

ONGOING FORMATION IN CLAPVI

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1. Since the time of its foundation in 1971 in Colombia, the on-going formation of its members has been one of the objectives of CLAPVI. Later, when its Statutes were approved in the V Assembly (January 25, 1983), the first specific objective was stated in the following way: *The Interior Renewal and the On-Going Formation of its Members* (Statutes of CLAPVI, Article 5, paragraph “a”). At the present time, at what could be called a stage of maturity for CLAPVI, on-going formation of the confreres, that is, the members of CLAPVI, is the first objective.

2. What have been the methods or resources that were utilized to provide this on-going formation? Fundamentally it has been a spirit that we have created, an environment of encouragement that has been fomented from the beginning and has influenced the life and the activities of CLAPVI. We can point out four modes or instruments which have enabled CLAPVI to promote and provide incentives for the on-going formation of its members and to do this from the time of its establishment. A) Courses during the first years of CLAPVI's existence which were lengthy in duration. B) Encounters which replaced the courses. During each of these encounters there was the opportunity to share experiences and on-going formation was a part of each of these gatherings. C) The Assemblies of CLAPVI which are held every three years. D) The publication CLAPVI which is viewed to be very important and significant. The meetings and work sessions of the Executive Committee of CLAPVI are also a type of on-going formation. In our search for ways to give more attention to on-going formation CLAPVI has established two other avenues: THE SPIRITUALITY SCHOOL OF CURITIBA (BRAZIL) and THE SCHOOL OF FORMATION FOR FORMATORS OF VILLA PAÚL, FUNZA (COLOMBIA).

3. We consider that the successes of this work of on-going formation in CLAPVI could be the following: A) the renewal and emergence of new perspectives for living the charism in Latin America. In other words, the renewal of individuals has enabled us to

live our charism in a lively and novel way. B) We have been able to bring to the forefront a series of strengths and values, for example, a deeper fraternity among the missionaries, a greater awareness of the universality of the Congregation — an awareness of the powerful call to the universal and particular mission of each one of the Provinces — the generous and free decision to collaborate on an inter-provincial level in the different areas of the life and the activity of the mission, an openness to the Latin American and universal reality that has allowed us to study, reflect and accept with greater responsibility cultural dialogue. C) The insistence on the whole of CLAPVI to maintain before our minds the need for on-going formation. D) The importance that is given to vocational promotion, which is shown in the structural organization of the program of initial formation in each Province as well as in the interprovincial formation programs. E) A greater awareness of the need for lay formation, the work of accompaniment and the responsibility to take on the role of advisor for the distinct branches of the Vincentian Family.

4. With regard to limitation or difficulties in this area of on-going formation in CLAPVI we point out the following: A) The lack of greater resonance on the internal level of the Provinces of the fruit that has been harvested during the different formational moments of CLAPVI. B) The lack of economic resources in some provinces can limit the participation of the confreres in the encounters and other programs of on-going formation. C) The absence of a global and integral concept of the implications of a true process of on-going formation and thus on-going formation is reduced to something that is academic, intellectual and does not take into consideration the necessary reflection (theological, spiritual and pastoral) on the mission or the formulation of a personal plan for life or the community and provincial plans. One easily takes on a pragmatic attitude and confuses programming with the elaboration of a true plan of life and action. D) There is a mistaken idea that on-going formation only affects those responsible for the houses of formation and the confreres responsible for the seminaries, school or similar institutes.