III

FORMATION
IN LITURGY, MARIOLGY, HISTORY, SPIRITUALITY AND MISSIOLOGY
FOR CANDIDATES IN THE ORDER OF SERVANTS OF MARY

GENERAL PROGRAMMES

1. LITURGICAL FORMATION

1.1. PRELIMINARY NOTE

Nature and Scope
This liturgical formation program is an organic study plan of the liturgy; it contains suggestions for liturgical practice during those three basic periods of “first formation” in Servite religious life: the pre-novitiate, the novitiate and the time of temporary profession.

It is an attempt to guarantee and facilitate a unified and gradual and formation for candidates preparing for temporary and solemn profession.

It has been drawn up so that attendance at colleges and universities could be easily accommodated in the post-novitiate period, since this is the usual practice. The program is laid out in sections devoted to the various stages of formation followed by the problems that could occur in each stage along with possible solutions. There are also suggestions for reading and liturgical experiments in each stage.

The goal of each stage of formation and how to achieve that goal is clearly described in the following sections.

Guidelines
To understand and carry out this program proper attention must be paid to the appropriate paragraphs of the Ratio Institutionis and the following guidelines:

a) This Program of Liturgical Formation does not intend to neglect any of the possible forms of prayer. There are various forms of prayer within the Order and they deserve respect: personal prayer, informal prayer in small groups, prayer in solitude, prayer in large assemblies.

b) The success of a candidate’s liturgical formation - formation in liturgical life – depends to a large extent on the liturgical life of the formation community (Const. 121) as well as the liturgical training and experience of the master and his co-workers (Const. 123).

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c) Liturgical teaching and experimentation at each stage of formation must always have as their goal “spiritual worship.” Celebration of the Christian mysteries nourishes and improves the quality of “spiritual worship.” Although this celebration is always the same how it is done can change in different situations. Candidates for religious life must be trained and encouraged to continue their spiritual development after the time of formation; faithfulness to the Mystery and the people for whom it is being celebrated should move religious to be unflagging in their efforts to improve the quality of liturgical celebrations.

1.2. PROGRAM FOR LITURGICAL FORMATION

1.2.1. Pre-novitiate

The pre-novitiate presents a variety of situations and for this reason different provinces will have different ways of handling it. Candidates seeking to become members of the Order differ not only in age and origin but usually have different levels of education.

The length of the pre-novitiate period is determined by local authorities based on the level of preparation and formation common to local candidates.

All agree that real initiation begins with a gradual insertion into the liturgical life of the community that receives the candidate.

The formation program must provide the necessary instruction for a basic understanding of the liturgy; it must also allow the formation director the opportunity to use the preparation and celebration of the liturgy as a means to initiate the candidate into a genuine liturgical life.

Catechesis

Through the experience of celebration and liturgical catechesis candidates are led to an understanding of ritual language (words, gestures, signs, symbols, silences, movements, …).

Once the candidate understands the theological significance and Christian implications that underpin this symbolic language, he should rediscover his own Baptism-Confirmation and Eucharist – those sacraments that constitute initiation to the Christian life and that endow the faithful with the royal, priestly and prophetic dignity.

One way the faithful can express their priesthood is the prayer of the hours: this is the prayer of Christ and the whole Church. Candidates should understand and appreciate this form of the Church’s prayer. Some of the texts written after the liturgical reformation of the Second Vatican Council can help candidates in this respect.

1. Introduction to ritual language
   - Ritual in human society
   - Religious ritual
   - Signs and symbols
   - Peculiarities of Christian ritual
   - Why do we celebrate and pray in common using rituals
2. Introduction to liturgical theology
- Bible and liturgy
- Liturgy and the history of salvation
- The presence of Christ in the liturgy
- To celebrate the mystery of Christ “in Spiritu Sancto”
- Life, faith, liturgy: from life to liturgy to mission.

3. Introduction to the sacraments of Christian initiation
- Baptism in the Spirit: rediscovery of Baptism-Confirmation, birth of the new man;
- Celebration of the Eucharist: sacrament of the sacrifice of Christ; Word of God and bread of life.

4. Introduction to the Liturgy of the Hours
- Prayer of Christ and of the Church.
- Lauds: the Church’s morning prayer.
- Vespers: the Church’s evening prayer.

Practice
- Participation in the liturgical prayer of the community receiving the candidate.
- Active participation in prayer events in the community and in particular celebrations (monthly retreat, commemorations of Servite Saints and Blesseds, Marian celebrations …).
- Guided experiences of personal prayer; experience in church communities, in prayer groups; periodical retreats.
- Choir practices. Courses for learning a musical instrument.

Aids
- The Liturgical Constitutions Sacrosanctum Concilium.
- The Institutio generalis Missalis Romani.
- The Institutio generalis Liturgiae Horarum.

1.2.2. Novitiate

The novitiate allows the candidate the chance to participate fully in the life of the Servite community and to follow its regular prayer rhythms.

Liturgical formation is primarily concerned with prayer and liturgical celebration that takes place in common.

The liturgy is of prime importance in religious life; during this stage of formation liturgical teaching and practice should follow a pre-determined program for the whole novitiate year. This plan should be similar to a specific, systematic course.

Catechesis
Through the experience of celebration and liturgical catechesis novices are led to an understanding of the significance of prayer and liturgy within the community as the Constitutions describe it. Once the novices understand certain aspects of the Church’s liturgical prayer they should study its component parts: the Word of God (use of Sacred Scripture in worship), the liturgical year, the Liturgy of the Hours.

With this sort of foundation the novices can then begin to appreciate the Order’s own liturgy: its theological foundation, its ecclesial aspect and its originality.
It will be easier for them to understand the particular character of the Order’s Marian devotion, which takes its inspiration from the liturgy and leads the devotee back to the liturgy.

There are several basic texts that can help the novice in his study of the topics listed above. They are the result of the Church’s liturgical renewal initiated by the Second Vatican Council and the Order’s own liturgical reform.

1. *Prayer in the Servite Constitutions* (Const. 24-33).
   - The manifold presence of Christ.
   - Common life manifests and nourishes prayer.
   - The celebration of the Eucharist is the center of community prayer.
   - The celebration of the Liturgy of the Hours.

2. *The Liturgical Prayer of the Church*
   - The general Roman calendar, local calendars, the Servite calendar.
   - The Liturgical Year. The Mystery of Christ perpetuated and celebrated in time: event, commemoration, prophecy. The Lord’s Day, the Easter Triduum, the Paschal-Pentecost Time, Lent, Advent and Christmas, ordinary time.
   - Constants and variables in Christian celebration: faithfulness and adaptation.
   - Structure and form of liturgical books: the choice of Lectionary passages and the use of Psalms for the Liturgy of the Hours.
   - The celebration of the Liturgy of the Hours: theology, structure, components of hourly prayer.

3. *Servite Liturgical Prayer*
   - The Servite perpetual calendar.
   - Structure, form, theological content and spirituality of the *Proprium Missarum OSM* (Sacramentary and Lectionary) and of the *Proprium Officiorum OSM*.
   - The principal liturgical feasts of Our Lady (cf. Const. 27a).
   - Commemorations of our Seven Holy Fathers, our saintly brothers and sisters, Saint Joseph and Saint Augustine (cf. Const. 27b).
   - The theological content of Ritual of Servite Religious Profession.
   - The celebration of the sacrament of reconciliation and penance as an occasion and sign of conversion (cf. Const. 71-72).

4. Servite Devotion to Our Lady
   - The forms of Marian devotion proper to Servites are: the *Hail Mary*, the *Salve Regina*, the dedication of Servite churches to Our Lady, the commemoration of *Sancta Maria in Sabbato*, the *Vigilia de Domina*, the Litany of Loreto, the *Angelus* and the *Regina Coeli*, the Seven Dolor Rosary and the *Via Matris*.

**Practices**
- Full, conscious and active participation in the celebrations and prayer life of the community.
- Experiments in liturgical creativity, with particular attention to symbolic expression and ritual atmosphere.
- Knowledge of Gregorian chant, with adequate preparation for its use in celebrations.
- Participation in bible study groups, biblical celebrations and *lectio divina*.
- Participation in ecumenical celebrations.
- Participation in community penance celebrations.
- Guided experimentation with various forms of meditation and personal prayer.

**Aids**

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1.2.3. Temporary Profession

The nature and duration of temporary profession give the friar an opportunity to deepen and complete the liturgical formation he has received in previous stages.

There are different programs designed for those friars preparing only for solemn profession and those who will go on to receive Holy Orders. The courses involved in this stage of formation are determined by the schools to which friars in different provinces are sent.

The masters of formation along with their co-workers are responsible for integrating the liturgical program described here with the courses being pursued at outside institutions. The formation directors should be especially concerned that candidates for solemn profession have sufficient time to grasp the theological-liturgical significance of what they are about to do. Courses that draw their inspiration from this program should be part of the formation of candidates for non-ordained ministries and Holy Orders.

There should be seminars, week-end workshops and special study sessions to help candidates understand the basic themes of Servite liturgy and give them a chance to experience aspects of the liturgical apostolate.

Catechesis

Through active participation in celebrations and specific courses described in this program friars can attain an adequate understanding of liturgical theology and the vast sacramental experience of the Church (prayer and celebration).

As Servants of Mary, friars should study the theological, spiritual and Marian contents of Servite liturgy. This liturgy is the creative inspiration and sustaining force of Servite religious life in fraternity.

The liturgical reform of the Second Vatican Council, the experience of local Churches, and the Order’s own liturgical renewal have occasioned the appearance of many fundamental aids that can help friars to understand the elements described above and celebrate the Christian mysteries with dignity and intelligence.

1. Liturgical Theology
- Christ, primordial Sacrament of the Father.
- The Church, Sacrament of Salvation.
- Event – commemoration – celebration.
- The Eucharist, culmination and source of Christian life.
- The sacraments in ecumenical dialogue.
- The Liturgy of the Hours: prayer in the Church and for the Church.
- Commemoration of the Blessed Virgin Mary during the liturgical year.
2. *Theology of the Liturgical Apostolate*
- Liturgy: faithfulness and adaptation; program – direction – celebration.
- The president of liturgical assemblies.
- The Christian assembly.
- The Word of God in celebrations.
- Speaking in the Christian assembly.
- The apostolate of the sick.
- The mystery of reconciliation.

3. *Theology of Sacramentals*
- Lay and non-ordained ministries.
- Blessings.
- Christian celebration of death.

4. *Servite Liturgical Theology*
- Fundamental elements of liturgical and spiritual theology to be found in the offices and Masses of Servite saints.
- Contents of the Marian liturgical spirituality of the Order: Service to *Sancta Maria*; the paradigm of Our Lady for her Servants; patronage and intercession of Our Lady.

**Practices**
- Learning the art of presiding at and leading liturgical assemblies.
- Knowledge of the essential rules of communication.
- Exercises in the methodology of creating liturgical texts and structures.
- Guided visits to classical and contemporary celebration spaces with a view to understanding the man-space-assembly relationship.
- Knowledge of music repertories. Adequate practice and understanding of the use of music in a liturgical context.
- Courses to learn how to play a musical instrument.

**Aids**
- The *Ordines* published as a result of the Second Vatican Council liturgical renewal;
- Liturgical documents published by the Episcopal Conferences of the countries where the friars are working;
- Letter of the Prior General promulgating the Servite Ritual for commemorating the dead.
- *In Ecclesiasticam Futurorum* on Liturgical Formation in Seminaries (June 3, 1979) an instruction of the Congregation for Catholic Education.
- The principal ecumenical liturgical documents.

2. **FORMATION IN MARIOLOGY**

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2.1.1. PRENOVITIATE

Goal
Marian formation of laymen who are preparing themselves for a Servite vocation.

During this period of formation an adequate understanding of the mystery of Mary in the Divine Plan and History of Salvation through a study of the Bible, the liturgy and catechetics is sufficient and necessary.

Bible
- A serious study of exegesis, hermeneutics and semantics is not necessary at this point. Rather a reading and understanding of those Marian passages (prototype in the Old Testament and fulfillment in the New) will provide a preliminary basis for subsequent study.
- The various translations of the Jerusalem Bible with its excellent critical apparatus and notes are recommended for this first approach.
- The classical “Marian” passages of the Bible are not to be read in isolation – but rather as part of the larger history of salvation and messianic mystery.
- The principal passages: Old Testament: Gn 3; Is 7–9, Emmanuel; [Deutero-Isaiah] Is 42,1–9; 49,1–13; 50, 4–9; 53,1–12; Servant of YHWH; Mi 5,1–3; Zp 3,9–20; Zc 2,14–17; The Daughter of Zion, the Remnant of Israel the new people of God, the humble and the poor of the Lord.
- New Testament: Ga 4,4–5; Matthew 1–2; Luke 1–2; The Virgin, Spouse of Joseph, Mother of Emmanuel, Daughter of Zion, Ark of the New Covenant, Humble Handmaid of the Lord, Mother of the Lord, First person to be evangelized and to evangelize, knowing the faith, follower of Christ; Jn 2,1–12; 19, 25–27; the intercession of Mary, her suffering with Christ, association and consent to His sacrifice, proclamation of her motherhood of the new-born church; Ac 1,14; maternal presence and prayer at the descent of the Holy Spirit; Revelation 12; the Victorious Woman, clothed with the sun.

Liturgy
- Active participation in the Marian feasts of the liturgical year coupled with reflection on their theological and cultic significance. The mystery of Mary celebrated in its various aspects: in its relationship and dependence on the Holy Trinity, Christ the Lord and Savior and the Church. The significance of Marian feasts in the liturgical year. (There is an extensive discussion of this in the Apostolic Exhortation Marialis Cultus (1974) Pars I, Paul VI).
- Secondarily and as a preparation for the liturgy, the significance and celebration of various forms of Marian devotion and piety approved by the Magisterium and forming part of the spirituality of the Servite Order. (Cf. Marialis Cultus, Pars III).

Catechetics
- Foster an understanding of those Marian elements to be found in the Catechism of the Catholic Church (Vatican 1992) and in the adult catechisms prepared by the various episcopal conferences.

Study of biblical and liturgical (especially the Proper of the Order) aspects should continue during this period. Moreover we would recommend other more specifically Servite sources: the Constitutions, the two Marian documents of the General Chapters (Rome 1983 and Mexico 1995) and the Order’s Marian liturgical texts.

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4 On Mary in the Catechism of the Catholic Church, see for example the following paragraphs: - her faith: 144, 148, 149, 165, 273, 490, 494, 2618; - her life: 525ff, 721ff, 2097; - her prayer: 2617ff, 2679, 2682; - Mother of Christ: 437, 456, 466ff, 484ff, 717, 726, 963ff, 1014, 1020, 2502, 2599; - and the Church: 829, 963ff, 972ff, 1172, 1370, 1477, 1655, 1717, 2030, 2146, 2617, 2674, 2676ff; - new Eve: 411, 494, 726, 2618, 2853; - virginity: 488, 496ff, 503ff.
2.2. NOVITIATE

GOAL

Marian formation specific to Servite novices.

Study of biblical and liturgical (especially the Proper of the Order) aspects should continue during this period. Moreover we would recommend other more specifically Servite sources: the Constitutions, the Marian documents of the two General Chapters (Rome 1983 and Mexico 1995) and the Order’s Marian liturgical texts.

The Constitutions
- A detailed study of Marian doctrinal and liturgical spirituality found in the new Constitutions. A comparison of this doctrine with Scripture, the eighth chapter of *Lumen Gentium* and the material to be found in the old Constitutions.

“Do what He tells you.” Ideas and suggestions for fostering Marian devotion.

- A detailed study of this Marian Document from the 1983 General Chapter of Rome. It contains a collection of elements from the spirituality of the Order and contemporary culture. This document can help the novices grow both spiritually and culturally. The document is helpful not just at this level but as an opening to the Mariology that will be studied later during the years of theology.

Servants of the Magnificat. The Canticle of the Virgin and Consecrated Life

- A detailed study of this Marian Document from the 1995 General Chapter of Mexico City. This document has much to contribute to the formation of novices. Chapter I: *The Virgin Mary and Consecrated Life* (nn. 4-58); Chapter II: *Reflection on the Consecrated Life in the Light of the Magnificat: Perspectives and Motivations* (nn. 59-114).

Marian liturgical texts, the propers of the Order

- After the Second Vatican Council, CLIOS produced liturgical and devotional texts that were approved by both the Order and the Church. Novices should study the theological-liturgical significance, Marian spirituality and devotional characteristics that derive from an understanding and celebration of these texts.

2.3. TEMPORARY PROFESSION

GOAL

A Marian formation for brothers and theology students that provides an organic, systematic and theological understanding of “Mary” 5; a formation that will enable them to proclaim her through art, publicity, homilies, catechism and dialogue.

2.3.1. For Brothers

1. Understanding chapter VIII of *Lumen Gentium* in its biblical, ecumenical, anthropological and pastoral aspects.

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5 Cf. CONGREGATION FOR CATHOLIC EDUCATION, *The Virgin Mary in Intellectual and Spiritual Formation*, a letter addressed to the rectors of seminaries and the presidents of theological faculties (March 25, 1988).
2. Understanding two documents of Pope Paul VI: *Signum Magnum* and *Marialis Cultus* as well as the encyclical of Pope John Paul II: *Redemptoris Mater*. Their theological and liturgical relevance.

3. Study the Servite documents, “*Do what He tells you*” and *Servants of the Magnificat*.

2.3.2. Theology Students

During the years of theology, students should attend a two-year comprehensive course in Mariology. This course should encompass a systematic exposition of Marian doctrine in the light of Divine Revelation, Church Tradition and Liturgy, the Magisterium and elements of the anthropological sciences and contemporary religious movements.

1. Program (Subjects and required hours)

   a. Sacred Scripture
      Exegesis and theology of the principal Marian passages of the Old and New Testaments (20 hours – examination).

   b. Patristic Tradition
      Teachings of the Fathers of the Church and the theological relevance of their Marian doctrine. In particular: Saint Irenaeus, Saint Augustine, Saint Cyril of Alexandria, Saint John Chrysostom, and Saint Leo the Great (20 hours – examination).

   c. Marian Liturgy
      Mary in the renewed Latin liturgy: the Liturgical Year and the principal Marian feasts. Significance and importance of popular piety and Marian devotions approved by the Church (20 hours – examination).

   d. Contemporary Magisterium

   e. Marian Systematic Theology
      Marian truths of the faith: Divine Virginal Maternity, Immaculate Conception, Assumption, Spiritual Motherhood. Christological and ecclesiological aspects of Marian dogmas; their ontological and soteriological significance; anthropological and ecumenical problems in the light of Magisterium documents and contemporary theology (20 hours – examination).

   f. Optional Course (choose one of the following – 15 hours)
      - Marian content of modern catechetics;
      - Cultural anthropology of the feminine;
      - Marian iconography;
      - Mary in the post-conciliar ecumenical movement; ⁶
      - Marian spirituality;
      - Marian themes of current, local importance;
      - Popular Marian devotion and religiosity.

2. Specific bibliography

We don’t think it is especially helpful to provide bibliographical information in this outline. We would recommend that the various formation houses in the Order establish contact with the library of the “Marianum” Pontifical Theological Faculty and ask him to provide a bibliography in the language of each province or vicariate.

3. General bibliography

a. *Bibliografia Mariana* Pontifical Theological Faculty “Marianum.” This is a work in many volumes produced by fra Giuseppe M. Besutti. The last volume is the work of fra Ermanno M. Toniolo. It is the most complete collection of international Marian bibliography. It is an absolute necessity in houses of formation.

b. *Nuovo Dizionario di Mariologia* (Paoline 1985). This is the most recent and up-to-date synthesis of Mariology. It was prepared by the Marianum Faculty and contemporary experts. Each entry has an ample bibliography. This work should be in every house of formation.

c. Magazines: “Marianum”, “Estudios Marianos” of the Spanish Mariological Society, “Cahiers Marials”- or something in the appropriate language. One should have these magazines starting with 1964.

d. Various Authors, The International Mariological Symposia of the “Marianum” Pontifical Theological Faculty:
   - *Maria e lo Spirito Santo* (Marianum, Roma 1983).
   - *Maria e la Chiesa di oggi* (Marianum, Roma 1985).
   - *Aspetti della presenza di Maria nella Chiesa in cammino verso il duemila* (Marianum, Roma 1989).
   - *Maria nel mistero di Cristo pienezza del tempo e compimento del Regno* (Marianum, Roma 1999).
   - *Maria e il Dio dei nostri Padri, Padre del Signore nostro Gesù Cristo*.

Each of these volumes contains relevant bibliography. They should be present in all theology houses.

3. FORMATION IN HISTORY AND SPIRITUALITY

3.1. PRE-NOVITIATE

Basic Criterion:
Up to date.

1. The Order of Servants of Mary today.

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a. Where the friars work (countries);
b. Organization (local communities, provinces, vicariates, general curia);
c. Institutions: the provinces and vicariates, the Marianum Theological Faculty, St. Alexis College, the various Secretariats, …;
d. The Order’s activities;
e. Other members of the Servite Family: nuns, sisters, secular institutes, the Secular Order, Diaconie, youth movements …;
f. Statistics.

2. Personality of the Order
Essential information: fraternity, Marian inspiration, service in the light of the current Constitutions.

3.2. NOVITIATE

Basic criterion:
Universality

1. History
a. 1233-1344 (or 1346): from the beginning to Peter of Todi;
b. 1344 (1346) to 1579-1580 (Tridentine Constitutions);
c. 1579-80 to the XIXth century suppressions;
d. 1814 to 1965: from the re-organization of the Order to the turning point of Vatican II.

2. Rule and Constitutions
a. The Rule of Saint Augustine: significance, history and commentary; significance and history of the Constitutions;
b. Reading and commentary on the present Constitutions.

3. Prayer Books
Historical panorama up to the current day: Servite liturgy; Marian devotions; devotions to Jesus Crucified, to the Saints, Joachim, Anne, Joseph, Augustine …).

4. Persons
a. Hagiography: the Seven Holy Fathers (the founders); Saint Philip Benizi; the saints and blesseds of the thirteenth and fourteenth centuries; saints and blesseds of later centuries;

5. Anthology
Reading spiritual writings from our tradition.

3.3. TEMPORARY PROFESSION

Basic criterion:
Monographs

1. Historiography
Sources and authors.

2. Context
Social and ecclesiastical situations in various periods of Servite History (cf. Novitiate Program, 1).
3. Movements of Renewal
   a. Italian Observance
   b. Hermits of Monte Senario
   c. Germanic Observance

4. Missions and Growth

5. Servite Family
   In detail:
   a. Nuns
   b. Sisters
   c. Secular Institutes
   d. Secular Order
   e. Lay Groups (Diaconie, Youth Movement …).

6. Marian Character
   Evolution from the time of the Constitutiones Antiquae (Choir books, prayer book, fourteenth-century Legendae) to the current Constitutions and Liturgy.

7. Historical and Current Values
   a. Community and fraternity
   b. Vows (celibacy, poverty and obedience)
   c. Prayer
   d. Lectio Divina
   e. Contemplation
   f. Culture
   g. Ecclesial service
   h. Authority
   i. Structure
   j. Work in world (commitments in the world, relationships with cities and current events …)

8. Significance today of an ancient Order

General Bibliographical Aids


- Various ancient Legendae on our origins and on the Saints and Blessed.

- ROSS, Christopher (editor), Origins and Early Saints of the Order of Servants. Writings of the Fourteenth and Fifteenth Centuries (Friar Servants of Mary, Chicago, Illinois 1984) 133 pp.

- Various editions of the Servite Constitutions throughout the centuries.

- FAUSTINI, Faustino (editor), Constituzioni dell’Ordine dei Frati Servi di Maria commentate dalle relazioni ufficiali dei capitoli generali e del consiglio generalizio (Curia generalizia O.S.M., Roma 1989) 623 pp.
INTRODUCTION

Guidelines for initial formation in our Order can be found in the in the Ratio Institutionis (nn. 27-32)\(^8\). Among the essential elements to be found there missionary formation is of the utmost importance. It is a constituent part of both the Christian \(^9\) and the religious \(^10\) vocation, and at the same time it is one of the many expressions of the Servite vocation (Const. 95). The document on the missions that came out of the General Chapter of Rome in 1983, affirms in paragraph 8, “Those in charge of formation should take care that they make young people sensitive to the missions and to the Missionary commitment of the Order.”\(^11\)

It is only fitting that those called to follow Christ in our family should be introduced to the work of the missions in general and the Servite missions in particular from the very beginning of their formation. An explanation of the terminology and theology of the missions should be a part of their basic Christian formation (pre-novitiate).

Candidates will pursue their study of mission work as an evangelical imperative (cf. Mt 28,20) through the rich theological, spiritual and pastoral material found in Bible passages on mission and in the texts of our Order (novitiate).

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\(^10\) Cf. VATICAN COUNCIL II, The Dogmatic Constitution Lumen Gentium, n. 17; the Decree Ad Gentes n. 2, the Apostolic Exhortation of Pope Paul VI, Evangelii Nuntiandi, nn. 14,15.

\(^11\) Cf. VATICAN COUNCIL II, Decree Perfectae Caritatis, n. 20; S. CONGREGATION FOR RELIGIOUS AND SECULAR INSTITUTES - S. CONGREGATION FOR BISHOPS, Mutuae Relationes. Directives and Criteria for Relations between Bishops and Religious in the Church, n. 19.

\(^12\) This call was repeated and reformulated at the General Chapter in Ariccia in 1989: “Those in charge of formation must take care to form and make young people sensitive to the missions and to encourage their interest in the work Servites are doing in various parts of the world” (cf. Documento sulla Formazione, Appendix) [in: Acta OSM 56 (1989) p 346, n. 7]. In the 1995 General Chapter in Mexico City in 1995, this subject was taken up again and slightly reformulated: “Those in charge of formation must take care to form and make young people sensitive to the missions and to the missio ad gentes and to encourage their interest in the work Servites are doing in various parts of the world” (cf. Documento sulla Formazione, Appendix) [in: Acta OSM 61 (1996) p 192, n. 7]
Finally, those in formation will discover the ecclesiological dimension of mission work through a study of documents of the current Magisterium. If possible they should have the chance to take part in mission work. (temporary profession).

At the end of their initial formation young Servites will have the necessary information and experience to make the missionary dimension something living and enriching for themselves, for the community of the Order and for the Church. It is a dimension that can never be omitted in any Christian or consecrated life. The missio ad gentes is an expression of the Servite vocation.

If the institutional formation of a Servite ignored or undervalued the evangelical/ecclesial/Servite element of this missionary dimension, it would undermine one’s sensitivity to and awareness of universal fraternity. In practice, the missionary dimension is identified with living in, with and for Christ; it means being a permanent envoy whose personal and common life proclaims to all people the Good News he has heard and of which he is a witness. As a brother to all men he is called and sent:

- “to witness the gospel in fraternal communion and to be at the service of God and all people, drawing abiding inspiration from Mary, Mother and Servant of the Lord” (Const. 1, 112);
- “to follow the gospel by living as pilgrims in the insecurity of this world and make ourselves available to go wherever our service impels us” (Const. 3);
- “to extend its fraternity to the people of today who are divided by reason of age, nationality, race, religion, wealth and education” (Const. 74);
- “to respond to the command of the Lord to proclaim the gospel to all” (Const. 95);
- “to serve all but to show special love for those who are poorest and most needy” (Const. 76d; 89).

Those in formation must be able to hear and appreciate the vital message that comes from the real and living world of our missionary brothers and sisters. With an abundance of human and theological virtue they bear the burden of the missionary project in often difficult and uncertain circumstances. They need real solidarity and new co-workers (cf. Const. 98). Who will follow them? (cf. Is 6,8).

It is important to emphasize at every stage of formation that an intimate link exists between the missio ad intra and the missio ad gentes. The proclamation of the Gospel is not optional (cf. 1 Co 9, 16) nor is it limited to a specific geographic space – it is an integral element of discipleship of Christ, and for this reason we must understand the missionary dimension as primarily a way of living and only secondarily a specific apostolate. Only then will we realize that the missionary dimension must be lived first of all in our own community, our own local Church and the milieux in which we work (Cf. Const. 1; 73; 74); if we do not succeed in establishing a connection between our world and the “missions” we run the risk of turning them into something remote, an ideal without foundation.

In other words, we must recover the theological reality/understanding of the mission with all its universal implications: we must realize that missionary work takes place “here” as well as “there”; missionary work is a constant and permanent dimension of our apostolate and a sign that we are living in Christ. At the same time we must be aware of and sensitive to that whole world, where millions of our brothers and sisters have never had the chance to hear the liberating message of Christ’s Kingdom.

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13 vatican council ii, decree, Ad Gentes, n. 7, 36.
14 vatican council ii, decree, Ad Gentes, n. 5.
4.1. PRE-NOVITIATE

Goals

Missionary formation must be part of a broad, basic Christian catechesis which involves an initiation into the baptismal, pentecostal and theological life adapted to different people and circumstances. The missionary dimension, the proclamation of the personal and community experience of Christ, consists of two inseparable elements: the \textit{missio ad intra} and the \textit{missio ad gentes}.

If we live in Christ and experience Him as the Absolute in our life we will feel the imperative to proclaim Him to others, starting with those who are closest to us.

Goals to achieve in this period:

a. Include the missionary dimension in the context of basic formation for Christian life as a constitutive element of the baptismal vocation.

b. Acquire an adequate understanding of mission terminology (e.g. mission, missionary work, missions, \textit{missio ad gentes, missio ad intra}, etc.).

c. Acquire preliminary information about the mission work of the Servite Family in the Church and in the world.

Means – Activities

a. Theological and spiritual research on mission terminology.

b. Acquaintance with and reading of missionary magazines; using them for group discussions.

c. Others …

Bibliography

- Interdisciplinary work of synthesis on the missions.

4.2. NOVITIATE

Goals

The novitiate is an ideal time to study in depth those basic, general principles of missionary work that were covered in the previous stage of formation. Among the many subjects that are part of formation at this stage adequate time should be dedicated to the missionary dimension. Particular attention should be given to its biblical, theological and spiritual aspects as well as the missionary contents of the principal Servite documents.

Goals to achieve in this period

a. Develop the principal biblical, theological and spiritual aspects of the missionary dimension.
b. Study what is written about the missions in the Servite Constitutions and in the Document on the Missions from the Mexico City General Chapter 1995.  
c. Acquire a detailed knowledge of Servite missionary activity.
d. Interpret the sequela Christi (imitation of Christ), the vows, and religious consecration from the perspective of “for the sake of the Kingdom.”

Means – Activities

a. Study the principal biblical texts on mission: e.g. Mt 28, 18-20; Lk 4, 18ff; 24, 47; 4, 43f; 1 Co 9, 16; 1 Tm 2,45.
b. Continue activity b listed in the pre-novitiate section (missionary magazines).
c. Organize seminars on missionary themes: e.g. inculturation, Mary and the Mission, religious symbols, etc.
d. Take advantage of visits from missionary brothers and sisters to learn more about the missions.
e. Organize “Mission Days” in your own community and elsewhere.
f. Establish relationships with Servite novitiates in missionary territory.
g. Others …

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- The current Ratio Institutionis, nn. 132-133; Documento sulla Formazione, Noviziato, nn 5, 7, 8;
- Document of the 208th General Chapter OSM (Rome 1983): “Do what He tells you” Reflections and Proposals for Fostering Marian Devotion;

4.3. TEMPORARY PROFESSION

Goals
The gradual, progressive and comprehensive formation of the missionary sensitivity of a Servant of Mary continues. This time of temporary profession provides the opportunity to complete the work begun in previous stages with an understanding of the doctrinal content of the principal documents of the contemporary Magisterium. It can also be a time in which the candidate gains some practical experience of Servite mission work. This will allow the candidate to integrate the theory and practice of missionary work.

Goals to achieve in this period:

b. Exchange information with and if possible live temporarily in Servite missions.

**Means – Activities**

a. Continue the activities listed in b, c, d and e of the Novitiate section.
b. Establish relations with Servite professed in mission territories.
c. Make proposals to the Secretariats for Formation, Studies and the Missions to carry out the objective described above in b (exchange information with …)
d. Organize “Missionary Campaigns” to make people aware of our missions and to provide aid for them; exercise leadership in missionary encounters, etc.
e. Others …

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**CONCLUSION**

Today we know that the whole world has become missionary territory: a place where we must live, proclaim and build the Kingdom of God. The men and women of our time look for people who can communicate Life (apostles), Truth (witnesses), and who are the Path (servants) of liberation, brotherhood and peace. There is hunger and thirst for goodness, justice, pardon and joy in our midst. Ultimately, who can save us except Jesus Christ, the Word of Life, the Man of today and always?

It is evident that God’s poor, those deprived of human dignity, can be found on all continents, in great industrialized cities and in jungle villages, among the rich and among the destitute. We must never forget the abyss which separates the rich and the poor. The Son of Man is still being crucified in millions of His brothers who have been stripped of human dignity and have not yet heard the

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20 On the theme of mission in the Catechism of the Catholic Church see the following numbers: - of the Apostles: 2, 551ff, 858ff, 1223; - of the Church: 6, 257, 730, 737ff, 782, 811, 849, 890, 913, 1201, 1538, 2246, 2818; - “ad gentes”: 1122, 1533, 1565, 2044, 2419; - of Christ, of the Spirit: 237, 244, 394, 430ff, 485, 502, 536, 606, 669, 689ff, 1108, 2600.
proclamation of the Gospel. Who will go to them as ministers of mercy, reconciliation and liberation? (cf. Is 61, 1f).

In the Church there is a great disparity in the distribution of priests and religious in various parts of the world (cf. Postquam Apostoli). The Master invites us to love and serve all – but with a preferential option for those who are most in need (cf. Lk 4,18; Const. 76d; 89). We must go to these needy ones as the blessing of God.

Mary is the “Star of Evangelization” 21. We must follow her example: she received and gave her Son to the new-born Church (“Do what He tells you”; Jn 2,5). We must share our bread with those both near and far so that we can live as authentic sons of the same Father and brothers in solidarity with the world. The bread we share is the Bread of Life (Christ) and the Bread of Human Dignity. They exist fully and always together; they are our heart and our hands in the mission territory “here” and “there.”

21 Cf. PAUL VI, Apostolic Exhortation Evangelii Nuntiandi, n. 82.