

RATIO FORMATIONIS SALVATORIANAE

**CALLED TO BE APOSTLES  
OF THE DIVINE SAVIOUR**



Society of the Divine Saviour

RATIO FORMATIONIS SALVATORIANAE

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OF THE DIVINE SAVIOUR**

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## SOCIETAS DIVINI SALVATORIS CURIA GENERALIZIA DEI SALVATORIANI

Via della Conciliazione, 51  
00193 ROMA (Italia)

**Fr. Milton Zonta SDS**  
Superior General

Protocol AVB 21 - 032

### DECREE OF PROMULGATION

In accordance with the guidelines of our Constitutions and the documents of the Church, having the deliberative vote of the General Council in a meeting held on 18 March 2021, in accordance with the terms of our Constitutions (732 & 1), with the present mandate


I approve and enact the

### ***RATIO FORMATONIS SALVATORIANAE:*** ***Called to be Apostles of the Divine Saviour***


and I establish that it is valid for the whole Society.

I also establish that all our units update their own Formation Program in accordance with the new *Ratio Institutionis Generalis SDS* edition, with the appropriate adaptations to the various situations and demands, so as to ensure adequate initial and ongoing formation.

Given in Rome, at the Mother House of the Society, on 19 March 2021, solemnly of Saint Joseph, patron of the Society.

  
Fr. Milton Zonta SDS  
Superior General



  
Fr. Agustín Van Baelen SDS  
Secretary General

## ABBREVIATIONS

AAS	<i>Acta Apostolicae Sedis.</i>
CI	<i>Pastoral Letter to the Catholics of Ireland.</i>
CNIUCA	<i>Fraternal Life in Community Congregavit nos in unum Christi amor.</i>
CO	<i>Constitutions of the Society of the Divine Saviour.</i>
GD	<i>General Directory of the Society of the Divine Saviour.</i>
EG	<i>Apostolic Exhortation Evangelii Gaudium.</i>
EV	<i>Enchiridion vaticanum.</i>
FT	<i>Encyclical Letter Fratelli tutti.</i>
JT	<i>Talks of Father Francis Mary of the Cross Jordan.</i>
LG	<i>Dogmatic Constitution on the Church Lumen Gentium.</i>
MV	<i>Bull of Indication of the Extraordinary Jubilee of Marcy Misericordiae Vultus.</i>
ORD	<i>Acts of the XVIII General Chapter Kraków, Ordinance.</i>
OT	<i>Decree on Priestly Training Optatam Totius.</i>
PI	<i>Directives on the Formation in Religious Institutes Potissimum institutioni.</i>
QA	<i>Post-Synodal Apostolic Exhortation Querida Amazonia.</i>
RFIS	<i>The Gift of the Priestly Vocation. Ratio Fundamentalis Institutionis Sacerdotalis.</i>
RIG	<i>Ratio Institutionis Generalis SDS.</i>
REC	<i>Acts of the XIX General Chapter Decisions, Recommendation.</i>
SAFC	<i>Starting Afresh from Christ: A Renewed Commitment to Consecrated Life in the Third Millennium.</i>
SC	<i>Constitution on the Sacred Liturgy Sacrosanctum Concilium.</i>
SD	<i>Spiritual Diary.</i>
VC	<i>Post-Synodal Apostolic Exhortation Vita Consecrata.</i>

## PRESENTATION

Dear Confreres,

With joy, we present the new edition of the General Formation Program. It is a fundamental guiding text for our Society, so much so that, since its inception, there has always been an effort in our Society to reflect, organize and implement a formation program adapted to times and places. The first General Formation Program of our Society was published in 1960, under the title: “*Ratio Studiorum Generalis Societatis Divini Salvatoris*”. Since then, in line with the orientations of the Church and the wisdom of lived experience in each of the units, it has sought to identify those criteria and essential content for a solid formation in the Society. However, never more so than today have we felt so much concern for an *integral formation* that lasts a lifetime and includes the whole person: heart, mind and will<sup>1</sup>.

With the publication of the Apostolic Exhortation *Vita Consecrata* (1996), all Institutes of Consecrated Life and Societies of Apostolic Life were clearly asked to develop a comprehensive formation program, updated and immersed in the charism and spirituality of the Institute itself<sup>2</sup>. In 1999, the Society responded to this recommendation of the Church by preparing a new version of the *Ratio Institutionis Generalis Societatis Divini Salvatoris*, which was published “*ad experimentum*” for a period of 6 years. Subsequently, this document was revised and officially promulgated in 2004. The XVIII General Chapter of 2012, however, determined that the International Formation Team, among other tasks, should initiate a process of revision of this *Ratio Institutionis Generalis*<sup>3</sup>. Subsequently, the XIX General Chapter of 2018 ratified

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1 Cf. VC, 65.

2 Cf. VC, 68.

3 Cf. ORD, 10.

this review process already in progress so that an updated version of the *Ratio* be prepared for the Society<sup>4</sup>.

In this way, this publication is the result of a long and patient period of reflection, the gathering and deepening of the experience of many Salvatorians involved in the field of formation. To arrive at this new edition, we have had the valuable guidance of the General Secretaries for Formation (Fr. Heribert Kerschgens and Fr. Krzysztof Gasperowicz), who in turn have been in charge of systematizing this important document. I would like to express our deepest gratitude to them, and at the same time to all those who have worked in the development of this new formulation, with their suggestions, experiences, as well as help in the translation of the *Ratio*. Therefore, this guiding document now becomes a companion on the journey, assisting all of us to be “moulded”, “transformed” and “transfigured” throughout our lives. In short: this document is a service to the entire Society.

The new edition of the *Ratio* that we present today bears the name of “*Ratio Formationis Salvatorianae - called to be Apostles of the Divine Saviour.*” The name change clearly indicates that the formation proposed has more to do with our charism than with canonical requirements. It is, therefore, a matter of showing what is the foundational, guiding principle of the life and formation of each Salvatorian religious. In this way, this document has a profoundly Salvatorian character, indicating the methodology and content that constitute the identity of the charism of Fr. Francis Jordan, our model for following Jesus Christ in the footsteps of the Apostles.

Furthermore, we would like to point out that this path of revision of the *Ratio* will not end with the promulgation of this document. The content and guidelines indicated here now need to be adapted to the different contexts where the units of the Society live and work. It is another step on a journey that never ends. For this reason, we insist

<sup>4</sup> Cf. REC, 12.

that a process of reflection, exchange and participation by the members of the Unit itself now be carried out. May this now promulgated document always be a source of inspiration, a point of reference and a bond of unity that adds to the richness of the geographical and cultural diversity of our Society.

In addition to all of the above, the publication of this formation document on the Solemnity of Saint Joseph assumes a very special meaning for our Society. On the one hand, we find ourselves in the “*Year dedicated to Saint Joseph*”, patron of the Universal Church and of our Society; and at the same time, this publication occurs in the final months before the beatification of our venerable Founder, Fr. Francis Jordan, on 15 May 2021. May God grant that these two events bring inspiration and new enthusiasm to accompany, in the best way possible, all those who come to our Society with the desire to live the Salvatorian charism! Furthermore, may this instrument of formation help the members of the Society to continue their formation and to live a distinctively *Salvatorian* apostolic vocation, in communion with the mission of the Church in the world. May Saint Joseph, patron of our Society, and Blessed Francis Jordan help us to carry out this comprehensive formation that encompasses all dimensions of our life.

Rome, 19 March 2021

*Year dedicated to Saint Joseph, Patron of the Society*

Fr. Milton Zonta SDS  
Superior General

Fr. Agustín Van Baelen SDS  
Secretary General



# INTRODUCTION

## NATURE AND PURPOSE

1. All Salvatorian formation is based upon a personal encounter with Jesus, our Divine Saviour. To meet Him is to enter into the profound experience of knowing the one true God who loves us and saves us in love. According to the gospels, meeting Jesus always means being found by him. This is exemplified in the words of John's Gospel: "You did not choose me, but I chose you. And I appointed you to go and bear fruit, fruit that will last..." (John 15:16)<sup>1</sup>. Thus, He loves, calls and sends each of us to be a living witness of Him and his message of salvation to everyone, always and everywhere.
2. Therefore, formation is not only a phase or part of the Salvatorian vocation. Rather, it is a way of being that encompasses the entire life, following Jesus as the apostles did, discovering in Him the face made flesh of the Triune God who saves us. In other words, it is a process of the continuous configuration to Christ the Saviour (Christoformity). It is the ideal of the Christian, since it makes us a reflection of the incarnate image of God in the world today, according to the example of our beloved Founder, Father Francis Jordan. "Today's world is expecting to see in consecrated men and women the concrete reflection of Jesus' way of acting on His love for every person without distinction or qualification"<sup>2</sup>. This lifelong process of growth and conversion involves the entirety of a person's life<sup>3</sup>. The life of a person who is called to develop his own particular

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1 Scripture quotations from the New Revised Standard Version, Nashville/Tennessee 1989.

2 SAFC, 2.

3 Cf. VC, 65; RIG, 4.

human, spiritual, communal, intellectual, apostolic and Salvatorian dimensions, having had the experience of finding God and radically living the Gospel in the spirit of prayer and devotion, in a fraternal community and with apostolic zeal.

3. The *Ratio Formationis Salvatorianae* is intended to give unity, cohesion and a sense of the gradual process of the Salvatorian formative journey. It is intended to be the basis, the guiding principle, and the final aim of the consecrated and apostolic life of every member of the Society. This document is based on the spiritual and apostolic life of Father Francis Jordan and the Salvatorian charism that developed from it, drawing on actual observations of the experiences of formation in the various settings of the Society of the Divine Saviour. At the same time, it aims to identify and clarify the essential keys of the Salvatorian charism, so that it may be incarnated in an ever more authentic way within the different cultures and geographical regions where the Salvatorians are present.

#### AUDIENCE

4. The present *Ratio Formationis Salvatorianae* is first of all addressed to all members of the Society and to all who are called to live the Salvatorian vocation in the same way as Father Francis Mary of the Cross Jordan. This document seeks to offer them inspiration, direction, unity and a gradual process for growth, according to common and coordinated criteria. Hence, the members of the Society of the Divine Saviour will be empowered to grow in their free and creative commitment to live out their calling by the Divine Saviour, as they make themselves available to be apostles in today's times. This document is entrusted to the particular attention of superiors and formators, according to the degree of responsibility that they have in the Society of the Divine Saviour and in the formation efforts of our young members.

#### STRUCTURE

5. This document is divided into seven parts. It contains a description of what is essential to all Salvatorians for the continual process of formation, from the first “yes” to follow Jesus Christ (initial formation) until the last day of their life. The first and second part include the introductory elements of the *Ratio Formationis Salvatorianae*. The third part (I chapter) describes the basic elements of the Salvatorian Formation. The fourth part (II chapter) presents some inspirational topics on formation from the teachings of Father Francis Jordan. The fifth part (III chapter) indicates the various dimensions that take place in the formative process, from the perspective of integral formation. The sixth part (IV chapter) contains the various progressive stages of the Salvatorian formative itinerary<sup>4</sup>. The last part expresses Father Francis Jordan's words regarding great trust in God combined with a solid formation. Lastly, there are two appendices which provide an overview of all documents regarding the spirituality and charism of the Founder (appendix I) as well as the norms of canon law, the templates for various forms (appendix II). All documents regarding the spirituality and charism of the Founder, as well as the norms of canon law, and the templates for various forms, are found in the manual of the Society and available on the SDS website.

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<sup>4</sup> Cf. VC, 68.

## CHAPTER I



# BASIC ELEMENTS OF SALVATORIAN FORMATION

*As long as God  
is not everywhere glorified,  
you dare not allow yourself  
a moment's rest.*

(Francis Jordan, SD, II/1)

### CALLED TO BE DISCIPLES OF THE SAVIOUR

6. Jesus, our Divine Saviour, is the biblical icon of Salvatorian formation. He is “the center and source of strength for our life”<sup>5</sup>. So “our entire life is grounded in union with Christ”<sup>6</sup> and “our life must be a continual conversion to Christ”<sup>7</sup>, because we were called to follow Him in a specific way: as apostolic persons in the spirit of Father Francis Jordan, recognizing in Him the face of the one true God who saves us. Following the Divine Saviour means becoming like Him, sons in the Son. It is to allow the Father to form through the action of the Spirit, the heart and mind of his Son in us, so that we may live and feel, think and understand, evaluate and judge, decide and love and behave like Him. With the apostle Paul we can say: “It is no longer I who live, but it is Christ who lives in me” (Gal 2:20). To follow Jesus as a Salvatorian apostolic religious means that through the dynamics of configuration to Christ (Christoformity), we become His living memory, that is, we take as our own his very real choices of obedience, poverty, and a celibate life. We do this for the love of the Kingdom, with humble trust in God, vigilance, and perseverance. Only in this way, like Him, we will become revelations of the one true God who saves us.

### APOSTOLIC IDENTITY

7. According to the *Constitutions*, to “be apostles” is a central constituent element in the Salvatorian life and identity<sup>8</sup>. “Our Founder, gave us the command and mission not to rest content until all people know, love and follow Jesus as their Saviour”<sup>9</sup>.

5 CO, 501.

6 CO, 502.

7 CO, 508.

8 Cf. CO, 201.

9 CO, 103.

It is the personal relationship with the Divine Saviour, as modeled by the apostles, that allows our apostolic identity to endure. So, we as Salvatorians, answer His call to announce the Gospel according to the way of being and acting like His first apostles in their dynamic of following Jesus. From the beginning, we are invited to take as our own this core value of the Salvatorian identity in apostolic religious life. This life grows out of the call of the first followers of Jesus, as described in the Gospel of Mark: “He went to the mountain and called to him those who he wanted, and they came to him. And he appointed twelve, whom he also named apostles, to be with him, and to be sent out to proclaim the message” (Mark 3:13-14). With these words, the evangelist describes three elements that show us the core of our apostolic consecration, namely: a) the encounter with and call of Jesus; b) being gathered into community with others called by Him and c) being sent to make known His message of salvation. It is important to underline that these three aspects cannot be disconnected but are deeply united. This is the core that sustains Salvatorian apostolic identity. It also responds to our Founder’s instruction that we imitate the example of the holy apostles, in order to carry forward the purpose of the Society to make known to the world the one true God revealed in the Saviour who was sent by Him.

### FUNDAMENTAL ATTITUDE OF *DOCIBILITAS*

8. Salvatorian Formation is to be more than an institutional itinerary that runs the risk of becoming something passive, a blind docility and, submissive acceptance (*docilitas*). Through his experience of Initial Formation, a Salvatorian develops an inner availability which allows him to learn from every stage in life, along with his own active and responsible contribution to his formation process (*docibilitas*). In a particular way, Initial Formation aims to form in the person this fundamental attitude of *docibilitas*, which is the inner freedom that enables a

person to remain constantly open to learning anew from every event and every person throughout his whole life (there is a fundamental distinction between education and formation)<sup>10</sup>. In the vocational itinerary of Father Francis Jordan, members of the Society find the inspiration to become active agents in this process and to take responsibility own formation. This means that Salvatorian Formation is also concerned with the individual's commitment to himself. Therefore, in the Society of the Divine Saviour, institutional and systematic training always has a complementary and reciprocal relationship with the active and responsible participation of the person, in every stage of life. The fundamental attitude of the *docibilitas* leads one to live in a permanent state of formation. Within every situation, there is a lifelong search to answer the Divine Saviour's inspiring call to become a disciple and apostle.

### FORMATION IS A LIFELONG JOURNEY

9. The Salvatorian vocation is above all an ongoing process of growth, understood as a response to the Divine Saviour who calls us. Like all vocations, ours is based on the dynamics of a process of constant growth, discernment, openness to the Spirit, availability and decision making. Moreover, ongoing formation includes improving the quality of our fraternal life and active participation in the apostolic mission of the Church, responding to the challenges of today's world with creativity and determination. In this sense, Salvatorian formation is a fundamental aspect of our commitment to follow Jesus in the spirit of Father Francis Jordan. This view of formation, rather than making a distinction between initial and ongoing formation, offers a new way of understanding Salvatorian apostolic religious life as a participation in the Mission of God who, through the Spirit, forms and molds in the Salvatorian the im-

<sup>10</sup> Cf. RFIS, 45.

age of Jesus Christ<sup>11</sup>. Formation at the service of Salvatorian identity means, therefore, to live in an attitude of continual growth and maturation that lasts a lifetime<sup>12</sup>. Therefore, it “represents a *theological* way of thinking of consecrated life, which is in itself a near ending formation ‘sharing the work of the Father who, through the Spirit, fashions in the heart the inner attitudes of the Son’<sup>13</sup>.”

### ATTENTION TO THE CONTEXTS

10. The Society of the Divine Saviour is to be found in the most varied human, cultural, religious and pastoral contexts. Vocational and formative experience is conditioned by the very real human and historical contexts of which each one is a part, and in which he is called to evangelize. Given this reality, an adequate formation experience that takes into account the various cultural contexts and the development of the person and their training is essential<sup>14</sup>. People who join the Society come with different educational backgrounds, skills and personalities, which need to be taken into account in Salvatorian formation programs. However, Salvatorian formation implies keeping in mind the reality of a single vocation lived in different ways on the world scene. In other words, the Salvatorian vocation constitutes a core identity that, although always the same, is called to continuing renewal with creative fidelity and which constantly incarnates the person of Jesus. As it was for Father Francis Jordan in the early days, so today, it is the task of each Unit, through its form of government, to establish the way to carry out the formation as required by the cultural context itself, in accordance with the guidelines of the Church and the Society.

<sup>11</sup> Cf. VC, 66.

<sup>12</sup> Cf. CO, 613.

<sup>13</sup> SAFC, 15.

<sup>14</sup> Cf. QA, 67-69.

## ACCOMPANIMENT

11. Accompaniment is a necessary and fundamental tool in the process of Salvatorian formation. Accompaniment must be a reality from the beginning of formation and throughout life. Accompaniment must be understood as an unfolding process of holistic, spiritual help in which the person is encouraged to grow and mature in personal consonance, responsibility and freedom to discover the will of God, focused on living out the apostolic commitment of our Society<sup>15</sup>. In initial formation accompaniment works best when it is approached in a formal way (with at least one monthly meeting). In this case, accompaniment becomes an indispensable relationship of help, offered as both personal and group accompaniment, as we find in the story of Jesus and the disciples of Emmaus (see: John 20:19-29); it is based on the concrete needs and reality of the community. Spiritual accompaniment (also known as “spiritual direction”) is also an essential element in the life of each Salvatorian, as he continually discerns the Father’s will for his life<sup>16</sup>. This implies that one recognizes the action of the Holy Spirit on both a path of serene and liberating acceptance of oneself, as well as of human, spiritual and charismatic maturity. Because qualified accompaniment is an ongoing challenge, it is also a priority in the Society of the Divine Saviour to train Salvatorian spiritual companions for this ministry.

## CHARISMATIC FAMILY

12. The dimensions of cooperation and complementarity between different gifts, cultures and ways of life, all united by the same foundational charism, is a fundamental feature of Salvatorian identity. From the earliest stages of formation, we learn that the charism received from the Founder best expresses all its

richness in a diversity and unity of gifts, places and forms of services. From its foundation, the Salvatorian apostolic mission was not focused on the individual initiatives, but was, rather, a communion of people (both religious and lay people) who felt called to live the charism of Father Francis Jordan. And so, each Salvatorian is called to live his vocation as part of a shared mission, building upon the original project of our Founder. Salvatorians live in intercultural communities and in a charismatic family. This is not simply a strategic apostolic option, but a modality that affects every aspect of our life and it is to be privileged in the different contexts of the apostolic mission of the Society. Moreover, in accordance with the ecclesiology of communion, we are asked to not only draw strength from other people, different cultures and other forms of life, but also to express the particularity of our own charism as an apostolic body at the service of the mission of the Church throughout the world. This dynamic has also been called "the culture of encounter"<sup>17</sup>.

15 Cf. FRANCIS, *The Strength of Vocation: Consecrated Life Today*, 64-66.

16 Cf. PI, 63.

17 Cf. FT, 215.

## CHAPTER II



# FORMATION ACCORDING TO THE TEACHINGS OF FR. FRANCIS JORDAN

*You are built on the foundation  
of the apostles and prophets  
with Jesus Christ as your cornerstone.  
Take care this apostolic spirit  
never weakens.*

(Francis Jordan, JT, 1894/12/08)

13. The spiritual life of Father Francis Jordan was greatly shaped through the action of the Holy Spirit; in a large part by Sacred Scripture and was inspired by the lives and teachings of many saints and spiritual writers<sup>18</sup>. Father Francis Jordan's spirituality also reflects the inner experiences on his own life journey as a man of faith, as a religious, as a priest, and certainly in his role as Founder. Many Salvatorians testify to Father Francis Jordan's gifts as a spiritual guide. The door of his office was always open, allowing him to guide and encourage the members of the Society; devoting as much time as was needed to each one: "Day by day he received numerous visits from his confreres who presented their difficulties and waited for advice and help"<sup>19</sup>.

#### HUMILITY AS A FOUNDATION

14. Humility, for Father Francis Jordan, was an attitude of total dependence and discernment of God's will. He saw that our entire existence is a gift from God and his own personal union with God spoke throughout his entire personality. The Founder tried to see everything through God's eyes and his only goal was to please God. He learned to accept his own faults and limitations but was always confident that he was loved by the Lord, in spite of - and even because of - his weaknesses. Father Francis Jordan recommended to his followers adopt the same attitude of simplicity and trust. He always repeated: "We can do nothing without humility. Therefore, if we really want to achieve great things for our own salvation and for that of our neighbours, we must lay a deep foundation of humility"<sup>20</sup>. The cultivation of humility, therefore, constitutes a constant process of acceptance and maturation, when confronting the divine model, respect-

18 Cf. M. ZONTA, *Finding again the life-giving source. Living the Salvatorian charism with passion and authenticity*, 11-12.

19 ROGATORY DIOCESAN INQUIRY IN PASSAU, *Testimony of Rev. Joannes Pfeiffer during the beatification process of Fr. Jordan, Summarium*, § 1137, 238.

20 JT, (1897/02/05), 110.

ing our Founder's admonition: "Clothe yourselves with Christ" (Gal 3:27). Ultimately this means that as Salvatorians, on our journey towards Christofornity, we learn to reflect on the gifts we have received from God, as well as on how to overcome our own imperfections and limitations, remaining open to the inspirational action of the Holy Spirit<sup>21</sup>.

#### BE MEN OF PRAYER

15. Father Francis Jordan was a man of prayer. Indeed, he was continuously praying. He wrote at the door of his room: "Prayer is the greatest force in the world"<sup>22</sup>. He not only had his life rooted in the prayerful reading of the Bible, in the daily Eucharist, the Liturgy of the Hours, adoration of the Blessed Sacrament and the sacrament of Reconciliation, as well as with the love of the cross and of Mary, Mother of the Saviour, nurtured by the practice of the rosary. He recommended these elements to others, for the growth of their spiritual life. The life of prayer had become for him second nature, coming to live in a permanent state of prayer. "If you truly desire the mission and so want to become apostles, if you want to accomplish great things, then become men of prayer"<sup>23</sup>, he said, because nothing that is done makes sense if it does not have its origin in intimate prayer with the Lord and in union with the prayer of the community, which embraces the apostolicity of prayer and the model of apostolic prayer. Therefore, the spirit of prayer and the promotion of prayer was, from the beginning, an essential element of our way of being and living the Salvatorian charism. As the Founder recommended to the young religious: "(...) trust in God and in prayer!"<sup>24</sup>.

21 Cf. JT, (1896/09/25), 70-73.

22 SD, II/103.

23 JT, (1900/01/05), 365.

24 SD, II/66.



### APOSTOLIC ZEAL

16. Apostolic zeal was the driving force of the life of Francis Jordan from the beginning and was the most charismatic trait of his personality. Among his notes we find this prayer: “Oh Lord, I wish I could always burn ardently for love of You and inflame everyone. May I be a burning fire, oh God, and a flaming torch”<sup>25</sup>. He wanted his followers to be consumed by the same fire, born of the unconditional love experienced by those who knew the only true God who is love, and to share this apostolic zeal with everyone. He desired that all the members of the Society would share his concern for the salvation of all. For this reason, the sending of new missionaries was always a highlight of his life, a source of true joy for him. From his apostolic vision no people, nations, or methods of evangelization were to be excluded. Thus, this sense of the apostolic mission needs to gradually take shape throughout the life of each Salvatorian. In all stages of formation, the most important thing, is to forge in each Salvatorian the personality and heart of a fire-filled apostle, fully aware of the meaning of his mission, and with the ability to discern in each time and place the most appropriate means to make God known and make disciples. In the spirit of the Founder, we have been called to be apostles, not simply to perform apostolic activities. “From its beginnings, the Salvatorian apostolate has found a source of inspiration in the itinerant example of these followers of Jesus”<sup>26</sup>. Therefore, each Salvatorian will have to cultivate great apostolic zeal, learn to flee the temptation to seek security, by taking into account the Founder’s mandate to always move on, embracing risks and trials. “By their example, by means of the spoken and written word, and by all ways and means which love of Christ may inspire, the members should seek wisely and zealously in the

25 SD, III/20.

26 M. ZONTA SDS, *Ready to Re-ignite Together the Way of our Mission*, 45.

Lord to make known to all and glorify everywhere God the Father and His Son, Jesus Christ, and the Holy Spirit, in order to bring people to salvation”<sup>27</sup>.

### UNIVERSAL VISION

17. One of the dimensions of the Salvatorian charism is universality and this inclusive apostolic vision is an essential element in the effectiveness of the charism of Father Francis Jordan. “The Society is destined to all countries,” said the Founder, “and it is also the spirit of the Society, that people of every nation are admitted”<sup>28</sup>. Moreover, Salvatorians are to follow the recommendation of the Founder on how our mission is to be carried out, “by our example, by means of the spoken and written word, and by all ways and means which love for Christ inspire”<sup>29</sup>, in choosing their apostolates and places of ministry; living our Salvatorian vocation in the spirit of continuous apostolic discernment<sup>30</sup>. In Salvatorian formation, therefore, the dimension of universality must be underlined, particularly in these times when the Church is called to leave behind security and certainty and go to the existential peripheries<sup>31</sup>. And here, we think not only of geography and distance, but also to the peripheries of life and to those who live on those margins. To help accomplish this, formation must, from its earliest stages, help members overcome all forms of self-centeredness and self-preoccupation, so that they can freely live the apostolic mission in an atmosphere of discernment of interculturality and dialogue, with respect for diversity and collaboration at all levels<sup>32</sup>.

27 Cf. CO, *Rules* 1886.

28 JT, (1899/02/17), 278.

29 CO, *Rules* 1886.

30 Cf. A. BOESING SDS, «Our Salvatorian mission», 21.

31 Cf. EG, 20.

32 Cf. FT, 97- 100; C.L. THRESHER, «Matthew 28: 16-20 Implications for Salvatorians Today», 11-19.

*SENTIRE CUM ECCLESIA*

18. For Father Francis Jordan, fidelity to the Church was of great importance. After intensive prayer and reflection, the Founder established his apostolic society in Rome, the center of the Catholic Church. For many years, he lived through painful struggles for the sake of his foundation, embracing the spirituality of the cross. Nevertheless, he remained firm in his fidelity to the Church. He learned to distinguish between ecclesiastical offices and the teaching and pastoral ministry of the Church. He appealed to his followers: “Remain sincere and loyal sons of our mother, the holy Roman Church. Teach what she teaches; believe what she believes; condemn what she condemns”<sup>33</sup>. In Francis Jordan’s spirit, our formation engages the life of the Church, not as extraneous to Salvatorian life and mission, but in a way that furthers our sense of belonging to that communion that is the Church, an icon of the Trinity, the sacrament of salvation<sup>34</sup>. From this point of view, when talking about the Church, we recognize that it not only concerns the hierarchy, but we must also develop a love for the Church with all her members, so each Salvatorian feels love for Church (“Sentire cum Ecclesia”), in communion with all its aspects, as the Founder himself testified: “I accept what holy Church accepts and I reject what holy Church rejects”<sup>35</sup>. In this way, the foundation of the Society is to be an apostolic body at the service of the universal mission of the Church, embracing the ecclesiology of ministerial communion. Therefore, Salvatorian formation encourages every member of the Society to continually develop his personal love for the Church and to live his life according to Church teachings and in the Church, therefore, to clearly discern the ecclesiological model that is consonant with

his way of living out the Salvatorian apostolic mission and its perspective of learning to unite all the living forces in order to make God known and loved.

33 FRANCIS MARY OF THE CROSS JORDAN, *Last Will and Testament*, 371.

34 Cf. LG, 19; SC, 5.

35 SD, I/1.

## CHAPTER III



# SALVATORIAN FORMATION FROM AN INTEGRAL PERSPECTIVE

*As ministry and prayer were one in Jesus,  
so we search for greater integration  
of ministry and prayer in our lives.*

(CO, 501)

19. Integration is one of the key concepts of formation in the Society of Divine Saviour. Formation must embrace the totality of the life of the Society's members. The document *Vita Consecrata* indicates five dimensions that must, simultaneously, be interconnected, nurtured and strengthened in the lives of the followers of Jesus. These are 1) the Charismatic Dimension; 2) the Human Dimension; 3) the Spiritual Dimension; 4) the Communal Dimension; and 5) the Intellectual Dimension<sup>36</sup>. Each of the formative dimensions are directed towards conforming to Christ, the Word of God incarnate, so that, like St. Paul, each person can reach the point of being able to show that it is Christ who lives in him (Cf. Gal 2:20). By living in Him and allowing Him to live in us, under the guidance of the Spirit and obedient to the will of the Father, we walk towards reaching the state of a mature human person to the extent of Christ's perfect stature (Cf. Eph 4:13). Men in Christ, sharing His same sentiments (Cf. Phil 2:5) become His true apostles, who will use every means and every way to collaborate amongst themselves, so that He is all in all (Cf. Col 3:11), and so that the only and true God may become known, loved, and that all people will be saved. Each of the dimensions of formation is aimed at transforming or assimilating the heart in the image of the Saviour. This integration requires that each of these dimensions, with their respective charismatic force, are present, in a step-by-step progression, through the different stages of the formation process. We therefore propose an itinerary of formation that is organized not by independent sections and with moments rigidly separated from each other, but as a path capable of bringing into harmony every aspect of the person in a united and integral perspective that extends to the entire course of life. Having said this, formation for the apostolic religious life of Salvatorians must always have priority, avoiding

36 Cf. VC, 65.

the danger that intellectual formation for ordained ministries might alter the charismatic nature of our form of religious life.

### CHARISMATIC DIMENSION

20. The Salvatorian charism has its roots in the experience of the Holy Spirit, as lived by Jordan. Fully immersed in the problems of his time and Inspired by words of Jesus in John's Gospel - "This is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent" (John 17:3) - our Founder left us, as an inheritance, the charism of making known the one true God revealed in Jesus Christ, by all the ways and means that charity inspires. Therefore "his main concern was that all would know in Jesus Christ the love of God and thereby be saved, not just by cognitive means information but rather in a holistic, personal, and transformative way"<sup>37</sup>. Through the mediation of the Founder, in response to this gift of God, formation in the Society aims to help members deepen and know the values of the charism as a particular way of being and living in the Church and in the world. Our commitment to ongoing formation, regardless of our age or position within the Society, invites us to reflect on our lived experience of the spirituality and apostolic mission received from Father Jordan. From this reflection come the essential elements of Salvatorian identity and acts as a source of unity. From this perspective, the continuous task of assimilating and updating the key elements of Salvatorian charism and spirituality shapes the quality of formation in our Society<sup>38</sup>.

### HUMAN DIMENSION

21. The starting point of religious formation is "the ability to identify a human and Christian foundation with a particular per-

37 M. ZONTA SDS, *Finding again the life-giving source*, 11.

38 Cf. VC, 71; RFIS, 93-100.

son”<sup>39</sup>. And so, one of the first demands of Salvatorian formation is to have a suitable foundation that has the potential for personal growth, the ability to communicate with others, and the integration of all life dimensions. The purpose of human formation is to offer the tools and perspectives that foster a healthy development of the potential of the person - physically, morally, intellectually, and spiritually<sup>40</sup> - so that he can consciously and freely live out his vocation and ministry in the Society of the Divine Saviour. This implies the awareness that each Salvatorian is a “sacred land” and, at the same time, not an island; each is part of a network of relationships yet to be developed. It is particularly in the period of initial formation that the *formandi* begin a formative path built on freedom, responsibility and love for the truth, goodness and beauty, simplicity and humility, emotional and psycho-sexual maturity, capacity for change, sensitivity towards those who suffer and effective coherence between what one says and what one does<sup>41</sup>. These are indispensable qualities which are necessary to fully integrate the values of Salvatorian life and our commitment to the evangelical counsels. Beyond the considerations for initial formation, all members need to be continuously formed in the qualities and virtues that are necessary for a balanced, healthy and a free personality, capable of living out the responsibilities inherent to Salvatorian religious and apostolic life.

### SPIRITUAL DIMENSION

22. The primacy of God and God’s plan of salvation constitutes an essential dimension in the Salvatorian formative itinerary. Everything is oriented towards the search for God and a deep, abiding relationship with the Living and True God is the “main occupation” of the entire Salvatorian life. Through an entire

39 PI, 33.

40 Cf. PI, 33.

41 VC, 71.

life “grounded in union with Christ”,<sup>42</sup> the source of strength in our life, we learn to know the face of God and respond to the call to witness to our communion with Him in the Holy Spirit. For this to become a reality, the Salvatorian commitment to being “men of prayer” (to use an expression so dear to Father Francis Jordan) must be emphasized, with dedicated times and spaces for daily prayer, meditation on the Word of God (e.g., in *Lectio Divina* or the Spiritual Exercises). Special attention must be given to the liturgical celebration of the Eucharist, the Divine Office, and to the veneration of the Virgin Mary, Mother of the Saviour, and all the patrons of the Society. It is especially in initial formation that Salvatorians learn those attitudes that flow from the life of Jesus: contemplation, graciousness, fidelity to the cross, compassion for the poor, the proclamation of the Reign of God, and extending God’s mercy to those who suffer most<sup>43</sup>. In this same perspective, the deepening of the evangelical counsels (poverty, consecrated celibacy, and obedience, with a special commitment to the apostolate) takes place in a positive and continuous way, as an oblation of one’s entire self and expression of total consecration to God. During all the stages of formation, the importance of spiritual accompaniment/direction must be emphasized as a valuable help in living one’s vocation with maturity, including facing times of doubt or spiritual dryness.

### COMMUNAL DIMENSION

23. “Before being a human construction – fraternal life in community constitutes for us - a gift of the Spirit”<sup>44</sup>. In all areas of formation, *formandi* learn to welcome others as a gift from God and to share with them the experience of faith, especially in listening to the Word of God and in the sacraments of Eucharist

42 CO, 502.

43 Cf. MV, 8; RFIS, 93-100.

44 CNIUCA, 8.

and Reconciliation<sup>45</sup>. Beyond this, we progressively deepen our experience of fraternity as the Founder recommended us, practicing fraternal correction, sharing our life in community with confreres of different ages and cultures and in cultivating the sense of belonging and cooperation with everyone. Caring for elderly and sick confreres is a special sign of our communion and gratuitousness towards others. Because of these considerations, the experience of community life has an irreplaceable role in formation as “a School of Love... in which all learn to love God, to love the brothers and sisters with whom they live, and to love humanity, which is in great need of God’s mercy and of fraternal solidarity”<sup>46</sup>. Formation in community life aims to instil in our members our apostolic mission, since “our community life is characterized by its apostolic spirit, and our apostolic life is formed by a spirit of community and mutual love, sharing, and service”<sup>47</sup>. Because the Salvatorian charism is only lived-in harmony with the apostolic project of a specific (i.e., local) community, we are mindful of the need to periodically manage, review and evaluate life in those communities, in continuous exercise of discernment.

### INTELLECTUAL DIMENSION

24. Intellectual formation is an irreplaceable requirement in all stages of Salvatorian life. The dedication to studies is not a secondary element, but a fundamental component of initial formation, which facilitates growth in every stage of life. In different areas of the Society, a serious and deep intellectual formation has a primary place. At the beginning of initial formation, *formandi* learn in a progressive and organic way to have a coherent vision of the human person, the world and

45 See: VC, 42; M. ZONTA SDS, *A dialogue between two Francises. Francis Jordan and Pope Francis speak to us of holiness*, 35-37.

46 CNIUCA, 25.

47 CO, 403.

its culture and of God. This comes through the active study of philosophy and the human sciences. These and other complementary studies enable members to complete and obtain a unified formation in the Christian Faith through the study of theology. Theological formation fosters an ever-deeper personal encounter with God, offers those who study a stimulus to pray, and expands their understanding of the contents of the faith<sup>48</sup>. Members are also encouraged to develop skills to enculturate what they learned, handing it on in ways that are appropriate to their historical and cultural context. The ultimate purpose of intellectual formation is none other than the integration of the values of the Salvatorian charism and spirituality within the apostolic mission of the Church. Studies always have the purpose of building, enlightening, and moving hearts towards God because, as the Founder wrote, “what good is all your knowledge if you cannot apply it towards your highest goal, but it lies there like a shuttered library?”<sup>49</sup>

### APOSTOLIC-MISSIONARY DIMENSION

25. The apostolic dimension is the point of convergence of the dimensions mentioned above. Apostolic life is the identity and specific way that Salvatorians follow Jesus Christ. This is because, in the end, all formation is oriented towards the apostolic mission of making the one true God revealed in Jesus Christ and his message of salvation known to all and everywhere (*omnibus et ubique*)<sup>50</sup>, through all ways and means inspired by life of holiness, service and witness of our Founder. Through their initial formation (with the accompaniment of formator), *formandi* learn the various facets of our commitment to this mission through “practical experiences which are prudently followed by the one responsible for formation, enabling can-

48 Cf. SAFC, 19; RFIS, 116-118.

49 SD, I/54.

50 Cf. JT, (1899/02/17), 278-280; (1899/10/20A), 347-349; (1900/01/05), 365-367.

didates to test, in the context of the local culture, their skills for the apostolate, their ability to adapt and their spirit of initiative”<sup>51</sup>. Members are increasingly enjoined to “learn that prayer is the soul of the apostolate, but also that the apostolate animates and inspires prayer”<sup>52</sup>. This is a sure way to overcome all kinds of activism that is simply grounded in busyness there by, embracing the proper way of apostolic prayer and the oblation apostolate. The Salvatorian apostolate always has a sense of community and is carried out in collaboration with other Salvatorian branches and shared with other agents and organizations in the spirit of summoning all the living forces of society and the church. Moreover, appropriate formation for the apostolic mission teaches a sense of responsibility and sensitivity through missionary experiences in peripheral situations, even when they are accompanied by sufferings and sacrifices.

51 VC, 67.

52 Ibidem.



## SALVATORIAN FORMATION THE STAGES OF DEVELOPMENT

*In his great mercy  
the Divine Saviour has called us  
to be conformed to his image.*

(Francis Jordan , JT, 1894/04/20)

26. Consecration is a specific way in answering the call received from God which determines our way of living as disciples of Jesus. As a fruit of the Spirit in history, this consecration assumes various charismatic expressions in the Church. Salvatorian consecrated life is the apostolic charismatic expression that determines our “*modus vivendi*” in the Church. In the function of its charismatic mission, the Salvatorian apostolic life allows us to live our vocation as religious clerics and religious brothers. The basic formative path for either choice (i.e. clerical life or the brothers’ vocation) is the same and is always implemented in the light of this consecration, according to the norms of the Church and the needs of the Society. Adequate courses are expected both in the theological, professional and technical fields, ensuring that members are able to participate actively and competently in the life and apostolate of the Society.
27. The Salvatorian formative process is organized in stages of successive periods and diversified experiences, with the purpose of helping the members of the Society to live their personal story in ways in which the initiative of God and the human project are intertwined. This broader vision of lifelong formation, even when considered with its component parts, enables us to recognize the inherent unity that holds together the various moments of Salvatorian formation. Each stage aims to foster the vocational maturation of the member through its specific accents and distinct content. Each phase is a continuation of the previous one and preparation for the next.
28. The Salvatorian formative dynamic has its starting point in the testimony of the members of the Society who live it out in community, and their own apostolic consecration in the manner of Father Francis Jordan (**Ongoing Formation**). This visible sign inspires others to discern the same life and apostolic ministry (**Vocation Promotion**). When accepted, they begin a

- process accompaniment leading to full incorporation into the Society (**Initial Formation**). This is a path that is already being walked, part of the journey of a lifetime.
29. According to the Founder, the Society of the Divine Saviour is international by origin and nature, and its mission is not limited to a country: “No nation, no people, no situation is beyond consideration. It is especially important for you to follow this”<sup>53</sup>. Therefore, formation in an international environment has great importance and significance, especially for the development of a greater sense of belonging among all members of the Society. Important considerations for the future of the Society include members learning a new language (or languages), taking part in meetings and international training experiences, and knowing and respecting various cultural expressions.
30. To guarantee a suitable environment for formation, the service of spiritual direction is an unquestionable necessity in all stages of formation. As was noted above, spiritual accompaniment is not simply one more type of helping relationship among many. It constitutes a privileged aid to live the Salvatorian apostolic religious life in a more fruitful, integrated and committed way. So, the spiritual director will always be an essential guide for those who are formed for the discernment of their own vocation, guiding them in the discovery of and in openness to the action of the Spirit within them. Because of our charism, it is preferable that spiritual directors be chosen from among the Salvatorians or members of other apostolic religious societies.
31. The Society recommends the inclusion of psychological services in the formation process. Particularly in the initial stages of formation, this type of accompaniment is accomplished through tests or psychological assessment interviews, always with the

53 JT, (1899/02/17), 278-279.



prior, explicit and free consent of the candidate. Psychological support is of great help in identifying possible issues that can undermine integral development and can limit the freedom and vocational response of the candidate. At the same time, it constitutes an important tool for self-knowledge and can help overcome possible personal conflicts with adequate psychotherapeutic assistance<sup>54</sup>.

32. “A young person’s experience of the Church should always bear fruit in a personal and life-giving encounter with Jesus within a loving, nourishing community”<sup>55</sup>. Holding this to be true, Ongoing Formation on the safeguarding of minors, as well as vulnerable persons is an integral part of the entire formation process of the members of the Society (cf. CO, 207). From the first steps of initiation into the Society, members receive adequate formation on the policies and procedures comprised in the safeguarding protocol of the Unit. Such protocol sets a dynamic against abuse of minors and vulnerable persons, in line with the legal norms of the country itself. The Society joins itself to the Church in its efforts to “hear, watch over, protect and care for abused, exploited and forgotten children, wherever they are”<sup>56</sup>.
33. In the different stages of formation in the Society, *Justice, Peace, and the Integrity of Creation* (JPIC) is a necessary and indispensable content. Given that “the work of justice and peace in the world is part of our task of evangelization”<sup>57</sup>, JPIC values are made part of the life and mission of all Salvatorians. In each Unit, progressive training programs are developed on matters

54 See: CONGREGATION OF THE CATHOLIC EDUCATION, *Guidelines for the use of Psychology in the Admission and Formation of Candidates for the Priesthood*, RFIS, 191-196.

55 CI, 12.

56 FRANCIS, *The Protection of Minors in the Church*, 3.

57 CO, 205.

that refer to JPIC, in collaboration with the Salvatorian Family, with the local Church and with those agencies determined to respond to the cry of God’s creation and the supplications of the poor. Thus, in the different contexts in which they are serving, Salvatorians are encouraged to form themselves in, cooperate with and offer their contribution to the JPIC in all ways possible.

34. At the beginning of the stages of formation, particular attention is paid to the moments of passage from one stage to another, using a pedagogy that helps Salvatorians to enter the new stage of formation with full awareness and responsibility. No one is accepted to move to another stage or to the assumption of commitments (professions, ministries, orders) without having demonstrated the necessary suitability for it. Moreover, in view of the gradual progression of Salvatorian formation, the prolongation of problematic or indecisive situations - that do not offer a reasonable prospect of change - is to be avoided.
35. In all stages of formation, both the basic equality and uniqueness of the vocational call of each *formandi* is taken into account. The formators are required to know, show and appreciate the unique Salvatorian identity in the different forms of life found within the Society, that is, as a religious brother, a priest or as a permanent deacon.
36. To guarantee the explanation of the specific nature of each stage in the Salvatorian process of formation: its description, objectives, the means of formation, pedagogical indications and criteria of discernment, according to the frame of reference of the teachings of Father Francis Jordan and the integrated perspective of the following dimensions: charismatic, human, spiritual, communal, intellectual and apostolic-missionary.

## A - ONGOING FORMATION

## DESCRIPTION

37. “I remind you to stir into flame the gift of God that you have...” (2Tim 1:6). Saint Paul’s invitation to Timothy inspires the members of the Society to “rekindle the gift received” through constant and progressive formation. This becomes a question of continuing formation, without losing the zeal of the apostolic vocation. The gift received must grow like a fire that burns and illuminates, as understood by Father Francis Jordan<sup>58</sup>.
38. As Consecrated Life is “a path of gradual identification with the attitude of Christ towards the Father” (cf. Phil 2:5I)<sup>59</sup>, therefore the periods of initial formation are not complete in and of themselves. Salvatorian life requires a personal and communal learning process throughout life, always considering the changing circumstances and needs of the apostolic mission in the Church. So, ongoing formation is absolutely essential in the life and exercise of the ministry of all members of the Society of the Divine Saviour. Ongoing formation is an inner attitude that is characterized by the continued openness to conversion of the heart as we grow in our identity as apostles of the Divine Saviour.
39. Therefore, within the framework of the Society there are two types of formation that are both important and necessary. First, **ordinary ongoing formation** that underlines the responsibility and availability of the Salvatorian to allowing himself to be formed by daily life in the mindset of Christ the Saviour. Second, **extraordinary ongoing formation** that emphasizes the opportunities and initiatives for better undertaking apostolic service as it is exercised in personal ministries, in community and at the level of the Unit.

58 Cf. SD, III/20.

59 VC, 65.

40. Specifically, when we deliberate about ongoing formation, three different life stages are to be considered, based on the age of the Salvatorian, recognizing that the characteristics of each stage are only intended to be descriptive:
- Early adulthood:* This is a time characterized by immersion in the apostolic activity of the Society and is generally a time of youthful enthusiasm for the charism and the apostolate. In this period, there should be accompaniment offered which assists the individual to reflect on possible attitudes of self-sufficiency, isolation and the tendency toward “activism”.
  - Average adult age:* This stage of life is generally characterized by full maturity. Normally, it is the time when members assume great responsibilities in the Society. At the same time, it is characterized by the search for the essential and internal growth. In this period, care is turned towards the possibility of moments of crisis or doubt, which are sometimes profound, as well as the experience of disappointment, and individualism in apostolic life.
  - Advanced adulthood:* This is the time to gradually step back from active Salvatorian life. With diminishing strengths and capacities, this is the time to hand on to others the experiences and the wisdom accumulated over the years. Sometimes the experience of illness suffered by some members becomes deeply formative and act as a model of life given for the good of others.

## OBJECTIVES

41. The purpose of the Ongoing Formation in the Society is:
- to help members and communities to progress in their configuration to the Divine Saviour through a process of continuous conversion, lived in accord with the recommendation of

Father Francis Jordan that Salvatorians become saints and apostles for all people;

- b. to be a way of learning that enables the Salvatorian to enter more deeply into all dimensions of Salvatorian spiritual and apostolic life, progressing towards a more balanced and integrated lifestyle;
- c. to develop a personal commitment to formation (Personal Growth Plan), because nothing can replace the free and confident commitment of the person in the process of integration at each stage of life;
- d. to collaborate in the construction of an authentic Salvatorian community of faith, fraternity and apostolate (Personal Growth Plan), in the different stages of life, to sustain its “dynamism of fidelity”<sup>60</sup>;
- e. to discern the Salvatorian charism based on the needs and challenges of the people of God, respecting them, serving them and learning from them;
- f. to keep alive the sense of belonging to the Society, with the commitment to assimilate its spirit of universality and to recreate it with fidelity and determination.

### MEANS OF FORMATION

42. The means indicated here are intended to help members of the Society live the Salvatorian apostolic consecrated life with the authenticity of the first days of the Society and, at the same time, to carry out the mission with zeal and creativity. “(...) Therefore, training is of vital importance for each one personally, as well as for the continuous growth and effectiveness of our

60 Cf. CO, 401.

Society”<sup>61</sup>. As a result, ongoing formation is both a right and a duty for all Salvatorians.

43. Liturgical activities in community, particularly the daily celebration of the Eucharist, are the source, the center and the culmination of our personal, communal and apostolic life<sup>62</sup>.
44. To live more fully what we proclaim to others, we value the prayerful reading of the Word of God, as a way to live more fully what we announce through our words and actions. The Word of God is “nourishment for life, for prayer and for the daily journey, the principle which unifies the community in oneness of thought, the inspiration for ongoing renewal and apostolic creativity”<sup>63</sup>.
45. Through inner prayer alone we learn to keep our eyes fixed on the face of the Saviour. With the mandate we have received to practice meditation, reconciliation and the celebration of the Liturgy of the Hours, we maintain our constant union with God and with His People. In this way, we welcome the Founder’s invitation for continued growth in the spiritual life, with the goal of being persons of prayer.
46. Monthly retreats and annual spiritual exercises are essential in Salvatorian life. These paths of prayer and discernment, through the illumination of the Word of God, bring us to a personal encounter with God, configure our life with that of Jesus Christ and instil in us a deeper sense of our apostolic Salvatorian vocation.
47. Loyalty to the Founder invites us to reinterpret the Salvatorian charism according to the needs of the local church, along with

61 CO, 401.

62 CO, 502-505.

63 SAFC, 24.

the challenges of our time, interpreting the Spirit's movements and helping to transform the current reality in light of the experience of knowing the one true God and power of His Word.

48. To ensure a continuous growth in formation, spiritual direction is an indispensable instrument for all Salvatorians. Spiritual direction with regular reconciliation supports fidelity to one's vocation and reinforces the commitment to personal prayer, meditation, fraternal communion, ongoing renewal and service for the Kingdom.
49. The expansion of the common life (Community Growth Plan) is an essential way to reinforce our feelings of esteem, fraternal correction and assessment of our life, valuing each of the members and creating spaces to be together in a self-giving way, as religious living the same charism. At the same time, the community will be a place where we live out the joys and commitments of sharing the same agenda despite the problems, difficulties and habits of each of the members. The Community Growth Plan is a fundamental component of the apostolic life of the community and should be regularly reviewed by the same community.
50. The Society encourages its members to continue intellectual and professional development, valuing personal abilities to better contribute to the apostolic mission of the Society. This may take place through seminars and programs in biblical, spiritual, theological, pastoral, charismatic and professional enrichment.
51. In different contexts, Salvatorians collaborate with the mission of the Church through a simple lifestyle, ready to serve those most in need. The Founder reminds us that God is the true wealth that does not perish and that drives us to a life of authentic evangelical poverty. Our apostolic activities, therefore,

give particular attention to diligent service to the poor and spiritual accompaniment to those who suffer most.

### PEDAGOGICAL INDICATIONS

52. All those in positions of leadership in the Society have, as the first responsibility of their service, the promotion of the formation of the Salvatorians entrusted to them. They maintain through their words and example the fidelity to the Salvatorian apostolic religious life and direct the activities in their competence.
53. Each Unit of the Society must develop a program of ongoing formation that corresponds to its reality and apostolic mission. To this end, when possible, a member (with the support of a team) is appointed to coordinate and periodically evaluate the initiatives of permanent formation in the Unit.
54. In the Units, particular attention is given to members in their first years of ongoing formation, offering them opportunities for formation after five and ten years of their definitive profession in the Society.
55. In each Unit, policies are established for members who request sabbatical time to regain their strength. It is a period of theological-spiritual and Salvatorian renewal, during which all kinds of activities are suspended to allow the member to take care of himself and take a prayerful and reflective look at their vocational path and service in the Society and in the Church.
56. The canonical visits (by the Unit Superior or by the General Superior) are privileged moments of formation and evaluation of the program of ongoing formation of the members and of the Unit.

## B - VOCATION PROMOTION

### DESCRIPTION

57. According to John's Gospel: "[Andrew] first found his brother Simon and said to him, 'We have found the Messiah'... He brought Simon to Jesus" (John 1:41-42). Salvatorian vocational promotion has as its starting point the lived experience of someone who testifies to his own encounter the one true God as revealed in the Divine Saviour. In keeping with the teachings of Father Francis Jordan: "Our apostolate must, in the first place, be our example because, as you know, example attracts, and you will prevail and succeed more by your example than by your words"<sup>64</sup>. Therefore, we have the conviction that the Salvatorian vocation will always be a credible proposal when it comes from individual and communal testimony, witnessed to by the authentic life of Salvatorians and consistent with the vocation that makes their life meaningful.
58. Each Salvatorian vocation is a gift of the Holy Spirit that helps build the Church and to transform the world. All the apostolic action of the Society is directed at helping people to personally meet Christ who reveals the one God and fosters the various vocations of the People of God. However, young people, attentive to the voice of the Holy Spirit and finding inspiration in the life and witness of Father Francis Jordan, are invited into a process in which they can come to know Father Jordan better and discover how they might live the Salvatorian charism as a religious brother or priest.
59. Vocation promotion is primarily and naturally oriented toward activities with youth. This work is grounded in, and develops in youth ministry, "of an evangelical teaching of following Christ

<sup>64</sup> JT, (1898/03/11), 195-196.

and of handing on the charism"<sup>65</sup>. So, in different contexts, Salvatorians develop pastoral activities in order to help young people to follow their own specific vocation in the Church, as well as the possibility that the charism of Father Francis Jordan could become the apostolic program for their entire life.

60. Since the beginning of the Society, with Salvatorian Father Paschalis Schmid's initiative of dedicating a "Day of prayer for vocations," we seek to cultivate the tradition that prayer for vocations occupies a very important place in our vocational apostolate. As Pope Francis said: "Prayer is the first and irreplaceable service we can offer to the cause of vocations"<sup>66</sup>. Praying for vocations also means that we pray and work for greater fidelity in living our own vocation. Insistent and continuous prayer for vocations helps create a culture of vocations in all areas of the Society.
61. In some areas of the world, the Society offers a specific space for young people to live or to make frequent visits, in order to finish their studies or find time for vocational discernment. During this period, the aspirants to Salvatorian life are supported by a Salvatorian mentor and through activities that help them grow in personal knowledge, catechetical formation and in integrating Salvatorian spirituality.

### OBJECTIVES

62. The fundamental objective of the vocation promotion is to:
- create spaces that help young people to discern God's call for their lives in freedom and personal responsibility;
  - offer to young people the means to know themselves and

<sup>65</sup> SAFC, 17.

<sup>66</sup> FRANCIS, *Vocational ministry and consecrated life: prospects and hopes*, 1.

discover the person of Jesus Christ who invites them to a life of unreserved service;

- c. accompany young people in their discernment as they reside in vocational communities, helping them to learn and live the values of Salvatorian religious life.

### MEANS OF FORMATION

63. With the purpose of accomplishing an adequate vocation discernment, by the means indicated here, we need to keep in mind the age of the one who is discerning. These means are intended to help develop the capacities that indicate a true vocation. At the same time, these means can reveal those elements that could be obstacles to a free and responsible vocational choice.
64. First of all, the use of a formative dialogue that helps to develop a personal relationship with the young person, which will help them to reflect on the realities of their own lives, and help to direct them to Jesus as a way of guiding them to the life project to which God is calling them.
65. Those who are discerning are accompanied and invited to reflect on their own personal history in order to get to know themselves better, to deepen the life of faith and to take a decisive step in their own lives.
66. For vocational discernment, activities are organised that help young people to grow in prayerful life, sacramental life and daily meditation on the Word of God.
67. Using appropriate resources, particular attention is given to the developing emotional and sexual maturity of young people. Moreover, opportunities are offered which allow young people to experience what it means to belong to a group, helping them to begin to establish relationships of friendship and of community life.

68. In formative catechesis, young people are gradually brought to know the Person of Jesus Christ and His Gospel. In addition, they are introduced to the foundations of spirituality and apostolic mission of the Church.
69. Along with other models of holiness, the life story of Father Francis Jordan, Blessed Mary of the Apostles, and other important Salvatorians are presented in a simple way that brings forward the contents of the charism and the meaning of the Salvatorian life.
70. Young people are introduced, in general, to the Salvatorian life and our diverse apostolic works, underlining the Founder's emphasis on universality.
71. From the beginning, young people are encouraged to continue their own apostolic activity in the Church. Those who have no experience are helped to commit to some work or service in the communion of the Church.

### PEDAGOGICAL INDICATIONS

72. Each Unit of the Society develops a plan for the vocational apostolate in communion with the local Church and with the Salvatorian Family. In each region, the Society offers necessary structures to welcome young people for vocational training and discernment, including vocational/discernment centers, lodgings, vocational web sites and other resources.
73. Everyone in the Society has the responsibility of promoting the vocational apostolate and this requires that every Salvatorian "deeply live their consecration in order to become a visible sign of the joy which God gives to those who listen to his call"<sup>67</sup>. This demands authenticity and openness on the part of local communities and individual Salvatorians. Moreover, whenever

<sup>67</sup> SAFC, 16.

possible, the youth apostolate and care for vocations is coordinated by a member assigned by the Unit Superior and assisted by a team of collaborators. Each Unit also promotes the formation of some members who seem more suitable for the youth and vocational apostolates.

74. Before entering the Society, during the period of discernment, their level of knowledge about Salvatorian life, and adequate maturity, should be taken into account, as well as the signs of vocational consistency manifested in the accompaniment process.
75. Whenever it is necessary to interrupt, clarify, or verify some aspect of the accompaniment process, including for reasons of study, the Society's process can never be guided by haste or expediency.
76. Each Unit establishes the minimum and maximum age for the acceptance of candidates, taking into account their personal and family history, making sure to collect all the necessary documents<sup>68</sup>. When candidates are accepted at different ages, each unit needs to adapt the formation program according to the situations. Those who have been dismissed from other seminaries or religious Institutes should not normally be admitted. Any exceptions must be submitted for the approval of the Superior of the Unit with the consent of his council.

#### DISCERNMENT CRITERIA

77. For the continuity of the formation process, the aspirant to the Salvatorian religious life must demonstrate the authenticity of his vocation and his ability to live Salvatorian life based on criteria of discernment, such as<sup>69</sup>:

<sup>68</sup> See appendix II, document 2.1

<sup>69</sup> Cf. RFIS, 188-202.

#### a. *Charismatic Dimension*

- Ability to demonstrate qualities of one called to the Society.
- Capacity for accompaniment in exploring the internal disposition of the heart and motivation to choose our form of life.
- To develop a relationship with the Divine Saviour to find meaning in life.
- To make prayer and spiritual direction the primary place of discernment.
- To build the sense of belonging through relationship with Salvatorians.

#### b. *Human Dimension*

- To have appropriate physical and mental health.
- To have adequate affective maturity according to the person's age.
- To possess autonomy and capacity for personal initiative.
- To have a clearly defined gender identity and a psycho-sexual development appropriate to person's age.
- To offer the elements for drafting a personal growth plan, building on the person's autobiography.
- To have openness to formation accompaniment.

#### c. *Spiritual Dimension*

- To have a spirit of prayer and fidelity to the values of faith.
- To have familiarity with the Word of God.
- To have a prayer life that includes regular participation in the Eucharist and the Sacrament of Reconciliation, as well as the broader liturgical life of the Church.
- To have a conscious awareness of belonging to the Church and the significance/consequences of that relationship and identity.
- To produce, with the help of accompaniment, a spiritual autobiographical narrative as a tool for greater awareness of God's call.

**d. Community Dimension**

- To have a sense of co-responsibility and decision making.
- To have the ability to accept one's self and others.
- To show the capacity to live in community and a spirit of collaboration.
- To demonstrate an openness and ability to live in community.

**e. Intellectual Dimension**

- To have adequate intellectual capacity to express ideas and an understanding of himself and the world in which he lives.
- To have a basic knowledge of the *Catechism of the Catholic Church* and the capacity to acquire appropriate intellectual formation.
- To know the person of Jesus through a systematic, reflective program of reading the gospels.

**f. Apostolic-Missionary Dimension**

- To show interest in the missionary-apostolic history of Father Francis Jordan and other exemplary Salvatorians.
- To be able to comprehend, through accompaniment, the criteria for faithfully living the apostolic life.
- To be able to engage in the dynamic of self-giving in various experiences in Salvatorian apostolates and other charitable work.

**C - INITIAL FORMATION****THE CANDIDATURE****DESCRIPTION**

78. The Gospel according to John says that the disciples, after having met Jesus, “came and saw where he was staying, and they remained with him...” (John 1:39). This experience illustrates

what the Society yearns to offer to those who decide to enter the Salvatorian formation process. Therefore, after the period of vocational accompaniment, once the choice of Salvatorian apostolic religious life has been made and the applicant has demonstrated that his suitability according to the dimensions outlined in this document, he is admitted to the specific period of preparation, lived in community, before the novitiate.

79. The Candidature<sup>70</sup>, the first stage of entering the Society, is intended to present to the candidate a general vision of what it means to live the Salvatorian apostolic religious life, inspired by the charism of Father Francis Jordan. During this period of formation, candidates are welcomed into a house of the Society. With the guidance of a formator, they begin to journey more deeply into the Salvatorian way of being and become familiar with the fraternal life, prayer and community service into which they have been invited. The duration of this stage is determined by the formation program of the Unit.
80. In some Units this period coincides with the period of academic philosophy studies. Other Units develop a specific model of preparation with a shorter duration before entering the novitiate. In either case, the most important thing is that a process of vocational development is undertaken with the help of a qualified Salvatorian and, at the end of this period, the candidate is empowered to take the next step of commitment and continue with the formation program of the Society.
81. This first experience of the Salvatorian community gives the opportunity for the candidate to evaluate his ability to deepen his faith, to share life in fraternity and to respond to God's call, allowing him to respond in full responsibility and freedom.

<sup>70</sup> “Although the terms: *candidature* and *candidate* will be used in this document, administrative units may use the terminology that is common in their local Church”, RIG, 46.



**OBJECTIVES**

82. This stage of preparation for the novitiate has as its main purpose:
  - a. to reach a deeper knowledge of one's self, helping the candidate to integrate the experiences of his personal history and development of his personality;
  - b. to deepen his experience of faith and understanding of what it means to follow Jesus Christ after the example of Father Francis Jordan;
  - c. to gradually know the Salvatorian community life and as well as in the apostolic ministries, marked by universality and availability.

**MEANS OF FORMATION**

83. The means indicated here, in line with the age of the candidate and the duration of the candidature, not only helps to develop the capacities for vocational growth, but also serve as criteria for evaluating those elements that might be an obstacle to an appropriate vocational choice.
84. In order to deepen the fundamental contents of the faith and to progress in the knowledge of the words and actions of Jesus, the candidate is introduced progressively to liturgical prayer, spiritual reading and contemplative meditation, especially in the participation in the sacraments of the Eucharist and Reconciliation.
85. With the help of a Salvatorian, the candidates come to know themselves more deeply, with particular attention being given to the psychological evaluation and the written autobiography, in the light of their vocation.
86. Manual work, sports, hobbies and learning another language are integral elements of the candidature stage.

87. Candidates come to know better the person of Father Francis Jordan through a complete reading of his biography, as well as the story of the foundation of the Society and of the lives of exemplary Salvatorians.
88. At this stage the spirituality and identity of Salvatorian religious are studied, helping the candidate grow in their understanding of fraternal life and the universal, apostolic vision of the Founder. This should always be grounded in an ever deepening and intimate relationship with Jesus Christ.
89. Where the candidature takes more time, candidates are introduced, as soon as possible, to apostolic experiences through liturgical activities, visits to local families, contact with young people and in serving those who suffer most.
90. Candidates have contact with the Salvatorian Family works of the Unit and grow in apostolic awareness and insight into the needs of the Church today.

**PEDAGOGICAL INDICATIONS**

91. Each Unit establishes the duration of the candidature according to local realities and the needs of the candidates. The Society recommends the minimum time of one year of accompaniment before the novitiate.
92. The Society recommends that the period of candidature, when it is a shorter period, be carried out in the Unit's cultural context. Placed in a Salvatorian community, the candidate encounters a tangible Salvatorian life in an environment of fraternity, including manual work and apostolic service to other people.
93. Candidates are introduced to the Unit's protection policies and procedures for the prevention of sexual abuse against minors and vulnerable adults. The Society mandates that they sign a document stating their awareness of such policies.

Candidates, and all members of the Society, should be continuously formed in this area.

94. Candidates begin to reflect on the forms of consecrated life (priesthood or life as a brother) found within the Society and to engage the question, as to which way of life God might be calling him.
95. At the end of this stage of formation, the candidate presents a free and personal statement with his decision to begin formation as a novice or discontinue his formation in the Society.
96. The formator presents to the Formation Commission (or the Unit Superior and his Council) a report of his observations and his recommendation (positive or negative) on each of the candidates. The documentation necessary to enter the novitiate is described in the Appendix II.

#### DISCERNMENT CRITERIA

97. At the end of this stage of formation, an evaluation is made based on these (and other) criteria, necessary to enter the novitiate:

##### a. *Charismatic Dimension*

- To demonstrate basic knowledge of the Founder and the Society.
- Openness to international formation.
- Decision to continue the Salvatorian process of formation.

##### b. *Human Dimension*

- To demonstrate sufficient psychological health (balance with the ego strength signs); psychological assessment is necessary.
- To have the capacity for silence, introspection and psychological mindedness.
- To know how to make good use of time and make choices consistent with the demands of Salvatorian religious life.
- To have the ability to share one's own story in community.

##### c. *Spiritual Dimension*

- To foster one's life of prayer and to participate in the liturgical life of the community, including appropriate ascetical practices.
- To have awareness of one's vocational motivations.
- To integrate the spirituality of the Salvatorian tradition.
- To have a willingness to grow in *docibilitas*.

##### d. *Community Dimension*

- The ability to integrate work and prayer in community life.
- To discover ways of working together in the Salvatorian apostolic and missionary charism.

##### e. *Intellectual Dimension*

- To have an appropriate openness to ongoing intellectual formation.
- To have an understanding of the meaning of the evangelical counsels.
- To demonstrate general and systematic understanding of the Bible and the liturgy.
- To demonstrate knowledge of the protection policies and procedures for the prevention of sexual abuse against minors and vulnerable adults.
- To develop the discipline of independently pursuing ongoing research and study.

##### f. *Apostolic-Missionary Dimension*

- To have the capacity and availability for work and studies.
- To have experience in some form of service among the poor and needy.
- To demonstrate ability to use the policy and procedures for the prevention of sexual abuse against minors and vulnerable people.

## C - INITIAL FORMATION

### THE NOVITIATE

#### DESCRIPTION

98. The Salvatorian novitiate is a fundamental stage in following Jesus Christ in the Society of the Divine Saviour. It is a period of formation, which is, above all, “an itinerary of progressive assimilation of the feelings of Christ towards the Father” (Phil 2:5-11). In this period the novice is gradually led to a radical and absolute inner transformation, proclaiming with the same conviction of the Founder: “Oh, Jesus, Saviour of the World, possess me totally! I am Yours”<sup>71</sup>.
99. The novitiate, therefore, is the period of the deepest experience of intimate and real knowledge of Salvatorian apostolic religious life. This stage is not the time for other special studies (e.g. languages). At this stage, the novice is offered the possibility of deepening his decision to follow Jesus Christ, the full revelation of the one true God, to know more closely the Salvatorian life, and the charism and the spirituality of Father Francis Jordan, including its development up to the present day. Throughout the novitiate, the consecration of one’s entire life to God has primacy, through a religious apostolic life guided by the evangelical councils without neglecting other aspects of formation.
100. The novitiate stage is the appropriate time for the discernment of the specific call to live the Salvatorian vocation, that is, as religious brothers or as religious clergy. Following the novitiate, Salvatorian religious follow different specific academic or professional formative itineraries, in accordance with the formation program established in the Unit and in response to the needs of the apostolic mission of the Society.

71 SD, II/63.

101. To gain a better understanding of the Salvatorian apostolic identity, the Superior General establishes international novitiates on each continent. In addition, to provide an adequate formation, these international houses offer the novice a better understanding of Salvatorian universality, formation experiences with persons from different cultures.

#### OBJECTIVES

102. The formative time of the novitiate is intended to:
  - a. reaffirm the centrality of the following of Jesus Christ as the foundation of one’s existence, deepening the apostolic dimension of the evangelical counsels;
  - b. grow in religious identity, uniting consecration of self and Salvatorian apostolic mission, and revisiting one’s own vocational history in the light of God’s will;
  - c. conform the mind and heart to Christ in the spirit of Father Francis Jordan, through engaging the religious apostolic lifestyle of the Society.

#### MEANS OF FORMATION

103. To live the Salvatorian spiritual life in daily practice, giving priority to *Lectio Divina*, on the centrality of the Eucharist and on the Liturgy of the Hours.
104. The desire to grow and improve (*docibilitas*) in personal and community prayer, being modelled by the practice of interior silence, drawing on the teachings of the great masters of the spiritual tradition of the Church.
105. Deepen the theology of apostolic religious life, in growing conformity with the person of Jesus Christ - poor, obedient and chaste - and to offer one’s life to God and others.

106. Explore more deeply the life, spirituality and writings of Father Francis Jordan, the *Constitutions* and other documents of the Society. Inspired by the Founder's Spiritual Diary, encourage novices to write their own diary.
107. Educating oneself in community practice and the fraternal life by sharing in depth one's own personal history, building interpersonal relationships with novices from a diversity of cultural contexts.
108. Knowledge of the identity of the Salvatorian Family, composed of autonomous branches but living the same apostolic vocation in equality, complementarity and diversity of states of life, gifts and cultures.
109. Participation in formation sessions providing contact with and the witness of Salvatorians and other religious, including inter-congregational novitiate activities.
110. Sharing in Salvatorian apostolic activities, especially among the poor in mission areas, as a way of learning to blend action and contemplation, exercising apostolic spirituality.
111. Learning about one's self through frequent evaluations and reviews in monthly personal meetings with the novice master. This discipline helps the novice to progress in following Christ and learn to live his Salvatorian vocation in the mission of the Church.

#### PEDAGOGICAL INDICATIONS

112. The Society has different novitiate houses with their own program (specific for their context) to foster a life of consecration and the following of the Divine Saviour, according to the spirituality and charism of Father Francis Jordan.
113. For a valid and progressive experience of Salvatorian apostolic religious life, the novitiate must have a duration of 12 months

- (one year), without interruption<sup>72</sup>. An absence that exceeds 15 days can be supplied; an absence that exceeds 3 months renders the novitiate invalid<sup>73</sup>.
114. The novitiate is best done in a community setting. In the Society, it is also preferable that the novitiate take place on the international level. A novitiate year for only one candidate is not allowed. Ideally, the number of novices should not be less than four. The novices who wish to be religious brothers and those who desire to prepare for ordination as deacons or priests follow the same novitiate program.
  115. The novice master plays an important role in the Society. It is necessary that he has some prior experience in formation. He (with the help of the assistant novice master) has the responsibility for and directs the novitiate. Supported by experts in different areas, he is responsible for handing on the various aspects of the Salvatorian apostolic religious life. In the international novitiate houses, the novice master is appointed by the Superior General and his Council.
  116. The novice master of International novitiate houses (with the help of his assistant) prepares a formative report of the novices every 4 months and sends it to the respective superiors of the novices involved and to the General Formation Secretary.
  117. The novices are updated on the Society's protection policies and procedures of the Society for the prevention of sexual abuse against minors and vulnerable adults.
  118. At the end of this stage of formation, the novices make a free and personal request for admission to their first profession of

<sup>72</sup> See: Can. 648 §1

<sup>73</sup> See: Can. 649 §1

religious vows in the Society of the Divine Saviour and, so, continue their formative process.

119. The novice master (with the help of his assistant) presents to the Formation Commission (or the Unit superior and his council and the General Formation Secretary) the final report, along with his recommendation regarding each novice. The complete list of the necessary documentation for the first profession is described in the Appendix II.

### DISCERNMENT CRITERIA

120. Once the novitiate is over, in view of admission to first profession, the Society takes into account the following criteria:

#### a. *Charismatic Dimension*

- To have a sense of belonging to the community and the Society.
- To show interest in the charism and the history of the Society.
- To internalize the particular elements of the Salvatorians' heritage.
- To be open to the universality and international apostolates of the Society.
- To develop an attitude that promotes an environment of welcome, encounter and tender mercy.

#### b. *Human Dimension*

- To demonstrate adequate human, affective maturity (i.e. a structured and balanced personality).
- To have ability to exercise self-awareness and self-control.
- To have an attitude of renunciation and willingness to embrace evangelical counsels.
- To have the ability to live in solitude.
- To demonstrate the capacity for open dialogue with formators.

#### c. *Spiritual Dimension*

- To grow in the ability to be challenged in the light of Word of God.
- To be able to internalize a life of personal and communal prayer.
- To grow in the ability of live a sacramental life.
- To have a personal commitment to grow in the experience of the evangelical counsels.

#### d. *Community Dimension*

- Capacity to live in mature relationships and friendship.
- Sincere desire to live in a spirit of availability and solidarity with those who are on the peripheries.
- Openness to fraternal correction.
- Attitude of service and responsibility.

#### e. *Intellectual Dimension*

- Sufficient knowledge of the content of formation, especially the Salvatorian charism and Sacred Scripture.
- To grow in the discipline of autonomously pursuing ongoing research and study.

#### f. *Apostolic-Missionary Dimension*

- Spirit of initiative, together with active and responsible participation in apostolic service.
- Ability to communicate, reflect and evaluate pastoral experience with a view of strengthening our identity and charism.

## C - INITIAL FORMATION

### TEMPORARY PROFESSION

#### DESCRIPTION

121. The period of temporary vows (Scholasticate and Juniorate) is the last phase of the initial formation in the Society of the Divine Saviour. At this stage the Salvatorian religious has been continuing, through spiritual accompaniment, his vocational discernment and deepening his radical following of Jesus Christ on the path of His configuration (Christoformity). Christ is the One who fills Salvatorian life with meaning. Therefore, during this time the Salvatorian commits to live the lifestyle that Jesus embraced, as the apostle Paul reminds us: “Anyone united to the Lord becomes one spirit with him” (1Cor 6:17). Furthermore, ongoing vocational discernment is grounded in the example of Father Francis Jordan, inspired by his desire to fully live his apostolic consecration: “Jesus Christ, accept me as your instrument, and use me as you please. See, with your grace, I am ready to die for you”<sup>74</sup>.
122. The period of temporary vows is considered to be a continuation of the formation of the novitiate. During this time the Salvatorian lives his apostolic vocation more fully by putting into practice the demands of the *Constitutions* of the Society. This happens through an ever-deepening experience of multicultural apostolic community life, as well as the witness offered by exemplary Salvatorians.
123. This stage normally coincides with the study of theology (and philosophy in some places) for those religious seeking ordinations. Religious brothers study theology and/or receive other specialized or professional training. Both conclude this stage of formation with the preparation for perpetual profession in the Society.

74 SD, I/12.

#### OBJECTIVES

124. The period of temporary vows is intended to:
- help the professed grow in his apostolic religious consecration, through the deepening, assimilation and experience of the Salvatorian charism;
  - create an environment for adequate and appropriate philosophical-theological study that enables a response to the apostolic challenges of the charism, provide the skills for discerning the signs of the times, and empowers the Salvatorian to creatively contribute to the apostolic mission of the Church;
  - promote an increase in zeal for the apostolic mission and ongoing discernment, according to the Salvatorian charism, developing one’s gifts and seeking to respond to the needs of God’s People in their specific context.

#### MEANS OF FORMATION

125. Balanced management of personal life, community and apostolic service with the awareness that the community, as such, has the responsibility of the Salvatorian mission.
126. Interpretation of one’s vocational history in light of the mystery of God’s grace, humbly and honestly facing one’s own limitations and challenges, inspired by the spirit of sacrifice of Father Francis Jordan, which can be helped by regular personal meeting with formator and spiritual director.
127. Experiencing interculturality as a way of living fraternal life and belonging to the Salvatorian Family in an authentic way.
128. Configuring one’s life to Jesus the Saviour through a prayerful life, the daily celebration of the Eucharist, sacrament of

reconciliation, other liturgical prayer, and meditation on the Word of God especially the practice of the *Lectio Divina* (privately and in community).

129. Deeper study of the Bible, of the theology of religious life, liturgical formation, the teachings of the Church and, in a particular way, the history of the Society.
130. Practical knowledge of transparent and ethical standards for the use of assets of the local community assets and of the Society through a simple lifestyle lived in solidarity with the poor and marginalized.
131. Participation in different apostolic experiences in peripheral salutations, and at the same time, learning, planning, and evaluating (personally and in community) of apostolic activities.

#### PEDAGOGICAL INDICATIONS

132. Each Unit has its own program based on the general program of the Society, offering a systematic integral formation (spiritual and apostolic, doctrinal and practical) according to the demands of the local reality.
133. The period of temporary vows has a duration of at least 3 years and can last up to 6 years. However, in the case of necessary exception, it can last up to 9 years<sup>75</sup>.
134. The progressive and gradual integration of the values of Salvatorian apostolic religious life requires a personalized formative accompaniment (including the essential support of a spiritual director), to strengthen the individual's sense of belonging.
135. Some Units carry out this formative period on the international level, which demonstrates the importance of learning languages,

<sup>75</sup> See: Can. 655; GD, 610.

respect for others in their differences and with ever-increasing awareness of the apostolic-missionary needs of the Society.

136. There should be ongoing and updated formation on the Society's protection policies and procedures for the prevention of abuse of minors and vulnerable adults.
137. At the end of each year, the professed religious makes a free and personal request for admission to the renewal of temporary vows (and when appropriate for admission to perpetual profession) in the Society of the Divine Saviour.
138. Perpetual Profession is a climactic moment that requires a special preparation with the purpose of deepening the understanding of total consecration to the Salvatorian Apostolic Mission. Normally, this preparation is organized by the Unit. However, in order to offer a formative experience exploring the most significant historical places in the life of the Founder and for the development of the future apostolic work, the Generalate offers the possibility for everyone to participate in the program of *International Preparation for Perpetual Profession*.
139. The responsible formator submits the final report with his recommendation on the request for renewal of the temporary (or final) vows to the Formation Commission (or to the Superior of the Unit and his Council). The complete list of the necessary documentation for the perpetual profession is described in the Appendix.

#### DISCERNMENT CRITERIA

140. For the evaluation of admission to the renewal of temporary vows or to perpetual vows, consider the following criteria:
  - a. *Charismatic Dimension*
    - To have a sense of belonging to the Community and the Society.

- To demonstrate full charismatic consciousness of openness for the universality of the Society.
- To grow into a more dynamic commitment of discipleship.
- To demonstrate interest in the people and events of the Society.

#### **b. Human Dimension**

- The ability to establish good interpersonal relationships with different age groups and genders.
- To be open-minded and to show sense of responsibility in religious life.
- Ability to learn human virtues such as: “sincerity of mind, constant concern for justice, fidelity to one’s promises, refinement in manners, modesty in speech coupled with charity”<sup>76</sup>.
- The ability to leave an appropriate psyche-sexual development.

#### **c. Spiritual Dimension**

- To have capacity to give spiritual witness.
- Ability to live a life of continual conversation and responsible participation in his own formation.

#### **d. Community Dimension**

- Ability to live in community and work with others.
- Sufficient internal freedom and transparency in the management of community resources.

#### **e. Intellectual Dimension**

- Capacity to reflect critically.
- The ability to learn, to evaluate, discern and plan for future.
- Sufficient knowledge of the history of the Society.

#### **f. Apostolic-Missionary Dimension**

- To act according to norms of safeguarding minors and vulnerable adults from the civil government, the local church and the Society.
- Ability to communicate, reflect, discern and evaluate pastoral experience with a view of strengthening our identity and charisma.
- To desire to serve and see the world from the perspective of the weakest and poorest.
- To have a love for the Church as the People of God.

## **D - SPECIFIC SALVATORIAN FORMATION**

### **APOSTOLIC MISSIONARY EXPERIENCE**

#### **DESCRIPTION**

141. The apostolic-missionary experience (*apostolic internship*) is considered a necessary element of formation. Saint Luke writes that when the Risen One appeared to the disciples, “they opened their minds to understand the Scriptures” (Luke 24:45). In this spirit, the apostolic experience is organized under the guidance of an older Salvatorian mentor. During the time of apostolic experience, the *formandi* allow themselves to be led along their vocational path, participating in fraternal and apostolic life, through which the other members embody the words and actions of Jesus as he walked with his disciples along the way.
142. This is intended to be a year of practical experience of community and apostolic service during which the professed religious is closely accompanied by a qualified Salvatorian *in loco* helping him to synthesize his experiences and the values of his vocation. Continual reference should be made to the person and the charismatic-apostolic vision of Father Francis Jordan, with the goal of becoming a sign of salvation to all people and in all places: “All peoples, races, nations and tongues glorify



the Lord our God. Woe to me, Oh Lord, if I do not make You known to all!”<sup>77</sup>

143. The professed religious is usually sent to a community capable of offering what is necessary for a valid and fruitful experience. The community welcomes him cordially, in its life and mission, offering him space for participation and reflection. At the same time, the community also offers to the professed religious feedback and corrections when necessary.

### OBJECTIVES

144. The purpose of apostolic practice time is to help the *formandi*:
- live, as a priority, the values of the Salvatorian apostolic vocation with a view to perpetual profession;
  - exercise some apostolic activity according to the abilities of the professed religious and/or the needs of the Society;
  - evaluate the vocational aptitude of the professed religious through personal and communal experiences of the Salvatorian apostolic mission.

### MEANS OF FORMATION

145. The development of truly human qualities through life in community and in the apostolic exchange with the laity. In their relationships with others, the professed religious becomes more aware of his personal gifts, skills and challenges.
146. The spirit of collaboration and co-responsibility, learning to reflect, plan, organize, discern, evaluate, and to acquire the appropriate attitudes for apostolic ministry.
147. Growth in Salvatorian apostolic spirituality, deepening the union with Jesus Christ, maintaining the rhythm and quality of

<sup>77</sup> SD, II/2.

prayer (both communal and personal), without settling into a pattern of pure activism.

148. Participation in the process of reflection on and planning the elements of life in community, becoming able to contribute to both ordinary moments of reflection and exchange as well as to extraordinary initiatives.
149. Salvatorian community supports the new generations, helping them along the path of faith by demonstrating joy in being with them and giving witness to the values of the vocation of apostolic consecrated life.
150. Growth in the awareness of one's vocation and membership in the Society, appreciating contact with the members of the Salvatorian Family and with the lay collaborators, through readings, meetings at the local and regional level.

### PEDAGOGICAL INDICATIONS

151. The year of apostolic missionary experience is assigned to the period of temporary vows. The superior of the Unit, in dialogue with the Formation Commission, decides the most appropriate moment for this “apostolic experience,” taking into account the vocational path of each professed member and the apostolic needs of the Society. Whenever possible the apostolic experience is lived in a Salvatorian community in another country, helping the professed religious to grow in the dimension of the apostolic universality of the Society.
152. The year of missionary apostolic experience lasts ordinarily 12 months and is done before perpetual profession in a community that meets the necessary conditions for the validity of such experience.
153. The community designated to receive the professed religious must ensure the required conditions for effective formation can

be met, including appropriate accompaniment and supervision, for which the local Superior is primarily responsible.

154. When choosing the location and activities for the professed religious during the apostolic experience, consideration should be given to the specific needs and capacity for growth of the *formandi*. A formator who knows the member puts into writing the goals and expectations of the apostolic experience.
155. It is pertinent that at the end of the apostolic practice a general evaluation of the experience is made (including growth in ones Salvatorian vocation), by both local community, and the *formandi*.
156. Together with the community in which the professed religious will be placed, the member receives continuous and up-to-date guidance on the protection policies and procedures for the prevention of abuse against minors and vulnerable adults.
157. The Salvatorian appointed to accompany the professed religious (with the help of the local superior) writes a report on the experience of ongoing formation of the professed religious every 6 months and sends it to the superior of the Unit and to the General Formation Secretary.
158. At the end of the year of missionary-apostolic experience the professed religious makes a free and personal request for the renewal of temporary vows (and/or admission to perpetual profession) in the Society of the Divine Saviour.
159. The formator of the Unit presents to the Formation Commission (or the superior of the Unit and his Council) the final report on the professed religious with his recommendation on the request for renewal of the temporary (and finally final) vows. The complete list of documentation necessary for renewal or for perpetual profession is described in the Appendix II.

## DISCERNMENT CRITERIA

160. For the evaluation of the missionary-apostolic experience, as the stage of the Salvatorian vocational synthesis, keep in mind the following criteria:

### a. *Charismatic Dimension*

- Appreciation of the life of the Founder, a charismatic consciousness, and sense of belonging to the Society.
- Writing a vocational autobiography which allows the member to see their call in the light of Salvatorian vocation.

### b. *Human Dimension*

- Ability to show initiative, make decisions and assume responsibilities.
- Progressive maturation of affective life in a serene and balanced way.
- Care and transparency in the management of assets.
- Availability to be guided (spiritual and/or psychological accompaniment).

### c. *Spiritual Dimension*

- Working with a spiritual director in preparation for future ministry.
- Integrating personal and communal prayer in reflecting on his experience and the possibilities for future ministry.

### d. *Community Dimension*

- Ability to attend to, serve and accompany our brothers in who suffer the effects of old age or other health problems.
- To listen to and dialogue with Salvatorians of different ages and culture.

### e. *Intellectual Dimension*

- Ability to have self-discipline and personal study time.
- To seek out creative solutions for current apostolic needs.

**f. *Apostolic-Missionary Dimension***

- Spirit of initiative, patience and availability in the apostolate.
- Simplicity of life and compassion for the needy.
- Gradually assuming pastoral responsibility in the spirit of service.

**D - SPECIFIC SALVATORIAN FORMATION****FORMATION FOR MINISTRIES****AND HOLY ORDERS****DESCRIPTION**

161. The fundamental attitude of those who enter the Society is shaped by the apostolic mission of being: “as servants of Christ and stewards of God’s mysteries” (1Cor 4:1). As Jesus commands his disciples, “whoever wishes to be first among you will be the slave of all”(Mark 10:44), we offer our gifts and service to those who seek to know God and count on our help and generosity. This simple and humble service to others also puts us in line with the example of Father Francis Jordan who, upon receiving the holy orders as “unworthy servant” asked for the grace to “fulfill this purpose” essential in our mission until the end<sup>78</sup>.
162. For those who are called to ministries (lector and acolyte) and holy orders (diaconate and presbyterate), a theoretical and practical preparation is required according to the requirements of the Church and the particularity of the Salvatorian vocation, taking into account the needs of the Society.
163. In this process, the reception of the ministries and the holy orders constitute fundamental steps of a path in which the

78 Cf. SD, I/110.

candidates are filled with the grace and the mandate for the progressive and authentic exercise of the Salvatorian apostolic mission.

164. The preparation for ministries and the reception of the holy orders is intensified in the period of theological studies. This preparation involves specific elements that allow professed religious to live a more lively relationship with the Divine Saviour and to integrate their consecration and service with the Salvatorian vocation.

**OBJECTIVES**

165. The formation for ministries and holy orders intended to:
- a. help the religious to deepen their maturing call to various forms of service in the Church, under the action of the Spirit, from the charism of the Society, and with the guidance of the formators;
  - b. offer a more direct experience of the lives of the People of God to better understand their problems, their religious sensibilities and to make God, revealed in Jesus Christ and his Gospel, better known;
  - c. to appropriately live and exercise the ministries and holy orders in the communion of the Church with generosity and in fidelity to the spirit of Father Francis Jordan.

**MEANS OF FORMATION**

166. The means of this stage of formation for any ministerial service are carried out with two specific emphases in mind: the Salvatorian charismatic identity and appropriate preparation for apostolic ministry.
167. Increased awareness of the sacred commitments required to fulfill these vocations, with particular attention given to

personal prayer and reflection on the exercise of the ministry of the Word, with proper training in homiletics and catechetics.

168. Greater appreciation of the celebration of the Eucharist as the source and summit of the life of the Church<sup>79</sup>, of the value of the other sacraments, and the meaning and significance of the celebration of the Liturgy of the Hours.
169. The accompaniment of the spiritual director, focusing on having a “heart for God” and developing the necessary skills for a ministry of guidance and service.
170. Assimilation of the features of Salvatorian ministerial spirituality: humility, simplicity, apostolic zeal, discernment, evangelical poverty, and self-gift.
171. Ongoing studies, which are essential for preparation for apostolic ministry, and which empower the religious to truly live his vocation to announce to all people and in all places where the Divine Saviour is not known and loved. Moreover, the religious should acquire the necessary knowledge of canon law and the universal norms of the Church, particularly as these relate to the sacraments.
172. Accompaniment to encourage the apostolic task of offering one’s life to Jesus Christ and for the sake of the People of God.

#### PEDAGOGICAL INDICATIONS

173. For admission to the ministries and holy orders it is necessary to observe all the applicable canonical conditions, taking into account the nature and obligations established in the *Constitutions* and *General Directory*.
174. The ministries of lector and acolyte must be exercised for an appropriate period of time, in view of meeting specific criteria

<sup>79</sup> Cf. SC, 10.

for service of the Word and at the altar. The period of time between the installation to the ministries of lector and acolyte corresponds to the timeframes established by the Holy See and the appropriate episcopal conference. There must be a period of at least six months between installation to the ministry of acolyte and ordination to the diaconate<sup>80</sup>.

175. Upon completing his initial formation, the professed religious makes a free and personal request to receive each of the ministries and holy orders in the Society of the Divine Saviour.
176. The responsible formator presents to the Formation Commission (or the superior of the Unit and his Council) the final report of the formation experience of the professed, including his recommendation on the admission to the ministries and holy orders. The complete list of the necessary documentation for the admission to each ministry and to holy orders is described in the Appendix II.

#### DISCERNMENT CRITERIA

177. Although this is a period oriented toward a fruitful and harmonious integration between human and spiritual maturity, between the life of prayer and theological understanding, between Salvatorian charism and its apostolic expression, the admission criteria of the professed religious to ministries and holy orders are considered using five dimensions of formation:

##### a. *Charismatic Dimension*

- To have awareness and assumption of the Salvatorian identity and the sense of belonging to the Society.
- To know and willingly study the Salvatorian charism.
- To dare to interpret all realities in the light of the mystery of salvation where love takes the concrete form of self-offering and freedom.

<sup>80</sup> Cf. Can. 1035 § 2.

- To become ever-more conformed to Christ the Saviour.
- To produce, with the help of formator, an autobiographical narrative, emphasizing the apostolic and ministerial perspective.

**b. *Human Dimension***

- Reach a personal maturity capable of a definitive choice.
- Present human maturity necessary to exercise apostolic ministries.
- Develop the ability to speak clearly and openly about the interior life.
- Freedom from addictions (including alcohol and substance abuse, gambling, sexual, internet, etc.) and other forms of abuse.

**c. *Spiritual Dimension***

- Commitment to the continual configuration to Jesus Christ by the values of Salvatorian apostolic spirituality.
- Deepening one's personal life of prayer and sacramental life.
- Having the sense of belonging to the Church and the teaching of the Magisterium.

**d. *Community Dimension***

- Capacity to establish mature relationships.
- Capacity to collaborate in the service of community.
- Ability to recognize the needs of community members and a willingness to serve.
- To grow “in the sentiments and attitudes of the Son of God to arise in the life of the disciple”<sup>81</sup>.

**e. *Intellectual Dimension***

- Acquire the necessary philosophical and theological training or professional training.

- Learn to reflect critically, acquiring the capacity to evaluate, discern, and plan for the future.
- Cultivate knowledge of the history of the Society and the member's own Unit.

**f. *Apostolic-Missionary Dimension***

- Availability to work with others with the aim of strengthening Salvatorian charism and identity.
- Compassion for and apostolic closeness to the sick, poor and marginalized.
- Ability to take on specific pastoral skills in the apostolic work of the Society.
- Capacity to exercise pastoral ministry according to the spirit of the charism of the Society.
- Ability to discern and plan apostolic activities as in community, seeking the balance between action, spiritual life, the need for community life and study.
- Integration of proper ministries into the life and mission of the Salvatorian charism.
- To have a deep love for the Church as the People of God.

## CONCLUSION

178. According to our Founder Father Francis Jordan, in order to be faithful each day to our apostolic vocation and mission, we cannot lose sight of two fundamental premises: **great trust in God** combined with a **solid formation**. Without these two foundational principles, it is difficult to respond in positive ways to the inspiring apostolic mission of the Society of Divine Saviour.
179. “I would like to leave you a special inheritance: *great trust in God...* May you always be animated by a great, strong trust in the Lord. Without it you are in for hard times. If you only trust your own skill, the future will teach you differently. I tell you again and again, *put your trust in the Lord*. In all your struggles and sorrows, works, deeds and conduct I say to you: *Our help comes from above!* Your motto in all your works and undertakings should be: *In te Domine speravi, non confundar in aeternum* (“I trust in you O Lord, do not confound me forever)”<sup>82</sup>.
180. “One of the most important tasks in the present stage of the Society is the *formation of apostolic religious*, religious priests, and especially setting up formation houses for the Society. In this way indeed we will effectively bring about the honor of God and the salvation of souls (...) Therefore, wherever you may be, always consider this the main task of the Society: working to form good members. That is the hope of the Society and of the church. Therefore, the main attention is to be directed toward formation houses. I repeat: the main attention is to be directed toward formation houses: that is the hope of the Society!”<sup>83</sup>

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82 JT, (1894/03/30), 20.

83 JT, (1899/02/17), 324.

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## APPENDIX I

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## APPENDIX II

### FORMS TEMPLATES

The following forms are templates  
that can be adapted to the circumstances of the units.  
The templates are also available on our SDS Website: [sds.org](http://sds.org).

*Our task is to live as much as possible  
in the spirit of Jesus Christ  
and to follow the holy apostles  
as close as possible!*

(Francis Jordan, JT, 1898/12/09)

## THE LIST OF DOCUMENTS FOR APPLICATION

1. The application form of the particular province.
2. If it is not included in the application form, a detailed and complete autobiography.
3. A certificate of baptism.
4. A certificate of confirmation.
5. At least three letters of recommendation, one of which should be from his pastor or spiritual director.
6. If he has been in religious life and/or seminary previously, a letter of recommendation from the
7. seminary rector and/or major superior or bishop of every religious community or diocese of which he was a member.
8. Medical reports.
9. Educational transcripts.
10. Other documents required by the province or civil law.

## PERSONAL PETITION FOR ENTRY INTO THE NOVITIATE

### Salvatorian Vocation Promotion

#### *A. General Personal Data*

1. Name:
2. Address:
3. Telephone number:
4. Date of birth (day, month, year):  
Place of birth:  
Present nationality:
5. Date of baptism (day, month, year):  
Place of baptism:  
Diocese of baptism:
6. Date of confirmation (day, month, year):
7. Civil status (single, widower):
8. Military service. Present situation:
9. Observations:

#### *B. Family Data*

1. Name and age of Father:  
Living or deceased?  
Occupation:
2. Name and age of mother:  
Living or deceased?  
Occupation:
3. Brothers and/or sisters. Age of each of them:  
Occupation of each of them:
4. Place the candidate holds in the order of brothers/sisters:
5. Any hereditary or mental diseases?
6. Economic level of the family. Description:  
Does his family need his economic help?
7. Family relationships:  
Relationships with Father and mother:
8. Educational level of the family:
9. Christian life of the family:
10. Family's reaction to his possible vocation:
11. Observations:

**C. Specific Personal Data**

1. Physical and mental health
  - 1.1. General description:
  - 1.2. Physical illnesses or defects:
  - 1.3. Interest in sports:
  - 1.4. Mental illnesses or defects:  
Has he had psychological or psychiatric treatment?
  - 1.5. The level of affective and emotional maturity:
  - 1.6. Observations:
2. Studies
  - 2.1. Primary studies. Which and where? Certificates:
  - 2.2. Secondary studies. Which and where? Certificates:
  - 2.3. University studies. Which and where?
  - 2.4. Other studies:
  - 2.5. Observations:
3. Work experience
  - 3.1. Present occupation: Description: Time and place:
  - 3.2. Past occupations: Description: Times and places:
  - 3.3. Special inclinations: Which?
  - 3.4. Observations:
4. Social relationships
  - 4.1. Personal traits of sociability: Description:
  - 4.2. Belonging to groups of male/female friends: Characteristics:
  - 4.3. Belonging to other groups: Characteristics:
  - 4.4. Observations:
5. Christian life
  - 5.1. Born a Catholic or a convert? If a convert, describe the conversion:
  - 5.2. Prayer life:
  - 5.3. Scripture reading:
  - 5.4. Sacrament of Penance:
  - 5.5. Sacrament of Eucharist:
  - 5.6. Apostolic commitment: Characteristics:
  - 5.7. Participation in parish life:
  - 5.8. Feelings regarding the Church:
  - 5.9. Observations:

6. Vocational itinerary
  - 6.1. First awareness of vocation: Description:
  - 6.2. Reasons and motives for wanting to be a Salvatorian:
  - 6.3. Previous studies in a seminary or membership in a religious congregation: Names of the institutions: Times and places: Persons
  - 6.4. Does he have any impediments to becoming a Salvatorian?  
If so, what are they?
  - 6.5. Does he have any obligations that might hinder his being a Salvatorian?: If so, what are they? Can they be overcome?:
  - 6.6. Observations:
7. Personal referrals
  - 7.1 Indicate a person(s) other than family who know him well. If more are needed, these should include some priest or religious man or woman.
  - 7.2 Data on these people: Name and surname, address, telephone, occupation and reasons for their mutual acquaintance.

First reference:

Second reference:

Third reference:

Date and signature of formator:

**PERSONAL DECLARATION  
OF THE CANDIDATE**

(Cf. CIC 597; SDS Const. 605, 606; SDS GD 6.3; Unit Statutes)

Very Rev. ....

Unit Superior of .....

I, ....., admitted as a Candidate in the Society of the Divine Saviour on the ..... day of ..... , in the year .....

**DECLARE:**

That my entry into the Society and any tasks that I perform in it are not in the nature of a work contract.

That if I later leave the Society, I will not be able to demand any compensation for works I have done or for damages I may have incurred during my stay in it.

That I am not aware of having any impediment to entering the Society (cf. CCL c. 597).

In witness whereof, I sign this declaration on the ..... day of ..... , in the year .....

(Signature)

**PERSONAL PETITION FOR ENTRY  
INTO THE NOVITIATE**

(CIC 643; SDS Const. 606; Unit Statutes)

Very Rev. ....

Unit Superior of .....

I, ....., a candidate in this Society and Unit, with due respect, hereby

SUBMIT that on the ..... day of the coming month of ..... I desire to begin the novitiate.

In conformity with the universal law of the Church (cf. CIC 643), I declare that I have no impediment. I likewise declare that I want to be a Salvatorian (SDS Const. 201, 202).

I FREELY AND SPONTANEOUSLY ASK you and your Council to admit me to the novitiate.

In ....., at ..... on the ..... of .....

(Signature)

**PERSONAL PETITION  
FOR FIRST PROFESSION**

(SDS Const. 610; SDS GD 6.7.; Unit statutes)

Very Rev. ....

Unit Superior of .....

Very Rev. Father ..... : As the completion of the time of probation is near at hand, in compliance of the norms established in the Code of Canon Law and in the Constitution and General Directory of our Society, I am writing you most sincerely and respectfully, and I hereby

DECLARE:

1. That I seek admission to membership and vows in the Society of the Divine Saviour, fully aware of what I am doing, in good faith and freely, that is, without guile and fraud, and without being subject to fear or force.
2. That I have a sincere will to profess and remain in the Society until death, unless before my perpetual profession I should be impeded by some obstacle which I cannot foresee at present.
3. That I am unaware of having or concealing any excluding impediment or notable defect that could stand in the way of my admission or profession.
4. That I gladly accept the obligations that the religious life entails, as it is practiced or professed in this Society.
5. That since religious profession is not in the nature of a work contract between the religious and the Society, my efforts and services on behalf of the Society will be gratuitous; and that I will claim nothing by way of remuneration, damages or prejudices incurred, both so long as I remain in the Society or in case I leave it. Indeed, anything that I receive for work or in consideration of my person (outside my family patrimony), I receive for the Society.
6. That I am at present aware of being called to be a Salvatorian according to the (presbyterial / diaconal / lay brother) vocation.

Having made this declaration, I.....ASK you and your Council to grant me the favor of being admitted making my first religious profession in the Society.

In ....., at ..... on the ..... of .....

(Signature)

**MODEL OF NOVICE MASTER’S REPORT  
FOR FIRST PROFESSION**

(Cf. C.I.C 652, 653 § 2)

REPORT on the fitness of the novice, .....,  
for his first profession,  
given by the novice master, .....,  
in .....  
on the ..... day of .....

1. Physical and mental health, Possible impediments:
2. Degree of human and affective maturity achieved in order to live the commitments of the religious life:
3. Character for the religious life, especially for community life.
4. Most outstanding qualities:
  - capacity for interpersonal relationship
5. Assimilation into Salvatorian life:
  - Active and responsible participation and collaboration in his own formation:
  - Capacity for renunciation and detachment from other values not in conformity with the Salvatorian vocation:
6. Salvatorian apostolic spirituality:
  - Life of personal and community prayer. Sacramental life;
  - Union with Christ, the Saviour;
  - Love for and fidelity to the Church;
  - Love for the Society;
  - Apostolic thrust. Availability;
  - Capacity for work;
  - Apostolic virtues;
7. Living of the religious vows:
  - Poverty,
  - Celibate chastity
  - Obedience:
8. Studies.
  - Capacity and progress.
  - Knowledge of the reality of the Society:
9. Possible future in the Society and in the Church:
10. Other indications and suggestions:
11. Final evaluative judgement:

(Signature)



**CESSION OF ADMINISTRATION  
AND DISPOSITION OF USUFRUCT**

(Cf. CCL c. 668 § 1 and SDS Const. 317)

IN CONSIDERATION OF the laws of the Roman Catholic Church concerning the administration of the property, its use and usufruct, of a member of a religious community acknowledged by the Roman Catholic Church, and for other valuable consideration, the sufficiency of which is acknowledged, I do hereby solemnly state and declare as follows:

1. The administration of the property which I own on the date hereof, consisting of the following:

.....  
*(list items included in your Patrimony. Describe by type)*

together with the administration of all property which I may acquire hereafter by gift, legacy, inheritance or the like (hereinafter referred to as my "Property") is hereby ceded, transferred and assigned to .....(name). whose address is as follows:

.....

2. The right to use my Property, and the usufruct of my Property, that is, the right to receive the revenues, income, interest, rents, income annuities, royalties, dividends and the like from my Property, is hereby disposed of as follows:

.....  
*(You can indicate your Administrator or another person)*

.....

3. The undersigned agrees to execute such assignments, powers of attorney and additional documents as may be required from time to time to implement and effectuate the cession and disposition intended hereby.

IN WITNESS WHEREOF, I have hereunto knowingly and freely set my hand on this ..... day of .....

(Signature and address)

**NOTIFICATION  
OF FIRST PROFESSION**

**Society of the Divine Saviour**

Unit: .....

House: .....

Name: .....

Date of birth: .....

Place of birth: .....

Father: .....

Mother: .....

**made first religious profession in the Society of the Divine Saviour** by taking the three vows of celibate chastity, poverty and obedience, for one year on (date): ..  
..... at (house) .....

Vows received by: .....(unit/local superior/delegate)

Signature: .....

who received the vows Professed: .....(Circle one):  
cleric or brother

*Copies to:*  
Unit Archives  
General Archives

**PETITION FOR RENEWAL OF VOWS  
OR FOR PERPETUAL PROFESSION**

(SDS Const. 612; SDS GD 6.10)

Very Rev. ....

Major/ Unit Superior of .....

I, ..... (presbyter, student or brother), a temporally professed member in this Society and Unit, with due respect,

SUBMIT that on the ..... day of the month of ....., in the year ..... the time will come for me to (renew for a year or make my perpetual) religious profession, which I first made in ..... on the ..... day of the month of ....., in the year .....

In compliance with our Constitution and General Directory, and with a firm decision to live in the Society until death and to faithfully observe its *Constitutions* and dispositions,

I FREELY AND SPONTANEOUSLY ASK you and your Council to admit me to the renewal (or perpetual profession) of my vows.

In ....., at ..... on the ..... of .....

(Signature)

**NOTE:** *The form requesting perpetual profession can be accompanied by a letter to the Unit Superior in which the petitioner for profession spontaneously sets forth his personal situation (his assessment of the formation process, his motives for wanting to profess and his expectations for the future).*

**MODEL OF REPORT  
FOR RENEWAL OF PROFESSION**

(CCL c 657 §1; SDS Const. 612; SDS GD 6.9)

REPORT on .....

for his renewal of profession,

given by ..... in .....

on the ..... day of .....

1. Physical and mental health:
2. Degree of human and affective maturity achieved in order to live the commitments of the religious life:
3. Character for the religious life, especially for community life.
4. Most outstanding qualities setbacks:
  - capacity for interpersonal relationship
5. Criteria for the religious and Salvatorian life:
6. Salvatorian apostolic spirituality:
  - Life of personal and community prayer and sacramental life:
  - Union with Christ, the Saviour:
  - Love for and fidelity to the Church:
  - Apostolic thrust. Availability:
  - Capacity for work:
  - Apostolic virtues:
7. Living of the religious vows:
  - poverty,
  - celibate chastity
  - obedience.
8. Studies. Capacity and progress:
9. Possible future in the Society and in the Church:
10. Other indications:
11. Final evaluative judgment; Suggestions:

(Signature)

**MODEL OF REPORT FOR PERPETUAL PROFESSION**

(Cf. CCL c. 657 § 1, 658; SDS Const. 612)

REPORT on .....  
for his perpetual profession,

given by .....

in ....., on the ..... day of the month of ....., in the year .....

DECLARATION: In order to help the superiors, form a more adequate discernment of this candidate's vocation, I am following my conscience in offering this report on the following aspects:

**1. Personal details:**

- Age, birthplace, etc. (anything else that may be relevant):
- How many years as a religious, number of professions, date of first profession:
- Studies completed:
- Physical and mental health:
- Overall character and personality traits:

**2. Human maturity:**

- Overall evaluation of his human maturity:
- Most notable developments, if known, since the novitiate. Most significant setbacks:
- Human qualities (sincerity, fidelity, compassion, solidarity, moderation, self-control, responsibility, flexibility, strength of character, concern for justice):
- Psychological balance (acceptance of self and others, discipline of spirit, tolerance of frustration, firmness and constancy of mind, sense of guilt, ability to cope with loneliness and failures in a constructive way):
- Sexual and emotional maturity (present emotional bonds with men and women, harmonizing the need to love and be loved, ability to sublimate, etc.):
- Maturity of judgment: -- Intellectual ability:
- Other qualities: capacity for dialogue, openness with formators, service, skills, capacity for creativity and initiative:
- Outlook for the future:

**3. Spiritual maturity**

- Overall assessment of his spiritual and faith life. Overall thrust of his spirituality:
- Most notable developments, if known, since the novitiate. Most significant setbacks:
- Feeling for God and neighbor (especially for the poor):
- Concern for his own holiness:
- Sacramental life (Eucharist and Penance); living of the apostolic virtues; active participation in community prayer; achievement of the habit of personal prayer, and of listening to the Word of God:
- Love for and fidelity to the Church:
- A witnessing style of life:
- Acceptance of the Constitutions in practice:
- Outlook for the future:

**4. Community life:**

- Overall assessment of his capacity for community life:
- Most notable community behaviors. Most specific role he plays in the community:
- Most outstanding qualities:
- Acceptance of intermediaries:
- Ability to live in accord with a community project:
- Outlook for the future:

**5. Evangelical commitments (poverty, celibate chastity, obedience):**

- Overall assessment:
- Most notable criteria on each one of them. His deeper motivations (evangelical renunciation, coping with frustration, etc.):
- Outlook for the future:

**6. Apostolic life:**

- Overall assessment: criteria, praxis, motivations, availability:
- Service of the Word of God. Most significant apostolic experiences carried out (if known). General assessment:
- Outlook for an apostolic future in the Society:

**7. Vocational integration:**

- Overall evaluation of his vocational development and present maturation:
- Degree of his resolving traumas or crises he has undergone:
- Personalizing of Salvatorian vocational values:
- Outlook for the future:

8. Other aspects:

- Criteria of orientation for the future to be borne in mind by the Unit superior:
- Overall final assessment:

*(Signature)*

**LAST WILL AND TESTAMENT**

(SDS Const. 318; CCL c. 668 § 1)

(Can be used when one intends to leave everything to the Society)

I, ..... (Name), of ..... (house, community), being of sound and disposing mind and memory, do hereby make, publish and declare this my Last Will and Testament, hereby revoking all former Wills and Codicils made heretofore by myself.

ARTICLE I. I direct that all of my legally enforceable debts, funeral expenses and costs of administration be paid out of the residue of my estate.

ARTICLE II. I give, devise and bequeath all the rest, residue and remainder of my property of whatever nature, wherever situated, belonging to me at the time of my death, to the SOCIETY OF THE DIVINE SAVIOUR.

ARTICLE III. I hereby appoint the then acting treasurer of the SOCIETY OF THE DIVINE SAVIOUR as Personal Representative of this my Last Will and Testament and request that no bond be required of said individual while acting in that capacity.

IN WITNESS WHEREOF, I have hereunto set my hand at .....,  
 this ..... day of .....

.....  
 (Signature of person making Will)

..... residing at .....  
 (Signature of Witness) (Address of Witness)

..... residing at .....  
 (Signature of Witness) (Address of Witness)

***Note:*** *The provisions of civil law concerning the drafting of a will must be observed.*

**LAST WILL AND TESTAMENT**

(Cf. SDS Const. 318; CCL c. 668 § 1)

*(Provides for specific bequests to outside parties or outside parties and the Society with the residue going to the Society).*

I, ..... (Name), of ..... (house, community), being of sound and disposing mind and memory, do hereby make, publish and declare this my Last Will and Testament, hereby revoking all former Wills and Codicils heretofore by me made.

ARTICLE I. I direct that all of my legally enforceable debts, funeral expenses and costs of administration be paid out of the residue of my estate.

ARTICLE II. I give, devise and bequeath to the following named individuals if they survive me, the following specific bequests:

- A.....
- B.....
- C.....

ARTICLE III. I give, devise and bequeath all the rest, residue and remainder of my property of whatever nature, wherever situated, belonging to me at the time of my death, to SOCIETY OF THE DIVINE SAVIOUR.

ARTICLE IV. I hereby appoint the then acting treasurer of the SOCIETY OF THE DIVINE SAVIOUR as Personal Representative of this my Last Will and Testament and request that no bond be required of said individual while acting in that capacity.

IN WITNESS WHEREOF, I have hereunto set my hand at .....  
this ..... day of .....

.....  
(Signature of person making Will)

..... residing at residing at .....  
(Signature of Witness) (Address of Witness)

..... residing at residing at .....  
(Signature of Witness) (Address of Witness)

**Note:** *The provisions of civil law concerning the drafting of a will must be observed.*

**LAST WILL AND TESTAMENT**

(Cf. SDS Const. 318; CCL c. 668 § 1)

*(Provides for specific bequests to outside parties or outside parties and the Society with the residue going to outside parties and/or Society).*

I, ..... (Name), of ..... (house, community), being of sound and disposing mind and memory, do hereby make, publish and declare this my Last Will and Testament, hereby revoking all former Wills and Codicils heretofore by me made.

ARTICLE I I direct that all of my legally enforceable debts, funeral expenses and costs of administration be paid out of the residue of my estate.

ARTICLE II I give, devise and bequeath to the following named individuals if they survive me, the following specific bequests:

- A.....
- B.....
- C.....

ARTICLE III. I give, devise and bequeath all the rest, residue and remainder of my property of whatever nature, wherever situated, belonging to me at the time of my death as follows:

.....

ARTICLE IV

I hereby appoint the then acting treasurer of the SOCIETY OF THE DIVINE SAVIOUR as Personal Representative of this my Last Will and Testament and request that no bond be required of said individual while acting in that capacity.

IN WITNESS WHEREOF, I have hereunto set my hand at .....  
this ..... day of .....

.....  
(Signature of person making Will)

..... residing at residing at .....  
(Signature of Witness) (Address of Witness)

..... residing at residing at .....  
(Signature of Witness) (Address of Witness)

**Note:** *The provisions of civil law concerning the drafting of a will must be observed.*

**NOTIFICATION OF RENEWAL  
OF TEMPORARY PROFESSION**

(Cf. SDS GD 3.2)

*Society of the Divine Saviour*

Unit: .....

House: .....

Name: .....

Date of birth: .....

renewed his temporary vows of celibate chastity, poverty and obedience in the  
Society of the Divine Saviour, for one year on (date): .....  
at (house) .....

Vows received by: ..... (Unit superior or delegate).

Signatures:

..... (who received the vows)

(Professed): .....

*Circle one:* cleric or brother

*Copies to:*

- Unit Archives
- General Archives

**NOTIFICATION OF PERPETUAL PROFESSION VOWS**

Society of the Divine Saviour (Cf. CCL c. 535 § 2; SDS GD 3.2)

Unit: .....

House: .....

Name: .....

Date of birth: .....

**made perpetual profession** in the Society of the Divine Saviour by taking the  
perpetual vows of celibate chastity, poverty and obedience.

On (date) .....

At (house) .....

Vows received by: ..... (Unit superior or delegate).

Signatures:

..... (who received the vows)

(Professed): .....

*Circle one:* cleric or brother

*Copies to:*

- Unit Archives
- General Archives

*Notification to:*

Church of Baptism

PETITION FOR INSTALLATION IN MINISTRIES

(Cf. Motu proprio “Ministeria Quaedam”, VIII)

Very Rev. Father .....

Unit Superior of .....

I,..... a (temporally/perpetually) professed (student / brother), am ..... years old, and (am presently making / or have already completed) my studies in ..... [and was already installed in the Ministry of Lector on the ..... day of the month of ..... in the year .....], with due respect

SUBMIT that I am freely and spontaneously petitioning to be installed in the Ministry of ....., and that I have a firm will to faithfully serve God and the people of God.

I THEREFORE ASK you and your Council to grant me the favor of receiving this Ministry on the ..... day of ....., in the year ..... in.....

Praying that Jesus Christ, the Saviour of the world, may bless you,

In ....., at ..... on the ..... of .....

(Signature)

NOTIFICATION OF RECEPTION OF MINISTRY

Society of the Divine Saviour

Unit: .....

House: .....

Name: .....

Date of birth: .....

I hereby certify that the above-named member received the ministry of LECTOR/ACOLYTE (circle appropriate)

from: ..... (officiating minister)

on ..... at (place): .....

Signatures ..... date .....

Copies to:  
Unit Archive

**MODEL OF REPORTS FOR HOLY ORDERS**

(Cf. CCL cc. 1025, 1029, 1031, 1051)

REPORT on ..... (a perpetually professed student or deacon)  
 ..... for ordination to the (diaconate or priesthood), submitted by .....  
 ..... on the ..... day of ....., in the year .....

DECLARATION: In order to help the superiors form a more adequate discernment of this candidate’s vocation, I am following my conscience in reporting that he has none of the irregularities or impediments indicated in the universal law of the Church (cf. CIC 1040-1049), and that he possesses the characteristics that I will proceed to indicate:

1. Physical and mental health.
2. Sufficient maturity to fulfill the commitments deriving from the diaconate or the presbyterate:
3. Character and aptitude for the pastoral exercise of the diaconate or the presbyterate:
4. Judgment in his faith, right intention, good reputation, customs and more outstanding qualities:
5. Doctrinal criteria, especially on the diaconate or the presbyterate:
6. Salvatorian apostolic spirituality:
  - Personal and community prayer life and sacramental life:
  - Service of the Word of God:
  - Love for and fidelity to the Church:
  - Apostolic orientation, Availability:
  - Capacity for work:
7. Living the demands of the religious life, especially community life and the religious vows: poverty, celibate chastity and obedience:
8. Theological and pastoral formation for Orders. Specific preparation for the diaconate or the presbyterate:
9. Possible ministerial future in the Society and in the Church:
10. Other indications:
11. Overall closing evaluation:

*(Signature)*

**PERSONAL HANDWRITTEN  
 DECLARATION BEFORE DIACONATE**

(CCL cc. 1028, 1036)

Very Rev. ....

Major Superior of .....

I, ....., perpetually professed member of the Society of the Divine Saviour, am ..... years old, and am presently making my studies in ..... have been installed in the Ministries of Lector and Acolyte on the ..... day of ..... in the year ....., and on the ..... day of ..... in the year ....., and I hereby

DECLARE:

1. That I request and desire to be admitted to the Order of Diaconate (cf. CCL c. 1036);
2. That I have due knowledge of what relates to that Order and of the obligations that it entails (cf. CCL c. 1028);
3. That I am going to receive it freely and spontaneously (cf. CCL c. 1036);
4. And that I will dedicate myself perpetually to the ecclesiastical ministry (cf. CCL c. 1036);

I THEREFORE ASK you and your Council to grant me the favor of being ordained a Deacon on the ..... day of ....., in the year .....

In ....., at ..... on the ..... of .....

*(Signature)*



**PROFESSION OF FAITH AND OATH OF FIDELITY**

(CCL c. 833 § 6 // AAS 81 [1989], p. 105-106)

I, N.N., firmly believe and profess each and all of the things that are contained in the Symbol of Faith, namely:

I believe in one God, the Father Almighty, Creator of heaven and earth, and of all that is seen and unseen. I believe in one Lord, Jesus Christ, the only begotten Son of God, begotten of the Father before all ages, God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father, through whom all things were made. For us men and for our salvation he came down from heaven. By the power of the Holy Spirit he was born of the Virgin Mary and became man. For our sake he was crucified under Pontius Pilate; he suffered, died and was buried. On the third day he rose again in fulfillment of the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end. I believe in the Holy Spirit, the Lord and giver of life, who proceeds from the Father and the Son. With the Father and the Son, he is worshiped and glorified. He has spoken through the prophets. I believe in one holy catholic and apostolic Church. I acknowledge one baptism for the forgiveness of sins. I look for the resurrection of the dead, and the life of the world to come. Amen.

I furthermore acknowledge each and all those matters on the teaching of faith and morals that have been defined by the solemn declaration of the Church or affirmed and declared by its ordinary magisterium, in the sense in which they are proposed by the Church, principally those relating to the mystery of the Holy Church of Christ, to its sacraments, to the Sacrifice of the Mass, and to the Primacy of the Roman Pontiff.

**OATH OF FIDELITY**

(CCL c. 833 §6)

I, N.N., on assuming the office of [.....] promise that in my words and actions I shall always preserve communion with the Catholic Church. With great care and faithfulness, I shall carry out the duties which bind me to the Church, both universal and particular, in which I have been called to serve, according to the requirement of the law.

In fulfilling the charge entrusted to me in the name of the Church, I shall hold fast to the deposit of faith in its entirety, I shall faithfully hand it on and expound it, and I shall avoid any teachings opposed to that faith. I shall follow and foster the

discipline common to the whole Church, and I shall observe all ecclesiastical laws, especially those contained in the Code of Canon Law.

I shall follow with Christian obedience what the sacred pastors as authentic doctors and teachers of the faith declare, and what they as rulers of the Church prescribe. I shall also faithfully assist the diocesan bishops, so that the apostolic work to be exercised in the name and by the mandate of the Church be carried out in the communion of the same Church.

So help me God and these His holy Gospels, which I touch with my hand.

**DIMISSORIAL LETTER FOR DIACONATE**

(CCL cc. 1052 § 2; 1019 § 1)

From the Very Reverend Father.....,

Unit Superior of the Unit of .....  
of the Society of the Divine Saviour, Salvatorians,

To our beloved son in Christ, ....., perpetually professed in our  
Society and a member of our Community of ....., in the diocese  
of ....., greetings in the Lord.

Having ascertained that, besides being free of any canonical impediment, you are  
possessed of the suitable moral behavior and required age, and knowing that you  
have completed the prescribed studies, have passed the mandatory examination and  
have made the retreat established for this end.

In virtue of the faculties granted me by the CCL c. 1019 § 1, I am sending you  
to His Excellency, Archbishop/Bishop ....., so that, having com-  
pleted the required intervals and with the title of “mensae communis”, you may be  
lawfully promoted to the diaconate.

In witness whereof, I am sending the present Dimissorial Letters, signed and sealed  
by myself and co-signed by my Secretary.

In our Unit Curia of ....., on the ..... day of the month of .....,

(Signature and seal of the Unit Superior)

(Signature of the Secretary)

**DIMISSORIAL LETTER FOR DIACONATE**

(CCL cc. 1052 § 2; 1019 § 1)

Society of the Divine Saviour

Unit: .....

The undersigned ....., unit superior of the above named  
unit of the Society of the Divine Saviour, hereby grants permission to.....  
.....,perpetually professed member of this unit, to be ordained deacon by  
....., Archbishop/Bishop of .....

He declares that the candidate is not subject to any impediment or irregularity and  
has provided the documents required by law (c. 1050, 1051): certificates of studies.  
baptism, confirmation, reception of ministries, and the declaration of freedom and  
commitment to the ministry.

He has also examined the testimony of those who vouch for the candidate’s fitness  
to exercise this ministry: qualities, aptitudes, physical and psychological health.

Given at (place) ..... on (date) .....

Signed: ..... Unit Superior

Seal:

*Copy to:*  
Unit Archive

**NOTIFICATION OF ORDINATION  
TO THE DIACONATE**

Society of the Divine Saviour (Cf. CCL cc.1054, 535 § 2)

Unit: .....

House: .....

Name: .....

Date of birth: .....

I hereby certify that the above named perpetually professed member of the Society of the Divine Saviour was ordained deacon by .....

Archbishop/Bishop of ..... on (date) .....  
at (place) .....

Ordination witnessed by ..... (Unit/Local Superior)

Signatures: ..... (witness) .....  
(ordained)

(date) .....

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Unit Archive  
General Archive

*Notification to:*  
Church of Baptism

**PERSONAL HANDWRITTEN DECLARATION  
BEFORE PRESBYTERATE**

(CCL cc. 1028, 1036)

Very Rev. ....

Major Superior of .....

I, ....., a perpetually professed member of the Society of the Divine Saviour, am ..... years old, and am presently making my studies in ....., was ordained a Deacon on the ..... day of ..... in the year ....., and do hereby

DECLARE:

1. That I request and desire to be admitted to the Order of Presbyterate (cf. CCL c.1036);
2. That I have due knowledge of what relates to that Order and of the obligations that it entails (cf. CCL c.1028);
3. That I am going to receive it freely and spontaneously (cf. CCL c. 1036);
4. And that I will dedicate myself perpetually to the ecclesiastical ministry (cf. CCL c. 1036).

I THEREFORE ASK you and your council to give me permission to be ordained a priest on the ..... day of ....., in the year .....

In ....., at ..... on the ..... of .....

*(Signature)*

**DIMISSORIAL LETTER FOR PRESBYTERATE**

(CCL cc. 1052 § 2; 1019 § 1)

From the Very Reverend Father .....,  
Unit Superior of the Unit of ....., of the Society of the  
Divine Saviour, Salvatorians,

To our beloved son in Christ, ....., perpetually professed in our  
Society and a member of our Community of ....., in the diocese  
of ....., greetings in the Lord.

Having ascertained that, besides being free of any canonical impediment, you are  
possessed of the suitable moral behavior and required age, and knowing that you  
have completed the prescribed studies, have passed the mandatory examination and  
have made the retreat established for this end.

In virtue of the faculties granted me by the CCL c.1019 § 1, I am sending you to  
His Excellency, Archbishop/Bishop ....., so that, having completed  
the required intervals and with the title of “mensae communis”, you may be lawfully  
promoted to the presbyterate.

In witness whereof, I am sending the present Dimissorial Letters, signed and sealed  
by myself and undersigned by my Secretary.

In our Unit Curia of ....., on the ..... day of the month of ....., .....

(Signature and seal of the Unit Superior)  
(Signature of the Secretary)

**DIMISSORIAL LETTER FOR PRESBYTERATE**

Society of the Divine Saviour (CCL cc.1052 § 2; 1019 § 1)

Unit: .....

The undersigned ....., unit superior of the above  
named unit of the Society of the Divine Saviour, hereby grants permission to .....  
....., deacon and perpetually professed member of this unit, to be  
ordained to the presbyterate by .....,  
Archbishop/Bishop of .....

He declares that the candidate is not subject to any impediment or irregularity and  
has provided the documents required by law (cc. 1050, 1051): certificates of studies  
completed and of reception of the order of deacon.

He has also examined the testimony of those who vouch for the candidate’s fitness  
to exercise the priestly ministry: qualities, aptitudes, physical and psychological  
health.

Given at (place) .....

on (date) .....

Signed: ..... Unit Superior

Seal:

*Copy to:*  
Unit Archive

### NOTIFICATION OF ORDINATION TO THE PRIESTHOOD

Society of the Divine Saviour (Cf. CCL cc. 1054, 535 § 2)

Unit: .....

House: .....

Name: .....

Date of birth: .....

I hereby certify that the above named perpetually professed member of the Society of the Divine Saviour was ordained presbyter by .....  
Archbishop/Bishop of .....  
on (date) ..... at (place) .....

Ordination witnessed by ..... (Unit/Local Superior)

Signatures: ..... (witness)

..... (ordained)

(date) .....

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General Archive

*Notification to:*  
Church of Baptism



