



PONTIFICIA
UNIVERSITÀ
GREGORIANA

Istituto di Antropologia

Structures and integral formation processes and prevention of abuse / Safeguarding

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Goals

- Own the topic more.
- Be aware of your own reactions: human, administrative, spiritual.
- Discover how you/ you *together* can engage better in Formation.
- Understand how this is part of following Christ in his suffering and resurrection.

1. Formation: Hypotheses 1

- Formators and those in (ongoing) formation are highly motivated and try to do their best.
- Formation can make a real difference in one's vocational journey.
- Priestly life is a beautiful and meaningful vocation.
- Priests are vital for the mission of the Church.

1. Formation: Hypotheses 2

- (The?) main concern of seminarians is that they get through formation (→ “submarines”).
- (The?) main concern of formators/ bishops is that they get and have as many priests as possible.
- (Ongoing) Formation often does not correspond to the real needs nor to the official directions by the Church – and this in a more challenging environment.
- → How can (ongoing) formation match the real needs so that the priestly vocation can be lived out in a sound, healthy, effective, and holy way?



2. Situation and reactions in the Church worldwide

Abuse of: children, consecrated women, seminarians, vulnerable persons: sexual, physical, spiritual etc.

“This time of trial will bring a purification of the entire Catholic community, a purification that is urgently needed.”

St. John Paul II, 2002

2. Situation and reactions in the Church worldwide

- The topic is more and more present everywhere.
- Uncomfortableness, lack of knowledge, lack of willingness to engage.
- Safeguarding measures  vs dealing with the past 
- Cultural, legal, historical factors – no “*one size fits all*”, but also learning from others

3. Needed: A Change in Mentality



- „It will go away.“ \leftrightarrow No, it won't facing reality
- „I/ We cannot do anything.“ \leftrightarrow Yes, you can!
empowerment
- Need for ongoing formation as integral part of
priestly self-understanding: education, social,
pastoral
common commitment
- „I cannot do anything.“ \leftrightarrow Yes, you can!
empowerment

4. Ratio Fundamentalis, 8 Dec. 2016



n. 202: “The **greatest** attention **must be given** to the theme of the protection of minors and vulnerable adults, being vigilant that those who seek admission to a seminary or a house of formation, or who are **already petitioning to receive Holy Orders**, have not been involved in any way with any **crime** or **problematic behavior** in this area.

Formators must ensure that **those who have had painful experiences** in this area **receive special and suitable accompaniment**.

Specific lessons, seminars or courses on the protection of minors are to be **included in the programmes of initial and ongoing** formation. Adequate information must be provided in an **appropriate fashion**, which also gives attention to areas of dealing with **possible exploitation and violence**, such as, **for example, the trafficking of minors, child labour**, and the sexual abuse of minors or vulnerable adults.”

4. Questions for (Ongoing) Formation

- Criteria for admission?
- Attention to development throughout the steps of initial formation, esp. transition periods?
- How to motivate priests to engage in ongoing formation? Obligation like for medical doctors etc.?
- Setting up attractive and beneficial ongoing formation programmes? In how many dioceses do they really exist?
- Formation of formators?
- Understand how this is part of following suffering and resurrection?
- **→ Trust?!?**



Major challenge in (Ongoing) Formation



How?

Pedagogy

Method

Consistency



What?

“If in the past, omission may itself have been a kind of response, today we desire conversion, transparency, sincerity and solidarity with victims to become our concrete way of moving forward. This in turn will help make us all the more attentive to every form of human suffering.”

Pope Francis, 4 August 2019

The Institute of Anthropology



WHO?

Part of the Gregorian University from its beginnings, the IADC was founded in 2012 as the *Centre for Child Protection* with the aim of promoting education and formation for the prevention of sexual abuse of minors.

In 2021 it became the **Institute of Anthropology. Interdisciplinary Studies on Human Dignity and Care (IADC)**. Expanding its scope on vulnerable persons of all ages.

The IADC pursues its mission through:

- **Research & Conferences**– collaborating with international institutions and experts to promote academic discourse around the world
- **Academic programmes** – on-semester Diploma, 2 year Licentiate, Doctorates
- **Blended E-Learning Programme** – spread throughout institutions worldwide.

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The IADC researches and teaches the issues of dignity and care basing its approach on an anthropological view of human life from a Christian perspective.

Through education, the Institute is committed to promoting contexts where all humans can live in freedom and without fear from violation of their dignity, and receive the care they need and deserve.

TO WHAT END?

The IADC follows the following guiding principles:

- Victims first
- Christian view of the human person
- Spirituality
- Cultural sensitivity
- Multidisciplinary.

HOW?



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Diploma in English/ Spanish (1 Semester)

<https://iadc.unigre.it/diploma-in-safeguarding/>

Licentiate in Safeguarding (4 Sem.; ecclesiastical degree)

<https://iadc.unigre.it/licentiate-in-safeguarding/>

Doctorate in Anthropology

<https://iadc.unigre.it/blended-learning/>

Thank you for your attention!