

## MASTER IN FORMATION IN ENGLISH LANGUAGE

**Moderators:** Jose sr. Crispin, H.C. - [crispjose@gmail.com](mailto:crispjose@gmail.com)

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In response to perceived needs within the Franciscan Family in regard to the renewal of formation, the Franciscan Institute of Spirituality at the Pontifical University Antonianum (PUA) in affiliation with the Franciscan International Study Centre (FISC)<sup>1</sup> now presents a Master Programme in Franciscan Formation in English.

The purpose of the programme is to offer a theoretical and practical understanding of the principles and dynamics of formation for a religious community life within a Franciscan perspective.

**Conditions for enrolment.** Prerequisites for admission to full two year course are:

- 1) an ability to do academic work;
- 2) a working knowledge of English.

Admission to the programme directly into the second year at the PUA (omitting year I at FISC) requires that:

- 1) students have a basic university degree (a three year bachelor degree);
- 2) at least a minimum of previous work experience in the area of formation;

as well as

- 3) a basic knowledge of franciscan spirituality (a minimum of 20 ECTS).

**Year I.** An initial concentration on Franciscan studies and Franciscan formation, integrating academic studies and practical experiences. This initial year is such as is organised in the FISC at Canterbury in England. **The acceptance of equivalent studies elsewhere is reserved to the PUA.**

**Year I core courses.** 1) *Franciscan Studies:* Writings of Francis, Study of the TOR or First Order Rule and Charism; History, Identity and Values of First and TOR Franciscans; Franciscan Sources I, II, III; 2) *Franciscan Spirituality/Theology:* Christ in Franciscan Writings; Franciscan Intellectual Heritage; Relevance of Franciscanism for the Church Today; Bonaventure's Soul's Journey; Praying with Francis and Clare; Evangelical Life; Clare of Assisi; 3) *Franciscan Formation:* Franciscan Formation Seminars I, II, III

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(*Theory and practical application of Franciscan Formation Principles*); Franciscan Formation Sessions I, II, III (*Study of Church and Franciscan Documents regarding Consecrated Life and the concepts of Formation, the formator, and the levels of formation within a Franciscan perspective and with direct application to Rules, constitutions, and Congregational Formation policies*); Franciscan Vision and the Evangelical Counsels; Conversion as Primary Principle of Franciscan Formation.

**Year II core courses.** 1) Franciscan *anthropology* and educational psychology, *interdisciplinary working methods*; the specific psychological and educational elements of the formation process. 2) *Franciscan spirituality*: approaching the sources, essential elements, prayer animation. 3) *Personal relationships*: the affective life; the dynamics of community life; listening techniques. 4) Theoretical and practical aspects of *formation accompaniment* and of discernment. 5) *Personal training interviews* to gain an adequate understanding of one's own resources and limits with formation responsibility in view. Sixteen sessions are required. 6) If required there will be a workshop on Assisi and surroundings.

**Admission interview.** To enter the programme, it is necessary to have first an admission interview arranged with one of the programme moderators.

Attendance at the lessons and other training exercises is obligatory.

A Diploma of Masters degree (first level) will be issued to the students who obtain at least 60 credit points (ECTS) and who present a written work of at least twenty five (25) pages at the conclusion of the programme.

	ECTS
<b>First year</b>	20
<b>Second year</b>	
obligatory courses	31
optional courses	3
personal training interviews	3
written work	3
<i>total</i>	60

*Enrolment fee:* 1500 €

*Fee for the personal training interviews:* 320 €

## COURSE PROGRAMME YEAR II

*First Semester*

### I. OBLIGATORY SUBJECTS

<i>Codice</i>	<i>Titolo</i>	<i>Professore</i>	<i>ECTS</i>
1670 MF	The Human-Spiritual Formation of a “Franciscan” Person	Coughlin	3
1671 MF	The Development of the Franciscan Person (Personal, Interpersonal, Ecclesial, Structural Dimensions)	Couturier	3
1672 MF	Franciscan Spirituality: Formation in Living the Gospel	Short	3
1673 MF	Developmental Psychology and Formation	Nethisinghe	3
1674 MF	Family of Origin and Its Influence	Taylor	1,5
1675 MF	Counseling Skills: an Introduction	Garland	1,5
1676 MF	Franciscan Spiritual Accompaniment	Crasta	3
1677 MF	Self Awareness	Nethisinghe	1
1687 MF	Personal Faith Journey: Rooted and Guided by God’s Story	Taylor	1,5

### II. OPTIONAL<sup>1</sup>

1656 MF	The Franciscan Intellectual Tradition	Chinnici	1,5
1705 SO	The discernment of spirits: «Test everything and hold on to what is good» (1Thess 5,21)	Plattig	3

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<sup>1</sup> The optional courses may be selected from those offered in the Licence Programme in Spirituality. The subjects listed here are suggestions.

*Second Semester*

I. OBLIGATORY SUBJECTS

<i>Codice</i>	<i>Titolo</i>	<i>Professore</i>	<i>ECTS</i>
1679 MF	Franciscan Accompaniment of Formators	Feaver	3
1680 MF	Formative Accompaniment: Supervision	Garland	3
1681 MF	Integrating Spirituality and Sexuality	Taylor	3
1683 MF	The Dynamics of Community Life	Salonia	1,5
1684 MF	Experiencing and Celebrating our Cross Cultural Reality	Hixon	1,5
1685 MF	Training Sessions for Leadership in the Franciscan Life	Jose	3
1686 MF	Franciscan Formation and Leadership: Canonical Aspects	Yates	1,5
1688 MF	Discernment during the Formative Process	Mathias	3

II. OPTIONAL

<i>Codice</i>	<i>Titolo</i>	<i>Professore</i>	<i>ECTS</i>
1657 MF	Medieval Female Spirituality	Pryds	1,5
1804 SO	“Between knowledge, wisdom and faith”: mystical and ascetical theology	Dienberg	3

## SUBJECT DESCRIPTION

### 1656 MF The Franciscan Intellectual Tradition

This course will provide a brief introduction to the development and major themes within the franciscan intellectual tradition from the time of Francis and Clare of Assisi through the theological formulations of John Duns Scotus. The overall goal will be to indicate the important unity between theory and practice, word and example, intellectual formulations and lived experience, affective formation and cognitive reflection. Particular attention will be paid to the continuity between the vernacular theology of Francis of Assisi and the high scholastic formulations of the *Summa Fratris Alexandri*, Bonaventure, Olivi, and Soctus. Several major intellectual themes will be stressed: the experience of God, the meaning of redemption, the insertion into society, and the place of the tradition within the Church. References to contemporary works and expositions of the major components of the tradition will be provided.

#### *Bibliography*

CALISI M., *Trinitarian Perspectives in the Franciscan Theological Tradition*, The Franciscan Institute, St. Bonaventure, NY, 2008.

INGHAM M.B., *Rejoicing in the Works of the Lord: Beauty in the Franciscan Tradition*, The Franciscan Institute, St. Bonaventure, NY, 2009.

MATURA T., *Francis of Assisi: the Message in His Writings*, The Franciscan Institute, St. Bonaventure, NY, 1997.

OSBORNE K.B., *The Franciscan Intellectual Tradition: Tracing Its Origins and Identifying Its Central Components*, The Franciscan Institute, St. Bonaventure, NY, 2003.

*J.P. Chinnici*

### 1657 MF Medieval Female Spirituality

#### *Women Leaders in the Early Franciscan Tradition*

This course explores how women took leadership roles to teach and model Franciscan spirituality to their contemporaries. Particular attention will be given to Clare of Assisi, Rose of Viterbo, Margaret of Cortona, Angela of Foligno, and Sancia of Naples. Each woman was appreciated and accepted for her leadership qualities by their contemporaries, and their leadership was never considered to be directed only to women. Instead both men and women accepted their leadership skills and their spiritual gifts.

## Bibliography

MCGINN B., *The Flowering of Mysticism: Men and Women in the New Mysticism (1200-1350)*, Crossroad, New York, 1998.

D. Pryds

### 1670 MF **The Human-Spiritual Formation of a “Franciscan” Person**

Drawing on an understanding of the dignity of the human person rooted in the franciscan tradition, this course will explore the many dimensions of what it means to be “human” and to grow from a psychological-spiritual perspective. Our inquiry will focus on the process of coming to self-identity as a franciscan. It will include attention to the dynamic processed through which franciscan values might be interiorized. Consideration will also be given to the challenges of accompanying an individual on this journey.

## Bibliography

BONAVENTURE, *Commentary on Book II of the Sentences*, in *Works of St. Bonaventure X: Writings on the Spiritual Life*, edited by F.E. Coughlin, Franciscan Institute, St. Bonaventure, NY, 2006, p. 347-356.

BONAVENTURE, *Major Legend of St. Francis*, in *Francis of Assisi: Early Documents*, edited by R.J. Armstrong, I, New City Press, New Hyde Park, NY, 2000, p. 530-535.

BONAVENTURE, *On the Perfection of Life*, in *Works of St. Bonaventure X: Writings on the Spiritual Life*, edited by F.E. Coughlin, Franciscan Institute, St. Bonaventure, NY, 2006, p. 141-154.

*Called and Gifted for the Third Millennium: Reflection of the U.S. Catholic Bishops on the Thirtieth Anniversary of the Decree on the Apostolate of the Laity and the Fifteenth Anniversary of Called and Gifted*, United States Catholic Conference, Washington, D.C., 1995.

DUFFY R, *The Contemporary Medicus*, in *A Roman Catholic Theology of Pastoral Care*, Fortress Press, Philadelphia, 1983, p. 47-52.

WHITEHEAD E.-WHITEHEAD J., *Christians and Their Passions*, in *Review for Religious*, 52 (1993), p. 702-711.

*Works of St. Bonaventure X: Writings on the Spiritual Life*, edited by F.E. Coughlin, Franciscan Institute, St. Bonaventure, NY, 2006, p. 6-41.

E. Coughlin

### 1671 MF **The Development of the Franciscan Person (Personal, Interpersonal, Ecclesial, Structural Dimensions)**

This course will define the critical dimensions of mature adult development and gospel conversion in the franciscan tradition. It will provide a

coherent view of the process of franciscan formation across four dimensions: the personal, the interpersonal, the ecclesial and the structural.

#### *Bibliography*

COUTURIER D.B., *The Four Conversions: a Spirituality of Transformation*, The Victoria Press, South Bend, IN, 2008.

COUTURIER D.B., *The Fraternal Economy: a Pastoral Psychology of Franciscan Economics*, The Cloverdale Books, South Bend, IN, 2007.

*D.B. Couturier*

### 1672 MF **Franciscan Spirituality: Formation in Living the Gospel**

Major themes of franciscan spirituality (poverty, obedience, charity, peace) derive from the experience of living in a fraternity of *minores*. This course will examine major spiritual themes and the ways in which they can be presented in initial and ongoing formation in the Franciscan Family. The context of fraternal life and mission will be presented as the foundation for teaching Franciscan spirituality in programs of formation.

#### *Bibliography*

KARRIS R., *The Admonitions of St. Francis: Sources and Meanings*, Franciscan Institute, St. Bonaventure, NY, 1999.

SHORT W., *Poverty and Joy: the Franciscan Tradition*, Darton, Longman & Todd, London, 1999.

*B. Short*

### 1673 MF **Developmental Psychology and Formation**

The life-span developmental perspective maintains that human development occurs at all points across the life-span and is influenced by what has gone before and what is yet to come. It is from this perspective that the present course on human development will be taught. This Course will include the following: a) the concept of development and the factors affecting the developmental process; b) various types of development across the life span - the effect of various life-events and life-transitions during the different periods of the life-course.

Objectives: a) to develop an understanding of the life-span developmental perspective and the relevance of this perspective for understanding change and continuity in psychological processes over time; b) to develop an understanding of the various types of development that an individual experiences across the life-course - i.e. physiological, cognitive, social, personality, etc.; c) to help the students to get an insight into their own behavior so that it will enhance their lives to live in a happy and healthy manner.

The format of the course will include lectures, small group discussions, activities and application assignments.

### *Bibliography*

HURLOCK E., *Developmental Psychology: a Life Span Approach*, McGraw-Hill, New York, 1995.

SIGELMAN C.K-RIDER E.A., *Life-Span Human Development*, Wadsworth, Belmont, CA, 2002.

*J. Nethisinghe*

### 1674 MF **Family of Origin and Its Influence**

Formation is both in and through the events of life, beginning with the family, the First Formation Ground. This module will focus on early years of growth, heightening awareness of the formative processes that led to our basic personality structure. We enter this process as Formators, to understand our own inner child's perception, the inner world constructed by the child and how this perception can continue to direct our thinking and behaviour as adults. Having explored family alliances, coalitions and sub-groups that make up the structure of family we are freed from transferences and projections, and bring clearer insight and compassion when accompanying persons in initial formation. We are freed and help to free others to live from their true authentic self.

Content will include family as system, a way of thinking based on the following assumptions: a) families need to adapt to survive; b) are regulated to obtain a homeostatic balance; c) control is maintained by a structure of rules, conscious and unconscious; d) it is normal to experience transitional stress when homeostasis is challenged.

Margaret Mahler's development theory focuses largely on early relationships and the on-going process towards a secure sense of self, healthy self esteem and awareness of the self and others. This developmental process continues to be repeated particularly during times of transition. Examples, taken from Scripture, Francis of Assisi and most of all from our own personal journey of relationship with God, self, others and creation; "being and loving", a process of love and personal identity based on Althea Horner's theory; "hero's journey", a journey to find the "treasure".

Each of us has to become aware of the stories we carry within us personal, cultural, family, and religious stories. The people who inspired us, the events that shaped our life, the stories we resonate with, the songs and ballads that have impacted us. Each of us makes a "hero's journey", when we confront death-in-life, and every time we move deeper into on-going discovery of which we are we vanquish in mythical terms the dragon,



thereby bringing new life to ourselves and to our culture, we change the world.

Blocks to growth: through awareness of one's "cognitive dysfunctional thinking" and "automatic negative thoughts". Time for personal reflection, small group sharing and feedback to the large group will be part of the session. Psychodrama will be incorporated into this.

#### *Bibliography*

BRADSHAW J., *Bradshaw on the Family: a Revolutionary Way of Self-Discovery*, Health Communications, Deerfield Beach, FL, 1988.

HORNER A., *Being and Loving*, Jason Aronson, Northvale, NJ, 1990.

MCMICHAELS S.W., *Journey out of the Garden, St. Francis of Assisi and the process of individuation*, Paulist Press, New York, 1997.

ROHR R., *Things Hidden: Scripture as Spirituality*, St. Anthony Messenger Press, Cincinnati, OH, 2008.

*M. Taylor*

### 1675 MF **Counselling Skills: an Introduction**

The helping relationship.

Interpersonal and communication skills - theory and practice: active listening; verbal and non-verbal skills.

Aspects of Counselling theory.

#### *Bibliography*

HOUGH M., *Counselling Skills and Theory*, Hodder Education, London, 2006.

IVEY A.E. e A., *Intentional Interviewing and Counselling: Facilitating Client Development in a Multicultural Society*, Brooks/Cole, Belmont, CA, 2007.

STEWART W., *An A-Z of Counselling Theory and Practice*, Nelson Thornes, Cheltenham, 2005.

*C. Garland*

### 1676 MF **Franciscan Spiritual Accompaniment**

It is an intense course consisting of input sessions and practice in triads with a w/holistic approach. While explaining the different principles of spiritual accompaniment, inspiration is drawn from the World of God (divine energy), franciscan sources (franciscan energy) and psychology (human energy). The course is primarily meant for a personal healing, so that, being open to the operation of the Spirit of the Lord, the Prime Spiritual Companion, the spiritual companion may be able to facilitate the accom-

panied/directors to discern the will of God and carry it out more and more spontaneously.

The evaluation consists of a short work of two pages (experience-bound) at the beginning and an oral exam at the end.

### *Bibliography*

BARRY W.A.-CONNOLLY W.J., *The Practice of Spiritual Direction*, Harper, San Francisco, 1982.

BRAMBILLA F.G. e A., *Accompagnamento spirituale e interventopsicologico: interpretazioni*, Glossa, Milano, 2008.

CASTO L., *La direzione spirituale come paternità*, Effata, Torino, 2003.

CENCINI A., *Spiritual and Emotional Maturity: Guiding Young People in Religious Priestly Formation*, Paulines Publications Africa, Nairobi, 2006.

CHESTER M.P., *An Introduction to Spiritual Direction: A Psychological Approach to Directors and Directees*, Paulist Press, Mahwah, NJ, 2004.

COSTA M., *Direzione spirituale e discernimento*, Apostolato della Pregoiera, Roma, 2002.

COUSINS E., *Bonaventure*, Paulist Press, Mahwah, NJ, 1978.

CRASTA P., *Spiritual Accompaniment According to St. John: The Beloved Director*, Asian Trading Corporation, Bangalore, 2007.

DELIO I., *Simply Bonaventure: an introduction to his life, thought, and writings*, New City Press, New York, 2001.

GUENTHER M., *Holy Listening: the Art of Spiritual Direction*, Longman & Todd Ltd., London, 1994.

SALONIA G., *Kairós: direzione spirituale e animazione comunitaria*, EDB., Bologna, 1984.

WHITEHEAD J.D.-WHITEHEAD E.E., *Shadows of the Heart: a Spirituality of the Painful Emotions*, Crossroad, New York, 2000.

*P. Crasta*

### 1677 MF **Self Awareness**

Self awareness means having a clear perception of your personality, including strengths, weaknesses, thoughts, beliefs, motivation, and emotions. *It allows* you to understand other people, how they perceive you, your attitudes and your responses to them in the moment. Where you focus your attention, your emotions, reactions, personality and behavior determine where you go in life. Having self awareness allows you to see where your thoughts and emotions are taking you. It also allows you to see the controls of your emotions, behavior, and personality so you can make changes you want. Until you are aware in the moment of the controls to your thoughts, emotions, words, and behavior, you will have difficulty making changes in the direction of your life.

Through inputs and activities, participants will be guided to discover what awareness is and how to be aware of their inner processes.

#### *Bibliography*

KUNNUMPURAM J., *The Miracle of Awareness: an Easy and Quick Way to Self Healing and Empowerment*, Media House, Delhi, 2002.

NHAT HANH T., *Miracle of Mindfulness: a Manual on Meditation*, Beacon Press, Boston, 1987.

VALLES C.G., *Unencumbered by Baggage: Father Anthony De Mello, a Prophet of Our Times*, Gujarat Sahitya Parkash, Anand, 1987.

*J. Nethisinghe*

### 1679 MF **Franciscan Accompaniment of Formators**

The course will focus on the principles of spiritual accompaniment and explore themes that emerge from this: St Bonaventure's Triple Way, spiritual discernment, human/faith development resistance. The course will employ both lecture and practical learning - e.g. contemplative listening skills.

#### *Bibliography*

BONAVENTURE, *The Soul's Journey into God, The Tree of Life and The Life of St. Francis*, Paulist Press, Mahwah, NJ, 1978.

ILIA D., *Clare of Assisi*, St. Anthony Messenger Press, Cincinnati, OH, 2007.

ILIA D., *Franciscan Prayer*, St. Anthony Messenger Press, Cincinnati, OH, 2004.

SPEIER T., *Francis of Assisi Sources: a Franciscan Approach to Spiritual Direction and Directed Retreats*, St. Francis Friary, Cincinnati, OH, 2005.

*I. Feaver*

### 1680 MF **Formative Accompaniment: Supervision**

Theoretical and practical aspects of franciscan accompaniment; the nature of the formative relationship; stages and dynamics of accompaniment; intergration of approaches - spiritual and psychological; supervision - external and internal.

#### *Bibliography*

IVEY A.-IVEY M., *Intentional Interviewing and Counselling*, Brooks/Cole, Belmont, CA, 2007.

JACOBS M., *Psychodynamic Counselling in Action*, Sage Publications, London, 2000.

KOFLER L., *Healing Relationships*, St. Pauls Publishing, London, 2007.  
THE ORDER OF FRIARS MINOR, *Ratio Formationis Franciscanae*, General Secretariate for Formation and Studies, Rome, 2003.

C. Garland

### 1681 MF **Integrating Spirituality and Sexuality**

Aim: to rediscover and reclaiming the fullness of our human identity; to re-image sexuality and spirituality as energy for and in relationship and work towards a dynamic unity of loving; to share input on the crisis of sexuality today; living celibacy as a primary life commitment.

1. Exploring the central vision of Genesis: guided by God's story of intimacy and communion, to be life-givers and lovers; re-uniting spirituality and sexuality - reclaiming spirituality of the Incarnation; embodied Love; knowing and embracing Eros as both "Gift and Task", to mature in the ability to love.

2. Psychosexual development, stages of development, growth and early fixations - sexual orientation; sexual abuse and the place of power in relationship; sacredness of self in relationships.

3. Intimacy, rediscovering the fire – integration of the Self.

4. Consecrated celibacy as one's primary life commitment.

5. Gospel chastity integration of spirituality and sexuality.

#### *Bibliography*

CARR D.M., *The Erotic Word: Sexuality, Spirituality and the Bible*, Oxford University Press, New York, 2003.

GIL E., *Outgrowing the Pain: a Book for and about Adults Abused as Children*, Launch Press, San Francisco, CA, 1983.

GUINAN M.D., *To be Human before God: Insights into Biblical Spirituality*, The Liturgical Press, Collegeville, PA, 1994.

SIPE R.A.W., *Living the Celibate Life: A Search for Models and Meanings*, Liguori Publications, Liguori, MO, 2004.

WHITEHEAD E.E.-WHITEHEAD J., *A Sense of Sexuality: Christian Love and Intimacy*, Doubleday, New York, 1989.

M. Taylor

### 1683 MF **The Dynamics of Community Life**

The program faces on a theoretical and practical, franciscan and existential level the dynamics of the fraternal relationships. The Francisco's and Chiara's inspiration about the friary and the studies about siblings will be points of reference. Some themes: family structure, genesis of the fraternal life, ways of communication.

## *Bibliography*

Will be offered afterwards.

*G. Salonia*

### 1684 MF **Experiencing and Celebrating Our Cross Cultural Reality**

This programme will assist us as Formators, to better understand the cultural influences in our lives and mission. It will provide an opportunity for growth to embrace our cross cultural reality and live in deeper communion with one another.

Focus of the programme: exploring our identity; naming our difference and flourishing in our cross cultural reality.

Goal: to assist the formators in which the cross cultural formation is placed to develop skills for inter-cultural living; to provide tools for listening to each other; to recognise and address the need for attitudinal shift in accepting and embracing difference within community.

1. Exploring our identity: naming our reality and culture and identifying changes within that culture over time. How have I/the congregation dealt with change especially that brought about by our cross cultural reality. 2. Naming our difference: circles of learning, smaller community groups. Take home activities to be done in small learning circle that focus on awareness of difference; attitudes towards difference; living with difference. 3. Flourishing in our cross cultural reality: towards attitudinal change; embracing our cross cultural reality; celebrating our difference.

## *Bibliography*

LUZBETAK L.J., *The Church and Culture*, Divine Word Publications, Techny, ILL, 1970.

LAW E.H.F., *The Bush Was Burning but not Consumed*, Chalice Press, St. Louis, MO, 1996.

LAW E.H.F., *The Wolf Shall Dwell with the Lamb*, Chalice Press, St. Louis, MO, 1993.

*M. Hixon*

### 1685 MF **Training Session for Leadership in the Franciscan Life**

1. Understanding leadership: identity and develop the characteristics and skills to be an effective leader. 2. Developing leadership abilities: define tasks, plan, brief, communicate, motivate and set an example. 3. The christology of leadership: Christ in the Gospels, pauline teachings. 4. Franciscan leadership: examining Francis as a leader through his writings, Rules and life. 5. Practicalities of christian and franciscan Leadership: case studies and workshop.

### *Bibliography*

ANTONAKIS J. E. A., *The Nature of Leadership*, Sage Publications, Thousand Oaks, London, 2004.

*Francis of Assisi: Early Documents*, edited by R.J. Armstrong and A., I-III, New City Press, Hyde Park, NY, 2002.

KOTTER J., *On What Leaders Really Do*, Harvard Business School Press, Boston, MA, 1999.

KOUZES J.M.-POSNER B.Z., *The Leadership Challenge*, Jossey Bass, San Francisco, CA, 2002.

MAXWELL J.C., *The 21 Irrefutable Laws of Leadership: Follow Them and People Will Follow You*, Thomas Nelson, Nashville, TN, 2002.

*J. Crispin*

### **1686 MF Franciscan Formation and Leadership: Canonical Aspects**

The module covers the universal law of formators - c. 641-661 of the Code of Canon Law. It will then, depending upon the constitution of the class look at the articles from the General Constitutions and General Statutes of the Order of Friars Minor, Order of Friars Minor Capuchin, Order of Friars Minor Conventual, and the Rule and selected particular legislation of Third Order Regular institutes. The second half of the module covers selected canons from universal law on the role of the religious superior, considering their application to the Franciscan life.

### *Bibliography*

HITE J.F. and A., *A Handbook on Canons 573-746: religious institutes, secular institutes, societies of the apostolic life*, Liturgical Press; Collegeville, PA, 1985.

*P. Yates*

### **1687 MF Personal Faith Journey: Rooted and Guided by God's Story**

Love of Christ both motivates and calls us into religious life. *Love* both calls and consecrates us. In Scripture we see how *God woo's us, lure's us, calls us, challenges us*, to follow Him, asking us freely to choose, and respond to this *love* with our hearts. It is of paramount importance to know this God whom we have given our hearts, and how He has continued to educate us throughout our life. Connecting with and integrating our life story with the "whole story is living healthy biblical religion" (Rohr, 1997) leading to conscious awareness of God's Image within us awakening a deeper sense of "who we are" and "whom" we have given our hearts.

### *Bibliography*

BRUEGGEMANN W., *The Bible Makes Sense*, Saint Mary's Press, Winona, MN, 1997.

ROHR R., *Quest for the Grail*, Crossroad, New York, 1997.

*M. Taylor*

### 1688 MF **Discernment during the Formative Process**

#### *Grace builds on nature*

The call of God encounters two types of dispositions in the human person: capacity to answer the call, and limitations of various kind. The limitations can be grouped under three broad categories: a) doubts of faith, distorted notions of religious life, lack of religious values, purely secular motivation etc.; b) presence of unconscious needs and emotional dispositions which contradict professed vocational values and hinder vocational growth; c) serious psychopathology. The course will offer a psychological analysis of the human person leading to an anthropology of the christian vocation that can give a frame of reference for discerning signs of growth or stagnation/fixation and unconscious motivation in the formative as well as offer indications on the various types of interventions that can be offered, suited to the type of formative challenges faced.

### *Bibliography*

CENCINI A.-MANENTI A., *Psychology and Formation, Structure and Dynamics*, Pauline, Bombay, 1992.

*Diagnostic Criteria from DSM-IV-TR*, American Psychiatric Association, Arlington, VA, 2000.

RULLA L.M. a A., *Psychological Structure and Vocation: a Study of the Motivations for Entering and Leaving Vocation*, Villa Books, Dublin, 1979.

*G. Mathias*

### 1705 SO **The discernment of spirits: «Test everything and hold on to what is good» (1Thess 5,21)**

(Cfr. p. 86)

*M. Plattig*

### 1804 SO **“Between knowledge, wisdom and faith”: mystical and ascetical theology**

(Cfr. p. 94)

*T. Dienberg*

**CALENDAR**  
**OCTOBER 2010**

monday	tuesday	wednesday	thursday	friday	saturday	sunday
				1	2	3
4		6	7 <b>1673 MF</b>	8 <b>1673 MF</b>	9	10
11 <b>1673 MF</b>	12 <b>1673 MF</b>	13 <b>1673 MF</b>	14 <b>1673 MF</b>	15 <b>1673 MF</b>	16	17
18 <b>1673 MF</b>	19 <b>1656 MF</b> <b>1677 MF</b>	20 <b>1656 MF</b> <b>1677 MF</b>	21 <b>1656 MF</b> <b>1677 MF</b>	22 <b>1656 MF</b>	23	24
25 <b>1672 MF</b>	26 <b>1672 MF</b>	27 <b>1672 MF</b>	28 <b>1672 MF</b>	29 <b>1672 MF</b>	30	31



**NOVEMBER 2010**

<b>monday</b>	<b>tuesday</b>	<b>wednesday</b>	<b>thursday</b>	<b>friday</b>	<b>saturday</b>	<b>sunday</b>
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

**DECEMBER 2010**

monday	tuesday	wednesday	thursday	friday	saturday	sunday
		1 1675 MF	2 1675 MF	3 1675 MF	4	5
6 1674 MF 1687 MF	7 1674 MF 1687 MF	8	9 1674 MF 1687 MF	10 1674 MF 1687 MF	11	12
13 1674 MF 1687 MF	14 1674 MF 1687 MF	15 1674 MF 1687 MF	16 1674 MF 1687 MF	17 1674 MF 1687 MF	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

JANUARY 2011

monday	tuesday	wednesday	thursday	friday	saturday	sunday
					1	2
3	4	5	6	7	8	9
10 <b>1671 MF</b>	11 <b>1671 MF</b>	12 <b>1671 MF</b>	13 <b>1671 MF</b>	14 <b>1671 MF</b>	15	16
17 <b>1671 MF</b>	18 <b>1671 MF</b>	19 <b>1671 MF</b>	20	21	22	23
24	25	26	27	28	29	30
31						

FEBRUARY 2011

monday	tuesday	wednesday	thursday	friday	saturday	sunday
	1	2	3	4	5	6
7	8	9	10	11	12	13
14 <b>1679 MF</b>	15	16	17 <b>1679 MF</b>	18	19	20
21 <b>1679 MF</b>	22	23	24 <b>1679 MF</b>	25	26	27
28 <b>1679 MF</b> <b>1681 MF</b>						

MARCH 2011

monday	tuesday	wednesday	thursday	friday	saturday	sunday
	1 1681 MF	2 1681 MF	3 1679 MF 1681 MF	4 1681 MF	5	6
7 1679 MF 1681 MF	8 1681 MF	9 1681 MF	10 1679 MF 1681 MF	11 1681 MF	12	13
14 1679 MF 1684 MF	15 1684 MF	16 1684 MF	17 1679 MF 1684 MF	18 1684 MF	19	20
21 1679 MF 1688 MF	22 1688 MF	23 1688 MF	24 1679 MF 1688 MF	25 1688 MF	26	27
28 1688 MF	29 1688 MF	30 1688 MF	31 1688 MF			

APRIL 2011

monday	tuesday	wednesday	thursday	friday	saturday	sunday
				1 1688 MF	2	3
4 1686 MF	5 1686 MF	6 1686 MF	7 1686 MF	8 1686 MF	9	10
11 1680 MF	12 1680 MF	13 1680 MF	14 1680 MF	15 1680 MF	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	

MAY 2011

monday	tuesday	wednesday	thursday	friday	saturday	sunday
						1
2 1683 MF	3 1683 MF	4 1683 MF	5	6	7	8
9 1657 MF 1685 MF	10 1657 MF 1685 MF	11 1657 MF 1685 MF	12 1657 MF 1685 MF	13 1685 MF	14	15
16 1685 MF	17 1685 MF	18 1685 MF	19 1685 MF	20 1685 MF	21	22
23 1685 MF	24 1685 MF	25	26	27	28	29
30	31					