



Priestly Formation in the Asian Contexts

Priestly Formation in Indian Context: A New Pedagogy for Integral Formation of Candidates to Priesthood in India^{*}

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I. The Church in Crisis—The Urgent Need for a Paradigm Shift

Approximately a decade ago, the Catholic Church in the United States

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of America experienced the worst public scandal in its history. For well over a decade, in diocese after diocese, the actions of abusive priests and negligent diocesan officials have been brought to light. Unfortunately these revelations have come not from church leaders but from victims of clerical sexual abuse, from grand jury filings, government reports and press exposés. Recent weeks have proved no different, as the Church in Ireland has been rocked yet again by a government report on clerical abuse. An investigation of the Diocese of Cloyne in Ireland has found that between 1996 and 2009—after National Standards were set for dealing with abuse allegations—such reports were ignored, handled improperly or never reported to civil authorities.

The fallout in Ireland, traditionally one of the world's most Catholic countries, has been severe. But the scandal of sexual abuse of minors by clergy and consecrated persons is not confined only to U.S.A. or Ireland. It has spread like a virus to countries such as Australia, New Zealand, and very recently Belgium, Austria and Germany. The German-speaking Catholic Europe was engulfed—in the words of Austrian Cardinal Christoph Schönborn—in a tsunami of clerical abuse. Over 180,000 German and 87,000 Austrian Catholics have formally left the Church. During the recent visit to his homeland Germany on 23rd September 2010 Pope Benedict XVI met five victims of clerical sexual abuse at the seminary in Erfurt and expressed to them his deep compassion and regret over all that was done to them and their families.

To date, the crisis has hit hardest in North America and Western Europe. Far fewer allegations have surfaced in other regions including Central and South America, India, Africa and Asia. Countless bishops, including Pope Benedict XVI, have spoken of the crisis as an opening for repentance, conversion and purification in the Church. In his pastoral letter to the Catholics of Ireland Pope Benedict XVI has focused his

attention on the victims with words of compassion and support: “You have suffered grievously and I am truly sorry. I know that nothing can undo the wrong you have endured. Your trust has been betrayed and your dignity has been violated” (No.6).

In the wake of this terrible scandal one can often hear from different parts of the Church, concerned voices urging the church official to relax the obligation of priestly celibacy for the clergy of the Latin Church as a remedy for pedophilia. There is absolutely no scientific evidence to prove even in a remote way possible that it is the requirement of the practice of celibacy that is the cause of clerical sexual abuse of minors and vulnerable adults. On the contrary, studies after studies have clearly established the fact that pedophilia as a deviant behavior is etiologically related to the absence of a clearly defined and secure sexual identity among the vast majority of the offenders.

In 2002, the US Conference of Catholic Bishops contracted the John Jay College of Criminal Justice to conduct a thorough study of sexual abuse from 1950-2010. In taking a dispassionate look at this emotionally charged issue, the recently released report makes a valuable contribution to our understanding not only of the sexual abuse scandal in the Church but also of the nature and extent of sexual abuse in the society at large.

The report evaluates the effectiveness of the Church’s effort to prevent abuse, deal with perpetrators and assist victims. Its assessment of ecclesiastical authorities’ mistakes and success in doing so should help everyone who is interested in confronting what is clearly a widespread problem in the Universal Church. The report indicates that the priests involved in sexually abusing minors were rarely pedophiles in the strict sense of the term. Rather they were immature lonely men who, burdened by the demands of the priesthood and finding themselves in positions of powers over minors, lacked the personal integrity to resist abusing that power. They rationalized their deviant behavior in a number of ways and believed

that they would be able to escape detection and avoid punishment. The scandalous behavior of a small segment of the priesthood has tarnished the image of the entire group.

The clinical data of priests who have been treated for sexual abuse of minors exhibited intimacy deficits, often emotional congruence with adolescents and other problems, e.g., stress, obesity, alcohol, gambling, etc. Priest abusers showed similar patterns of behavior to non-clergy offenders. Small number of offenders is driven by pathology. Majority of offenders have serious difficulty in normal peer relationships. They suffer from isolation and loneliness, discomfort with close relationships and poor social skills. The scientific evidence available clearly shows that sexual abuse of minors by clergy has no causal relationship whatsoever with celibacy. It is an aberration that has its origin in the 'confused' and disturbed sexual identity of the offender as a man. And therefore it is undoubtedly a popular myth which has no rational foundation to show any real connection between pedophilia and celibacy.

It is also quite significant and revealing that the incidence of sexual abuse by clergy that reached its peak in the 1980s has gradually declined to minimum from the 1990s onwards in the U.S.A. The total number of accusations of sexual abuse of minors by Catholic priests has fallen from 975 for the period of 1985 through 1989 to 253 for the period of 1995 to 1999, and then 74 for the period of 2004 to 2008. The reason for this position change is a remarkable intensification of human formation and deeper understanding of the importance of its role in the past 20 years in the pedagogy adopted by the seminaries in U.S.A. The rigorous criteria followed in the selection of candidates to priesthood with particular attention to their childhood background and history of psycho-sexual identity; ongoing accompaniment in a professional manner helping the seminarian to integrate sexuality in the context of celibacy has remedied

the causes of pedophilia to a large extent.

Inputs on sexuality, affective maturity and interpersonal relationships at different stages of seminary formation has undoubtedly contributed a lot in remedying the causes that in the past resulted into sexual deviant behavior among some priests. It is therefore of paramount importance that in the training of candidates to priesthood and consecrated life today, due attention be paid to the human dimensions of personality and their integration in the context of celibacy and of the vow of Chastity.

The scandal of sexual abuse by priests and consecrated persons has indeed unearthed a serious lacuna in the pedagogy of formation of candidates for priesthood and consecrated life. The lacuna is related to the central human dimension of candidates; his or her affective maturity to live meaningfully and effectively the charism of celibacy or chastity. The neglect of this dimension in our formation pedagogy in the past has led to disastrous consequences characterized by the scandal of sexual abuse by clergy all over the world. On the other hand, the changed pedagogy that addresses professionally the human dimensions of candidates has brought about significant positive changes in the candidates.

The document of the Congregation for Catholic Education, *A Guide to Formation in Priestly Celibacy* (11 April 1974) states: “errors in discerning vocations are not rare, and in all too many cases psychological defects, sometimes of a pathological kind, reveal themselves only after ordination to priesthood. Detecting defects earlier would help avoid many tragic experiences.” The solution to the problem of pedophilia as sometimes, naively and simplistically posed by some lies not in the abolition of celibacy as if it is the cause for the scandal, but rather in the deepening and strengthening of motivational forces within the candidates so that they can live meaningfully and effectively the charism they have freely chosen to live as followers of Christ.

Hence the need for a new pedagogy for integral human formation of

candidates to priesthood and consecrated life is urgent and of paramount importance, on the one hand as a remedy to the scandal of sexual abuse of minors by clergy and consecrated persons, and on the other hand to form candidates to priesthood and consecrated life, persons who are affectively and sexually balanced.

II. The Challenges for Formation to Priesthood and Consecrated Life in India Today

The recent incidents of violence against Christian community in several parts of India has definitely shocked and alarmed many Catholics both within and outside India. Reading the signs of the times, many interpret these very disturbing phenomena as a wakeup call for the Church in India. The stories of heroism among many of our laity, priests and consecrated persons, who have been directly or indirectly victims of nefarious designs of some fanatic groups armed with fascist ideology and agenda, speak volumes of their faith commitment even at the terrible risk of their own lives. At the same time, these frightening events which are sad to say ever on the increase, raise serious questions about the effectiveness of the leadership of the Church in India on the one hand and the effectiveness of the priestly/religious formation in India on the other, in responding to these new challenges.

Let me now substantiate the need for a new pedagogy in the formation of religious in India by pointing out some of the challenges, conflicts and issues that I encountered particularly during my tenure as Director of the National Vocation Service Centre (NVSC), Pune. Every year nearly 150 priests and consecrated persons from all over India and South East Asian and African countries frequently visit the NVSC, Pune to attend either

renewal or in-service formators' training programmes. Animating such programmes both at NVSC and many other centers in India over the past three decades, it is very disheartening to note that most of the dioceses and the congregations of religious men do not have any definite policy with regard to the ongoing formation of their men after their ordination or final profession. Quite a few of them suffer from 'burn out' syndrome, problem of alcoholism, unhealthy heterosexual friendships, destructive ways of handling one's emotions, aggressive and hostile behavior towards persons in authority, a neurotic type of male chauvinism with a very negative patriarchal mind-set, lack of politeness and courtesy in dealings with the public, rude and aggressive behavior towards formees, community members, workers, children, etc., poor administrative or managerial skills, inability to work in a team of priests, consecrated persons and laity, chronic loneliness, depression and moodiness, unhealthy and divisive caste, ethnic or linguistic affiliations and groupism, indulging in gossip, destructive criticism and character assassination, tendency for a cheap popularity while exercising leadership, narcissistic tendencies among formators and leaders, revengeful and vindictive attitudes and behavior among formators, superiors, directors of works, etc. These are some of the widespread and commonly noticed symptoms that vitiate and pollute the human environment leading to disastrous consequences for one self, community, parish, school, institutions, etc. But there are hardly any professional programmes offered on a regular basis to address these issues and problems. As a result the psychic wounds remain open and festering, affecting terribly the quality of our life. In this connection the comment made by Pope Francis is quite valid: " 'Thinking formation is completed after seminary studies' is hypocrisy, fruit of clericalism."

I am of the opinion that the pedagogy followed in our seminaries and formation houses is by and large suited to the traditional type of ministries that are highly institutionalized and are 'Church' centered in the narrow

sense of the word. For the majority of the Church personnel, fighting for human rights and justice as guaranteed by the Constitution of India, inter-faith dialogue, collaborating and networking with NGO's who are committed to the emancipation of the poor and the marginalized, is not seen as an integral part of the mission of the Church in India today and as a result many of our priests and consecrated persons become terribly frustrated in their ministries which are very much inward looking and narrowly confined to a baptized few as it is the case in many parts of India where the presence of Christians is very negligible. Although the theology in general and the theology of mission in particular have undergone a lot of changes, it is still like new wine in old wineskins. It is largely due to a lack of suitable pedagogy to respond to the new challenges posed by post modernism and globalization.

Another major lacuna I see among many of our priests and consecrated persons is that the rich human resources are left either under-developed as in many of the cases or under-utilized as in most of the cases. Quite a few of them seem to suffer from serious unresolved and deep-seated psychic wounds which adversely affect personal life, interpersonal relationship and as a result the quality of our life and mission becomes quite deficient. The prevalent pedagogy of the training of priests and consecrated persons is obsolete in many ways that help to perpetuate a prolonged adolescence among quite a few of our candidates to priesthood and consecrated life. Commenting on seminary formation, one of the modern writers Dr. Bastemeir says, "We take promising young men from 13 to 25 years of age, feed them well, educate them diligently, and eight to twelve years later we ordain them, healthy, bright, emotional-thirteen-year-olds."¹

¹ L. H. Bastemeir, *Healer of the Mind: A Psychiatrist's Search for Faith*, P. E. Johnson (ed.), 1972, pp. 59-77; it's also quoted in *Celibacy in Crisis, A Secret World Revisited* (A. W.

Advances in education and training of professionals in every sphere of human activity have created a situation where excellence is reinforced and mediocrity is eliminated. Unless the priests and consecrated persons excel in their field of competence, they will be found irrelevant in the modern world. While we need to recognize and acknowledge the marvelous commitment of thousands of priests and consecrated persons all over the world, their number is outweighed by those whose vocational mediocrity and fragility undermines the credibility of the Church and its mission.

A longitudinal study of the formative impact of traditional formation on the formees showed that it had little impact on the majority of the formees even after four years of formation.² The world today looks for expertise and excellence from us priests and consecrated persons in God experience, Word of God, transcendent values, moral and spiritual guidance, prophetic commitment and witness to God's Kingdom. It is doubtful if many of those who came out of the formation centers after several years of formation can claim sufficient expertise in these areas. The challenge of formation is to move from mediocrity to excellence in the domains proper to us.

Many cultures in the past looked up to priests and consecrated persons for moral and spiritual guidance. The episodes of sexual abuse by clergy and consecrated persons in some of the western countries like United States of America, Australia, Canada, England, Ireland, Germany, Austria, Belgium, etc. have undoubtedly tarnished the image of the Church. People no longer accept pulpit proclamations unless they are backed up by authentic and credible life of the preacher. When an authentic formative journey is not embarked, the longer years of formation seem to end up as seeds sown on rocky ground or among the thorns. While expressing the

Richard Sipe, 2007), p. 27.

² Cf. Luigi M. Rulla, S.J. et al., *Anthropology of the Christian Vocation* (Vol. II, Existential Confirmation), Gregorian & Biblical Press, 1989.

joy of having crowded seminaries in some countries, Pope Benedict XVI insists on the need for proper discernment and cautions against the dangers of mundane motives that may attract vocations (Cf. Address of Pope Benedict XVI to the Clergy of Aosta, July 25, 2005).

The need of the hour is not theological reflections and models, but a professionally suitable pedagogy for integral formation and methodological routes that objectify the ideals of priesthood and consecrated life with clarity and delineate the path that leads to them. For example, intellectual grasp of christological dogmas requires study skills, while internalization of the truths needs apt methods of prayer and meditation. Living the values implied in the study of those dogmas calls for cultivation of virtues of love, compassion, forgiveness, service, sacrifice, renunciation, etc. The capacity to be compassionate, to forgive and to freely renounce for the sake of the Gospel requires a certain level of human (psychological) maturity. Thus effective study of Christology involves intellectual, spiritual, human and moral dimensions of the formee and an integral formation should tap all these areas.

III. The Changing Scenario Affecting Priests and Consecrated Persons in India Today

1. Although as Catholics we are numerically a small minority in the country, the quality of our presence among the poor and the marginalized is a powerful witness to God's Kingdom.

2. The emergence of vibrant local churches among the indigenous people (Dalits and Tribals) augurs well for the future of the Church in Asia and Africa.
3. There is a paradigm shift in the theology of missions today and as a result the approach to evangelization is becoming more and more inclusive with greater emphasis on promotion of justice, human rights, gender equality, ecology, inter-faith dialogue, etc.
4. Many attempts are being made all over the country by priests and consecrated persons to join hands with groups of people who are actively involved in the integral liberation of the marginalized and the socio-economically deprived and weaker sections of our society.
5. While recognizing some of the positive aspects of priesthood and consecrated life today, we cannot deny the fact that there is all round malaise which is affecting our life and ministry today.
6. Over the centuries, people's expectations for priests haven't changed much. They want their priests to be holy as is expressed through phrases like: "another Christ, God-centered man, man of prayer, man of God, man who radiates a spirit of prayer and holiness."⁵ Pope John Paul II wanted that "all the pastoral initiatives to be set in relation to holiness" as he thought stressing holiness to be an urgent pastoral task" (NMI 30).⁶ According to him the widespread demand for spirituality in a largely secularized world is one of the signs of the times (NMI 33).⁷ Because of his holiness, the Pope himself was a credible witness to the gospel, and when he spoke, the world listened to him. The attraction of Ars was the holiness of John Mary Vianney.

7. People of our times are suffering from the ravages of a hedonistic culture. As *Vita consecrata* says (VC 88), it has made sexuality a “mere diversion and a consumer good” and promoted the “idolatry of the sexual instinct.” Holy and celibate priests who live a life that reveals maturity, generosity, joy, radical and universal love and affective maturity can become prophetic figures in a society that is obsessed with sex and has trivialized it.

8. We are not able to gauge the extent of damage caused to the Church by the misconduct of unholy priests. They have defaced the image of the Church, caused many to distance themselves from the Church and caused much suffering to the faithful. The presence of holy priests in the Church and the society can go a long way to remedy the situation.

9. The post-modern culture propagated by globalization seems to totally undermine and disregard what was for centuries upheld as foundations of human civilization, like family, the institution of marriage, religious and cultural traditions, etc. The emerging modern culture is in fact in a very subtle way making inroads in all spheres of modern life through a dictatorship of relativism.

10. As a consequence of relativism life-long commitment and fidelity to a way of life (priesthood, consecrated life, marriage, etc.) which is founded and guided by Gospel values (Transcendental) is non-acceptable to modern man and woman. As a result we are witnessing a high rate of divorce, single parents, living with partners without marriage, gay marriages, abortions, feticide and infanticide of girl children, euthanasia, etc.

11. While accepting the tremendous benefits resulting from the modern means of communication like the Internet, cell, etc. one cannot deny the adverse effects of these very tools in poisoning the minds of modern man and woman who isolate themselves more and more into a very impersonal world of virtual reality.

12. It seems the motivation for priesthood or consecrated life is not strongly founded on one's religious experience but is influenced by social security, careerism, ambition for upward social mobility, etc.

13. It appears that there is a serious lacuna in the human and Christian formation among many priests and consecrated persons due to which the quality of our interpersonal relationship in the community and with people in ministry is at times quite deficient.

14. Quite a few priests and consecrated persons seem to lack the inner psychological and spiritual stamina to face criticism, opposition, failure, emotional and physical stress, and therefore easily succumb to moods and discouragement.

15. Many of the young as well as senior religious display serious difficulties in handling their emotional conflicts, and therefore suffer from hostility, fear, envy, inferiority, authority complex and passive aggression.

16. There seems to be a widespread mediocrity in prayer life, community life and ministry.

17. The bureaucratization of leadership has apparently reduced the role of leaders as mere functionaries or administrators thus is deviating it from

the Gospel style of leadership that consists of being ‘Servants’ ‘Stewards’ and ‘Shepherds’.

18. The lack of role models among formators, leaders and formed members has led to a sort of disillusionment among the young priests and consecrated persons.

19. The formation to priesthood and consecrated life in its present form is heavily focused on acquiring information, knowledge and learning of skills and not adequately directed to a dynamic process of self-transformation.

20. Quite a few priests and consecrated persons suffer from either ‘burn out’ or ‘early retirement’ syndrome because of lack of an ongoing formation.

IV. A New Pedagogy for Integral Formation

A. The Christian Anthropological Foundations for the New Pedagogy

1. Intrinsic Relationship between Holiness and Wholeness

Following the principle of ‘grace is built on nature and grace perfects nature’, it is important to realize the intrinsic relationship between ‘Holiness’ (grace) and ‘Wholeness’ (nature). The parable of the sower in the Synoptics Mt 13:1-9; Mk 4:19; Lk 8:4-8, 11-15 clearly points to the intrinsic relationship between the seed, the Word of God, the grace

(Holiness) and the soil, the nature, the inner dispositions of the human person. The fruitfulness of the seed would very much depend on the nature of soil. Hence the priest/consecrated person who by his/her vocation and mission is the medium and message to God's people in so far he/she embodies the qualities of the heart and mind of Christ whom he/she represents here on earth.

The healthier (wholesome) the Nature greater the possibility for the personality of the priest/consecrated person to assimilate God's grace and transmit it or mediate it in and through all his/her functions be it liturgical, pastoral or relational. And vice-versa, if the nature, the person of the priest/consecrated person, is sick, there will be a lot of obstacles for grace to penetrate the nature and transform it. For example, if the priest/consecrated person suffers from a deep sense of rejection due to which is very sensitive to remarks and criticism, he/she will have serious problems in the interpersonal relationships and also will have difficulties in experiencing the unconditional love of God in his/her spiritual life

2. The Identity of Priest-Religious

— A Person of Moral and Spiritual Integrity

People expect us priests/consecrated persons to be persons of character and virtue, to be motivated by the Gospel values that reflect the mind and heart of Christ, the Shepherd and the Compassionate High Priest. And I would agree that their expectations are quite legitimate to say the least. Moral and Spiritual integrity is nothing but a full blossoming of a human person through the habitual practice of virtues. And the cultivation of virtues, for example: transparency, honesty, authenticity, love, compassion, service, sacrifice, generosity, forgiveness, etc. gives strength to one's character and builds one's character. In the absence of a sound character, the person will tend to take refuge in his talents, skills, power and position,

and the temperament will have greater control over the person. Like temperament, our cultural environment may help or hinder the development of certain virtues. In a society guided by hedonistic culture, it can be hard to cultivate the virtues of self-control and courage. It can be hard to live virtuously in today's globalized cultural context. The practice of virtues is strengthened by unity of reason, will and heart. This calls for a lot of inner discipline, *sadhana*, spiritual exercises on a regular basis. The identity and holiness of a priest/consecrated person requires constant support from the ongoing practice of virtues expected of a man/woman of God, a man/woman for others.

I am afraid the existing formation lacks an effective pedagogy that could progressively result into moral and spiritual integrity in the candidates to priesthood/consecrated life. It appears there is a greater emphasis on academic formation (not even intellectual) and acquiring of pastoral skills, following of certain religious rituals and exercises of piety but very little stress on cultivating EQ (Affective Maturity), SQ (Spiritual Maturity) and sexual maturity.

Vocation promotion, faith formation, formation of candidates to priesthood and consecrated life in its present form are not adequately tailored to the needs of today's generation. It is just a patchwork with cosmetic changes here and there. The Tridentine model of formation is still very much in vogue. In this context what Pope Francis has said is quite relevant to the point I am trying to make, namely the need for a new pedagogy for integral formation of religious today. "Preparing new members for religious life is a "craft, not police operation. We must include the formation of hearts. Otherwise we are creating little monsters. And then these little monsters mold the people of God. This really gives me goose bumps".

B. The Guiding Principles for Integral Formation

By way of suggesting a new pedagogy for integral formation, I would like to indicate some points that a formator at each stage would do well to take into consideration.

First of all, the formator at a given stage (e.g. Pre Novitiate, Novitiate, Juniorate, College studies, Minor Seminary, Philosophy, Theology) needs to have (i) a clear picture of where the candidate is while entering that stage (sometimes called as the profile of the candidate), (ii) a clear vision as to where the candidate is expected to reach at the end of that stage of formation and (iii) a carefully worked out plan/programme/methodology to assist the candidate to move from point (i) to point (ii). This way of thinking would ensure that nothing is introduced into the formation house in an arbitrary manner or just because an item might be good in itself. It will also ensure that the formation programme does not become formator or content centered but formee's centered keeping in mind how any input or activity enhances the growth of the formee.

Secondly, any stage of formation involves the aspect of 'information' (conferences, classes, homilies, explanation of constitutions etc.), 'formation' (aspect of socialization into the daily life of the seminary or formation house) and 'transformation' (internalizing the religious values of vocational life leading to living by inner conviction rather than external compulsion). Of the three aspects the first two are more or less achieved in the case of most formees. The crucial aspect is that of transformation, which, judging from the final outcome of formation programmes, apparently very few achieve adequately. Thus we sometimes come across the situation that the holy novices move to being somewhat troublesome juniors, to being persons who live simply by natural values after the final profession. A formator's main job then would be to facilitate and ensure the process of transformation in each of the persons given to his or her

care.

Thirdly, the activities and projects done in the formation plan could roughly fall under three categories, namely, 'Information'/explanation, 'Lived Life or Involvement' (time-table with various activities including apostolic ministry, etc.) and 'Reflection' (review, journal, feedback session, examine of consciousness, vocation growth or spiritual guidance sessions, etc.). Here again reflective activities, and among them guidance sessions, seem to be crucial for enhancing clarification of motivation and the process of transformation. In my experience as a formator, the formees would invariably place their fortnightly sessions of guidance as the most significant inputs in their growth in imbibing the values of the Gospel.

Fourthly, it is important to establish early in the stage of formation that the responsibility 'for one's formation is primarily that of the formee'; the formator's responsibility is to provide facilities and atmosphere and to accompany the formee so that the formee could grow and flower in the vocational life he/she has chosen.

Fifthly, the method a formator uses to influence the formee is important. The formator could use the method of 'Reward and Punishment' in which the formee could respond out of fear and external compulsion; 'Love Withdrawal' or giving and withholding affection and appreciation could be the second way in which the formee would respond only to have a good relationship with the formator; or the 'Process of Induction', namely explaining the relationship between action and its consequences so that the formee learns to take responsibility not only for his/her actions but also the consequences of their actions. Obviously the third method would be the most suitable for enhancing the process of internalization and transformation compared to the previous to which at best would only touch external behavior without touching one's attitudes. The third method encourages the exercise of freedom with responsibility meaning to

say that the formee acts freely from within, without fear or favour; yet with responsibility for one's vocational ideals and towards one's superiors, companions, etc.

Sixthly, a formator at a given stage keeps in touch with the formator(s) both at the previous and the subsequent stages. This dialogue (giving feedback to the previous stage and receiving feedback from the subsequent stage) will help formators at each stage to be alert and vigilant to give attention to whatever is the focus of that particular stage and thus get the formee ready to enter the next stage.

C. Pre-requisites for Integral Human Formation

1. The Goal of formation is to enable the formee to grow “[...] to mature manhood, to the measure of the stature of the fullness of Christ” (Eph. 4:13; PDV Nos.43-59, VC No.65).
2. Formation is an ongoing process of self-transformation.
3. This process is integral affecting the physical, social, emotional, rational and spiritual dimensions of the person of the formee (PDV Nos. 43-60, Charter PFI, No. 3.1.3).
4. This process follows the dialectics of intrinsic relationship of grace and nature, the Divine and the human, contemplation and action.
5. The principal agent of formation is the Holy Spirit. However, the primary responsibility for formation belongs to the formee himself/herself who “is the necessary and irreplaceable agent in her own formation: all formation [...] is ultimately a self-formation” (PDV No. 69). “With freedom, personal choice, responsibility and inner conviction, he must open

himself to the guidance of the Holy Spirit” (Charter PFI 4:1).

6. Self-transformation can take place only in a climate of freedom, responsibility, accountability, self-discipline and self-motivation at all stages of formation.

7. In order to facilitate this ongoing process of self-transformation, there is need for competent formators; men/women endowed with deep sense of Christian faith, inner freedom, intellectual competence, affective maturity, and men/women of moral and spiritual integrity who can serve as catalysts and role models for the young seminarians.

8. Keeping in mind the integral formation, there is need for a pedagogy with inter-disciplinary approaches at all stages of formation.

9. Given the multi-religious and cultural reality of India as well as the socio-economic disparities affecting vast majority of marginalized groups among whom the priests and consecrated persons are called to exercise their pastoral leadership, the formation should be sufficiently contextualized and inculturated in order to prepare the candidates for the future ministry.

10. Priest/consecrated person is not only a messenger but also by his very life a message. So that in and through his/her personality he/she “becomes a bridge and not an obstacle for others in their meeting with Jesus Christ the Redeemer of Man” (PDV No. 43).

D. The Parameters of Integral Formation

The Post-Synodal Apostolic Exhortation on *Pastores Dabo Vobis* in Ch.V, articles nos. 43 & 44 enumerates at length the various aspects of human formation:

“Future priests should therefore cultivate a series of human qualities, not only out of proper and due growth and realization of self, but also with a view to the ministry. These qualities are needed for them to be balanced people, strong and free, capable of bearing the weight of pastoral responsibilities. They need to be educated to love the truth, to be loyal, to respect every person, to have a sense of justice, to be true to their word, to be genuinely compassionate, to be men of integrity and, especially, to be balanced in judgment and behavior.

Of special importance is the capacity to relate to others. This is truly fundamental for a person who is called to be responsible for a community and to be a “man of communion”. This demands that the priest not be arrogant, or quarrelsome, but affable, hospitable, sincere in his words and heart, prudent and discreet, generous and ready to serve, capable of opening himself to clear and brotherly relationships and of encouraging the same in others, and quick to understand, forgive and console (see also 1Tim 3:1-5; Tit 1:7-9). People today are often trapped in situations of standardization and loneliness, especially in large urban centres, and they become ever more appreciative of the most eloquent signs and one of the most effective ways of transmitting the Gospel message.”

This recognition of the human as the overarching dimension is indeed a remarkable progressive step concerning priestly/religious formation. In doing so, the Church is showing her openness and interest in human sciences like anthropology, sociology and psychology, whose valuable insights on understanding the mystery of human person, show with clarity

the intrinsic relationship between grace and human nature. The healthier the human nature, the greater is the possibility for grace to penetrate the human person and transform him/her from within. That's why it is important to follow parameters to facilitate a psycho-spiritual process that hopefully brings about a self-transformation in the candidates.

1. The Dialectics of Christian Vocation: The recognition and nourishment of Christian Vocation take place in a climate of the Divine and human consciousness where grace and nature interact. The sign to distinguish this ongoing interaction between grace and nature is one's inner freedom which enables the vocationer to discern the call of God.

2. Integration Fosters Freedom: Freedom to respond to God's call is the result of another process called 'Integration', where the different dimensions in human person—physical socio-cultural, emotional, rational and spiritual—act in a harmonious and unified manner.

3. Integration Leads to Self-Discovery: The discovery of one's authentic and true self is a gradual process of self-emptying of the EGO, the false self (the masks) and coming to terms with one's true self with all its strengths and weaknesses, qualities and limitations. In other words, the self emerges with all its beauty and richness when the person is able to celebrate the wonder of one's 'being' stripped of all illusions caused by the perennial temptation to identify one's worth with doing, having and feeling.

These three parameters are very central to the process of integral human formation. In order to initiate and sustain this process it is of paramount importance that the formee goes through an ongoing accompaniment by way of vocational guidance or spiritual direction.

4. Transformation through Integrative Model of Accompaniment: I find the integrative approach applied in pastoral counselling and spiritual direction to be a useful strategy for an integral formation. This model emerged from the field of counselling and psycho-therapy in the context of a healthy rapprochement between the disciplines of moral theology, psychology and spirituality. When a formator has a fair idea of the dynamics involved in the vocational journey of a young person whom he/she accompanies, he/she will have to look for effective strategies to accompany the growth process in different spheres of life.

The Domains of Transformation: The integrative model views spiritual growth as transformation of the whole person in various domains of life. Following the schema of Sperry, we identified the following domains of transformation with the addition of those aspects proper to consecrated life (Sperry, 2002).

- Somatic: refers body and its wellness despite of a disability or disease

- Affective/Community: refers to emotional wellbeing, healing of past hurts, healthy integration of all emotions and achieving capacity for team work and community life.

- Religious/Spiritual: spirituality based on the biblical image of God, replacing the false idols such as reputation, wealth and power, and seeking God's will and Kingdom values.

- Moral: moving from simple gratifications of immediate needs to principled living based on objective values.

- Intellectual: pursuing truth amidst ideologies and personal prejudices. Developing a critical grasp of theological issues and criticizing the false value systems that corrupt Christian conscience.

- Socio-political/Inter-cultural: moving beyond self-transformation to bring about the reign of God in one's community and the society. Growing the capacity for universal brotherhood and the pastoral dimension of the vocation.

- Charismatic/Vocational: discovering and growing in one's unique call to conform to Christ within the charism of the institute.

Transformation in one domain influences the transformation of other domains. For example, affective transformation favours religious and moral transformation. Intellectual transformation reinforces the transformation in socio-political domain. This is why an integral approach is necessary for a holistic vocational growth. Once the domains of growth are delineated, the necessary virtues, spiritual practices and self-capacities necessary for growth in each of the domains are identified and described in order to make it operational. This is necessary for moving from mere desire to concrete action. Transformation in each of the domains requires that the formees cultivate corresponding virtues, spiritual practices and self-discipline.

V. Recommendations

1. Let us all realize that our own joyful living and witness to the Gospel way of life is the best means to attract candidates to religious life. Let the

focus be on inviting candidates to follow Christ rather than recruiting them for works of the congregation/diocese.

2. Let there be a rigorous application of criteria in the selection and promotion of candidates to priesthood or consecrated life. The assessment of candidates in a professional manner can be of great help in paying attention to the growth process of each candidate, his or her need for therapeutic interventions to heal the psychic wounds if need be and enhance the inner freedom to live the religious life joyfully freed from some of the debilitating bondages.

3. Formation to be integral be characterized by: 1. Human, 2. Christian, and 3. Indian dimensions at all stages of formation.

4. The inter-disciplinary approach and multiple strategies to deal with human issues by a fruitful collaboration of spirituality, theology, psychology and sociology are particularly beneficial for integral formation.

5. It goes without saying that the quality of formation is closely related to the quality of formators. Care should be taken in choosing men/women of moral and spiritual integrity, emotionally balanced and who can be catalysts and role models for the young men/women in formation. Given the type of candidates opting for religious life today and their family background, it is imperative that today's formators are trained to be competent to accompany the formees with professional skills in counseling and spiritual direction.

6. "The process of formation begins with a close accompaniment of the candidate. As his/her formation advances, accompaniment should take the

form of greater dialogue and guidance, which will help him to shape his way of life” (Charter 3.1.4).

7. Given the complexities and challenges one faces in the formation ministry today, no individual formator however competent will be able to respond to them adequately. Hence the need for a well motivated team of formators who are of one mind and heart when it comes to essentials of faith, morals, spirituality as well as the goals and strategies to facilitate integral human formation.

8. Let the formators be given sufficient freedom and autonomy to exercise their responsibility and function peacefully without undue interference from major superiors. Let the major superiors take seriously and respect the assessment or feedback about the candidates given by the formators.

9. Let there be a clearly spelt out profile for each stage of formation as a point of reference for assessing the growth process of candidates.

10. The formation to be effective needs constant exposure to and inputs from real life situations as lived by people around us, particularly people living in the margins which might challenge the candidates, their motivation to priesthood/consecrated life and could help them to integrate holistically the spiritual, rational, emotional and social/pastoral dimensions of personality.

11. The exposure and the input should be graded, so as to address the psychospiritual maturity of the candidates to priesthood/consecrated life.

12. Ongoing discernment and assessment of the candidates is of great importance to ascertain their suitability for priestly/consecrated way of life at every stage of formation.
13. Remedial helps be given to the candidates especially at the initial stages of formation to acquire and foster human and Christian culture as necessary sources for nourishing one's vocation.
14. Team work and collective discernment with regard to selection, promotion and formation of candidates is of great significance at all stages of formation.
15. Greater stress on 'intellectual excellence' (reading and study habit, oral and written articulation, learning of languages, etc.) to give the candidates opportunities to learn and acquire various skills necessary for ministries in a professional manner.
16. Be very discerning and discreet in admitting candidates who are sent away by other dioceses/congregations.
17. Do not unnecessarily prolong the period of probation of a candidate when there is a serious doubt about his or her suitability to priesthood/consecrated life.
18. Let the formation community be independent of an apostolic and the community of a major superior so as to ensure a climate of freedom for formees to be themselves and also to avoid undue interference from formed members and major superiors.

19. To dispel the fear (so rampant among Indian formees) among the candidates of being sent away or being reported to the major superior, let there be greater transparency with regard to the system of assessment and feedback of candidates. Let the focus be on their growth into wholesome persons.

20. Let the emphasis throughout the various stages of formation be on the process of self-transformation more than gathering of information, acquiring of skills and ritual practice of exercises of piety.

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■ Abstract ■

□

“*Filii tui India, administri tibi salutis*” (Your own sons, O India, will be the heralds of your salvation). These are the words with which Pope Leo XIII, a great visionary and a missionary, established the Papal Seminary for India, Burma and Ceylon in 1890. These prophetic words of Pope Leo XIII, of *Rerum Novarum* fame have indeed become a reality in the fact today India can boast of 170 dioceses with over 200 bishops and nearly 20,000 priests and over one lakh twenty five thousand religious women and men rendering yeomen service to the people of India. What is also very consoling and encouraging is the fact that for the past two decades a number of Indian priests and religious are serving as missionaries in the continents of Africa, South and Central Americas, Oceania and Europe. Our seminaries and formation houses still attract a fairly good number of young men and women and that too when demographically the families in India are increasingly becoming smaller and nuclear. Although numerically Christians are just 2% of the total population of India (around 25 million in a total population of 125 crores) the service rendered by the Church in India in the field of education, medical and social work is quite significant and laudable, a fact that is often publicly acknowledged and recognized by the Government of India.

India today has one of the fastest growing economies of the world and is making tremendous progress in manufacturing industries, information technology, bio technology, nuclear energy, etc. The urbanization and globalization is presently sweeping through the Indian sub-continent with an accelerated speed. This has undoubtedly brought about rapid socio-cultural and economic changes in the Indian society. The priestly formation on the other hand still continues on the Tridentine model that is

obsolete in many ways and fails to address the challenges and needs of modern India. Hence the need is urgent for a new pedagogy for Integral Formation of candidates to priesthood in India.

The need of the hour is to train the candidates to priesthood to become ‘mystics’ in keeping with the ancient and much revered religious tradition of India on the one hand and on the other to be ‘prophets’ in the midst of massive poverty, socio-economic and cultural disparities, dehumanizing injustice and exploitation of all kinds, gender inequality, communal disharmony, etc. Given this context of India, there is definitely a need for a paradigm shift in the pedagogy for the training of candidates to priesthood in India today. The existing priestly formation seems to be very much church centered with over-emphasis on cultic and ritualistic piety, conformism to external rules and regulations, fulfilling the academic requirements of the syllabus. More stress on content and external structures and very little attention to the process of transformation. And therefore it is imperative to evolve a new pedagogy that is integral and holistic in order to equip the candidates, the future leaders of the Church in India with experiential knowledge and skills that could gradually transform their personality as Disciples of Christ, men imbued with deep Christian faith, men of moral and spiritual integrity, men of affective maturity, men who are professionally competent in matters of religion, morality and spirituality. To sum up therefore the goal of Integral formation is to facilitate a process of transformation whereby the candidates become passionate lovers of Christ for compassionate service of God’s people.

► Key Words: Integration, Internalization, Transformation, Induction, Prophet-mystic.

■ 국문 초록 ■

□

인도 상황에서의 사제 양성: 인도 사제 지망생들의 통합적 양성을 위한 새로운 교육학

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“Fili tui India, administri tibi salutis”(인도여, 그대의 자손들이 구원을 가져올 겁니다). 이는 위대한 전망을 지닌 선교사였던 레오 13세 교황이 1890년에 인도와 버마(현 미얀마)와 실론을 위해 푸네의 예수회 신학교(Papal Seminary)를 설립하면서 했던 말이다. 실제로 오늘날 인도에는 170개의 교구와 200명이 넘는 주교가 있으며, 2만 명에 달하는 사제와 12만 5천 명에 이르는 남녀 수도자가 어려운 이들을 위해 원조 활동을 펼치고 있다. 이러한 사실을 볼 때 우리는 그 유명한 회칙 「새로운 사태」를 반포한 레오 13세의 이러한 예언적 선언은 이미 실현된 것으로 보인다. 심지어 인도 교회는 지난 20년간 아프리카와 남아메리카 및 중앙아메리카, 오세아니아와 유럽에 꾸준히 사제들과 수도자들을 선교사로 파견해 왔으며, 인도의 인구가 점차 줄어들어 핵가족화되고 있는 상황에서도 인도의 신학교와 양성소에는 여전히 많은 수의 젊은이들이 모여들고 있다. 인도에서 그리스도인 인구는 나라 전체 인구의 2% 밖에 되지 않지만(12억 5천만 중에 2천 5백만), 인도 교회가 교육과 의료 및 사회사업 분야에서 기여하는 바는 의미 있으며 고무될 만한 일이라고 생각한다. 인도 정부도 자주 교회의 이러한 영향력을 공개적으로 인정하고 기

리곤 한다.

오늘날 인도는 세계에서 가장 빠른 경제 성장률을 자랑하고 있으며 제조업, 정보기술, 생명공학, 원자력 등에서 놀라운 발전을 보이고 있다. 그렇기에 도시화와 세계화 역시 빠른 속도로 인도 본토를 휩쓸고 있으며, 이에 인도 사회는 급격한 사회문화적, 경제적 변화를 겪고 있다. 이러한 상황에서 인도의 사제 양성은 이미 쇠퇴해 버린 트리엔트 공의회 모델을 계속해서 따르고 있어 오늘날 사제 양성이 현대 인도의 도전과 필요에 부응하지 못하는 것은 당연한 일이다. 이러한 이유로 인도 사제 지망생들을 위한 통합적 양성의 새로운 교육학이 절실히 요구되는 바다.

그중에서도 가장 시급한 과제는 사제 지망생들을 신비가요 예언자로 양성시키는 데 있다고 볼 수 있다. 이들은 오랫동안 존경받아 온 인도의 고대 종교적 유산을 유지하는 가운데 그리스도교 신비가로 거듭나야 하는 동시에 막대한 빈곤과 사회경제적, 문화적 불균형과 인간성을 짓밟는 불의와 온갖 착취가 만연한 사회 속에서 예언자가 되어야 한다. 이러한 인도의 상황에 맞게 사제 양성의 교육학적 패러다임 역시 당연히 전환되어야 한다. 기존의 사제 양성은 교회중심적이며, 예배와 의식을 지나치게 강조한다. 나아가 외적인 규칙과 규정에 순응적이며, 학문적 차원에서도 정해진 것들만 충족시키는 교육에 머물 뿐이다. 이는 내용과 외부적 구조만을 강조하며 인격적 변화의 과정에는 크게 관심을 갖지 않는 패러다임이다. 반면에 새로운 패러다임은 통합적이고 전인적인 색다른 교육학을 수용하여, 인도 교회를 이끌 미래 지도자들이 경험적인 지식과 기술들을 습득할 수 있게 해 주어야 한다. 그리하여 그들을 그리스도의 제자이자 심도 있는 그리스도교 신앙을 마음에 지닌 사람, 도덕적, 영적으로 성숙할 뿐만 아니라, 정서적으로도 성숙한 사람, 종교와 도덕, 영성에 있어 전문적인 유능함을 보이는 사람으로 변화시킬 수 있어야 할 것이다. 그러므로 요약하자면, 통합적 양성의 목적은 바로 이러한 인격적 변화의 과정을 촉진시킴으로써 사제 지망생들이 그리스도를

열정적으로(passionate) 사랑하고, 그 열정으로 하느님 백성에게 자비로이(compassionate) 봉사하는 삶을 살도록 지도하는 데 있다.

▶ 주제어: 통합, 내면화, 변화, 귀납, 예언자-신비가.