***Order of Friars Minor Capuchin***

*General Secretariat of Formation*

*- Ratio Formationis Ordinis Questionnaire -*

*“To safeguard in formation the characteristics proper to our Order, it is appropriate to define in a ratio formationis or formation plan the principles that are valid everywhere” (Const. 25, 9).*

*“The General Secretariat of Formation, assisted by the International Formation Council, will be asked to develop a draft of a “Ratio formationis ordinis”, which, once studied by the General Definitory, will be presented to the Conferences of the Order so that they can present their observations and advance proposals for arriving at a shared draft and broad consensus”* (Programmatic Letter 2012-18, 5).

**The sense and objective of this questionnaire**

This questionnaire is a tool that will be of unquestionable help to us in the development of the *Ratio formationis*. All of us friars are, at the same time and for the whole of life, formators and friars in formation (Const. 24,6), and therefore we all have something to say.

More concretely this questionnaire means to:

* Take the pulse of the concerns for formation in our Order in the different circumscriptions.
* Offer every brother the opportunity to express himself freely and to give his input.
* Promote a culture of formation by means of a fraternal reflection in the different cultural ~~areas~~ regions of the Order.

**Methodological observations**

The questionnaire is composed of fourteen questions that concern the proposed development of our future *Ratio*. Twelve of these are closed questions; the first and last are open in such a way as to give a space for free expression.

The questions are formulated in the second person. In this questionnaire, we are more interested in your personal experience and evaluation than the institutional structures of formation. The questionnaire is addressed to all the friars, not only those who are involved in initial formation. The contributions of the friars in ongoing formation are very important.

This questionnaire is completely anonymous. We ask you for some information of a general character in order to understand the different responses based on age, type of formation received, and cultural regions of the Order.

**General Information:**

* Age
* Year of first profession
* Conference
* Circumscription
* Current occupation
* Stage of formation

|  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| Postulalancy |  | Novitiate |  | Postnovitiate |  | Theologia |  | Special |  | Ongoing |  |

|  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| Primary School |  | High School |  | Undergraduate |  | Masters |  | Doctorate |  |

* Level of education

1. In compliance with the guidelines of the new Constitutions and the documents of the Church, our Order has decided to write a *Ratio formationis*. Does it seem to you opportune, at this time, to have made this decision?

|  |  |
| --- | --- |
| yes |  |
| no |  |

If no, please tell us why?

1. Different models of *Ratio* are possible. Which seems best to you?

|  |  |
| --- | --- |
| A document that focuses on our charism, with a narrative character, that gathers the fundamental principles that inspire our model of formation |  |
| A document of a juridical nature, that contains precise norms that will orient our formation model |  |
| A mixed model, that unites the two preceding possibilities, developing material that will facilitate the reflection and the participation of the friars |  |

1. Which methodology seems most appropriate to you for the development of the *Ratio formationis?*

|  |  |
| --- | --- |
| Beginning from the base: by means of a participative methodology that involves the reflection of every brother and every fraternity |  |
| Beginning from a team of experts: these develop a document that is then presented to all the brothers |  |
| A mixed model, that joins together the two preceding possibilities, developing material that will facilitate the reflection and participation of the friars |  |

1. Our Capuchin tradition has given great attention to certain aspects of the life and person of St. Francis. Please mark the three aspects that seem to you most important:

|  |  |  |  |
| --- | --- | --- | --- |
| Contemplation and the search for God |  | Presence among the poor |  |
| Fraternity |  | Joy |  |
| Inter-religious dialogue |  | Manual work |  |
| Minority |  | Justice, peace, and ecology |  |
| Love for the Word |  | Sense of Church |  |
| Other |  | …… |  |

1. The Church documents *Pastores dabo vobis* and *Vita consecrata* ask that any *Ratio formationis* contain five dimensions that integrate the different aspects of the process of formation. In this moment, what importance do you assign to the following dimensions in your life?

(1 None, 2 little, 3 somewhat important, 4 important, 5 very important)

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Dimensions: | 1 | 2 | 3 | 4 | 5 |
| Human |  |  |  |  |  |
| Spiritual |  |  |  |  |  |
| Intellectual |  |  |  |  |  |
| Apostolic |  |  |  |  |  |
| The Capuchin charism |  |  |  |  |  |

1. The concept of Christian initiation helps us to understand how Christian and Franciscan values are interiorized in a gradual way in our lives. How much progressive initiation have you experienced in the different stages of formation?

|  |  |
| --- | --- |
| Progressive initiation |  |
| Little |  |
| Some |  |
| A lot |  |

1. Among the following means, mark the one (1) that has helped you the most to interiorize the values of our charism.

|  |  |
| --- | --- |
| Reflective and intellectual understanding |  |
| Personalized accompaniment |  |
| Experiences lived in fraternity |  |
| Experiences lived personally |  |
| Other: |  |

1. Regarding motivations, please indicate to what degree you identity with the following phrases. Respond using a scale of 1 to 10, where 1 means you don’t identify at all and 10 means you identify completely.

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| I know the conscious and unconscious motivations that drive my life |  |  |  |  |  |  |  |  |  |  |
| I live a progressive maturation and purification of my motivations |  |  |  |  |  |  |  |  |  |  |
| Personal discernment is a habitual practice in my life |  |  |  |  |  |  |  |  |  |  |
| Discernment in common is a habitual practice in my life |  |  |  |  |  |  |  |  |  |  |

1. For years the formation of formators has been a priority of the General Secretariat of Formation. How would you evaluate, based on your personal experience and in a general way, the ability of the formators that accompanied you in your process of formation? Evaluate each of the abilities mentioned in the table below with a scale from 1 to 10 where 1 means that your formators did not have this ability at all and 10 means that they had it at a very high level.

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| Human formation and ability to listen |  |  |  |  |  |  |  |  |  |  |
| Ability to work in a team |  |  |  |  |  |  |  |  |  |  |
| Sense for discernment and accompaniment |  |  |  |  |  |  |  |  |  |  |
| Franciscan formation |  |  |  |  |  |  |  |  |  |  |
| Experience in the field of formation |  |  |  |  |  |  |  |  |  |  |

1. We are thinking of enriching the *Ratio formationis* with three appendices. How much importance would you give to each of them?

(1 Not important at all, 10 very important)

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| Guidelines that will improve the understanding, the processes, and the quality of our *psycho-sexual affective* maturity |  |  |  |  |  |  |  |  |  |  |
| A *intercultural tool* that will help to translate the Ratio into the formation plan of each of the particular cultures |  |  |  |  |  |  |  |  |  |  |
| *Ratio studiorum.* Principles that include the Franciscan way of approaching and interpreting reality; learning to think with the heart |  |  |  |  |  |  |  |  |  |  |

Do you think we should add other appendices?

|  |  |
| --- | --- |
| Yes |  |
| No |  |

Which ones?: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

1. Regarding *psycho-sexual maturity*, please indicate to what degree you identify with the following phrases. Respond using a scale of 1 to 10, where 1 means that you absolutely don’t identify and 10 means you identify completely.

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| In my formation process the psycho-sexual dimension was dealt with/is currently being dealt with calmly and with competence and depth |  |  |  |  |  |  |  |  |  |  |
| Living in fraternity assists me in the process of my psycho-sexual maturation |  |  |  |  |  |  |  |  |  |  |
| I perceive in myself a harmonious integration of personal solitude, fraternal relationships, solidarity with the less fortunate, and ecological sensibility before all creatures |  |  |  |  |  |  |  |  |  |  |

1. Regarding the tool for the translation of the *Ratio formationis* into the different cultures, please indicate to what degree you identity with the following phrases. Respond using a scale of 1 to 10, where 1 means that you don’t identify at all and 10 means that you identify completely.

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| In my process of formation there was a healthy integration between the values of the Franciscan charism and the specific values of the culture of my country |  |  |  |  |  |  |  |  |  |  |
| In my jurisdiction, I perceive cultural or linguistic tensions, tribalism, exclusive nationalism, caste,… |  |  |  |  |  |  |  |  |  |  |
| I am conscious of the values that form the charism of the Order and I have a strong sense of belonging |  |  |  |  |  |  |  |  |  |  |

1. Regarding the *Ratio studiorum*, please indicate to what degree you identify with the following phrases. Respond using a scale of 1 to 10, where 1 means that you don’t identity at all and 10 means that you identify completely.

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| The academic formation that I have received or am receiving is adequate to service in the Church and to the contemporary world |  |  |  |  |  |  |  |  |  |  |
| The study plan of my curriculum includes the  particular content ofFranciscan thought and communicates it according to the methodological principles of Franciscan spirituality |  |  |  |  |  |  |  |  |  |  |
| I feel able to interpret and discern issues with the principles of Franciscan thought |  |  |  |  |  |  |  |  |  |  |

1. What contribution would you like to bring to this *Ratio formationis*?