

# **FORMATION OF FORMATORS**

**THINGS WE MUST GIVE TO THE FORMATORS AND  
FORMEES TODAY**

# **1. An overview of a current theology of consecrated life:**

Our religious life is not first defined by vows or places where we expose ourselves, but is based on a shared spiritual experience. Before explicitly addressing the questions relating to the art of introducing novices today to the essential dimensions of the consecrated life, according to the charism and the spirituality of the Institute, this fundamental reflection allows to glimpse the current problematic of this form of life.

## **2. The accompaniment from the psychological point of view:**

Any formation, let alone that of novices, requires the trainer to be aware of what is at stake psychologically in his/her particular role as accompanist; this allows you to make clarifications, reminders or discoveries. It also aims to help everyone become aware of what is at stake in the formative-trained relationship.

### **3. Landmarks to enter a spiritual tradition:**

This study provides benchmarks for entering into a spiritual tradition, helps to situate what is a spiritual tradition, what is the spiritual heritage of its own Institute and what impact it can have on training.

## **4. The constituent elements of Novitiate formation:**

Initial formation requires trainers to be aware of the issues involved in this formation and the norms of the Church concerning it, especially at the novitiate stage. This means studying what is presented in the document "Guidelines for Formation ..." (1990) and in the Code of Canon Law. It gives concrete elements for the development of a novitiate program.

## **5. Read the Holy Scripture as the Word of God in the initial formation:**

The purpose of this is to help the future trainers to practice reading Scripture starting from Scripture itself. From the proposed texts, the formators are led to discover some approaches and methods of reading and to see what, from the theological and spiritual point of view, is the interest of these diversified readings for the formation to the consecrated life.

## **6. Education of the conscience:**

This involves the education of the conscience and a clarification of the notions of guilt, fault, and sin in order to be located in a way adjusted to the sacrament of Reconciliation.

## **7. The pedagogy of the vows:**

This study emphasizes that vows are ways to live consecrated life. After an overview of the global meaning of the vows, it is a question of identifying the essential elements to initiate the novices and others to understand and live the vows in community. Each vow must be treated for itself in terms of the concerns of formation in different cultural contexts.



## **8. Protection of minors and sexual abuse:**

The various bodies of the Church ask us to be vigilant about the protection of minors especially in initial formation. The study will review recommendations, legal standards and good practices.

## **9. Initial formation and inter-culturality:**

Like all consecrated life, formation houses, inter-novitiates and sometimes even novitiates are confronted with inter-culturality. This study will try to identify the characteristics and explain the conditions so that this challenge becomes a chance for all.

## **10. Listening and dialogue:**

The function of a formator/novice director is essentially based on the quality of his/her relationship with each formee. This study aims at acquiring, a better knowledge of oneself as to how to get in touch, to listen to the other. It also helps to become aware of one's own behavior and attitudes. It is based on the personal involvement while respecting the freedom of each.

## **11. The accompaniment of the spiritual point of view and the discernment:**

One of the major tasks of the formator/novitiate leader is to "spiritually accompany" the novices and formees. This will explore and clarify what is at stake in this particular function of accompaniment as a formator/novitiate leader.

## **12. New means of communication (internet ...): threats and opportunity:**

The young people who arrive today in our Congregations are born in this world marked by the computer revolution. This study will measure the challenges of these new practices and their human, social and spiritual consequences. The formators have to be helped to integrate these means of communication into training in order to educate the right use of these techniques in the service of personal, community and apostolic life.

## **13. Understanding the needs and the Psychology of Z Generation:**

The formators of yesterday and today have to make special efforts to understand the present Generation which we may call as Gen Z. It is a very complicated generation in all aspects due to various factors. Hence the formators have to equip themselves with the Psychology of this Gen Z and their mentality.

**THE END**