

MSC FORMATION AUSTRALIA

MSC Selection & Formation
of Candidates

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The Catholic Church's Truth, Justice and Healing Commission asked each religious order to provide material on the selection of candidates over past decades as well as changes in formation programs.

Here is an MSC overview with detailed appendices. The initial focus is on the processes for selection of candidates. The formation program began at the beginning of the 20th century, at Kensington and Douglas Park. There was the transition from Kensington to Croydon for students for the priesthood in 1939. With the large number of students at Croydon, Canberra Monastery was opened in 1960 – then closed for studies in 1974 when all students studied at Croydon at the Yarra Theological Union. It was at this time that moves were made for students and brother candidates to be in formation together.

Also at this time, the pre-novitiate was introduced, 1969. And the novitiate moved to Croydon, 1971-1973, returning to Douglas Park in 1975.

Late vocation' students did a shorter course at St Paul's National Seminary, Kensington.

With fewer men joining from the 1980s, there were various experiments and changes in locations (Navarre House and Dadirri House from the 1980s to the 2000s), the opening of Cuskelly House in Blackburn, 2009. And changes and modifications continue.

Significant in the life of the Province is the establishing of the MSC in Vietnam, novitiate in the Philippines, studies in Vietnam and further formation and ministry in Australia.

The bibliography and selected booklist indicate a large amount of reflection and writing on Formation.



There are 8 Appendices – published as a record of planning and development rather than to be read from beginning to end. The final appendix takes up Professional Standards.

With thanks for photos to John Walker MSC (who makes the Ark and St Paul's National Seminary look better than they do in real life).

Peter Malone

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SELECTION OF CANDIDATES



EARLY YEARS

The Missionaries of the Sacred Heart first accepted candidates in the 1890s, the first ordination taking place, Father Archibald Shaw, in 1900, who had been a Lay Missionary in Papua New Guinea and made his novitiate there. He was sent to the new Sacred Heart Monastery, Kensington, for seminary studies.

A number of young men also came to Kensington and further ordinations took place in the first decade of the 20th century. The official visitor from the General Administration in Rome from 1914, Father Hubert Linckens, put a moratorium on novitiate training until the early 1920s, although in 1915-1916 there was novitiate formation for Brother candidates. From then on, there were many candidates interested in joining the Missionaries of the Sacred Heart, some influenced by reading of the congregation's monthly magazine, *Annals of Our Lady of the Sacred Heart*, some from meeting MSC priests giving parish missions or who lived in MSC parishes. After the establishment of the first MSC school, Downlands, in 1931, candidates also joined from these schools (Chevalier, Monivae, Daramalan).

One distinctive aspect of candidates for the Missionaries of the Sacred Heart was that many opted not to go on for priesthood but rather to live MSC life as a non-ordained Brother.



The Apostolic School at St Mary's Towers, Douglas Park, was a secondary school for students interested in becoming MSC priests. The property was bought in 1904 and the school opened in 1915 and was staffed by MSC priests as teachers, was fairly isolated in the country south of Sydney, and was governed by quite a strict regime of studies, students staying at the school for the entire school year, all-male, with not a great deal of mixing with other people or schools.

This means of selecting candidates, assessing them during their years of study at the Apostolic School, reports to the Provincial Council and the Council's approval for a candidate to move towards novitiate training, was in place until 1965.

Changes in the mid-1960s

With the decision to close the Apostolic School, the MSC Provincial Council appointed Father Frank Fletcher as the first full-time Vocations Director. He began his work in 1966 with a particular interest in finding "Late Vocations", candidates 25 and over, with the eventual establishing of a Late Vocations seminary, St Paul's National Seminary which opened on the grounds of the Sacred Heart Monastery, Kensington, NSW, in 1968.

Psychological testing was introduced at this time and those aspiring to join the congregation took part in a one-year

accompaniment experience, including some live-in time at Kensington monastery with Frank Fletcher before application to make the novitiate. The first group entered the novitiate in 1967. This process for selecting and accompanying "Late Vocations" continued until 1973.

In the meantime, Frank Fletcher also sought out younger aspirants to join the congregation, used psychological testing from outside experts, members of religious congregations, to assess the candidates, late and younger, and guided them also on an accompaniment year. This process continued throughout 1966 and 1967 for entry into the Novitiates of 1967 and 1968.

There was a formation personnel meeting at Croydon at the end of 1968, with Frank Fletcher proposing that the MSC begin a Pre-Novitiate year (following the experience of the Marist Fathers in 1968). Bob Mitchell, Novice Master, supported this, his view being that the younger novices were not ready for the Novitiate experience. Some of the staff at Croydon were opposed to this plan but, within six months, had assumed a favourable proprietary right over it.

With this change of formation program in 1969, those interested in joining the congregation were to be part of a Pre-Novitiate year, going to Croydon, Victoria, in 1969 under the direction of Harvey Edmiston. The group, in fact, 23, lived a modified community life at Croydon and pursued ecclesiastical studies, with the director and the staff at Croydon having the possibility to assess the suitability of candidates moving towards the Novitiate.

This process of pre-Pre-Novitiate was modified during 1970s so that the candidates would have two years of Pre-Novitiate for their vocation to be assessed, the first year at Croydon and the second year at the Sacred Heart Monastery in Canberra, ACT.

Dennis Feeney was pre-novitiate director at Croydon, 1971 and at Canberra, 1972-1973. Peter Malone was pre-novitiate director at Croydon, 1972-1981 and was followed by Terry Naughton, 1982-1985.



Late vocation candidates for the Missionaries of the Sacred Heart had pre-novitiate formation at St Paul's Seminary with a director who also served as director for the professed students. Max Douglas (1970-72), Laurie Dunlop (1972-74), Brian Gallagher (1975), Tom Luby (1976-77), Brian Gallagher again (1978-79) and Frank Fletcher (1982-86).

In the 1970s, a sabbaticals policy was introduced and senior men went to Rome for further courses, some associated with St Paul's, John Savage and Cyril Connolly. This was to the advantage of St Paul's in the early 1980s, some men sent to study in Rome, especially with a view to their being on the St Paul's staff, Doug Smith, Philip Malone, Michael Fallon, Brian Boyle.

This process of admission was based on the recommendation of the Vocation Director, Brian Gallagher succeeding Frank Fletcher in 1969 until 1974.

In 1975, the Province established an Admissions Board, selected members of the Province with the Vocations Director, asking for documentation recommending the candidate, as well as psychological testing by experts who had strong reputations, generally priests or Marist Brothers and, especially, Marianist priest, Father Dan Winters, as well as Oblate of Mary Immaculate, Father Des O'Donnell. The use of the Admissions Board continued with the Vocation Directors, Michael Morwood and Michael Herbert, until the early 1980s. The vocations Director from 1981 was Philip Hoy. He was followed by Peter Hearn in the mid-1980s and Peter Steane in the late 1980s-early 1990s, Roy

O'Neill, Stephen Hackett and Martin Monagha. There was a good number of candidates from 1986 to the early 1990s although the number who remained was small.

For recruiting purposes, films made by missionaries in PNG and the Northern Territory were shown, especially in MSC schools. The ABC made a television program about MSC formation and screened it in mid-1969, *Out of the Monastery*. Bryan Strangman made a film in 1966, *A Life for Joe*, an attempt to show credible and contemporary MSC life and candidates. A number of students who featured in the film in fact left. Another film, in collaboration with Catholic communications, Melbourne, was produced by Peter Steane in 1989, details of life in ministries and mission and a number of interviews.

The 1970s

There were substantial numbers applying to join the Missionaries of the Sacred Heart during the 1970s, 10 plus or minus each year. However, the numbers of applications decreased substantially during the early 1980s and even more so during the 1990s.

While the processes in place were substantially correct, there were a number of mistakes made in assessing the suitability of quite a number of candidates. Perhaps the youthfulness and lack of experience of Vocation Directors and Formation personnel meant that the criteria

applied to the candidates was not sufficiently stringent or with substantial depth. In those years, late 1960s-early 1970s, psychological testing was used to find out who was unsuitable to join. While it helped formators to know the applicants better, there was limited experience of what needed to be looked for in terms of later difficulties, especially difficulties with sexuality and sexual orientation.

It did mean that the Pre-Novitiate process worked in so far as many were able to assess their vocation and leave, or were advised to leave, prior to entry into the Novitiate. In retrospect, sometimes a benefit of the doubt was given to a candidate which later proved to be inadequate some engaging in sexual activity (before the Novitiate). One way of dealing with late vocation who were quite unsuitable developed by Peter Harvey Jackson was to invite them to live in and assure them that they had listened to a call and made a serious attempt to follow it but that God's will was for them not to continue.

It is worth noting that in the late 1960s and throughout the 1970s, there was a growing awareness of sexual orientation and applications from homosexual candidates. Once again, when a candidate, in fact not so many, had had some kind of

homosexual experience, they were given the benefit of the doubt. It was at this period that the word "gay" became part of ordinary parlance and a number of young candidates, especially those who were shy and awkward or who did not have much socialising experience, often coming straight from school, began to have questions or doubts about their sexual orientation, not always justified.

*“There was an
important event
during February 1972.”*

All MSC involved in any aspect of Formation, from Vocation Director to Director of professed students, were required to participate in a week-long intense session, offering an opportunity for all participants to examine and reflect on themselves in this work. Under the direction of psychologist, Mrs Margaret McHardy, and with consultants from other religious orders, Fr Tim Quinlan SJ and Br Ronald Fogerty FMS, it used some techniques of the currently popular Sensitivity Groups, T Groups. Those participating were exposed to very honest discussion and experiences of vulnerability.

The Formation Committee, established as a result of the 1972 conference, concerned about these issues and the suitability or acceptance of candidates, wrote to experts in religious life in the United States for some criteria about accepting candidates with a homosexual orientation. Some of the advice given was that the candidate had not been in a sexual relationship for at least three years before application, that their manner and behaviour was not "camp", and they were not joining the congregation for ministry solely to the gay community. This concern of the Formation Committee was deepened by the experience, more frequently anxious and overt, of those who joined in the latter part of the 1960s and early 1970s.

It should be stressed that there is no intrinsic link between a homosexual orientation and sexual abuse of children. None of those who were candidates from the 1970s has been accused of sexual abuse of children.

There were some episodes of mutual consent homosexual activity at Croydon and St Pauls during the late 1970s. Those responsible were advised to leave.

The experience of selection of candidates came to a head in 1983 with the experience of 12 candidates accepted at the beginning of 1982, many of whom proved unsuitable during their Pre-Novitiate year at Croydon, evident to those living with them, staff and students. All, except for two, left that year, one persevering since then, another joining a diocese and proving himself troublesome for the diocese and leaving to marry.



From the 1990s

During the 1990s and early 2000s, the Province had Vocation Directors, Stephen Hackett and Martin Monaghan (who later joined Sydney Archdiocese), resident at the new Formation House in Drummoyne, Sydney. Stephen Hackett also used a listing by Stephen Rossi of 10 criteria for considering gay orientation in candidates for religious life. The Vocation Director living at Navarre House enabled applicants to meet at Drummoyne and live in. Dadirri House was the resident home for them where Terry Naughton and Frank Dineen both alternated as Novice Directors living either at Dadirri House or Douglas Park caring for the formandi for a two year novitiate.



Over the next few years the number of applicants varied from as many as six to as few as one or two. Then in 2004 Chris McPhee was appointed Novice Master and his first novice was Peter Hendriks. They were resident at Kippax while Chris still held the position of Parish Priest there.

Following a more thorough appraisal of the overall situation of formation, the Parish of Willoughby was set up as the Pre-Novitiate house. Pre-Novice Director was Phil Hicks, Peter Hearn was Vocations Director and Frank Dineen parish priest. It was endorsed also that the YTU Box Hill continue as the venue for ongoing (priesthood) studies. Philip Malone was their director living for a time at Kew and then for a couple of years at Cuskelly House, Blackburn. Frank Dineen replaced Phil in 2011 till 2018. 2019 saw Chris Murphy as Pre-Novitiate Director at Blackburn with one student. In 2019 numbers joining improved, four students in 2019 and two in 2020 with Khoi Nguyen as Director. There were no applicants in 2021 but Tru Nguyen was appointed director. He and Khoi were part of the Siloam program in 2021.

During all these years there was a Provincial Formation Committee to discuss and review policy.



FORMATION OF CANDIDATES

The first candidates for the Missionaries of the Sacred Heart were chosen at the end of the 19th century, doing their novitiate formation as well as their scholastic formation at the new Sacred Heart Monastery at Kensington in Sydney. The candidates joined principally for the priesthood, some to be brothers. The staff were mainly French missionaries of the Sacred Heart, a number of whom went on to missionary work in Kiribati and the Northern Territory.

Secondary School Formation: The Apostolic School

With the establishment of the Apostolic School at Douglas Park in 1915, modelled on the Apostolic School in France, established by the founder, Father Jules Chevalier. This meant that boys entered the School, some as early as age 13, to do their secondary studies in this rather secluded country place, the focus on studies, a fairly strict regime and discipline, not a great deal of encouragement for socialising, even during the annual holidays at home.

As the years went on, many priests on the staff gained academic qualifications in secular subjects as well as in theology. This meant that the staff, especially the priest in charge, the Prefect, took responsibility for assessing the suitability of the boys for proceeding to the novitiate. Quite a large number of boys were advised not to go on and to leave.

In 1935, the somewhat massive School building was opened, offering solid basis for life in the Apostolic School. Numbers were high. This regime continued in much the same way until 1954 with the appointment of John McMahon as the Prefect of the School. He had returned from Oxford literature studies, something which was to influence his work at Douglas Park as well as the seminary in Canberra, some attempts at opening up the life of the school, some possibilities for socialising and some innovations, like watching films. It continued until 1965 when it was decided to close the Apostolic School.

Accompaniment

As has been noted, this meant considerable change for pre-Novitiate formation. The newly-appointed Vocation Director, Frank Fletcher, sought prospective candidates in personal contact as well as using advertising. In 1966 and 1967, the pre-novitiate formation was "accompaniment", contact with the prospective candidate, spiritual advice and direction, encouragement of prayer and discernment about vocation, visits to MSC houses. This was true of younger and older candidates, the latter being sought in view of the establishment of the Late Vocations Seminary in 1968.

There has also been reference to a significant change which was decided on at the end of 1968. The novice master, Bob Mitchell, had had discussions with Frank Fletcher about the inexperience and sometimes lack of maturity in the candidates who were younger. In 1968, the Marist Fathers had instituted a pre-novitiate year for candidates. At a meeting in Croydon at the end of 1968, with Frank Fletcher and Bob Mitchell from Sydney, Joe Chown and Peter Malone from Canberra, Cyril Connolly, Walter Black and Peter Hoy from Croydon, the decision was made that the Missionaries of the Sacred Heart would begin a pre-novitiate course at Croydon in 1969. Harvey Edmiston was appointed as the first pre-novitiate director. 23 candidates began this formation year at the beginning of 1969.

Pre-Novitiate Formation

The pre-novitiate was meant to be different from novitiate training, enabling the candidates to make less pressurised decisions about whether they should stay or leave. The candidates lived in community with the professed at Croydon but on a more open, less strict, regime concerning prayer times, possibilities of going out, handling of money. The candidates were encouraged to do pastoral work – which was mainly catechetical work in neighbouring parishes or work with youth groups. The main part of the day was devoted to studies, candidates beginning the required courses for profession or for ordination. Walter Black and Peter Hoy had been against the decision but, by the middle of 1969, were enthusiastic about it.

Complications about the subsequent novitiate formation for this group led to a further development, two years of pre-novitiate. It was decided that the 1969 group should begin their novitiate training at the end of 1969 and continue as novices at Canberra while doing courses at home and at the Australian National University: Philosophy I and History 1. The novice master would visit periodically from Douglas Park. However, he suffered a breakdown in mid-1970 after experiencing a car accident, Peter Malone then becoming responsible for this group. But, the experience was judged as unsatisfactory and the group then did a full novitiate year in 1971 with Harvey Edmiston as the new Novice Master and the Novitiate base at Croydon rather than at Douglas Park (which continued in 1972 and 1973).

This meant that from 1970, candidates for priesthood and brotherhood went to Croydon for the kind of formation established in 1969 and then moved to Canberra for their second year, continuing the patterns of lifestyle and studies. Some students had the opportunity to complete secondary studies. Harvey Edmiston was director at Croydon, 1970, Denis Feeney in 1971 and Peter Malone was director at Canberra, 1971 with Denis Feeney following in 1972-1973.

It was significant for the openness of Formation that in 1969, one of the seminarians in vows, Bob Irwin, was allowed to stand for President of the Students' Representative Council at ANU and was elected.

There was some concern at the time about the students at Canberra, involved in university studies, caught up in the atmosphere of post-Vatican II changes in thinking and discipline, with concern about the depth of prayer and spirituality. This led to a change in personnel for 1972-1973 with some intention of tightening discipline.

Dennis Feeney, director of the pre-novitiate at Croydon in 1971 was transferred to Canberra where Frank Fletcher was appointed Superior and director of professed students. Peter Malone was transferred to Croydon as director of the first-year pre-novitiate. Three significant factors led to substantial changes in 1974: Joe Chown, who had been superior at Canberra left the congregation in 1972; John May, a lecturer returned from Rome studies, left the congregation in 1973 as did Dennis Feeney; Harvey Edmiston, novice master, went to the United States in 1973 for further studies; and an arrangement where students, whether they had matriculated or not, did at least two units, philosophy and history, at the Australian National University was terminated.

One advantage for formation personnel, from Vocation Director to pre-novitiate Directors, Novice Master, Directors of Professed Students at Croydon and at St Pauls was the 1972 establishment of a Formation Committee, with all the directors present plus several members of the province appointed by the Provincial Council, meeting twice a year, thus having the possibility for discussing each of the students, their progress, their suitability or unsuitability, providing a backing for decisions made by the Directors. Psychological testing, as explained previously, continued at Croydon from 1972 with possibilities for counselling by Mary Scarfe of the Catholic Family Welfare Bureau. During the latter years of the 1970s into the 1980s, a great deal of psychological help was provided by Dorcas Mann, a Missionary Sister of the Sacred Heart based at Cabrini Hospital.

At the end of 1973, at a meeting in Canberra of the Provincial, John McMahon with almost all formation and academic personnel, the decision was made to close the Canberra monastery as a house of formation. All students, professed and non-professed, transferred to Croydon for 1974. Pragmatically, the two-year pre-novitiate was extended to three with the absence of the Novice Master overseas for spirituality studies, the new third year group continued with their studies but also went out to pastoral work.

In some ways this was providential because a decision was made to maintain the three-year pre-novitiate, giving candidates longer time and greater opportunity to assess whether they should continue on to novitiate training. At Croydon, the first two years were spent living community life but with greater freedom concerning prayer timetables, use of money, possibilities for going out, but following studies at the Yarra Theological Union for students for the priesthood or at Assumption Institute and at home for brothers.

The key change was the establishment of an experience year for the pre-novitiate...

...where, all candidates, would live in an MSC community, generally a college or a parish, and participate in the ministry of the community. They would gather at Douglas Park after one term with Peter Malone in order to assess how they were settling in and managing (except for those in Darwin at St John's College or in Nightcliff parish); and during the latter part of the year, Peter Malone would visit each student in his community. There were two exceptions: students in 1975 attended the University of New South Wales or did teacher training at Castle Hill; three students in 1976, who had come straight from school, lived in a house in the street in the suburb of Surrey Hills and worked at jobs with supervision from Paul Stenhouse.

In retrospect, one of the main difficulties was that the communities themselves were not used to having students, took overly strong disciplinary stances, sometimes finding it hard to appreciate that these young men had not made their profession and therefore were "freer" than professed students. This also meant that several of the candidates opted not to go on to the novitiate.

The third-year pre-novitiate continued until 1982. A helpful experience developed during 1981-1982 where the candidate lived in a presbytery in a Melbourne diocesan parish in the western suburbs, supervised by the director but with personal pastoral supervision by Paul Castley. With far fewer students joining from 1983, the three-year pre-novitiate program ceased.



With the closure of Croydon Monastery as a formation house at the end of 1985, and the transfer of staff and students to Navarre House in Rummoyne, Sydney, the pre-novitiate program continued there with quite a number of applicants joining in the mid- and late 1980s with Brian Thompson as director. The program was the same as that at Croydon but studies were done at the Catholic Institute of Sydney. Claude Mostowik, returning from Rome and studies in psychology at the Rulla Institute, was available for the pre-novitiate and professed students.

In the late 1980s, another formation house was purchased by the Province in Drummoyne, not far from the post-novitiate house, Navarre House, in the same suburb. It was called Dadirri, after the popular word for aboriginal contemplation used by Miriam Rose Ungenmerr. This provided a separate venue for pre-novitiate students and

brothers, under the direction of Barry Brundell and, then, Roy O'Neill. The closeness of living in this house and interactions with the directors led to a more "commonsense" lifestyle and an opportunity for discernment about entering the novitiate.

There was a return to the accompaniment process, at least for one year, sometimes more. This was to continue until 2005 when a more personalised approach was taken, the Missionaries of the Sacred Heart taking on the responsibility of Willoughby Parish in Sydney and pre-novitiate students living there and becoming involved in pastoral work, under the direction of Phil Hicks and Paul Browne, sometimes with some accompaniment at Kew, Melbourne, with Philip Malone, and at Cuskelly House, newly established in Blackburn.

The pre-novitiate formation developments were based on something of a reversal of previous formation dynamics. In the past, a candidate went into the novitiate, focused on personal vocation and made vows. Then he went into a community to experience community living which may not have been congenial at all, and a number left. Finally, at the end of almost 7 years of study, the deacon and then the newly ordained priest went out into ministry, little prepared for the practicalities, the wear and tear, the pressures, dealing with relationships, especially with women – and then left.

The pre-novitiate formation from the 1970s began with an experience of ministry, to see whether the candidates were able to handle interactions, church ministry presence, and pastoral pressures. At the same time, they had some initial experience of community living, to see whether they could handle this style of life. It was only on this basis, ministry and community living, that the candidate went to the novitiate in order to understand and appreciate his vocation and make profession of vows.

One learning experience for formators towards the end of the 1970s, influenced by graduates

from the Rulla Institute, for post-graduate psychological formation, in Rome, especially Dorcas Mann. There was a growing realisation that many of the candidates had as their aim to make profession of vows or to be ordained rather than focus on the after-vows, after-ordination life and were not as ready to live as religious as they may have anticipated. Often they left soon after vows or ordination. Another insight about vocation choice was that a "good boy" might consider what his parents would like him to be and so decided to become a priest, only to discover in later years that this was not a sound basis for vocation, leading him to mature his decision and stay or to leave.

Some statistical information: of the pre-novitiate groups joining from 1972-1982, the numbers who remained – 1972, 4; 1973, 1; 1974, 0, (2 left after ordination); 1975, 2 (1 deceased); 1976, 0; 1977, 0; 1978, 1; 1979, 1 (deceased); 1980, 3 (1 deceased); 1981, 1; 1982, 1. Most left before the novitiate, a number during the novitiate.

From 1974 to 1979, the Academic Dean at the Yarra Theological Union, living at Croydon, was Peter Chalk, later accused of sexual abuse, especially in the parish of Park Orchards. The accusations did not surface until 1987 leading to investigations. Peter Chalk remained in Japan where he had gone in the early 1980s until his death in 2010. He could not be extradited to Australia because of arrangements between Japan and Australia.

There was some controversy in the latter part of the 1990s about selection of candidates and behaviour at Navarre House, a series of letters sent around the province and to all the Bishops, accusations of a 'gay culture'. This led to the issue being raised at the Provincial Chapter of 1998, an open chapter for all members of the Province, over 130 attending. The Acts of the Chapter include a policy statement that members of the Province were welcome, whatever their sexual orientation, as they lived ministry with their vow of chastity.



Novitiate Formation

Records show that the first MSC student for priesthood, Archibald Shaw, made his first vows in 1896, having worked on and experienced some preliminary formation on Yule Island, Papua New Guinea, Archibald Shaw, and the first brother, Robert South, made his first vows in 1899. Jules Vandel, trained in France, was the first novice master at Kensington. In Australia, the majority of religious orders came from Ireland and some seemed to be cautious about admitting Australian candidates. This was also true of the diocese diocesan seminary in Sydney which did not take Australian-born candidates until 1900. There was a more open approach by the French Missionaries of the Sacred Heart. However, the official Visitor from the General Administration, Hubert Linckens, arriving on the eve of World War I, eventually took a dim view of some of the organisation of the Australian province and stopped the novitiate for several years.

Novitiate training was

traditionally strict, often severe, aimed at moulding candidates into what was considered suitability for living religious life and the spirit of the congregation. The novitiate, after the early years before 1904 at Kensington, was secluded (in wooden buildings nicknamed The Ark and The Lifeboat) on the Douglas Park property – although separated only by a hedge from the Apostolic School, at some stages, there was a severe practice where novices were forbidden to speak about the School or the students. This process continued in Australia until 1968 for younger novices and 1969 for the “late vocations”.

Over the decades, there was a quite a variety of Novice Masters



Troy and future Provincial Superior for two periods, Mortimer Kerrins.

with quite different methods, the French Fr Cochard when the Novitiate was reinstated, Harold Bridgwood, Cornelius

Some were eccentrically strict such as Father Cuthbert Hoy in the early 1940s, others putting more value on the person and less on humiliations like Patrick McGuanne in the early 1950s. Novice Master from 1955 to 1966, Frank Butler, shaped many of what are now becoming the older generation in the Australian Province, relying on penitential practices as well as some public humiliations to bend the will – which led to many unhappy memories of the novitiate.

John McMahon became provincial in 1966 and Novitiate training changed somewhat, with the appointment of Bob Mitchell in 1967, working with younger novices as well as late vocation novices. His input into the formation change, establishing the pre-novitiate, has been considered earlier as well as the failed experiment in 1970.



Harvey Edmiston was appointed Novice Master in 1971 and was able to build on his two years' experience as director of pre-novitiate. Harvey Edmiston introduced a much more humane approach to the novices as well as a stronger focus on prayer and spirituality, given the formation upheavals consequent on Vatican II. Highlighting this difference was the transfer of the novitiate from Douglas Park to Croydon from 1971-1973 with visits back to Douglas Park for special courses in spirituality, communications, with guest lecturers from the Province and facilitators from other congregations, both men and women.



While the novices had their separate program, they were able to mix with the professed students as well as the pre-novitiate students and brothers, again bringing a more human experience into the formation program. 1971 proved to be a steady year for Novitiate formation. 1972, much less so, perhaps in the aftermath of the Sensitivity Session week at Kensington early in the year and already mentioned as well as dealing with the large number, some with mental health issues. Very few men from this novitiate year stayed (three leaving after ordination).

There was unrest at Croydon, especially among the professed students, with the superior, Peter Hoy, often absent from the community because of family and personal issues. The number of novices was large, younger and late vocations, many of whom left during the novitiate – with two of them, one younger, one older, having to spend some time in psychiatric care. 1973 started more steadily, but the decision had been made for Harvey Edmiston to go to Saint Louis, US, for spirituality studies and Peter Malone was appointed interim novice master, inheriting a list of decisions by Harvey about who was to take vows for three years, for one year, promises for three years, promises for one year, and some who were to be sent away. The results of these decisions, unwise in retrospect, led to uncertainties and some resentful comparisons.

On Harvey Edmiston's return, the novitiate was transferred back to Douglas Park with Harvey continuing as novice master, which continued until 1980. The tradition of the 30-day retreat, the Ignatian exercises, continued but with MSC novices joining Jesuit novices with shared directors from each congregation either at Douglas Park or at the Jesuit novitiate in Pymble. Once again, the bi-annual meetings of the Formation Committee proved invaluable to each of the directors in their assessing candidates and writing their reports as well as discernment for those who were to leave.

With Harvey Edmiston's illness, as well as his becoming Deputy Provincial, Frank Fletcher was novice Master in 1981. The novices were engaged in pastoral work at the latter part of the novitiate and, as before, had outside the MSCs directors of the 30-day retreat, both men and women religious.

There were fewer numbers, so it was decided that there would be no novitiate in 1982. With Frank Quirk becoming provincial and deciding that it was time for the current formation directors to be replaced, John Savage, former philosophy lecturer, well respected throughout the province, was appointed Novice Master. He relied on past traditions, tightening the approach to discipline, to religious practices. This proved a difficult time for both novices and Novice Master and John resigned from his role as Novice Master during 1985.



In 1986, Terry Naughton, after his time as pre-novitiate Director at Croydon, became Novice Master at Douglas Park until 1991. With his easy manner, he brought back the humanity into Novitiate formation. He had a larger number of novices, problems surfacing, at times an uneasy experience, especially with novices' issues of sexual orientation and some homophobic reactions.

Interaction between novices of other congregations was a keynote of the Kairos program in Sydney which provided spiritual and theological input and discussion.

With fewer novices from 1991, sometimes an experience of one on one, Novice Masters included Frank Dineen drawing on experience in PNG and John Kelliher who had done the course for spiritual directors, Siloam, at the Heart of Life Centre in Melbourne. With new candidates joining from 2008, Chris McPhee was appointed Novice Master, incorporating fresh ideas from life in the 21st century church as well as material from his study courses in Chicago. Frank Natale came to Australia for his novitiate from the US Province.

On Chris McPhee's appointment to the General Council in Rome, Paul Browne became novice master in 2012, working with one novice, the last since then. In 2018, Peter Harvey-Jackson was appointed, the novice, Kenji Konda, a man in his forties who had a member of the parish councils in the MSC parishes of Coogee and Randwick as well as working for the MSC Missions Office (and with a B. Theol). A pre-Novitiate group of three began their Novitiate in November 2019, one leaving before profession. One man made his novitiate in 2020. No novitiate in 2022, although there was a blessing of the house in Blackburn nominated as novitiate house. It was named Naughton House as a tribute to Terry Naughton and his influence on Formation.



In earlier decades, the strict regime of the novitiate, sometimes reinforced during seminary studies or, for the brothers, the early years in ministry, sometimes moulded Missionaries of the Sacred Heart into men enthusiastic for ministry, often with kind hearts, but with an experience of severity that sometimes communicated itself to others. In later decades, memories of novitiate training, perhaps with the exception of the period with John Savage, are more positive, incorporating the humanity of the Heart Spirituality, enthusiasm for mission, and a more caring pastoral approach.

Brother Formation

At one stage, in the 1950s, there were 100 brothers, called at that time and earlier, "lay brothers" in the Australian province. There was also the language (eventually judged as invidious) of "First

Class", the clerics, and "Second Class", the lay brothers, noted below.

The first brother to make profession was Robert South, in 1899. During the years to 1945, many brothers entered, first, a Postulancy of six months before the Novitiate. There followed a two-year Novitiate period. While the brothers were in the same area as the novices going on for priesthood, the formation was generally, as mentioned, separate. This reflected something common to many religious congregations, the naming, as mentioned, of those studying for priesthood and the priests themselves as "First Class" and those going on to be brothers as well as the brothers themselves, "Second Class". In community life, this was symbolised by priests and brothers having separate tables in the dining room and a separate recreation room, with the priest-bursar rather than the superior in charge of the Brothers' life and work.

The brothers received basic training for prayer and spirituality, for living community life and participating in the manual work of the brothers at Douglas Park.

When they professed their vows, they usually went out immediately into the communities, their work being domestic and manual. Over the years, many acquired considerable skills as, for instance, builders and cooks.



With appointments to mission territories, especially in New Guinea, the brothers achieved even more in terms of their work, builders, gardeners, sailors and captains of mission boats.

In retrospect, it is evident that the brothers received very little by way of personal formation, minimal, if any, psychological help, spiritual direction, and sometimes personal affirmation.

Many of the candidates for the brothers were younger men straight from school. There were others who were in later parlance "late vocations", especially some men who had served in the armed forces during World War II entering religious life in the mid and late 1940s.

There was something of a change of atmosphere in the mid-1950s in the Postulancy and Novitiate years, closer union between brothers and students for the priesthood, steps to eliminate the language of classes.

This style of formation continued until the late 1960s when Bryan Strangman with some brothers devised a Brothers Training School at Douglas Park, giving more attention to the brothers' personal formation as well as technical qualifications. With the post-Vatican II changes and newer understanding of religious life and practical consequences for prayer patterns, ministry demands and timetables, this project was short-lived.

By 1970, there was a decision that in the early years of formation, brothers and students for the priesthood would prepare together, allowing for differences in conferences, study, qualifications. This was the case at Croydon in 1970 onwards and at Canberra from 1971-1973. Some who began formation completed secondary studies and made decisions to go on for priesthood. This policy was developed by John Ehlefeldt on behalf of the Council with pre-Novitiate director, Peter Malone, formalised with the help of the Brother members at the Provincial Chapter of 1974.



John Ehlefeldt celebrating 102, 83 years professed.

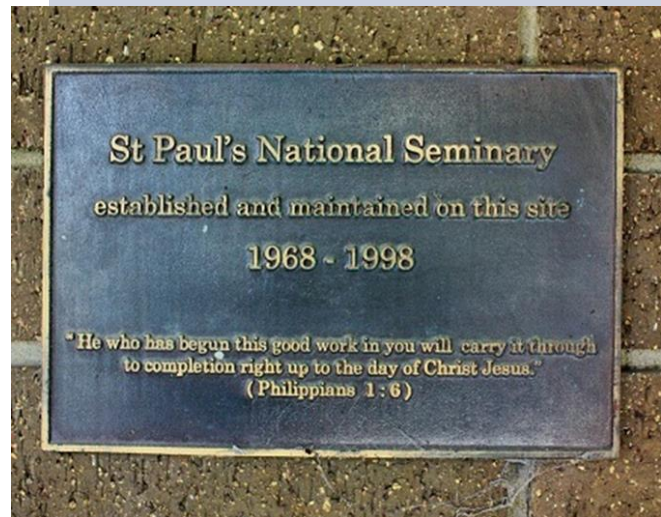
During the 1960s, some brothers began to move into teaching areas in MSC schools, especially in technical subjects like woodwork. However, there was a big change in the early part of the 1970s. A number of brothers went to Oak Hill to do teacher training with the De La Salle Brothers for official qualifications and, on graduation, moved into teaching a greater range of subjects as well as taking on responsibilities like study supervision and dormitory supervision in the boarding schools.

In the late 1960s, John Ehlefeldt became the first brother to be appointed to the Provincial Council which continued to the mid 2010s. During the 1990s, brothers were appointed superiors of communities at Chevalier College, Downlands College, MSC Melbourne, Navarre

House and in subsequent years at Kensington Monastery. Brother Paul Brooks was Headmaster at St John's College in Darwin in the first half of the 1990s.

It was also at this time, the 1970s, that a number of brothers discerned a vocation to the priesthood and did their studies at St Pauls Late Vocations seminary in Sydney.

While there were a number of brothers who entered the Missionaries of the Sacred Heart during the 1970s and who shared formation with the students of the priesthood, community living, prayer timetables, pastoral work, spirituality conferences, there were differences in official courses between brothers and students for the priesthood. There have been no more men joining to become MSC Brothers. (in international meetings, especially in the Asia and the Pacific regions since 2010, Brothers have gathered to discuss their place in the congregation, John Walker organising conferences in Bangalore, Manado and Seoul, a projected meeting in Sydney in 2018 not eventuating. Phil Reilly attended these meetings.



Scholasticate and seminary Formation

At one stage, in the 1950s, there were 100 brothers, called at that time and earlier, "lay brothers" in the Australian province. There was also the language (eventually judged as invidious) of "First Class", the clerics, and "Second Class", the lay brothers, noted below.

Perhaps it was the number of students, perhaps it was the suggestion that the students in Sydney had a rather

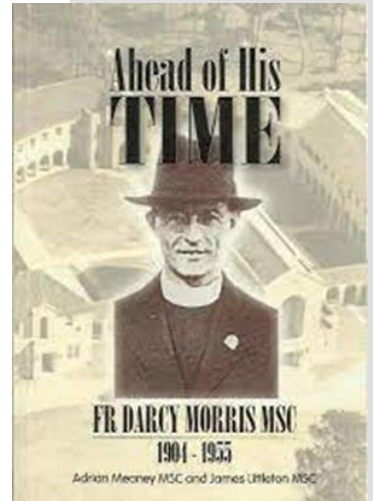
freer a way of life, especially with possibilities for going out, for example, to sports events in grounds not too far from Kensington which was only four miles from the centre of Sydney. A decision was made to transfer the students to Victoria, with the building of a seminary at Croydon, about 20 miles from the centre of Melbourne, opening in 1939.

The pattern, stricter than in Sydney, for training, studies, discipline, prayer life was to continue until the mid-1950s.

Commentators note that the Second Vatican Council did not emerge without preparation. Pope Pius XII (1939-1958) had encouraged further perspectives in theology and biblical studies in 1943, opened up aspects of liturgical renewal in 1947, focused on spirituality, especially a focus on the Sacred Heart in 1956, as well as showing an openness to contemporary culture, including cinema.

The Missionaries of the Sacred Heart renewed the policy of sending students to Rome for further studies after World War II (from where a number of students had to return home from Rome, without completing their studies, at the outbreak of the war). The returning priests took up teaching posts at Croydon, Jim Cuskelly with Theology and Spirituality, Maurice Griffin with Canon Law and Moral Theology, Bernard Power with Liturgy, to be joined later by Cyril Connolly and Joe Chown for Theology, Dennis Murphy for Scripture with a strong emphasis on Old Testament

studies and Martin Wilson for Philosophy. This meant some renewed vitality in studies at Croydon – although, it is pointed out that there was a strong intellectual culture at Croydon in the 1940s and 50s with such lecturers as Darcy Morris, teaching and writing on Scripture, with an apologetics ministry outreach in talks on the Yarra Bank and contributing to the Blake Prize for Religious Art.



Continuing a tradition from Sydney, there was a three week's midwinter break in July-August with a six weeks' summer holiday on the morning Mornington Peninsula at Shoreham, with the requirement, as was the case during term time, to go out for walks or bike rides on Mondays and Thursdays. The students went out but there was comparatively little meeting or socialising with people. When visitors came from interstate, which was comparatively rare, the student could go out for the day. Students whose families were from Victoria were allowed to have visitors six times a year but only on Sunday afternoons. One outlet for socialising was preparation for the annual fete, quite an elaborate affair to raise finances for the missions and, for some years, a doorknocking appeal to sell "Dream Home" raffle tickets.

While intellectual activity and study was strong, there were other activities including putting on four three act plays during the year and the publication of student magazines, *Stella Matutina* for articles, poetry, and *Eureka* for articles on philosophy. The reading of novels was encouraged but for the holiday periods only. In 1957, a cousin of one of the students, brought out



16 millimetre prints of films, double bills, some of which initially scandalised a number of the students who had not been exposed to films for years. The screening of films was to continue until the early 1960s, some problems arising in 1962 with most students walking out of *Pillow Talk* because of 'off-colour humour', eliciting a salutary class by Jim Cuskelly on everything human being able to be the subject of humour. There was no television during these years except for one evening in 1959 when the ABC screened a documentary that they had made "Of the Monastery" and the students were permitted to continue watching, including "In Melbourne Tonight".

While many other congregations with students of the priesthood were situated in Melbourne, there was minimal contact until the first half of the 1960s with shared sports matches and student meetings.

The most significant agent for change in the mid-1950s, continuing through the 1960s until his nomination as the first rector of St Pauls Late Vocations seminary in Sydney followed by his election as Superior General in 1969, was Jim Cuskelly. Before teaching at Croydon from 1956, he served, after his return from Rome studies, as secretary to the Apostolic Delegate to Australia, Archbishop Romolo Carboni, gaining practical experience and understanding of the 1950s Catholic Church.

Becoming Prefect of Students, he began to modify timetables and some discipline factors in formation, moving towards a more common sense and humane approach to personal development and living in community and religious life. (One of the student causes that he promoted with the Provincial Council, the possibility for wearing shorts during holidays, "Shorts for Shoreham", did not succeed.) He gave 20-minute conferences twice a week which had a powerful influence on the students. His perspectives on personal maturity and spirituality in special conferences especially for students arriving from Frank Butler's strict Novitiate, can be found in his 1963 book, *A Summa of the Spiritual Life/A Heart to Know Thee*. His theological teaching at this time can be found in two books, *God's Gracious Design* and *No Cowards in the Kingdom*. Spiritual Direction during these years was more the equivalent of a supervision of the student's life and fidelity to prayer and vows rather than personal discernment about growth in maturity. One of the features for discipline was the "Numquam Duo" rule, "Never Two", a warning against "Particular Friendships", dangers of which or the nature of which, at that time, most of the students would not have understood.

There was a confidence in the scholasticate during the last years of the 1950s. Numbers were quite strong, over 65 in 1959, with younger students not having a room of their own but living on balconies and in parlours. This led to the Provincial Council's decision to build another seminary house in Canberra, a house for Philosophy studies for three years after which the student would make final vows, while Croydon remained the house for theological studies leading to diaconate and priestly ordination.



In February 1960, the first and second year groups, the philosophers, travelled to Canberra, with part of the library, and the newly professed from Douglas Park joining them to form the first community in Canberra.

John McMahon, who had been influential in broadening the horizons in the Apostolic School, was appointed the first superior in Canberra. There was a significant factor in his presence. The Provincial Council, with some influence from the study program of the Jesuits, had decided that students who had gained a "Commonwealth Scholarship" in the final school examinations would enrol for studies at the Australian National University. Three students, John Franzmann, John Hanrahan, Peter Malone joined the Bursar, John Phelan, in beginning studies at the Australian National University, the students doing English I and Latin I. They also completed their Philosophy studies at the monastery. They were to continue in 1961 at ANU in full-time studies. This was the pattern for those who had Commonwealth Scholarships in 1961 and 62, with some groups doing a second year at ANU, some completing their BA, other groups going to Croydon for theology. From this time on, the unity of novitiate groups was broken.

In 1962, Daramalan College was opened in Dickson, ACT, and a number of students who were not attending the University began teacher training and/or teaching at the College.

Teaching at Daramalan continued for some students until the early 1970s.

Doing studies at ANU or becoming part of the teaching staff at Daramalan meant that students began to mix, really for the first time, with staff and students, male and female, the latter being quite a new experience. Students at ANU were encouraged to participate in university activities and, in 1969, Bob Irwin was elected president of the Students Representative Council.

The tradition of activities continued, the mid-winter holiday, the annual holiday (at Chevalier College, then at Rosedale on the NSW South Coast), the putting on of four plays each year, the production of magazines, *Sedes Sapientiae* for articles on culture and for poetry, *Eureka* for Philosophy articles. The student magazine, *Theologian*, was established at Croydon in 1960. It might be noted that in 1962, the practice of sending students to Rome was revived (even if these were times when church authorities were recommending that students be formed in their own culture). With Australian students in Rome, the scholasticate magazine, *Voces Romanae*, had quite a number of significant articles, especially during the Second Vatican Council, some of which were considered "ahead of their time". Barry Brundell was editor of the magazine of the Gregorian University. All these magazines are available in the MSC archive and are a concrete indication of levels of study, of levels of culture, of personal development and spirituality of students at these times.



While there were Homiletics classes and practice, one of the best training for students, in pre-television days, was the Saturday night "Forum" with prepared speeches, impromptus and debates.

While John McMahon became heavily involved in the development of Daramalan College, he remained superior of the monastery with John Savage becoming the director of students, tending to a tighter and stricter approach to discipline. One development from 1967 was that all students, whether they had matriculated from school or not, were permitted by ANU to enrol in or audit Philosophy I and History 1. This continued until 1973 at the end of which the experiment was closed and all students moved to Croydon in 1974.

In the meantime, programs and regimes continued at Croydon with Jim Cuskelly as Prefect but with some difficulties with stricter superiors, Leo McDougall in 1959, Eddie Kelly, 1960-1965, whose decisions sometimes militated against those of the Prefect. In 1966, Bill Clune became the superior at Croydon. This led to some significant student unrest from 1966 to 1968 with Bill Clune's manner of acting – although it was discovered, only afterwards, that he was suffering from a brain tumour.

This meant that there was a lowering of student morale in the latter part of the 1960s, the difficulties at Croydon, numbers leaving from Canberra, tensions with the transition from strict novitiate to a more open scholasticate, a criticism that life in Canberra was more "worldly" than it should have been. This had been a particular tension between John McMahon and Jim Cuskelly for some years, between Canberra and Croydon, between university studies and theological studies.

Something that offered some counterbalance at this time was the establishment of a new theology periodical coming out of Croydon, *Compass Theology Review*, the first issue dated June 1967. It was edited by Dennis Murphy. Jim Cuskelly contributed with advice and articles.

Already in 1967, some students contributed book reviews and then Notes, something that continued over the next four years.

During these years the formation staff at Canberra was much younger than the formation staff at Croydon (Cyril Connolly, Peter Hoy, Walter Black). Joe Chown was director of students at Canberra with Max Douglas as superior, soon joined by John Hanrahan and Peter Malone, both 28 at this time, and Tony Arthur to teach philosophy, in 1969, 29 at the time. Matters came to a head at the end of 1971 with the decision was made, already mentioned, of Frank Fletcher becoming superior in Canberra to deal with the tensions, Dennis Feeney coming to Canberra as well and Peter Malone transferred to Croydon. 1972 and 1973 were also tense years in Canberra.

There were also strong tensions at Croydon.

As has been mentioned, the novitiate group of 1972 was difficult. John Bosman (32 at the time) was director of the professed students but found it difficult to cope, the professed spending a great deal of time at the home of lay associates who were assuming some formation roles. While the staff taught courses at Croydon, the demands of courses and fewer lecturers led to lecturers travelling to the seminaries (Franciscans, Carmelites, Passionists, MSC). The first-year pre-novitiate students began to travel in 1972 to the different seminaries. The arrangement was called "The



Upper Yarra Consortium". In mid-1972, congregation leaders, now including the Redemptorists, lecturers and students held a three-day workshop to discuss the future, a decision being made to collaborate, yield some independence, and form a union, The Yarra Theological Union.

Since the late 1960s when the Jesuits transferred their students from Sydney to Melbourne, Catholic authorities were involved in negotiations for the seminaries, diocesan and religious, to become part of the Melbourne College of Divinity. From 1972, all the staffs were involved in a review of curricula, formalising of assessment procedures and second examiners as well as membership of respective centres on academic boards.

A key issue for these years was what became called "Formation by Association" rather than preserving the more hierarchical traditions and separations between staff and students. Some staff members disagreed completely and moved out of formation. There was also discussion, especially at Formation Committee meetings, about when MSC formation ended, reinforcing the view that with the making of final vows, MSC students and brothers were

fully members of the congregation, their initial formation completed. Further formation was "Ongoing Formation", firstly preparation for diaconate and priesthood and then the further ongoing formation programs, spiritual renewal, sabbaticals...

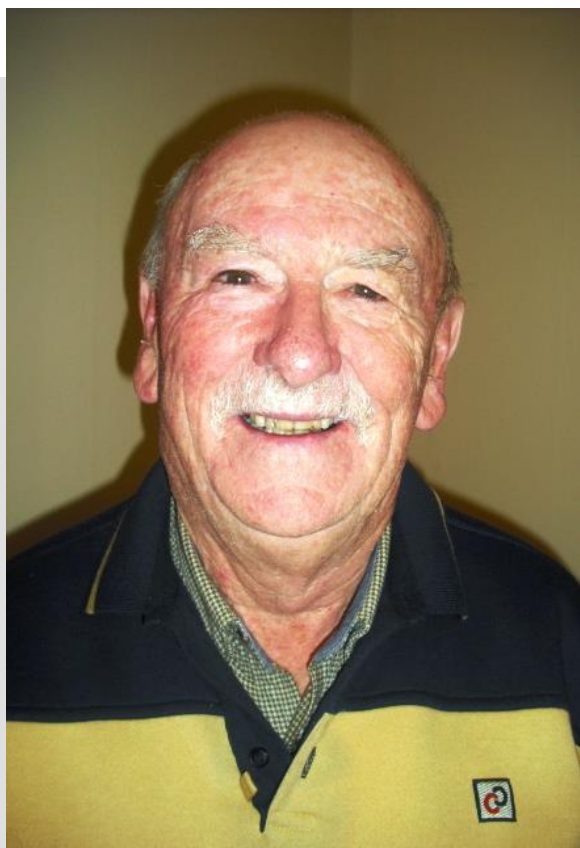
With all the students coming to Croydon in 1974, with Frank Fletcher as superior and director of professed students and Peter Malone as director of pre-novitiate, and all the students attending the Yarra Theological Union which, from 1974, was able to offer degrees of Bachelor of Theology (B.Theol) from the Melbourne College of Divinity, available to all students.

John Flynn established a "Mystery of Christ" course which took a theological, humanistic and cultural approach to introducing students to theological studies, John teaching it for three years, then Peter Malone for nine years. The MSC contribution to YTU in 1974 was particularly strong with the arrival of Tony Arthur, Peter Chalk as Academic Dean and Martin Wilson who would spend part of the succeeding years at Croydon.

In these years, the Brothers did not go to YTU but went to some of the Conferences held at Assumption Institute for men and women religious.

In 1973, some postulants and novices from women's religious congregations joined the first-year courses. When lay students, especially women, and professed religious came to YTU from 1974, there was an opportunity for more stability.

Frank Fletcher fostered two developments in formation for the professed students. The first was an emphasis on discernment, guided prayerful reflection about vocation, proceeding to final vows, to diaconate, to priesthood. This was introduced during 1974 and continued to be an integral part of formation into the 1980s when Brian Gallagher became the director of students.



The other development was more psychological, associated with counselling sessions. There was a great interest in the writings of Carl Jung at this time, reflections on dreams, as well as an interest in the methods of Fritz Perls and his Gestalt theories. Part of this therapy was acting out issues, role-playing, and other methods to help students become psychologically and physically aware of the issues. With the 1970s and with sexual issues surfacing more explicitly than previously, these were included in Gestalt. Some students retain some bad memories of intrusion while others, later, noted that they did not quite understand reasons at the time with the director looking into the future of the student, but eventually they came to understand the purpose of the counselling.

Another feature which was prominent in the formation of deacons...

...was the going out into ministry. In the past, the deacons went to experience ministry at a youth camp at the end of their final year. In the mid-70s, the deacons went out for several months to a range of ministries, especially in the Northern Territory. Some of the students were sent to teach in MSC colleges, to work in Japan for a year. It was at this time that Patrick Dodson was able to return for the first time in almost 8 years to Broome for his diaconate experience amongst aboriginal people.

During the 1980s, the numbers of professed students moving towards priesthood declined considerably. In line with Frank Quirk's 1981 decision that formators who had been at work for some time in their roles should move out of formation, that older members should take their positions, Dave Smith was appointed director of students at Croydon in 1983 – and suffered a severe injury to his back in a fall accident in 1984. It was at this stage that the Provincial Council discussed the move out of Croydon and of the Yarra Theological Union to Sydney and the students attending the Sydney College of Divinity and the Columban Mission Institute in Turramurra. An initial decision at the end of 1984 was appealed against by the Croydon staff. However, at the end of 1985, the decision was finalised, the last three students at Croydon and some of the staff moving to Sydney.



Again, there was some protest, but Cyril Connolly was very strong with the Council in promoting the Sydney College of Divinity, instead of the students moving to smaller accommodation close to the Yarra Theological Union. A block of units was brought in Sydney, in Drummoyne, and refurbished as Navarre House, to make for less institutionalised living. Brian Boyle was appointed superior, director of students, with Brian Thompson in charge of pre-novitiate students, Paul Castley for Pastoral supervision and Claude Mostowik, returned from Rome, graduating from the Rulla counselling course, also on the staff for this new beginning. Claude Mostowik continued psychological testing of students for several years.

One contribution to formation of the formators was offered by Brian Gallagher, especially when he came to Croydon in

1980. With his studies of spirituality in Boston and CPE training in the mid-1970s, he established, first at Kensington in 1979, then at Croydon from 1980, a specialised course in Spiritual Direction, Siloam, eventually finding its home at the Heart of Life Centre in 1983. Croydon staff, John Flynn, Peter Malone, Paul Castley and Terry Naughton, all did the Siloam course. Paul Castley also qualified at several levels of CPE, Clinical Pastoral Education, and supervised students at Croydon, 1981-1985, and at Drummoyne, 1986-1987.

From 1986 to 2000, students did their studies at the Catholic Institute of Sydney/Sydney College of Divinity, Homebush, at the Catholic Theological Union, Hunters Hill or, for late vocations, at St Pauls Late Vocations seminary until its closure at the end of 1998. The Columban option for Missiology Studies at Turramurra was not taken up.

The Navarre community increased, then decreased, in numbers over the 15 years of its existence, with students and formation personnel but also a number of professed members living in, Vocation Directors becoming part of the community, the travelling religious team, including Barbara Reis, some members with specialised ministries and living out also belonged to the community. A number of the students participated in parish life in Drummoyne over the years. Doug Smith succeeded Brian Boyle as superior/director, Peter Malone having the role in 1998.

In 1997-1998, the community took in two refugees, one from Sri Lanka, the other from Iran, who participated in the practical life of the community, with mixed success, Tony, the man from Sri Lanka, who had been tortured and separated from his family, was refused permanent residence, moving to Kensington in 1989. Ali, the man from Iran, had many personal problems and was moved back to the detention centre at Villawood. In 1998, there were 18 members of the community. The decision was made to have two communities in 1989, one upstairs, one downstairs – which was not effective. John Kelliher was superior of one community and Peter Curry, Brother, the other.

By 2002, with the ordination of Tan Nguyen, there were only two seminarians left, Ben Fleming and Peter Hendriks, and these moved to the Kew community in Melbourne with Philip Malone as their director and the MSCs returned to the Yarra Theological Union.

Ben Fleming had been a Christian Brother who transferred to the MSCs. Peter Hendriks had been in the Jesuit novitiate but had left and taught for many years before joining the MSCs. Age was a feature of students joining from 2008 to 2012.

Patrick Mara had been a lay missionary in Kiribati and for a short time in the Sydney seminary and was 28 when he joined in 2007. Tru Nguyen who had been a refugee from Vietnam as a boy was 29 joining in 2009 with two university qualifications. At the same time Sandy Abbey was younger. He discerned leaving before final vows.





The next two students to join were older, Krish Mathavan from Singapore, 34, joining in 2010 (and a doctorate from the University of Singapore, including studies at the University of New South Wales) and Kimi Vunivesilevu, who had worked for the MSC Pacific Union, joined in 2008 at age 27. The only other student, who had migrated from Vietnam as an adult, Khoi Nguyen joined in 2011, aged 24.

There are age differences in the formators: Novice Master, Peter-Harvey Jackson, a brother, with a Theology degree from the Yarra Theological Union, 80, while Khoi Nguyen began his work as pre-novitiate director at 32. Khoi did Siloam part-time, 2021-2022. Mark Hanns, 63 who began as professed students' director at Blackburn, has had 20 years of parish work (and completed Siloam in 2002, Spiritual Leaders at the Heart of Life Centre in 2021).

With the establishment of the formation house, Cuskelly House, in association with the parish of St Thomas, Blackburn, students now studied at the Yarra Theological Union, and lived a lower key, more ordinary, community life under the direction of Philip Malone and then Frank Dineen. Numbers have been few, some students from the PNG province coming to live in Blackburn and study at YTU.

Each of the students has been president or treasurer or committee member of the YTU Students Representative Council. At the beginning of 2016, there were three students for the Australian Province studying in Blackburn, each having made final profession in 2015. Krish and Kimi were ordained deacons at the end of 2016 and moved to a diaconate placement (parishes, Kensington and Henley Beach) for 2017. They also graduated with Masters degrees in Theology. Khoi Nguyen ordained deacon in 2017 (Kensington parish), then priest in 2018. He was appointed pre-Novitiate Director in 2019. (He has also published five books on Spirituality, two in Vietnamese, three in English).

Kenji Konda, whose family migrated from Japan in the 1980s, after working in parish councils in Coogee and Randwick as well as for the MSC Mission Office, was married with a son but received an annulment, joined in 2018, a pre-Novitiate year with Chris Murphy as director at Blackburn and made his profession in December 2019. Which indicates how different formation is in the 21st century, fewer men in community, older and more experienced men and already well experienced and qualified.



This is probably the place to comment on 2020 and covid-19. The novitiate continued at Douglas Park.

However, lockdown was very strict and lengthy in Melbourne.

For more than 100 days in July-November, Melbourne was in the strictest lockdown, no travelling beyond 5 kms, no visits, churches closed with Masses online, mask-wearing when out. The restrictions led to minimum local infections from November and greater movement. There were some shorter lockdowns in 2021 until a 3 month lockdown in Melbourne, August to November. There were longer lockdowns in Sydney and NSW in 2021, with an effect on St Mary's Towers.

With omicron variant in 2021-2, confreres contracted the virus but had milder symptoms and shorter isolation. Khoi and Anh contracted the virus during the holiday break in January at Blackburn, Trieu contracted it in Sydney but was able to visit Vietnam soon after to see his family.

With Kenji as the only student, he had a confined life at Blackburn, no pastoral outreach except for involvement with the online liturgies. YTU lectures were all conducted by Zoom, further confinement. Kenji followed the online courses. In 2021, he moved to Henley Beach for studies, pastoral work and formation with Paul Cashen.

The Australian cultural differences were manifest in 2019, with four men joining, one from Brisbane who stayed only a short time, but Trieu Nguyen from Vietnam, Dean from New Zealand (the family from India) who left during the novitiate and Daniel Magadia from Adelaide (family from the Philippines) began their novitiate at the end of 2019. Trieu and Daniel made their profession in 2020, moving back to Blackburn in 2021 for their studies at the Yarra Theological Union. Two Vietnamese men, Anh Nguyen and Vincent Phan (who came to Australia in 1986 as a boat person, became an engineer and spent some time in the seminary in Sydney, began their pre-novitiate in 2020 and began their novitiate in November 2020.

There were no pre-Novitiate entrants for 2021.

Vietnam

During this time, an MSC presence was established in Vietnam, 2003, by Peter Huan and Thoi Tran. Students have made their novitiate in the Philippines with their theological studies with the Dominicans in Ho Chi Minh City/Saigon.

As of July 2019, six men have been ordained (and five, being in final vows, attended the 2016 Provincial Chapter in Sydney). There are about 20 men in the various stages of formation, from final vows to initial accompaniment. Bob Irwin spends part of each year in Vietnam accompaniment. Members of the Province have been encouraged to visit Vietnam on travels and have conducted annual retreats and summer schools. Formators come from the Indonesian Province.

Quy Tran went to Rome for Scripture studies, then an appointment for 2021 at the Pacific Regional Seminary in Suva, Fiji; and Thang Nguyen to Melbourne to participate in the Spiritual direction course, Siloam, at the Heart of Life Centre with a 2019 appointment to the Retreat House at Douglas Park, then, based at Coogee parish, Vocations Director. Quang went to the Pastoral Institute in Manila. Hoang was appointed the Religious Superior in Vietnam, Deacon, Danh Doan was appointed to do his deaconate ministry in the Northern Territory but there were visa difficulties. His visa was granted after his ordination in 2019 and he went to the Tiwi islands late in 2019. In 2021, he graduated from the Siloam, Spiritual Direction program at the Heart of life Centre. Deacon Chung, delayed in ordination because of Covid, is still waiting for his visa but is studying Siloam fulltime via Zoom.

From 2020, the Province Report on the year for the General Administration, *Analecta*, is to be in two parts, one for Australia, one for Vietnam.

During 2021, a pre-novitiate student, Long, studied English as a second language at the Language School at the Yarra Theological Union via Zoom. He arrived in Australia to continue these studies in 2022. Also arrived from Vietnam, a former student, Hua, who to study at YTU.

The Valladolid Document

1992 saw an international conference in Valladolid, Spain, to discuss MSC Formation and to write a document, intended to offer policy and guidelines. This document has remained normative for Formation.

There was a subsequent international Formation Committee meeting in Rome in 2007 affirming the policy.

In Australia, these documents were explicated quite extensively. See the lengthy appendix below by Chris McPhee. It contains current

MSC Australia Formation policy (since 2007) on Pre-Novitiate/Novitiate formation.

MSC Advertising: Join Us

MSC Vocations have for several years advertised on the *Eureka Street* Website.

Advertisements have re-appeared in *Annals Australasia*, 2018-2019.

See Appendix: for the text prepared by Peter Hendriks for the Join Us section of the MSC website. Frank Dineen and Khoi Doan Nguyen revised the text in 2019.

The MSC Vietnam have prepared a text in Vietnamese for the site.

The Australian MSC website has, since 2010, has posted six items a week, news, events, an archive of the Province with more than 3000 items, a reference for Vocation promotion.

Since 2018, the Province has published a quarterly glossy-paged, well-illustrated magazine on the life of the Province:



Trieu Nguyen set up a Facebook page, MSC Vocations Australia, with vocation posts as well as sharing from the MSC Australia site, Ametur Facebook and pages from other provinces like the Philippines and the Pacific Islands. The site has an outreach in Vietnam.

*Missionaries of the Sacred Heart.
This is who we are.
Everyone has a story.*

The book was published by Peter Hendriks MSC when he was Vocations Director. Some of the stories appeared with the *Eureka Street* advertising and in various posts on the MSC site.

During 2021, Trieu Nguyen organised retreats at Blackburn, some face-to-face participants but Zoom attendance from Vietnam.



Selected Bibliography

It is of interest, and reassuring, to see how strong was the consciousness of the Province about Formation from the 1960s, a considerable amount of writing on aspects of the subject.

The main items come from the in-house magazine, *Encounter*, created in 1964 by Frank Fletcher. Subsequent editors were Brian Gallagher, Stephen Hackett, James Maher, then Brian Gallagher again.

It is surprising – but then not so surprising – to find the number and range of articles on recruitment and formation.

The references are to the number of the respective issue and the year of publication.

- 6/1967 J.F. McMahon, Vocation Problems of the Province. (Provincial Superior at the time)
- 10/1969 Frank Fletcher, Vocations and Renewal (This issue, edited by Frank Fletcher is titled, New Trends.)
- 10/1969 Bob Mitchell, Formation before the Novitiate.
- 10/1969 Harvey Edmiston, First Year Students, 1969
- 10/1969 Bryan Strangman, Brothers' Training School
- 12/1970 Denis Feeney, The Formation Process
- 13/1970 J.F. McMahon, Formation. (He was Provincial at the time).
- 15/1971 Brian Gallagher, Non-directive Vocations Promotion
- 17/1972 Dan Winters SMM, Counselling and Interviewing
- 19/1973 Brian Boyle, Formation Combined Students Conference, Canberra, 1972
- 19/1973 Paul Collins, Formation Conference, Douglas Park, 1973
- 19/1973 John Ehlefeldt and Peter Malone, Training of MSC Brothers
- 25/1976 Frank Quirk, Ministry of Vocations Directors
- 31/1980 Michael Herbert, Vocations
- 38/1983 MSC Formation
 - Peter Malone, Historical Synopsis 1957-1983
 - Philip Hoy, Vocations Promotion
 - Harvey Edmiston, Admissions Procedure and Psychological Testing
 - Terry Naughton, Pre-Novitiate Formation Programme
 - John Savage, Novitiate Formation
 - Frank Fletcher, Post--Novitiate Formation
 - Colin Sinclair, Post-Novitiate Formation for Brothers
 - Paul Castley, Pastoral Formation
 - Brian Gallagher, MSC Late Vocations Formation
 - Barry Brundell, Formation at St Paul's
- 45/1986 Vocation Stories:
 - Kevin Toomey, Peter Wood, John Bell, Jim Scully, Kevin Cronin, John O'Connor, Maurice Griffin, Kevin White, Jim Moore, Andy Howley, Peter Huan, Ken Clancy, Harold Baker, John Askew, Russ Andersen, Terry Herbert, Greg McCann Jr, Peter Malone, Greg McEnnally, Brian Gallagher, Robert Mitchell, Colin Sinclair, Neville Dunne, Terry Bowman, Dave Merrick, Dan Hawe, Kevin McGee, John Powell, Gerard Burke, Brian Boyle, Kevin English, Pat O'Connell, Kingston Summerhayes, Albert Yelds, Anthony Young, Paul Castley, John Braithwaite, Val Patterson, Fred Van Gestel, John J. McMahon, Fred Ross, George Cusack, Dallas Cox, Patrick McGuane, Frank Crilly, John Rate, Chris Chaplin, John Shalvey.

- 49/1988 Terry Naughton, Current Novitiate Programme
- 54/1991 The Experience of Prayer:
Gerard Burke, Chris Chaplin, David Cowley, Gabriel Crowley, Brian Gallagher, Andy Howley, Michael Morwood, Chris Murphy, Dennis Murphy, Terry Naughton, Frank Quirk, Denis Rochford, Albert Yelds, Michael Cantwell.
- 55/1991 Terry Naughton, Formation and Religious Institutions
- 67/1998 Heart Spirituality:
Frank Andersen, Paul Brennan, Paul Castley, Jim Cuskelly, Frank Dineen, Frank Fletcher, Brian Gallagher, Peter Harvey-Jackson, John Kelliher, Chris McPhee, Terry Naughton, John Savage, Ed Travers, Peter Wood.
- 71/2000 Why I am a Missionary of the Sacred Heart
John Askew, Terry Bowman, Gerry Burke, Chris Chaplin, Dan Hawe, Phil Hicks, Jim Littleton, Greg McCann senior, Bernie McGrane Tan Van Nguyen.
- 75/2004 Stephen Hackett, Vocations – New Membership
- 76/2005 “Through Our Eyes”
Russell Andersen, Paul Castley, Patrick Sharpe, Cyril Connolly, Martin Wilson, Bill Cunningham, Barney Delaney.

There have been a number of articles on MSC Brothers besides the above comments on formation programs.

- 6/1967 Paul Brooks, Summary Reports and Resolutions of Vocations for the Brothers
- 7/1967 Tom Collins, Renewal and Adaptation for Brothers
- 9/1968 Terry Foley, Brothers in Colleges
- 22/1974 Paul Brooks, The Role of MSC Brothers
- 26/1974 Paul Brooks, the MSC Brother
- 26/1977 Colin Sinclair, Brothers in the Missionaries of the Sacred Heart
- 78/2007 MSC Brothers - Barney Delaney, Gerry Burke, Ted Merritt, Peter Harvey Jackson, Paul Brooks, James Maher, John Walker.

Personal testimonies appear in *Missionaries of the Sacred Heart. This is who we are. Everyone has a story*. The book was published by Peter Hendriks MSC when he was Vocations Director. Some of the stories appeared with the *Eureka Street* advertising and in various posts on the MSC site.

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A Selected Booklist

There have also been memoirs of early formation at Douglas Park, the Novitiate, Croydon and Canberra Scholasticates:

Laurie BISSETT, *Writing Straight, the Awakening of a Reluctant Dreamer*, Private Publication, 2015.

Paul BROOKS, *Schools In and Out*, Nelen Yubu, 2006

John HANRAHAN, *From Eternity to Here, Memoirs of an Angry Priest*, Bystander Press, 2002.

Peter MALONE, *An Ever-widening Screen*, Connor Court, 2015

Noel MANSFIELD, *From Dawn to Dusk*, Coventry Press, 2018.

John MAY, *Imagining the Ecumenical, a Personal Journey*, Morning Star Publications, 2016.

Monastery on the Hill, A History of the Sacred Heart Monastery, 1897-1997, by Anthony Caruana MSC, Nelen Yubu, 2000, includes MSC Formation at Kensington to 1938 as well as the work of the Late Vocation Centre, 1966-1967 and St Paul's Late Vocation Seminary, 1968-1998. There are 12 pages of Chronology and 22 pages listing all who lived at the Monastery from 1897-1997.

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Books by JAMES LITTLETON MSC with reference to MSC Formation

Ahead of His Time, Fr Darcy Morris MSC, 1094-1955, with Adrian Meaney MSC, 2010.

Canberra Monastery, MSC House of Studies, 2011.

Leadership in Ministry, Some Remarkable MSC, 2013 (includes a chapter on Mortimer Kerrins, novice master and twice Provincial, and on John F. McMahon, superior Douglas Park, Canberra Monastery and Provincial)

Memories of a Monastery, Croydon 1939-1991, 2010.

Missionary Disciples, Some Remarkable MSC, 2017 (includes a chapter on the first Australian MSC, Fr Archibald Shaw).

Peter Marie Treand, Missionary of the Sacred Heart, A Priest After God's Own Heart, 2016.

Proclaim His Love, Some Remarkable MSC, 2014 (includes a chapter on Jules Vandel, first Novice Master, and on John Savage, spiritual director and Novice Master in the 1980s).

Saints and Scholars, Some Remarkable MSC, 2016 (includes a chapter of Fr Cochard who was an early Novice Master).

Diversity in Ministry, Some Remarkable MSC, 2021 (includes a chapter on Harvey Edmiston, pre-novitiate and novitiate director).

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With the establishing of Siloam, the program for training spiritual directors in 1979, then the establishing of the Heart of Life Centre in 1983, some of the more recent trends in spirituality in the Australian province can be found in the books by Brian Gallagher:

Taking God to Heart. A Living Spirituality. St Pauls Publications, Strathfield, NSW, 2008.

Communal Wisdom. A practical guide for group discernment. (Co-author, Sue Richardson). Nelen Yubu, Kensington, NSW, 2009,.

Communal Discernment. A Way of Discernment for a Pilgrim Church. (Second and extended edition.) Coventry Press, Bayswater Vic., 2018.

Set Me Free, Spiritual Direction and Discernment of Spirits. Coventry Press, Bayswater Vic. 2019. (Book based on his Doctoral Thesis)

The Eyes of God, Living Discernment. Coventry Press, Bayswater, Vic. 2019.

God's Foolishness. Coventry Press, Baywater, Vic. 2020.

The Joy of Ageing, Coventry Press, Bayswater, Vic. 2021.

The background to Siloam and other programs and seminars can be found in

The Heart of Life Centre, A History, Peter Malone 2017.

Appendix Contents

APPENDIX 1: MSC WEBSITE DESCRIPTIONS OF MSC FORMATION PROCESS, 2013,
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APPENDIX 1: MSC WEBSITE DESCRIPTIONS OF MSC FORMATION PROCESS, 2013, REVISED 2019.

Source for Pre-Novitiate and Novitiate material: Chris McPhee MSC

November 1st 2013

Formation Process for the Missionaries of the Sacred Heart

There are three stages of formation.

Stage 1: Pre-Novitiate

This stage begins in early February and finishes in late October.

The Pre-Novitiate Formation House, St Joseph's, is in Willoughby and falls within the Catholic Parish of the Lower North Shore.

What does it involve?

It is firstly an experience of community life with the MSC's.

Where the community shares morning prayer and meals together.

It also involves:

- An initial three day retreat
- Pastoral placement
- Meeting a wide variety of Australian MSC ministry and places - and a study of MSC Australian and Pacific history.
- Journal writing and reflecting on Pastoral placement
- Introduction to Heart Spirituality
- Learning different styles of Personal Prayer
- Images of Jesus
- Introduction to Spirituality and Sexuality
- Participation in the Kairos initial formation program, February to June, which covers a broad introduction to religious life, and is a program with various other religious congregations in the Sydney area.
- Preparing for the transition to the Novitiate

Stage 2: Novitiate

The Novitiate begins on the first Friday of November and goes for nearly 13 months and therefore finishes just before Christmas the following year. This is a quieter time of prayer and deepening one's sense of God and relationship to Jesus.

It involves:

- An initial 10-day retreat
 - reflecting on the MSC Constitutions of our Spirit, Life and Mission
 - learning about the Vows of Obedience, Evangelical Poverty and Consecrated Celibacy
 - experiencing the Ignatian Exercises (30-day Retreat)
 - a wilderness experience, time camping in the bush
- and a six week immersion experience into a poor community for pastoral work

At the end of the Novitiate the Novice takes temporary vows, for either one, two or three years.

Stage 3: Studies

Theological Studies are undertaken at the Yarra Theological Union (YTU) in Melbourne. Students and Brothers will be engaged in pastoral work. During this time students and Brothers will also take Final Vows with the MSC's.

For students for the priesthood:

The student is able to study between 4 to 6 years in preparation for the priesthood. When studies are completed the student is ready to be ordained to the Diaconate and will then be placed in a pastoral setting full time (usually a Parish). After about six months or so the Deacon will be ordained a Priest.

For Brothers:

Formation in the initial stage is the same as for students for the priesthood, with the completing a Bachelor of Theology or a certificate level. As well this, they will undertake professional studies or trade in another ministerial field.

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Revised, October 2019.

Formation Process for the Missionaries of the Sacred Heart

There are three stages of formation:

Stage 1: Pre-Novitiate

This stage begins towards the end of January and finishes in late October. The Pre-Novitiate Formation House is in Blackburn, Victoria and falls within the Catholic Parish of St Thomas the Apostle, Blackburn.

What does it involve?

It is firstly an experience of community life with the MSC's. Regular community activities such as prayer and meals are shared together.

It also involves:

- An initial five-day retreat
- Pastoral placement on a regular basis
- Meeting a wide variety of other MSC's, visiting a variety of ministry settings and places
- Studies of MSC Australia and nearby countries where MSC are involved.
- Input on the origins of the MSC Order and religious life in general
- Introduction to Heart Spirituality – the Spirituality of Jesus
- Learning different models of prayer
- Introduction to Spirituality and Sexuality
- A growing appreciation of Professional Standards in the Catholic Church today
- An introduction to the Yarra Theological Union including the Heart of Life Spirituality Centre
- Preparation for the transition to the Novitiate

Stage 2: Novitiate

The Novitiate begins on the first Friday of November. It is situated in St Mary's Towers, Douglas Park, NSW. The program runs for 13 months and therefore finishes in mid-December the following year. This is a quieter time of prayer by the novice with deep discerning of God's presence and relationship.

It involves:

An initial 10-day retreat

- An ongoing reflection on the MSC Constitutions of Life, Spirit and Mission
- A deepening appreciation and commitment to the vows of Obedience in Fraternal Charity, Consecrated Celibacy and Evangelical Poverty
- Experiencing a Thirty Day Retreat based on the Ignatian Exercises
- An intense Pastoral exposure following the retreat to put one's desires into action
- A wilderness experience to deepen one's love of God's creativity (flora and fauna), and to appreciate more deeply one's own ability to be in that environment.

At the end of the Novitiate the novice takes temporary vows, for one, two or three years.

Stage 3: Studies

Theological studies are undertaken at Yarra Theological Union (YTU) in Box Hill, Melbourne.

Students whether clerical or brothers take up regular sessions of pastoral work. This may be in Blackburn Parish or other settings keeping in mind the mission of the MSC Society. During this time students will be prepared to make commitment as MSC's for their lifetime. The theological input will pursue studies up to degree level or diploma as discerned.

For clerical students:

At the conclusion of undergraduate studies (normally 3 Years) the students will continue with Master of Theological Studies to assist them gain the expertise for priesthood (2 years).

When all studies are completed the students are ready to be ordained to the Diaconate

Following this ceremony, they take up pastoral settings fulltime (usually a Parish for about six months). Then in conjunction with the Church and its approval the deacon may be ordained priest.

For Brothers:

Following theological studies each candidate will undertake professional studies or trade in a ministerial field. A decision such as this is done taking into account their abilities and desires. This could take another two to three years to complete these requirements.

APPENDIX 2: MSC FORMATION: PRE-NOVIATE AND NOVIATE: A TWO-YEAR PROGRAM

Source: Chris McPhee MSC, 2007

Introduction:

Pre-Novitiate and Novitiate, a *Two-Year Program* will be a program and a process that looks at the whole. It will take the young man through the pre-novitiate and into the novitiate initiating him into the full life of being one of many Missionaries of the Sacred Heart [MSC]; *To be on earth the Heart of God*.

The process will not only be a series of lectures but more importantly, and this is the point, be one that will be *experiential*; leading the young man into an experience of his own truth. All of us can only really judge life through the lens of our own life experiences, and it is from those experiences that one is led into and toward a real religious experience.

By creating a space, an environment, this program will allow the young man a liminal experience of his own inner life. Through research, it is becoming more evident that our religious institutions are not giving very many men [and women] access to credible encounters with the Holy or even their own wholeness^[1].

The model of initiation into becoming an MSC will be taken from the Model of Jesus. As a Catholic Christian Religious Community Jesus is the perfect model, the exemplar of initiation in its full cycle: Life, Death, and Resurrection.

From my experience working in pastoral situations and working with young adults, it seems to me that many come with the understanding of what Jesus did for them... they look at Jesus from a distance, an intellectual pursuit of what he did; like looking at one of the many unrealistic super-heroes, only to be found on the big screen or in comic books. To my understanding they never enter into the pattern and mystery of the life journey of Jesus himself or even the real life heroic people who have gone before us. As Joseph Campbell states:

We have not even to risk the adventure alone, for the heroes of all time have gone before us. The labyrinth is thoroughly known. We have only to follow the thread of the hero's path and where we had thought to slay another, we shall slay ourselves. Where we had thought to travel outward, we will come to the centre of our own existence. And where we thought to be alone, we will be with all the world. [Joseph Campbell, 1991]^[2]

Jesus reveals to us that the incarnation of God is in each of us, not just a few, but in everyone... Jesus' life is that pattern of God's revelation, salvation in humanity, in each and everyone's life. His life pattern reveals to us our own life pattern of discovering that death does not have power over us. In fact it becomes for each of us, if we are willing to take the journey, an experience that death is not the final power, but God's love *is*. As one writer put it; "The experiential knowledge of death's lack of final power is the essence of every true initiation experience."^[3] Or, another way to put this is in the form of our MSC constitutions, "*to unite them to him by love and to free them from fear.*"^[4]

^[1] Robert Grant, *The Way of the Wound: A Spirituality of Trauma and Transformation* (Oakland, CA, 1996), 93
Richard Rohr, *Adam's Return: The Five Promises of Male Initiation* (New York, NY: The Cross Road Publishing Co, 2004), x.

^[2] Grant, 93

^[3] Rohr, 4

Also look at: Ernest Becker, *The Denial of Death* (New York, NY: Free Press, 1973), 11ff.

^[4] *Constitutions and Statutes of the Missionaries of the Sacred Heart of Jesus* (Rome General House, 2000), 9: Constitution No.12

Therefore, the overarching theme of this program, that will connect the pre-Novitiate to the Novitiate, will be the Life, Death and Resurrection process/mystery: the very pattern, the journey, connecting the dots, the very life, death and resurrection of the novice/pre-novice is the very pattern/journey of Jesus. This will be the model, the process, the journey of each man entering into the life of being an MSC. *"We want to be like Jesus who loved with a human heart."*^[1] *"Jesus is the perfect model of our consecrated life."*^[2]

One might ask how did Jesus love with a human heart?

By discovering there, in his own human heart, the depths of God's love for him – that he was the 'beloved' son of God; discovering at the very core of his being, every cell and fibre that he is the *beloved*. This same pattern of discovery is open to each of us – that is what the incarnation is about. I am the *beloved* of God. Every person on this planet, be it novice, pre-novice, whoever, needs to experience his or her own reality as being the *beloved* of God.

In following this process of initiation into the full life of being an MSC - experiential theology - there will be a clear *BEFORE* and *AFTER*.

All movements, all passages, every entry point of the mystery must be experienced and trusted, the beginning, the middle and the end. Like all the great religious traditions, from the Orient (the yin and the yang), to Judaism (slavery to liberation), speak in one way or another of life, death and resurrection^[3]. This seems to be the universal pattern of life. What this Novitiate/ Pre-Novitiate program endeavours to do, is what all the great traditions point to, is that God is transforming all things, all deaths into life.

In and through this program a young man's-initiated journey will teach to him, via sacred and liminal space, his own inner truth, and at each stage of the journey ritual will give symbolic meaning to his own understanding. Thus clarifying, distilling and hopefully allowing him to experience the true-self in the face of a loving forgiving God.

Like Jesus who discovered his own beloved-ness at his baptism (*LIFE*), taken into the desert where the angels looked after him (*DEATH*), and from those two experiences enters back into the community to mission what God had done in him (*Resurrection*), it is the same for each of us... *"The Spirit of the Lord is on me, for he has anointed me to bring the good news to the afflicted. He has sent me to proclaim liberty to captives, sight to the blind, to let the oppressed go free, to proclaim a year of favour from the Lord."*^[4] What takes place in Jesus, the very pattern of life, death, and resurrection, takes place in each of us.

Any initiation that does not experientially teach the paschal mystery is not initiation at all.^[5]

Overview ~ Connecting the theme: Life, Death, and Resurrection into the Pre-Novitiate and Novitiate Program

Now that I have gone through my initiation, I am ready for anything anywhere.^[6]

The entire three stages will allow the pre-novice and/or novice to move further into the Life, Death and Resurrection phase of the process. Like any initiation process/program, be it RCIA, Religious Life, Priesthood, Marriage, at anytime the novice/pre-novice can leave. This

^[1] Ibid., 9: Constitution No.10

^[2] Ibid., 9: Constitution No.11

^[3] Richard Rohr & John Bookser Fiester, *Hope against Darkness: the Transforming Vision of St Francis in an age of Anxiety* (Cincinnati, Ohio: St Anthony Messenger Press, 2001), 57

^[4] Luke 4:18 – 19.

^[5] Rohr, *Adam's Return*, 10

^[6] *Paul's Letter to the Philippians*, 4:12

should be made clear at the inception of the program. No-one should at anytime be made to feel that they are proceeding under duress – it will never work and will hinder the development of the participant as well as the growth of the group.

As we know, God creates only individuals, and as such we must deal with *this* person in *this* moment and in *this* place. Again, this process is about the individual discovering his own pattern of life, death and resurrection. Walking the mystery of Christ... learning the full gift of God's incarnation... that this place, here and now, is where God is to be found... a God who loves with forgiveness and complete compassion.

The following is only an outline, sketch, paint brush of the different stages of the Life, Death and Resurrection journey. A detailed program will follow, highlighting the different movements that each stage takes the novice/pre-novice.

Finally, like all initiation processes, it gives the participant a chance to start anew and afresh.

Stage 1: Life

The life of being Missionaries of the Sacred Heart

- o Getting an insight of what it might mean to be an MSC
- o Experiencing community life
- o Being involved in Pastoral initiatives

-
- Welcoming Liturgy: entering into the process of the pre-novitiate
 - Entering the process with a three day retreat.
 - Discovering the self – capacity for life, for giving, for loving
 - Therapy and Spiritual Direction
 - MSC ~ life and Mission
 - Heart Spirituality
 - The founder ~ Jules Chevalier msc
 - Introduction to ministry
 - Self-knowledge ~ The human person
 - The psychosexual self
 - Ability to learn
 - Health and wellness
 - Group work with others on the journey
 - Jesus
 - Transition from life into death: movement from the pre-novitiate to the novitiate – ritual and symbol incorporated into a liturgy.
-

KAIROS PROGRAMME

In order to gain an initial understanding of various aspects of religious life, and in order to find strength in peer support, the pre-novices will participate in the inter-congregational programme.

This programme is carried out for two days a week in the first six months of the Pre-Novitiate.

The Kairos programme initiates learning in such areas as:

- The creative dynamics of religious life
- The western tradition of contemplative prayer
- Liturgy
- Scripture
- The psychology of vocational growth
- The mystery of Christ
- Introduction to the spiritual classics
- Social awareness and spirituality

Stage 2: Death

Novitiate Part I: All great spirituality is about letting go.

"When a grain of wheat falls to the earth and does not die it remains just a grain of wheat. But when it dies it produces much."¹¹

Disengagement Stage: [→ period up to Easter] Letting go of cultural values and old certainties. To separate from attachments of who they think they are... to discover in the pain of letting go who they really are.

There needs to be a certain stepping back from the world, a pulling out of the world that enables one to look back on the world and critique the world with the eyes of wisdom.

To have a contemplative stance toward life that gives people an entirely new way of knowing the world.

Central to entering into the Novitiate Process of *Death* [letting go and deepthing] and *Resurrection* [re-entry back into mission] will be:

1. A Desire for God
2. Making space for God
3. It's all God's work

¹¹ John 12:21

NB: A short note on the reason why Desire is important here, at this stage of the Novitiate process.

We have each come to the Novitiate with a longing, a hope for something. For some the desire may already have become a conscious desire, for others it may still be semi-conscious. Getting in touch with the real reason you are here in the Novitiate is to touch your real self, your real desire. You might, in the first instance, reflect profoundly and thoroughly on your deepest, deepest desire in life. That brilliant fourth century saint who added so much to our understanding of God, Saint Augustine, was fully involved with the life of the successful man, the life of the senses, but he found that underneath all the satisfaction he gained in personal success and relationships was a deep desire for something more. He wrote in his autobiography those famous words as a prayer, "Our hearts are restless until they rest in Thee." Later he wrote that "The whole life of a good Christian is nothing but holy desire."

Among the many aspects of the coming months of the Novitiate program, the novice, through *Desire of God, making space for God and its all God's Work* will be deepening his awareness of his own fundamental desire which, hopefully, will inflame his personal, intimate relationship with the God of desire.

Welcome into the Novitiate: Ritual, Symbolic, naming the letting go.

- 10 day retreat at Douglas Park

- Enter into the Constitutions:
 - Spirit
 - Life
 - Mission

Depthening Stage: [Easter → Long Retreat] Integrating into own life Gospel and MSC values.

Central to the *Disengagement – letting go – depthening* stage, is the hope of resurrection. As a young man enters into becoming an MSC, discipleship entails the embrace of the cross – life, death and resurrection and all what the cross stands for^[12]. How this becomes part of each novices Life will be very different and will depend on where/how each one approaches their own inner-life. Here, it must be stressed, that underlining all of this, is a God calling each man to life – real life. Again, if the Novice is in-touch with his real desires he will have nothing to fear, for as Fr Pedro Arrupe sj says:

"Nothing is more practical than finding God, than falling in love in a quite absolute and final way. What you are in love with, what seizes your imagination, will affect everything.

It will decide what will get you out of bed in the morning, how you spend your weekends, what you read, whom you know, what breaks your heart, and what amazes you with joy and gratitude. Fall in love, stay in love, and it will decide everything."

^[12] Anthony Gittens, *A Presence that disturbs: A call to Radical Discipleship* (Liguori, Missouri: Liguori Publications, 2002), 119

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- Wilderness Experience: Outward Bound
 - Religious Life – Community Life
 - Vows:
 - Obedience in Fraternal Charity
 - Consecrated Celibacy
 - Evangelical Poverty
 - The Long Retreat: 30 days
-

At the end, those who come to know their own heart realise that it contains an ethical imperative to reach out, and to now mission. ^[13]

Moreover, at this stage/phase, the meaning of life is not only to be sought from within, but beyond ourselves^[14]. The young man is now ready to be brought back into the world – to enter into the final stage... to be re-birthed with new understandings of himself, of life and of the world around him. To be like Christ; to be sent into the world to proclaim the Good News that God is a loving intimate relationship who shows absolute concern for the poor and suffering, and who gives meaning to life by giving us the ultimate - intimate love.^[15]

"Ring the Bells that still can ring,

Forget your perfect offering.

There is a crack in everything,

That's how the light gets in."^[16]

Stage 3: Resurrection

Novitiate Part II: Final stages

Re-Integration Stage: [Long Retreat → Profession] Living the gospel/msc values in ministry setting. Time for ministry/reflection/review/personal integration.

Final initiation comes when one encounters "the real" which is precisely everything about reality, warts and all – to forgive ourselves of everything is the deepest kind of death for the false self. "For when the flame of love arises, the self, the gloomy tyrant dies." ^[17]

^[13] Grant, 206 - 207

^[14] Gittens, 120

^[15] *Constitutions and Statutes of the Missionaries of the Sacred Heart of Jesus*, Constitution 20

^[16] Leonard Cohen, 'Anthem' *The Future*, Compact Disc, Columbia, 1992

^[17] Grant, 205

At this final stage of the *Life, Death, and Resurrection* process, it becomes for the novice one of *unification*^[18]. It is not *now* so much the disappearance of cultural values and old certainties, but rather, is an opportunity for the *novice* to see all of life within an emergence of larger concepts, ideas, and insights, about himself and about the world around him. Rather than being rigid, fixed and unchanging, he discovers within himself an inclusive unity that is both fluid and permeable.^[19] It becomes for him and the community a celebration of our continued diversity *yet* recognising the essential unity that links us all – God. *"We proclaim that the driving force in our lives as Missionaries of the Sacred Heart is our belief in the love that God has shown us in the Heart of Christ."*^[20] *"The source of boundless love that gives birth to a new world."*^[21]

What was once considered shameful, such as acknowledgement of one's limits, fears, imperfections and dependency needs, is now recognised as the path of liberation^[22]... it is the path of resurrection, it is the path to new life.

-
- ❖ Pastoral Placement:
 - ❖ Consolidation
 - ❖ Vows Retreat
 - ❖ Final ritual of the process of initiation into becoming an MSC.
-

It is having this new Spirit, this new self, the resurrected self, that goes back into the world as the *beloved*, to be on earth the heart of God. To be a missionary – *may the Sacred Heart of Jesus be everywhere loved... forever!*^[23]

Underlining Principles for the Novitiate and Pre-Novitiate: Spirituality of Heart

• Theological Assumptions

- Above all, GOD IS LOVE! *We have come to know and believe in the love God has for us. God is love and whoever lives in love lives in God and God lives in you.*^[24]
- Jesus, the visible icon of the invisible God... what is invisible is made visible through the person of Jesus... *the Heart of Christ in whom is revealed the compassionate love of the Father*^[25]... that we will experience that love and have life in abundance.
 - Through Scripture; tradition; own experience of God in and through our own lives.

^[18] Fredrick Turner, *The Culture of Hope: A New Birth of the Classical Spirit* (New York: The Free Press), 157

^[19] David Tacy, *Re-Enchantment: The New Australian Spirituality* (Sydney, Australia: Harper Collins Publishers, 2000), 246

^[20] *Constitutions and Statutes of the Missionaries of the Sacred Heart of Jesus*, Constitution No.34

^[21] *Ibid.*, No. 17

^[22] Grant, 224

^[23] *Constitutions and Statutes of the Missionaries of the Sacred Heart of Jesus*, Constitution No.5

^[24] 1 John 4:16

^[25] *MSC Constitutions* No: 3

- Our charism and our spirituality is totally depth in the INCANATION... in God's and our commitment to Humanity and to all of life in all its richness. *Jesus is the perfect model... is our inspiration and driving force... following his example... we will lead others to God with kindness and gentleness, to unite them to him by love and to free them from fear*^[26].
 - Committed to life in all its richness – process of life – struggle – understanding/compassion for self and other.
 - As Missionaries of the Sacred Heart we have a commitment to growth... men growing into a fully human person... fully alive... reaching out to others... undertaking whatever ministry... revealing the Glory of God... *to grow in maturity, to develop a real prayer life.*^[27]
-

• Psychological Assumptions

- MSC takes seriously their right and obligation to grow and develop into mature human persons.
 - Each of our members becomes the person God intends them to be:
 - Has the freedom and independence to give of self and is capable of interdependence with God and others.
 - Intimacy, both with God and others, is possible for the mature person
 - We are on the journey together.
 - Aware of ones Sexuality and orientation – gift from God
 - The Mature Person:
 - Respects the dignity of every other person
 - Is able to accept differences and limitations
 - Values relationships that are mutual and self-giving
 - Recognises own limits and the necessity of interdependence
 - Listens to others
 - Strives to be objective
 - Is compassionate and tolerant of self and others
 - Is aware of own weakness and is not afraid of sharing that in an appropriate manner
 - Own a cosmic vision: Sees the interdependence of all creation and strives to relieve human suffering
 - Strives to live in harmony with self, others and all of creation.
-

^[26] Ibid., No: 11 & 12

^[27] Ibid., No:86

- Spiritual Assumptions

- MSC entire life is one of living a *Spirituality of the Heart*, a spirituality of love... it is the base of human maturity... to integrate all the discoveries of the spiritual, psychological, and ministerial developments. *We must be convinced of the necessity of a deep interior life that is open to the Holy Spirit, so that we may grow in faith and knowledge...*^[28]
 - The Novitiate/Pre-Novitiate is to provide a space, a liminal space so that each man can uncover their own hearts and explore the richness that lies within.
 - Besides study, discussion and the assimilation of new ideas, the Novitiate/Pre-Novitiate is essentially a time for prayer, personal reflection and growth and sharing in the life of becoming an MSC:
 - It is in our hearts that God speaks and is to be found
 - It is in our hearts that we discover Jesus, grow into his likeness, and live our charism/spirituality. *We want to be like Jesus who loved with a human heart; we want to love through him and with him and to proclaim his love to the world.*^[29]
 - *To become on earth the Heart of God.*
-

^[28] Ibid., No: 14

^[29] Ibid., No: 10

PROCESS:

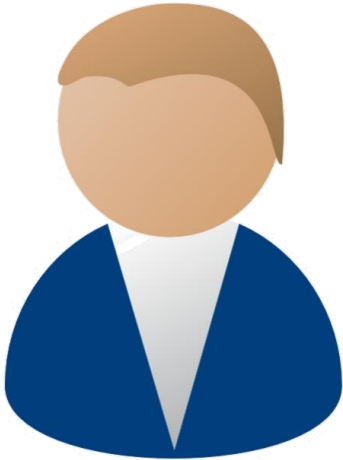
THE AIMS OF THE NOVITIATE/PRENOVITIATE

The basic aims of the novitiate/pre-novitiate are to grow in one's personal relationship with Jesus, *"his love is our inspiration and driving force"* and in this context, to be able to discern, test and lay the foundation for one's vocation as an MSC.

These basic aims affect all aspects of one's life and relationships and so they will include:

Human Formation

The novice/pre-novice will aim to:



- 1) know and accept himself as an emotional and sexual being;
- 2) be able to cope adequately with fear and anxiety;
- 3) become freer, more open and better able to self disclose;
- 4) integrate his sexuality into his celibate commitment;
- 5) be able to recognize and deal appropriately with anger;
- 6) have a deep appreciation of the gift of good health;
- 7) develop an 'apostolic health' by adequate exercise, diet, health care and responsible attitudes to tobacco and alcohol;
- 8) monitor his own need for rest and recreation.

Spiritual Formation

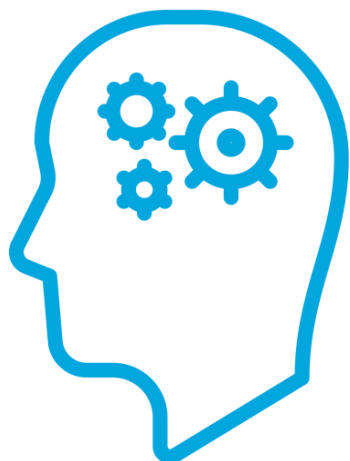
The novice/pre-novice will aim to:

- 1) experience a variety of ways of praying and incorporate some into his own ongoing prayer life;
- 2) experience and understand the processes of discernment;
- 3) Practice the daily Examen of Consciousness
- 4) experience, understand and value the Spirituality of the Heart according to the charism;
- 5) experience, value and develop skills in liturgical prayer;
- 6) experience, and be able to reflect on his growth in discipleship;
- 7) place the Eucharist at the centre of his spiritual life;
- 8) develop a habit of spiritual reading.



Intellectual Formation

The novice/pre-novice will aim to:



- 1) develop a love of reading;
- 2) develop the self-discipline required to apply himself to study in an adult learning environment;
- 3) apply himself to the courses of study as outlined;
- 4) develop appropriate competence in various methods of study and presentation of work, both oral and written;
- 5) reflect prayerfully on various world events and learn to read the signs of the times;
- 6) develop an awareness of and appreciation for cultures other than his own;
- 7) develop an appropriate respect for the opinions of others, for authority and for tradition.

Pastoral Formation

The novice will aim to:

- 1) develop a sensitivity to the needs of the Church and MSC Society;
- 2) acquire basic pastoral skills as appropriate, e. g . typing, computer literacy, defensive driving, speed reading, oral and written fluency, Liturgical preparation, etc.
- 3) experience and reflect on ministry with the poor and marginalised.



Formation in Community Life

The novice/pre-novice will aim to:



- 1) build up the spirit of family and brotherhood in his community;
- 2) become more aware of how he relates to and affects others;
- 3) become committed to the effort to build community;
- 4) learn to work in collaboration with others;
- 5) accept the challenges of living in community;
- 6) learn to recognise and appreciate the talents of others;
- 7) learn to share his own time and talents with others;
- 8) regularly evaluate the quality of his community life.

Formation in MSC Life

The novice/pre-novice will aim to:

- 1) develop an interest in MSC mission in prayer, reflection, reading and discussion with men involved in the field;
- 2) integrate his formation in the human, spiritual, pastoral, intellectual and community dimensions of his life so that they are based on his faith in the love of God as expressed in the Heart of Christ.



Methods of Discernment

- **Prayer**

The novice will share in daily Eucharist, and the Prayer of the Church; will have opportunities for personal meditation, shared prayer, for sacramental reconciliation, and for personal unstructured reflection on silent Desert Days.

- **Retreats**

Each retreat has its own specific purpose, but all of the retreats are also a significant method for discerning how the aims of the Novitiate/pre-novitiate and the Novices personal goals are being achieved.

- **Vocational growth sessions**

To help novices/pre-novices to get in touch with their strengths and weaknesses and identify any deep blocks to their on-going growth, the Pre-novices have one or two, one-hour therapy sessions per week.

- **Accompaniment**

The novices/pre-novices meet once a week with their Director and monthly for spiritual direction with an outside spiritual director, in which they are free to address such issues as: their prayer, evaluation of goals, relationships, community living and formation in discipleship.

- **Theological Reflection - Review of Life**

Weekly the Novices have a group sharing with their peers and Director of the high and low points of their recent life.

The Basic Formula for profession is:

+ I, N.N ... vow for Obedience in Fraternal Charity, Consecrated Celibacy and Evangelical Poverty in the Society of The Missionaries of the Sacred Heart according to its Constitutions. I make these vows before you (the delegate of) the Superior General and in the presence of my confreres gathered here. +

Additions can be made to this formula on condition that they are approved by the Major Superior. Words must reflect the charism of our Founder and express the spirit and mission of our Society. For example see the Appendix to the Constitutions.

APPENDIX 3: FORMATORS

Source: Chris McPhee MSC

The formation of formators is a priority needing attention.

It is recommended that in each Province there will be a policy for the nomination of formators. They will normally be appointed for a period of six years. This necessitates the timely preparation of others for the formation apostolate. They will not have other important jobs besides their formation role.

It is recommended that formators have an adequate preparation, with the focus on the formator's own personal growth and pastoral experience, and on being personally and professionally competent.

- 1 A personally competent formator is one who is empathetic, trustworthy, patient and prayerful.
- 2 A professionally competent formator is one who has formal training (of at least one year) which gives him skills in spiritual accompaniment, counselling and a basic knowledge of psychological processes. He also needs some grounding in Philosophy, Theology and the culture of his situation as well as adequate pastoral experience.

Formators will be mindful that they are responsible for attending to their own ongoing formation, that they cannot accompany where they have not been, and that the example of their own lives has a strong formative influence on those in their care. They themselves need to experience the counselling, supervision and spiritual accompaniment that are demanded of those in formation. They also need to find space and time for themselves.

The formator is responsible for the personal accompaniment and evaluation of each of those in initial formation, for the integration and balance of the formation program, for the proper functioning of the community, and for the provision of adequate accompaniment and supervision in the human, intellectual, spiritual and pastoral aspects of formation.

The formators of the different stages of formation will work as a team:

- 1 Where possible, they will meet regularly for mutual support and bonding, for the coordination of the vision and programmes of formation, for help with the evaluation of the candidates/novices/professed, and for the supervision of themselves as formators (with professional help, as needed). It is useful to have an MSC not involved in initial formation, or a provincial councillor, on the team.
- 2 There will be a formation committee with formators and other MSC to deal with all aspects of formation.
- 3 They are encouraged to attend regular meetings of inter-congregational formators.

It is strongly recommended that there be at least two MSC in a community of initial formation.

Formators should be involved in the continuing formation of the Province, and all members should be encouraged to be actively involved in the process of initial formation.

APPENDIX 4: TOWARD A TEMPLATE FOR FORMATION

Source: Chris McPhee MSC

What should an effective formation program look like?

What essentials should be incorporated into our formation programs in order to ensure their quality and efficacy? The following list is intended only as a suggestive template. It is not necessarily in order of priority. Each question will be accompanied by comments that offer explanation or expansion.

1. Are admission standards clearly enunciated and observed for your formation program?

Comment: It is much easier to be strict at the, front door than to dismiss a problem candidate in formation later. Do not skimp on admission standards. Do not too freely give leeway for growth in a candidate with serious deficits, especially if they are over age thirty.

2. Does the program attend to all dimensions of formation, i.e., human, spiritual, academic and pastoral?

Comment: *Pastores Dabo Vobis* (1993), the important apostolic exhortation of John Paul II issued after the 1991 Synod of Bishops on priestly formation, notes these formation categories explicitly. Indeed, it is essential to note the order. Human formation must be attended to first. If candidates, postulants or novices do not have the basic skills of human communication and interaction, the other categories of formation cannot be effectively addressed. Spirituality, academics or pastoral issues can easily preoccupy someone in formation and distract from crucial deficits in the area of human formation.

On the other hand, one should note that all ministerial formation should have a pastoral dimension that helps to promote integration. Academics or spirituality, apart from a pastoral perspective, will not in themselves lead to healthy ministry.

3. In the area of human formation, does the program include an evaluation of a candidate's ability to live in community?

Comment: This should be obvious, but it deserves some special attention because of the nature of most religious communities. Any community can tolerate only so many dysfunctional or difficult individuals within its boundaries. It is no secret that religious life, at times, can attract those who have not been successful in other arenas of life and use their religious attractions as a kind of refuge. Formation programs need to be especially sensitive to the quality of community life experienced when new members in formation are present. For instance, if tensions suddenly arise and an individual in formation is the source of much friction and a cause of division in community, you may be dealing with a borderline personality who has no ability to live in community in a healthy fashion. Furthermore, one should watch out for signs of unhealthy anger in candidates or an inability to relate properly with authorities. These can be signs of more deep-seated problems. A shortage of vocations should never tempt a community to accept members who are not suited for community life. Correspondingly, formation programs should carefully discern whether those in formation are suited for acceptance in the group. Finally, one should note that there is a proper role for psychological counselling when needed, provided that the formation house does not become virtually a therapeutic community. Professional counselling can be a good catalyst for personal growth.

4. Does the program have an extensive, developmental program in celibacy formation?

Comment: Given the extent of the sexual abuse crisis among clergy, one area in need of re-evaluation is formation in sexuality and celibacy. Although most seminary and formation programs have evolved extensive programs in this area in the last twenty years or so, we should recognize that more needs to be done. Do programs insist, for instance, on some evidence of a track record in living celibately before admission? Are candidates secure in their own sexual identity when admitted? Is celibacy spoken of at length and with confidence? Is celibacy approached not only from a psychological angle but also from a theological and spiritual perspective? These and other questions are highly pertinent to contemporary programs of formation.

5. In the area of spiritual formation, do candidates in formation receive regular spiritual direction from qualified spiritual directors? Are they held accountable for regular spiritual direction and for receiving the sacraments?

Comment: This point should seem obvious in religious formation, but there is evidence to suggest that spiritual discipline, especially with the sacrament of reconciliation, has sometimes become lax among priests and religious. Caution should be exercised, too, when using outside spiritual directors. They should be expertly trained, and their approach to formation should be in synch with that of the formation program, so as not to cause conflicts. Formation programs should help inculcate good "habits of the heart" in those they form. In addition, attention should be paid to the formative aspects of liturgy in seminaries or houses of formation. A good liturgical life is essential to the community and powerfully impacts the quality of spiritual formation.

6. With regard to academic formation, does the program (wherever it is conducted, e.g., at one of the theological unions) contain all the elements for religious formation, and is there room for adequate taking of elective courses?

Comment: There are so many prerequisites in formation, especially priestly formation, that it may be easy to overlook the need for some flexibility in the academic line-up. Academic programs should contain all the essentials for theological formation while allowing for some flexibility in personal interests.

7. Do academic programs attend properly to the magisterium of the church?

Comment: Those in formation are not necessarily familiar with the church's official teachings. In fact, they often enter with preconceived ideas that are not necessarily accurate. Academic programs should foster great familiarity with the major teachings of the church and foster knowledge of important official documents.

8. With regard to pastoral formation, is proper supervision provided in pastoral placements and a regular evaluation of performance, both orally and in writing?

Comment: Pastoral ministry often is a source of great satisfaction for those in formation, precisely because they feel accepted and needed in such settings. There can be no substitute for highly trained supervisors in pastoral settings and for honest feedback to be given to those in formation about their skills and needed areas of improvement.

9. What elements of instruction are included in formation for the congregation's unique history, mission, spirituality and ethos, and how do these interrelate with the other elements of formation?

Comment: One of the great effects of Vatican Council II was to give impetus to each religious community to rediscover its original charism and examine itself about how it wished to live out this charism in the contemporary world. Most academic programs, whether in a freestanding seminary or in a theological union, do not include special instruction in the unique characteristics of each community. Each institute must incorporate such instruction in its own formation program. But how well does this instruction, assuming it exists, relate to the rest of formation? Is attention given to religious life in general, as well as to the community's unique mission and identity? Formation needs to attend to both.

10. Does the program foster integration of all formational elements?

Comment: It is one thing to provide all the elements for formation; it is another to ensure that they operate collectively and integrally to form a religious who is well suited for religious life. Too often, people compartmentalize aspects of their lives. This appears to be the case with many priest sexual abusers. Integration is one of the more elusive but necessary aspects of any formation program and it requires constant attention and re-evaluation.

11. Is there sufficient attention paid to developmental stages in formation?

Comment: Formation programs should recognize the existence of different stages of development in formation and express expectations at different levels clearly. Those in the initial formation of postulancy should have realistic expectations placed upon them that coincide with their new status. Likewise, those in novitiate should have appropriate expectations for them, and those in a first assignment as well. Not everyone is at the same level of formation, although some programs or courses may be taken together for practical reasons. Most important is that formators express these expectations clearly and acknowledge the different stages of development pertinent to those in formation.

12. Is there adequate protection of both internal and external forums in the formation program?

Comment: Internal forum issues apply specifically to spiritual direction and the sacrament of reconciliation. External forum issues apply to one's advisor, mentor or supervisor in which reports of progress or failures properly are passed on to higher authorities, e.g., the provincial or provincial council. It is a mistake to rely wholly on the internal forum to attend to such sensitive and critical issues as human growth or psychosexual development. On the other hand, both forums could address such issues in respective ways that might reinforce one another.

13. Is the formation program concretely behavioural?

Comment: Evaluations of those in formation cannot be done properly on the basis of feeling or attitude, although it can be true that a formator's "gut feeling" about someone may be right on target. In order to provide fairness and objectivity, behaviours are what should be the primary focus of formation programs. Those in formation cannot dodge accurate comments about behaviours.

14. Is there emphasis on building trust in the program?

Comment: Trust is an essential human quality, but in formation programs it is a sine qua non. If those in formation do not trust their formators, or those in authority do not trust them to be doing their job, then the program will falter at various levels. Trust is not easy to build in an

evaluative setting, but it not impossible. Promoting honest communication is essential. Being strictly fair and objective and avoiding, at all costs, playing favourites, is crucial.

15. Does formation occur both individually and in groups?

Comment: Formation is a complex reality, one that requires a balance of multiple values. Although every candidate, postulant or novice should be encouraged to embrace his or her own formation program and take some responsibility for it, group formation can also be instrumental in shaping all participants' attitudes. Group formation also offers occasions for healthy, adult sharing that can promote growth.

16. Does the formation team function collaboratively?

Comment: Indeed, a prior question could be, is there a formation team? Formation can be done one-on-one, but it is more effective in a team. Collaborative formation can also model good collaborative ministry, as well as good community. If the formators are in disarray, it can invite disruption in the program and lead to divisions. Religious life usually includes a call to community life; "Lone Rangers" and prima donnas can be disruptive at best, or divisive, marginal personalities at worst. A team approach to formation can also take the pressure off the formation director with regard to a final decision about acceptance or rejection of candidates in formation.

17. Is there sufficient accountability in the formation program?

Comment: It should be self-evident that those in formation must be held accountable for their actions, their program, their progress, etc. Another level of accountability, however, should not be overlooked. Formation directors themselves (or teams) should also be held accountable. They should be supervised, at least on occasion, by properly trained professionals. They should also be given access to workshops and seminars on formation and should be encouraged to hone their skills continually. Provincials and those in leadership should also regularly affirm their formators, listen to their concerns and accept their recommendations. (If their recommendations appear biased or are not to be trusted, then one could ask why leaders have placed them in formation.) Rectors, directors or superiors also play an important role in supporting the entire formation program, especially by assuring its coherence and fostering a unified vision.

18. Is the pace of formation proper to each one in formation?

Comment: In a desire to improve the quality of or to professionalize formation programs, one could forget that the pace, length and balance in formation programs may need some adjustment according to the level of ability of each person in formation. Some may require longer academic programs (perhaps because of limitations in the English language). Others may need more time in spiritual discernment. Still others may need to leave formation for an extended period to attend to certain human formation or personal growth issues that should be resolved before final vows or ordination. Such flexibility can wreak havoc, especially on academic programs, but we should have the interests of the individuals in formation at heart and adjust the pace accordingly. (This should not apply, of course, to those who are judged to be so deficient that they can never measure up to the standards of religious life.)

19. Is there a basic conformity between the life of the formation community and the life of the community itself?

Comment: It can be very jarring for both individuals and the community if the ideals taught and experienced in formation are not lived out in the religious community itself. If the formation program is experienced as quite different from the lived reality of the members of the religious community, unreal expectations can result in truly dysfunctional behaviours. Those in formation should have their fingers on the pulse of the community's life. Those in community should extend themselves to welcome those in formation and help instruct them on the community's expectations. In essence, it would be most helpful if each member of the community saw himself or herself as an extension of the formator's work, assisting with the incorporation of new members for the common good.

20. Is the formation program attentive to multiculturalism, both in the church and in the religious community itself?

Comment: One of the most obvious realities in religious life and in the church today is that it is multicultural. Many religious communities have several nationalities represented in their formation programs and in their communities. Even if that were not the case, no religious today can expect to live in a mono-cultural setting. Immigration patterns and the ease of travel have made the United States, in particular, and the world, in general, truly multicultural. While there are no set guidelines that can be issued to address this reality, all formation programs should re-examine their sensitivity to this multicultural setting. If those in formation include different nationalities (e.g., Pacific-Asians, Latinos, Africans, etc.), strong consideration should be given to involving formators from those cultures as directors of or mentors in formation. Leaders should also be on the lookout for signs of racism or reverse racism. Consulting experts from these diverse cultures can also help avoid formation pitfalls such as assuming that certain inappropriate or unacceptable behaviours are due to cultural differences, rather than basic human deficits. This is a tricky area in which one must consult a number of experts.

21. Is the quality of mentoring adequate for the formation program?

Comment: Anyone in formation knows that good mentoring is a key to success. Mentors must be well trained and adaptable. They also need to be savvy about the human condition and be willing to tell the truth, even if it means upsetting those in formation or the superiors. There should be some attention given to a mentoring program or participation in workshops on mentoring. Also, some attention should be given to age-appropriate mentoring. Although it is common for older and more experienced members of the community to be assigned as mentors for those in formation, if they are unable to identify with those in their charge, it can lead to conflict and misunderstanding.

22. Does the program include training in professional boundaries?

Comment: One lesson from the recent sexual abuse crisis among Roman Catholic clergy is that there appears to be a basic lack of observance of professional ethical boundaries in ministerial relationships. This may strike some as absurd. Priests are priests, religious are religious; they should know about ethics. One cannot assume this. In fact, Roman Catholic clergy, in general, do not have benefit of the decades of Protestant research on the topic of professional ethics for clergy, including the importance of the disparity of power between those who minister and those who seek ministerial care. All formation programs need some input in professional ethics and maintenance of boundaries.

23. Is the formation program attentive to the need for ongoing formation?

Comment: Attitudinally, every initial formation program should inculcate in its participants, right from the beginning, an attitude of the necessity of ongoing formation. Formation does not end with the profession of final vows or ordination. Formation should take place throughout one's life. Openness to learning and a willingness to adapt are critical skills needed for religious ministry in a world that changes as rapidly as ours does. The U.S. bishops, for instance, have issued a fine document for priests called The Basic Plan for the Ongoing Formation of Priests (Washington, D.C.: NCCB, 2001), which acknowledges the need for attention to formation at every stage of a priest's life. It provides an exemplary model to consider for religious formation.

24. Does the formation program include an annual evaluation?

Comment: Recommend an annual evaluation that addresses two essential questions: What works and what doesn't work in your formation program? Participants, as well as the director and the team, should be involved in this regular evaluation. It is also helpful to involve the provincial and/or general and other leaders in this process. In certain instances it may be helpful to ask the general membership of the community for advice and recommendation on formation issues.

25. Does the literature of the formation program conform to the reality?

Comment: First, assume that every formation program has some sort of literature that describes its purpose, methods, etc., and is up-to-date. If that is not the case, then attention must be given to designing literature (handbooks, brochures, guidelines, expectations, etc.) that describes the formation program in its entirety. Those in formation (as well as those in charge of it) have a right to know what is expected of them and where their formation will lead them. The next question, however, is how well this descriptive literature conforms to the reality. In this age of accountability, it is essential that the description of one's program conform to the reality. It can have even legal consequences, should someone in formation get into serious legal trouble.

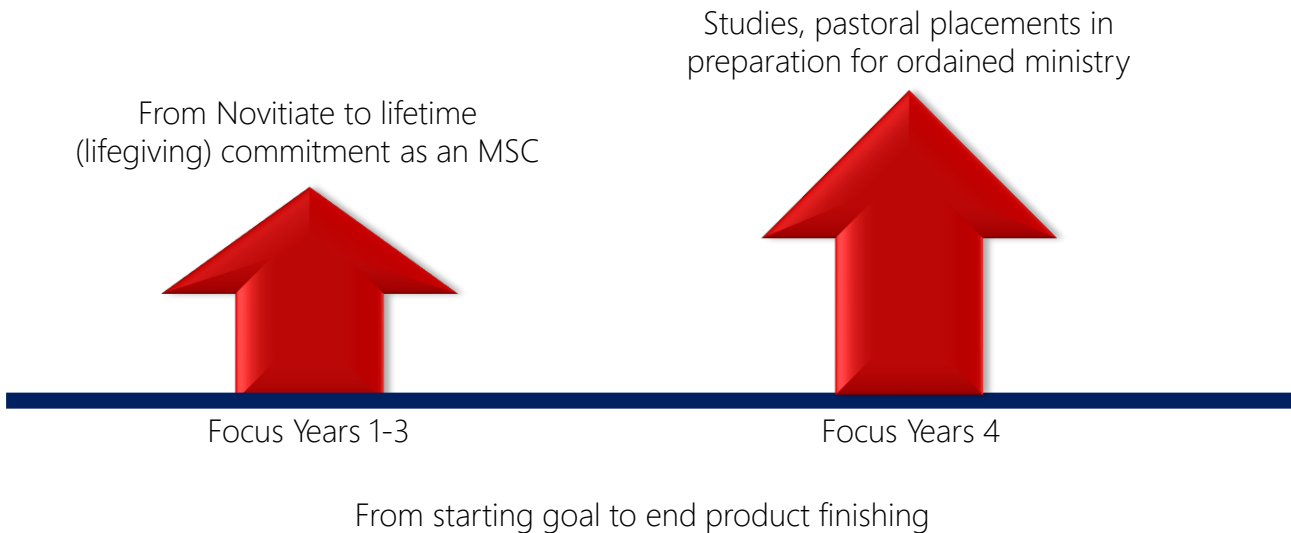
APPENDIX 5: MSC POST NOVITIATE FORMATION PROGRAM

Source: Philip Malone MSC

Roadmap Post Novitiate Formation

An outline and a timeline for the formation of MSC from the completion of the Novitiate to the profession of final vows as MSC and the process of preparation for ordained ministry where appropriate

Duration	Activities
Each Day	• Timetable
Each Week	• Faith sharing
Each Month (at least)	• Spiritual direction • Local community gathering • Lay MSC gathering
Regular meet (with formator/ mentor/pastoral supervisor	• Reflection on MSC formation issues: Vows / Community / Personal Development / Group Dynamics / Prayer & Spirituality / Religious Life / Ministry / Studies
Regular	• Parish involvement • Pastoral involvement
Special Occasions	• Sacred Heart Day / OLSH feast / Chevalier Day / Immaculate Conception (Foundation Day)
Biannual	• Assessment and report
Annual	• Retreat



What does this look like for a person passionately in love with God who respects, responds to and therefore radiates God’s love in community, in mission & ministry.



Transition & Orientation /
Goal setting



- On-going personal, religious & spiritual development
- Physical and personal well-being



Prayer & Spirituality as
an MSC



- Heart Spirituality
- OLSH
- St Joseph
- Praying in (as) communally / individually Liturgy
- Spiritual Direction
- Integration as a man of prayer



MSC Charism,
Constitutions, Vows
professed as an MSC



- Goal Setting



Religious who are MSC



- An evangelical calling ... passionate living
- Witness to the coming of the Reign of God in our lives / in our world
- Ideal ↔ experience



MSC Community Building



- Building relationships
- Problems ↔ conflict resolution
- Affirmation



MSC Community Life



- Integrate vowed life, community, ministry living
- Brotherhood
- Service
- Prayer
- Outward looking
- Ideal ↔ the reality
- The language – the experience
- Awareness of growth



MSC Province / Society



- People, places, ministry, history...then to now, then again
- website / special events – occasions / necrology / jubilees / birthdays
- Relating to wider congregation
- Who inspires you, why...
- What are you doing about it...



Preparation for lifetime commitment



- Special program

Ministry experience



- We are MSC in ministry with a mission (Ametur / "To be on earth the Heart of God") this is not MSC ministry
- The why – how to of ministry
- Regular reflection with pastoral supervisor / mentor
- Integrate community life, lectures & study, pastoral & parish experience, relaxation
- Variety for experience

Resources (apart from formator / spiritual director... depending on the constitution of the MSC community at any particular time)



- MSC in Melbourne / Hamilton / King's Meadows / Moonah
- Parish Team for parish ministry
- Paul for male spirituality, CPE, ministry, personal development
- Brian on discernment, prayer, meditation, spirituality, retreats
- Peter media and ministry
- Frank liturgy, spirituality, accompaniment with the disabled
- Michael on mission, aged care
- Des / Krish parish ministry
- Ted on 'the pastor at large'
- Khoi / Tru on young MSC
- Margaret, Carol, Mary & Neville on Lay MSC
- Philip for studies, liturgy
- OLSH MSC Sisters Lay MSC Madeleine
- Heart of Life programs
- Chevalier Institute
- Jim Cuskelly writing
- Documents Church and MSC... other

In all of the above reflection on modern theological – psychological – spiritual, scriptural thinking and developments with emphasis on process .. growth .. healthy integration

Possible focus for reflection

Year	Sem	Activity
1	1	Orientation and transition
	2	MSC community living / community building
2	1	Personal development and integration in prayer, MSC charism
	2	Psychological, etc. development
3	1	Reviewing living the vows
	2	Prepare for lifetime (lifegiving) commitment as an MSC
4	1	Ministry and mission as MSC
	2	Ongoing development, integration



Post Novitiate Formation

1. The post-novitiate presupposes what is accomplished in the novitiate, and tries to continue and develop this formation. It focuses more on formation for mission, which is to proclaim the Good News, especially God's love for everyone, everywhere; so its special task is to facilitate a deeper appreciation of, and growth in, the human, spiritual, intellectual, communitarian, pastoral and MSC dimensions of this formation. (V.16.1)
2. Flexibility is a key characteristic of this period of formation: the needs of each professed and what is best for him are taken into account, and the programmes are adapted where necessary or opportune in the light of this.
3. There are several specific programmes, which are outlined in the appendices. These include the core course of studies, final vows preparation, brothers, diaconate, pastoral placement, and priesthood.
4. What follows incorporates and specifies what is relevant in the Valladolid Document.
5. The post-novitiate formation of the professed is the same for those for the priesthood and the brotherhood, except where they are specifically differentiated.

Integration of Formation

1. As there are several dimensions to formation, it is important to spell out how they are interconnected. This helps to keep them in balance as well as to integrate them into the professed life in an holistic way; if one dimension is out of balance, it has a negative impact on the others. What binds them all together is the fact that formation is for mission; this is the benchmark for evaluating everything in this period of formation. In fact, the period of post-novitiate initial formation has a reality and mission in its own right and is not just a period of preparation for future ministry.

The professed is already an MSC, living religious life and sharing in our mission as is every member of the Society. Also, his whole life is one long learning and integrating experience.

2. The human level is the basis on which to build all - the rest: grace builds on nature. This holds true both on the physical level as well as the emotional and beyond. It is essential that the newly professed continues the process of identifying and working on obstacles to his human growth, what we might call his baggage from the past. If this is not done, growth at all other levels can be stunted or there can even be regression.

Positive growth in human maturity also needs attention rather than just left to natural forces.

3. The spiritual level enriches and nourishes the human. In addition, the other levels feed into it, so that the professed can integrate all his experiences at the spiritual level. In its turn, it provides both motivation and context for all areas of his life. Without a developing spiritual life, all the rest is without real substance.
4. The intellectual level occupies a special place in the life of the professed, because it is the one that takes more time, energy and attention than any of the others. Therefore, it is most important to keep it in perspective and in its place, and to actively relate it to the other levels. It is a servant and not the master. The studies should feed into human and spiritual growth, both directly and indirectly; the professed should be looking out for this, - looking for connections with the rest of his life. Likewise, he should keep one eye to the pastoral relevance of all that he is studying, especially in relation to his current pastoral involvement and to his long-term ministry interests. Study topics naturally find their way into community conversation and a balance needs to be maintained, lest it be all work and no play.
5. The pastoral level helps to keep the professed feet on the ground, a constant reminder that formation is for mission. None of the levels of formation can afford to ignore the pastoral dimension. In particular, his progressive conscientisation to the preferential option for the poor is something that will impact on all levels of his life. The professed is not in formation primarily for his own benefit. It is not just a matter of learning knowledge and skills for pastoral work; it needs to be borne in mind that who he is and is becoming are the primary factors in his pastoral effectiveness.
6. The community level is integral to the human growth of the professed; in fact, one cannot proceed without the other. Likewise with regard to his pastoral growth: the professed pastoral involvement begins with his own community and the world beyond the community cannot be put in an unrelated compartment; it is the same person in both. If behaviour varies significantly, it indicates issues to be addressed at the human level. Community interaction can enrich all the other levels in the life of the professed: both the community and the world are part of the classroom.
7. The MSC level pervades all the others, giving them all something distinctive and unique. The professed is to become truly MSC to the core, especially focusing on the prophetic dimension of religious life. Our MSC charism, spirituality and mission enhance human and spiritual qualities in the professed, give a special focus to his studies and pastoral work and distinguish MSC communities from all others.

Practical Guidelines

Practical guidelines - This program will focus on the following in the development of the MSC professed student:

1. Human
2. Spiritual
3. Intellectual
4. Pastoral
5. Community

HUMAN

1. The formator will accompany the professed on a one-to-one basis through regular meetings, so that the professed will be in touch with and reflect on his own experiences, and learn to change, grow and deepen his motivation, religious commitment and way of living, both personal and in community. (V 17.1)
2. This accompaniment will give attention to the following: a sound and realistic sense of judgment, affective balance, autonomy, a sense of responsibility and co-responsibility, self-knowledge and self-acceptance, and personal integration. If necessary, use will be made of psychological help and evaluation. (V 17.2)
3. The professed is encouraged to confide in his formator, so that he has someone to share his journey with while he is in formation. It is basic to grow in self-awareness and the ability to reflect on his experience. While these conversations can be wide-ranging, this should not be at the expense of or to the 'exclusion of a sharing on a deeper level, especially that of feelings and desires. Key questions are: what is going on in him, in his life? What is this saying about him? Where is this coming from in him? His motivation is a special area for regular reflection and sharing, if he is to grow and deepen this, apart from thus getting more in touch with himself and how he operates.
4. In his interaction with his formator, a healthy spirit of openness needs to be established early regarding the giving and accepting of challenges and correction, so that any resistance on the professed part is openly and constructively dealt with early and so that the formator does not put it off, with the result that it becomes increasingly harder to do, and entrenched habits become harder to address and shift.
5. It is suggested that the professed journal on a regular basis as a concrete way of growing in self-awareness and reflectiveness. The journal can help provide specific data from his experience to share with his formator, so that the latter can accompany and help him at this stage of his life journey. An atmosphere of mutual trust and openness is obviously essential and any reservations about this need to be respectfully addressed early.
6. While it is important to take an interest in each professed and his studies or training without smothering him, it must also be kept in mind that he is an adult and should be treated as such, allowing him scope to make practical personal decisions and to take responsibility for them and any consequences, even though he will make mistakes.

7. To maintain a balanced life, the professed will develop a sense of priorities, giving adequate time to prayer, study, training, community, recreation, exercise, pastoral work and social contact with his family and friends. (V 17.3)
8. During the period of initial formation care .will be taken to address adequately issues of sexuality and celibacy, both on the individual and group levels.

SPIRITUAL

1. The basis of the professed's spiritual life is the progressive discovery of God's love for him, and that he is calling him and sending him in his mission. (V 18.1)
2. Each of the professed will have a spiritual director, chosen in consultation with his formator. They will meet on a regular basis. This is an essential & key part of formation. The professed needs to have someone in his life with whom he can be completely open. In continuity with the questions in 3.1.3, a key question is: what is God saying to me in and through my experience, where is he leading me through my experience ?
3. Particular care will be taken to live out what our Constitutions have to say on prayer (cf CS 14, 137-40). Creativity in personal and community prayer is encouraged. Thus the professed is helped to meet Christ in his interior life through prayer, Scripture, liturgy, community, study and work, and so find his personal way of praying. (V 18.2)
4. The professed is encouraged to treasure the practice of silence and solitude, and to embrace the cross in his daily life. (V 18.3)
5. As input for personal formation, especially the spiritual life, a habit of reflective reading is necessary. Good spiritual and formative reading will be put the professed's way, and he be encouraged to check out the quality of his own choices and interests with his formator.
6. The professed will be helped to be able to share his experience of faith with others, and to listen to the experience of lay people, especially the poor. (V 18.4)

INTELLECTUAL

1. Sound theological training in the context of the Church's traditions and teachings is important and will be pastorally relevant. There is a need to impart the importance of intellectual development to those in post-novitiate formation. The particular needs for priest and brother candidates vary. (V 19.1)
2. Intellectual discipline and a love for study, ongoing training and formation will be fostered, so that the professed develop a personal approach. (V 19.2)
3. Both in course work and in private study, the professed, especially priest candidates, will give special attention to issues related to our MSC mission, such as peace and justice, the environment, ecumenism, inter-faith dialogue, feminism, balancing local and universal issues, and the new possibilities in mass media and communication. (V 19.3).

4. The professed will be encouraged to integrate his studies and training with the rest of his life, and so achieve a balance as well as enriching his life. (V 19.4)
5. Students for Brother/Priest candidates will both continue to learn English as a second international language. This is a compulsory unit for all these MSC Students. (V 19.5)
6. Seven years of study is the norm for a priest candidate; for a brother candidate, it is worked out on an individual basis, depending on his needs, ability and the training required for the kind of ministry he will be undertaking. A brother's initial formation finishes with his first appointment after final profession. A priest's initial formation finishes with his first appointment after his pastoral placement. His travelling file is then given to the Provincial for filing
7. For priest candidates there is an MSC core course [to be worked through with Student Handbook from the 'Dominican Theological Union' – Saigon]. They are expected to undertake the Bachelor of Theology degree, and other studies focused toward mission. It is important that formal studies do not crowd out other areas of formation. For brother candidates the studies and training will be tailored to their individual needs; ability and projected ministry.
8. Where feasible, the professed will undertake course work and training to help them to prepare for a specific ministry that is envisaged for him and in which he has a particular interest and talent.

PASTORAL

1. The professed will be assisted to integrate his studies and training with his pastoral experiences and vice versa. (V 20.1)
2. The professed will have some pastoral work for a few hours a week, with variety over the years of his formation. There will be particular emphasis on conscientisation to our preferential option for the poor. Some vacation time can be used to live in parishes or in other MSC apostolates, to get a taste of life in the field, the kind of ministry he will be undertaking, and get to know fellow msc better. Other options can also be considered, at the service of the professed's formation, especially formation for mission. All this pastoral work should be supervised, either by his formator or some one else, individually or in a group; again, the point is to reflect on his experience in the pastoral situation.
3. The involvement of the laity in formation is particularly relevant to the professed's pastoral experience, as well as to other aspects of formation. The professed need to learn that involvement with the laity in pastoral work means communion and participation with many people, both men and women, and with groups and movements. (V 20.2-3)
4. Respect for, openness to and appreciation of other cultures will be encouraged, especially in view of inculturation. (V 20.4)
5. During the course of initial formation consideration will be given, according to the needs and best interests of the professed, to a period of time away from the formation

community. This time can be used particularly to help conscientisation to our preferential option for the poor or to gain experience of the life and work of MSC in the field. Care will be taken to provide adequate supervision; where feasible, the CPE model will be used. Brother candidates will usually have a longer period in a work of the Province (usually the one they are training for), especially if they do not take final vows till six years after first profession.

6. When his formal studies are completed and he is ready to proceed, the priest candidate
7. will be given a one year pastoral placement. At a suitable time he will be ordained to the diaconate and priesthood. The programme to be followed in this placement is given in Appendix 4). There is also a programme of preparation for the diaconate (cf appendix 4).
8. To assist in the development of homiletic skills, the professed, especially the priest candidates, will give weekday homilies about once a month during each semester.
9. As far as possible, there will be regular and ongoing tuition and practice in liturgical singing and the planning of community liturgies.

COMMUNITY

1. The professed will be encouraged to form an integrated community, especially through prayer, interpersonal relationships and the sharing of their lives. Attention will be given to developing skills in conflict management, sensitivity to others, and building community. (V 21.1)
2. The formation community will take to heart and try to live what our Constitutions say on community. (V 21.2)
3. The community will meet regularly, to help build up true community by the sharing of their lives and working as a group through various issues and aspects of formation. This will help keep a balance between belonging to the community and their involvement with outside groups, bearing in mind that community is for mission. (V 21.3)
4. Under the guidance of their formators, the professed are co-responsible- for all aspects of community and domestic life. (V 21.4)
5. Expectations regarding presence at community Eucharists and prayer will be clearly spelt out, bearing in mind that lecture commitments may clash with them on a regular basis. Accountability and co-responsibility are important. The professed will develop the habit of explaining irregular or unobvious absences, so that such absences are not unnecessarily misinterpreted and he does not get into bad habits nor undervalue community prayer times. To a lesser extent the same applies to the main community meal times each week. Regular presence at prayer and meals, insofar as his other commitments permit, is essential if he is to grow in his sense of belonging as an MSC and if he is to develop a healthy pattern of community living, interest and involvement. He also needs to actively involve himself in the life of the community.

1. There will be further work on our Constitutions; in order to deepen the professed's understanding, appreciation and living of religious life, the vows, our MSC charism, spirituality and mission. (V 22.1)
2. Contact with the rest of the Province will not be left to chance, but actively seen to by the formators and the Province. This contact will be used to help in the transition from the formation community to a ministerial one. (V 22.2)
3. As MSC we are to keep in mind that Father Chevalier's experience of God's love led him to a deep concern for people, especially the poor, and to a strong sense of our universal mission. (V 22.5)
4. The professed will maintain or build up sound habits of being accountable, and to learn to live within the valid customs and limitations of the Province regarding poverty and obedience. Early unchecked bad habits can become problematic. Good habits of checking things out with his formator (rather than always asking permission, which does not encourage decision making and taking responsibility) and keeping him informed about what he is doing (a matter of courtesy and accountability) are part and parcel of initial formation in religious life.
5. In the year before final profession, the professed will do the final vows preparation programme (cf appendix 2). Brother candidates normally return to a formation house for the year before their final profession.
6. Care will be taken to help the professed make the transition from the formation house to his pastoral placement.

Final Vows Preparation (Preparation for Lifetime Commitment As MSC)

1. Purpose of the Programme: to assist Religious in their discernment about Final Vows through a supportive and collaborative programme that seeks to clarify life choices, become more attuned to the invitation of the Lord, seek confirmation of the decision made in initial commitment, and deepen the process of internalisation. The programme presupposes and draws on the personal and spiritual maturity of the participants and their moral autonomy as persons.
2. Discernment: this is the key movement throughout the preparation programme and seeks specifically to focus on the issue of confirmation of the response of the call of the Lord expressed in first vows. It is expected that each participant will have a Spiritual Director and that regular meetings will occur throughout the preparation.
3. Engagements: the programme will consist of a series of gatherings probably Friday evening to Sunday lunchtime. Details depend on the availability of participants and presenters. The gatherings will be preceded by a six-day retreat.

4. Themes:

- Discernment Religious life today, Community, Charism
- Mission
- The Vows: confirmation of lived experience Spirituality

Brothers

1. The purpose of the post-novitiate programme for brothers:
 - experience in religious living.
 - continued personal growth and supervised personal formation.
 - the development of skills in the ministry that the brother has chosen and in which he will be engaged as an MSC in the future.
2. Student brothers share the same novitiate as students for the priesthood. At this stage the emphasis in formation is common, that is, formation for religious life.
3. In formation after first profession a vocational emphasis within the common call to be a religious needs to occur for brothers.
4. This involves in their first year post-profession:
 - Consolidating on what has commenced in the novitiate regarding personal formation and formation for religious living
 - Educational development (which will include theological formation) offers courses with credit or audit enrolment in theology, scripture and spirituality, Church history.
 - Selected attendance in lay education programmes in scripture, theology, Church history, spirituality
 - Required personal reading
 - Spiritual formation which includes vocational dialogues, spiritual direction, required reading
 - Exposure to pastoral engagement
 - Development of intimacy skills in community
5. Brothers reside in the student formation house during the first and second years after profession.
6. The second year after profession, which is spent in the house of formation, would develop from the first year. At this time an area of expertise or interest is followed and developed with emphasis on apostolic ministry. Examples of such areas are:
 - Professional theological learning.
 - Ministerial study
 - Training in pastoral ministry and pastoral skills - eg, CPE
 - Trade apprenticeship.
 - Study in a secular profession.
 - TAFE type study areas.
7. In the third year brothers continue in the engagement they took up in the second year, either in the formation house or elsewhere according to the decision of the director and the particular brother concerned.

7. In the fourth and fifth years brothers take up a supervised appointment in the Province while still remaining in the process of formation.
8. The sixth year is spent in a formation house and is a year of preparation for final vows.
9. Final Vows: brothers take final vows at the completion of their formal training at the end of the sixth year.



Core Course of Studies

BACHELOR of THEOLOGY

Field	Subject
A	PHILOSOPHY
B	BIBLICAL STUDIES
C	SYSTEMATIC THEOLOGY AND CHURCH HISTORY
D	PASTORAL AND APPLIED THEOLOGY • Introduction to Contemporary Christian Ethics • Moral Norms and Conscience in the Church and Society Person, Sexuality and Christian Moral Integration Christian Approaches to Justice

Liturgical and Pastoral Preparation

This will concern itself with the Rituals and skills required in ministry as a deacon (and later as a priest). The goal of this programme is effective liturgical praxis. The aim is to develop the confidence of the future minister through a companied study of the various Rituals and through supervised exercise in the skills involved.

1. Presidential skills: the candidate will be rehearsed and critiqued in basic skills of presiding, with an emphasis on presence and effective leadership in worship. Included will be both verbal and singing skills
2. Homiletic skills: the candidate will give regular homilies in a congregational setting. These will be critiqued
3. Studies in the Rituals: this will be done at a practical level, covering both the administration of the sacraments and funerals.

PERPETUAL PROFESSION IN THE SOCIETY

(G.S. 67)



Admission to Perpetual Profession is an act of public recognition by the religious community that persons have freely discerned a decision that fits peacefully into their lives, that they want to commit themselves to Christ and the Society by vows of consecrated celibacy, evangelical poverty and obedience in fraternal charity that hold for life and to grow in this commitment.

Members seeking such admission need to examine their suited-ness and internalize what perpetual profession will mean in their lives.

Over a period of twelve months immediately prior to making perpetual profession, the students come together regularly with their Director in a process of discernment to evaluate their personal readiness and emotional maturity for vowed life. The meetings with the Director of the Professed assist them to discern in depth their freedom, motivation, emotional integration and spiritual development, as the pre-requisites to embracing joyfully the call of Christ in their lives.

In conjunction with the Director and others of expertise and experience the students should gain a deeper understanding and awareness of:

- The meaning of personal, perpetual commitment to Christ.
- Contemporary models of service in the Church.
- Discipleship within MSC Spirituality of the Heart
- Reaching a discerned decision to follow Christ as a Missionary of the Sacred Heart and to grow faithfully in that call throughout their lives.

Before making perpetual profession, the students make an eight-day retreat.

MSC POST NOVITIATE FORMATION PROGRAM YEAR 1 / 2

YEAR 1 – SEMESTER 1

Transition & Orientation:

Coming down from the mountain – still a good place to be settling in ... settling down

Cuskelly House

- transforming a house into a home
- developing an MSC student community for this year
- each member to work hard on this
- each member to contribute generously and creatively
- personal hopes, expectations and goals
- tasks for each and all
- balance of community life & prayer, lectures & study, pastoral ministry, health & exercise, free time & relaxation
- expectations of the Melbourne MSC Community
- expectations of YTU
- expectations of the Parish

Set Goals

- personal prayer
- (MSC) spiritual reading
- commitment to community life & activities
- commitment to meetings with formator, spiritual director, pastoral director, fellow students
- commitment to lecture, study, reading & assignment schedule
- personal health & well-being

Tasks

- choose community responsibilities
- choose housework tasks
- arrange interview with Academic Dean (YTU) & enrol at YTU for each semester
- plan weekly schedule: community / YTU / pastoral / parish
- find a spiritual director / arrange monthly meetings
- explore pastoral ministry options (cf Director of Pastoral Formation)
- fulfil all Government requirements for ministry placements
- prepare & lead community liturgy (rotation basis)
- prepare & 'host' community evenings (rotation basis)
- engage with MSC Melbourne Community
- engage with the local parish
- engage with the YTU student community
- engage with students and religious of other congregations
- prepare for meetings with formator (community, personal, MSC, pastoral, study issues)
- prepare for desert days (how best to spend the time-read, reflect, relax, prayer)
- prepare for meetings with pastoral director (reflections, questions, verbatims)
- prepare for desert days (how best to spend the day-reflections, readings, relaxing)
- prepare agenda & hosting of MSC Melbourne Community gatherings (as appropriate)
- prepare & write report (for June MSC Formation Committee meeting) relating to
 - Personal Formation
 - Spiritual Formation
 - Academic Formation
 - Pastoral Formation
 - Community Formation
 - MSC Formation
- prepare for meeting with formator to reflect on report and prepare for second semester)

MSC Formation Seminars

1. Sharing our personal / MSC stories with the whole student community
2. A Spirituality of the Heart in quiet & busyness
cf Encounter Number 70 Autumn 2000 'Fostering An Authentic Spiritual Life'
3. Broadening horizons: Simply Confreres or perhaps role models
cf Encounter Number 71 Spring 2000 'Why I Am A Missionary of the Sacred Heart'
4. A shared life and experience: community building: listening / dialogue
cf Encounter Number 68 Autumn 1999 'Finding Common Ground'
5. Review of semester 1
 - preparing to write / receive a report
cf Encounter Number 70 Autumn 2000 Fostering An Authentic Spiritual Life'

Studies Tutorials

Introduction to Tertiary Study of Theology

Ministry

Together with regular pastoral placement / meetings with Director of Pastoral Formation



Set Goals

- review goals set for semester 1...confirm – amend – new goals
- personal / spiritual / MSC awareness
- integration (balancing the real with the ideal)

Tasks

- choose (new) community responsibilities
- choose (new) housework tasks
- plan (new) weekly schedule

Continue to...

- prepare & lead community liturgy (rotation basis)
- prepare & 'host' community evenings (rotation basis)
- engage with MSC Melbourne Community
- engage with the local parish
- engage with the YTU student community
- engage with students and religious of other congregations
- prepare for meetings with formator (review semester 1 / community, personal, study issues)
- prepare for meetings with pastoral director (reflections, questions, verbatims ...)
- prepare for desert days (how best to spend the time ... read, reflect, relax, prayer ...)
- prepare agenda & hosting of MSC Melbourne Community gatherings (as appropriate)
- prepare & write report (for November MSC Formation Committee meeting) comparable with the June report
- prepare for meeting with formator to reflect on report and prepare for retreat / following year

MSC Formation Seminars

1. Keeping our act together: reflecting on pastoral ministry / community life / prayer / studies
cf *Encounter* 72 Spring 2001 'The Practice of Our Ministry' with Paul Castley
2. A Spirituality of the Heart in quiet & busyness; revisiting prayer & praying
cf DJ Murphy, *The Heart of Our Mission: Letters to a Province of Apostolic Religious*, 'A Spirituality of the Heart of Jesus'
3. Broadening Horizons: Simply Confreres or perhaps role models
cf *Encounter* Number 71 Spring 2000 'Why I Am A Missionary of the Sacred Heart'
4. A shared life and experience: community building: listening / dialogue
cf *Encounter* Number 68 Autumn 1999 'Finding Common Ground'
5. Review of semester 2
 - preparing to write / receive a report
cf DJ Murphy, *The Heart of Our Mission: Letters to a Province of Apostolic Religious*, 'What We Should Be and What We Are'

Studies TutorialsMinistry

Together with regular pastoral placement / meetings with Director of Pastoral Formation

APPENDIX 6: PLACEMENT OF DEACONS

Source: Philip Malone MSC

This pastoral placement provides to those responsible for priestly formation a way of assessing the deacon's on-site performance in a (part-time) residential ministry situation. It also offers a timely opportunity for guidance and continuing formation at a critical learning moment.

Anticipated outcomes

Personal

- To have self-assurance and confidence in his calling to ministerial priesthood
- To have a fuller appreciation of the realities encountered in a life of ministerial activity
- To have developed the self-discipline and realistic routines to ensure appropriate time and energy are shared between prayer, ministry, leisure and on-going formation
- To have appreciated the need for on-going care for one's health and well-being

Liturgical

- To understand the liturgical role of the priest in the Church today
- To be able to proclaim the Word with confidence and competence
- To be so thoroughly familiar with the appropriate texts and instructions as to enable him to preside at and celebrate each of the liturgies appropriate to his ordination
- To be able to preside at and celebrate liturgy with dignity and a style appropriate to the occasion
- To be so familiar with each liturgical celebration that he will both perform his own role as presider and also ensure that each of the other ministers and the whole congregation will perform theirs and so participate fully and appropriately in the liturgy

Ministerial

- To appreciate the value and place of ministry in the community
- To be familiar with Church Law and custom so as to minister confidently and competently in the local Church
- To recognise the parish community as part of the wider Church
- To know what is required for proper organization and administration of a Parish
- To appreciate the role and function of each person in the Parish Team and how the Team may best work together for the spiritual and temporal well-being of the Parish community
- To understand the place, role and working of Parish Pastoral Council, Parish Finance Committee, Parish Liturgy Committee and other Committees and Groups and how these can work appropriately together for the good of the Parish Community
- To have in place strategies for ensuring appropriate catechesis of children, and (on-going) programs of education in the faith for adults
- To have in place strategies that ensure the special support of the poor, lonely, sick, elderly and others with special needs so that they are known and can be cared for as much as possible
- To be aware of the ways in which the Pastor, the parish Team and members of the Parish Community can contribute to and support the local community.

APPENDIX 7: MSC GRADUATES OF THE SILOAM PROGRAM FOR THE FORMATION OF SPIRITUAL DIRECTORS, HEART OF LIFE CENTRE

Founder & Director: Brian Gallagher MSC

MSC GRADUATES OF THE SILOAM PROGRAM, HEART OF LIFE

1979	John Conroy Ted Lambert
1980	John Flynn Peter Malone
1982	Paul Castley
1983	Terry Naughton
1984	Michael Morwood (<i>part</i>)
1993	Noel Mansfield
1994	Chris Chaplin
1995	John Kelliher
1997	Peter Carroll (<i>part</i>)
1999	Jun Diamante Jr (Philippines)
2000	Patrick Bai (PNG)
2001	Mark Hanns
2010	Steve Dives
2011	Dominic Gleeson
2012	Alo Lamere
2015	Joshua Gopini (India)
2017	Thang Nhu Nguyen
2021	Doan Nguyen Danh (Vietnam) Tru Nguyen Khoi Nguyen, part-time, 2021-2022.
2022	Tran Minh Chung (Vietnam) Gabriele Dulunaquio, part-time, 2022-2023 (Kiribati) Ritchie Estrada, part-time, 2022-2023 (Philippines) Vikena Sosefo, part-time, 2022-2023 (Fiji)

MSC GRADUATES OF THE SPIRITUAL LEADERS PROGRAM, HEART OF LIFE

1995	Dominic Gleeson
1999	Shane Carr
2003	Ben Fleming
2021	Mark Hanns

APPENDIX 8: THE AUSTRALIAN PROVINCE AND PROFESSIONAL STANDARDS

Post: 12th November 2014

Year	Activities
2010	Provincial Chapter: the deputies to the Provincial Superiors from 1993-2010 (Paul Jennings, John Mulrooney, Peter Hearn, Paul Cashen) gave presentations on their work.
2011	Tim Brennan appointed to the Australian Catholic Church's Professional Standards organisation.
2013	- The Royal Commission opens – working until 2017. - MSC required to have a Working with Children card from the government. - MSC working with diocesan authorities to register and receive a number to be used when visiting another diocese for ministry. (This took some years with discussions taking place between dioceses and finalising of arrangements.)
2014	APIA conference in Indonesia raises the issues, announcing they will feature at APIA Conference in 2016.
2015, 2017-2019	The issues are on the agenda for each of the Provincial Conferences.
2015	Special Committee to prepare document on MSC Safeguards and Practice (John Kelliher, Moya Hanlen OLSH, Peter Malone, Krish Mathavan).
2016	- Publication of the Safeguarding Documents (adapted with permission from the Jesuit documents) - Promulgation of the publication. Members of the Committee presented the documents at particular community meetings: Kensington, Sydney parishes, Melbourne, Adelaide and Mark McGuinness leading an NT meeting. - Community meetings, led by designated Province facilitators for Chapter preparation – including abuse issues on the agenda. - As asked for, the APIA Conference in Japan, discussed the issues. - Provincial Chapter. <i>The Acts of the Chapter</i> have 3 pages, pp 15-17 on the Chapter discussions and resolutions.
2017	- Royal Commission report. - Circulation of booklet on <i>MSC Selection and Formation of Candidates</i> programs by Peter Malone. - MSC General Chapter, presentation by Tim Brennan, chapter discussions and inclusion in the Acts of the Chapter.
2018	- APIA conference, Sydney, one of the main topics. - Apologies from the Province published (to be found in the archives of the Province website). See Appendix 2. - Support for the findings of the Royal Commission (also in the archives of the Province website) See Appendix 2.

Year	Activities
2019	• Tim Brennan appointed to work on Professional Standards for the worldwide MSC at the General Administration in Rome. • Meta Jackman appointed as Professional Standards officer. • Work for joining the Australian Redress Scheme. MSCs join the scheme.
2020	• Updating of the 2017 booklet on <i>MSC Selection and Formation of Candidates, MSC Formation, Australia</i>. Each member of the Province to have a copy.
2021	• Further updating and publication online as an e-Book.

ON-SITE DOCUMENTS APOLOGIES, REDRESS SCHEME

The following documents appeared on the Province website. Chronological order.

Post: 24th October 2015.

LETTER TO RELIGIOUS LEADERS FROM FRANCIS SULLIVAN, TRUTH, JUSTICE AND HEALING COUNCIL

Dear Leaders

As you know over the past year and a half I have been, among other things, travelling around the country meeting with and talking to parishioners, community groups, and Catholic education, social services and health organisations about the Royal Commission into Institutional Responses to Child Sexual Abuse and the Catholic Church's response to it.

Without question, at every one of these gatherings there has been a hunger for information and a genuine desire to know what the Catholic Church has done historically to address the abuse within the Church and also what the Church is doing now as the Royal Commission highlights the failings of the past.

And while I very much enjoy these meetings and there is some value to that particular community, it is a very inefficient way of communicating the work the Church and the TJHC is doing.

I believe we are at a turning point in the Royal Commission's process. Catholic institutions have been the subject of much of its attention with nearly half of the 19 public hearings held so far focusing on the Catholic Church.

My understanding is that in the coming year, while the Church will continue to appear before the Royal Commission, the attention will shift to other institutions and the way in which they have responded to child sexual abuse within their walls.

You would also be aware that a raft of reform proposals have been developed by the Truth Justice and Healing Council and have been accepted by the Church leadership through the Supervisory Group of Catholic Leaders to whom we report.

It is my view that we are now starting to have a different story to tell – one that is not based on the past but rather looks to the future with confidence and hope.

At the heart of this story are the reforms the Catholic Church has publicly said it will introduce: changes to the way we approach civil litigation, support for an independent redress framework, reform to the way we set and monitor child protection standards, and more. And while this is being heard positively by the Royal Commission, it is not being heard by practicing Catholics, disengaged Catholics and the broader community, many of whom come into contact with our services.

At all the meetings I attend with parishioners, school groups and others, recurring feedback suggests their communities are still not receiving information about what the Church is doing and the changes being made.

While we send all our communications to all religious congregations through Catholic Religious Australia, through parishes, to all Catholic print and online media outlets and we have a

data base of some 4,000 people that receive our weekly newsletter and other information this is not enough. There are some 5 million people in Australia who identify as Catholic and we are talking to just a handful of them.

I encourage you to engage your Congregations, people who work in your different services, anyone with whom you have links, to talk about the changes that are being made. Encourage them to seek out information and to become part of the conversation.

If I could make a couple of suggestions as to how this might be achieved:

- Encourage your various stakeholders to subscribe to the TJHC newsletter by going to <http://www.tjhcouncil.org.au/>
- Provide a more prominent link to our website on your website and the home page for your internet based communications
- Encourage your communications and media staff to feature media releases and other TJHC material regularly and more prominently in your communications channels
- Re-publish either my weekly blog or an edited version of it in your outlets
- Regularly write something yourself in your communications with stakeholders focusing on the Church's reform agenda
- Download, print off and distribute the TJHC flyer to parishes and institutions within your diocese. You can use the black and white, or colour version for in-house printing. Or you might like to have the TJHC postcard professionally printed for distribution. Print files for these three options can be downloaded from: <http://www.tjhcouncil.org.au/catholic-community/community-resources/newsletter-subscription-flyers.aspx>
- Encourage your networks to invite me or other members of the TJHC to meet with them and discuss the work of the Council and of the Royal Commission process.
- On our website there is a range of resource materials that different Catholic organisations have developed to start the conversation locally: at <http://www.tjhcouncil.org.au/catholic-community/community-resources.aspx>
- Most importantly encourage all your members and staff to acknowledge the Royal Commission process and to feel comfortable talking about it if they want to.

I fully understand this is a difficult subject for many people to talk about but unless Catholics around the country are aware of the changes that are being made within the Church then the struggle to convince them and the broader community that as a Church we are moving forward will be extremely difficult.

I am, as always happy to discuss this, or any other issue related to the Royal Commission. Thank you for your assistance in this matter.

Yours sincerely
Francis Sullivan
Chief Executive Officer
31 October 2014

SAFEGUARDING CHILDREN AND VULNERABLE ADULTS

*(Policy of the Missionaries of the Sacred Heart
Australian Province)*

February, 2016 (version 1.0)

With appreciation and gratitude to the Australian Province of the Society of Jesus

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Phone: (02)9665 8999

Post: 8th February 2017

THE CATHOLIC 'WRAP-UP' AT THE ROYAL COMMISSION.

In this significant week in the Church in Australia, the following documentation is presented for the record.

The Catholic 'wrap-up' at the Royal Commission has begun. This will go on now for the next three weeks. All other bodies have been given three weeks for their own 'wrap-up' so this gives you an idea of the extent to which the Catholic church has serious issues to address in the years ahead. The statistics that will be shared this week cannot be denied and will obviously reflect very badly on us as a church and institution. (This data will be confronting and far exceeds what many were anticipating.)

Part 1 will look at the cultural, structural and governance factors that may have, contributed to sexual abuse of children in the church.

Part 2 will inquire into the current policies and practices related to child protection, complaints handling and risk management.

Part 3 will consider the responses of Catholic Church Authorities to issues raised in Royal Commission reports and to data relating to claims of child sexual abuse in the church.

The MSC protocols can be found on this site:

Click the photo on the Home Page, Safeguarding (revised 2020).

There follows the complete text of Conference of Religious Superiors' Response.

Post: 14th December 2017

MISSIONARIES OF THE SACRED HEART. LETTER ON RELEASE OF THE REPORT OF THE ROYAL COMMISSION INTO INSTITUTIONAL RESPONSES TO CHILD SEXUAL ABUSE.

On the day of the release of the report of the Royal Commission, Fr Chris McPhee, Provincial Superior of the Missionaries of the Sacred Heart as written the following letter to MSC and members of the MSC family:

The Royal Commission will soon hand down its final report and the recommendations it has formed to help protect children and young people in Australia now and into the future. The Missionaries of the Sacred Heart welcome this report.

Over the past 5 years the Royal Commission has shone a necessary light on the sad history of child sexual abuse in institutions across Australia, including our own.

The picture of abuse painted across organisations, religious and secular, has been both confronting and shocking.

It is a sad but inescapable fact that the Missionaries of the Sacred Heart are amongst those who have failed children in the past.

It is something that we readily acknowledge and for which we are deeply sorry; that any child in our care suffered abuse is a shocking and profound breach of their trust and that of their loved ones.

We are unreserved in our apology.

It is also an inescapable fact that the revelations of past abuse and the scale of offending has had an enormous impact on all those who have joined with us in our MSC mission.

I know many of you feel saddened and let down by these events and I share the sense of betrayal you feel towards those MSC and lay people [working with us] who have offended against children. These events have caused much suffering and I extend to you my personal apology for the impact it has had on you.

The Royal Commission may now have concluded however our work in bringing healing to lives affected by abuse continues and we are committed to working with victims to try and repair some of the damage caused.

It may not always be possible to make good again what has been broken however our resolve to address past failures is strong.

Whilst we cannot undo the past we can work with care and compassion to help restore lives and ensure that the values that unite us in our MSC mission help shape a new future.

I invite you once again to visit <https://www.misacor.org.au/index.php/who-we-are/professional-standards/2052-safeguarding-children-and-vulnerable-adults-policy-of-the-missionaries-of-the-sacred-heart-australian-province> where our policies for safeguarding children and vulnerable adults are posted. (Or go to the MSC website, Click 'Who we are' and then Professional Standards.

Yours Sincerely,
Chris R McPhee msc
Provincial MSC Australia

Post: 19th October 2018

AN OPEN LETTER FROM THE PROVINCIAL OF THE MISSIONARIES OF THE SACRED HEART – AUSTRALIA

This Monday, 22 October 2018, the Prime Minister and the Parliament will offer a formal National Apology to people who have been harmed and affected by the tragedy, grief and horror of institutional child sexual abuse.

On behalf of the Province, and with contrition, I say sorry to every person who was harmed – actually or vicariously – by any person formally associated with the Missionaries of the Sacred Heart.

To the people who sought and were entitled to safety in our care, yet found danger and neglect, I say sorry.

To those who have lost their faith as a result of the behaviour of one of our members, I say sorry.

To the people who have spent many years blaming themselves for the despicable actions of one of our men, I say sorry.

I say sorry because we did not take the responsibility when it was our duty to do so.

We now live in a post-Royal Commission Australia. We, the Missionaries of the Sacred Heart, thank the Commission for its diligence and determination. The Commission's findings have shone a welcomed and necessary light on us. Through this tragedy our awareness, our understanding and our compassion challenges all of us to a commitment that this tragedy may never recur.

As a Missionary of the Sacred Heart and leader of this Province, I am personally saddened and ashamed of our past history with regard to this issue, and of the failure of the Institutional Church to which I have dedicated my life.

I hereby commit to ensure that the human and systemic failures of the past that have enabled child sexual abuse in our Province to occur, are resolved; permanently and irreversibly. I am determined the Province will learn from its past and use that learning to be a leading exponent of child-safe practice across our Province, becoming the safe institution we were commissioned to be, and always should be: To be men whose mission is to be on earth the Heart of God.

Humbly yours, in His Heart,
Chris R McPhee msc
Provincial - MSC Australia

Post: 24th October 2018

CATHOLIC CHURCH STANDS WITH PRIME MINISTER, RENEWS APOLOGY JOINT STATEMENT, OCTOBER 22, 2018

Catholic Church stands with Prime Minister, renews apology

Further to the MSC apology letter from the Provincial Superior posted on this site on the day of the Apology, a Press Release. The Missionaries of the Sacred Heart are active members of Catholic Religious Australia. This week is important for survivors of institutional sexual child abuse, for their families, and in sad memory of those who did not survive.

The leaders of Catholic Religious Australia (CRA) and the Australian Catholic Bishops Conference (ACBC) have welcomed Prime Minister Scott Morrison's apology to survivors of institutional child sexual abuse and recommitted to working with the community to eliminate the scourge of child sexual abuse.

"The National Apology today and the apologies made by institutions during the life of the Royal Commission and since have been an important validation of the courage of survivors of abuse in seeking truth, justice and healing. We think first of them at this time," said CRA president Sr Monica Cavanagh RSJ.

On behalf of the Catholic bishops and religious leaders of Australia, we renew our profound and heartfelt apology to all victims and survivors of abuse and to their families, friends and supporters, who have shared their suffering."

Archbishop Mark Coleridge, president of the ACBC, said abuse perpetrated by priests, brothers, sisters and lay people was "an utter betrayal of the Gospel of Jesus Christ, and it should never have happened".

He said the Catholic Church acknowledges that today's apology was for survivors and their supporters, not for representatives of institutions.

Many Catholic dioceses, communities, schools, ministries and agencies are holding local events to mark the National Apology – something Archbishop Coleridge called "a significant moment in our ongoing efforts to make Australia safe for all children and young people".

Post: 26th August 2019

PROVINCIAL STATEMENT ON GARDEN POINT REPORT AND RESPONSE TO THE ABC

Monday 26th August, ABC News 24 featured an item on Garden Point Melville Island, interviews with survivors from the Stolen Generation times.

Stolen from their mother and abused, children of Garden Point mission lead charge for justice.
By Stephanie Zilman.

It can be found by Googling:

www.abc.net.au/news/2019-08-26/children-of-garden-point-lead-charge-for-justice/11446710

Chris McPhee, Provincial Superior has sent out his previous letter of apology and the response now to the ABC.

THE LETTER

Treand House, 1A Waltham Street

PO Box 252, Coogee NSW 2034 Australia Telephone: 61 2 9665 8999 Facsimile: 61 2 9664 2962

AN OPEN LETTER FROM THE PROVINCIAL OF THE MISSIONARIES OF THE SACRED HEART - AUSTRALIA

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Humbly yours, in His Heart,
Chris R McPhee msc
Provincial - MSC Australia

THE RESPONSE

Response to the ABC Darwin, 16 August 2019

Treand House, 1A Waltham Street
PO Box 252, Coogee NSW 2034 Australia Telephone: 61 2 9665 8999 Facsimile: 61 2 9664 2962

The Missionaries of the Sacred Heart Australia have and continue to openly acknowledge that some children have been harmed whilst in our care.

We are sorry for the hurt and suffering that such actions have caused. Our Provincial has placed on the record a statement acknowledging these failures and our apology to those who experienced abuse. A copy of that is attached.

The Missionaries of the Sacred Heart Australia have and will continue to respond to matters brought to us either directly or through other means.

Any person who may have experienced abuse and wishes to come forward can do so in a number of ways including:

- *Contacting the Catholic Professional Standards Office via 1300 369 977*
- *Making a report to their local Police*
- *Seeking independent legal advice*

We are unable to publicly comment on any legal proceedings.

The National Redress Scheme

The Missionaries of the Sacred Heart Australia have recently completed our application for the National Redress Scheme and we await a decision by the Minister in relation to our acceptance into the scheme.

If approved as a participating institution by the Minister, then the National Redress Scheme will provide another option for those coming forward.

The National Redress Scheme is contactable on 1800 737 377 or via their website at www.nationalredress.gov.au

Media Contact: 02 8324 7470

Post: 26th October 2019

MISSIONARIES OF THE SACRED HEART - AUSTRALIA, PARTICIPATING IN THE NATIONAL REDRESS SCHEME.

The Missionaries of the Sacred Heart is now a participating institution under the National Redress Scheme after being declared by the Minister for Social Services on 23rd October, 2019 <https://www.legislation.gov.au/Details/F2019N00079>

A person may apply to the National Redress Scheme if:

- You experienced sexual abuse as a child (under 18 years of age)*
- The abuse happened before 1 July 2018*
- The Missionaries of the Sacred Heart was responsible for bringing you into contact with the person who abused you*
- You were born before 30 June 2010; and,*
- You are an Australian citizen or permanent resident*

You can search for the specific sites where the Missionaries of the Sacred Heart have provided services in the past, and currently, at www.nationalredress.gov.au/institutions/search.

The National Redress Scheme provides an independent pathway for survivors of institutional abuse to seek acknowledgment of what they have endured and to receive counselling, monetary payment as well as a personal approach if they choose.

Under the rules of the National Redress Scheme any application must be lodged directly with the Scheme itself.

Information about the National Redress Scheme, how to make an application and the support services available can be found on their website www.nationalredress.gov.au or by calling the hotline 1800 737 177.

The Missionaries of the Sacred Heart will continue to provide support and assistance to those who do not wish to use the National Redress Scheme.

The Professional Standards & Safeguarding Office can be contacted either by phoning 02 9665 8999 or emailing professionalstandards@misacor.org.au

That such events ever occurred is a matter of deep sorrow and profound regret and our apology to those who have suffered as a result is a matter of public record.

Yours sincerely,

Chris R McPhee msc – Provincial – Missionaries of the Sacred Heart Australia.

Ms. Meta Jackman- Senior Adviser Professional Standards and Safeguarding.

Court Proceedings

A former Catholic religious Brother, Edward Mamo, who had already spent time in jail, was jailed again in Melbourne on 11 December 2015 after 14 more of his victims contacted Broken Rites and/or the Victoria Police. Mamo pleaded guilty to 21 additional indecent assaults, committed against these 14 victims while he worked as a Brother at Monivae College, a Catholic secondary school at Hamilton in western Victoria, in the late 1970s and early 1980s.'

In 2008, Michael Reis was sentenced to 18 months jail (minimum six which he served) for indecent treatment of minors.

In 2021-2022, 23 charges were heard against John Frith from time at Monivae College. He was found not guilty.

In 2021, 26 charges were heard against Tony Caruana. He was found guilty and sentenced to 15 years jail, 10 years non-parole period.

Accusations were made against Peter Chalk of abuse when he was stationed at Croydon Monastery (and was academic dean of the Yarra Theological Union) and did supply work in Park Orchards parish. There were extensive articles in The Australian in 2010. Many documents were published on line at the time of the Victorian Inquiry.

(Google reference: [Peter Murphy.pdf - Parliament of Victoria](#))