

Woman, whom are you seeking?

I have come so that they may have life
and have it to the full
(John 10:10)

FORMATION PLAN

Adorers of the Blood of Christ

Rome 2001

FOREWORD

With great hope in the future, I have the joy of presenting to all the Adorers of the Blood of Christ the *Formation Plan* approved by me and my council on September 5, 2001. This plan was prepared over a long period of time during which the work of the *ad hoc* international commission established in May 1997 was enriched by contributions of many Adorers in the provinces and foundations involved in the area of formation as they shared their reflections.

The Plan has the title **Woman, Whom Are You Seeking?** The subtitle implicitly gives the answer: **"I have come so that they may have life and have it to the full."** (Jn 10:10) This was chosen because it helps to understand the objective of the entire formation journey and, at the same time, expresses the importance of our charism in the formation of an Adorer: *so that they may have life*

When the disciples wanted to follow Jesus, he asked them: *"whom are you seeking?"* Likewise, when Jesus met Mary Magdala crying in the garden of the resurrection, he asked her: *"whom are you seeking?"* Our entrance into the Congregation also begins with a question: what is your desire . . . whom are you seeking?

Every vocation is the story of a desire, the longing of a search, the hunger for an encounter that then becomes the center of one's life and the drive toward an ever deeper understanding, toward a more perfect conformity to the person being sought and desired. It is in the light of this person that one's own identity is revealed.

At the foot of the Cross Maria De Mattias recognized her identity as "crucified woman" and expressed the greatness of the mystery of love within herself with words filled with grateful wonder: *"I feel lost and I don't know how to express my feelings. We, labor for Jesus? . . . We, suffer for Jesus? . . . It's beyond my comprehension We, die for Jesus? Who are we?"* (MDM Letter 471)

Woman, whom are you seeking? It is a matter of continuously turning our gaze toward Jesus, who is life and gives life. It is a matter of being willing, all the way to the end of our existence, to welcome and reflect God's inexhaustible and original life. For this reason, ongoing formation makes up an important part of our present Plan. In fact, vocation is not a matter of having a place to live, nor much less having a job. Nor is it enough to have the desire to render a useful service to the Church or society. Vocation is saying YES to the life the Spirit has dreamed for us in the free gift of a charism. *"How can a person once grown old be born again?" Nicodemus asked Jesus "What is born of flesh is flesh and what is born of spirit is spirit," Jesus answered.* (Jn 3:4-6)

For the words *"I have come so that they may have life and have it to the full"* to flower as flesh and blood in our communities, they must find *"a climate of peace and openness that fosters wholeness and that enables us to celebrate together the joy of being redeemed."* (Life Charter 8) One of the joys in my visits to the communities is that of meeting many Adorers faithful to the Lord who express enthusiasm for the Congregation, cultivate their desire to know and live a passion for local Church and for mission. Their vitality is an authentic richness.

By living fully our YES to God, our YES to mission also acquires meaning and becomes a sharing of our life so that others may also enjoy it to the full. And if it happens that we doubt our strength to continue the journey, may it be possible to hear a voice which unexpectedly asks us in our bewilderment: *Woman, whom are you seeking?*

Therefore with great hope I entrust this *Formation Plan*:

- to each Adorer of the Blood of Christ so that she may grow in our charism and identity in every phase of her life by developing "into that unique image of God which our Creator calls her to become." (1)
- to the women in initial formation so that they may become vital members of the ASC community (2) through a constant discernment of their vocation according to the foundation charism of Maria De Mattias;
- to the provincial councils and the women in charge of each stage of formation so that they may give constant attention to the dynamic of charism, to the continuity of formation from one phase to the next and to the specific mission of the Congregation in the Church.

This Formation Plan is intended as an orientation and directive for the entire Congregation. It is a guide, a dynamic reference source for ASC charism and values for local formation plans, promoting unity in our diversity. Its design of contents, motivations and decisions are adopted to make formation in the Congregation educationally effective.

I am grateful to the Lord for this document because with it we, as a Congregation, have reached an important goal.

I also express my gratitude to the sisters who were members of the first international commission and members of the second work commission. I also thank all the provincial councils and all the Adorers who, with their precious suggestions, have contributed to the clarification or amendment of some of its parts. A special thanks is addressed to the members of the General Council because, in view of its approval, they studied the Plan in-depth, contributing clarifications, completing and emphasizing special aspects regarding charism.

I hope that the *new wineskins* this Plan is aiming to offer may be filled with the *new wine* the Lord is always generously giving to those who ask with insistence and purity of heart.

Rome, October 1, 2001

Sr. Vittoria Tomarelli, ASC
General Superior

TABLE OF CONTENTS

Foreword	page
Table of contents	page
Abbreviations	page
Introduction	page

Part one

FORMATION OF THE ADORERS OF THE BLOOD OF CHRIST	page
--	------

1. PHILOSOPHY	page
----------------------	------

1. Formation in community
2. Personalized formation
3. Gradual and holistic formation
4. Formation toward a global reality
5. Assessment

2. PERMANENT CHARACTERISTICS IN THE DYNAMICS OF FORMATION	page
--	------

1. Christ as the center of our lives
2. Communion in the Church
3. Faithfulness to our history and mission
4. Intercultural context

3. AGENTS OF FORMATION	page
-------------------------------	------

1. The Holy Spirit
2. The person herself
3. The Ecclesial community
4. The ASC community
5. Society
6. Formation directors

Part two

FORMATION JOURNEY

page

1. VOCATIONAL COMPANIONING

page

1. Assumptions
2. Persons being companioned
3. Purpose
4. Required signs
5. Formative experience
6. Helps for discernment
7. Criteria for admission to the candidacy

2. INITIAL FORMATION

page

- Common Essential Elements for the Individual Stages
- Formation community
- Formation team
- Formation director
- Formation houses

2.1. Candidacy

- 2.1.1. Candidates
- 2.1.2. Nature
- 2.1.3. Objectives
- 2.1.4. Formative experience
- 2.1.5. Responsibilities of the director
- 2.1.6. Duration and place
- 2.1.7. Criteria for admission to the novitiate

2.2. Novitiate

- 2.2.1. Novices
- 2.2.2. Nature
- 2.2.3. Objectives
- 2.2.4. Formative experience
- 2.2.5. Responsibilities of the director

- 2.2.6. Duration and place
- 2.2.7. Criteria for admission to religious profession

2.3. Period of Temporary Vows

- 2.3.1. Sisters with temporary vows
- 2.3.2. Nature
- 2.3.3. Objectives
- 2.3.4. Formative experience
- 2.3.5. Responsibilities of the director
- 2.3.6. Duration and place
- 2.3.7. Criteria for admission to perpetual profession

3. ONGOING FORMATION

- 3.1 Sisters for whom it is intended
- 3.2 Nature
- 3.3 Objectives
 - 3.3.1 Time of young adulthood
 - 3.3.2 Time of mature adulthood
 - 3.3.3 Time of old age
- 3.4 Means for ongoing formation

Conclusion	page
Appendix 1	page
Appendix 1a	page
Appendix 2	page
Appendix 2a	page
Appendix 3	page
Appendix 3a	page
Appendix 3b	page
Formation as treated by General Assemblies	page

ABBREVIATIONS

GA	General Assembly
ASC	Adorers of the Blood of Christ
CIC	Codex Iuris Canonici. Code of Canon Law 1983
CICLSAL	Congregation for Institutes of Consecrated Life and Societies of Apostolic Life
LC	Life Charter. 1992 ASC Constitution
St	Statutes. 1992 ASC Constitution
MDM	Maria De Mattias
NMI	Novo Millennio Ineunte, 2001 Apostolic Letter
PI	Potissimum Institutioni, Directives on Formation in Religious Institutes, 1990
SC	Sacrosanctum Concilium, Constitution on the Sacred Liturgy. 1963
VC	Vita Consecrata. The Consecrated Life, Postsynodal Apostolic Exhortation, 1996
FLC	Fraternal Life in Community. 1994

INTRODUCTION

History of the Plan

The need for a formation plan for the Adorers of the Blood of Christ came up and was developed during a meeting of formation directors held in Rome, February 4-6, 1997 at the explicit request of the 1995 General Assembly Acts. This need found support in the Church Document, *Consecrated Life*, where the synod Fathers invited all institutes of consecrated life and societies of apostolic life to write up a *Ratio Institutionis*, that is, a Formation Plan inspired by the charism of the institute. (n. 68)

For some time, at the general level, the Congregation had been putting its attention on a unifying and intercultural formation. In fact, meetings for formation directors were held in Ruma (Illinois in the USA) and in 1990 in Rome. Already at that time an emphasis was put on the opportunity of making a summary statement about formation, of thinking about a unified Plan.

The participants at the 1997 meeting formally asked the general council to create an international commission to write up a Formation Plan for the Adorers of the Blood of Christ. And so the commission was established in May 1997.

The method the commission chose for its work was that of involving the Adorers who were ministering in formation, the provincial councils and other experts in formation ministry. The commission tried to keep the various church, cultural, social and religious realities in mind.

In addition to the phases of initial formation, the Plan offers indications for ongoing formation, thus emphasizing that the life of each Adorer is always growing to reach the full maturity of Christ to which the Lord is calling her.

Reasons for a Formation Plan

From the very beginning, in welcoming the young women who asked to share her life and mission, Maria De Mattias transmitted to them her love for Jesus and her "dear neighbor" which God had abundantly poured out into her heart.

The charism the Spirit gave to the Foundress brings with it a power which transcends time and space and which must find a way to be expressed and embodied throughout history and within various cultures.

- In recent decades the Congregation has expanded to various continents, nations and cultures. Therefore the need for a plan as

reference of our charism and values, which will safeguard the identifying characteristics of ASC formation, has become urgent.

- Society, which is in a state of constant change, requires an attentive and quick reading of the phenomena that characterize it. These phenomena challenge us as women of faith called to give meaning to every situation. The Plan is meant to help us respond adequately to questions of salvation, whatever their origin, and to the challenges resulting from multi-cultural existence, of inter-religious dialog and globalization.

Guiding Ideas of the Plan

The following convictions form a guiding thread throughout the Formation Plan:

- continuity between the various formation phases through a progressive deepening of the contents and experiences and the collaboration of the formation directors;
- centrality of the local community as the place of formation and transfusion of life;
- importance of the vocational experience of each person and attention to a personalized formation journey;
- the Word of God as the criteria for assessing history and as source of prayer and impetus toward mission.

With the unanimous consent of her Council, the General Superior approved the present Plan and offers it as an orientation for the drawing up of local or regional Plans. Since it is the first Formation Plan on an international level, it is important to experience it in practice and proceed to a reflection together if adaptation is needed so that the Plan may truly be vital.

Sister Mariamma Kunnackal
General Councilor
Responsible for Formation

PART ONE

Formation of the Adorers of the Blood of Christ

Christian and religious formation is a process of holistic development of the human person who, made new by the Holy Spirit, shares in God's life in Christ and in his saving mission as a member of the Church. Therefore, it aims to "reach into the depths of the person herself so that in every attitude or action, in important moments and in the ordinary circumstances of life, she may reveal there the full and joyful belonging to God." (1)

ASC formation is concerned with the totality of the person who responds. Through a process of gradual and integrated growth, she is called "to fulfill [her] baptismal consecration by committing [herself] to following the Lord Jesus in a life of adoration that impels [her] to apostolic service," by living in community. (2) This unfolds throughout the span of our life as a journey of following Christ, which for us Adorers has the Paschal Mystery as its natural center. It tends to develop within the person the ability to make choices consistent with the Gospel according to the charism of this Congregation in the Church.

Formation enables the Adorer to respond freely with her "yes." It is a "yes" to the Crucified and Risen Lord, a yes to community and a yes to the demands of the mission.

The constant exercise of these commitments, between the lights and shadows that inevitably mark her journey, will make her a strong and joyful Adorer who is

- rooted in the person of Jesus Christ and his adoring and redeeming love.
- committed to build the Church according to God's feminine aspect and promote "that beautiful order of things which the great Son of God came to establish with his Blood," (3)
- ready to live the priestly dimension of her life at the foot of the Cross, like Mary of Nazareth, Woman of the New Covenant.

Remembering the needs of each stage of formation and the progressive nature of the relationship between them, the Congregation offers adequate means to help the person:

- complete a gradual journey of integration by developing in the fullness of her femininity;
- let herself be led by the action of the Spirit to live her religious consecration in truth and with consistency according to the ASC identity: becoming "a living image of that divine charity with which this blood was

shed, and of which it was and is sign, expression, measure and pledge." (4)

- live community life as "prophetic sign of what the whole Church is called to be: a communion of love in which people of every tribe and tongue and nation are united." (5)
- joyfully live the mission in hope and in constant stance of adoring and redeeming love, so that everyone may know and taste the fruits of redemption.

* * *

In this formation Plan some common philosophical criteria are indicated, as are several identifying characteristics in the dynamics of ASC formation that are to be kept in mind in each local Plan.

1. PHILOSOPHY

1.1 Formation in Community

Formation done within community offers the possibility of seeing the outstanding points of our charism embodied in today's reality and of becoming more aware of our ASC identity. The community, therefore, is the place of education, formation and discernment" where the person is enabled to be a vibrant part of the Congregation.

1.2. Personalized Formation

The personalization of the formation journey allows each person to embark on the journey by beginning with the awareness that each one is a free and responsible person. By helping the person make the objectives and means her own at each stage, formation aims to foster personal responsibility and continuous discernment.

1.3. Gradual and Consistent Formation

Formation is a process of growth that happens from within, a process of integration of all the dimensions and dynamic forces of the individual. Since we are always on the path toward the perfection of charity to which the Lord

calls us, the criteria that formation be gradual suggests objectives and means suitable to the various stages of formation and to the needs of the person, by assuring continuity from one stage to the next.

1.4. Formation toward a Global Reality

Formation today happens in a context of ever more pluralistic cultures and life models in which universal and individual realities seem to be of equal importance. This situation requires continuous research, openness, an ability to overcome conflicts, mutual respect and discernment.

Formation of an open mind and an ability to dialog in an intercultural setting is important, as is the development of a critical ability which a globalized culture demands. (6) ASC formation encourages each person to integrate this complex reality, by trying to live the dynamic of the paschal mystery of death and resurrection in this situation. In this way, it will make the vocation to religious life as an Adorer the catalyst that unifies and harmonizes all the other aspects.

1.5. Assessment

The formation process must be checked constantly so that it is always consistent with the reality and effectively aimed at reaching its objectives.

2. IDENTIFYING CHARACTERISTICS IN THE DYNAMICS OF FORMATION

2.1. Christ as the Center of our Lives

Religious life strives to imbibe the splendor of Trinitarian Love, made visible in Christ's death and resurrection. It confesses to believe in such love and commits itself to be the "special and living memory" of the "Son who makes his Father his only Love (virginity), who finds his exclusive richness in Him (poverty), and who has the "food" that nourishes him in the will of the Father (obedience). (7) Jn 4:34

Contemplation of the Paschal Mystery of Christ and of the "Precious Cross sprinkled with the Divine Blood" (8) is at the center of ASC life and formation. This Cross drives each Adorer to conform herself to her Lord and become "an ever more credible witness of God's tender love, of which the blood of Jesus is vibrant sign." (9)

2.2. Communion in the Church

As participants of the life and mission of the Church, "which is full of the Trinity" (Origen), religious are called to be "experts in communion", witnesses of God's Plan of communion for all of humanity. The charism the ASCs received from the Spirit in the Church for the world commits them to become the living image of the "bride of the Lamb." (10) The fruitfulness of their formation is founded on the power of the Blood of Christ which continually reconciles all things to God.

2.3. Faithfulness to our History and Mission

Redemption is carried out in the world. As Christ was incarnated in history, so the Adorer, urged on by the fire of his charity, strives to live the values of the Reign of God within her current historical reality. She does this by remaining open to what the Spirit proposes and suggests through the "cry of the blood" which is being lifted up in the world because of poverty and injustice, and through thirst for God and for spirituality. The formation process strives to let all her feminine potential emerge. It also aims at developing a stance of solidarity and self-giving "up to the end" in a constant discernment about the ways and means that will best serve and promote life.

2.4. Intercultural Context

Every people has its history and cultural heritage to offer to humanity. Within the multicultural context of society and of the Congregation, ASC formation will aim to integrate the differences and promote mutual acceptance. It will accomplish this in the recognition and promotion of those authentically human and spiritual values that each culture possesses and which can find their fulfillment in the Gospel and in our ASC charism. In so doing, these values become fruitful seeds of reconciliation and communion in diversity.

An appreciation for all cultures, a desire for mutual understanding and communication, and a missionary ardor will also prompt us to make every possible effort, especially in initial formation, to study at least one other of the languages of the Congregation (Italian or English).

3. AGENTS OF FORMATION

3.1. The Holy Spirit

By instilling the desire to follow Jesus as an Adorer of the Blood of Christ, God's Spirit, the first and supreme author of formation, enables the person to contemplate the Crucified and Risen Love and to respond with the same attitudes of adoring and redeeming love. Aware of this the ASC will take on discernment as a lifestyle and she will be formed to faithfully challenge herself to become like Christ.

3.2. The Person Herself

In the gift of freedom, each person called is responsible for her own life and is the first person accountable for the dynamism of her growth. She will travel along the formation path, opening herself to the action of the Spirit and welcoming in faith the mediation the Lord and the Congregation offer.

3.3 The Ecclesial Community

The ASC is called to become aware of the gift received in the Church and is responsible for making it bear fruit through:

- faithful listening to the Word of God, to the teaching of the Magisterium;
- the liturgy, source and summit of the life of the Church and fount of instruction, (12) nourishment for every vocational journey;
- the sacraments which make the salvation announced by the Word efficacious; (13)
- ecclesial communion which, by developing into a spirituality of communion, promotes a positive way of thinking, speaking and acting, enables the Church to grow in-depth and extension, becomes a sign for the world and compelling force that leads to Christ, and so leads to mission and itself becomes mission. (14)

3.4. The ASC Community

The ASC community is a place of apprenticeship in love and reconciliation. It is built around the Eucharist and exists for mission in the Church and in society. (15) Therefore, it is a privileged place and indispensable means for formation and contributes to the holistic growth of

the person through:

- interpersonal relationships based upon faith quality of mutual relationships
- freedom for a conscious and faithful response --- responsibility
- a sense of collaboration and mutual belonging in the awareness of being consecrated together for a common mission --- interdependence.

3.5 Society

The person grows in all dimensions and responds to her vocation by interacting with others and with all the realities present in society, since formation cannot ignore the influence the social dimension exercises. Thus in the ASC formation journey the following ought to be cultivated:

- an openness to everything the culture and society offer;
- discernment of what is in harmony with the Gospel;
- insertion into the surrounding environment, in solidarity with everyone. especially with the poor;
- a joyful acceptance of everyone through sharing of faith, friendship and hospitality.

3.6 Formation Directors

Each woman called has primary responsibility for her life choice and her own responses. Formation directors have the responsibility in the Congregation of offering adequate formation and means of discerning the authenticity of the vocation.

The formation director has a prophetic function and the role of mediating the charism in its two components: the grace of foundation with the patrimony accumulated throughout history, and the new and ever current vocation of the person called. Therefore, in the delicate task of formation at all levels, consistency and collaboration are essential among the directors in charge of the various phases, the formation team and those called to the service of leadership of the Congregation. This unity must be expressed both through life witness and with the sense of direction of formation and the choice of persons suited to carry out this ministry.

PART TWO

Formation Journey

The formation of the Adorers of the Blood of Christ aims at permeating all aspects of life. In fact, it involves personal rhythms, life energies, and gifts of nature and grace. It guides and supports the journey toward the full realization of God's Plan for each person. It keeps faithfulness and hope in the redeeming power of Jesus' Blood alive and nourishes our gratitude for the salvation received.

In our Congregation the formation journey, as a gradual process, is carried out in three stages and involves the entire span of life:

1. Vocational Companionship (Vocation Ministry)

2. Initial Formation

- 2.1 candidacy
- 2.2 novitiate
- 2.3 period of temporary profession

3. Ongoing Formation

VOCATIONAL COMPANIONING

" . . . As he watched Jesus walk by, (John) said, 'Behold, the Lamb of God.' The two disciples heard what he said and followed Jesus. " (John 1 :36-37)

1.1 Assumptions

Every vocation is recognized in the Church and is directed toward the fulfillment of her mission. Vocational companioning presupposes the commitment of each Adorer of the Blood of Christ to vocation ministry, which intends to place every person in a position to understand that her life is ordained toward the service of the mission of the Church for the salvation of the world.

Vocation activity has its own style but must be integrated into the study of all vocations, accepting the spirituality of communion as "the guiding principle of education." (16)

Maria De Mattias, our Foundress, always held vocational companioning of the person in all age groups dear to her heart. Her constant interest is described very well in the following lines: "Our principal goal must be . . . to form, through a solid Christian formation, worthy daughters for that spouse which Jesus acquired with his Blood. We must assist them and guide ... during all the phases of their lives, so far as we can do so with God's help" (17)

1.2. Persons Being Companioned

Vocational companioning, the fruit of vocation ministry, is offered to those women who have had an experience of the Lord, perceive a call to religious life and manifest the desire to respond among the Adorers of the Blood of Christ.

1.3. Purpose

Vocational companioning helps the woman in discernment to:

- serenely read her personal story and begin to accept herself with her gifts and limitations;

- clarify whether she has a vocation to religious life;
- confirm her aspirations, her aptitudes, and her plans in relation to this possible life choice as an ASC.

The period of companionship ends with the request for admission to the candidacy or with a sense of direction toward another life choice.

7. 4. Required Signs

Each person called desires to know what God expects from her, but in order that she may take up a journey of vocational discernment it is necessary that she have:

- right intentions and the capacity to accept her vocation as a gift of the Lord;
- a desire to deepen her baptismal commitment through regular participation in the sacraments and prayer;
- an interest in knowing the meaning of religious life as an ASC;
- an aptitude for living in a group and a desire to live for others;
- an openness to authentic personal growth in affective maturity and personal autonomy and to an awareness of possible counter-indications for this life choice.

7.5. Formative Experience

The woman in formation is to be accompanied through meaningful experiences of:

- interpersonal relationships
- Christian life and prayer
- understanding the Scriptures, especially of biblical vocations
- getting to know Maria De Mattias and other charismatic figures of the Congregation
- attention to the world.

During this period she is also offered the opportunity of a psychological-aptitudinal interpretation of herself that will allow her to handle her personality in the choice of religious life. The woman being companionshiped will be able to

complete her compulsory education or other studies already begun in order to have "the general basic education that is expected of a young woman who has completed her normal scholastic preparation in her country." (18) If she already has her professional preparation, the needs of the person and other opportunities for education are to be evaluated together.

7. 6. Helps for Discernment

In the journey of initial discernment it is important that the woman is helped to define her vocation in freedom and in respect for the gradual process of maturation. Therefore, she can also remain in her family and home parish.

Nevertheless. such a journey provides:

- times of in-depth study and of sharing with other women in vocational counseling;
- times of experience with an ASC community;
- times of reflecting with the sister in charge of initial discernment.

- The community that temporarily welcomes the person in discernment is to live a joyful spirit of faith and love and witness to a firm gift of self to God and neighbor; it will also take care of the challenges that come from the aspirant so that she may:

- live in a spirit of freedom and responsibility;
- experience community and liturgical prayer;
- share in the joy of a life given so that everyone may enjoy the good of salvation carried out in the Blood of Jesus.

- The Adorers of the Blood of Christ called to do vocational companionship through community assignment will be attentive and respectful, able to journey together with the woman like sister in search of God's will, helping her make her vocation journey responsibly.

1.7. Criteria for Admission to the Candidacy

At the end of this period of companionship, it is required that the candidate have:

- a capacity for interpersonal relationships: aptitude for working together, disposition for acceptance of people and situations, openness to give of herself;
- a peaceful relationship with herself and with her own environment of origin;
- an ability to adapt to new situations;
- an interest in the Spirituality of the Blood of Christ;
- the capability of a simple and trustful relationship with the Lord;
- an aptitude for community life;
- an openness to mission.

Once the phase of companionship is completed, if the woman asks to continue her formation among the ASCs and is considered suitable, she is to write a letter to the provincial superior asking to be admitted to the candidacy. The provincial, together with her council, (19) having heard the report of the vocation counselor and/or the opinion of the welcoming community, will decide with regard to admission.

If considered suitable, the candidate will provide the following documents:

- birth certificate, baptismal certificate, confirmation certificate and certificate of free status, (20)
- health certificate,
- educational diplomas,
- arrangements indicated in Bylaws 126,
- other . . . (*as is indicated in the local plans*).

The minimum age for acceptance into the candidacy is 17.

N.B. Detailed programs and other specifications respectful to the various cultures will be indicated in the local plans.

INITIAL FORMATION

“The two disciples ... followed Jesus.
Jesus turned and saw them following him and said to them, 'What are you
looking for?'
They said to him,
'Rabbi' (which translated means Teacher), 'where are you staying ?'
He said to them, 'Come, and you will see.'
So they went and saw where he was staying,
and they stayed with him that day.
It was about four in the afternoon."

(John 1:37-39)

Common Essential Elements for the Individual Stages:

- Formation Community

The formation community merits special attention. The members of the community collaborate with the formation director, support and journey with the candidates in initial formation with their prayer, example and encouragement. While they carry out their ministries, the sisters offer an experience of communion and faithfulness to our charism in a spirit of mutual esteem, openness, self-giving and reconciliation. Thus the woman in formation can recognize and live the call to apostolic community life by learning to become a vibrant member of the community and of the Congregation.

- Formation Team

It is made up of the formation directors who work on the provincial!, interprovincial or regional level. They can make use of experts in the field of formation as consultants. The team has the task of in-depth study and reflection in the area of formation. It is to study, prepare, evaluate and update the plans on the local level in accord with this Formation Plan. It also has the task of indicating the formation responsibilities that each formation director is to be concerned about carrying out in a personalized way with the candidates entrusted to her.

- Formation Director

The formation director is an Adorer with perpetual vows. She will be experienced in journeying in the search for God and will have adequate psychological and theological preparation, a deep understanding of the historical and spiritual patrimony of the Congregation (21) and of the problems of youth and women in the current reality. By the Congregation's appointment, she has the duty of helping the women entrusted to her. Her task is to help them, evaluate the potentials that emerge during their formation journey, discern and live their vocation to ASC religious life and open their hearts and intelligence to the action of the Spirit, especially through listening to the Word of God and contemplation of Jesus Crucified. She is also to help them look at the problems and the needs of the current world with openness and a positive outlook, with the sentiments of Jesus.

This ministry which the formation directors are called to carry out in the Congregation and which makes them privileged channels for the passing

down of the ASC patrimony, charism, values and culture is important and delicate. For this reason, *in all the provinces and foundations special attention will be given to their adequate formation* by utilizing the means made available by the local Churches, the national and diocesan conferences of religious women and men and by the ASC Congregation at various levels.

- Formation Houses

Whenever possible, formation houses should be set up in interprovincial or zonal settings to promote a formation process which fosters comparison and sharing of realities among those in formation. The houses should be simple and in keeping with the local reality and culture. They should be located among the people as much as possible while still guaranteeing times and places which foster in-depth reflection and internalization of the contents of each stage of formation. Attention will also be given so that the various stages of formation take place in separate houses.

2. 1. Candidacy

2.1.1. Candidates

They are women who, after initial vocational discernment, are disposed to respond to the Lord's call and are prepared to begin a formation journey directed toward life as an Adorer of the Blood of Christ.

2.1.2. Nature

The candidacy is the period of immediate preparation for the novitiate. During this time the candidate is to be helped to reach a more mature response by gradually and joyfully beginning to make the necessary choices to arrive at a deeper relationship with the Crucified and Risen Christ. At the same time, the Congregation also has the possibility of verifying the aptitudes of the candidate and her potential for development.

2.1.3. Objectives

It is important that the candidate, the formation director and those responsible for her admission to the successive stages of formation keep in mind the following objectives to be verified at the end of this stage:

- Acceptance of her own history and a development of a peaceful relationship with herself;
- Verification of her own openness and capacity for self-giving in community life;
- Maturity of a conscious and free choice for life as an Adorer;
- Acquisition of a sensitivity to the needs of the Church and the world and an involvement in the mission of the community;
- A beginning to learn how to read life situations in the light of the Word of God;
- An assessment of the authenticity of her call by the candidate and by the Congregation.

2.1.4. Formative Experience

To achieve the objectives proper to this stage of formation it is necessary that the candidate be helped in the process of formation in all the dimensions of her personality.

This phase emphasizes human and Christian dimension of our lives.

Human and Christian Dimension

Keeping the candidate's situation in mind, she is to be helped through:

- techniques for understanding herself and group dynamics; friendly relationships which allow respectful listening, acceptance of diversities, and attention to those in need;
- knowledge, appreciation and a critical sense of her own culture;
- study of the Bible, personal prayer, meditation and sharing of the Word of God;
- participation in the liturgical, sacramental and charitable life of the local church;
- deepening of her relationship with Mary, mother of Jesus and disciple of the Lord.

Religious-Charismatic Dimension

To discern her call to follow Christ as an ASC, the candidate is to be helped to:

- evaluate her vocational motivations;
- understand Maria De Mattias' experience and the essential elements of the history of the Congregation;
- deepen her understanding of the specific meaning of the vocation of an Adorer of the Blood of Christ;
- join in mission through apostolic experiences which give the possibility of evaluating her sensitivity, especially toward the needy.

2.1.5. Responsibility of the Formation Director

During this phase of formation the director will show special concern to help the candidate complete a gradual process of internalizing values related to Christian dimensions and those of the charism. The director will also make sure there is regular dialog with the local community.

The formation director will especially make use of the following means:

- personal companionship through regular meetings that will help the candidate assess and direct her journey in the light of the proposed objectives;
- guidance in the formulation of her personal life plan that includes times and styles of prayer, study, spiritual direction, sacramental life, apostolic commitment;
- planning simple apostolic experiences to develop her ability to give of herself to others.

2.1.6 Duration and Place

The candidacy can last up to two years, depending on the vocational clarity of the candidate. It provides for sharing in our life in community. (22)

2.1.7. Criteria for Admission to the Novitiate

At the end of the candidacy, if she is able to make her choice freely, the candidate will present to the provincial superior a written request for admission to the novitiate. (23) This request will be accompanied by a written

assessment from the formation director which will also include the opinion of the local community. If the candidate is considered suitable, (24) she is to be admitted to the novitiate by the provincial superior with the consent of her council.

N.B. Detailed programs and other specifications respectful of the various cultures will be indicated in the local plans.

2.2 Novitiate (25)

2.2.1. Novices

They are women who, being attracted to the person of the Crucified and Risen Jesus, desire to follow him in a life of adoration and apostolic service according to the charism of the Adorers of the Blood of Christ. They have verified their vocational Plan during the candidacy and demonstrated that they have valid motivations and the necessary qualities to live as Adorers of the Blood of Christ.

2.2.2. Nature of the Novitiate

The Novitiate is essentially a process of initiation into religious life and internalizing the demands of the Gospel according to the ASC charism. It is a process of integration that allows the novice to arrive at a vocational option of following Christ in this Congregation through temporary profession. This stage of formation requires the time and atmosphere conducive to more intense prayer, study, reflection, and appropriate apostolic experience.

2.2.3. Objectives

It is important that the novice, the novice director and those responsible for her admission to the subsequent phase have the following objectives in mind that are to be assessed at the end of this stage:

- continuation of the journey of personal maturation and of discernment of an ASC vocation by studying the motivations that lead her;

- deepening of her union with the crucified Jesus in obedience to the Plan of the Father so that she will allow herself to be converted gradually by the Spirit to the thoughts, sentiments, and choices of the Son, to the compassion and mercy of the Incarnate God;
- being initiated to the paschal mystery of death and resurrection through the practice of the evangelical counsels;
- in-depth study of the history, mission and spirituality of the Congregation in order to gradually take on an ASC identity;
- development of the capacity for evangelical community living in a style of co-responsibility, in view of the ASC mission;
- acquisition of a love for Mary of Nazareth, who listens to God's Word and lives it.

2.2.4. Formative Experience

The specific purpose of the novitiate is to initiate the candidate into religious life in the Congregation. Therefore, it is important to place special emphasis upon the charism while continuing to offer the means to support her journey of human and Christian maturation.

Human and Christian Dimension

In keeping with the process made in the preceding phase, the novice will continue:

- her commitment to integrate the various aspects of her own life in order to take on an ASC identity;
- her exercise of entering more decisively into the demands of the gospel and her call;
- her commitment to grow in affective-sexual balance, in her self-esteem and that of others and in her ability for sincere relationships;
- Lectio divina in order to strengthen her familiarity with God in prayer and intensify her personal relationship with Christ, accepting the death and resurrection experiences in her daily life;
- attention to recognizing God's action in her personal and community situations, and in her ecclesial life and in her apostolic experience.

Religious-Charismatic Dimension

In order that the novice may understand and take on the "spirit" of the Congregation, special care is to be given to:

- a study of the history of religious life, Church documents and spiritual theology for a deeper understanding of religious consecration as a fulfillment of baptismal consecration; (26)
- an in-depth study of her own charism in the context of the Congregation's spirituality and charism;
- a study and internalizing of the Constitution, the history of the Congregation and the writings of Maria De Mattias and other person linked to our origins, recognizing God's providential action in all events;
- the gradual taking on of a community lifestyle in the commitment to be mutual gift, to discover the fruitfulness that springs from quality of community life, and to grow in a sense of belonging;
- her commitment to follow the "chaste, poor, and obedient" Christ in order to freely live obedience to the common Mission;
- apostolic experiences which allow a balance between contemplation and action and encourage her to measure herself in relation to ministry.

2.2.5. Responsibilities of the Director

In this phase the formation director has the task of guiding the novice to integrate everything offered to her, by helping her do an in-depth discernment of her call and strengthen her response to follow Christ in the ASC congregation.

The necessary formative means are:

- personal accompaniment which promotes the internalizing of what the novice learns and experiences;
- Eucharist and reconciliation, *lectio divina*, spiritual reading, retreats and monthly prayer days;
- formation classes, study of the Constitution and the documents of the Congregation and of the Church;
- activities that promote the development and attainment of the objectives of this stage in collaboration and sharing with other Congregations;
- accompaniment and verification of the apostolic experience in a local community.

2.2.6. Duration and Place

The novitiate can last up to two years and is carried out according to the directives of the Church and of the ASC Congregation, (27) which provide for at least twelve months in the novitiate community "in a house properly designated for this purpose"(28) plus a time of apostolic experience. (29)

2.2.7. Criteria for Admission to Religious Profession

The assessment of this phase has the purpose of appraising the journey made by the novice based upon proposed objectives and the formation experience provided.

In dialog with the novice director, the novice will assess:

- her ability to know and accept herself in her reality as woman by merging her energies around the value of her vocation;
- the centrality of the person of Jesus Crucified in her life plan and her free decision to make religious profession as an Adorer;
- her apostolic passion and desire to put her entire life at the service of the common mission of the Congregation;
- her capacity for dialog and confrontation, for forgiveness and reconciliation;
- her ability to make concrete choices rooted in the Gospel in her daily situations, consistent with "religious vows understood in her own cultural context;
- her assimilation of the apostolic spirit of Maria De Mattias and the traditional values of the Congregation.

After this assessment, the novice will submit to the Provincial Superior her request to make her first profession, or she will decide to leave the community. If the Provincial Superior with the consent of her council considers her suitable, the novice will have a period of at least a month at her disposition for her immediate preparation for first profession. The religious profession celebration will keep in mind the essential elements approved for our Congregation by the Congregation for Sacraments and Divine Worship. (30)

N.B. Detailed programs and other specifications respectful of the various cultures will be indicated in the local plans.

2. 3. Period of Temporary Vows (31)

2.3.1. Sisters with Temporary Vows

They are Adorers of the Blood of Christ who have made temporary profession and continue to deepen their identity by living mission in community.

2. 3. 2. Nature

This period is a time when a woman with temporary vows continues her personal formation and is gradually involved in the life and mission of the community through an open, inculturated formation process. (32)

During this period she will try to live, internalize and integrate the values learned during the novitiate. By becoming more and more like Christ, she is strengthened in her ASC charism and identity and she prepares herself for perpetual profession.

Because of its formative dimension, the community constantly commits itself to create an appropriate atmosphere so that the temporarily professed woman may develop "the personal gifts she has received to enrich the life of the Congregation and that of the Church." (33)

2. 3. 3. Objectives

It is important that the temporary professed, the community and those responsible for her admission to perpetual profession keep these objectives in mind:

- to make continual progress in assuming the charism of the Adorers of the Blood of Christ and in integrating her life through the daily experience of Christ's Paschal Mystery in the exercise of the vows;

- to grow in the sense of belonging to the Congregation through the exercise of participation according to the principles of collegiality, subsidiarity and accountability;
- to know how to discern the motivations for her ministry in order to remain faithful to the missionary charism;
- to remain open to the challenges brought on by globalization and the confronting of diversities, and to learn to "read" the presence of God's Spirit within these situations;
- to commit herself concretely to foster justice, peace and defense of life, countering every kind of marginalization and exclusion;
- to complete her theological, biblical, liturgical pastoral and professional formation in view of the mission.

2.3.4. Formative Experience

This phase of formation offers the temporary professed sister the opportunity to integrate and put into action all the things she learned in the preceding stages. In a special way, she is called to practice the evangelical counsels courageously according to the ASC style and to participate actively and responsibly in the life and mission of the community.

During this phase attention is to be given to:

- the ability to manage her own time responsibly in situations with varied personal and apostolic commitments;
- the joyful aptitude to live our spirituality of communion in community and in the local Church;
- the growth of a clear understanding of consecration as a following of the Crucified Christ through contemplation of the paschal mystery and fidelity to the evangelical counsels with the attitude of Mary, Woman of the New Covenant and first Adorer of the Blood of Christ, in her own life and in the choices she makes;
- the responsibility for growing in the sense of belonging to an international and multicultural apostolic Congregation that reads the needs of the Church and the world and tries to respond through a common Plan and the processes of participation;
- the continuous in-depth study of the original documents and the commitment to share the spirituality of the Blood of Christ in her life and mission.

2.3.5. Responsibilities of the Director

The Adorer directly responsible for the temporary professed is attentive to her overall and balanced maturation and supports her in her vocational needs through dialogue and regular meetings and by arousing enthusiasm for her ASC identity.

To do this, she will make use of the following means:

- personal accompaniment, utilizing the means the Community and her cultural reality have available;
- regular dialog with the community where the temporary professed is missioned;
- formative opportunities and possible meetings with other temporary professed on provincial, interprovincial, international and inter-congregational levels.

2.3.6. Duration and Place

This time of formation can last from three to six years (34) and is to be lived in community. In order that she have as complete an experience of life as possible, she has the opportunity to take on ministerial responsibility in keeping with her personal preparation and professional qualification.

2.3.7. Criteria for Admission to Perpetual Profession

At the end of this phase of formation it is important that the temporary professed have firmly made her definitive life choice. (35) Therefore it is necessary that she verify the following with her director and her community:

- her ability to give a free, radical and joyful response to God and the Church;
- her openness to live according to our Constitution and follow the guidelines and directives of the Congregation; (36)
- her desire to "give even her life" for the Lord service to her "dear neighbor";
- her flexibility and mobility in regard to ministries and mission places; (37)

- her aptitude and commitment to contribute personally to the building up of a genuine community of faith and love; (38)
- her ability to integrate her prayer life, community life and apostolic life as a balanced person.

After the verification has been completed the temporary professed presents to the provincial superior her request to be admitted to perpetual profession. The director's written assessment, which also includes the local community's opinion, will accompany this request. If the candidate is admitted, she will have an adequate time "of more intense preparation outside her normal duties." (39) This intense time must serve for a renewed experience of God and for discernment which, based on her knowledge and acquired experiences, makes her more sure of her decision to pronounce her perpetual Profession. It is to be hoped that this intense period or a part of it, be experienced at the international level.

N.B. Details and practical means for living this stage of the formation journey, whether on a personal or community level or on the provincial and/or interprovincial and congregation level, are to be indicated in the local plans.

Ongoing Formation

"(Mary of Magdala) turned around
and saw Jesus there, but did not know it was Jesus.

Jesus said to her, 'Woman, why are you weeping?

Whom are you looking for?' ...

'Sir, if you carried him away,
tell me where you laid him, and I will take him.'

Jesus said to her, 'Mary!'

She turned and said to him in Hebrew, 'Rabbuni,'

which means Teacher.

Jesus said to her, 'Stop holding on to me,

for I have not yet ascended to the Father.

But go to my brothers and tell them I am going to my Father and your Father,
to my God and your God.'

Mary of Magdala went and announced to the disciples,

'I have seen the Lord,'

and what he told her."

(John 20: 14-18)

3. Phases of Ongoing Formation

"At no stage of life can people feel so secure and committed that they do not need to give careful attention to ensuring perseverance in faithfulness; just as there is no age at which a person has completely achieved maturity."
(40)

3. 1. Sisters for Whom It Is Intended

They are all the Adorers of the Blood of Christ with perpetual vows who are committed to faithfully continue the path of following Christ by responding to the demands of Mission.

3. 2. Nature

Ongoing formation supports personal and community growth toward full human and spiritual development in order to gradually take on the paschal identity of Christ and collaborate with Him in his redemptive work. This process of formation is the continual "yes" to God's movement in the life of every Adorer through gradual conversion and transformation clear up to the perfection of Love, that "love toward God and toward our dear neighbor."

3. 3. Objectives

Ongoing formation offers help to the person and community for dynamic growth, by integrating creativity and faithfulness in the concrete circumstances of life.

Therefore, the objectives aim at:

- evaluating and reinforcing the process of growth toward a wholeness of life begun in the previous stages of formation and toward authentic interpersonal relationships based on trust and freely giving;
- continual re-centering of one's life in Christ, stance of openness to the Holy Spirit even readiness to give up one's life;

- constantly discerning and welcoming the signs of the times to respond with the Church to the ever new and more complex challenges of today's society.

3.3.1 Time of Young Adulthood

The years immediately following initial formation require a very special attention because they are marked by a change from a guided formation to a more autonomous, responsible and practical formation. It is the time of full and definitive entrance into the apostolic community, of a more intense taking up of new tasks, responsibilities, and pastoral and professional commitments.

During this time; the Adorer is particularly called to:

- relook at her original choice in the light of the Gospel in order to discover her own way of being faithful to God within the ASC charism;
- nourish and strengthen her spiritual life by integrating her prayer and the demands of ministry;
- appreciate and deepen the value of interdependence in community life;
- live her apostolic service with responsibility and enthusiasm as a sharing in the mission of Christ in the Congregation and in the Church.

3. 3. 2. Time of Mature Adulthood

This is a period when the person, integrated within herself, has learned to connect the past with the present, to look at the course of events trustfully and with patient waiting and, above all, to remain faithful to her own vocational identity. It is also a time when an Adorer may be called to serve in leadership and governance in the Community at various levels. Therefore, the Adorer who is living in this phase of life is encouraged to:

- strengthen her contemplative attitude as a capacity for being amazed at and enjoying God's work within herself, her sisters and history;
- be especially attentive to the "cry of the Blood" emanating from humanity's need for salvation to give a sense of direction to her mission;
- experience the value of participation by living accountability, subsidiarity, interdependence and collegiality;

- share joys, sufferings and hopes with the community by remembering that mutual love in community constitutes an irreplaceable apostolic witness;
- know how to accept mid-life crises together with the sense of bewilderment and suffering they can cause by recognizing them as providential occasions God is offering to mature in an authentic poverty and freedom of spirit.

3.3.3. Time of Old Age

This is a period when physical vigor diminishes, but the capacity for understanding, affection and wisdom are strengthened. Gradual withdrawal from apostolic activity, sometimes caused by sickness or forced immobility, make up a highly formative experience. (41) It is also the time of full identification with the "meek, and humble of heart" (42) Crucified Jesus in the lively hope of reaching the beatific vision.

During this time the ASC is called in a special way to:

- serve the Church and the Community with the peaceful acceptance of the Paschal Mystery in her life and with adoration, intercessory prayer, and the service of spiritual direction;
- know how to re-read the great things the Lord has done in her life with wonder and thanksgiving, just as Mary of Nazareth did, and to recognize the saving action of Christ;
- support younger members through her acquired human and spiritual wisdom and her witness of faithfulness in the following of Christ.

3. 4. Means for Ongoing Formation

With a sense of responsibility each Adorer will take care of her prayer life and ongoing formation with the means she considers most fitting. Nevertheless, the following are especially recommended:

- a personal Plan which sets down times for prayer, study, work and rest;
- spiritual direction, annual retreat and periodic prayer days;
- participation in professional and spiritual renewal programs;
- study and use of suitable means of communications to keep informed about religious and church life and the current social-political-cultural situation.

On the Level of Community and Local Church

- community plan, participation in community prayer and sharing faith and life around the Word of God;
- jubilee celebrations in the community and in the Church;
- suitable apostolic activity. participation in the events and endeavors of the local church and collaboration with the laity;
- experience of inculturation and becoming involved in new realities, dialog with members of other religions, and concrete contact with the poor;
- participation in programs offered by conferences of religious women and men.

On the Provincial and Congregational Level

- active participation in the assemblies at each level;
- interest in the events and life of the Congregation, study and internalizing of official documents and other available information;
- participation in programs, seminars and meetings on spirituality offered at the various levels;
- visiting the places of the origins of our Congregation;
- every other means available to the culture and indicated in the local plan.

CONCLUSION

The life of the Adorer of the Blood of Christ, lived faithfully is a “great” project: great under the profile of its charismatic identity and service in society and in the Church, great for the praise it renders to God, great for the passion with which it journeys along the roads of the world.

The formation journey serves this project, so that it can be developed in all its splendor. It indicates to us how we Adorers are called to carry it out in the various phases of life by always keeping the final objective in mind: becoming more closely conformed to the Crucified and Risen Christ, the Son who gave his life because of his love.

Maria De Mattias was the first to indicate the road for us. In fact, her mission sprang from that contemplated and accepted Love: “It is he who gives me this great desire to help my dear neighbor in these present times by using all possible means so that poor sinners may be converted to God ... While we are disposed to labor unceasingly and even give our lives for the salvation of souls.” (43)

She found the basis of her faithfulness to the very end in that Love. “Let us always, simply always, be determined to please God and to end our days in such a way that we can truthfully say: ‘Lord, for my part I have fulfilled the work entrusted to me, and I have done it all with the help of your grace.’” (44)

ADORERS OF THE BLOOD OF CHRIST

Elements to be kept in mind
when writing to ask for admission to

First Profession of Vows

1. Motives which make the novice aware of being called by the Spirit to share the life and mission of the Adorers of the Blood of Christ.
2. Aptitude for contemplation of "the loving crucified Jesus" and capacity to share in his salvific suffering.
3. Desire to give herself for others in mission.
4. Joy in her interpersonal relationships.
5. Other indications that the novice considers important to communicate before making her profession of vows.

ADORERS OF THE BLOOD OF CHRIST

Elements to be kept in mind
when drafting the report to propose a Novice
for the admission to

First Profession of Vows

1. Reasons which give further evidence of the maturity of faith she has reached and the stability of her vocation as an Adorer of the Blood of Christ.
2. Her capacity to enter into positive and constructive relationships in community.
3. The maturity she has reached in the commitments of consecration.
4. Assimilation of the required programs in this phase.
5. Ability to give herself in mission.
6. Relationship with the formation director.
7. Physical and psychological health.
8. Possible impediments or other indications or useful suggestions for discerning her admission to first Profession of Vows.

ADORERS OF THE BLOOD OF CHRIST

Elements to be kept in mind
when writing to ask
for admission to

Perpetual Profession of Vows

1. Necessary conditions which make the temporary professed sister certain of her call by the Spirit to be an Adorer of the Blood of Christ and of her will to live according to the Constitution of the Congregation.
2. Openness to accept in her daily life the mystery of death and resurrection which she has assimilated through contemplation of the Crucified Jesus.
3. Passion to continue Jesus' Mission in the Church and an aptitude for the ministries of the Congregation.
4. Joy of living community life and vows according to the style of the Adorers of the Blood of Christ..
5. Sensitivity to welcome the challenges of the world, especially the cry of the poor.
6. Other indications which the temporary professed sister considers important to be communicated before making perpetual profession.

ADORERS OF THE BLOOD OF CHRIST

Elements to be kept in mind
when drafting the report to propose
a temporary professed sister for admission to

Perpetual Profession of Vows

1. Degree of maturity reached, will to belong to the Lord and live in the family of the Adorers of the Blood of Christ according to the Constitution.
2. Capacity for establishing relationships and community life joyfully and constructively.
3. Capacity for knowing how to manage her life and assume responsibility.
4. Generosity in giving herself for the missions and an aptitude for the ministries of the Congregation.
5. Affective maturity, simplicity of life, humility.
6. Ability to accept God's Will through the mediations of obedience.
7. Assimilation of the required programs in this phase of formation.
8. Possible impediments and other useful indications for discerning her admission to perpetual profession of vows.

Appendix 3

Protocolli di ammissione della candidata alla fase successiva / protocol of admission of the candidate to successive phases of formation

da depositare nell'archivio provinciale e generale / to be retained in the provincial and general archives

ADORATRICI DEL SANGUE DI CRISTO / ADORERS OF THE BLOOD OF CHRIST

AMMISSIONE AL NOVIZIATO / ADMISSION TO NOVITIATE

PROVINCIA / PROVINCE _____

Cognome / family name _____

Nome / first name _____

Data di nascita / date of birth _____

Luogo di nascita / city & state _____

Paese / country _____ nazionalità / nationality _____

Nome del padre / father's name _____

Nazionalità / nationality _____

Nome della madre / mother's nome _____

Nazionalità / nationality _____

Diocesi / Diocese _____

Data di Battesimo / Date of Baptism _____

Data di Cresima / Date of Confirmation _____

Indirizzo della famiglia / family address _____

Livello di study / level of studies _____

Diploma / degree _____ anno / year _____

Data di inizio del postulato / date of entrance into candidacy _____

Essendo stata ammessa a Iniziare la vita tra le Adoratrici del Sangue di Cristo con l'assenso della Superiora Provinciale / Having been admitted, with the approval of the Provincial Superior, to begin life among the Adorers of the Blood of Christ, _____ OGGI / TODAY

_____ inizia il noviziato / begins her novitiate, nella casa di formazione in / in the house of formation in _____

La Provinciale / Provincial Superior _____
(o sua delegata / or her delegate)

La Maestra di Noviziato / Novice Director _____

La Novizia / Novice _____

Appendix 3a

ADORATRICI DEL SANGUE DI CRISTO /
ADORERS OF THE BLOOD OF CHRIST

VERBALE DI PRIMA PROFESSIONE / RECORD OF FIRST PROFESSION

PROVINCIA / PROVINCE _____

Suor / Sister _____

figlia di / daughter of _____

e di / and of _____

nata in / born in _____ Il giorno / on the day

nel mese di / in the month of _____ anno / year _____

terminato Il periodo di noviziato il / having completed the novitiate term ending
on _____ nella casa di formazione di / In the formation house of

è stata ammessa alla professione temporanea tra le Adoratrici del sangue di
Cristo/has been admitted to temporary profession among the Adorers of the
Blood of Chrst,

dalla Superiora Provinciale con il voto del suo Consiglio / by the Provincial
Superior with the vote of her Council.

Oggi / Today _____ alle ore / at the hour of _____

alla presenza dell'autorità competente / in the presence of the competent
authority,

emette liberamente per lo prima volta i voti religiosi / she freely pronounces
religious vows for the first time,

secondo lo Costituzione delle ASC / according to the ASC Constitution,

per Il periodo di / for the period of _____ anno (i) / year (s)

nella Chiesa / in the Church _____ in _____

FIRME / SIGNATURES

Suora Professa / Professed Sister Superiora Provinciale / Provincial Superior
(o sua delegata / or her delegate)

1a testimone / 1st witness

2a testimone / 2nd witness

Appendix 3b

ADORATRICI DEL SANGUE DI CRISTO /
ADORERS OF THE BLOOD OF CHRIST

VERBALE DI PROFESSIONE PERPETUA
RECORD OF PERPETUAL PROFESSION

PROVINCIA / PROVINCE _____

Suor / Sister _____, di _____ anni compiuti / years old,
scaduto il periodo della professione temporanea / who completed the period
of temporary profession, emessa per la prima volta il / having made the first
profession on _____ in _____

è stata ammessa dalla Superiora Provinciale e Consiglio / has been admitted
by the Provincial Superior and her Council alla Professione Perpetua / to
Perpetual Profession,
tra le Adoratrici del Sangue di Cristo / among the Adorers of the Blood of
Christ.

OGGI / TODAY _____ alle ore / at the hour of _____

alla presenza dell'autorità competente / in the presence of competent
authority, e secondo il cerimoniale approvato per la nostra Congregazione /
and according to the approved ceremony for our Congregation, emette la
Professione Perpetua / makes her Perpetual Profession

durante lo Celebrazione Eucaristica presieduta da / during the Eucharistic
celebration presided by _____ nella Chiesa di / in the Church
of _____ in _____.

FIRME / SIGNATURES

Suora Professa / Professed Sister

Superiora Provinciale / Provincial Superior (o sua delegata / or her delegate)

1a testimone / 1st witness

2a testimone / 2nd witness

Celebrante / Celebrant

FORMATION AS TREATED BY GENERAL ASSEMBLIES

Throughout our history the initial and ongoing formation of the sisters has always been a topic treated by the General Assemblies. This shows its importance. The Acts of the Assemblies themselves are a preferred means for in-depth study and formation of individual sisters and local communities. These Acts reflect the challenges of the respective times in society and the Church.

- 1947 The General Assembly emphasizes that the members with temporary vows have the right and obligation for special in depth study: "Having made profession of vows for a year at a time, during the first two years the temporary professed sisters will do a quarter of an hour of spiritual reading in addition to the spiritual reading done in common; on feast days they will do a half hour of spiritual reading."
- 1959 In obedience to the Church's directives each province must establish a "Juniorate." The purpose is for "in-depth and continuing spiritual formation similar to the professional and apostolic formation of the temporary professed sisters."
- 1965 The major topic of this Assembly was "renewal" (aggiornamento). The Assembly decides to add a separate part to the Constitution about formation in general. In addition, it is interesting that this Assembly emphasized ongoing formation among other things. "The spiritual as well as the professional and apostolic formation of the Adorers of the Most Precious Blood does not end with the Juniorate. It should continue throughout their lives for the purpose of making their love for God and for their "dear neighbor" ever more perfect until their arrival at the Throne of the Divine Lamb to sing the praises of the Most Precious Blood for all eternity."
- 1968 The special Assembly puts in place that the provinces and zones are to draft a formation Plan according to their needs and gives some directives about novitiate and profession.
- 1971 The General Assembly encourages the General Administration to "help all the Adorers to become more and more aware of the needs of humanity, the developments in the Church and the world which touch our lives For this purpose the following are suggested: personal study and the participation of the members of the general administration at meetings and conferences; ... the organization international conferences among the sisters for an in-depth study of special topics;"

- 1979 The topic of this Assembly is the rewriting of the Constitution and it is aware that in the period afterward all the sisters should have the possibility of making the new text their own. "Each province must establish a program which provides times reflection and personal and community prayer and special celebrations for the sisters." In addition, for the first time the general administration receives the duty of considering endeavors on the international level for an in-depth study of our spirituality. The General Assembly emphasizes the importance of being an Adorer for life, for peace for justice, for hope and says: "In response to this call each province: will decisively continue an in-depth study of the ASC spirituality through more profound communication on a faith level, retreats, study and research of our history and charism and any other possible creative means to make this mystery a lived reality."
- In addition, the Assembly gives a new impetus for vocation ministry.
- 1987 The Assembly again emphasizes the importance of ongoing formation programs. The objective is: "to be able to be a prophetic presence in the world as an apostolic community. " Because a big change in religious life is noted, the provincial councils are seen as having a great responsibility to "choose people and work methods with a sense of great awareness, to prepare the people and programs no matter what the cost, and to fearlessly dedicate time and care, means and resources. Our future rests on the quality of formation and of the formation directors... ."
- 1991 The Assembly decides on the establishment of an International Center of Spirituality (CIS) "for research, development and promotion of our spirituality also in relationship to topics regarding the transformation of the world, justice and peace." In the meantime CIS is developed and becomes an irreplaceable means for initial and ongoing formation.
- 1995 The General Assembly discusses the very current topic of inculturation of the charism. In addition, the Acts contain a paragraph with the title: "Toward a Common Direction in Initial Formation. "The general administration is asked to plan a meeting for all the formation directors and to offer formation programs for new members concerning ASC charism, our history and paths toward the future.
- By request of the General Assembly, CIS will set up "common materials for individual or group retreats and for other experiences of ongoing formation. These will focus on the topics of contemplation and reconciliation in a unifying vision of mission and

will be based upon Sacred Scripture, the Spirituality of the Blood of Christ and Church documents. "

1999 The Assembly speaks about "new wine in new wineskins," and is aware of the historic moment and again emphasizes ongoing formation. "We enter the third millennium recognizing that each of us is called to continue to deepen our knowledge of the ASC charism and spirituality. Thus, we recommit ourselves to reserve time for daily prayer, reflection, study and sharing on the documents of the Congregation made available to us for our ongoing formation."

3 Maria De Mattias (MOM) Letters. November 13. 1838.

4 MDM. 1857 Constitution. The Preface.

5 ASC. LC 6

6 Cf. Church In Africa (1995) n. 52; Church In Asia (1999) n. 7 and 39 .7 and 39

7 John Paul II. Message for the First World Day for Religious Life. 1997

8 MDM. Letters. April 25. 1852

9 ASC. LC2

12 Cf. Vatican Council II. Sacrosanctum Concilium. Constitution on the Sacred Liturgy (SC) 10.

13 Cf. SC 59.

14 Cf. VC 46.

15 Cf. LC9.

16 John Paul II. Novo Millennio Ineunte (NMI). 43.

17 MDM. 1857 Rule – Preface

18 CICLSAL. Directives on Formation in Religious Institutes (PI). 43.

19 Cf. ASC. Constitution. Statutes (St) 80. 6.

20 Cf. Codex Iuris Canonici (Code of Canon Law) (CIC). Can 645.

21 Cf. ASC. LC 1.

22 Cf. ASC. Sto 90.

23 Cf. ASC. St Sg. I. a.

24 Cf. crc. Can. 641-643. 645.

25 Cf. ASC. St 87.

26 Cf. crc. Can 646-653.

- 27 Cf. CIC. can 648. §§ 1. 3; ASC. St 89. 1. b.
- 28 CIC. can 647. §2; Cf. ASC. Bylaws 90. 15; 113. 7.
- 29 CIC. Can 648. §2
- 30 The Italian text. approved in 1979. the text in English, German, Croatian and Polish in 1983; the Portuguese text approved in 1992.
- 31 Cf. CIC can. 659-600.
- 32 Cf. VC 65; CIC can. 659. 1-2.
- 33 CICLSAL, Directives on Formation in Religious Institutes (PI), 45.
- 34 CIC. can. 657; ASC. St 89. 1. c.
- 35 ASC. LC 2-3.
- 36 Cf. ASC. LC 43.
- 37 Cf. A8C. LC 36.
- 38 3. Cf. ASC. LC 7.
- 39 CICLSAL. PI. 64. Cf. ASC. St 89. e.
- 40 VC69
- 41 Cf. VC70
- 42 Mt 11:29
- 43 MDM. Letters. December 6. 1838.
- 45 MDM. Letters. January 28. 1866.