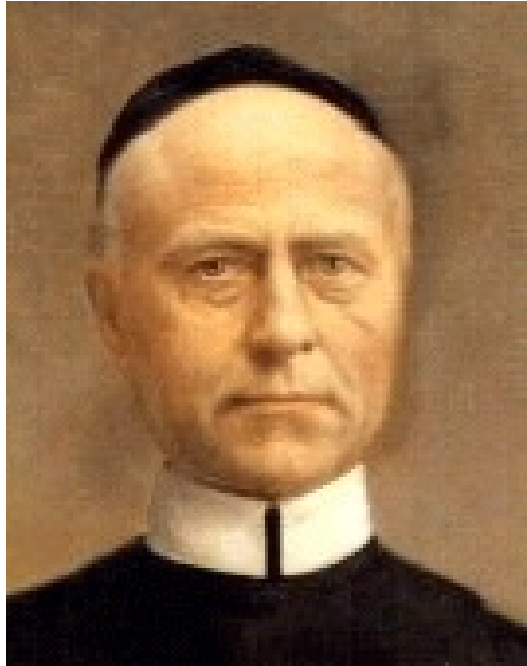




FORMATION CURRICULUM 2016



*According to the commission of God given to me,
I laid the foundation.
Let each man take care how he builds upon it
(1Cor. 3:10)*



*But you, my Brothers,
must never tire of doing right
(2Thess. 3:13)*

FIC FORMATION CURRICULUM

Introduction

This formation document named "FIC Formation Curriculum" is the result of a ten day meeting of formators of our five FIC provinces, held at Syalom Retreat Centre in Bandungan, Indonesia from 24 July until 5 August 2016. It is a concrete result of the continuous understanding and co-operation among the formators of our Congregation and is a watershed document in the history of our Congregation in the sense that formators have never agreed on a common formation curriculum to be used for our candidates. The meeting was born out of the 2012 General Chapter resolution #8 to organize a meeting for all formators for the renewal and invigoration of the FIC spirit among formators, enable formators exchange ideas and experiences and strengthen their spirit of internationality. Significantly, the main task of the formators during this meeting as highlighted by the Chapter was to enable formators work toward the possibility of achieving a common curriculum to feed our formation program. This document is the result.

Why this document?

This appendage of our formation program was inspired by calls from experts in religious formation to make formation to consecrated life more **"integrated and holistic"** because it aims at the transformation of the whole person. It has to take into account the formees as a whole, in all their **totality** so that they may develop, in a harmonious way, their physical, psychic, moral and intellectual talents and also all their human, spiritual and charismatic dimensions.

In the context of the current radical cultural changes, consecrated life finds itself confronted with new and permanent challenges, one of which is the "pedagogy of formation". One of the errors of the formation pedagogy in the past was that of forming candidates fragmentally. In many cases there was too much insistence on one dimension forgetting others which were also fundamental, or the development of some talents was fostered leaving aside others equally important.

As a consequence, there has been only a partial and not an integral development of candidates in formation houses. Very frequently the candidates did not readapt to their humanity, they were not touched by the breath of the Spirit of God, and finally did not develop the mystical dimension of their life.

If we do not want to form "fragmented personalities", we have to give impulse and favour to the integral formation of young people in such a way that, at all moments, they present themselves "totally, whole", always on the way in the following of Jesus, identifying themselves, not so much by what they do, but above all by who they are.

Therefore the "integrated model of formation" was strongly recommended during the 2016 formators' meeting. This model deals with a combination of *biblical, theological and anthropological models*, based on the strategy of *nucleation*, which implies the presence of a centre capable of gathering the surrounding reality around it, attracting it and giving it meaning, purifying it, and enriching it, giving it new direction, and valuing it to the maximum. It is significant because it is a truly new element with respect to formation, a concept of formation that embraces the whole of the person's life.

Nature of the Document

The integrated model of formation is attentive to all dimensions of human life: intellectual and emotional, individual and communitarian, personal and social, affective and sexual, and several other dimensions which influence one another: that of the spiritual-ascetic, psychological, theological and anthropological components, all combined to form a holistic development that involves the candidate's mind, heart, hands and feet. After a careful discernment, these dimensions were reduced to the three basic ones as highlighted by our Constitutions article 102, thus "The formation programme should clarify how we, in faith, hope, and love, desire to make our lives of more worth as human beings, as Christians, as religious brothers".

Therefore the first part of the document, named "FIC Profile" is developed based on three fundamental questions:

- What kind of brothers do we want our candidates to be eventually?
- What values do we want our candidates to uphold during formation?
- What basic attitudes do we want them to develop during formation?

The points that emerged from each of these questions were further categorized into human, Christian and religious dimensions. Thus the first part of the document has largely been constructed along these lines in terms of the FIC characteristics, values and basic attitudes we want our formees to develop. These basic attitudes are behavioral indicators which should be observed during the period of formation and also act as a guide to the formator, and thus the suitability of our candidates will be judged according to these basic human dispositions.

Part two of the document answers the question "What do we need to achieve the FIC Profile?", and thus contains the actual formation curriculum. Recognizing that the formation process aims at being idealistic yet realistic, holistic and integrated, personalized and experiential, the curriculum has been carefully designed to answer the different needs of formees at the three different stages of initial formation.

We are aware that formation, the rebirthing into a new way of life, is slow and progressive but an imperative. The subjects and courses chosen for the different stages of formation are aimed at helping the candidate to gradually adjust himself spiritually and psychologically to the new way of being and living. This will enable him to discover and later assimilate the identity of the FIC Congregation. Furthermore the subjects, resources and activities listed at the various stages are categorized into three to answer the needs of formees as they progress from one stage to the other. The same subjects may be found in two or more stages of formation. This is done on purpose. In drawing the course outlines for such subjects, the formator has the responsibility to indicate the depth to which the subject has been treated at each stage. Consequently, the next formator has no difficulty knowing the point of continuation.

The percentage comparisons between stages and levels of formation presented on the table is a guide to enable formators give the right depth of emphasis in terms of the subjects at the different stages of formation to ensure a harmonious and integrated development of our formees. As would be expected, formation resources are indispensable for the implementation and eventual realization of the curriculum, therefore suggested reference materials and activities for both formators and formees are given to ensure the smooth progression from one stage to the other.

To conclude, we believe this formation document is a living model of a Congregational movement towards understanding and embracing our spirit of internationality and cross cultural living. Therefore as recommended by resolution one of the ConCon/Formators' Meeting of 2016 in Indonesia, all provinces are required to adopt the holistic/integrated approach to the formation of our candidates by among others, using this hard-won document as an appendage for the implementation of their formation programs. The document is subject to review and revision, in terms of the FIC Profile, Core Areas and references, by FIC formators as is required.

General Council, FIC
August, 2016, Bandungan, Indonesia



PART 1 **FIC PROFILE**

1. The Kind of Brothers our Candidates Should Be

Human

- Hospitable - be welcoming to fellow brothers and visitors
- Able to show commitment and dedication to assignments and duties
- Show perseverance in face of difficulties and challenges
- Able to accept other human beings as they are
- Be humble - recognize and accept own weaknesses and those of others
- Readiness to serve others
- Be a man of integrity - be honest, reliable and accountable
- Be "good" and able to "do good" to other human beings
- Have the spirit of solidarity; one who recognizes the need to share his time and expertise with others especially the needy ones
- Able to build a team - ability to work with others
- Being truly human - able to develop human/personal relationship with others
- Be mature - able to take decisions for himself and accept responsibility for own actions
- Sensitive to the feelings and needs of others
- Show respect to self and others (through way of dressing, acting, etc.)
- Be creative and critical - show initiative.

Christian

- Make Jesus Christ the centre of one's life - willing to grow towards Jesus
- Be filled with the spirit and mission of Jesus
- Show some commitment to live the example and mission of Jesus

- Be compassionate - be moved by the needs of others, e.g. the poor, vulnerable
- Able to seek God through prayer and solitude
- Belief in divine providence
- Be charitable - one who loves God above all things and his neighbour as self
- Be humble - recognize own weaknesses and the need for God's mercy
- Passion for humanity - show you love people and concern for their needs
- Able to collaborate with fellow brothers, other people and the church functionaries
- Be a witness to the Gospel of Jesus Christ and its values
- Love for the sacred including the Eucharist and Mary our Patroness
- Spirit of devotion, especially to the Eucharist and Mary

Religious

- Able to put himself at the service of others and the church without counting the cost
- Able to share in the apostolic life of FIC, able to live in and build a fraternal community, and be a man of prayer
- Able to identify and live the values of the vows of celibacy, obedience and poverty
- Possess the spirit of option for the poor and vulnerable in society
- Able to show forth the values of our Constitutions in one's personal life
- Be detached from past life and be free and single-minded
- Able to understand the FIC vision and mission and show it forth practically
- Imbued with the charism of FIC, that is, education, teaching and formation

- Openness to the signs of the times or changing circumstances
- Inspired by the mission and spirit of our founders
- Be available to offer one's time, talents, expertise and gifts in the service of others
- Be simple and moderate in all aspects of one's life
- Captivated by God and people - be moved by people and their needs
- Be familiar with the apostolic charism and spirituality of FIC.

2. Values that our candidates should uphold

Our candidates should be able to embrace the following values during their formation:

Human Values

- Team work spirit: mutual collaboration
- Hardworking spirit: discipline, commitment and dedication to apostolate
- Being open, responsible and accountable
- Service to the community: service to God in our neighbour according to the example of our founders
- Empathy: Ability to feel with others in their situation
- Humility, courage and perseverance
- Cleanliness of our houses and surroundings; cleanliness is next to Godliness
- Honesty, reliability and integrity
- Open eye for the needy: willing to improve the dignity of human persons especially the poor and marginalized in society
- Exemplary life: live a life that is in congruence with our calling
- Perseverance: never be tired of doing good (cf. Bro. Bernardus Hoecken)

- Justice, peace and fairness
- Care of the sick and elderly members of our community

Christian Values

- Uphold Gospel values: Love of God and love of neighbour is the fundamental reason for our choice of life
- Compassion towards others
- Belief in divine providence: a strong conviction of the power of God's intervention in our life
- Community life: Spend more time together e.g. meals, recreation and projects
- Option for the poor: focusing on the poor and being in solidarity with them
- Love of Mary: Mary is a symbol of obedience, love, patience, humility, devotion and perseverance
- Witness of God's love for others
- Spirit of community; able to spend productive time together with fellow beings
- Prayer - able to spend time in silence, contemplation and reflection
- Forgiveness: acceptance of being imperfect beings therefore we should give to each other and to those who have harmed us the grace of forgiveness
- The Eucharist (the centre of our Christian life): It is our celebration of our unity with one another and with all people

Religious Values

- The value of being celibate, obedient and spiritually poor: In love we consecrate ourselves to Him who is love. In Him we consecrate ourselves to one another and to all people for the sake of the Kingdom

- Apostolate: to grow towards faith filled commitment, dedication, discipline, cooperation; more people enjoy our services and great results
- Following the footsteps of our founders: Captivated by God and people
- Teaching and educating those with special needs: Paying attention to the vulnerable groups and the neglected in the society through our apostolate
- Availability: we ought to be prepared to give our all in any desired place in the most expedient way
- Asceticism: seeking God in solitude and prayer
- Commitment and dedication: this means willingness to dedicate oneself completely to any given apostolate and at the same time being in the position to let go
- Simple and moderate life: our entire life should be devoid of pursuit of wealth, power and prestige as a desire for profit and property
- Fraternity and community oriented: Spend one-on-one time with fellow brothers, spend some time with friends, and cultivate relationships with like-minded achievers
- Collaboration with church: in the church we try to give form to our consecration to the kingdom of God in our own way in the congregation
- Brotherly love: demonstrate love for fellow-brothers and the rest of humanity
- Service to the community: we dedicate ourselves to the service of God in our neighbour 'by going round doing good' with a view to improve the dignity of human person especially the poor and the marginalized in society according to the example of our founders Monsignor Louis Rutten and Brother Bernardus
- Community gatherings: recreation, celebrations (e.g. birthdays, feast days, etc.).

3. **Basic attitudes that candidates should develop during formation**

We expect that the candidates of our congregation should develop the following attitudes:

Human Attitudes

- *On becoming a person:*

The sensitive awareness of (my) being human, the sensitive awareness of others around me, and my ability to strive for the happiness of others.

- *Wonder:*

It is wonder that gradually leads a person to acknowledge and recognize, to respect and appreciate, to nurture and nourish what one wonders at, wonder that arouses a person's feelings of awe, and sense of mystery, to see 'beyond' what one can grasp with one's own senses, mind and heart, etc.

- *Critical:*

It is to live with the awareness as fully as possible of what and how one relates with all around him, with the awareness that gives life to the inherent faculties to question, to discern, and to deepen one's own experiences of real life so as to internalize what one sees, understands and values, the awareness that awakens the desire and the urge to search for what is fair and just, to pursue what is better, authentic and right.

- *Love your neighbor:*

The candidate should be interested in the social life dimension (interested in people, being socially minded) ... and "love one's neighbour ... especially those in need".

- *Love yourself:*

The candidate should be interested in the dimension of growth in personal life, interested in personality training, and in one's own growth to maturity.

- *Openness:*

The candidate should exhibit openness in the senses, mind and heart. It is the watchful openness that lets one to be affected, influenced and moved by what one sees, understands and feels the wonderful openness that gives rise to the inherent power to respond.

- *Compassion:*

It is the interest and keenness in being in solidarity with others, the readiness to experience and to feel with others, the courage to let oneself enter into the world of others and suffer with them.

- *Morally upright:*

Candidates should cultivate moral values that are contained in the Gospels, in the teaching of the church; in some modern philosophy, theology, psychology and sociology. They should become sensitive to customs, norms and feelings of human society.

Christian Attitudes

- Having the passion for Christ like the Samaritan woman (*Jn 4, 5-42*)
- Having the passion for Humanity like the Good Samaritan (*Lk 10, 29-37*)
- Able to practice the law of love: Loving God above all things and loving neighbour as oneself
- Able to see Christ as his model and centre of his life (Growing towards Jesus)
- Possess the knowledge of the Gospels and show forth its values in daily life
- Desire to be a true witness of Christ's life and work among the people of God
- Able to reflect on his own spiritual growth in the light of the word of God
- Able to maintain silence and solitude in God's presence

- Able to pray and lead others in prayer
- Having the love for the church, its structures and people

Religious Attitudes

- Have the attitude of seeking God in prayer: the candidate should develop a *contemplative attitude capable of listening to God in concrete life*, an attitude capable of discovering God in the world and particularly in the poor.
- Be a man of communion: the candidate should be able *to find words capable of creating communion* with persons who are different; to live with and respect those who are “different”, develop the capacity to listen and to take into account the points of view of those who are different. to “embrace”, and not only to “bear or put up”, with ethnic, cultural and tribal differences.
- Possess the attitude of our Founders: have concern for the poor, socially weak and forgotten groups; able to show compassion for people in need.
- Develop a true religious attitude:
 - ✓ A sense of openness to the realities of God's presence in his life and others'
 - ✓ Simple lifestyle, solidarity with needy, abstaining from luxury and excessive comfort (avoid obvious materialistic attitudes)
 - ✓ The ability to live celibate life with all the consequences thereof.
- Have the attitude of a missionary/apostle:
 - ✓ The candidate is expected to surrender his whole self (energy, talents and time) to the leadership of the congregation for the service of God's people
 - ✓ Be available for any apostolate in whatever way and place the congregation requests of them
- Be Prophetic: people who are witnesses to Jesus life on this earth, knowing that the Lord is always with us ... "Be not afraid of them, for I am with you to deliver you" (*Jer. 1:8*).

PART II

CORE AREAS OF FIC CURRICULUM

2.1 The Courses/Subjects/Experiences:

1. Postulancy

Human Dimension

- Orientation/Introduction
- Critical thinking/philosophy
- Anthropology
- Psychosexual/human development
- Sexuality and Spirituality
- Workshops on alcoholism and other addictions
- Hobbies, initiatives and creativity/ daily skills
- Manual work and sports
- Self awareness
- Theological reflections/journaling

Christian Dimension

- Christian psychology (selfawareness, seeking God, personal transformation, detachment)
- Introduction to the Bible
- Prayer and spirituality workshops
- Theological reflections
- Guided spiritual reading
- Developing spirit of prayer
- Meditation
- History of the church
- Sacraments
- Liturgy
- Church Doctrine (catechism)

Religious Dimension

- History of the Congregation
- Introduction to religious life and vocations in the church
- Social teaching of the church
- Theological reflection
- Community life
- Ecclesiology
- Church documents
- FIC spirituality/values
- Prayer (recollection, retreat, etc.)

2. Canonical Novitiate

Human Dimension

- Psychosexual and human development
- Enculturation/cross cultural studies
- Workshops on alcoholism and other addictions
- Hobbies (gardening, sports, games, music, singing, creative arts, house maintenance, I.C.T. skills, reading and writing)

Christian Dimension

- Spiritual direction, accompaniment and mentoring
- Study of scriptures/the Gospels
- Christian psychology
- The synoptic Gospels and the fourth gospel
- Prayer forms (contemplation, silence, meditation, holy hour, Lectio Divina, Faith sharing, spiritual journal, Eucharist, recollections, desert days, retreats, guided spiritual readings)
- Lives of Saints/other Holy people
- Introduction to church doctrine - Vatican II documents
- Social teaching of the church
- Mariology
- Canon Law (especially Part III)

Religious Dimension

- Study of the FIC Constitutions/charism
- Congregational documents
- FIC Founders/Vincent de Paul
- History of the church
- History of consecrated life
- Sacraments/liturgy
- Community life
- Evangelical counsels
- Church doctrine (catechism) - Vatican II documents
- Social teaching of the church
- Theological reflection
- FIC spirituality/values

3. Second Year Novitiate

Human Dimension

- Personal talks
- Teaching methodology
- Workshops on social media

Christian Dimension

- Pauline literature
- Missiology
- The Acts of the Apostles
- Spiritual direction

Religious Dimension

- Community experience
- FIC Constitutions
- Inter-congregational workshops on the vows
- Apostolate
- Days for reflection within the week

- Spiritual direction
- Preparation for profession (retreats, Director & Provincial Superior's visits)

2.2 Percentage comparison of areas in different stages of formation:

Areas/levels	Human	Christian	Religious/ Congregation
Pre-Novitiate	40%	40%	20%
Canonical Year Nov.	20%	30%	50%
Second Year Nov.	30%	30%	40%

2.3 Reference Materials for formees to consider

a. Human Development

- L. M. Sdorow, PSYCHOLOGY, *Brown Communications, McGraw Hill, 1990*
- Psychology contexts and applications (third edition) by Jane S Halo et al, 1990
- Sofield L, Hammet R. and Juliano C. BUILDING COMMUNITY, *Ave Maria Press, Notre Dame, 1998*
- Majawa Clement, INCULTURATION IN AFRICA, *CUEA Publications, 2006*

b. Christology/Spirituality

- The Holy Bible/Scriptures
- Catechism of the Catholic Church by *Geoffrey Chapman, 1994*
- The Catholic Church Journey Wisdom and Mission by *Carl Koch, 2002*

- New Testament Introduction by *PHEME PERKINS*
- The writings of the New Testament by *Luke Timothy Johnson*

c. Religious Life

- The Holy Bible/Scriptures
- FIC Constitutions and Congregational Statute
- The Reflective Document on FIC Constitution (draft)
- P.J.H. Ubachs, MASTERS FROM MAASTRICHT, *Stichting H M, 1999*
- Project and Autobiography of Mgr. L.H. Rutten
- FIC Magazines, and other magazines of the Catholic Church
- FIC Heritage by *Bro. Bruno van der Made*
- Biography of Louis Rutten by *Bro. William Konings*
- Chittister Joan, THE FIRE IN THESE ASHES, *Sheed and Ward, Kansas City, 1995*

2.4 Reference Books for Formators

- The Holy Bible/Scriptures
- FIC Constitutions and Congregational Statute
- Other Congregational documents, e.g. Chapter documents, pastoral letters of General Superior, FIC History books, etc.
- Schneiders Sandra, FINDING THE TREASURE, *Pauline Publications, New Jersey, 2000*
- Schneiders Sandra, SELLING ALL, *Pauline Publications, New Jersey, 2001*
- Schneiders Sandra, NEW WINESKINS re-imaging religious life today, *New York, 1986*
- Burke Daniel, Navigating The Interior Life, *Emmaus Road, 2012*
- Diarmuid O'murchu Msc: Reframing Religious Life, Revised Edition, *London, 1998*
- Fran Ferder and John Heagle, YOUR SEXUAL SELF, Pathways to authentic intimacy, *Notre Dame Press, 1992*



*Our lives as brothers have been placed
under her special protection.
This will be evident in prayer and reflection.
Her feasts, particularly the feast of her Immaculate Conception,
are lovingly celebrated in our community.
We contemplate her life and address her
in our personal and communal prayer.
Besides other prayers praying the Rosary is valuable
(Constitutions art. 75)*

*If there is a group of formators under the personal responsibility
of the one who is in charge of formation,
the individual members should act in harmony,
keenly aware of their common responsibility.*