in calling the two pairs of brothers as seen above, to follow him. He tells them, "Come and follow me," Viviano says that this is a technical language of a teacher to disciple. Yet Jesus goes beyond the learner- teacher relationship by taking the initiative.<sup>68</sup> He is not like the other rabbis who were sought for by the disciples, he calls them himself. In my Association, we believe that we are able to live together simply because the Lord has called each one of us to follow him closely. Humanly speaking, we may not be able to live with some characters but since it is the Lord who calls and gathers together those whom he wants to be close to him, we strive daily to live together as brothers.

<sup>68</sup> B. F. VIVIANO, *The Gospel According to Mathew in the New Jerome Biblical Commentary* (eds. J. Brown, R. E. Fitzmyer, A. J. and Murphy, R.L., 619

- (ii) **Each Member in the Association is Responding to the Lord's Call to Become Spiritually and Universally Productive through the Witness of a Life of Continuous Prayer and Sacrifice for the Salvation of All.**

Further on, we can see that the context in which these first disciples were found in is familiar and warm. They were with their fathers and in pairs of brothers. They were doing their own business, but now Jesus wanted them to leave their fishing business and become "fishers of men", to help others find God. They were in a very industrious trade but now he called them to make them "spiritually productive" and fish souls for the kingdom by teaching and spreading the Good News.<sup>69</sup>

Each member in the Association is aware that his answer to the call of the Lord renders him an instrument of salvation for the world. We are convinced that we no longer belong only to the family where we were born but also to the larger family of God. So, our answer to the call of Jesus is to spend our life not "working" for our own selfish needs but to dedicate our life to Him for the salvation of all.

- (iii) **Each Member in the Association is called to Detachment**

Looking at the company in which disciples of Jesus were in, we quickly note that they were in a family context. The Lord's call demanded of them to a radical detachment from their loved ones. They were to join another family of God with Jesus as the center and see each other as brothers in a new family, not of kinship ties but bounded together by the call of their master. Each member in our Association is a member of the big Contemplative family. We are called to give witness to the world

<sup>69</sup> *Life Application Study Bible, New International Version*, Tyndale House Publishers, 1997-1680

that it is possible to live together as brothers and sisters, even when there are no blood ties. This is a great challenge to our world that is bloodshed with fratricidal wars.

After Jesus called the two pairs of brothers, they left their nets and followed him. This going after Jesus means that they had to leave something behind. They had to break with their past life to beginning a new. Every call implies a movement and this movement is towards the Lord and not somewhere else. Every vocation is dynamic. It can't leave the person where he or she has been. The Contemplative Evangelizers are called to be detached from all that can be an obstacle in their way to the Lord. The movement may not be always physical. At times it may be psychological or spiritual in nature. It also means an inner movement of conversion to the Lord. This is the greatness of the call that these four poor fishermen received from Jesus.

**(iv) Each Member in the Association is expected to give a Joyful and Prompt Answer to the Call of the Lord**

Another important thing to note is the manner in which the disciples followed Jesus after He had called them. They did it immediately. Moloney says:

The response of Simon, Andrew, James and John is immediate. There is not a word uttered by them. They simply leave all things that would have been their world success: nets, hired servants and their father. Notice the growing importance of the things left, from the tools of their trade to their father. In Greek the word for "follow" (*akoloutho*) carries with it the idea of "walking behind" someone. It also contains the idea of imitation. We have here the idea of an itinerant "going along" behind someone, which are both physically and spiritually.

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\* E. J. MOLONEY, *The Disciples and Prophets: A Biblical Model for the Religious Life*, Bandra Bombay, St. Paul's Press Training School, 1980, 136

## CHAPTER FOUR

### 4.0 MENTORING, A NECESSARY MEANS FOR INTEGRATION IN RELIGIOUS FORMATION

#### 4.1 Introduction

The meaning of the term *mentoring* and the functions of a mentor can be sufficiently expressed with the words of Sellner:

Mentoring is by no means a recent phenomenon and that the word itself, simply defined by the Oxford American Dictionary as a "trusted adviser", finds its origin in the ancient Greece. A mentor has the function of a teacher, guide who welcomes the initiate into a new occupational and social world and acquits him with values, customs and resources. The mentor is the exemplar whom the protégé can admire and seek to emulate, a counselor who provides counsel and moral support in times of stress and most important, according to Levinson, a "facilitator of the other person's dream", the vision of self and the life he or she wants to lead as an adult, the vocation or call that so many are attempting to clarify for themselves today in society and Church.

Therefore, we can rightly say that the role of a mentor (the Formator of the Novices in my Association), is complex as well as delicate. The mentor has to play the role of a teacher, a spiritual guide, a role model to be emulated and a companion of the young people who come to the Association trying to discover the will of God and fulfill their life's dream. Below are some of the functions of a mentor in handing on the traditions and customs of the Association to the new comers, helping them to live a well-integrated life in the Association.

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1. C. SELNER, *Mentoring, the Ministry of Spiritual Kinship* (Ave Maria Press, Notre Dame, 1990), 23-24.

## 4.2 The Role of a Mentor

### **Providing for the Candidates an Atmosphere Fostering Human and Religious Maturity.**

As noted above, the mentor has the duty of helping the candidates to feel at home and accepted in the Association. Such an atmosphere will foster human and spiritual maturity, because young people desire to be allowed to be themselves in order to discover their potentialities by expressing themselves with freedom and spontaneity. The mentor does this by giving enough freedom to the candidates to develop their talents and to be involved in the activities of the Association so as to experience personally the demands and the joys of the life that they want to embrace.

## 4.3 Giving Good Examples and Role Model for Emulation

It is a fact, that when a young person joins a religious community, he or she is very keen to see how the older members are behaving. The candidates observe especially the mentor. They want to see if the one who is teaching them is living whatever he/she is asking them to live. If the mentor is a role model, the candidates learn more easily and in a more convincing way. It is said and rightly so, that the people of today, especially the youth, are more convinced by the witness of life than orthodoxy of doctrine. To stress the importance of the candidates is the small paragraph below that is taken from the class notes of our lecturer, Sr. Loretta, who in turn quotes a 4<sup>th</sup> Century Father of the Desert as:

A brother asked Abba Poenen, "some bothers live with me: do you want me to be in charge of them?" The old man said to him, "no, just work first and foremost, and if they want to live like you, they will see to it themselves". The bother said to him, "but it is they themselves,

father, who want me to be in charge of them” The old man said to him  
“no, be their example, not their legislator.”<sup>54</sup>

The mentor has to keep in mind always that his or her example instills more knowledge about the ideals of the Association than the theories given in class. In other words, whatever is taught in theory is understood better from their example of life.

#### 4.4 Acting as A Point of Reference and Trustworthy Figure

“Mentoring”, says James McNamara, “as a relationship of trust, is also a form of love, this relationship is often one of great affection and care. It is built on trust, not on friendship.”<sup>55</sup>

The candidates need somebody to turn to with much confidence and openness in order to be able to develop their interior life freely. In any case, the mentor has the duty of listening to the stories of these searching souls. The trustworthy figure that the candidate expect the mentor to provide, is of prime importance for it determines how the mentor will be able to inculturate the ideals of the Association with simplicity to the candidates according to each personality and individual needs.

McNamara goes on to say, “it is precisely this relationship of trust that places a unique responsibility upon the mentor – a responsibility to be honest and straightforward, a responsibility to be faithful to the relationship as stated and thus not manipulative in any way”.<sup>56</sup> Without this trust in the mentor, the candidates may wear masks and fail to be themselves, hence rendering the formation vain and ineffective.

<sup>54</sup> SR LORITTA BRENNAN *Principles of Accompaniment* Unpublished class notes, 2007

<sup>55</sup> J. M. MCNAMARA, *Mentoring: A Costly Form of Love* *Human Development*, V. 11, no. 2 1997, 24

<sup>56</sup> *Ibid.*

It is a fact that if a mentor is a trustworthy figure for the new members entrusted to him or her care, then he or she will be a sure point of reference for them. The Constitution of the CECC stress that, Superiors are to be examples in cultivating virtues, especially piety and charity; in fulfilling their daily duties. They have to observe the laws and the traditions of their Constitution.<sup>77</sup>

#### 4.5 Giving Instructions about the Charism, Spirituality and the Prayers of the Association

Candidates entering the Association need to be enlightened on the life they want to embrace. Therefore, it is the duty of the mentor to make sure that candidates are well informed about the kind of life they wish to commit themselves. The candidates are to be introduced to the study of the Holy Scripture, and how to use the Word of God for meditation. Some of the ways of using Scripture to do meditation is given in the prayer guide of the Contemplative Evangelizers as indicated below:<sup>78</sup>

**(i) Ask for the Holy Spirit**

The word of God has no magic power. It must find an open, well-disposed heart if it is to bring its spiritual fruit. As first act, therefore, invoke the spirit of God to come to you. As he once inspired the Scriptures so now He gives you understanding of them and the readiness to be converted by them.

**(ii) Read the chosen text**

The text chosen must be read with attention and interior silence. Read it again and again, until each sentence starts making an impression on you. Keep continuously in the presence of God who speaks to you through the words you are reading.

**(iii) Meditate upon the text**

Like Mary, ask the Lord what is the meaning of His message for you today. Be convinced that His words regard your life; answer your problems; enlighten your steps; judge your behaviour; consol you in your difficulties.

**(iv) Contemplate the word of God**

Pause a while, fixing your loving attention more on God than on marvels, as they appear to you from the events of your life.

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<sup>77</sup> C.E.C.C. *Constitution*, Article 268b

<sup>78</sup> J. MARIÑGONI, *Guide To Prayer. For use in the Congregations of The Apostles of Jesus, Evangelizing Sisters of Mary and The Contemplative Evangelizers*, (Nairobi, Kenya, 2000), 16

**(v) Pray with the text**

Answer God, possibly using the very words of the text. Express your present feelings; joy, sorrow, gratitude or repentance. Let the spirit who is present in you suggest to you the words to say: "for, when we cannot choose words in order to pray properly, the Spirit Himself expressed our plea in a way that cannot be put into words" (Rom 8:26).

**(vi) Take a Resolution**

Meditation is not only a method of prayer but a school of life. Like Mary, having received the message, declare to the Lord: "I am the handmaid of the Lord, let what you have said be done to me" (Lk. 1:38). According to the inspirations you have had, fix a practical, concrete aspect of your life that you resolve to correct or improve, with the grace of the Spirit, in order to grow progressively in your likeness to Christ and try to find out what more, what better you can do for the coming of the kingdom of the Lord; and humbly and courageously promise to do it.

Together with the study of the Scripture and teaching on how to pray and do good meditation, the mentor is supposed to introduce the candidates to study of the vows, giving them practical guides on how to live them joyfully and lovingly. A friendly attitude from the mentor is necessary in order to accept with responsibility the demands of these commitments. In short, the mentor has the duty of being the teacher of the candidates in all aspects concerning consecration in the religious life.

**4.6 Correcting and Directing the Candidates**

We always have to keep in mind this fact; that no one expects the new people coming to the Association to know everything. They make many mistakes and this is normal. It is the duty of the mentor to correct them kindly with delicacy, showing them how to conduct themselves in a way compatible to the choice they have made in order to be part of the Association. Such correction has to be done with a lot of respect for the dignity of the human person who is a child of God, so that they may not feel humiliated.

#### 4.7 Conclusion

Throughout this chapter, we have tried to show the role of a mentor in a very simple and practical way. Mentoring is a very delicate issue that deals directly with the lives of other people, determining their incorporation to the Association. Mentoring should be done with much care and prayer so as to allow the Holy Spirit to guide people in the right way. The mentor should be a person of deep spiritual life and humility so as to allow people to be themselves in order to grow in all aspects of life. McNamara says that "mentoring is a transitional relationship, the mentoring relationship lasts for a time but passes as one goes on to another stage of life or establishes oneself in one's own right, independent of the mentor"<sup>79</sup> It is very important for formators to be a ware of their duties in passing on the traditions of the association in order to avoid unnecessary tensions that are caused by failures on the side of the mentor in his or her job. It is true that the real formator is the Holy Spirit who works in mysterious ways in individual souls. But the human instruments are equally very important; their role should never be neglected. Finally, in order for the mentors to do their work effectively, the candidates should also show collaboration, because no one can be trained in things he or she does not value.

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<sup>79</sup> J. MCNAMARA, *Mentoring*, 21

## CHAPTER FIVE

### 5.0 General Conclusion

Formation is crucial for a religious congregation in particular, and for the Church in general. The world culture affects all people, including priests and religious. Hence, the need to form persons in consecrated life to face the modern challenges. To achieve this goal the author suggests that the formators in religious formation must be well selected and mature, experienced priests or religious because their work involves the transformation of human beings.

The author has tried to focus on the kind of formation that candidates to contemplative evangelizers go through. He insists with the present Superiors to take seriously the work of formation of their candidates. Formation is a challenge. Not many people who like this task and yet somebody has to accept the challenge with humility, always trusting in the Principal Formator, Jesus Christ Himself. Formators should always keep in mind that they are merely God's instruments in this challenging ministry of accompanying candidates as they discern God's will for them.

## ABBREVIATIONS

C.F.C.C.	Contemplativi Evangelizatore Cordis Christi (Contemplative Evangelizers of the Heart of Christ).
CF	Confer.
C.U.E.A.	Catholic University of Eastern Africa.
Ed (s)	Editor (s).
Fr	Father.
I.S.R.F.	Institute of Spirituality and Religious Formation.
Mt	Matthew.
Sr.	Sister.
Sr.	Saint.
Lk.	Luke.
U.S.A.	United States of America.

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