

Fall 2013

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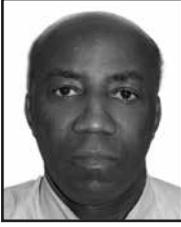
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Recommended Citation

Massawe, P. (2013). "A Commentary on the Guide for Spiritan Formation". *Spiritan Horizons*, 8 (8). Retrieved from <https://dsc.duq.edu/spiritan-horizons/vol8/iss8/16>

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A COMMENTARY ON THE GUIDE FOR SPIRITAN FORMATION



Philip Massawe, C.S.Sp.

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Preamble

This article is a short commentary on the newly updated and recently published *Guide for Spiritan Formation 2013* (henceforth, *Guide or GSF*). It is not a commentary in the biblical sense, nor is it a study of the *Guide*. It is an attempt to explain the need to update it, the different stages of reflection during the process of updating, and the areas that have been emphasised in the new *Guide*.

For the sake of perspective and for a better understanding, the article begins with an introduction and then offers a brief history of the evolution of the *Guide*.

Introduction

Formation—initial, ongoing, and specialised—has been, and still remains, an important aspect of our Spiritan life and mission. It is during the early stages of formation that we are introduced to the Spiritan life, its history, spirituality and charism, all of which aim at moulding us into becoming future religious missionaries. What we acquired during initial formation has to be deepened continually, for missionary vocation is never static, but continues to develop. Thus the quality of both apostolate and mission depends on the quality of our formation (initial, ongoing and specialised). The *Guide* aims at enabling us to achieve this.

Evolution of the Guide

Most of us will recall that prior to the year 1968 all formation communities followed more or less the same formation programme. No one was allowed to deviate. It was a “one size fits all” approach. Formators were appointed by the General Council and admission to vows and to Orders was decided by the same Council. With the coming of the theology of the local church and the subsequent development of the theology of mission with an emphasis on inculturation, diverse programmes and courses of formation came into existence in our Congregation. At the same time we strove to remain faithful to the Spiritan charism.¹

The Spiritan Rule of Life (1987)

The General Chapter of 1986 revised the then *Rules and Constitutions* of the Congregation into what we now call the *Spiritans Rule of Life* (henceforth, SRL). The Chapter gave circumscriptions (the superior with the consent of his council and in collaboration with the formation team, and in dialogue with the General Council) the role of making decisions regarding

the orientations of formation.² The same circumscriptions were now required to plan the preparation and appointment of their formators.³ The SRL presented the role of the General Council as that of giving assistance:

The General Council has the task of imparting drive and unity to Spiritan formation through the Congregation as a whole.⁴

These changes were seen as major developments in the history of our Congregation. Indeed the changes were in response to the changing times and the understanding of the meaning of mission and formation. The changes meant that the Congregation was putting in practice its model of decentralisation as it moved away from the strong centralisation which had defined it for many years. We were not unique in this. The ball was now firmly in the court of the circumscriptions.

But even prior to the production of the SRL and the General Chapter at Itaicí, two key developments were taking place in the Congregation that would impact on formation and, by implication, on mission as well. Firstly, some circumscriptions experienced a fall in the numbers in formation and, secondly, while the younger circumscriptions began to experience an increase in the number of students, they lacked formation personnel.⁵ This new reality produced the need for a cooperative effort and real solidarity in formation as well as a pooling of resources so that wastage of personnel and material could be avoided.

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The General Chapter of 1992

The Chapter of Itaicí with its major slogan “*Where is the Spirit leading us?*” aimed at waking us up in terms of mission, including formation. It was during the Chapter that a decision was made to begin the process of preparing guidelines or a *Guide* for Spiritan Formation. This is what the Chapter said:

In this perspective of unity, it would be helpful that a general outline of formation be drawn up in the coming years, based on our mission as we see it today. It would be the result of a dialogue between major superiors, formators, and the General Council. The General Assistant for formation will be attentive to the application of this outline in the individual formation plans of circumscriptions and regions (Itaicí, 36. 3.1).

It is helpful to recall here that prior to the Itaicí Chapter and its subsequent decision to have a *Guide*, an international meeting of Spiritan Formators at SIST, Enugu, Nigeria in 1991 had proposed

the need to have a guideline for the whole Congregation. This was to consist of general orientations allowing adequate room for diversity. One can safely say that this Enugu International Meeting of Formators did the ground work and sowed the seeds for the *Guide for Spiritan Formation* subsequently decided upon at the Itaicí Chapter in 1992. It would take another five years before the first copies of the *Guide* were circulated in 1997.

It is clear that the Chapter not only saw the need for drawing up general guidelines for Spiritan formation, it also went on to speak extensively about the formation of formators, a subject that is well covered in the updated version of the *Guide*. The emphasis on the training of formators stems from the recognition that the quality of formation correlates closely with the quality of formators available.

The Need to update the Guide: Process and Methodology

Since its publication in 1997, the *Guide* has not been updated. At the same time, many changes have taken place which affect both formation and mission. Several gatherings (General Chapters, Enlarged General Councils, meetings of formators) have reflected further and presented formation guidelines for the whole Congregation. Therefore in 2006, the General Council felt that the *Guide* needed updating to include the fruits of the more recent reflections of the Congregation. In November 2006, they drew up a questionnaire which was sent to all circumscriptions. Though there were not many replies some of them were substantial and they helped in the further work on the first two chapters of the *Guide*. The basic orientations and initial formation were presented to a session of Spiritan formators which took place in Nairobi in July 2010. The formators present made many suggestions which have been integrated into the *Guide*. Subsequent to this meeting in Nairobi, the General Council worked on the text regarding ongoing formation. They clarified the distinction between specialised formation and ongoing formation.

The methodology emphasised listening to what Spiritans, not just formators and the General Council, were saying about formation (initial and ongoing) in the world of today.

The Structure of the Guide and its General Aim

The updated *Guide* is divided into four main parts with initial and ongoing formation taking up the lion's share, and rightly so. This is, after all, a *Guide* about formation. Part I is concerned with general orientations which set out the context, the objectives and our convictions about formation. It begins by clearly stating that:

The purpose of this Guide is to give direction to Spiritan formation taken in its entirety. As such, it concerns initial, ongoing and specialised formation and it is addressed to each professed or future professed Spiritan according to their particular calling.⁶

...formation should prepare and enable us to operate in an unfamiliar territory, in cross-cultural situations, and to be significantly better equipped to deal with an ever-changing world.

This aims at laying a foundation for every Spiritan, since formation is a *sine qua non* for every future minister of God's kingdom. Just as the process of socialization enables us to become participant members of society and to be able to function properly, formation enables us to become agents of evangelization, live in community and lead a life of belonging in God's kingdom. As we are a religious missionary Congregation, formation should prepare and enable us to operate in an unfamiliar territory, in cross-cultural situations, and to be significantly better equipped to deal with an ever-changing world. The *Guide* goes on to acknowledge that mission is not carried out in a vacuum. Every mission takes place in a context and if we are to make the kingdom of God a reality whenever we do mission, then our formation must prepare us to respond adequately and sufficiently to God's call (cf. SRL 100).

He is the Potter, We are the Clay.

The *Guide*, using the image of Scripture from Isa 64.8, calls us to be at God's disposition. He is the potter and we are the clay.

Formation is the work of God who forms us like a potter. It is a work of faith which transforms us.

Formation is the work of God who forms us like a potter. It is a work of faith which transforms us. It requires continual discernment in order to answer the call we have received and to allow the talents given to us by God to bear fruit.⁷

This well-known image from Scripture gives us a good idea of the way God wants to shape our lives with his grace. Just as a potter shapes a lump of clay into a vessel, so God wants to shape us into vessels of his grace—vessels that can hold his divine grace and pour that grace out on the people around us, especially the poor and the marginalised. God is the one moulding us but we must play our part. We are not just passively there waiting to be moulded, but are called to cooperate with the creator in order for transformation to happen. This is why the *Guide* states clearly that those being formed are not in passive formation, but that:

the candidate is the primary agent of his own Spiritan formation. It is for him to enter loyally into this process.⁸

It is clear that formation is not something we receive, but a process of growth to which we commit ourselves in order to be responsible for the life and mission of the Church, each according to the vocation of his calling, his state, and gifts. We are to offer our

students a formation that liberates, and not one that domesticates as we strive to be rooted in and united to Christ (cf. Gal 4.19).

Although we are the crown of God's creation and wonderfully and beautifully made, we also have our fair share of imperfections. Wise and patient potter that he is, God is always working to make us perfect. He is always working to shape us into the image of his Son Jesus.

Part II: Initial Formation and the Context of Mission

The bulk of Part II of the *Guide* is dedicated to initial formation. Its main focus is on the principal stages of formation, with each stage having clearly articulated and explained objectives.

Part II begins by stating the fundamental aim and the purpose of initial formation:

All initial formation will be animated by an apostolic orientation...

All initial formation will be animated by an apostolic orientation whose objective will be to prepare candidates for the religious missionary life.⁹

During the period of initial formation, candidates are ushered into the core elements of Spiritan life. A balanced formation must take into account the context of our world and the megatrends that are significantly transforming our mission situation today: globalisation, issues of JPIC, including human rights, intercultural dialogue, multiculturalism, the gap between rich and poor, urbanization, immigration, interreligious dialogue etc. The *Guide* lists some specifically Spiritan areas that are regarded as central in the intellectual formation of every Spiritan, quite apart from the traditional courses in philosophy and theology. It stresses the essential elements of our formation, such as anthropology, sociology, religious studies, theology of mission, JPIC, economics, political science, communications, the role of psychology in formation, linguistics, but also Spiritan spirituality etc. (cf. GSF 28-28.9). It believes that this is the kind of formation that agents of evangelisation need in order to respond to the challenge of contemporary mission.

Points that are Stressed in the Guide

The Role of Formator

The *Guide* gives a succinct description of the term formator. Unlike the previous edition, the new version has expanded and enriched the section on the role of the formator. Not only has it more information, it also takes into account the recent developments in areas of formation, and especially today's requirement for specialization in order to carry out this ministry well.

Most African societies greatly value the role and the responsibility of persons who initiate others into the traditions, values, beliefs, and history of the community/society. Those given this responsibility are very carefully chosen by the elders. Initiators must be persons of integrity and good standing in the community. They must possess good knowledge of the values, traditions, history and other secrets of society/community, which they are expected to pass on to the next generation on behalf of the community. If those initiated did not turn out to be good members of society, the blame is directed at the initiators for not having done a good job. This is because the welfare and the well-being of the society as a whole are at stake. The responsibility of the initiators is heavy. Their work is to ensure that those being initiated appropriated these cultural elements, meaning they accepted them, took possession of them, and made them their own. They aimed at ensuring that the initiates were well-rooted in their culture, traditions, values and history, and led them into a formal admission to adulthood. The initiators developed and instilled in the initiates a sense of belonging to the community, and moulded them to become morally responsible and adult members of society in a transformation in which the initiates are “re-born” into new roles. If they did their job well, the initiators were praised for a job well done. The belief was that a poorly initiated person would become a disaster to the community.

Applying this to formation in our contemporary world, the implication is that only if we are well-rooted in our core Christian, religious, spiritual, human, and Spiritan values can we really hope to become good agents of evangelisation and live our community life well. Formators are to ensure that they embrace this sacred task professionally, seriously undertaking discernment and creating the necessary conditions for it. These conditions are part of the process itself and they should not be neglected or taken for granted.

...the action of the formator must be at the service of the action of God and the free will of the individual who wants to form himself.

The *Guide*, when talking about the role of formator, notes that the action of the formator must be at the service of the action of God and the free will of the individual who wants to form himself. Formators should recognize that, like those under formation, they too are involved in a journey, trying to discern the nature of God's call for each individual. In the words of the *Guide*, the formator is the one who “...helps the young disciple to discern his vocation.”¹⁰

The *Guide* reminds formators that:

*The most important formators are the persons of the Blessed Trinity: the Father, Son and Holy Spirit. The formator's model is Jesus, himself a model of obedience to the Father and who was filled with the Holy Spirit. He led his disciples from the moment of their first call and he led by example.*¹¹

So who is a formator? He is a confrère who is carefully chosen by the superior and his council after a number of years of intercultural mission experience and of living in international community. He is given a specific training for his role (cf. section on the Training of Formators; also TA 6.17). A formator is a confrère involved in a variety of tasks requiring a number of skills such as: accompaniment, assessment and evaluation. He is present in the community with students. He is called on to follow the example of Poullart des Places for whom the:

secret of his success lay in his personalism and his relational approach to students. His attention to individuals. His sensitivity to people. His egalitarianism in community. He moved in with them. He was their friend and elder brother. He tutored them. He shared in all their duties. He did the shopping, ran errands, washed the dishes and went begging for them on the streets of Paris¹².

This might sound like a tall order for formators today, but no doubt there is food for thought here for the role of formator. This is the sacrifice that formators are called on to make for the sake of formation.

The formator's primary goal is presence in the formation community, giving this the best of himself and most of his time. He commits himself fully to his ministry and avoids the temptation of being distracted by other invitations to do other things for other communities. Just as in many of the African traditions, the initiator acts on behalf of the community, a formator is reminded that he is also doing his ministry on behalf of the Congregation. Therefore he must do it well, faithfully, professionally (keeping confidentiality) and effectively, discerning on behalf of the Congregation whose superior, with his council, has delegated him to do this job.

A very important task of the formator is evaluation.

A very important task of the formator is evaluation.¹³ Since formators have the task of accompanying students in the sense of living with them and helping them discern the way forward, they are the ones best placed to offer an evaluation of a student's progress or lack of it to a major superior and his council who have to take the decision about accepting candidates for novitiate or for vows, temporary and perpetual. The section concludes by saying that formators therefore have a humble role, somewhat like that of a midwife, helping something to be born.

Care of Formators

In order to remain healthy and able to exercise his role effectively, a formator needs to be accompanied himself.¹⁴ To grow personally and professionally he can benefit from the help of another professional

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on issues in his own life and mission. Often this is an area that can be overlooked by those who are accompanying others; there is a temptation to not look after themselves lest formation might suffer.

Discernment and Evaluation

*“Initial formation is an integrated process of discernment.”*¹⁵ Discernment and evaluation have been a growing concern in formation lately, considered to be at the heart of formation. They have primary importance especially, but not solely, in initial formation; they apply also to ongoing formation. An important characteristic of any formator is that he is a decision-maker; he will make decisions about accepting or rejecting candidates. The formator, who is a part of a team, needs to fulfil his role diligently and well as the Congregation has the right and responsibility to examine each candidacy and to look for more than the candidate’s declaration, *“I feel that God is calling me to this ministry.”*

The *Guide* calls on those responsible for formation to make evaluation a continuous process at the various stages of formation. Such an evaluation is laborious and exhausting, yet plays a significant role. Often there are or have been complaints that adequate evaluation is not done. Although strictly speaking there is no *recipe* for doing an evaluation as institutions and situations are never the same, it could be misleading to suggest that certain procedures will surely produce good results. However, there are principles that are usable in selecting and planning ways to get appropriate information. This is why the *Guide* has introduced grids to help discernment at each principal stage of initial formation. The grids contain clear indications and objectives that are to help a formator as he journeys with the candidate so that evaluation does not become a matter of guess work, but reflects genuine knowledge of the candidate. The good thing about these evaluation grids is that they are now universal in the Congregation. No matter where a candidate is doing formation, the standards and the criteria that are to be followed are more or less the same, allowing for variations and adaptations to local situations. After a due process of discernment,¹⁶ assessment,¹⁷ and evaluation¹⁸ formators are required to pass on a complete dossier to their colleagues (fellow formators) in the next stage of formation.

*At each stage, the formators will receive the full file on the candidate from the formators who accompanied him in the preceding stage.*¹⁹

I believe that if the process is well implemented, it will help the Congregation as well as the candidates in ensuring that the question of motivation is well addressed right from the very beginning. It is an injustice to neglect this important aspect of formation.

Collaboration

Another aspect that is emphasised in the *Guide* is collaboration within the Unions of Circumscriptions, particularly in the light of the suggestions of the Enlarged General Council in 2008. It is now a fact that many circumscriptions are collaborating more and more as regards formation, and this is reflected in the *Guide* as it underlines the need to foster and strengthen solidarity among circumscriptions and also calls on circumscriptions that do not have many candidates to help with the training of formators.

Internationality

One of the many purposes of formation is to help us practice internationality, not only as part of our religious missionary life (within our communities and circumscriptions) but also because it is a witness to the kingdom of God. This will always present challenges and opportunities, and provide witness. In order for this to happen, the *Guide* calls for a type of formation that ensures that a candidate is rooted in his own culture so as to be able to appreciate other people's cultures.²⁰ The person's rootedness is the key here. There is no doubt that Unions of Circumscriptions offer possibilities of enhancing internationality and intercultural living which will prepare those in formation for mission. This has become more and more evident as the Congregation becomes increasingly diverse. As Anthony Gittins observed recently at a lecture which he gave to the Franciscan family:

*... if religious life has a future, and if the witness of Kingdom-building in the contemporary world through authentic mission and encounter is to remain strong, it can only be through a commitment to intercultural living.*²¹

The *Guide* calls for genuine efforts to be made so that our formation communities are international and intercultural in the make-up of the student body as well as that of the formation team. Intercultural living is something that calls for and requires the commitment of all those in the community. Intercultural living means that as candidates and missionaries we are being called to move from the relative comfort of our own cultural home to other places for the sake of the Kingdom. Genuine intercultural living and internationality is a form of being displaced; as in the case of Jesus, it is an emptying of oneself, a form of conversion in response to the demands of the Gospel.

Part III: Ongoing Formation

Part III is devoted to ongoing formation. "*For us Spiritans ongoing formation is a vital necessity.*"²² Often when we hear of the word formation, we think of the initial formation of students or candidates in formation. In fact formation must be a life-

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...without ongoing formation or updating, we can experience a slow death as human beings and as a Congregation...

long personal activity for every Spiritan. The *Guide* begins by highlighting the necessity, importance, and content of ongoing formation. It goes on to spell out its essential elements: human, spiritual, apostolic commitment, and the living of the religious life. The *Guide* intends to emphasise that without ongoing formation or updating, we can experience a slow death as human beings and as a Congregation and eventually we might become irrelevant as agents of evangelisation; hence the use of the word “vital.” The *Guide* tries to suggest concrete ways and means in which every confrère can avail of the opportunities which are there all one’s life.

The Concept of Ongoing Formation

As mentioned above, the SRL 142 captures the essence of ongoing formation when it says:

*God’s call to come and work for the Kingdom is not made to us just once for all. Our response has to be **updated continually** [emphasis mine].*

So it is a necessity for all of us to retrain ourselves without fail, if we are to remain true to our calling in the world and in the Church. Indeed numerous General Chapters, Enlarged General Councils and General Council documents have continued to draw our attention to this responsibility and to the constantly changing nature of our world and mission. It is during the time of ongoing formation that we reflect more deeply on our experiences and on our style of doing mission as Spiritans in the context of today’s world. Ongoing formation means that we are constantly in the process of becoming. Failure to do so affects the way we do mission and our understanding of our spirituality and charism; it also affects our relationship with God, with one another, with our community life and with God’s creation. Ongoing formation is not only for the individual, but also for the community which it has to serve in order for the personal experience of God’s kingdom to become reality. It is an attitude of mind, a spirit of wanting to renew ourselves as well as the community.

Ongoing formation is not limited to going to some institute of learning. It involves constant updating of oneself...

Ongoing formation is not limited to going to some institute of learning. It involves constant updating of oneself through personal reading of good quality books and periodicals, attending the annual retreat, attending regional meetings, taking advantage of short courses that may be offered locally or symposia on numerous subjects, participating in formal programmes proposed or organised by the Congregation or other institutes. Today, with the availability of modern means of communication, we have a moral obligation to update ourselves at various levels: human, spiritual, theological, professional and pastoral (cf. SRL 142.1). Not to do so would be inexcusable.

One of the many forms of ongoing formation that SRL talks about is a **period of renewal**; it is clear about its length, preparation and purpose. Renewal can be described as a period of time away from active ministry which a confrère uses for personal growth by exploring his life and his missionary commitment as a Spiritan in a leisurely manner. This period is primarily centred on personal renewal and the *Guide* warns about the abuse of it, for example, in cases where one ends up wandering around for an endless period of time. Such practices and attitudes have negative consequences on our life as Spiritans.

Part IV: Specialised Formation

The section begins by making a distinction between specialised and ongoing formation. Indeed as the saying goes, “good fences make good neighbours.” Specialised formation is undertaken to answer “*the needs of our apostolate and of our training programmes,*” including the training of formators (GSF 107-132). In order to respond to this cry and to make sure our students are getting the best that they deserve, the *Guide* outlines steps that are to be taken to fill this lacuna. It does not beat about the bush concerning the content, the choice of those to be sent for further studies, and the role of the superior and his council. The *Guide* is in agreement that the issue of the formation of formators has to be addressed with seriousness. Indeed no one would argue against the need for trained formators. Formation will always remain on the agenda of the Congregation since it is the channel of renewing membership and passing on the Spiritan heritage to new generations.

The Guide is in agreement that the issue of the formation of formators has to be addressed with seriousness.

So what is specialised study/training and who does it concern? “*It is a mission that a confrere receives from his own superior and his council for an agreed period of time.*”²³ We look more closely at the above definition. Often individuals are asked to go for specialised training, but some unfortunately spend it doing their own thing. This is to the detriment of the institution. It can be a form of individualism, which does not take into account either the welfare of the Congregation. As a result, both the Congregation and formation suffer. This is why the *Guide* offers clear guidelines that are to be followed. The guidelines are also a clear recognition that we have long passed the time when we used to confide formation communities to confrères of good will or to confrères who were good priests or brothers, but who had not received the training necessary to take on such ministry and responsibility. Formation, like any other discipline or science, requires training. Skills such as accompaniment, discernment, assessment, spiritual direction and evaluation of students do not fall from the sky. They are learned. At the same time, training touches on the identity, charism, and mission of the Congregation and the need to preserve it.

Approval by the General Chapter

The final road for the *Guide* was at the Bagamoyo General Chapter when it was presented for final approval. The Chapter made two major changes.

The first one is the place and duration of what is variously called *stage*, perfecting, OTP (Overseas Training Programme), and pastoral experience programme (PEP), depending on the area of the Congregation. The *Guide* uses the term, *Period of Missionary Experience* (PME), as in Part II.

*PME is a key moment in the formation process. It confronts the candidate with the reality of missionary life.*²⁴

The decision of the Chapter has for the first time made this period obligatory throughout the Congregation. The Chapter modified SRL 136.1 to read:

During initial formation, each circumscription will arrange for a period of missionary experience. Normally this experience takes place in a culture different from that of the candidate.

*During initial formation, each circumscription will arrange for a period of missionary experience. Normally this experience takes place in a culture different from that of the candidate. This allows the young Spiritan to discover the worth of intercultural encounter and to prepare better for Spiritan apostolic life. As far as possible it will normally last for a period of two years, with one year being a minimum.*²⁵

In the strict sense, a period of missionary experience has to take place in an intercultural situation. The document offers plenty of advice regarding the objective, preparation, place and accompaniment during this period. It is unfortunate and sad that in some situations a student is left alone without proper preparation, accompaniment or guidance. The apprentice model is to be used following the example of Jesus who learned from Joseph the skills of carpentry by handling tools, watching, practicing, measuring etc. and by being allowed to make mistakes and learn from them. This is what true apprenticeship means.

The Place of the Novitiate

The second change is the place of the novitiate, which will now follow the completion of the pre-novitiate formation or postulancy or philosophy. This will also be uniform throughout the Congregation (cf. GSF 49; 53).

Conclusion

Formation has a significant influence on the quality of membership, for it touches on our Spiritan vocation, identity and charism, and the mission which we have received from Jesus

The Guide makes it clear from the very beginning that it is for every professed Spiritan and not just those in initial formation.

Christ. The *Guide* is a clear recognition of the relationship that exists between formation (initial, ongoing and specialised) and mission. They mutually influence one another. I believe the *Guide*, in stressing the essential elements of our Spiritan life, is clear about the direction it wants us to take. The challenge ahead is the living of its content, its transmission to the rest of the Congregation and its implementation. This is where the General Administration, superiors, and formators will have to be called in to ensure that it is carried forward. The *Guide* makes it clear from the very beginning that it is for every professed Spiritan and not just those in initial formation. It is a document that is to bind us together and to give a sense of belonging to the Congregation. It is meant to help us grow as Spiritans and to respond to the mission of Christ in the world in which we live today. It is meant to preserve the unity of Spiritan formation in the diversity of different peoples and contexts. In the words of the late Superior General, Pierre Schouver:

It indicates the main stages of the journey through which everyone must travel at some point or another. It tries to ensure that all Spiritan pilgrims are tuned in to the same frequency, listen to the same words and the same music.²⁶

Finally, the capitulants when approving the *Guide* had this to say:

It (General Chapter) recognises that this document contains all relevant guidelines and orientations for application at all stages of Spiritan Formation (Bagamoyo 3.3).

Again the word formation has to be understood in its three-dimensional meaning—initial, ongoing, and specialised.

Philip Massawe, C.S.Sp.

Endnotes

¹Congregation of the Holy Spirit, *Superior General's Report*, XVII General Chapter, Itaici- Brazil, 1992:3.5.1

²*Spiritans Rule of Life* 105

³SRL 105.2

⁴SRL 106

⁵Superior General's Report at Itaici, 1992.

⁶GSF 1.

⁷GSF 7

⁸GSF 30.1

⁹GSF 18

¹⁰GSF 11.4.

¹¹GSF 11.

¹²Eamon Mulcahy, "What can we learn from Poullart des Places in 2009?" in *Spiritual Horizons: A journal of the Congregation of the Holy Spirit*, 4, Fall 2009, 3-12, here 7.

¹³GSF 11.8

¹⁴GSF 11.15

¹⁵GSF 30

¹⁶*Discernment/accompaniment* is an ongoing process of accompanying/ journeying with candidate in many ways (in terms of challenge, struggle and gift). Accompaniment is not an attitude of expecting students/candidates to make mistakes or of trapping them and then being proud that they have been caught. Rather, it is part and parcel of formation that involves both candidate and formator. The aim is to help candidates arrive at their destination.

¹⁷*Assessment* is an information/data gathering process that leads to decision on a candidate by using certain procedures (observation, interviews, tests). Since the process is ongoing, it helps to correct certain impressions, biases, wrong information, etc. so as to update the dossier of a candidate. Since formators work as a team they can meet after a certain period of time and compare notes based on the data gathered and finally put all assessment together.

¹⁸*Evaluation*, which comes last after discernment and assessment is taking one step back ...what one has recorded about a candidate in the assessment process is now brought together. One makes a summary on the candidate. So it is the information one has of assessment that leads to evaluation of the candidate.

¹⁹GSF 30.4

²⁰cf. GSF 23

²¹Anthony Gittins in a paper titled, "Rooted in Christ, on fire with the Spirit, Go ... Transform the World!" at International Conference of TOR Brothers and Sisters, Assisi, Italy, April 27, 2013, p. 2.

²²GSFR 76

²³GSF 109

²⁴GSF 74

²⁵SRL 136.1 (2013 Edition).

²⁶1997 Edition of the Guide 1.