

# *GUIDELINES FOR FORMATION*

## *CLARETIAN MISSIONARIES PROVINCE OF CHENNAI*

### MINOR SEMINARY

#### *THEMES FOR CONFERENCES*

## HUMAN DIMENSION

### 1. BASIC SEX EDUCATION

- 1.1. Anatomy – General Understanding of Human Body  
Refer the book on “Basic Anatomy”
- 1.2. Physiological Changes in Adolescence  
(Age 15 – 18)

### 2. TOWARDS A HEALTHY SELF-IDENTITY

#### 2.1. Psychological Changes during Adolescence

- Like growing of hair, sex organs, ejaculation, wet dreams etc.
- Tendency to compare and contrast with one another
- Discovering the Uniqueness of one self
- Positive effects of comparing with others: Accepting oneself (Refer: Erickson’s stages of life)
- Negative effects of comparing with others: Loss of confidence, self-hatred, inferiority complex (avoidant personality), and jealousy

#### 2.2. Inter-Personal Attraction towards Same and Opposite Sexes

- Attraction towards the Same sex
  - ❖ Cause:
    - Hormonal functions
    - Living together
    - Escape from low self-esteem & inferiority complex
    - Feminine Personality
    - Loneliness
    - Childhood Sexual Abuse (Identifying with the Aggressor)
  - ❖ Unhealthy Behavioural
    - Homosexuality
    - Lesbianism
    - Masturbation

## ❖ Negative Consequences

- Personal
  - Guilt Feeling, Anxiety, Self-hatred and Low self-worth
- Interpersonal
  - Fear of intimacy and avoidance of relationship (one extreme), dependency, clinging and possessive relationship (other extreme)
- Occupational
  - Absenteeism, loss of productivity, inability to complete targets, procrastination,
- Attraction to the Complementary Sex:
  - It is a sign of normal growth.  
Factors that contribute attraction:
    - Physical attractiveness like height, colour etc. (Where lies the beauty? Society determines fashion)
    - Attitudinal similarity (birds of the same feathers flock together)
    - Complimentarily (opposite pole attracts)
    - Reciprocity (give and take)
    - Proximity (nearness), familiarity, and frequency (Frequent meeting and chatting)
    - Romeo Juliet effect (interested to do when something is prohibited)
    - Competencies and Talents
    - Social Status
- How to deal it healthily?
  - Accept it as natural and normal growth pattern
  - Keep the goal of life in mind
  - Self control in the context of my vocation
  - Means: Yoga, meditation, sports, exercise, relaxation etc.
  - Control of senses
  - avoiding wastage of time
  - following good sleep patterns
  - Sharing with spiritual direction or counsellor

## 3. DYNAMICS OF COMMUNITY LIVING

- Community is a nursery where the self-identity is realised
- Difference between Community and other living together like hostel or clubs
- Uniqueness of Christian and Religious Community

### 3. 1. Healthy Community

- Understanding and accepting the differences in others: differences like family background, social, cultural, biological, psychological, economical, early upbringing.
- Inter personal relationship: accepting one self and accepting others as they are.
- Love, sacrifice, altruism, other-centeredness etc.
- Fraternal Correction and Growth
- Learning from one another and Developing talents
- Respecting other's views
- Dynamics of working together

### 3.2. Unhealthy Community

- Individualism – acting more on pleasure and displeasure principle
- Selfishness
- Groupism –language, caste, region etc
- Malignant indifference
- Peer group influence (negative)
- Jealousy

### 4. GOOD MANNERS

- Cleanliness – attention to personal cleanliness, hair style, dress etc.
- Keeping the surrounding clean: no littering, removing papers and other wastes from public places
- Table manners
- Hospitality – attitude to visitors
- Orderliness – use of common goods
- Use of the telephone – handling the telephone calls
- Use of television, newspapers, magazines (cutting away of pages)
- Polite Conversation, Greeting others, saying thanks etc.
- Behaviour with the staff, in the school, during Sunday ministry

### 5. SOUND MIND IN A SOUND BODY

#### 5.1. Manual Labour

- Importance of Human labour
- Solidarity with working class
- Contact with nature
- Sense of commitment
- Physical health

#### 5.2. Intellectual Labour

- Importance of acquiring knowledge and intellectual excellence (Refer: Priestly formation, P.124ff)
- To face the scientifically and technologically developed society.
- Healthy Competition
- Skills to acquire knowledge
  - Doing the daily lessons
  - Listening in the class and taking notes
  - Reading habits and taking notes
  - Study skills, memory, group studies
  - Use of library and other media
  - General knowledge
  - Critical and creative thinking
  - Writing, elocution, art etc.
  - Importance of picking up language

### 5.3. Spirit of Hard work

- Using one's Energy Fully
- Time Management
- Staying Focused
- Self-discipline
- Spirit of Excellence

## 6. SOCIAL AWARENESS

- Social Realities and Problems
  - Economical, Cultural, Political and Social Problems
  - Caste systems-Tribals and Dalits
  - Religious Disharmony
  - Environmental Problems
- Our Responsibility for a New Society

Refer: Initiation into the Missionary Life (IML), pp. 554-558.

## CHRISTIAN DIMENSION

### 1. MEDITATION

#### 1.1. Western

- Preparation: Remote and Proximate
- Immediate Preparation: Body of Meditation, Consideration
- Affection, Resolution Supplication, Conclusion
- Thanksgiving, Oblation, Petition
- Spiritual Nosegay, Evaluation.

Refer: Works of St. Anthony Mary Claret: Selected spiritual writings. Vol. III, pp 120-124

#### 1.2. Indian

- Body Posture
- Breath Control
- Thought Control
- Single Pointed Attention
- Body Awareness
- Surroundings Awareness
- Awareness of the Cosmos
- Awareness of God's presence

Refer: Notes on Meditative Living by V. Lawrence, CMF

## **2. SPIRITUAL DIRECTION**

- It is a loving dialogue between a Person with experience in Spiritual and religious life (the director) and the student (the directee) who journeys together towards Christian perfection in discernment and prayer.
- The importance of an experienced guide
- Seriousness about one's spiritual growth
- Regularity
- Self awareness of areas to be improved
- Maintenance of a spiritual direction diary
- Trust and openness towards the director
- Evils of self guidance

## **3. EXAMINATION OF CONSCIENCE**

- Ceaseless striving for the spirit of conversion.
- To accept weakness and ask for forgiveness and mercy of God.
- Seeking forgiveness from fellow brethren
- Strong resolve to change
- Sincerity in application
- How to begin and end

## **4. THE HOLY EUCHARIST**

- Most holy of all sacraments
- Promise of the Eucharist
- Institution; Faith of the Church regarding the Eucharist
- The fruit of the Eucharist
- Eucharist as offering sacrifice and me
- The means of union
- Christ remains present in the tabernacle

Refer: Le Joly E. "The Catholic faith and practice today", Bombay 1989, pp.110-115;

## **4. SACRAMENT OF RECONCILIATION**

- Institution
- Benefits of the Sacrament
- Making a good confession
- Practical application
- Peace of mind and reconciliation

Refer: Le Joly E. "The Catholic faith and practice today", Bombay 1989, pp.116-119;

## **5. FORGIVENESS AND RECONCILIATION**

Gospel imperative (Mt 6:14-15; 5:23; 18:23-24; Luke 23:24; 6:36-37)

- As challenge
- As gift

- Principles of forgiveness
- Benefits of forgiveness

Refer: Svoboda Malannie, Traits of healthy spirituality, Bangalore 1998, pp. 93-97; Varkey C.P., Be human and be Holy, Mumbai 2002, pp. 67ff;

## **6. PERSONAL AND COMMUNITY PRAYERS**

- Prayer before the Blessed Sacrament
- Seminarian called to be a special friend of Jesus
- Fruits of prayer
- Helps to pray better
- Types of prayer

Refer: Fernandez J.B., Becoming Christ, Mumbai 2001, pp. 138 ff; IML, pp. 559-572.

## **7. FRATERNAL DIALOGUE**

- Trust in the Other and Discarding Fear and Prejudice
- Establishing True Friendship
- Highlighting other's Positive Qualities
- Softly pointing out areas to be improved
- Openness to learn from the Other

## **8. BIBLE CLASSES**

Bible Stories

Introduction to the Old Testament

Introduction to the New Testament

# **CLARETIAN DIMENSION**

## **1. CLARETIAN MISSIONS IN INDIA**

- Explaining the present missions of our Province
- Options of our Province
- Lay Claretian Movement

## **2. MARIAN ROLE IN OUR CONGREGATION**

Refer: IML, pp. 461-487.

## **3. HISTORY OF THE CONGREGATION, AN INTRODUCTION**

- Universal and Indian: Refer: IML, pp. 147-175

## **4. ORGANIZATION OF THE CONGREGATION**

- General, Major Organisms, Provinces, Delegation, Houses etc.

## 5. INTRODUCTION TO PERSONAL PROJECT

### THEMES FOR SPIRITUAL CONFERENCES DIVIDED INTO 3 CYCLES Total Conferences in a Year: 40

#### CYCLE - A

Theme	Notes/Books
1. Personal and Community Prayers 2. Do	Notes Do
3. Spiritual Direction	Do
4. Examination of Conscience	Do
5. Meditation 6. Do 7. Do	Do Do Do
8. Basic Sex Education 9. Do	Do Do
10. Claretian Missions in India	-
11. Spiritual Surrender 12. Do 13. Do 14. Do 15. Do	Spiritual Surrender Do Do Do Do
16. St. Joseph, The silent missionary	St. Joseph, The silent missionary
17. St. Therese of the Child Jesus	St. Therese of the Child Jesus
18. Self Esteem 19. Do	Building Self Esteem (Ch.1) Building Self Esteem (Ch.9)
20. Cultivating Power Memory	How to cash in on your abilities
21. How to overcome fear 22. Do 23. Do	How to overcome fear (chs. 1,2) How to overcome fear (Chs. 3-5) How to overcome fear (Chs. 6-8)
24. Emotional Healing 25. Do	Healing the heart (Chs. 6-7) Healing the heart (Chs. 8-13)
26. Forgiveness	The Lost art of forgiveness
27. St. Francis Xavier 28. Do	St. Francis Xavier Do
29. St. Vincent De paul	St. Vincent De paul
30. St. Martin De pores	St. Martin De pores
31. St. Dominic	St. Dominic
32. Building positive Attitude	Maximizing Self confidence (pp.196-207)
33. Accepting oneself	Do (pp.50-64)
34. Approval seeking	Do (pp.65-75)
35. Conquering Emotional pain	Do (pp.76-87)
36. Freeing oneself from guilt	Do (pp. 100-117)

37. Accepting others as they are	Do (pp.118-129)
38. Growing from competitiveness to communion	Do (pp. 130-137)
39. Growing from manipulative to sincere relationship	Do (pp. 146-161)
40. Growing in positive thinking	Do (pp.196-207)

## CYCLE - B

Themes	Notes/Books
41. The Eucharist our sanctification	The Eucharist our sanctification
42. Do	Do
43. Do	Do
44. Do	Do
45. Sacrament of Reconciliation	Notes
46. Do	Do
47. Forgiveness and Reconciliation	Do
48. History of Our Congregation (Introduction)	-
49. Congregational Organization	-
50. Towards a Healthy Self-Identity	Notes
51. Do	Do
52. Do	Do
53. Dynamics of Community Living	Do
54. Do	Do
55. St. Anthony of Padua	St. Anthony of Padua
56. Do	Do
57. St. Francis of Assisi	St. Francis of Assisi
58. Do	Do
59. St. Maximilian Kolbe	St. Maximilian Kolbe
60. Do	Do
61. Trusting yourself	The power of positive thinking
62. Formation of quiet mind	The power of positive thinking (Ch.1)
63. You make your own happiness	The power of positive thinking (Ch.2)
64. You are what you think	The power of positive thinking (Ch.4)
65. Easy problem solving	The power of positive thinking (Ch.9)
66. Discernment and decision making	Discernment in prayer (pp. 97 f.)
67. Discernment in Daily prayer (17)	Discernment in prayer (pp.19-52)
68. Growing in human maturity – person oriented values	The forge (pp.25-44)
69. Do	Do
70. Do	Do
71. Do	Do
72. Growing in human maturity – person oriented values	Do (pp.44-51)
	Do



73. Do	
74. Signs of Human maturity	Do (pp.51-59)
75. Do	Do
76. Illustrious claretian (F.X.Drinberger, CMF)	Nothing daunts Him
77. Martyr Andrea Sola	
78. Marian dimension of our charism	Autobiography (See index, 343)
79. Virtues St. Claret practiced	Do (pp.116-139)
80. Our charismatic Identity and Mission	Our Spirituality along the journey of the people of God.

## CYCLE - C

Themes	Notes/Books
81. Fraternal Dialogue	Notes
82. Good Manners	Do/ Growing up gracefully (pp.13-35)
83. Do	Do
84. Do	Do
85. Sound Mind in a Sound Body	Do
86. Do	Do
87. Introduction to Vows	-
88. Do	-
89. Do	-
90. Growing in Christian maturity	The Forge (pp. 85-90)
91. Do	Do
92. Do	Do
93. Do	Do
94. Do	Do
95. Some Claretian values	Do (pp.100-104)
96. Word of God in claret and congregation	Initiation in the ministry of the word
97. Do	Do
98. Fr. Constant Lievens	Fr. Constant Lievens
99. Do	Do
100. St. Ignatius of Loyola	Born to fight
101. Do	Do
102. St. Thomas More	St. Thomas More
103. Balanced Tension / Coping with stress	Act your way to successful living (pp.47-53)
104. The art of human understanding	Do – (pp.92- 104)
105. Imagination and creativity	Do - (pp.67- 78)
105. Techniques for personal transformation	God and your personality (pp.104-118)
107. Introducing people and conversation	Do (pp.36-43; 64-68)

108. Self - Discipline	The forge Do (pp. 59-84)
109. Do	Do
110. Do	Do
111. Do	Do
112. Do	Do
113. Do	Do
114. Do	Do
115. Art of Listening	It's Human Relations that counts (pp.39f)
116. Do	Do
117. Do	Do
118. Prayer life of St. Claret	Autobiography (See index, p 347)
119. Martyrs of Barbastro	Do
120. The Eucharistic spirituality of St. Claret	Autobiography (see index, p.338 – 339)

### SYLLABUS FOR ACADEMIC STUDIES, CLARET ILLAM, KUMBAKONAM

**Total Hours for a year:** 5 Days X 5 Hrs = 25 Hrs X 4 Weeks X 10 Months = 1000 Hrs.

**Total Literary Meetings:** 10 Literary Meetings

Year	Academic Studies	Book
1 year	English Grammar	Wren & Martin, Book – 1, Chs: 1- 43
	General English	
	English prose	New Horizons 1-3 Books
	Phonetics/ Reading	Notes on Phonetics by I. Thottappilly
	Vocabulary / Spelling / Handwriting	Vocabulary builders, word power made easy
	Spoken English/ Acoustic Learning	Book and CD
	General Knowledge	
2 year (+2 Comp. Students)	English Grammar	Wren & Martin, Book – II, parts I -IV
	General English	
	English prose	New Horizons 4 <sup>th</sup> Book
	Hindi	
	Vocabulary / Spelling / Handwriting	Vocabulary builders, word power made easy
	Spoken English/ Acoustic Learning	Book and CD
	General Knowledge	
2&3year School going Students	English Grammar General English English prose	Wren & Martin School Subject Books, and work books.
	Vocabulary / Spelling / Handwriting	Vocabulary builders, word power made easy

## SYLLABUS FOR SKILL TRAINING FOR ALL THREE YEARS

Year	Skill Training	Short Courses
All	Elocution/ Refectory Speech	Psychological Maturity
	Literary Meetings (Totally 10)	Group Dynamics
	Music: Vocal & Learning Instruments	Time Management
	Karate	Self-discipline
	Games / Manual Work	
	Sunday Ministry	
	Teaching, Writing, Drawing and Painting	
	Composing Songs, Decoration	
2/3 yrs	First Aid	Social and Cultural Awareness
	Yoga	Communication Skills
	Reflexology	
	Journal Writing	
	Typing	
	Exposure to Hospitals	
	Exposure to Prison	
	Village Exposure	

## SYLLABUS FOR FAITH FORMATION

Year	Faith Formation	Book
1 Year	Catechism	Catechism for the School Children
	Bible Stories & Bible Reading (3 Chapters for a day as Claret proposed)	
2/3 Year	Liturgy and Sacraments	New Liturgical Catechism
	Introduction to OT	How to read the Old testament
	Introduction to NT	How to read the New testament

## SYLLABUS FOR CLARETIAN FORMATION

Year	Claretian Formation	Book
1 year	St. Claret	Claret, the Morning Star
2/3 Year	Autobiography of St. Claret	

## POSTULANCY

### HUMAN DIMENSION

#### 1. EMOTIONAL MATURITY

What is emotional maturity?

Basic emotions: Fear, anger, jealousy, guilt, anxiety, Joy, love, excitement

### **1.1. Fear**

- Types of fear
- Psychological causes of fear
  - Traumatic childhood experiences
  - Low self-esteem (inferiority complex)
- Remedy for fears

### **1.2. Anger**

- Causes
  - Lack of self-acceptance
  - Suppressed feelings
  - Nurturing the hurt
  - Expecting others to comply to one's own standards and feelings
- Remedy for Anger

### **1.3. Jealousy/Inferiority**

- Causes
  - Unable of accept the goodness in others
  - Unhealthy comparisons
  - Failure to know one's own capacity and talents
  - Failure to see the talent of others as complementing to his own talents (the others have what I don't have)
  - Unhealthy preoccupation with the self
  - Egoistic self (lack of self transcendence)
- Remedy for Jealousy

### **1.4. Guilt**

- Causes for guilt
  - Assuming responsibility for all the negative events
  - Scrupulosity
  - Self-condemnation (non assertive persons behave this way)
  - Constant feeling of being misunderstood
  - Complete lose of self-esteem
  - Self-pity
  - Lose-win attitude (I am the sacrificing lamb)
- Remedy for Guilt Feeling

### **1.5. Tips to live with emotional maturity**

- One should be in touch with the inner emotions
- Facilitation of expressing one's emotions in an appropriate manner

- Self-entitlement, assertion.
- Ability to internally generate feelings of worth and self-esteem
- Realistic prayer life and ability to forgive.
- Believing that the healing power is within
- Positive thinking

## **2. PSYCHO-SEXUAL MATURITY**

- Infatuation: “Falling in love” -What is really love? (Refer: Inter-personal relationship towards opposite sex)
- How to establish balanced relationships?
- Question of girl friends - our relationship with girls and girls’ relationship with us
- Healthy handling of sexual feelings and needs
- Problem of masturbation
- Homosexuality

## **3. DECISION MAKING**

- Importance of decision making in daily life
- Objectivity
  - Considering all the dimensions; not one sided
  - Not being biased or prejudiced
- Freedom to choose one’s own line
  - Responsible for one’s own decisions
  - Wide consultations before taking decisions

(Ref. Discernment by Rex Pai)

## **4. INTER-PERSONAL RELATIONSHIP**

- Healthy Boundaries in Relationship
- Handling relationship barriers
- Building Trust
- Handling Conflicts
- Handling Fear of rejection
- Handling need for approval
- Improving assertive behaviour (neither aggressive nor Passive)
- Overcoming the role of victim or martyr
- Handling competition
- Goal setting in relationship (Keeping in mind one’s primary vocation)

## **5. TIME MANAGEMENT**

Time management is “making proper and full use of time without any wastage”

Planning – prioritising –executing –evaluating

## **6. EFFECTIVE METHODS OF STUDY**

- Attentive listening and understanding the content and taking notes
- Clarifying doubts
- Creative short hand notes – use common symbols, create your own symbols

- Revising and completion of the notes
- Not accumulating
- Add your personal contribution to the lesson
- Group discussions
- Extra reading –never content with what you get in the class
- Clear presentation
- Critical and creative analysis

**7. MEMORY MAP:** Reading - retention -recalling -reciting

## **8. LEADERSHIP SKILLS**

- Reliability
- Giving and receiving co-operation
- Organising capacity
- Ability to stand for values; a principle-centred person
- Capacity to communicate and animate
- win - win attitude
- A man of self-esteem
- A proactive person not a reactive person
- A man with vision – having the end in mind

Refer: Notes and Books on leadership

## **9. POSITIVE THINKING**

- Advantages of positive Thinking
- Evils of Negative Thinking

Refer: Power of Positive Thinking by Norman Vincent Peale

## **10. VALUE FORMATION**

- Influences of Media, ideology, consumerism, individualism
- Individual Vs community
- Success Vs faithfulness
- Consumerism (wants) Vs contentment (needs)
- Quick results Vs hard work
- Utilitarianism Vs human dignity
- Egoism Vs altruism
- Aggression Vs coexistence

## **11. SOCIAL AWARENESS**

- Response to the social realities and issues
- Female infanticide and foeticide
- Women empowerment

- Child labour
- Aids awareness
- Globalisation
- Communalism etc.

## **12. GROWING INTO A PROACTIVE PERSON**

- What is the meaning of a proactive person?
- Characteristics of a proactive person
- Characteristics of a reactive person
- Using the weaknesses of others to control them
- Lack of perseverance and continuity
- Blaming outside forces

Ref: Seven habits of highly effective people by Stephen Covey

## **13. JUSTICE IN RELATIONSHIPS**

- Positive attitudes towards all
  - Openness and transparency
  - Respect for individuals
  - Initiatives to relate with all
  - Understanding and not judgemental
  - Approving and appreciating other's goodness
  - Mentality to help in need, Sharing of one's time and talents
- Negative attitudes
  - Backbiting, tale bearing, gossiping
  - Defaming one's name
  - Humiliating, Debasement,
  - Exploitation

## **14. LEARNING SELF-DISCIPLINE**

- Challenging Cynicism
- Challenging Negativism
- Challenging Delayism
- Challenging Escapism
- Challenging Defeatism
- Positive Self-Talks
- Overcoming Fears

## **15. ANGER MANAGEMENT**

- Causes of Anger
  - Frustration of our goals
  - Hurt
  - Harassment

- Personal attack (mental or physical) on ourselves
- Threat to people, things or ideas that we hold dear
- Handling of Anger
- Pause
- Take deep breaths
- Tell your self you can handle the situation
- Stop the negative thoughts

## **CHRISTIAN DIMENSION**

### **1. VOCATIONAL DISCERNMENT**

Refer “The Forge”, pp. 16-24.

#### **1.1. Gift of God’s call – to be with him**

- Call of Moses
- Call of prophets
- Call of the disciples in the NT

#### **1.2. Reliving the first moments when the call of God was felt**

- A divine touch
- Motivation given by parents, friends, teachers or others
- Attracted by the life style of priests or religious
- Fulfilment of a vow by parents

#### **1.3. Clarification of Motivation**

- Dominant feeling within one in the seminary life – joy, feeling of having found the way, doubts, dissatisfaction, fears etc.
- Prayer life – is there a real desire to pray? Or feeling of being forced always to pray.
- Community life – what is the dominant feeling? Happy to live and work as a community or withdrawal from community?

#### **1.4. Confirmation of Vocation**

- Willing to serve others
- Ready to undergo hardships
- Keeping unity within the group
- Obedience willingly given to the authorities
- Spirit of humility
- Kind heartedness
- Desire to experience God in deep prayer life.

Refer: IML, pp. 67-116.



## **2. GROWING IN INTIMACY WITH GOD**

### **2.1. God's covenantal love**

- With Abraham
- With Moses
- With Prophets
- With the people of God

### **2.2. God's Emotional Bond with his People**

- Explain Hosea 11:1-12
- Explain Ezekiel 16:1-14

### **2.3. Emotional Attachment with God through Prayer**

- Feeling the love of God within oneself (2Cor 5:14-17; Rom 5:5ff; 8:35ff)
- Prayer of the heart (Nama Jaba)
- Learning to keep God in one's eyes – at the centre of everything.
- Cleansing of fear, anger, jealousy etc. by feeling God's love within
- Excessive emotional attachment towards persons is brought within the intimacy of God.

### **2.4. Jesus as the model of intimacy with God**

- Abba experience of Jesus

## **3. SACRAMENT OF EUCHARIST**

- Institution of the Eucharist
- Love of Christ found in the form of Body and Blood
- The Eucharist contains the paschal mystery, which is a mystery of love -John 13:1ff
- Eucharist as sacrament of life –John 6
- Energising life
- Risen life is found there
- Make us people of life
- Eucharist as the real presence
- It helps us to walk behind him
- Eucharist as strength for the disciples –Emmaus experience
- Eucharist as service –washing of the feet
- Four stages of Eucharistic celebrations: sacrifice –communion – contemplation –service

Refer: The Eucharist our sanctification by R. Cantalamessa

## **4. SACRAMENT OF RECONCILIATION**

- Fruit of Jesus' redemptive work – explain with biblical texts (1Cor 5:14-19)
- Importance of reconciliation in life
- It is a means of growth
- It helps us to keep peace in our heart

- Communion in the community
- Communion with nature
- Sacramental nature of Reconciliation
- Priest as the representative of God
- Power of the Church to forgive sins
- Cleansing power of the Holy Spirit
- Gift of God's forgiving love
- Reconciled life
- Avoiding repetitious mistakes in life
- Regularity of confession
- Developing the attitude of reconciliation in life itself
- Avoiding finding fault with others
- Ready to forgive others every time

## 5. SPIRITUALITY OF PRAYING THE ROSARY

- History of reciting the Rosary: Refer: Charism in unity, Vol. 11, No.4, pp. 19ff
- Mary's role in the history of salvation; Co redemptorist
- Her role in the apostolic community
- Intercessory mediation (Jn 2)
- Model of a person filled with grace.
- Mysteries of the Rosary
- Meaning of the mystery - Mystery is God's secret plan, hidden for ages, revealed in Jesus.
- Mary is part of this mystery.
- In the four mysteries Jesus' entire life is presented for contemplation
- Cordimarian dimension of our life

Refer: IML, pp. 464-487.

## 6. PRAYER LIFE

- What is prayer?
  - Dialogue with God
  - Friendship with God
  - Communion with God
- Acknowledgement of human limitations and Seeking the help of the Holy Spirit
- Kinds of prayer
  - Vocal prayer
  - Mental Prayer
  - Nama Japa
  - Mediation & Contemplation
- Biblical models of prayer
- Sacrifices in OT
- Psalms as Prayer
- Jesus' prayer life
- Eucharist, the best form of prayer
- Life as prayer

- Searching and doing the will of God
- Work in communion with God as prayer
- Demands of Prayer
- Inner silence

Refer: IML, pp. 559-572; 341-366.

## **7. ABILITY TO COPE UP WITH SUFFERING, DISCOMFORT, FAILURES AND SICKNESS**

- Suffering as common lot; Human frailties; Excessive desires
- Important Causes of Suffering
  - Broken relationships
  - Physical and mental illness
  - Poverty, Low social status
- Suffering in the Bible
  - Result of sin
  - Vicarious
  - Pedagogue
  - Salvific
- Jesus' suffering and death
- Means of love
- Means of endurance
- Means of doing God's will
- A symbol of victory
- Suffering as Claretian trait
  - Claret's suffering
  - Definition of a Son of the Immaculate Heart of Mary
- Suffering and Mission
- Solidarity with the poor and the marginalized; Solidarity with the cosmos

Refer: IML, pp. 423-433.

## **8. VIRTUE OF SELF-SURRENDER**

- Meaning of self-surrender? Yes to the will of God/to keep Jesus at the centre
- Surrendering is not a sign of weakness. It is victory
- Why to surrender? –Ego as hindrance for growth (self-centredness etc). That is why we have to surrender
- Self surrender – Mark 8:34-35
- Complete surrender of Jesus (Phil 2) - When two armies fight, one surrenders only at the end. In Christianity the surrender must be in the beginning. Jesus surrendered and so there was salvation. Mary surrendered herself and so began the process of Incarnation.
- Majority of the time we surrender the false self that we have created by ourselves. Life begins only when the real self is surrendered.

## **9. INCARNATIONAL SPIRITUALITY**

- Kenosis of Jesus, Father, Spirit, Mary etc.
- Kenosis spirituality: Practical implications

(Refer: Kenosis spirituality: Paschal path to Holiness by Felix Podimattam)

## **10. SPIRITUALITY OF THE SOLIDARITY WITH POOR AND THE OPPRESSED**

- Yahweh at the side of the poor
- Prophetic teachings (Amos)
- Jesus opting for the poor
- Social teaching of the Church
- Claret, a poor missionary – working for the marginalized
- Poverty and marginalisation as social oppression
- Imperative to be in solidarity with the poor and the oppressed

## **11. ON VOCATION**

Refer: Claretian Vocation Directory (CVD) & Manuel for the Novices  
Life series of Claretian missionaries  
St. Claret and Claretians

## **12. GROWING DEEPER IN INTIMACY WITH CHRIST**

- Discovering the person of Jesus
- Establishing Friendship with Jesus
- Consulting Jesus before every decision
- Keeping Jesus always in the mind
- Doing everything in the company of Jesus

## **13. DEEPENING PRAYER LIFE**

- Crisis in prayer life
- Dryness in prayer life
- Handling of dryness - perseverance
- Distractions in prayer life - internal and external
- Internal distractions are invitations to pray over them
- It is better to deepen one method of prayer
- Constant awareness of the cross

## **14. CHRISTIAN UNDERSTANDING OF SOCIAL REALITIES**

Refer: Social teachings of the Church

- Human dignity – images of God
- Seeing Jesus in the face of the poor
- Kingdom of God – union of all peoples and cultures

## **15. FAITH, HOPE AND CHARITY (I Cor 13:13)**

- Importance of Faith and Hope
- Primacy of Love

## **16. LIVING WITH THE HOLY SPIRIT**

- You are the temple of the Holy Spirit (1 Cor 3:16-17; 6:19; 2 Cor 6:16)
- Principle of unity
- Discernment of the Spirit (Refer: Rex Pai)
- Learning to experience the presence of the Spirit – silence of the heart – feeling the movement of the Holy Spirit
- Fruits of the Holy Spirit

## **17. SENSE OF BELONGING**

- First Christian Community –one heart and mind
- Family feeling - no competition but sharing
- Community as the body of Christ

## **18. EVANGELICAL VOWS**

- Celibacy
- Poverty
- Obedience

## **19. VALUES OF SIMPLICITY AND AUSTERITY**

- Simplicity and Austerity in Religious Life
- Simplicity and Austerity in the Life of St. Francis of Assisi
- Simplicity and austerity in the life of Claret
- Importance of penance and fasting
- Simplicity in dressing etc.
- Use of money
- Use of Mass Media

## **CLARETIAN DIMENSION**

### **1. CLARETIAN CHARISM**

Refer: The charismatic foundation of our Claretian Mission, NCF, 10a & 10b; IML, pp. 179-205.

### **2. IMPORTANCE OF READING THE CLARETIAN MATERIALS**

- Introducing the Claretian materials, bulletins and other sources

### **3. CLARETIAN COMMUNITY LIFE: Refer: IML, pp. 263-287.**

### **4. THE CORDIMARIAN DIMENSION OF OUR SPIRITUALITY IN FORMATION**

Refer: NCF, 8

### **5. CLARETIAN VOCATION: Refer, NCF, 4a & 4b**

## **6. VIRTUES OF CLARET**

Refer: Autobiography of Claret, also see  
Initiation into Missionary Life, (IMF) chs 13&14

### 7. Claretian Mission

## **BIBLE CLASSES**

1. Introduction to Gospels and Acts of the Apostles
2. Introduction to Pauline Literature

## **BOOKS FOR READING**

- 1) Developing the Adolescent Personality by Dr. A Alphonse
- 2) Becoming Human by Jean Vanier
- 3) Thirsting For the Springs by Luis M. Bermejo
- 4) Your Sorrow is my sorrow by Joyce Rupp
- 5) Self Discovery by Peter Ribes
- 6) The Eucharist Step by Step by Erasto J Fernandez
- 7) Journey to Freedom by James E. Sullivan
- 8) The Disciple's Handbook for the Spirit-filled Life by Bob Gordon
- 9) Changing for Good by Raymond Causey
- 10) The Company and Communion of Saints by L M Bermejo
- 11) The Pain of Being Human by Eugene Kennedy
- 12) The Joy of Being Human by J Maurus
- 13) Life a Voyage With God by Margaret Silf.
- 14) Eight Things Not To Say To Your Teen by William L Coleman.
- 15) Rediscovering Holiness by J. I. Packer

## **SPIRITUAL CONFERENCES AND COURSES FOR THE POSTULANTS AS DIVIDED INTO THREE CYCLES**

### **ORIENTATION COURSES (For 1<sup>st</sup> Year Postulants -Every Year)**

1. Time Management, Memory Map and Effective Method of Study
2. Basic Sex Education
3. Initiation into Philosophical Studies
4. Insights into Community Living

## **CYCLE – A**

### **COURSES AND SEMINARS**

1. Social Awareness
2. Prayer Life: Different Types of Prayer and Methods of Meditation

### **SPIRITUAL CONFERENCES**

**Total Conferences in a Year: 24**

Interpersonal Relationship	2 hrs
Value Formation	1
Vocational Discernment	2
Learning Discipline	2
Spirituality of the Solidarity with Poor and the Oppressed	2
On Vocation	2
Living with the Holy Spirit	3
Christian Understanding of Social realities	2
Virtue of self-surrender	3
Sacrament of the Eucharist	2
Virtues of Claret	1
Effective Methods of Study/Memory Map	1
Time Management	1

**CYCLE – B**

**COURSES AND SEMINARS**

1. Leadership Skills
2. Claretian Charism

**SPIRITUAL CONFERENCES**

Positive Thinking	4 hrs
Justice in Relationship	1
Ability to cope up with suffering, discomfort, failure and sickness	2
Sense of belonging	2
Importance of reading the Claretian materials	2
Growing into Proactive Person	2
Sacrament of Reconciliation	2
Anger/Stress Management	3
Evangelical Vows	1
Cordimarian dimension of our spirituality in formation	2
Emotional Maturity	3

**CYCLE – C**

**COURSES AND SEMINARS**

1. Psychosexual Maturity
2. Communication Skills

**SPIRITUAL CONFERENCES**

Deepening Prayer Life	2 hrs
Growing into Intimacy with God	2
Spirituality of Praying Rosary	3
Spirituality of Incarnation	2
Claretian Community Life	2
Decision Making/Discernment	3
Time Management	1
Faith, Hope and Charity	2
Values of Simplicity and Austerity	2
Claretian Vocation	3
Growing in intimacy with Christ	2

## POST GRADUATION STUDIES

### Human Dimension:

- Intra and inter personal Relationship
- Responsible behaviour
- Affective maturity
- Discernment
- Stress Management
- Time management
- Excellence in studies
- Social Formation in relation to themes of JPIC

### Christian Dimension:

- Life centred on word of God
- Interest in Sacramental life
- Sustained prayer life

### Claretian Dimension:

- Formative texts of Saint Anthony Mary Claret
- Claretian reading of the Word of God.
- To live the meaningful religious life and facing its challenges
- Responsible use of material goods.
- Community life
- Cordimarian spirituality



## SPIRITUAL CONFERENCES FOR THE POST GRADUATES AS DIVIDED INTO TWO CYCLES

### CYCLE – A

1. Affectivity (Emotional relationships)
2. Claretian Reading of the Word of God (NCF 13a& 13b)
3. Conformity with Christ
4. Critical and compassionate outlook on social realities
5. Demands and challenges of today's religious
6. Eucharist in the life of a Claretian
7. Formation of Conscience
8. Responsible use of Freedom

### CYCLE – B

- 1) Crisis in Religious life
- 2) Discernment, a lifelong process
- 3) Formed in the forge of the Spirit & of Mary's heart (NCF, 7)
- 4) How to become a stress-freed person (Stress Management)
- 5) Mission in the contemporary world
- 6) Responsible use of Mass Media
- 7) Self awareness, self evaluation and self transcendence
- 8) Spiritual and Formative texts of St. Anthony Mary Claret (NCF, 4a & 4b)

### BIBLE CLASSES

1. Introduction to the Prophets
2. Introduction to Catholic Epistles

### BOOKS FOR READING

1. Fresh Bread by **Joyce Rupp**
2. Praying With Power by **C. Peter Wagner**
3. The Virtues of an Authentic Life by **Bernard Haring C Ss R**
4. The Spirit of Self Esteem by **Anselm Crun**
5. God & Your Personality by **Dr. Dan Montgomery**
6. Availability by **Robert Wicks**
7. May I Have This Dance by **Joyce Rupp**
8. How to Develop a Pleasing Personality by **Atul John Rego**
9. The Art of Commonsense Living by **J Maurus**
10. The Cup of Our Life by **Joyce Rupp**
11. Loving Choices by **Dr. Bruce Fisher**
12. Surrender to love by **David G, Bewnner**
13. Teen Esteem by **Dr. Pat Palmer**
14. Happiness is Your Right by **C. P. Varkey**
15. How the Eucharist Can Transform Your Life by **Theodore E Dobson**
16. Kenosis Spirituality by **Felix M Podimattam OFM**
17. Eucharist and Claretian missionary life (Ref: NCF, 17)
18. Formation and martyrdom (Ref: NCF, 17)
19. Cordimarian spirituality of Claretian formation (refer: NCF, 8)
20. Apostolic virtues of St. Claret (refer: autobiography, mystic and man of action, etc.)

21. Charismatic foundation of the Claretian mission (refer: NCF, 10a & 10b)
22. Claretians in the dynamic inculturation (refer: NCF, 12 & 15)
23. Prophetic dimension of Claretian formation (refer: NCF, 14)

## REGENCY

### Human Dimension

- Emotional and Affective Maturity
- Self management, Self control and Time Management
- Personal Project
- Incarnational Dimension – i.e. Capacity to be with people at ease.
- Learning the Local Language
- Developing Leadership Qualities and Skills to be a Pastor
- Being aware of socio – economic aspects of people.
- Being aware of peer group clique.

### Christian Dimension

- Personal Prayer Life
- Importance of Inner Silence
- Meditative Reading of the Word of God.

### Claretian Dimension:

- Ability to work with others with the spirit of Co-operation.
- Claretian Community Living
- Discernment of Vocation
- Reading and Reflecting on Claret’s Pastoral life
- Responsible way of Handling the Money and Material things
- Recognition and Respect for Authority
- Tolerance towards Imperfection of others.

### **BIBLE CLASSES**

Acts of the Apostles (in view of understanding mission)

### **BOOKS FOR READING**

1. Personal Reading of Histories of Saints
2. Mission of Claret (Auto. Pgs. 32 – 33; 48 – 49; 193 – 210)
3. “Do It with Others”
4. Eucharist and Claretian Missionary Life  
(Ref: NCF, 17)

5. Formation and Martyrdom  
(Ref: NCF, 17)
6. Cordimarian Spirituality of Claretian Formation  
(Ref: NCF, 17)
7. Apostolic Virtues of St. Claret  
(Ref: Autobiography; Mystic and Man of Action)
8. Charismatic Foundation of the Claretian Formation  
(Ref: NCF, 10a, 10b)
9. Claretians in Dynamic Inculturation  
(Ref: NCF, 12, 15)
10. Prophetic Dimension of Claretian Formation  
(Ref: NCF, 14)

## **ACTION PLAN**

- Writing of Personal Diary
- Sharing of Insights in the Plenary Community Meetings
- Personal Sharing with the Superior of the Community.

## **THEOLOGY**

### **HUMAN DIMENSION**

#### **1. RESPONSIBLE USE OF FREEDOM**

- Nature of True Freedom
  - Freedom is coming out of bondages
  - Freedom is responsibility
  - Freedom is ability to take proper decisions
  - Freedom is mingling with all in the community
  - Freedom is expressing one's view with ease
- Ways of Realising True Freedom
  - Freedom from Fear
  - Freedom from Prejudices
  - Freedom from Jealousy
  - Freedom from Anger
  - Freedom from Impartiality
  - Freedom from Addictions
  - Freedom from Impulsiveness
  - Freedom from negative impressions
  - Freedom from excessive group pressure (ghetto mentality)
  - Freedom from defence mechanisms – submission, suppression, projection etc.
- Individual freedom in the context of community
  - Negotiating individual preferences with the common good of the community
  - Common good is the criteria for personal decision making

## **2. CRISIS MANAGEMENT**

Stressor + Feeling of Incompetence or Feeling of Helplessness = Crisis

- Types of Crises
  - Vocational Crisis
  - Emotional crisis
  - Particular Friendships and Infatuation
  - Facing Failures
  - Broken Friendships
  - Serious Health Problems
  
- Ways to deal with Crises
  - Openness to share with others especially the Formators
  - Learning means to calm down nerves (Relaxation methods)
  - Going to the root of the Crisis
  - Taking responsibility to one's actions
  - Constant Prayers over the matter
  - Learning Lesson from the mistakes
  - Readiness to Change
  
- Ways to deal with Vocational Crisis
  - Analysing sincerely the circumstances that made one to choose R.L
  - Detecting Clear Signs of Vocation or lack of it
  - Clearing any Obsession with becoming a Priest
  - Naming Compelling Forces
  - Constant Prayer over the matter
  - Openness to the Fomators and Spiritual Directors
  - Handling Feeling of emptiness without money, power and status

Ref. Postulancy (Ref. IML, pp. 417-433)

## **3. AFFECTIVITY (Emotional Relationship)**

- Healthy Interpersonal Relationship (Refer Above)
- Deviations
  - Gratifications – through sex, alcohol, tobacco, calumnies
  - Negative attitudes – grandiosity
  - Getting attached to places, things etc
  - Loneliness
  - Homosexuality, masturbation, paedophilia (child abuse)
  - Infatuation, possessiveness towards persons and things

## **4. SELF-TRANSCENDENCE**

- Meaning of Self-Transcendence
- Five Consciousnesses
- Blocks to Self-Transcendence
  - Egocentric Life
  - Anxieties and Fears

- Lack of Self-Discipline
- Lack of God Experience
- Lack of Community Consciousness

## **5. POSITIVE OUTLOOK TOWARDS FORMATION**

- Formation as ongoing Learning
  - The desire to learn
  - Openness to Formators, syllabus, programmes etc.
  - Open Sharing of all things including feelings and Empathic Listening
  - Consistency or Perseverance
  - Use of one's creativity
  - Taking initiatives
  - Suffering as a pedagogue – suffering and pain as integral part of formation
  - Incorporating experiences into learning

## **6. VALUE OF HARD WORK**

Theology of Work – Ref. Postulancy

## **7. IMPORTANCE OF TRANSPARENCY IN LIFE**

- Correspondence between Thought and Behaviour
- Living and Expressing the Real Self
- Economic Transparency
- Accountability
- The Ability to distinguish between Want and Need
- Practicing total Sincerity in word and deed
- Openness to all in the Community
- Showing no Partiality in Relationships
- A Passion for knowing and living the Truth

## **8. CRITICAL AND COMPASSIONATE OUTLOOK ON SOCIAL REALITIES**

- To be in touch with one's own realities
- Ability to integrate daily experiences in a positive way
- Ability to critically view the social realities (Not to be carried away)
- Developing compassion towards the down-trodden
- Sensibilities to the issues of justice, peace and integrity of creation

## **9. SPIRIT OF INCULTURATION AND ADAPTATION**

It is not only in liturgy – it includes all dimensions. Our practices should not be detrimental to our faith.

- Openness to all cultures, religions
- Desire to learn other languages
- Ability to transcend all barriers of caste, creed and culture
- Feeling one with all peoples (Universal Outlook)
- Respecting uniqueness and promoting Unity

## **CHRISTIAN DIMENSION**

### **1. CONFORMITY WITH CHRIST**

Refer: Hallmarks of Claretian Spirituality, Our project of Missionary life Vol. 1 &2, CMF directory Vol. 1, Our missionary spirituality: Along the journey of God's people

- Biblical dimensions – suffering with Christ, crucified with Christ, buried with Christ, risen with Christ, glorified with Christ and reigning with Christ
- How Claret was conformed with Christ

Claretian documents (see above)

### **2. PRAYER LIFE**

- Transformative Prayer
- Practising Contemplation in action
- Depth level meditation
- Experiencing the close presence of Jesus in the heart
- Mystical Dimension of prayer life – St. John of the Cross, Teresa of Avila, Mother Theresa of Calcutta.

Refer: Mystic and man of Action

### **3. SERVANTS OF THE WORD**

Refer: Servants of the Word

- Biblical meaning of servants
- Refer: Biblical Dictionaries
- Prophetic dimension – interpreting the reality according to the Word of God
- Claret as a servant of the Word
- We in today's context

Refer: IML, pp. 573-577; 318-338

### **4. EUCHARISTIC DEVOTION**

Refer: Postulancy, The Eucharist Our Sanctification by Fr. Raniero Cantalamessa, How the Eucharist can Transform Life by Theodore E. Dobson, The Healing Power of the Eucharist by John H. Hampsch, cmf

### **5. RESPONSIBLE USE OF MASS MEDIA**

- Positive Effects of Mass Media
- Use of Mass Media in the spread of the Gospel
- Evil effects of Mass Media – misuse of tele/cellphones, T.V., Internet, websites etc.

## **CLARETIAN DIMENSION**

1. FORGE (Ref: NCF, 20)
2. FORMED IN THE FORGE OF THE SPIRIT AND OF MARY'S HEART (Ref: NCF, 7)
3. MISSIONARY FORMATION IN THE CONGREGATION (Ref: NCF, 1 & 6)
4. OUR MISSIONARY PROJECT (Refer: Commentary on the Constitution, Vol. 1-3)
5. REALITY IN THE FORMATION OF MISSIONARIES (Ref: NCF, 9)
6. FORMATION ON RELIGIOUS LIFE AND THE MISSIONARIES (Ref: NCF, 19)
7. PROPHETIC DIMENSION OF CLARETIAN FORMATION (Ref: NCF, 14)
8. OUR MISSIONARY SPIRITUALITY ALONG THE JOURNEY OF GOD
9. CLARETIAN READING OF THE WORD (Ref: NCF, 13a & 13b)
10. SPIRITUAL AND FORMATIVE TEXTS OF ST. ANTHONY MARY CLARET (Ref: NCF, 4a & 4b)

## **BOOKS FOR READING**

1. Directions for Communication by **Willi Lambert**
2. Human relationship Skills by **Richard Nelson Jones**
3. Ascent to Freedom by **Segundo Galileo**
4. The Christ Centred Heart by **Rick Mathis**.
5. Biblical Fundamentalism by **Ronald D. Witherup**
6. What Are You Doing With Your Life by **J. Krishnamurthy**
7. The Wounded Healer by **Henri J. M. Nouwen**
8. Christian Living by **George V. Lobo**
9. Mother Teresa by **Gloria Germani**
  
10. Created to be Whole by **John & Agnes Sturt**
11. Images of Mary by **Alfred McBride O. Praem**

## **PREPARATION FOR FINAL PROFESSION**

*(THEMES TAKEN FROM THE BOOK INITIATION INTO THE MISSIONARY LIFE)*

### **Introduction**

The GPF No 394, while presenting the principal dynamisms of Missionaries in Formation, states that the “pedagogy of this stage aims at helping the forandus prepare himself adequately for perpetual profession ... For its part, the Congregation should offer the forandus a systematic, personalized, spiritual and apostolic, doctrinal and practical proposal that will allow him to fulfil his objectives.” The above mentioned document also

insists on the need for specific preparation before one makes one's final profession. In No. 420 it clearly states that "given the importance of perpetual profession, besides the ordinary preparation involved in the process of formation as such, all formandi will be immediately prepared for it during a period of six months." It also specifies certain action plan for those who prepare themselves. During this period:

- ◆ They will intensify their personal prayer.
- ◆ They will renew the theoretical and living foundations of the Claretian religious life.
- ◆ They will evaluate the missionary life in a more assiduous dialogue with their formator.
- ◆ They will express their missionary availability by offering their services to the Superior General to send them wherever they are needed.
- ◆ They will prepare themselves for profession with an adequate time of silence and prayer.

As a response to the suggestions of the congregation this manual is prepared as a guide for those who prepare for the Final Profession.

**Prayer used at the beginning of Reflection/ Meditation / Sharing of the theme:**

"Most Blessed Mother,  
may the courtesy of your Immaculate Heart,  
in accepting us as your Sons,  
be praised a thousand times!  
Mother, make us cooperate with such kindness  
by becoming daily more  
humble, fervent, and zealous  
for the salvation of souls." (AUT 493).

**Themes**

- 1) Vocation
- 2) Claret, Founder and Model of Apostolic Life
- 3) Charism of the Congregation
- 4) Evangelical Counsels – Chastity, Poverty and Obedience
- 5) Claretian Community Life
- 6) Fidelity to the Call of God
- 7) Identity as a Claretian
- 8) Mary, Mother and Formatrix
- 9) Prayer life
- 10) The Claretian Mission

*(Please refer the mentioned documents and books for all the themes)*

**Prayer at the conclusion of the Reflection/ Meditation / Sharing of the theme:**

I believe, Lord, but let me believe more firmly.  
I hope, Lord, but let me hope more surely.  
I love, Lord, but let me love more warmly.  
I repent, Lord, but let me repent more deeply. (AUT 655).



# 1. VOCATION

## CMF Constitutions:

- A gratuitous gift of God 3
- Through our good efforts.. Solicitous 60 a
- Missionaries should strive to strengthen it by cultivating our charism 73
- Special vocation in the ministry of the word 46
- We are marked out by a missionary vocation 39
- Avoid becoming entangled in matters that hinder 49

## CMF directory:

- Example of our forebears, an incentive to fidelity. Pp 141
- Hearers and servants of the word. Pp 144, 146

## Initiation into the missionary life:

- The meaning of vocation pp 65-86
- Vocation discernment pp 65-86

## Autobiography:

- I would leave it all in God's hands 40
- God did not want me to join Carthusians 89
- Nothing should hinder 81
- To confront the world's corruption 687

## Biblical References:

- Claretian Vocation Directory – Appendix 2, pp. 217-220.

## Certain Psycho-spiritual aspects concerning Vocation

The call to holiness in general, and the call to priestly and religious life in particular, is the result of pure gift, and comes as a complete surprise to sinners, who are entirely unworthy of it.

- This call to holiness in the priestly or religious life is addressed freely by God.
- It involves, therefore, both God who initiates and the person who responds and is, in some degree open to the working of Eternal love.
- Furthermore, the Christian vocation is centred on Christ, who “in the very revelation of the mystery of the Father and his love, fully reveals man to himself and brings to light his most high calling (GS. 22). Therefore we can say that *the essence of Christian vocation is to be transformed in Christ so that one internalizes his values* to the point of being able to say, “it is no longer I who live, but Christ who lives in me” (Gal. 2:20).
- In the process of call, conversion and growth in religious life the role of *grace* remains primary. But at the same time it is important to try to understand those *created components* in a person's nature which may *foster* or *inhibit* his response to grace, his ever deeper openness and surrender to the power of God's loving call to love Him in return. So the effectiveness of the grace is intermingled with the capacity of the individual for openness, i.e. maturity of the individual.

*But how are we to understand the basic structures in the personality with which the person struggles in the effort to love as Jesus loved and respond to his call?*

The psychological structure of the person is made up of the *ideal self* and the *actual self*.

- The actual self has two levels: the conscious part and the latent part, i.e., the subconscious actual self. *Conscious Actual Self* – the person as he sees himself to be in the present; *Latent Self* (subconscious actual self) – the level represented by those tendencies which the person has but is not consciously aware of.
- *Ideal Self* is represented by the *ideals* which the person desires to reach; so we can speak of three levels of personality.

Across these three levels there may exist a harmony or non-contradiction in the person, if with respect to some goal he is tending in the same direction on all three levels. Such harmony is called '**vocational consistency**'. Or there may exist disharmony or contradiction, if the person is tending in different directions on different levels, which may be called '**vocational inconsistency**'. For example, on the one hand, one is committed to the basic values of priestly or religious life. On the other hand, he is pulled in the opposite direction by a subconscious need that is central to his self-esteem. So we can say that both vocational perseverance and effectiveness are influenced by the degree to which the personality as a whole is consistent or inconsistent.

- The disharmony or contradiction arises mostly due to the influence of the latent self, which pulls the person from the path towards living the values of Christ. So let us pay close attention to the contents of the latent self.

The level of the latent self may be described in terms of the needs of the individual, his emotional styles, defences, and conflicts, in so far as the individual is unaware of such influences in his life. **Needs** are emotional tendencies in the individual; they are predispositions to act in a certain way, on the basis of an emotional urge. Some examples are: the need for *abasement*, i.e., the tendency to consider oneself as low, weak etc., Succorance or affective dependency, aggression, sexual gratification, etc. [see the **appendix** for a complete list].

- Needs are universal and each need will be present to some degree in everyone. Yet individuals may differ greatly in the strength with which a particular need is felt. When the needs are conscious and the person knows what is 'going on', a decisive and realistic renunciation is possible.
- When needs are deeply subconscious (i.e. 'unconscious') it will not be clear to the person what is 'going on', and the needs themselves will be remarkably resistant to being made conscious.
- Unconscious needs tend to lead to ill-defined and troublesome feelings of frustration rather than to clear choices and renunciations. When such hidden needs are operative, there is a covert search for satisfaction. When, as well may happen, this satisfaction is not attained, then feelings of frustration will arise, though it will not be clear whence and why they are arising. Here the use of **defence mechanisms** complicates the situation further.

**Defence mechanisms** are automatic psychological processes that protect an individual from anxiety and the awareness of internal or external threats or stressors. People are often unaware of these processes as they operate (although others may be painfully aware of them!). For example a person using *Rationalization*, a commonly used defence mechanism, tends to offer rational explanations in an attempt to justify attitudes, beliefs, or behaviour that may otherwise be unacceptable. [A list of defence mechanisms is given in the appendix]. So it is the defence mechanism that prevents the individual from **recognizing the source** of frustration, conflict etc.

Conscious, preconscious, and unconscious tensions can all influence success in living out a commitment to the priestly or religious life. There are a range of analogous tensions that are possible.

- The more deeply subconscious the root of the tension is, the more destructive its effects will be.
- So one needs to become aware of the internal processes that take place and deal with them effectively with the help of the accompanying formator.

In this way one's response to the call of God will be free and joyful. And this will lead to a fruitful living of one's vocation with dedication and commitment and the resultant effectiveness in carrying out the mission of the congregation and the Church.

### **For Personal Reflection**

- ◆ What were your ideals when you joined our congregation?
- ◆ What did you want to achieve as a religious?
- ◆ What are the qualities of an ideal religious?
- ◆ How satisfied are you about achieving these ideals?
- ◆ Why certain ideals remain unfulfilled?
- ◆ How comfortable are you with yourself: with your feelings, emotions, ambitions, and motives?
- ◆ Do you experience tension in different aspects of your life? What are they? How do you face them?
- ◆ How comfortable are you to talk about your inner life with your Formator and Spiritual guide?

## **2. CLARET, FOUNDER AND MODEL OF APOSTOLIC LIFE**

### **CMF directory:**

Missionary vocation - source and criteria of apostolic life 101

### **Initiation into the missionary life:**

Characteristic of the person of claret pp 120-142

Ways to come to know and imitate the person of Claret. 120-142

### **Certain Inspiring Texts from the Autobiography of our Founder**

#### **When you are tired and worn out with excessive apostolic work:**

“On November 22, 1860 I was feeling very low at the prospect of having to take over the whole project of the Escorial. The burden of it robbed me of rest by day and of sleep by night. Because I could not sleep, I got up, dressed, prayed, and laid all my burden before God. In the spirit I heard the clear, intelligible voice of the Lord telling me, “Courage! Don’t lose heart; I will help you.” (691). (Escorial was a big educational and training project of Claret for Spanish clergy in the monastery of Escorial).

#### **When Persecuted, misunderstood and hated for your prophetic commitment:**

“This year I have been much slandered and persecuted by all sorts of persons. I have been attacked by journalists and lampooned in pamphlets, parodied books, touched up photographs, and in many other ways. At times my nature rebelled a little, but at once I calmed myself in resignation and conformity to God’s will. I considered the example of Jesus and realized how far I was from suffering what He suffered for me, and so I kept calm.”(798).

#### **When an assignment contrary to your missionary aspirations is given to you:**

“Thus we had begun and thus we continued, living together strictly in community. All of us were going out regularly to work in the sacred ministry.....I was called to the bishop’s palace. When I arrived there, he handed me a letter dated August 4, containing my royal appointment as Archbishop of Cuba. I was struck dead by the news. I said I would by no means accept and begged the bishop to be good enough to answer for me, telling them that I by no manner would accept.(492)

Even after prolonged reflection over the matter, I concluded that, even if I had the required knowledge and virtue, it would be wrong for me to abandon the religious library and the congregation, which were just coming into being..... they decided to work through my superior, the bishop of Vich, whom I always obeyed, and he, in turn, formally commanded me to accept. This order shook me deeply: on one hand, I didn’t dare to accept, on the other, I wanted to obey. I begged the bishop to allow me a few days of prayer to think things over before giving my answer, which he did. Then I called together Fathers Jaime Soler, Jaime Passarell, Pedro Bach, and Stephen Sala, all of them very wise and virtuous priests.. and begged them to commend me to God. I told them that I hoped they would be good enough to tell me, on the last day of the retreat I was about to begin, what I should do-whether to accept the appointment as the bishop had commanded or to oppose it completely. When the appointed day arrived, after conferring among themselves, they concluded that it was God’s will that I accept the nomination. And so I did on 4th of October, two months after I had been appointed”. (495, 496)

#### **When you find your honest aspirations in conflict with what God asks of you at the moment:**

I have such a deep longing to leave Madrid and go out to the whole world that I can’t tell you how much I suffer at not being allowed to do so; God only knows. Everyday I have to make acts of resignation to God’s will, for I know that He wills me to stay on here for the present. I resolve to be silent, but at best I speak and say that I’d like to leave (762).

#### **When you have very many creative plans for work which you are not sure if your superiors will approve of:**

“I had come to realize that a missionary must never thrust himself into an assignment. He should offer his services to the bishop, saying, here am I, send me.” But he should not go until his bishops sends him, because

when he is sent, it will be by God's sending. All the Old Testament prophets were sent by God. Jesus Christ himself was sent from God, and Jesus in turn sent his Apostles".(195)

**When you are discouraged and afraid of your missionary undertakings:**

"The Lord told me both for myself and for all these missionary companions of mine, "You yourselves will not be the speakers; the Spirit of your Father (and of your Mother) will be speaking in you." So true is this that each one of us will be able to say, "The spirit of the Lord is upon me therefore he has anointed me. He has sent me to bring glad tidings to the poor, to heal the broken hearted." (688)

**When you can't understand your own behaviour in spite of good will:**

In all my life I have not suffered as much as here at court. I am like a caged bird that keeps looking through the bars of its cage for a way to escape, and I keep dreaming up ways to get out.... I sometimes ask myself, "What cause have you to be so upset? Everyone in the palace respects you; the whole royal family appreciates you and values your presence; Her majesty the queen loves you and dotes on you. Well, then, what makes you have such violent feelings on the subject?" In truth, I have none. I can't come up with a good reason for it. My only answer to the enigma is that the repugnance I feel is a grace God has sent me to prevent me from becoming attached to the prestige, honours, and riches of this world. For... it has kept me from envy and from setting my heart on the things the world holds dear". (621, 622)

**When you sense that you tend to be indulgent in food and physical comfort:**

"While I was in Segovia on September 4, 1859 and while I was making my meditation, at 4.25 in the morning, Jesus told me, "you must teach your missionaries mortification in eating and drinking Anthony.". A few minutes later the Blessed Virgin said, "If you do, you will have great results, Anthony." (406)

"I am well aware that worldly people, who lack the spirit of Jesus Christ, ridicule or even condemn such mortifications; but I remember the teaching of St. John of the Cross concerning this. He says that if anyone tell you that you can become perfect without practicing external mortification, you should pay him no heed. Even if he worked miracles to confirm what he says, you should regard them as illusions". (412)

**When you are impatient and irritated about your own limitations and that of others:**

"It is better to do less with patience, meekness and amiability than to do more in haste, anger, annoyance, and unwillingness, for when people see this sort of behaviour they are put off and withdraw" (784). "I will always be pleasant with everyone, especially those who annoy me". (786)

"I will consider how useful meekness is, because humility pleases God, whereas meekness pleases our neighbour". (783)

**For Personal Reflection**

- ◆ What touched you most about the life of our founder?
- ◆ At an emotional level how do you see your relationship to our founder?
- ◆ What efforts do you take to improve your knowledge about the life of our founder?
- ◆ Can you cite any passages from the Autobiography of our founder that touched you personally?

### **3. CHARISM OF THE CONGREGATION**

**Constitution:**

Charism and aim of our Congregation 2

**Autobiography:**

For the good of the church 181

**CMF Directory:**

Fostering the knowledge and living of 22-23

Renewal of... the proclamation of the Word. 146

## 4. THE EVANGELICAL COUNSELS

### CHASTITY

#### **Constitution:** 20-22

- A gift of God
- Enables us to devote ourselves to the service of God
- Builds up community
- Strengthens us for apostolic ministry.

#### **CMF Directory:**

- Its true meaning 55
- Continuous cultivation of chastity 56
- A conscious choice 57
- Demands of chastity 57
- Overcome temptations 61-62
- Natural means for fostering 62.

#### **Autobiography:**

- Ask God for it 657
- Why Chastity is so great 417-418
- Temptations against chastity 72, 95,98
- Avoiding evil conversation 53

#### **Initiation into the missionary life:** pp 239-243

### **Certain Psycho-spiritual aspects concerning Chastity**

#### **Religious Chastity As Renunciation Based on the Three Levels of Psychic Life**

There are renunciations involved in the choice of celibate chastity. Any choice in life demands renunciation. Christ says to each of us “If you want to be perfect, sell what you have, give it to the poor, deny yourself, come and follow me.” What do we renounce as consecrated, chaste persons?

**Psycho-Physiological Level:** We do not renounce our carnal being but only the means of expression and realization of this which are false according to our orientation. We renounce the ecstatic joy of physical intimacy, of sexual pleasure, or any gesture symbolic of or leading to sexual union. This includes kissing, holding hands, intimate physical postures, longing or seductive looks, touching or any physical act representative of the specialness and uniqueness of love which belongs in our case to Jesus. Although we do renounce sexual expressions, we do not renounce our sexuality: the manifestation of masculinity and femininity. For example: strength, delicateness, gentleness, sensitivity, warmth and tenderness in their proper context and meaning, are particular means to incarnate the tender heart of Christ.

**Psycho-Social Level:** We renounce the intimate and faithful companionship of a beloved, the intimate complementarity of a man and a woman that brings inner security and joy in living. It involves the willingness to forego the joy of seeing personal love, physically as a personality, concretized in children. On this level, the religious does not renounce every friendship, but must subordinate it and integrate it with a strict interior vigilance, over his/her ‘undivided love.’ We renounce the need for attention, concern and gratification of intimate presence, promises and consolations leading to exclusivity, genitality and married life.

**Spiritual-Rational Level:** Chastity offers the religious a redemptive death. In renouncing marriage, spouse and children, we give to Christ our wish to be remembered in our offspring and by them. We renounce a faithful, unique, totally dedicated companion, a husband or a wife, with whom we can share our inmost being, who can assist us in our framework of intimate love and devotion to purify our values and plans in the area of sex and who has a special attention and thought for us. To choose Christ is a decision and this third level gives meaning to the other two. In all the three levels, we renounce not only the flesh but also the natural aspirations in

our soul and spirit, and the possibility of obtaining and willing that earthly paradise of nature: mad-love between man and woman. Living consecrated chastity demands perfect continence. It is a true holocaust, a gift of body and soul, and only a profound and daily living and experience of faith and of love can maintain equilibrium between the positive value of chastity and the negative aspects of renunciation so as to facilitate a fertile and holy chastity, a fertile / fecund and holy love.

### **Difficulties in Celibate Love**

- *Acceptance of one's limitations* – Accepting the limitations which celibacy places on our love. Love between man and woman forcefully drives toward sharing genital pleasure. Celibate love requires not merely self-denial but a way of expressing love. It places limits on physical expression.
- *Separation* – Celibate love means many good-byes that leave the spirit twisted and torn and wondering how often it can endure such torture. It means aching / painful absences for long periods of time, perhaps with meagre communication. It is painful because it strikes at the very core of a love relationship. Celibate love is a continual, mutual, intimate sharing, supporting, and caring between two people in friendship with affection. Separation interrupts that living together which is the essence of friendship.
- It entails tensions to be borne, conflicts to be resolved, and hard choices to be made. Tensions, conflicts, and hard choices occur between a celibate's ideals and the feeling experienced in love between woman and man. To be loved is a gift or it is not being loved at all. We cannot dictate a gift, what it shall be or how it shall be wrapped. Celibates who experience love between man and woman will very likely at first be so fascinated by the loved one that they will be deaf to the call to give themselves generously to God in prayer and to others in human affection. Celibates' love must be inclusive not exclusive.

### **For Personal Reflection**

- ◆ Do I have the capacity to be seduced by the love of God in order to offer myself totally to Him and his kingdom?
- ◆ Do I have the capacity to give myself totally to God, to the Church, to the brethren of the Congregation and to all people?
- ◆ Am I able to accept positively my sexuality?
- ◆ How is my relationship with the persons of the opposite sex? Any fears, escapes or mental blocks?
- ◆ Am I able to positively control my sexuality and integrate it into my overall personality?
- ◆ Do I have the capacity to overcome emotional deficiencies? Am I able to manifest my love in a balanced way?
- ◆ Do I have the ability to live with joy and serenity a certain solitude?

## **POVERTY**

### **Constitution:**

We profess it in imitation of Christ 23

Mary, exemplar of poverty 24

Poverty should be apostolic and community gives witness 25-26

### **CMF Directory:**

Claret, model for living 63.

Persona! budgets 71

Sharing goods 65

Observing its demands in the use of goods 518

Does not rule out remuneration 69-70

### **Autobiography:**

Necessity of poverty 359

How Christ practiced 359

Claret's persona! poverty 132,359,486,634

Detachment from money 133, 360

Results of poverty in society 133-135, 362

**Initiation into the missionary life:** pp 243-251.

## **Certain Psycho-spiritual aspects concerning Poverty**

### **Uses and Abuses of the Vow of Poverty: Based on the Three Levels of Psychic Life.**

**Psycho - Physiological Level** – As we know already, the goal of this level is physical survival and development. The use of material goods must be ordered towards this end or objective. However, when things and possessions become ends in themselves, when we seek to possess for security's sake (be it food, things, rest, and so forth), or for the sake of merely *having* rather *surviving and developing*, a distortion of poverty is evident because of the inversion of means and ends. Overuse becomes an abuse and may be detrimental to ordered existence. Imbalance would destroy rather than create. This involves a dispossession of goods, talents, time, and gifts entrusted to us. The dispossession of goods may not necessarily lead to union with God if it is not Christ Himself who moves us to do this. The underlying motivations are important factors to consider. If we pride ourselves of being 'poorer' and thus somehow better than others (Pharisaical attitude) then the counsel of poverty becomes a form of self-enchancement rather than a simple abandonment in trust to a loving Father.

Non-internalization of this vow of poverty is manifested through the following examples:

- jealously hoarding our possessions
- harsh coldness when one asks for the car for apostolic reasons;
- too free a use and possession of a community car by one person
- stinginess
- fanatic push to obtain dress, book or crucifix or vacation, etc.
- grumbling because of minor inconveniences

Our treatment of things can be a healing or divisive factor in our own personality. The gift of poverty can be healing. It can allow us to rise above the compulsion of our level of needs in order to emerge as a whole person. Jesus saw life in a deeper, cosmic perspective not in terms of survival, storing up, gratification, and development. He evaluated things, people, self-integrating all levels of His humanity to the service of the will and love of a generous Father.

**Psycho - Social Level** – The object of this is communication, interaction, relationship, and co-development with others. At this level, possessiveness in regard to persons can enter in. Possessiveness is transferred from the area of things to that of persons. My thoughts, preoccupation is a wish to make a particular person happy. This is not bad but this should not be the preoccupation especially when one becomes selective and exclusive. Poverty then becomes *utilitarian*, which means useful for our need-gratification only, not value-expressive as we profess. Do we value others because we experience the supreme worth of Christ in them and the supreme value of belonging with them in Him? Should jealousy or envy be so evident in our lives? Do we perhaps value specific people only for gratification of our need to be cared for, loved, and accepted? This level challenges us to dispossess others by leaving them free in our love of them and this must spring from a strong conviction of how much we need Christ above all and how firmly Christ possesses us and how carefully He watches over His own. Only in letting go for Christ can a person discover his/her capacity within himself/herself to enrich others and be truly enriched by them. Poverty on this level, in the light of the third, can mean experiencing the anxiety of being separated and alone, and at the same time, of struggling to love freely, unreservedly, and faithfully so that others, too, may exist, develop, and love freely. It can mean living alone, when circumstances so require it, in *creative aloneness*; it can mean living intimately near, if situations allow it. In short, it means being flexible, being totally available despite emotional desires, indiscriminately accepting loss and change or persevering in and deepening relationships for Christ.

**Spiritual - Rational Level** – This level speaks about our capacity for judging, valuing, abstracting, transcending, and going beyond ourselves. Because of this innate gift, needs of other levels can be regulated and integrated. This involves total surrender of ourselves to God. This dispossession of ourselves for Him includes total surrender of *one's own life, one's own time, qualities, name, status, and power*, in loving service of Him and others. Let us look at them one by one:

#### **a. Dispossession of One's Life.**

Do I care to preserve my health and if sickness comes, do I do what is required to regain it? If I am beset with chronic ailments, do I offer to others and to God the limitations of my corporeal finiteness as a manifestation of faith in a richness, which lies beyond all the bodily functions? Am I really in constant touch with my conviction that even my next breath depends on God? Am I willing to change my personality if I see it hindering God's

work? Being sent to an undesirable place, given an undesirable work are examples of actual poverty which results in painful insecurity. Do I welcome these insecurities in life as a means of identifying myself with the life of Christ? Only if we choose to make of it a creative religious experience of humble faith will it have meaning, will we be like Christ, dispossessing ourselves of our own lives as He did.

***b. Dispossession of One's Time.***

Is there a proper balance of my time between relaxation for regeneration and working in a spirit of co-creation with Him? Do I use my time profitably, wisely, and fruitfully, not wasting on cheap and shallow interests and rationalizations / justifications as 'others are doing it, I need more time for my apostolate, my work is my prayer', etc.? Proper dispossession / use of my time is an expression of poverty.

***c. Dispossession of One's Qualities.***

As we receive from God without pay, also give without pay. Total surrender to God also finds its consequence in our surrender of our own talents and qualities in loving service of Him and others. If all are gifted by God with talents and capacities such as a listening heart, an analytic mind, we ought to give the best of ourselves for Him. Refusing to offer ourselves in loving service to God means we are wasting our lives and this is against poverty. We can make our lives vibrant with hope and enthusiasm by sharing our personal, God-given qualities for the up building of the Church. Humility and faith can best grow if there is a ground of unconditional, selfless motivation in the gift of one's qualities.

***d. Dispossession of One's Name, Status, Power.***

Our name, status, and power reinforce our self-esteem but we can still detach ourselves from all these surface appearances and commune with the transcendent meaning of self, persons, and things. In centering ourselves on God, one's name, status, and power become less significant. Constant awareness of our own weakness, our inner poverty will bring us to the feet of Christ and assist us to distance ourselves from preoccupation with mere profit, gain, and high social esteem all of which condition a false, unstable self-esteem. If we can see and treat each other in terms of who we are in ourselves, regardless of name or power, accepting our own and others' gifts and limitations in humble gratitude and satisfaction, we will have no need for fanatic drives to establish, manipulate for and maintain a good name, status or power. Those alone who lack inner depth and feel frantically insecure need to parade their name, status or power. Today, there is an unconscious motive frequently seen in some to build their lives on desires for measurable achievement or professional capacity rather than religious living. Efficiency becomes more important than effectiveness and faithfulness; having than being. A real poverty also implies a humble need to forgive others for being humanly limited as we are, to accept all that happens to us as God's manifestations of love in our daily living. Forgiveness springs from a solid integration of all levels of our being. If we are poor in our interior attitude and thus humble in forgiving, we would not find hostile, grandiose silences, and refusals to talk to others in the community so frequently. We must look forward to creating for the future rather than hoarding in the present and bemoaning the past. Forgiveness is the way we bless the future and make provision for it. Thus poverty is invaluable means to proper discernment of values in our religious calling. Poverty enables us to focus our attention on God above all else. Thus, poverty is liberating, freeing, and enriching.

**For Personal Reflection**

- ◆ Am I able to live with great freedom and detachment from temporal goods?
- ◆ Do I use money, goods etc. with proper care and with an attitude of austerity?
- ◆ Am I generous enough to share with others what I have or do I give in order to receive?
- ◆ Do I have the ability to lead an assiduous and constant life of dedication and work?
- ◆ Do I have the ability to live in solidarity with others?
- ◆ Do I have a distinct social awareness with a preferential option for the poor?

**OBEDIENCE**

**Constitution:**

Through it we aim at fulfilling the will of the Father 28

Through it we are more fully confirmed to Christ 28

Able to fulfil our mission 29

Should be prompt and perfect 31

Through it we are available as to places and ministries 32, 48. CMF Directory:



Profession made by vows 215  
Essentially apostolic virtue 76  
Our Father Founder asked for perfect Obedience 74

### **Autobiography:**

Necessity of obedience 192, 194, 196-198  
Jesus Christ model of obedience 195  
Advantages of obedience 194  
Claret's obedience to God, 671  
Claret's obedience to his superiors 149,671  
Joy in doing the will of others 410

**Initiation in to the missionary life:** pp25 1-259

### **Certain Psycho-spiritual aspects concerning Obedience**

A mature personality can be authentic in the vow of obedience because such persons are masters of their own spontaneous reactions. Such people use their intellect and reason and can go beyond their own personal interests, taking a more objective view, unencumbered by distressing emotional judgments, being free and uninfluenced by prejudices or personal preferences in making choices. The vow of obedience is better lived to its perfection by religious who have reached a certain degree of personal maturity and integration. The vow is meant for the strong who can control, master, and direct their will and use their judgment with objectivity and prudence. The weak-willed, the submissive who cannot own and make options, and who cannot take responsibly over one's decision will have difficulty in this regard. Obviously, a person is a complex, intricate being. Deficiencies in terms of the basic emotional needs such as love, concern, and care will create a great repercussion in the person's self-esteem.

A psychologically mature personality is the result of a balance in the person of his own needs, conscious and unconscious, and his values, as well as his attitudes. A well-integrated person is consistent in his conscious ideals of obedience and his actual living out of the vow of obedience with greater objectivity and with supernatural motives. Unlike needs, values do not oblige or impose the person rather it inspires him to act. Obedience is a value. "Values are durable and abstract ideals regarding the present conduct as well as the final aim of existence." It empowers and stimulates the person to action. These values are learned through experience and are freely and responsibly chosen by the person to be his. Obedience as a value falls under the category of instrumental value. Instrumental values like chastity, poverty, and obedience support the attainment of terminal values. Terminal values on the other hand, are "ways of necessary action if one wants to reach the final end." The terminal values are the following of Christ and union with God. So, the vow of obedience as an instrumental value is directed towards the following of Christ and union with God.

To understand concretely the living of the vow of obedience we need to pay attention to our motivations. Motivation is like a power and an energy that moves us to do or to act. It is the 'why' or the purpose of our action. It is possible that a person has a plurality of motives in a single act and decision. Every act of obedience is a personal decision, and every decision is reached due to a specific motive, which is either conscious or unconscious. Let us look into different kinds of motives:

***The Unconscious Motives:*** The person himself is unaware of why he/she does the action. The unconscious motive is always due to an unrecognized need. These unconscious motives have to be brought to awareness. It is now the responsibility of the person to bring it to the surface or perhaps ask help from those competent in this field. Unless, the person is honest enough, he/she would have difficulty in confronting these unconscious motives. A religious may be externally obedient but the motivation may perhaps originate from a fear of rejection and the need for acceptance. To be accepted, he/she obeys. The unconscious motive here is 'I obey because I am afraid to be rejected.' The fear of rejection has its roots from an unconscious need to be accepted. This, of course, defeats the spirit of obedience. Unconscious motives are very human and these motives have no supernatural quality. Since the conflict is submerged in the unconscious, the individual struggles to resolve the underlying conflict by seeking relief or security in the supernatural sphere. The intention behind the act can be very deceiving. Externally, it appears to be perfect obedience, but if the motive, which is the prime mover, is not supernatural, obedience is not perfect.

***The Conscious Motives:*** These conscious personal motives are the intentions, which are already brought to the awareness of the person. Since the motive generates the decision and the action, it is imperative to clarify

it. This is very important in the exercise of the vow of obedience, to be aware of one's motive, the purpose, and the why one obeys. The awareness of the motive reinforces the value and meaning of religious obedience though its full development requires a certain degree of emotional and intellectual maturity. These motives may not be supernatural yet but the person is fully aware and conscious of her/his intention. Since the motive has surfaced, it is easier for the person to purify, and to transcend or go beyond from the natural to the supernatural motives. These natural motives should also be accompanied by the sincerity and honesty of the individual. Without self-esteem, the individual becomes fearful and unable to face himself/herself honestly. The ability to assess or re-assess one's motive depends on self-acceptance and self-honesty. The recognition itself of the intention is a stepping stone towards self-transcendence which is essential in the vow of obedience.

**The Supernatural Motives:** A religious who has reached emotional and spiritual maturity is one who has already developed his/her prayer life and personal relationship with God. The usual indication of the supernatural motive is the desire to do God's will with regard to his/her life's direction. The essence of obedience springs from an interior movement, the free act of inner conversion, the central decision of our will to let ourselves be transformed by Christ without reservation. The motive is no longer to satisfy the physiological or emotional needs but to please God. I obey because this is the will of God. The decision to obey becomes his/her own. A religious obeys with freedom and love. The supernatural motive of the religious is the one most pleasing and acceptable to God. It is one of the elements to be considered in qualifying obedience as perfect.

### **For Personal Reflection**

- ◆ Do I have a firm conviction that I am always and everywhere ready to do God's will?
- ◆ Do I have the capacity to understand and assume the Will of God through human mediations (Church, Congregation, superiors, community, brethren)?
- ◆ Am I able to keep a right balance between my personal autonomy and dependence on authority?
- ◆ Do I have the active and efficacious sense of availability to go anywhere in the world to carry out the mission entrusted to me?
- ◆ Am I aware of my motivations to obey and act in a particular manner?

## **5. CLARETIAN COMMUNITY LIFE**

### **Constitution:**

We are gathered together in a missionary community 7  
Expressed in fraternal sharing 12  
All work together to build up missionary community 16  
Is brought to perfection in the Eucharist 12.

### **CMF Directory:**

Does not allow us to live alone habitually 38  
Nature and benefits of common life 40

### **Autobiography:**

Common life: absolutely necessary for religious perfection 711-714

### **Initiation in to the missionary life: pp 263-283**

### **Certain Psycho-spiritual aspects concerning Community Life**

Building community is a difficult but worthwhile endeavour. Striving to build community offers true witness to those who search for God. It requires strong commitment and conviction from the part of the members as well as the leader/superior. Where there is no conviction, there is no commitment.

### **Elements affecting Community Development**

For community to be more life-giving a few vital issues needs to be taken care of. The first element that needs our attention is the *psychosexual development* of the members. We see more and more that many members are psychosexually immature and thus incapable of living a generative, life-giving community life. Only

individuals who have attained certain level of maturity have the capacity to contribute to and sustain the type of community that is desired. Only when the psychosexual stages are attained is there an assurance that members will have the capacity to live and contribute to a life-giving community. The next aspect that needs to be taken care of is the members' sensitivity towards the *dynamics of the community*. The community to become a *life-giving* one three elements need to be taken care of. They are 1) the community members have a common approach to their mission; 2) they are able to engage in dialogue on a value level; 3) they are able to share faith, which implies that they are able to risk talking about the God in their life. Another important element that affects community development is the *self-esteem* of the members. When too many members of a community have underdeveloped self-esteem, the community is riddled with high levels of hostility and competitiveness. When most members of a community have fairly well-developed self-esteem, there is minimum of hostility and competitiveness, resulting in a more positive community experience. The development of the community also depends on how they deal with *conflicts*. Many in the religious communities seem to have an almost innate fear of conflict. The failure to deal directly with conflict often retards the growth of community. Until the members develop a greater comfort and confidence in dealing with conflict, communities are condemned to stagnation. Another important and vital element is the members' ability to *forgive*. There is a direct correlation between community members' ability to forgive and seek forgiveness and the vitality of their community. Initiating the process of forgiveness inevitably seems to have positive repercussions. Next, the most successful communities are those in which the individual *gifts* of the members are identified, affirmed, and utilized. This leads to growth of the individuals, the improvement of community life, and the effectiveness of the ministry. Finally, when individuals have had *positive experiences* of community, they will have positive beliefs and feelings in relation to community life. Negative experiences produces people who avoid community. Such people need to be provided with corrective emotional experiences. New, positive experiences can change people from resistance towards their participation in the community.

### **Certain Qualities Requisite for Building Community**

Christian community is always a union of minds and hearts focused primarily on the vision of a shared faith experience. There must be an explicitly acknowledged faith vision, religiously experienced by members, that motivates and binds at the deepest level. In religious life, this unifying faith vision is the charisma and spirit arising from the founding experience of the particular congregation. To enhance and encourage the members to grow in this experience of community certain qualities need to be fostered. The first aspect would be the *role model* exercised by the superior. The superior is seen as a spiritual leader whose authority and presence within the group focuses and calls forth the unity of vision and energy for mission. It is a presence that invites trust and respect from the other members and exercises authority as a result of dialogue and consultation – all prayerfully blessed by the guidance and light of the Holy Spirit. Secondly, what is required is the apostolic *humility of heart* of each member. True humility is somehow always found on a healthy sense of self. But at the same time we cannot avoid the petty envies and jealousies of our hearts that we find in the communities. Often these emotions, stemming from ambitions and competitive drives, creates divisions and scars in the community life. And these “un-humble” drives and tendencies need to be properly monitored and understood, otherwise they will always violate community. In humility one is able to love others and genuinely rejoice in their accomplishments beyond any comparison and competition. Finally, *solitude* and *contemplation* need to be given utmost care and importance. People who are too busy to enter regularly into the solitude of contemplation gradually have less and less to offer in community and lose touch with the richest experience of community. Solitude is the ground from which community grows. In solitude our intimacy with God and each other is deepened. Only by growing and persevering in this faith attitude and vision is union of minds and hearts possible.

### **Transference and Counter transference in Community**

We have all noticed almost instantaneous reactions to a stranger, either positive or negative, before the other has said or done much of anything. And many times we are not conscious of why we react that way we do. It is due to the process called transference. *Transference* consists of the displacement of feelings, attitudes, or impulses experienced toward previous figures in a person's life onto current figures to whom they do not realistically apply. As such, transference participates to some extent in all interpersonal relationships, because the reactions of one person to another are always subject to the influence of prior interpersonal experience.

We see the similar reactions happening in the religious communities too. The relationship between the superior of the community and its members can evoke such transference reactions. In the same way relationship between members of a religious community can set off schemata based on sibling interactions, and there could be also the transference reaction between a smaller group and the larger congregation. Let us see how this process works between the superior and members in the community. Usually we approach the superiors thinking that they know or will know everything about us and will find us wanting. That is the way we felt about our parents when we were children. When we approach superiors with such feelings we are often nervous and guarded. And the superiors may sense it very well but may not know why so. When attacked by the transference reactions of the members, superiors can easily feel guilty because they did not act properly or perfectly. At such moments if the superior takes a defensive position, things may get out of hand. Trying to understand the person and making him/her understand the dynamic may help. Many a times superiors can also distort relationships through *countertransference*. Here countertransference could be understood as “displacement by the superior onto a member of thoughts, feelings, and impulses that are not justified in reality by anything the [member] has said or done.” Here the superior might be reacting to the member out of an old experience he/she had with someone else. Here again the one is at the receiving end need to bring the feeling to the fore. It may not uncover the unconscious dynamic of the superior, but at least it can help both to bring the relationship onto a more realistic and perceptive footing.

The same dynamic could be also noticed among the members towards each other. Our identities, our values, even our perceptions of who we are and what relationships are all about are often inextricably bound up with our attitudes towards our brothers and sisters. Family systems theory brought to focus issues like importance of birth order, a child’s roles and identities in the family, the process of scapegoating, fusing of identities, excessive dependencies in unhealthy family systems, and similar issues. Dynamics that are part of family life replay themselves in religious community. In religious life, it is important to recognize that because of the varied life histories of the members, many different sets of expectations about ideal or intolerable behaviour are operating within the community. So we need to make these expectations conscious and explicit.

In community life changes in apostolate, governance, or life-style affect us all quite differently. Our viewpoints depend on our age, level of maturity, temperament, and needs. As in childhood, we often find it difficult to express our needs and frustrations appropriately. And this affects our community life. Rivalries and jealousies may be carried over from sibling relationships. Attachments and dependencies work in the same way: they can be unwittingly transported into the community, unrecognized by many of the members. Awareness of the patterns forged in early relationships with siblings can be useful in understanding one’s own relationships in community. So sharing life in community presents to all of us a steady stream of opportunities and challenges to continue maturing our lives.

### **Celibacy, Intimacy and “Third Way” Mentality in Community**

The question of intimacy pervades the life of any community and is an essential issue for the group to resolve in order to build community. Members bring to community their varying needs and experiences of intimacy. And this question of intimacy is very much connected to the vow of celibacy. Religious celibacy cannot be attractive and effective in the church unless it is seen as essentially involving a relationship of shared life and faith in religious community together with a distinctive relationship with God. But we see that many live this celibacy in a tension-ridden and joyless way. Many develop intimate, romantic relationships outside community which very much interferes with the life and apostolic effectiveness of the community. As in the family, when a religious community try to handle conflicts by withdrawal of affect, i.e., by ceasing to emotionally communicate with each other, the members seek affective contacts outside the community. According to Aschenbrenner S.J., we are gifted with a God-given seductiveness. The celibate’s aim must not be to suppress or destroy this natural tendency, but to understand it and then to carefully adapt his or her expression of it. This adaptation is motivated and directed by the intimacy and decisive focus of a distinctive companionship with a loving God. An intimate relationship that carries a person to higher goals, to better behaviour, and to nobler thoughts obviously nourishes personality growth. There is an essential difference between intimacy that turns inward and feeds on itself and intimacy that enhances personal insight and encourages understanding of others. In religious life one must be willing to forgo the deepest human intimacy. One may find and cherish close friends, one may maintain and enrich family ties, one may love and be loved, but deep intimacy is not a characteristic of religious commitment. So it is important that those in community need to recognize the constraints on our intimate relationships. Acknowledging those kinds of relationships that violate celibacy can

help us to appreciate even more the clear and inspiring witness that celibacy is meant to be in all types of ministerial relationships. We should not think that genital sexual expression is the only, or even the chief, violation of celibacy. In these false forms of celibate relationship, it is often the unconscious aspects that are the most insidious. One such relationship is the romantic exclusivity of the third way. When this type of mentality takes over in a relationship, not only the celibate companionship with God obscured, but the celibate relationships in community and in ministry are impeded. To be without a marital partner is to bear a wounded emptiness as part of one's identity. But this wound need not force one to close in on one's self defensively; it can bring a salvific peace with one's own suffering because of a belief in God's love. This is no automatic development, however; it takes grace, faith, and much human development.

### **For Personal Reflection**

- ◆ Am I able to overcome self-love to live more and more open to others as a person?
- ◆ Have I learned to live my affectivity in an integrating way? For example – overcoming the moments of loneliness, knowing how to show our own affection and emotions without deficiencies and affective dependencies, and having an optimistic vision of life with a sense of humour.
- ◆ Do I have the ability to integrate myself with others in any community?
- ◆ Do I have the ability to communicate with others in a positive way, without prejudices and stereotypes?
- ◆ Do I have the ability to unconditionally accept the other with empathy?
- ◆ Do I have the constant attitude of welcome, kindness, understanding, and of free and disinterested service?
- ◆ Do I know how to give up personal likes in order to assume the needs of the community and the Congregation?
- ◆ Do I have the aptitude to integrate myself and to work with others as a team?

## **6. FIDELITY TO THE CALL OF GOD**

### **Autobiography:**

Fidelity in the service and love of God: 670.

**Heritage and Prophecy:** pp 81-86

**Initiation in to the missionary life:** pp 79-81

## **7. IDENTITY AS A CLARETIAN**

### **CMF Directory:**

Vocational identity 104

**General Plan of Formation:** 18-28.

**Constitutions CMF:** 3-5, 10-12, 39, 66.

**That They May Have Life:** 4, 8, 12, 17.

**Autobiography:** 202, 204, 212, 233, 310, 606-607.

### **Certain Psycho-spiritual aspects concerning Vocational Identity**

What is identity? It is derived from the Latin word *idem* which means “the same” although precisely what constitutes sameness is not always clear. The two criteria generally used to define identity are *continuity* and *differentiation*. Continuity brings a sense of cohesion and unity to the personality; differentiation implies an awareness of what makes the person a unique individual. Among other things, a sense of identity helps a person to relate securely with the wider world, establish satisfying relationships, undertake collaborative work, make appropriate choices, and sustain long-term commitments.

Priestly/religious identity gives a priest a sense of both who he is and who he is not. A clear sense of priestly/religious identity enables one to engage effectively in the church's mission, make transparent choices,

establish unambiguous relationships, remain faithful to his vocation, and provides the inner resilience needed for coping with the pressures of a demanding life-style. The person who has developed a mature priestly/religious identity can better appreciate both what makes him unique in the life of the church and congregation and what he holds in common with all the baptized. By contrast, a poorly developed vocational identity is likely to produce confusion and ambiguity in the priest's/religious' pastoral ministry, interpersonal relationships, life of celibacy, personal life-style, and reduces his capacity to remain faithful to his vocation.

During the period of formation the presentation of vocational values confronts the future priest/religious with the challenge of integrating these ideals with the rest of his personality. The harmonious integration of the core values of the priesthood with the wider personality structure, and in a stable way, is the basis of priestly/religious identity, and, ultimately, of transformation in Christ. One of the more important factors in this transformation is the person's capacity to internalize objective vocational values. And the priest's/religious' ministry derives from a commitment that engages the whole person and cannot be reduced to a series of tasks and functions. In this connection it is good to see the orientation a priest/religious takes towards one's ministry: role oriented or value oriented.

### **For Personal Reflection**

- ◆ Who is Jesus Christ for you at this moment of your life? What of his words touch you the most?
- ◆ Write a personal letter to Jesus telling Him your quests, problems, concerns, everything you discover in your "missionary heart". And then read this letter to Jesus and pray with it.
- ◆ How do you feel the presence and action of the Holy Spirit within you?
- ◆ What does to seek the glory of God mean for you?
- ◆ Is for you the Word of God a lamp in your life? Do you use to practice "lectio divina" or another kind of reading of the Bible?
- ◆ How do you live your belonging to a missionary congregation?
- ◆ How do you understand the words of Jesus "I have come that they may have life"?

## **8. MARY, MOTHER AND FORMATRIX**

### **Constitutions:**

The Patroness of our Congregation 8

Those in formation should regard her as shaper of Apostles 73

### **Autobiography:**

Moulder and guide of apostles and missionaries 154,160-162, 270-272

Minister formed by her 270, 273

**Initiation in to the missionary life:** pp 464-487

### **For Personal Reflection**

- ◆ Who is Mary for you at this moment of your life? Is she really your Mother and Formatrix, the forge in which you are shaped as a missionary?

## **9. PRAYER**

### **Constitutions:**

Constancy in prayer and its role in our life 33-38

### **CMF Directory:**

Practical norms 84-93

### **Autobiography:**

Power of prayer 191

Care with which Claret prayed 781

Prayer as a means of the apostolate 255, 258  
Prayer as preparation for preaching 665  
The more prayer the better 745

## **Certain Psycho-spiritual aspects concerning Prayer**

### ***The Ordinary Kinds of Thoughts***

- When we speak of developing interior silence, we are speaking of a relative degree of silence. By interior silence we refer primarily to a state in which we do not become *attached* to the thoughts as they go by.
- You can be aware of the noise in or around you, and yet you recognize that your attention is grasped by something at the deeper level that is impossible to define but is nonetheless real. If you fully accept the noise, it scarcely bothers you. If you fight it, struggle with it, or wish it were not there, you will get all wrapped up in particular sounds.
- Some noises, like lawn mowers or airplane engines, can be integrated into interior silence, but noises that engage the intellect and imagination, such as loud conversation, are hard to handle.
- This is the best solution for the wandering of the imagination. Make up your mind that they are going to be present as part of the reality of your inner world. If you fully accept them, they will begin to fade into insignificance.
- Any emotionally charged thought or image, whether it comes from outside or from our imagination, initiates an automatic response in the appetitive system. Depending on whether the image is pleasant or unpleasant, you feel a spontaneous like or dislike for it. When you notice that there is curiosity in a particular thought or a clinging sensation, the proper response is to return to the sacred word. This reaffirms your original intention of opening to God and of surrendering to Him.
- Over-reacting is counterproductive. No one cuts a lawn with a bulldozer. All you need to brush away a fly is a movement of your hand.
- Length of time, however, is not an indicator of the value of one's prayer. The quality of prayer rather than its quantity is what matters. A singly moment of divine union is more valuable than a long period of prayer during which you are constantly in and out of interior silence. It only takes a moment for God to enrich you.
- Contemplative prayer is a preparation for action, for action that emerges from the inspiration of the Spirit in the silencing of our own agitation, desires and hang-ups. Such silence gives God the maximum opportunity to speak.
- Contemplative prayer fosters a whole different attitude toward one's feelings; it puts them in a different frame of reference. Most extreme feelings come from a sense of insecurity, especially when we feel threatened. But when you are being constantly reaffirmed by the presence of God in deep silence, you are not afraid of being contradicted or imposed upon. You might be humble enough to learn something from insults and humiliations without being overwhelmed by feelings of self-depreciation or revenge.
- Interior silence is one of the most strengthening and affirming of human experiences. There is nothing more affirming, in fact, than the experience of God's presence.
- There is a correlation between thinking and breathing. As the breath gets shallow, thoughts diminish. But as soon as you start thinking, breathing increases too.
- When one is inwardly quiet, some of the conflicts that are hidden by the ordinary flow of thoughts begin to come into focus. Normally I would not wrestle with them at this time but would let them go by. The time to reflect on them is after you come out of prayer.

### ***The More Subtle kinds of Thoughts***

- When you begin to quiet down and enjoy a certain peace, you don't want to think of anything. You just want to be quiet. Then another kind of thought emerges. It could be some bright light about the spiritual journey or some great psychological insight into your past life. Or you have a problem with a member of your family and suddenly see how it can be resolved. Or you discover the perfect argument for

converting your friends. Of course, when you come out of prayer, you see that your brilliant ideas were utterly ridiculous. They looked wonderful in the darkness of the deep waters of silence, but in the light of day you realize that they were bait to lure you out of interior peace and quiet.

- Once we know that our destination lies beyond any kind of spiritual experience, we realize that it is useless to hang on to anything along the way. Then we won't settle down under a palm tree in some oasis along the route. An oasis is refreshing, but it is not the purpose of the journey. If we keep going, even if we are only stumbling or crawling along, we will come to the interior freedom that is the ripe fruit of docility to the Spirit.
- The experience of being loved by the Ultimate Mystery banishes every fear. It convinces us that all the mistakes we have made and all the sins we have committed are completely forgiven and forgotten.
- The essential point of all the great spiritual disciplines that the world religions have evolved is the letting go of thoughts. Everything else is subsidiary to that. The goal is to integrate and unify various levels of one's being and to surrender that integrate and unified being to God.
- The innate tendency to hang on, to possess, is the biggest obstacle to union with God. The reason we are possessive is that we feel separated from God. The feeling of separation is our ordinary psychological experience of human condition.
- The more confidence you have in God, the more you can face the truth about yourself. You can only face up to who you really are in the presence of someone you trust. If you trust God, you know that no matter what you have done or not done, He is going to go on loving you.

### *The Unloading of the Unconscious*

- In interior silence and the profound rest that this brings to the whole organism, these emotional blocks begin to soften up and the natural capacity of the organism to throw off things that are harmful starts to evacuate them. The psyche as well as the body has its way of evacuating material that is harmful to its health. The emotional junk in our unconscious emerges during prayer in the form of thoughts that have a certain urgency, energy, and emotional charge to them. ... Simply putting up with them and not fighting them is the best way to release them.
- Self-knowledge in the Christian ascetical tradition is insight into our hidden motivation, into emotional needs and demands that are percolating inside of us and influencing our thinking, feeling, and activity without our being fully aware of them.
- When you withdraw from your ordinary flow of superficial thoughts on a regular basis, you get a sharper perspective on your motivation, and you begin to see that the value system by which you have always lived have their roots in pre-rational attitudes that have never been honestly and fully confronted. .... When you practice contemplative prayer on a regular basis, your natural resources for psychic health begin to revive and you see the false value system that are damaging your life. The emotional programs of early childhood that are buried in your unconscious begin to emerge into clear and stark awareness.
- The inner dynamism of contemplative prayer leads naturally to the transformation of your whole personality. ... It brings about a change in your way of perceiving and responding to reality. The process involves a structural change of consciousness.
- Emotionally charged thoughts are the chief way that the unconscious has of expelling chunks of emotional junk. In this way, without you perceiving it, a great many emotional conflicts that are hidden in your unconscious and affecting your decisions more than you realize are being resolved.
- When we commit ourselves to the spiritual journey, the first thing the Spirit does is start removing the emotional junk inside of us. He wishes to fill us completely and to transform our entire body-spirit organism into a flexible instrument of divine love.
- It takes courage to face up to the process of self-knowledge, but it is the only way of getting in touch with our true identity and ultimately with our true Self.
- Offer your powerlessness to God and wait peacefully in His Presence. All thoughts pass if you wait long enough.
- The nature of the unloading process is that it does not focus on any particular event. It loosens up all the rubbish, so to speak, and the psychological refuse comes up as a kind of compost.
- One of the best ways to letting go of an emotion is simply to feel it. Painful emotions, even some physical pains, tend to disintegrate when fully accepted.



- Contemplative prayer has a way of completing everything unfinished in your life by allowing the emotions to have an outlet in the form of moods or thoughts that seem but a jumble. This is the dynamic of purification. The intensity of feelings of fear, anxiety, or anger may have no relationship to your recent experience. Sitting through these kinds of stuff is more useful than consoling experiences.
- The most significant happening at this stage of the journey is the calming of the affective system. You become free of emotional swings because the false self system on which they were based has at last been dismantled. The emotions then come through in their purity and are no longer upsetting. This is a marvellous release from inner turmoil.
- Thoughts, moods, or feelings of depression that might last for several days are ways the psyche has of evacuating the undigested emotional material of a lifetime. When these pass, your psychological inside will feel much better.
- Interior freedom is the goal of this prayer. Not freedom to do what you like, but freedom to do what God likes – freedom to be your true Self and to be transformed in Christ.

## **10. THE CLARETIAN MISSION**

### **Constitutions:**

Fulfilling our mission 46-50

### **CMF Directory:**

Nature and Characteristics of our Mission 101-117

Structures for Evangelization 118-134

Apostolic Planning 135-137

**Initiation in to the missionary life:** pp. 291-314

**The Mission of the Claretian Today (MCT)**

**“Do With Others” – Workshop on Shared Mission**

**Servants of the Word (SW):** 10-12; 18-22

### **Certain Psycho-spiritual aspects concerning Mission**

#### **Role-Orientation and Value-Orientation**

Roles are sets of social prescriptions that reflect group expectations of an individual’s behaviour. Roles can be either *assigned* or *chosen*. The priestly/religious vocation, considered as a response to divine grace, can be understood as a chosen role. Roles are chosen for different reasons. The first case is when the role is chosen for its own sake, as an end in itself, as for example, when a person becomes a teacher because this provides a satisfying and secure career. In role orientation there is no significant reason for choosing and remaining in the role other than role itself and, should another role provide a greater sense of satisfaction, the person would quite likely consider changing roles. The second case is when the role is chosen for the sake of some value, a reason beyond the role itself, as for example, when a person becomes a teacher out of a desire to help young people get a good start in life. In value orientation the reason for choosing and remaining in the role is not the gratification derived from the role but the values the person is able to express by means of the role.

The priesthood can easily become equated with a series of social roles such as community leader, presider of liturgy, comforter of the bereaved, catechist, and so on. For members of religious congregations, whose apostolates cover a wider spectrum of activities, the possibility of adopting professional roles may be even greater: teacher, nurse, magazine editor, military chaplain, university lecturer, social worker, and so on. But the priestly / religious vocation finds its meaning and identity in values rather than roles. its meaning and identity in values rather than roles. A role-orientation is inadequate because the priest is called to an ontological and theological self-transcendence that implies a willingness to transcend the role as well as the self. When roles prevail over values, the priest’s perseverance and effectiveness are likely to suffer negative consequences.

First, a vocational commitment based primarily on role-orientation will tend to be inherently vulnerable and unstable. The priest who has based his identity on the performance of specific functions or his association with a particular kind of ministry is likely to be thrown into crisis when a change of roles is required. Again, a priestly identity that is linked to being gifted in certain ways and to having the opportunity to use those talents is also vulnerable when such opportunities are restricted. In these examples the role has become the reason for vocational commitment rather than its expression and, very often, the role is more or less untouchable. This helps to explain why some priests insist that they can only serve the kingdom of God by exercising that apostolate, in that school, in that parish, in that city, or in that community.

Second, the priest’s ministerial effectiveness is compromised when people perceive that the performance of functions seems to be an end in itself rather than a reflection of priestly ideals. It is seen, for example, in the priest who is respected for the managerial competence with which he administers the parish or educational institution but whose life, precisely as a priest, makes little impact on the faith of people. Again, there are the paradoxical examples of fine external appearances that fail to ring true: priests who preach eloquent homilies, celebrate creative liturgies, teach stimulating theology, take prophetic stances against injustice, provide excellent company at dinner parties, but whose actions are those of an actor, unconsciously playing the part of a character but not living it in reality, or, in other words, whose priesthood is based on role-orientation. In these examples, the performance of the “priestly role” is perceived to be a symbol reflecting the self rather than a transparent symbol of the priesthood of Christ.

**For Personal Reflection**

- ◆ What are your main interests? Make a list with them. Do you think are they idols in the sense that take all your time and close your personal horizon within your own limits?
- ◆ How are you living in your apostolic life the ministry of the Word?
- ◆ Are you willing to be sent to any part of the world as a Claretian missionary?
- ◆ Which of the priorities of the Congregation touches you the most? Why?

**APPENDIX**

**1. List of Psychosocial Needs**

<b>A. Vocationally Dissonant Needs</b>	
<p><b>1. Abasement</b></p> <ol style="list-style-type: none"> <li>1. I am often ashamed of myself in front of others</li> <li>2. I get worried about even the simple mistakes I make</li> <li>3. I leave the chances for doing new things to others</li> <li>4. I consider my negative experiences as deserving for my mistakes</li> <li>5. I consider myself as a failure in many fields</li> <li>6. I think that others’ appreciation of me is insincere</li> <li>7. Whatever happens to me is my fate</li> <li>8. I am the cause of many problems in my community</li> <li>9. I am not comfortable in sharing about my family background</li> <li>10. I think others are much better than me</li> <li>11. Sometimes I think about myself, “I never do anything right”</li> <li>12. Nobody seems to appreciate whatever I do</li> <li>13. I don’t consider a success in my apostolate (activities)</li> <li>14. I have many things to change about me</li> <li>15. Often I feel depressed</li> </ol>	<p><b>2. Aggression</b></p> <ol style="list-style-type: none"> <li>1. I avoid certain people in the community</li> <li>2. I often get angry for simple reasons</li> <li>3. I cannot think of praying for those who offend me</li> <li>4. I show indifference to some people with whom I live</li> <li>5. I don’t talk to those who criticize me</li> <li>6. I often enter into arguments for insignificant matters</li> <li>7. I expect others to take the first step for reconciliation</li> <li>8. I often complain about companions and superiors</li> <li>9. I lose my patience when the other is angry</li> <li>10. I keep some grudges to some people</li> <li>11. Others do not find me very approachable</li> <li>12. I have tendency to take revenge Lo those who hurt me</li> <li>13. I find difficulty to overcome my hatred to some people</li> <li>14. I often speak of others mistakes</li> <li>15. I like movies with violence</li> </ol>
<p><b>3. Avoid Failure or Blame</b></p> <ol style="list-style-type: none"> <li>1. I don’t share my mistakes and failures with others</li> <li>2. I am upset for long when I meet with any failures</li> <li>3. It bothers me that others do not understand my good intentions</li> </ol>	<p><b>4. Exhibition</b></p> <ol style="list-style-type: none"> <li>1. I want to be noticed in a group</li> <li>2. I look for chances where I can show my talents</li> <li>3. I like to appear on the stage</li> <li>4. I like colourful and costly dress</li> </ol>

<p>4. I don't take initiative when I am not sure about the success</p> <p>5. I want to be winner all the time</p> <p>6. I look for perfection in everything I do</p> <p>7. It worries me much what others think of me</p> <p>8. I am upset when others point out my mistakes</p> <p>9. I don't usually take the risk of new ways of doing things</p> <p>10. I tend to come up with excuses when blamed</p> <p>11. It is difficult to accept that I do mistakes</p>	<p>5, I am interested in the latest fashions</p> <p>6. When others watch me I do better in my activities</p> <p>7. It is important that others should recognize what I do</p> <p>8. I seem to do my duties well to show the authorities</p> <p>9. I want to be somewhat different from others</p> <p>10. I like to be noticed at parties and entertainment</p> <p>11. I feel offended when I am not given an important role</p> <p>12. I seem to take a leading role in the group while neglecting others</p> <p>13. I like to leave something for my remembrance where I work</p>
<p><b>5. Succorance</b></p> <p>1. I easily get attached to people and place</p> <p>2. I am often affected by loneliness when friends are absent</p> <p>3. I need somebody to console me at my failures</p> <p>4. I am disturbed in prayer thinking about my relatives and friends</p> <p>5. I feel upset when others seem to ignore me</p> <p>6. I tried to please others</p> <p>7. It irritates me to know that my close friend has other close friends</p> <p>8. I often fall sick when I am away from my dear ones</p> <p>9. I cannot bear being scolded or corrected by those whom I love</p> <p>10. It bothers me when others do not attend me when I am sick</p> <p>11. I am very sensitive when others seem to dislike me</p> <p>12. I am easily hurt and resort to crying</p>	<p><b>6. Sexual Gratification</b></p> <p>1. I am often worried about the vow of Chastity</p> <p>2. I consider woman/man as dangerous to my vocation</p> <p>3. I find difficulty to control the sexual fantasies</p> <p>4. I have very exclusive friendships</p> <p>5. I am easily drawn to pornographic pictures and films</p> <p>6. I find difficulty to overcome sexual acting out</p> <p>7. I am interested much in romantic novels and films</p> <p>8. Some of my friendships have a sexual overtone</p> <p>9. I am disturbed by over-attachments to some of my friends</p> <p>10. I am uncomfortable with the sexual feeling</p> <p>11. I am insecure in my relationship with the opposite sex</p>
<p><b>7. Harm Avoidance</b></p> <p>1. I am often worried about my health</p> <p>2. I am afraid to accept a mission among AIDS patients</p> <p>3. I feel afraid to think of death</p> <p>4. I cannot think of working in places of violence and insurgency</p> <p>5. I try to escape from pain and suffering</p> <p>6. I am frightened of contagious diseases</p> <p>7. I often think of being attacked</p>	
<p><b>B. Vocationally Consonant/Neutral Needs</b></p>	
<p><b>8. Achievement</b></p> <p>1. I have a competitive spirit</p> <p>2. Sometimes I go on working until I am thoroughly exhausted</p> <p>3. I try my best to excel in everything I do</p> <p>4. Often I think what more I can do to come up in life</p> <p>5. Recognition and acclaim seem to be following whatever I do</p> <p>6. I try to strengthen my mind, body and will power</p> <p>7. I set to find out my talents and make best use of them</p> <p>8. I plan how to make use of my time fruitfully</p> <p>9. I usually choose the difficult tasks than the easy ones</p> <p>10. I can sacrifice many things in order to achieve something outstanding</p>	<p><b>9. Affiliation</b></p> <p>1. I like to have social relationships</p> <p>2. Meeting people gives me joy</p> <p>3. I get boredom when I am left alone</p> <p>4. I like to work with others than doing things alone</p> <p>5. I enjoy parties where I can mix with the whole crowd</p> <p>6. I have a lot of friends with whom I keep up contact</p> <p>7. Lot of people come to my help when I am in need</p> <p>8. I visit many of my relatives and old friends when I go for holidays</p> <p>9. I am an approachable person</p> <p>10. Many of my friends write to me as I too write to them</p>
<p><b>10. Knowledge</b></p> <p>1. I have a thirst for knowledge</p> <p>2. I read many informative books</p> <p>3. To keep update at least in one field is important for me</p> <p>4. I keep seeking answers to my questions</p> <p>5. Reading News-papers and magazines is essential part of my daily life</p>	<p><b>11. Domination</b></p> <p>1. I am confident of managing things and people entrusted to me</p> <p>2. I can easily persuade others to do something</p> <p>3. I am not overly perplexed to face a new situation or people</p> <p>4. I manage to lead a group to do my way</p>

<p>6. I get deeply concentrate on a book or an intellectual work</p> <p>7. I search for the meanings of unusual or rarely used words</p> <p>8. I like working on puzzles. quiz, scrabble etc.</p> <p>9. I have taste for teaching and engaging in mental activity</p> <p>10. I keep working out solutions to complicated problems</p>	<p>5. There are many who depend on me for ideas or opinions</p> <p>6. I am comfortable as a leader</p> <p>7. I can raise a question or clarify my point of view in a group</p> <p>8. I often direct other people's work</p> <p>9. I can organize a meeting or mobilize people to some action</p> <p>10. Others seem to recognize my leadership capacities</p>
<p><b>12. Nurturance</b></p> <p>1. I am sympathetic to people who are suffering</p> <p>2. I take special attention to visit the sick and pray for them</p> <p>3. I console those who failed in exams</p> <p>4. I like to work for the handicapped</p> <p>5. Nursing or looking after the poor seems to suit my aptitude</p> <p>6. I am ready to spend my life for the sake of poor people</p> <p>7. I have a capacity to comfort someone who is feeling low</p> <p>8. People come to me with their problems</p> <p>9. I lend my things to other people</p> <p>10. I listen and take care of old people</p>	<p><b>13. Order/ Organization</b></p> <p>1. My table and room look orderly</p> <p>2. I keep up the appointments to precision</p> <p>3. I wear only neat and tidy dress</p> <p>4. I am punctual at all places</p> <p>5. I do the works with maximum care</p> <p>6. I plan in advance my future programme</p> <p>7. I keep an accurate record of the accounts</p> <p>8. I keep the bed neat before I leave</p> <p>9. I have a special place for everything and see to it that they are in place</p> <p>10. I feel angry when things are not well organized</p>
<p><b>14. Counteraction</b></p> <p>1. I continue to attempt even when I fail until I get successful</p> <p>2. Humiliations do not prevent me from doing my duties</p> <p>3. I try to come out of my weaknesses through constant efforts</p> <p>4. I face the failures with boldness</p> <p>5. I do my duties even when success is not sure</p> <p>6. I struggle hard for something I want</p> <p>7. I don't stay away from activities which I may not do well</p> <p>8. I make an effort at a project even when it looks difficult</p> <p>9. Pressure brings challenges to me rather than desperation</p> <p>10. I work twice as hard at a problem when it looks difficult</p>	<p><b>15. Acquirement</b></p> <p>1. I feel happy to have a lot of personal belongings</p> <p>2. I have a tendency to collect even useless things</p> <p>3. I am proud of the land and properties of the community</p> <p>4. I feel a sense of esteem when I have a lot of money</p> <p>5. I am very lavish in purchases</p>
<p><b>16. Autonomy</b></p> <p>1. I like to do work independently of others</p> <p>2. I don't like to be directed by others</p> <p>3. I like to be free from family and friends</p> <p>4. I don't usually go by customs and practices</p> <p>5. I stand by what I say even when others disagree with me</p>	<p><b>17. Change (Novelty)</b></p> <p>1. I rearrange my room and things often</p> <p>2. I easily adapt to new situations and places</p> <p>3. I avoid any kind of routine and regularity</p> <p>4. I like doing things in different way every time I do them</p> <p>5. I like changing my places, works and associations</p>
<p><b>18. Excitement</b></p> <p>1. I get excited about going for a picnic</p> <p>2. Even little things can also stimulate me</p> <p>3. I am excited about the visit of my family members</p> <p>4. A letter from my close friend gives me a lot of joy</p> <p>5. I get easily agitated when things are not going as planned</p>	<p><b>19. Playfulness</b></p> <p>1. I like to make fun and laugh</p> <p>2. I get irritated when I miss play time</p> <p>3. I make my work go faster when there is fun after it</p> <p>4. Others point out to me that I am not serious</p> <p>5. I often get into day-dreaming</p>
<p><b>20. Social Approval (Recognition)</b></p> <p>1. I like people recognizing my abilities</p> <p>2. I strive to get an award in some fields</p> <p>3. I like to see my name printed or recorded</p> <p>4. I am unhappy when others make no mention of my contributions</p> <p>5. I like being praised and applauded</p>	<p><b>21. Submission</b></p> <p>1. I depend on others to tell me what to do</p> <p>2. I prefer to obey what the superior says than argue about it</p> <p>3. I am keen about obeying the rules that superior may not be displeased</p> <p>4. I don't question the authority even when he/she seems to be wrong</p>

**N.B.** Vocationally consonant / neutral needs could also be used defensively to gratify one's dissonant need, as for example one may 'give' in order to 'receive'. Here the need *Nurturance* is defensively used to gratify *Succorance*.

## 2. List of Defense Mechanisms

**Displacement** - One way to avoid the risk associated with feeling unpleasant emotions is to displace them, or put them somewhere other than where they belong. For example, one is angry with the formator but shout at the companion who happened to wish him.

**Projection** - It is the act of taking something of ourselves and placing it outside of us, onto others; sometimes we project positive and sometimes negative aspects of ourselves. Sometimes we project things we don't want to acknowledge about ourselves, and so we turn it around and put it on others (i.e., "It's not that I made a stupid mistake, it's that you are critical of everything I do!").

**Rationalization** - Rationalization is often called the "sour grapes defense." It is an intellectual way to diminish pain or guilt.

**Intellectualization** - Related to rationalization, intellectualization involves removing the emotion from emotional experiences, and discussing painful events in detached, uncaring, sterile ways. Someone who intellectualizes becomes very distant from their feelings, and when asked to describe their feelings may find it difficult. They may understand all the words that describe feelings, but have no idea what they really feel.

**Repression/Suppression** - Repression is often thought of as the parent of all defenses. Repression involves putting painful thoughts and memories out of our minds and forgetting them. All defenses do this to some extent. Traditionally, repression is unconsciously "forgetting," that is, forgetting and not even realizing that you are doing it. You have no conscious memory or knowledge of that which is repressed. Suppression is when you consciously forget something, or make the choice to avoid thinking about it. The problem with repression is that the memory, feeling, or insight repressed doesn't go away. It continues to effect us because our unconscious gives it a life of its own. It becomes all the more powerful because we repress it, and it can effect our decisions, reactions, etc... in ways that we don't see but others may.

**Compensation** - Attempt to make up for real or imagined deficiency. For example, constant attempts to enhance one's self-esteem by achieving or by excessive desire to know more than others; developing many hobbies so as to avoid loneliness.

**Denial** - Painful aspects of external reality are unconsciously handled by denying their existence (negation or non-awareness). For example, talking about one's successes and only pleasant things that happened despite failures and frustrations or hurts; Always depicting an unrealistic picture of joy and happiness about the past and aspects of one's life; Hiding or omitting certain aspects of one's life that involve shame.

**Reaction Formation** - A person deals with an unacceptable impulse by adopting a behaviour that is the complete opposite of what cannot be accepted. For example: A man has homosexual tendencies that he can't acknowledge to himself or others. He becomes very "macho" in his behaviour and lashes out at any behaviour in other men that seems "gay."

**Identification** - Transferring and attaching to one's own personality the qualities or traits of another. For example, tendency to imitate the gestures, expressions and actions of persons one admires, by acting in a warm or tender manner or at times by taking on aggressive or dominating ways; incapacity to be oneself for fear of being rejected by others – because of lack of talent or attractive qualities.

**Regression** – Handling Intrapsychic conflict or external frustration by reverting to earlier, more primitive or infantile patterns of impulse-expression. For example, a habitual or repeated tendency to act out one's angry reactions or frustrations by shouting, yelling, calling others by names or using abusing language, going to sleep, leaving the house etc.; getting sick and attracting the attention and support of others, each time one is frustrated or anxious.

**Isolation** - A marked tendency to omit any emotional content in relating, speaking or acting while expressing an attitude of fear of rejection or being lowered in self-esteem.

# PASTORAL SUPERVISION

*Assignments of Deacons/ priests in North and South separately.*

*Meeting with the superiors three times in a year.*

Pastoral Supervision is a confidential relationship providing opportunity for reflection on work and professional relationships. It enables Priests/Deacons to explore - in private and confidential relationship - issues related to their ministry practice. No one, except the person involved and Pastoral Supervisor, will know what was discussed in the Pastoral Supervision sessions. A Pastoral Supervisor is like a 'Mentor'. They are not there to teach or to 'check up' on the one involved in ministry; they are there to help the minister to explore issues related to ministry practice and thus increase their understanding of ministry events.

## **THE AIM OF PASTORAL SUPERVISION**

- To become aware of one's self as a minister and of the ways one's ministry affects people.
- To become a competent pastor of people and groups in various life situations and crisis circumstances and to develop the maturity to provide intensive and extensive pastoral care.
- To utilize the support, confrontation, and clarification of the Supervisor for the integration of personal attributes and pastoral functioning.
- To become competent in self-evaluation and in utilizing supervision and consultation to evaluate one's pastoral practice.
- To develop the ability to make optimum use of one's religious heritage, theological understanding, and knowledge of behavioural sciences in pastoral ministry to people and groups.
- To understand the theological issues arising from experience and to utilize theology and the behavioural sciences to understand the human condition.
- To acquire self-knowledge to a degree that permits pastoral care to be offered within the strengths and limitations of one's own person.
- To become aware of how one's attitudes, values, and assumptions affect one's ministry.

Above all, the aim of Pastoral Supervision is *continued enhancement* of ministry. Taking part in Pastoral Supervision can lead to increased self respect, released potential, and the capacity to see, feel and hear in a new way. There is an added bonus of increased health and well-being, as well as increased effectiveness in ministry. Research shows a high correlation between good Supervision and levels of vocational satisfaction. It is recognized that some persons may experience anxiety at the thought of sharing their feelings with others. Some persons may have a false perception of the nature of Pastoral Supervision. They may (mistakenly) believe that the Pastoral Supervisor is 'assessing' them or trying to 'catch them doing something wrong'.

### **Supervisor role:**

1. Provides a supportive environment, encouraging reflection on ministry practice
2. Seeks to clarify thoughts, feelings and reactions to Ministry events
3. Encourages the establishment of goals and priorities
4. Encourages identification of strategies/options for dealing with identified Ministry events
5. Recognizes problems in the Supervision relationship and implements strategies to resolve the problems.
6. Maintains strict confidentiality at all times

### **Minister's role:**

1. Identifies events (anything of 'special meaning/significance' to the minister) and attempts to explain why they are important.
2. Accepts responsibility for thoughts, feelings and reactions

3. Implements strategies to deal with identified Ministry events
4. Discusses with the Supervisor, progress being made to deal with Ministry events and meet identified goals

## **BEFORE WRITING THE REPORT FOR SUPERVISION**

### **Reflections on the current situation**

- ◆ What do I enjoy in my Ministry?
- ◆ What do I do well?
- ◆ What areas of work have given me particular satisfaction in the past months?
- ◆ What has gone well? What are the factors contributing to that?
- ◆ What do I least enjoy in my ministry?
- ◆ What do I do least well? What raises anxiety?
- ◆ Are there areas of work that have given me little or no satisfaction?
- ◆ Are there things that have not gone well?
- ◆ What are the factors contributing to that?
- ◆ From my reflections on my current situation are there issues I would like to address in the Self-Appraisal?
- ◆ Are there particular people I could usefully talk to about them?

### **Myself in my work**

- ◆ Who or what helps to sustain and nurture my spiritual life/faith?
- ◆ In what ways is my theological understanding being developed?
- ◆ What opportunities do I have to explore with someone else my response to problematic or stressful aspects of my ministry?
- ◆ What is the balance like between work, other commitments and recreation?
- ◆ How effective am I in managing my time, my diary, my mail?
- ◆ How effective have I been in achieving what I set out to do and what has helped me to be effective?
- ◆ Recognizing that much of ministry is re-active, (i.e. responding to people and events) but that it also needs to be pro-active, (i.e. planning ahead and initiating things) have I got the balance right?
- ◆ What activities, decisions, or actions do I tend to put off?
- ◆ Are there activities which I do readily, perhaps instead of things which need to be done but which I find difficult?

### **Myself in relation to my prayer**

- ✚ Do you have the habit of spending time for personal prayer?
- ✚ How much time? How do you spend the time of your personal prayer?
- ✚ The quality of your participation in the community prayer ... Eucharist ... Sacrament of reconciliation ...
- ✚ How often do you go for your spiritual direction?

## **INITIATION OF QUINQUENNIUM PROGRAM**

Pattern of Preparation:

*3 days program with Fr. Provincial immediately after the ordination, when the initiation of this process begins.*

The following themes are proposed for Input Session:

- Tips and skill training for pastoral care.
- A person of affective maturity.
- Recognition and respect to authority and responsible use of authority.
- Transparency and accountability.
- Growth in Spiritual life and universal communion.