

COREAM RATIO FORMATIONIS



CONGREGATION OF THE MOST HOLY REDEEMER

RESCRIPT

Prot. N° 9500 053/2022

There came to the General Curia the document:

**“Ratio Formationis” of the Conference of Redemptorists of Africa and
Madagascar (9500).**

Request for approval

March, 2022

After considering this document carefully, attending to all pertinent information, and performing all the acts required by law in this case, with the consent of the General Council, I, the General Superior, have determined as follows:

Approbatur. - Litterae mittentur.

In communicating this rescript, I pray for God's blessing upon you that you may enjoy His fatherly protection in the name of our Redeemer and through the intercession of Mary our Mother of Perpetual Help.

Given in Rome on April 07, 2022

Michael Brehl, C.Ss.R.

Michael Brehl, C.Ss.R.
Superior General

Brendan J. Kelly, C.Ss.R.

Brendan Kelly, C.Ss.R.
Secretary General

[Seal of the Congregation]

Coordinator's Presentation Letter

The current COREAM *Ratio Formationis* is the fruit of 8 years of work, which began in 2014. Indeed, in 2014, the 1st COREAM Council appointed 4 confreres to be members of COREAM Secretariat for Formation, with the mandate of working on a *Ratio Formationis* for the Conference. The first meeting took place in Nairobi (Kenya). The following year, there was another meeting in Ouagadougou (Burkina-Faso) to continue the work begun. We then sent the work done to all the Superiors of COREAM in order to have the feedback of the Secretariats of Formation of their Units. At the COREAM Assembly of that year the work was presented. Some observations were made.

Fr. Zephirin Luyila, presented two versions of the *Ratio* for the Conference. The first version, in July, 2018, was titled a “proposal, in-progress version” (version 1). After the observations made by the General Secretariat for Formation on this version, COREAM Secretariat for Formation met once again, in 2019, in Nairobi (Kenya). A follow-up version (version 2), in both English and French languages, was sent to the General Government for approval in September of 2019, after being presented and approved by the Conference Assembly as Working Document in August of that same year.

After the passing away of our beloved confrere, Fr. Zephirin Luyila, the *Ratio Formationis* process of the Conference was pointed out to me in a letter dated 29th January, 2021. A new revised version of the *Ratio Formationis* was then sent to the General Secretariat for Formation in July, 2021 (version 3). The General Secretariat for Formation closely reviewed this version of the *Ratio Formationis* and its conformity with the previously suggested modifications. These observations were meticulously studied and accepted by the Conference, and the *Ratio Formationis* was again sent to the General Secretariat for Formation for review in February, 2022 (version 4). The version of the COREAM *Ratio Formationis* here presented (version 5) represents additional adapted minor suggestions made by the General Secretariat for Formation to the February, 2022 version of the *Ratio Formationis*. This fifth version is the final proposal of the COREAM *Ratio Formationis*, presented on 11th March, 2022, for approval by the General Government.

So, on 7th April, 2022, the General Council approved COREAM *Ratio Formationis ad experimentum* till 2025 when it shall be revised.

I would like to congratulate all the Confreres of COREAM, the different COREAM Secretariats for Formation which have worked on the document and all the Secretariats for Formation of the different Units of COREAM. A special thanks to the former Coordinators,

Fr. Arnaud Guy Agbossaga and late Fr. Zéphirin Luyila who showed great interest in the realization of a *Ratio Formationis* for COREAM. Thanks also to the General Secretariat for Formation which has accompanied us during all these years. We are very grateful.

One thing is to have a *Ratio Formationis*, another thing is to apply it. I appeal to all the Formators of COREAM to possess and to be familiar with COREAM *Ratio Formationis*, which implements the General *Ratio Formationis* taking into account the particularities of Africa and Madagascar. It will be a great help for the Formation in our Units and also for the Common Formation.

Once again, thanks to all. Let us give utmost priority to Formation in our Conference.
God bless you all.

Introduction - COREAM'S Secretariat of Formation

Formation is integral to the life of every Redemptorist. It is indeed a whole life enterprise that is both progressive and in the moment. Thus, it is key to connect the dots of the moment to make up the chain of its progressive nature. A guide is therefore needed to provide a set of principles and values to help in that process of formation. A *Ratio Formationis* is such a guide. The COREAM Secretariat for Formation is pleased to present to the Conference a *Ratio Formationis* for COREAM. The COREAM *Ratio Formationis* is a fruit of years of engagement between the members of the Conference, the COREAM Secretariat for Formation, the General Secretariat for Formation and the General Government. The fruit is here !

This COREAM *Ratio Formationis* is a tributary to the *Revised Ratio Formationis Generalis* (2020). It seeks to apply and adapt the principles of the *Ratio Formationis Generalis* to the context of the Conference of Africa and Madagascar. The Redemptorist Congregation as a whole is going through a historic moment of Restructuring and Reconfiguration. As such, COREAM *Ratio Formationis* seeks to respond to the current situation and future hopes presented by the process of Restructuring and Reconfiguration. It is borne in mind that Restructuring and Reconfiguration are for MISSION. Therefore, a Redemptorist in COREAM ought to realign his missionary and apostolic priorities to the current promptings of the Holy Spirit and his Missionary Identity. The Profile of the Redemptorist in COREAM should reflect the Congregation's vision.

COREAM *Ratio Formationis* is a tool that can be used by all in the Redemptorist Family. It is meant as a guide for formative growth, reference, a road map for the stages of formation, a pointer to key elements necessary for a holistic approach to formation and some practical adaptations of the *Ratio Formationis Generalis* to the COREAM formation situation. The COREAM *Ratio Formationis* is divided into four major parts, namely, Formation for Mission, Formation Agents, Stages of Formation and their Five Dimensions and Formation and Appointment of Formators. May we not only go through the COREAM *Ratio Formationis* for the sake of duty, but may we allow the COREAM *Ratio Formationis* to go through us and leave us imbued by the missionary and apostolic spirit of our founder, St. Alphonsus Mary de Liguori.

ABBREVIATIONS

Can. + Cann.	Canon(s) from <i>Code of Canon Law</i> , 1983
Gen. Chap.	General Chapter
CL	<i>Christi Fideles Laici</i> . Apostolic Exhortation of Pope John Paul II on the Laity (1988)
C. + CC.	Constitution (s) C.Ss.R.
CS	COREAM Statutes
DF, 2015	Decree of the General Government on Formation, 2015
EE	Essential Elements of the Doctrine of the Church on the Consecrated Life. Congregation for Institutes of Consecrated Life and Apostolic Life (1983)
ET	<i>Evangelica Testificatio</i> . Apostolic Exhortation of Pope Paul VI on Renewal of Religious Life (1971)
GE	<i>Gravissimum Educationis</i> . Vatican II Declaration on Christian Education (1965)
IUSG	International Union of Superiors General
LK	The Gospel according to Luke
LG	<i>Lumen Gentium</i> . Vatican II Dogmatic Constitution on the Church (1964)
MA	<i>Ministeria Quaedam</i> . Apostolic Letter of Pope Paul VI on Tonsure etc.
MK	The Gospel according to Mark
OT	<i>Optatam Totius</i> . Vatican II Decree on the Training of Priests (1965)
PC	<i>Perfectae Caritatis</i> . Vatican II Decree on the Renewal of Religious Life (1965)
PDV	<i>Pastores Dabo Vobis</i> . Apostolic Exhortation of Pope John Paul II on the Formation of Priests (1992)
PI	<i>Potissimum Institutioni</i> , Orientations on Formation for Institutes of Consecrated Life and Societies of Apostolic Life, CICLSAL, February (1990)
PO	<i>Presbyterorum Ordinis</i> . Vatican II Decree on the Ministry and Life of Priests (1965)
RFC	<i>Ratio Formationis</i> for COREAM (2021)
RFG, 2003	<i>Ratio Formationis Generalis</i> . General Government, 2003
RFG, 2020	<i>Ratio Formationis Generalis</i> . General Government, updated 2020

SC	<i>Sapientia Christiana</i> . Apostolic Constitution of Pope John Paul II on Ecclesiastical Universities (1979)
SD	<i>Spiritus Domini</i> . Apostolic Letter of Pope Francis on women and the ministries of Lector and Acolyte (2021)
S. + SS.	Statute and General Statutes, C.Ss.R.
VC	<i>Vita Consecrata</i> . Apostolic Exhortation of Pope John Paul II on Consecrated Life and its Mission in the Church and the World (1996)
VFC	<i>Vita Fraterna in Communitate</i> . Document from the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, on Community Life (1994)
VG	<i>Veritatis Gaudium</i> . Apostolic Constitution of Pope Francis updating <i>Sapientia Christiana</i> on Ecclesiastical Universities

Part 1: FORMATION FOR MISSION IN THE CONFERENCE OF AFRICA AND MADAGASCAR

General Background

1. Africa and Madagascar are clearly part of the “wounded world” referenced in the theme of the current sexennium (2016-2022). We are still struggling with endemic poverty in many areas of life: economic poverty (of a systemic kind) despite considerable resources, political instability, severe limitations in health care and educational facilities, poor infrastructure, inadequate service delivery, and rampant corruption. All these issues impact the daily lives of Redemptorists and, therefore, the lives of all involved in Formation.

2. At the same time, Africa and Madagascar is a Continent marked by extraordinary resilience: the life of the Spirit and spiritual values are still features of personal and civil life. Family and Community are still profoundly cherished, and religion is not just surviving but flourishing. Many commentators use the word "vibrant" to capture the Spirit of Africa-Madagascar. This climate of energy and enthusiasm marks candidates for Redemptorist Consecrated life.

Redemptorist Context

3. In common with the Congregation throughout the world, Formation in COREAM shares the basic spiritual inspiration of following Jesus, the Redeemer, by preaching the Gospel to the poor, in this case to the poor of Africa and Madagascar.

4. The formation ministry in our continent strives to be in harmony with the vision of Redemptorist formation as expressed in the *Ratio Formationis Generalis* C.Ss.R. (Rome 2020) but with particular reference to the context of Africa and Madagascar.

Local Context

5. Redemptorist formators in Africa-Madagascar are part of the world-wide Redemptorist restructuring process with possible consequences in Unit reconfigurations for Mission. They are aware that Mission drives restructuring rather than vice-versa; Mission, in turn, flows from the life of the Spirit.

6. The COREAM Apostolic Plan (2019-2022) locates formation “at all levels” among the fundamentals. The Apostolic Plan requires a commitment to formation ministry that reflects Africa and Madagascar's actual reality. From the tone of the Plan, the days when Units can or should try to provide a complete formation programme within the Unit itself are coming to an end, although allowances must be made for local adjustments. Novitiates and student establishments are to be shared in common formation houses; where feasible, pastoral projects should also be common. The Apostolic plan highlights three areas of significance which COREAM should address: Formation in Moral Theology, Inter-Religious Dialogue, and Social Communications. These topics would have important implications for Formation throughout the Conference.

7. COREAM has also addressed the issue of reconfiguration in light of the call to restructuring. Any such reconfiguration will have immediate effects on Formation at all levels. Independently of the details of possible reconfiguration of Units, formators will have to be alert to the real reason for and justification of restructuring: the good of the Mission of the Redemptorists of Africa and Madagascar.

Some specific issues

8. Redemptorist formators in Africa-Madagascar will be aware that a significant shift has taken place in the understanding and articulation of Consecrated Life. From presenting the vowed life as primarily a personal renunciation for the sake of Mission, Consecrated Life is more positively presented today as a gift from God to a community and part of God’s Plan for attracting people to this beautiful way of following Jesus.

9. Seen as a gift of God, Redemptorist life only makes sense in terms of the absolute priority of God, of things of the Spirit, and intimacy with Jesus our Redeemer. In Africa and Madagascar, as elsewhere, our life rests on a commitment to holiness, which expresses itself in the priority, not of structures but the spiritual in our tradition of the vowed life.

10. Without a strong renewal of the contemplative dimension of our Vocation, Formation will remain superficial and inadequate to the challenges both of the Gospel and the reality of Africa and Madagascar.

11. A fundamental challenge to Redemptorist formation in Africa and Madagascar is translating “the priority of the spiritual” into our formation structures. All Units in the continent are used to intense missionary work: building and maintaining centres of Formation, reaching out to the economically poor and abandoned, travelling to the peripheries to preach and teach. It is challenging to devise structures of prayer and contemplation, even in houses of Formation, where studies often occupy the minds and time of young confreres. Hence, the neglect of our traditional daily prayer practices, individually and as communities, can create a void that drains our hungry spirits.

12. Another vivid challenge is to find appropriate ways to present and live our Vows in Africa and Madagascar.

- a. In a continent “thirsting for fertility”, it has always been a challenge to explain **our vow of chastity**. If presented only as a sacrifice for the sake of the Mission, many can point to dynamic missionaries (especially from other Churches) who combine the vocations of matrimony with that of explicit evangelization. Therefore, it is vital to show that Gospel chastity is not a dehumanising feature but a gift that God offers to some to live a new way of loving, the practice of Jesus himself.
- b. **The vow of poverty** also faces real problems in Africa and Madagascar. When physical poverty is all around, joining a Religious Congregation can be seen as taking a step to greater financial security. It can also be a route to greater social and educational possibilities. Gospel poverty as a gift from God offers a different (often counter-cultural) way of dealing with material things. It provides freedom from possessiveness and joy in sharing what God has given. Most of all, it brings us closer to the values and lifestyle of Jesus himself.
- c. It might be thought that in the traditional society on our continent, **the vow of obedience** might be less of a challenge. However, this is undoubtedly not so; instead, Religious Obedience is proving to be one of the biggest challenges. The erosion of the traditional respect for the ancestors and elders and the collective decision-making processes has meant that more and more young candidates see Religious Obedience as mere submission to those in charge! As a gift of God, Consecrated Obedience helps us discern the will of the

Father, as happened in the earthly life of Jesus. Contemporary discernment, individual and collective, should not obscure the role of the Superior. It would seem from experience that Formation for Gospel Obedience has been a notable failure in recent times.

- d. Finally, **the vow and oath of Perseverance** are much more than a question of mere survival of an individual confrere in the Congregation, or a matter of personal security. In the face of contemporary scepticism about any life-long commitment, our vow and oath Perseverance is a gift of a Redeemer who “having loved his own who were in the world, he loved them to the end” (John 13:1). In imitation of Christ's fidelity, we swear and vow a form of spiritual stability in the Congregation for his sake “and for the sake of the Gospel” (Mark 8:35).

13. An exciting challenge is to be found in the field of **inculturation**. The Church in Africa and Madagascar has passed the superficial stage of purely symbolic inculturation but is still struggling to find authentic expression of indigenous religious culture. Redemptorists of COREAM must make their contribution to the rich tapestry of Catholic life and harness the imagination of our young candidates in this aspect of Ministry.

14. Finally, Redemptorists, young and old, are being called to live in **inter-ethnic communities** and be living models of the catholicity of the Church. Such new communities as reconfiguration envisage will involve confreres from many different backgrounds, languages, and traditions. This will be the kind of fraternity into which our candidates will be introduced very early on in their Formation. Hence the added challenge of preparing “new wineskins for the new wine”.

PROFILE OF THE CONFRERE FORMED BY THE VISION OF THE *RATIO GENERALIS* (2020) AND OF THE *RATIO* FOR COREAM

15. It is to be hoped that a candidate formed by the General *Ratio* and the particular *Ratio* for COREAM would, in the first place, want to be totally committed to following the example of Jesus Christ the Redeemer by preaching the word of God to the poor. He would already have a strong sense of his own identity and an appropriate level of self-acceptance, open to further development. He would cherish friendship with Jesus, and he would identify with St Paul's

sentiments expressed to the Galatians: “I live now not with my own life but with the life of Christ who lives in me” (2:20). Nothing and no one can take the place of Jesus in his life. Such a confrere feeds on the Word of God, shares in Mystery of Faith, and rejoices in Reconciliation.

16. Called into the Redemptorist family, this confrere will be well-grounded in the Redemptorist charism and the traditions and practices of the Congregation. He will know the broad outlines of the history of the Congregation and have an insight into the life of the Congregation in Africa and Madagascar from its beginnings in the late nineteenth century to contemporary times.

17. He will have made his Novitiate in a Common Novitiate under trained formators and will have been prepared for First Profession as a member of the worldwide Congregation. His allegiance to his Unit of origin is secondary to his commitment to the Congregation as a whole.

18. He will have studied theology to the level appropriate to his calling (Priesthood or Brotherhood) in a common theologate. Courses in Redemptorist studies will have supplemented his professional theological studies. These studies will have given him a personal interest in our Redemptorist saints, martyrs, the blessed, and others. He will be aware of the contribution of the Redemptoristine Order and the contemplative dimension of his Vocation.

19. In the course of his Formation, he will have been exposed to various aspects of the pastoral ministries of the Redemptorists in Africa and Madagascar. These will include direct evangelization and critical social engagement with the conditions of the poor, oppressed, and abandoned.

20. An indispensable aspect of his Formation will be training in the Protocols that govern safeguarding children and vulnerable adults in his Unit. He will be alert to issues of sexual abuse in Africa and Madagascar concerning relations between male and female religious.

21. Whatever his home language, he will have a working knowledge of one of the two official languages for COREAM, French, and English. Knowledge of some local languages would also be an important acquisition for a missionary life in Africa and Madagascar.

22. In the course of his Formation, he will have had the experience of living in some country other than his country of origin. To have a broad horizon, spiritually and otherwise, will be part of the profile of a confrere formed by our formation programmes.

We commend these challenges, this profile, and the delicate work of Formation to the intercession of Our Mother of Perpetual Help and all our holy Redemptorist ancestors, that we may be less unworthy of the spiritual and pastoral heritage we have received.

Part 2: FORMATION AGENTS

23. Guided by the action of the Holy Spirit, the formation process, the objective of which is to form the person, is carried out in the context of the Redemptorist community, the local Church, and the cultural environment; it requires the participation of all actors in strict compliance with the principle of co-responsibility (cf. *PI 9. 30-32*).

COREAM Coordinator

24. The Coordinator of COREAM, “working in the spirit of collegiality with the Assembly, exercises his delegated authority in the apostolic life of the Conference”, especially in the search for suitable structures of initial Formation and in the facilitation of the ongoing Formation of confreres (Cf. 24th Gen. Chapter, decision 2.4). He is the supervisor of the whole Formation process, with the assistance of the Secretariat for Formation of the Conference (CS. 22). He is a member of the Interprovincial Houses of Formation Councils and presides over them.

COREAM Secretariat for Formation

25. As a technical body, it helps the Coordinator in his Ministry. In the application of COREAM *Ratio Formationis*, for both initial Formation and continuing Formation of confreres and under the Coordinator's responsibility, the Secretariat coordinates formation activities and ensures the quality and application of the formation programme. It also plans

the training of formators, oversees the joint preparation for perpetual vows of temporarily professed confreres, oversees the programme for the ongoing Formation of confreres under ten years of perpetual vows or ordination.

The Council of the Interprovincial Formation House

26. The establishment, by the General Government, of a common Formation House for COREAM (Novitiate or Theologate) requires setting up a board composed of the Coordinator who chairs it and the Superiors of the Units involved.

The Formation in each Unit

27. The Major Superior of each Unit plays a vital role in Redemptorist life and Mission in each Unit. With the COREAM Coordinator, he is responsible for Formation. It is his role to proceed cautiously to the appointment of competent formators, to maintain frequent dialogue with them, to ensure that the objectives of Formation are realized, to canonically visit the houses of Formation, and to be concerned with implementing formation programmes, taking into account the proposals of COREAM from vocation promotion to ongoing Formation.

The local Secretariat for Formation

28. The local Secretariat of Formation is made up of members chosen according to the criteria enacted in the Statutes of each Unit. The role of this Secretariat is essentially technical at the service of the (vice) provincial or regional Government: to coordinate all activities related to Formation (vocation promotion, admission, pastoral experience; to ensure the quality and application of the formation programme in harmony with COREAM Secretariat for Formation.

The Secretariat for Formation meets, at the request of its Chairman, three times a year. During these meetings, it is possible to invite, for consultation, the chairmen of other Secretariats or competent persons (confreres or laypeople).

Formators

29. Formators are chosen among suitable confreres capable of carrying out this formative work, their primary apostolate. The profile of a Redemptorist Formator is mirrored in the words of Pope Francis: “May you always know how to exercise authority by accompanying, understanding, helping and loving; by embracing every man and every woman, especially those who feel alone, excluded, barren, on the existential margins of the human heart” (*UISG*,

Rome, May 8, 2013). In practice, the profile of a Redemptorist formator should include the following:

- a. Having a clear knowledge of the history of our Units in Africa and Madagascar,
- b. Being attentive to the projects of interprovincial cooperation,
- c. Being sensitive to the multicultural character of the community where he is designated as formator,
- d. Having some knowledge of psychology and human development,
- e. Being endowed with specific tools to consider each candidate's particular situations (migration, war, racism, broken family, etc.).

30. In addition to the services required of them, formators should meet the following requirements:

- a. Being faithful companions for their *formandi*; introducing them to the way of living the charism of the Congregation joyfully;
- b. Supporting one another in their work, serving as witnesses to fraternal life and as *stimuli* for those in Formation;
- c. Devoting maximum time and energy mainly to Formation, despite the possibility of accepting other responsibilities, with the approval of the Conference authorities or the Superior ;
- d. Paying attention to their own ongoing Formation.
- e. Evaluating annually those in Formation and writing a report on each student to be submitted to the decision-making authorities.
- f. Proceeding to a comprehensive assessment of the progress of the formation community and preparing a report, of which copies will be sent to the competent authorities and another one will be kept in the archives of the house.

The spiritual director

31. The spiritual director (S. 024) is very important in the formative journey, both initial and permanent. It is recommended that each candidate have a spiritual director whom he will consult regularly. Although contributing to the Formation, the Spiritual Director cannot participate in the evaluation meetings concerning the *formandi* or be consulted for this. This

is to guarantee the total freedom of the one who accompanies and of those who are accompanied.

Confessors

32. A certain number of qualified confessors are at the disposal of the *formandi* to whom they will resort with total freedom (C. 41; RFG 68).

Primary agents of Formation

33. The *formandi* are the primary agents of their Formation. For this, they must be attentive to the call of the Redeemer, let themselves be guided by the Holy Spirit, accept to grow and mature in their process of Formation with the accompaniment of their formators and superiors.

Communities of Houses of Formation

34. The day-to-day and immediate management of the formation house will be entrusted to a *Team of Formators* headed by a Superior. The *formandi* and formators form a solid formative community in fraternal harmony with the whole Congregation, the Conference, and the Unit. Without prejudice to its objectives and principles of intimacy, the formation community will be open to the world so that those who enter it can share the hopes and problems of the people and, through this experience, become effective instruments of Evangelization (cf. C. 19). Likewise, it will be open to the local Church to learn to collaborate with it, and in this way, it can enrich it with the Redemptorist charism (cf. C. 18). The Spirit of family and joy should be developed in the Community. It is therefore up to each formation community to determine, in a concrete way, the modalities of welcome and openness to the world according to its own Directory.

Interprovincial Formation

35. For a house of interprovincial Formation, it is recommended that particular attention be given to the confreres who compose it concerning its primary mission and its multicultural character. It should have a good Plan for Community Life (PCL) that considers the objectives for which it was created. This Community immediately depends on the Conference Coordinator and the team of formators should be made up of confreres from the Units concerned. As far as the office of the bursar is concerned and under the facilitating

supervision of the local Superior, it is important to take into account the administrative situations of the country where this Community is established.

The Co-responsibility of all Redemptorist Confreres

36. Formation must be a major concern for all members and communities of COREAM. It calls the involvement of all, obviously in the strict limits of the responsibilities of those immediately responsible for the Formation and those who are not. In this sense, the latter will express their contribution to the Formation in the following areas:

- a. The promotion of vocations, when they accompany and present credible candidates to the Vocations Promoter (cf. C.79; PC 24);
- b. The positive response to the invitations to dialogue with those in Formation or to give them spiritual exercises, like days of recollection, retreats, celebration of the Eucharist etc.
- c. Simple signs of sharing: the sending to a house of Formation of goods in kind offered by the faithful;
- d. The warm and fraternal welcome of the *formandi* in our parish communities or others during their pastoral experiences. The objective assessment of this pastoral missionary experience, reported to those responsible for Formation, is a significant contribution to the task of Formation.

The Good Management of the Involvement of the Family

37. The importance and/or family involvement cannot be underestimated in the discernment and vocational accompaniment. The moral and spiritual support of the family remains essential. In addition, the family can be helped to appreciate the meaning and purpose of the *formandi*'s Formation.

Psychological help

38. Social, political, and economic conditions in Africa and Madagascar and the invasion of a certain globalized culture with ambiguous and anonymous content have a huge impact on African men and women, in all dimensions of their lives. In our houses of Formation, psychological help will be available to the *formandi* to strengthen them in terms of health, character, maturity, and affectivity. Without an expert among the formators, it will be possible to call on a lay expert.

Evaluations.

39. Periodically and following the form proposed in the *Ratio Formationis* of COREAM or of each Unit, the *formandi*, at all levels of Formation, must be evaluated, pointing out their strengths as well as their weaknesses and by openly discussing these with them, so that they perceive the areas in which they need to progress. In this regard, it is strongly advised that the evaluation process considers the views of all the formators, of the University or Institute of study, of the companions of the Community, of the confreres and lay people of parish communities where the *formandi* go for their apostolate.

Part 3: THE STAGES OF FORMATION AND THEIR FIVE (5) DIMENSIONS

A. The Stages of Formation

40. Formation is a whole life enterprise. The stages of Formation serve as markers and indicators of developmental progress, systemic integration, and harmonized process of the continual Formation of Redemptorists. As such, the stages of Formation are to be seen as individual links that come together to form a continuous chain. Formation is thus, “a never-ending dialogical process that calls one to a life of sanctity and joy in the love of God, which informs it from the beginning to end” (*RFG* 2020, pg. 25, #17; cf. C.77).

41. We acknowledge that in COREAM there have been diverse ways of describing different stages of Formation, and also different terminologies have been used to name the same stages. In this *Ratio Formationis* for COREAM we shall adopt and adapt the stages of Formation tabulated in the Decree on Formation of 2015 by the General Government.

42. Herewith, the stages of Formation as envisioned in the decree on Formation of 2015:

- a. Vocation Promotion and Accompaniment, (including the “vocation of mature persons”),
- b. Formation Prior to Novitiate (Candidate),
- c. Novitiate (Novices),
- d. The period from Temporary Profession to Perpetual Profession (temporarily professed / the Formation for Brothers)
- e. Pastoral Experience Stage during temporary vows (temporarily professed)
- f. Preparation for Perpetual Profession (temporarily professed)
- g. Transition to Ministry, (perpetually professed) and
- h. Continuing Formation (perpetually professed).

43. The *Ratio Formationis* for *COREAM* (RFC) is an offshoot of the *Ratio Formationis Generalis* (RFG) [updated 2020]; hence what is said in the RFG applies to RFC. Here are some peculiarities to Africa and Madagascar that, after adopting the RFG, 2020, we need to highlight for each stage of Formation.

A. Vocation Promotion and Accompaniment (Aspirant)

- a. Africa and Madagascar is indeed a vibrant continent young and full of life. There has been a steady growth in the coming in of young men (between 18-25 years of age) to join our formation programme and of late some mature men (25 years and above), who would have had a considerable amount of life experiences and human growth. However, this should not make us complacent. Each Unit in COREAM should take seriously the seeking out of eligible men to join us. Vocation Promotion should be seen as a ministry in itself.
- b. Every Unit in COREAM thus ought to make and celebrate specially and elaborately according to its local dynamics, the annual Day for the Promotion of the Redemptorist Missionary Vocation. The special day designated is every Second Sunday of November every year (*cf. DF*, 2015).
- c. The Ministry of Promoting Vocation is paramount. Each Unit should have a team of confreres, other religious and lay set aside to seek vocations, with one of them, a Redemptorist confrere designated as the Vocations Promoter. The work of the Vocations Promoter and his team shall be the pursuing vocations and accompanying them to an informed and dedicated decision to join the Redemptorist way of life or otherwise. Vocation accompaniment is as equally important as seeking out.
- d. Although closely linked, the Ministry of Vocations Promotion is different from Redemptorist Youth Ministry. In cases where the confrere who serves in the Ministry of Vocations Promotion as the Promoter and is responsible for Redemptorist Youth Ministry, it should be clear to him that these are separate ministries requiring a full measure of energy and focus.

e. A special mention is to be made of those aspirants who join our formation programme after a considerable time working or studying outside of a religious life setting. Each Unit should be prepared to welcome such vocations with joy and trust. There is need for an adapted programme of Formation for them. Let each Superior of a Unit together with the formators and Formation Secretariat of the Unit organise a plan of action for both the generic and individual cases.

f. For those, who join our formation programme after spending some time in another Religious setting or House of Formation, due diligence is to be applied as to their motives of joining our formation programme and the circumstances surrounding their departure from those Congregations or Houses of Formation.

g. Due to globalisation and new forms of information technology, seeking out vocations is no longer limited to our geographical territories marked by country boundaries. The globe, as it were, has become the fishing pond for vocations. It's no longer limited to our parishes and popular mission outreaches. This brings its joys and excitement, and challenges and difficulties. We are joyful that we can fish wider and yet concomitantly, the caught fish need a comprehensive and painstaking selection process.

h. In cases where an aspirant is coming from another country where Redemptorists are not present within COREAM due diligence should also be applied as to their motives of joining our formation programme and the necessary immigration laws of the countries involved must be followed. Before joining, the Vocation Promoter should visit the aspirant at their home and meet up with the aspirant's parents or guardians, the parish priest, and, where necessary, the parish council of his parish who represents the laity. It is highly encouraged that the travel documents and the permit to stay be first attained before the aspirant can join us as a candidate.

i. Oftentimes, some aspirants do apply to join the Redemptorists in other continents and Conferences. It is highly encouraged that the Vocations Promotion teams of those Units connect the aspirants with the relevant Units in COREAM. Since Redemptorists are professed for

the missionary work of the Congregation worldwide and not necessary for a particular Unit, it is possible that aspirants within the COREAM territory could join the Redemptorists formation programme in other Conferences. However, a comprehensive examination process of the motives of the aspirant should be carried out. Thus, the process of vocations accompaniment with such aspirants should be long and sufficient enough to know the person better and make an informed decision on their joining the formation programme.

j. Nonetheless, it is encouraged that aspirants in COREAM who come from countries with no Redemptorists join the formation programme of nearby countries with Redemptorist presence.

k. Vocation to the Redemptorist Missionary is inclusive of Consecrated Life (Clerics and Brothers) and Lay Missionaries. As with the *RFG*, 2020, this *Ratio* deals with the Vocation to Consecrated Life. Special emphasis should be made on the Brothers' Vocation. Each Unit should make the Brothers' Vocation visible.

B. Formation Prior to Novitiate (Candidate)

a. In COREAM there have been many ways of describing and naming the phase during which a candidate, although not yet professed, lives in a Redemptorist House of Formation. The names include and are not limited to candidacy, pre-postulancy, postulancy, philosophate etc. *RFC* adopts the terminology decreed in the *DF*, 2015, thus this phase is referred to as **Formation Prior to Novitiate**. The person(s) going through Formation at this phase are called **Candidate(s)**.

b. This period should last at least two years (*cf. DF*, 2015).

c. It is highly encouraged that **after six months to a year** of joining the Formation Programme a clerical candidate(s) does his studies of Philosophy, and those training to become brothers take up some tertiary studies that prepare them for their future Ministry. If deemed necessary, a candidate(s) intending to be a Brother may also, like the clerical candidate(s), do Philosophical studies.

d. Thus, it is highly encouraged that a candidate(s) joins the Novitiate after Philosophical Studies and or some equivalent level of education,

considering that some candidate(s) may be training to become Brothers.

e. The Superior of each Unit together with the Secretariat for Formation and formators should give personalised attention to those candidate(s) who join the Formation Programme at a mature age.

f. Formation at this phase is to be done in the Unit of origin of the candidate(s). Unit of origin refers to where a candidate first made his contact in Formation with the Redemptorist, not necessarily the place of birth.

g. During this phase, candidates should be introduced to the official languages of the Congregation and particularly those of COREAM, other than the one of their Unit of origin, that is, French and English accordingly. The study of the official language(s) should be continual and progressive.

C. Novitiate (Novice)

a. All novitiates in COREAM should be an interprovincial house of Formation.

b. A Board or Council whose composition and competence will be elaborated in the Directory should govern the interprovincial novitiates.

c. A particular emphasis should be made on the history of the Redemptorists in Africa. In addition, the novice master and his *socius* must be acquainted with the history and development of the Units participating in the interprovincial Novitiate.

D. The period from Temporary Profession to Perpetual Profession and the Formation of Brothers (Temporarily Professed Confrere or Student)

a. This is a time for the newly professed students to continue to grow in the Apostolic Life of the Congregation in a house of Formation. “This phase is to be for at least three years” (*RFG*, 2020, # 19).

b. To achieve greater unity and clarity of terms, the temporarily professed members of the Congregation, whether they are training to be clerics or Brothers shall be referred to as “temporarily professed

students” or simply as “students” and or “confreres in temporary vows”.

c. At this phase, ordinarily clerical students will be at a Theological school, a seminary or university, which offers internationally accepted accreditation.

d. In special cases, particularly those of mature vocations, clerical students will be accorded an opportunity to do some suitable study that prepares them directly for the conferment of Holy Orders.

e. Those preparing to become Brothers should be accorded an opportunity to study a specific programme in line with the missionary work of Congregation, particularly to the poor, for at least three years.

f. It is encouraged that students training to become Brothers study some Theology for at least a year.

g. Theologates should be interprovincial houses of Formation and under the governance of an interprovincial Board or Council whose composition and competence shall be stipulated in the Directory.

E. Pastoral Experience before Perpetual Profession (Temporary Professed Confrere or Student)

a. This is “one continuous period of no less than six months” where a confrere in temporary vows experiences the Apostolic Life of the Congregation in a community outside of his Unit (*Decree on Formation*, 2015).

b. This also can be a time when a student living in an Apostolic Community has language immersion in a Unit other than his own.

c. The missionary experience before Perpetual Profession should be limited to neither Regions nor Provinces within COREAM, but be open to inter-conferential cooperation.

d. It is highly encouraged that the student(s) professes temporarily for one year for at least three (3) times (cf. C. 86.2e). This allows for a continuous annual assessment.

e. An experienced confrere within the Apostolic Community, with some background in Formation should be appointed as a mentor to the

student(s). He shall work closely with both the student(s) and their formators to achieve the aims of this stage.

f. As with all the stages of Formation, at the end of this stage, there should be a written evaluation of the *formandi*. The confrere mentoring the student(s) shall write the evaluation. As with other evaluations at the end of each stage, it is encouraged that the *formandi* in question reads his evaluation and signs it.

g. Students should also write an evaluation of their experience.

h. The Directory and contracts (in cases where a student is doing his pastoral experience outside his Unit of origin) will stipulate in detail the holidays and the general welfare and upkeep of the student(s).

F. Preparation for Perpetual Profession (Temporary Professed Confrere or Student)

a. The period for the immediate preparation for perpetual profession is one entire month exclusive of the eight-day retreat before perpetual profession (cf. S. 075).

b. The period is for those temporary professed confreres who would have discerned their commitment to the Congregation, applied for perpetual profession, and have been accepted (*DF*, 2015).

c. “In so far as possible, preparation for perpetual profession must take place at Conference level” (*DF*, 2015).

d. The Conference Coordinator, with the assistance of Unit Superiors should oversee the programme for the preparation for perpetual profession.

G. Transition to Ministry

a. Perpetual profession marks the end of initial Formation and begins the phase of transition to Ministry (Brothers and Clerics) and encompasses the first (five to ten) years (cf. *RFG* 2020, # 147).

b. This is a formally structured program of accompaniment to help the confrere “adequately integrate himself and consolidate his identity regarding his person, his community, and his pastoral activity” (*RFG*, 2020, # 147). At this stage a perpetually professed cleric confrere

makes transition to the presbyterial Ministry and the missionary life of the Congregation, which includes the transitional diaconate, priestly ordination and other missionary practice. Likewise, a perpetually professed Brother makes a full integration into Consecrated Life and the life and mission of the Congregation. In applicable cases, confreres who are called to the Ministry of the permanent diaconate are also accompanied to fully integrate into their Ministry and Consecrated Life.

- c. Special attention should be placed on the appointment of capable formators specifically for accompanying confreres at this stage.
- d. There should be gatherings of confreres at this stage at the interprovincial and Conference levels to encourage more significant peer interaction.
- e. Confreres are encouraged to participate actively in programmes arranged by relevant local ecclesiastical authorities in their Units.

H. Continuing Formation (Confrere)

- a. Formation of an individual does not end. It is continual. Confreres should all aim at “becoming more efficient missionaries” (C. 90) in the service of God and his people.
- b. Redemptorist Missionaries are Apostles of Conversion; therefore every day is a call for continued Formation.
- c. Formation should happen at all levels, at the level of an individual, Community, Unit, Province, and Conference.
- d. Confreres with an aptitude towards study should be accorded opportunities to study and enrich themselves, their communities, and contribute to the Congregation's academic heritage.
- e. Confreres should play an active role in self-development as persons living a Consecrated Life. Therefore, they should participate in ongoing formation programmes organised by their local ecclesiastical leaders.
- f. At regulated intervals, the Conference Coordinator and the Secretariat for Formation, should organise programmes for continuing Formation at the Conference level.

44. Key Moments in the Formation Process

The process of Formation takes time. It is a gradual, progressive, and harmonised process. In this process, there are key moments, which serve as experiences of God's ordained time, *kairos*. These are:

- a. Temporary Profession
- b. Perpetual Profession
- c. Ordination to the permanent or transitory diaconate to the priesthood
- d. Priestly ordination (*RFG* updated 2020, pg. 31, # 20)

These moments should be celebrated accordingly.

45. A Summary of the Formation Stages

Stage of Formation	Name given to the <i>Formandi</i>	Period	Studies	Brother Candidate
A. Prior to Novitiate	a. Aspirant	As long as is necessary to know the aspiring individual.	National studies that allow an aspirant to join tertiary education.	The same applies
	b. Candidate	Between 6 months to a year living in a formation community before joining Philosophical studies.	Introduction to Redemptorists Apostolic life, Spirituality and Charism.	
	c. Postulant	Between 2 to 4 years depending on the University or Seminary Curriculum	Philosophical Studies	It is highly encouraged that the Brothers do philosophy as well.
B. Novitiate	Novice	One year	Novitiate Programme	The same applies

C. Temporary Vows	Temporary Professed Confrere/ Student	Between 3 to 4 years	Theological Studies	A year or two doing theological studies followed by the obtaining of a relevant degree or skill necessary for the Apostolic needs of the Unit of origin.
D. Pastoral experience	Temporary Professed Confrere/ Student	One year	Pastoral/ Missionary Work outside one's Unit of origin.	The same applies
E. Preparation of Perpetual Vows	Temporary Professed Confrere/ Student	One full month exclusive of the eight (8) day retreat.	Preparations done at COREAM level.	The same applies
F. Transition to Ministry	Perpetually Professed Confrere/ Confrere	Not less than six (6) months	Accompaniment into public Ministry and the public Redemptorist Apostolic/ Community Life.	The same applies
G. Continuing Formation	Perpetually Professed Confrere/ Confrere	Rest of one's life	Formation in all dimensions of Formation so as to become more efficient missionaries.	The same applies

B. The Five Dimensions of Formation

46. Chapter four of the *RFG*, 2020, provides a detailed schema on the stages of Formation and their five dimensions. This *RFC* is dependent on the principles outlined in the *RFG*, 2020. In addition, the *RFC* pursues elements that are somewhat particular to COREAM.

47. It is of paramount importance that we reiterate that Formation is integral, harmonious, and continual. The following five dimensions of formation indicators are applicable to all stages of Formation. What will vary is the depth/or degree of knowledge, understanding, and appropriation. Thus, formators should have adequate human development skills in order to journey with the *formandi* according to their stages of human growth and Formation.

48. The Five Dimensions of Formation are the following:

- A. Human,
- B. Spiritual,
- C. Community,
- D. Academic and
- E. Pastoral-Missionary

A. The Human Dimension.

- a. The object of Formation is the whole person called to seek and love God wholeheartedly (*Vita Consecrata*, 71). The “whole person” entails genomics, history (the past, present and future), culture, value system, family fabric, etc. Formation should enable an individual to be at home with himself to seek and love God wholeheartedly. Thus, Formation should lead to true self-knowledge, awareness, and acknowledgment of one's gifts and limitations
- b. COREAM is diverse. She embodies a myriad of cultures and peoples. You can find multiple languages, cultures, and worldviews within one country. Belonging to COREAM is not limited to people of indigenous descent but is also inclusive of peoples of explorers and settlers' descent. The *formandi* has to be aware of and own his genomics and history.
- c. The history of Africa and Madagascar includes moments of dehumanisation of some by others to stamp authority, dominance,

and governance. This is evident through tribal wars and disputes, colonisation, apartheid, genocide, xenophobia, homophobia, civil war, dictatorship, and bad governance. The effects of such are severe on the self-worth and self-image, let alone the self-esteem of those oppressed. As such, the *formandi* needs to know his nation's history and the effects it has on his life and life choices. Thus, when necessary, the formators should explore with the *formandi* these issues and help the *formandi* build a healthy self-image.

- d. The peoples of Africa and Madagascar value their individual and varied cultures. This is seen in their dress, food, music, dance, and ways of celebrating the liturgy, funerals, joyful moments, and the respect they give to one another, among many other things. It is often easy to hold on to one's own culture and way of doing things and sometimes even think that one's own culture is better than the rest. As such, the *formandi* should be helped to appreciate the good in his culture and let go of those things contrary to the Gospel values. No culture is better than the other. All cultures are to be valued and appreciated. As the Congregation moves towards greater solidarity and cooperation between Provinces and Conferences through restructuring and reconfiguration of her structure, enculturation and inter-culturation are important. Above all, let the *formandi* learn from the start that as Redemptorists we are all called to embody the Redemptorist Culture and *ethos*.
- e. The key to embracing the Redemptorist Culture embodied in our Constitutions and Statutes and Spirituality is our worldview and way of thinking. Although Africa and Madagascar have many cultures, the Redemptorist Culture and way of thinking should unite her.
- f. Family is held in high esteem in Africa and Madagascar. Recently, there has been a high level of family disintegration, leading to high divorce rates, single parenting, children living with guardians who are not their biological parents, child marriages, and unplanned pregnancies. The family fabric is torn. There are so many broken families. Some of our *formandi* come from such families. If God calls someone from such a situation, the person should be welcomed

and offered necessary accompaniment. At the end of each Stage of Formation the formators should produce a report on the progress being made by the *formandi* as with the others.

B. The Spiritual Dimension

- a. As Redemptorists, our Spirituality is “at once the source and fruit of mission” (XXII General Chapter 1997, Message, 6). It is the impetus of our being and action. The peoples of Africa and Madagascar are spiritual. God is at the centre of their lives. However, not everyone worships the True and One God. A Redemptorist in COREAM should be indisputably Christian, baptised, and confirmed Catholic. Most cultures in Africa and Madagascar are accompanied by ways of worship to deities, which are not necessarily defined as the Christian God.
- b. As such, a Redemptorist in COREAM should distinguish cultural practices that are good and are of spiritual nourishment and those that are contrary to the values of the Gospel of Christ, Jesus, such as divination, consulting traditional healers, and conjuring of the dead, among others.
- c. The formators and the *formandi* should be imbued by the Redemptorist Spirituality so that they can evaluate what is good and edifying from their own cultures and what is to be dropped.
- d. Let the formators and the *formandi* endeavor to emulate the Redemptorists Saints, Blessed, and Martyrs and adopt them as their faith models.
- e. Prayer is key. The formators and the *formandi* should have a living relationship with Christ the Redeemer, whom they follow.

C. The Community Dimension

- a. Redemptorist Community life calls for a genuine sharing of one's self at the human and spiritual level. It is not a mere living together or sharing of boarding, but a genuine brotherly union inspired by evangelical friendship after the manner of the first Apostolic Community. Like the Apostles in Mark 3.14 and Acts 2.42-45 the Redemptorists should unite

their successes and failures and their material goods for the service of the Gospel (cf. CC. 21-22).

- b. In Africa and Madagascar, community is highly esteemed. There is an adage that says, “I am because we are, and since we are, therefore I am”. However, this community aspect should not translate to the chief and his subjects' relationship, whereby everyone is supposed to listen and obey the Superior without common discernment and mutual respect. The Community is home of equals with different responsibilities in the service of Authority and Obedience. Thus, the formators and the *formandi* should inculcate the values of mutual respect, obedience, active listening, common discernment, co-responsibility, and initiative etc. The Community belongs to one and all.
- c. With the help of their formators, the *formandi* should grow in their sense of belonging to the Redemptorist Community. Unfortunately, some of the formandi would have encountered some segregation and discrimination. Where we have communities with mixed races and cultures, it is of great importance that the *formandi* feel welcome and at home.

D. The Academic Dimension

- a. What has been said in the *RFG 2020* covers most of what is expected of those in Formation in COREAM.
- b. Formation programmes should provide for the deepening of African and Malagasy studies.
- c. Let those with an aptitude to study be accorded an opportunity to study the cultures and traditions of Africa and Madagascar and their bearings on Formation.
- d. Formators should constantly be on the lookout for the signs of the times and prevailing cultures and quasi cultures that are influencing the contemporary people, particularly those of Africa and Madagascar.

E. The Pastoral-Missionary Dimension

- a. The Redemptorists are Missionaries. They live an Apostolic Life. The *formandi* and confreres should be open and welcoming to the idea of being asked to go and work somewhere else other than their Unit of origin.
- b. The *formandi* and confreres should embrace with an Apostolic Spirit the process of Restructuring and Reconfiguration.
- c. The *formandi* and the confreres are called to be on a constant lookout for those who are on the peripheries and margins of society, for instance, refugees, migrants, those who live in squatter camps, and illegal settlements, those cut off from the sacraments, those leading irregular lives and the poor in cities and high-density suburbs.
- d. The *formandi* and the confreres should be aware of the COREAM Apostolic Plan and Priorities so that from the onset, those in Formation are familiar with the direction COREAM is taking.
- e. At appropriate intervals in the Stages of Formation, particularly during Pastoral Experience Stage, the *formandi* should be exposed to the work of the Congregation either in COREAM itself or other Conferences of the Congregation. In the same manner, Units in COREAM should welcome the *formandi* from other Units of COREAM or other Conferences of the Congregation.

Part 4: FORMATION AND APPOINTMENT OF FORMATORS

49. Formation of Formators

The formation of formators is essential. Indeed, since the future of evangelization and the renewal of community life depends on ongoing Formation, the persons concerned must be offered the opportunity for continuous growth in fidelity to the charism and our Redemptorist mission (*VC*, # 65). Therefore, formation of formators has to be considered at different levels:

a. Human Formation

The formator learns, grows, and matures by means of the ordinary tasks which belong to his Ministry. The primary responsibility for his own formation lies with the formator himself. Only through his initiative, cooperation with others, and diligence,

will his Formation be truly rich. Some characteristics are particularly important for the formator. These characteristics are: interior freedom, affective maturity, ability to keep in contact with people, serenity, sensitivity to the suffering of others, love for truth, and uniformity between words and actions. The formator is a man full of zeal for the cause of his specific mission. He is capable of good discernment. He avoids mediocrity and laziness. He is trained in working with groups and in knowing some of the fundamentals of psychology.

b. Spiritual Formation

The formator is a spiritual Master and a man of faith. He is a man of prayer; a man who prays and knows how to inspire students for prayer. He is an authentic disciple of Christ, who lives his faith profoundly, applying it faithfully to the African and Malagasy culture. The formator is experientially rooted in the mystery of God's love and deeply immersed in the Redemptorist charism. He is trained in giving spiritual direction and in deepening his spiritual life.

c. Intellectual Formation

The formator is to be aware of the documents of the Church, which he studies, in particular those on social and religious conditions. He is to keep himself updated with regard to important new publications in the biblical field, theology, pastoral studies, pedagogy, and Redemptorist studies. He is also to study the Constitutions and Statutes and the documents of the Congregation. He is called to apply all this to the African and Malagasy context.

d. Pastoral Formation

The formator is to be in contact with the poor, letting himself be evangelized by them, and evangelizing them.

e. Community Formation

The formator must develop beneficial characteristics in all human relations like good education, gentleness, sincerity, calmness, delicateness, and the capability of putting all in common.

f. Formation skills

The formator will receive specific training in formation skills, so that he might be able to aid individuals and groups in their developmental process.

g. Ongoing formation

The Formator is also encouraged to take advantage of the diverse ongoing formation programmes offered here and there.

50. Formation at Unit Level

Each Unit in COREAM will prepare and better equip formators to professionally fulfill the work entrusted to them. For this reason COREAM Units will commit themselves to preparing in advance some confreres for the ministry of Formation. This preparation can mean the sending off of some confreres to specialized studies or the organizing of renewal courses and trainings (C. 82 ; XXIIth Gen. Chap. 1997 ; XXVth Gen. Chap., Decision 35). Units will use the resources of the General Secretariat for Formation and of the Centre for Redemptorist Spirituality and local resources.

51. The Conference's Secretariat for Formation

The Conference's Secretariat for Formation will work with the General Secretariat for Formation and prepare Courses for formators in Africa and Madagascar. It will also oversee and access the material capacity of the host Unit and ~~to~~ the quality of the formation programme. It will schedule a common programme of Formation for perpetual vows, set the venue and designate the animators. It will propose a plan of Ongoing Formation in COREAM at different levels. It will explore options for delivering initial Formation through inter-Unit initiatives while implementing strategies to ensure the *formandi* are provided with opportunities for engagement with their home Units. It will ensure that Redemptorist Initial Formation Programmes are strengthened to integrate modules on Redemptorist Charism, Mission, Spirituality etc. It will plan systematically at Conference level a programme for further studies and specialised studies for confreres which identifies: courses, locations, numbers of candidates, costs and funding strategy. The Conference must coordinate these efforts, seeking to guarantee that every formator takes part in a programme of Formation of formators and Redemptorist spirituality.

52. Formation by the General Secretariat for Formation

COREAM Formators should make themselves available to take part in the renewal programmes proposed by the General Secretariat for Formation.

53. Appointment of Formators

Particular attention should be given to the selection of Formators. Units should select the confreres most suitable for this task. Confreres are chosen for the ministry of Formation who are distinguished because of human maturity, a balanced spiritual life, secure in his own vocation, with knowledge and love of the charism, an ability to listen and dialogue, positive opinion, but at the same time critical of modern culture. While we acknowledge our lack of confreres for some apostolates, this does not warrant appointing formators to apostolates, which are not related to Formation. Thus, The appointment of formators should have precedence over other appointments.

54. Formation is the principle and primary apostolate of formators.

55. Unit or (vice) Provincial Houses of Formation

Formators of a Unit's House of Formation and (vice) Provincial Houses of Formation are chosen by the competent Superiors of the Units with their Councils.

56. Inter-Provincial Houses of Formation (or Common Houses of Formation)

- a. Formators of the Inter-Provincial Houses of Formation are chosen by the Board of the Inter-Provincial House of Formation and appointed by COREAM Council. They are appointed for a quadrennium.
- b. The welfare of Inter-Provincial Houses of Formation and the formators will fall under the Board.

57. Designation of Common Houses of Formation

COREAM Assembly has the responsibility to designate the Inter-Provincial Houses of Formation. They are approved and erected by the General Government.