

**Y- GENERATION BECOMES A PRIEST?:
FORMATION OF PRIEST’S CANDIDATES IN
INDONESIA
IN THE LIGHT OF *OPTATAM TOTIUS* DECREE**

Subandri Simbolon

Public Education Staff at CRCS-UGM,
Graduate School Universitas Gadjah Mada

Email: subandri.simbolon@mail.ugm.ac.id

Formation of priest candidates is a very important element in the Catholic Church. The formandi (seminarians) are formed in a holistic manner to achieve the unity of faith, personal and intellectual. Formation system is prepared from Middle Seminary to High Seminary. However, changing times is inevitable. It also affects the changes in each individual, especially the seminarians. In Indonesia, the seminarians in this era can be included in Generation Y (Gen Y). Gen Y certainly bring problems and challenges in the formation process. This article aims to analyze how the Catholic Church, especially through Decret *Optatam Totius*, responds to issue of Gen-Y presence in Priest candidates formation. By basing the writing on ethnographic interviews, and analysis of any related text, the author described this in a systematic discussion paper. The first section, the introduction explains Y-Generation issue as a challenge that must be faced. In the second part, explains the form of education the Catholic priest candidates. Finally, elaborate the challenges, expectations, the author try to give proposals into the Priest candidates formation process.

Keywords: Y-Generation, Catholic priest candidate, leadership, responsible

INTRODUCTION

“*Argiornamento*”, is one utterance proclaimed by Pope John XXIII. This sentence became the embryo of the occurrence of one of the great history of the Catholic Church, the Second Vatican Council (VC II). VC II served as guidelines for the Church to continue her pilgrimage in the world. This calling for change affected all aspects of Catholic Church. Each encyclicals and decree written in KV II aimed to address the issue of ages. One of the decree is *Optatam Totius* Decree (Decree on priestly formation in modern times).

Decree which was completed October 28, 1965 is expressly addressed to the Catholic priestly formation from the lowest level up to level after one man ordained as a priest. This decree opened with a statement, "Animated by the spirit of Christ, this sacred synod is fully aware that the desired renewal of the whole Church depends to a great extent on the ministry of its priests." This statement confirmed how Pope Paul really aware about the importance of formation of priest candidates in the midst of the changing times.

Until now, this decree is still one of the main guidelines after the Bible and the Code of Canon Law in the process of formation. Seminarians directed in accordance with his vocation as a shepherd, leaders of the church. From the statement, the Bishop of Rome affirmed that the renewal will happen one of which lies in the role of priests. Thus, the Catholic Church by Pope Paul had great expectations to the presence of priests capable of leading and shepherding the people responsibly.

Human characteristics change between generations was strongly influenced by certain era. This underlies the birth of theories about demographics of human generations categorization based on the effect of the era. This theory divided human generation in four categories: baby boomer generation, X Generation, Y-generation, and .Z-Generation. Every generation has different character, traits and peculiarities.

Priest candidates of the Catholic Church at this time are in the category of Y-Gen. The general view argued that Y-Gen is a generation that is disrespectful, selfish, uncommunicative, demanding, idlers and unsatisfactory in work results. These characteristics become a problem for priest candidates formation Seeing this negative trend, we expected special method in the formation of priest candidates.

Almost all of Catholic Church priest's candidates in formation are consisted in the category of Y-Gen. In general, people who consisted into the category of Y-Gen are all human who are born between 1980-2000. From education and psychology's point of view, this generation has its own characteristics. Some scholars pointed out that Y-Gen is disrespectful, selfish, hard invited communications, demanding, idlers and unsatisfactory work results.

Seeing this negative trend, it is expected a new method of priest's candidates formation in their priesthood. In the working world, the presence of Y-Gen has long been recognized. The presence of Y-Gen provided its own issue for the leaders of an organization. Company leaders feel overwhelmed to lead the workers dominated by this "Nittendo Generation". They are spoiled, quickly bored with the job, and idlers.

This article aims to overview how Catholic Church through Decree *Optatam Totius* (OT) respond to and forming seminarians in the onslaught of Y-Gen. A priest is also the pastor and community leader. With Y-Gen characteristics, how do formators educate seminarian becomes responsible leader of the Church?

Formation of Priest Candidates in Catholic According to *Optatam Totius* Decree

Becoming priest's candidates, first of all, must be driven by an awareness of the "calling" in each young man. Calling is understood as awareness that raised by the Holy Spirit to serve God in the Church and in the world. Calling is likened as seed, and the called person is a place of seeding. The Church established seminary for priest's candidates to cultivate themselves as a fertile seeding.

One passage of Scripture, become a benchmark in the process of responding to the call is "Many are called, few are chosen" (Matthew 22:14). This verse confirmed that the Holy Spirit always awakens a lot of youth. However, when they want to respond, it is not a guarantee that he would be a priest. They will be directed in the formation. Decision to be a priest should not be separated from their faith. Becoming a priest is always depend on God's will. God chooses to Himself who is worthy to be his servants.

OT decree explained that the coaching process that starts from the family. In the context of formation, family was understood as a Small Seminary. Family became the first prospective seminary means to realize his calling. Once aware of the call in him and decided to cultivate the seeds that call, then he went to a higher level: Minor Seminary. The Council affirmed, "In minor seminaries³⁹ erected to develop the seeds of vocations, the students should be prepared by special religious formation, particularly through appropriate spiritual direction, to follow Christ the Redeemer with generosity of spirit and purity of heart."(OT. Art. 3) This statement confirms that the prospective priest at the Minor Seminary should have started to cultivate the shoots of their vocation. Vocation was likened to a seed that must be planted.

More deeply, this decree asserted that seminarian were seen as a place (land, soil) for plant seed. From that understanding, Seminary is a place for them to form themselves into a better land so that the seed flourish. They form themselves not only in the intellectual life but in spiritual life by imitating Christ. While undergoing coaching at this level,

³⁹ Minor Seminary in Indonesia has same characteristic as the other school has. Youth man who wanna go to Minor Seminari have to be graduated from Junior High School and join Senior High School as well.

the selection process is applied carefully. All of the formators were assigned to diligently directing them to be able to realize the calling.

After experiencing the process of coaching at the Minor Seminary, they were asked to choose a higher level: to be diocesan priests or religious priests. Diocesan priests is a group attached to the diocese without tied to a certain regulation. While religious include the Order, the Society or Congregation that was founded in a certain regulation. In Indonesia, there are many Catholic religious communities such as the Divine Word (SVD), the Society of Jesus (SJ), the Order of St. Francis (OFM, OFM.Cap) etc. At the level of after Minor Seminary, each Order and Clergy have different phases according to their communal needs. In general, they were accepted as a seminarian for the Clergy, in the first year they will be scouted in Tahun Orientasi Rohani (TOR). Meanwhile, they who received the Order or religious order will be scouted at Novitiate⁴⁰.

After this initial phase, TOR and Novitiate, the seminarians will go to Major Seminary. At this step they will deepen the spirit of the congregation or diocese that they selected and follow the course of Philosophy and Theology until Master of Theology. As a whole “in Major seminary, the entire coaching was directed at the pastoral goal, in accordance with all the colors of renewal, through the formators were carefully selected.”⁴¹ Studies of Philosophy and Theology as well as coaching in seminary (Monastery, home education) together into a means of spiritual formation and pastoral. Both of these received the greatest emphasis to give birth to the shepherds the people are resilient in the call of duty.

There are also young people who follow specific paths. Those who take this particular path are those who have completed high school studies or higher level. If the call was a new awareness emerged after college or work, they can be entered through a ladder postulant without following Seminary education. Postulant level is provided for those who have "call late". However, the next level to remain the same Seminary.

When they have completed all levels and deemed worthy to receive Ordination to the Priesthood, then the formator will submit to the Bishop to ordain them become priests. If we calculated from since

⁴⁰ Noviciate, Novus-nova-novum (L)=New. Noviciate is a formation's beginner level for new clergy's candidate. In this step, they will be in dept in the area of spirituality and regulation of the Order.

⁴¹ A.M. Sutrisnaatmaka, MSF, Mendidik Pemimpin untuk Gereja Transformatif, dalam “Orientasi Baru” Journal Filsafat dan Teologi no 12, tahun 1999, Kanisius, (Yogyakarta,1999:147).

graduating junior high school to be ordained, a priest candidate should be educated for ± 13 years.

Who is Y-Generation?

Every generation can be categorized into several groups. In general, the “generation characterized by a series of differences in various aspects such as personal values, beliefs, expectations, and behavior are relatively stable throughout the life of the generation”⁴². The emergence of the difference from a series of aspects are affected by the situation during the days of their lives.

For this days, the generation of human being are categorized into four major groups. All of them are: baby boomers generation, X Generation, Y Generation and Z generation. Of course, every generation characteristics also differed between countries. However, the history of the world that have been faced by every generation form the general character of each generation itself.

The demographer explained that the baby boomers are those born between 1946 and 1964. In many countries, this generation live in the midst of post-war history. Indeed at the time, there is still a crisis of peace in various countries such as the Vietnam war, missile crisis in Cuba. However, in general, this generation are in a secure environment. In the working world, baby boomers generation known as the “workaholic generation”. They were required to work and work to build the world. The common characteristic of this generation was leading to results and very diplomatic. In today's age, this generation entered retirement from their work. In Indonesia, this generation was the witness of independence era and the early days of independence. They were challenged to fill independence by making development. Their education is very hard because their parents rarely pay attention on their daily life. This situation made them to be very independent, had a high totality to the work, not easily complain in distress, discipline and had a high work ethic. In the field of social and cultural life, this generation tended to radical especially have relation with values. It can be understood when in their daily life they often impose their ideas.

Generation after, Baby Boomers is Generation X. Gen X was the generation born between 1965 until the end of the 1970s. They are witness to the collapse of the Soviet Union, and the fall of the Berlin Wall and the emergence of the HIV AIDS virus diagnosis. As a descendant of generations of baby boomers, they are more likely to enjoy

⁴² W.Strauss & N. Howe, (1991). *Generations: The history of America's future, 1584 to 2069*. New York: Quill/William/Morrow. (hal. 60)

life. If the previous generation only workaholic, they are more interested in a healthy workplace. A balanced life is their point of view about working area. In the social field, they are known as rebellious generation, but sometimes more compromised against their children. In Indonesia, this generation was witness to the tragedy of the G-30SPKI. Additionally, they also were in the era of rebellion disintegrative in various regions of Indonesia. Indonesia's political instability makes their world into a generation that has a degree of concern for social problems is high.

Y Generation or Millennials were born between the 1970s until the late 1990s. This generation was born to welcome the era of the internet and the world are connected globally. They have mastered the technology world in greater depth than previous generations. Globally connectivity make them a generation that has a very high level of socialites. Not surprisingly, they are very interesting additively on social media successfully fulfill their desire for connectedness. In the working world, this generation is looking for a job that is more meaningful and challenging for them to be more developed. No wonder if the world of work, they are often moved around the workplace. If the previous generation had begun consideration of the balance of life, this generation even see it as something very important. Every day they would be busy playing futbol, fitness or having coffee with friends after returning from work. In addition, "they are more prone to take risks, need constant change, please innovation, flexibility and mobility."⁴³

According to Martin, "Y-Gen tend to have a more independent characteristics, independent and liked freedom and flexibility in completing tasks with speed and style of their own."⁴⁴ About technology, they are recognized as highly intelligent and educated generation. They are more concerned with a short-term, expects direct feedback like to know what the usefulness of which they did.

Furthermore, Martin asserts "Y Generation welcomed a responsibility and see it as an opportunity to prove their ability and worthiness in an organization."⁴⁵ Speed and accuracy are their target in every activity. "If it can be fast, why we have to do it slowly?" That seems to be their slogan. This paradigm was supported massively by the advances of technology such as the internet, cellphone. Technology

⁴³ J. Lammiman, & M. Syrett, (2005).Cool generacija – nova poslovna filozofija [CoolSearch: Keeping Your Organization in Touch and On the Edge...].

⁴⁴ Martin, C. (2005). From high maintenance to high productivity: What managers need to know about Generation Y. *Industrial and Commercial Training*, 37 (1), 39-44.

⁴⁵ Ibid.

opens their eyes to consume the varieties of informations with one goal: achieving the balancing of life. That is why in the world of work or organization they will quickly go out if they do not get growth in their job.

The characteristics of Y Generation generally pose few stereotypes to them. Princetonone⁴⁶ working with Buddy Hobard-Solutions 21 tried to analyze the streotipe that oftenly given on to Y Gen. There are 5 common stereotypes given for them. *First*: Y Gen is shiftless. They tend to be judged as the slacker generation because of their character want to find easier work. They usually avoid difficult ways to do their job. The influence of technology makes them not too difficult to find what they want. A student will prefer to find information from the internet than read books. They prefer e-books than reading printing books. They just push control+F on their computers, and found the theory that they need easily. However, this stereotype is disputed by one of the national survey initiated by Solution 21. According to this survey, Y Gen is an actually hard-working generation. This character ocured because they were able to connect the hard work and the history of success. As long as the job was interesting and meaningful in life, Y Gen are going to do it quickly.

The second stereotype is Y Gen required instant gratification. Since birth, Y Gen had been faced with computerized and digital television era. They had trouble finding a typewriter. Entering school, all the books have been digitalized by computer typing. They've been confronted with the calculator and mobile phones. This generation saw that speed in work is no longer just a virtue, but also a lifestyle. Sending letters does not need paper, just using email. PincentonOne report mentioned "technology has made Generation Y accustomed to getting what it needs quickly and easily". The speed and ease that is primarily. As a result of the influence of these technologies, they want the satisfaction they get in an instant. In the world of work, correction of themselves for each year is too long. If they perform this feat, they want to immediately get feedback.

Third stereotype: gen Y is a generation that is not faithful. This stereotype arises from the phenomenon experienced managers in the world of work. They see that Gen Y really like to leave their employment after one or two years of work. PrincentoOne According to reports, this practice arose because Gen Y have many job options and job search more precise and bona fide for them. This report confirms the "Generation Y

⁴⁶ Princeton One, Understanding Generation Y: What You Need to Know About the Millennials, www.PrincetonOne.com In collaboration with Buddy Hobart, Solutions 21

workforce makes leaders face the fact that loyalty is not given; it has to be earned" (p. 6). Y Gen has the desire to work if the work is interesting for them and gave a lot of feedback. In addition, they want a job that has many opportunities to develop themselves and provide quick rewards for their achieving. If they do not get it, they will leave the job as soon as possible. Martin asserts the same thing, "They need opportunities to grow and develop inside and outside of the organization, and if their needs are not being met they will not hesitate to find somewhere that will accommodate them."⁴⁷

Fourth stereotype: Y Gen is a selfish and spoiled generation. They was born and grew up in a family of X Generation. As parents, X Gen has always tried to keep their children so that not has bad experiences in their childhood. Finally, the new generation is coming, Gen Y, spoiled and selfish. However, according to princetonOne's research, Y Gen is not a selfish and spoiled as thought by the previous generation. According to their research on Y Gen about Y Gen social activity, they are able to give their time and energy in to social work. Those volunteerism phenomenon demonstrated the important fact that Y Gen is a generation that even more care about each other.

Each generation has different characteristics as influenced by their own time and contexts. It is important to realize so that the gap between generations does not appear, especially in education. More specifically on Y Gen, they currently have the highest number. In the current era, they are young people who have a different way of thinking from the previous generations. Investagating Y Generation will help to understand how we can quide them into responsible leaders in the future. The Stereotypes on them arised because of lack of deep understanding about them.

Y Generation Formation: Catholic Priest Candidates

Seminarians in Indonesia currently are part of a larger set of Y-Gen. In the formation of self, seminarians are also facing a computerized age, technological developments, and also the challenges of globalization. Characteristics of Y-gen are also their characteristics. The issue is, how they can become responsible leaders of the Church?

Leadership in the Catholic Church

The Catholic Church is known as a religious organization with a very clear organizational structure. Pope is the bishop of Rome, accepted as the supreme leader of this organization. He is aided by the cardinals,

⁴⁷ Ibid, Martin.

bishops elected at the Vatican, and the bishops in various parts of the world. Meanwhile, the bishop is also assisted by the Priests both diocesan priests and religious priests. This hierarchical forms of organization makes leadership in the Catholic Church becomes a very sturdy organization.

According to the official teachings of the Church, this hierarchical structure including one's own nature of the Church's life. Leadership is believed to have originated from the mission of Jesus to the Apostles and bishops chosen to pass on the reins of leadership of the Apostles themselves. Vatican Council II asserted, "on the establishment of the divine, the bishops replaced the apostles as pastors of the Church. To them it was the Apostles advised, that they keep the whole herd, where the Holy Spirit lift them to shepherd the church of God (cf., Acts 20:28)" (LG.20).

Meanwhile, the presence of every priests aims to help the Bishops. By expanding the area of the Church, the presence of the Imam is a must. KV II affirmed, "In each local congregation in a certain sense, they present the bishop. The priests called to serve the people of God as a wise helper to the body of bishops, as a helper and their organs" (LG 28). For reasons of present-day needs of the people, then the priests appointed as head of the parish or the other categorical area of serving.

From this description, a leader in the context of the Catholic Church contains two essential elements, namely the spiritual leader and the leader of the non-spiritual. "A religious leadership can take place in two aspects of life: (a) in spiritual; and (b) in non-spiritual matters (secular), the latter being in relation with the State, administrative matters within the church, and so on."⁴⁸ As a religious leader, a priest must be able to present Jesus by the guidance of the Holy Spirit. Meanwhile, he also had to lead a parochial administrative agencies and face the mundial things. However, these two elements are inseparable because the former also must inspire the latter.

How the concept of leadership in the Catholic Church today? Imam is a cathegorial leader in the Catholic Church. This leadership authority derived from the Sacrament of the Priesthood. When a man ordained to the priesthood, he got the leadership positions. James A Griffin said, "Because of Baptism, all Christians received common dignity and deeds,"⁴⁹ and, "because of the Sacrament of Priesthood,

⁴⁸ Nikos Dimitriadis, Greece, Religious Leadership of a Majority Church. The Case of The Orthodox Church of Greece, in: Ch. Stuckelberger and J.N.K. Mugambi (ed.), Responsible Leadership. Global and Contextual Ethical Perspective, Geneva: WCC Publication, 2007, 129-138.

⁴⁹ James A. Griffin, *Ihktisar Katekismus Gereja Katolik* (Jakarta: Obor, 2008), hlm. 37.

bishops and priests took part in the task of triplicate of Jesus: to teach, to lead, sanctify.”⁵⁰ It is also affirmed by The document in VC II "Thus, through sacred ordination and by the power of the Holy Spirit, every priest likened to Jesus Christ, Head and Shepherd of the people" (cf. PDV 12-15).

This exposure confirms that a priest has tri tasks: teaching, leading and sanctifying. The third task is not executed differently. That is, in a priest, in the act of daily life, he must always be present as a teacher, a leader and a sanctifier. The third task as confirmed by document of *Pastores Dabo Vobis*, a priest with a priestly ordination likened to Christ Jesus: Head and Shepherd of the People. Jesus became exemplary leadership and shepherding for a priest. Understanding the leadership of a Catholic priest, firstly we have to understand the leadership of Jesus.

The leadership's form of Jesus can be recognized in the New Testament, especially in the Gospels. "The Gospel gives three picture leadership (Jesus) were really interesting and constantly repeated in the New Testament, it all starts with the letter 'S': Servant, Shepherd, and Steward."⁵¹ The servans means leader provide service, support, and empowerment. Jesus gave an example, "I came not to be served but to serve". As a shepherd, a leader must be able to bring awareness, courage and demands. The latter, as steward, a leader must be able to present themselves trustworthy and responsible. He should be the head, guards and implementers.

Being the leader of the Church, a priest must be able to complete the representation of Jesus in the middle of the flock. He must serve, sheperd and care of people. Covey⁵² called on of characteristic of Principle Centered Leardership is service-oriented. Leader as shepherd is driven by the virtue of love. "The leadership that is driven by love: having the vision to see the talent, potential and dignity of every person; have the courage, passion, and commitment to unlock the potential; loyalty and support each other as a result, which encourage and unite the team."⁵³

The form of this responsibility will be realized if a priest has a form of leadership that is proactive and transformative. That is, he must

⁵⁰ Ibid. hlm. 38.

⁵¹ D'Souza, Proactive Visionary Leadersip. 2009: xxiii-vviv

⁵² R. Stephen Covey, Principle Centered Leadership (Kepemimpinan yang Berbrinsip), alih bahasa: Julius

Sanjaya, Jakarta: Binarupa Aksara (1997:30)

⁵³ Lowney Chris, Heroic Leadership, alih bahasa: Alfons Taryadi, Jakarta: PT Gramedia Pustaka Utama (2005:200).

always be present in the situation of the people and fight together to achieve the goal. He should be in the community and invite them to transform together. This is in line with the thinking Christoph, “Responsible leadership means the responsible use of power in order to define and reach ethical goals for all human beings and the whole creation and to implement the defined values.”⁵⁴ Thus, Christian leaders are leaders who imitate Jesus as the main Shepherd by making the flock as a friend to move forward together.

Y-Gen Being Catholic Priest: Opportunities and Challenges

The concept of the Catholic Church leadership discussed before is the vision of a priest. Being a leader is not learned when he became leader. Prospective leaders should already know the concept of leadership that expected of him. The question now is, how does a seminarian of Y Generation can establish themselves in order to become a expected leader? What are the challenges they will face?

From the description of Y Generation, we can see that the Y Generation must bear the given stereotypes on them. Many people from previous generations understand Y Gen as the slacker generation, do not know the rules of customs, as well as being selfish. This stereotype becomes a general picture of how people perceive the Y Gen. The result is a lot of Y Gen who never think confidence to lead something. They are regarded as unstable generation. How could they lead a bunch of humans while they are very familiar with computers?

It must be realized, Y Gen who wants to become a priest will face many difficulties and challenges. Based on the previous description, Y gen family always full what they needs since they were born. Every book that she/he would use in schools should be prepared their parents. Meanwhile, being a priest means to be servants, herders, and community’s steward. This challenges are very concrete. It is no wonder why many young people are afraid to become a priest.

Y Gen was born into a world filled with the issue of consumerism, hedonism and globalization. Being a priest means being able to escape from the stickiness of the world. They should be able to see money not as a goal, but a tool to get the goal. In addition, the offer the world a major challenge in living up vows.⁵⁵ They have to live pure, celibacy and obedience. That is, being a priest, Y Gen should be able to

⁵⁴ Christoph Stückelberger, Responsible Leadership Guide: Guidelines for Boards and Staff, www.globethics.net

⁵⁵ Vow is a pledge to God. In education the priesthood, there are three vows that they profess eternally. Chastity, obedience and poverty. Chastity include celibacy (not married), obedience regarding mission, and poverty concerns zealous attitude.

change themselves and their characters which are not in accordance with the way of life of a Catholic priest. Because of that decree OT advised, “The students should be so saturated with the mystery of the Church, especially as described by this sacred synod, that, bound to the Vicar of Christ in a humble and trusting charity and, once ordained priests, adhering to their own bishop as faithful helpers and engaging in a common effort with their fellow-priests, they bear witness to that unity that attracts men to Christ.” (OT. 9).

Characteristics of Y Gen, according Solnet & Hood among others is to express an opinion, is more demanding than previous generations, have a low boredom tolerance, love a challenge and responsibility, independent, want recognition, and providing constant feedback.⁵⁶ Characteristics should be used as a primary consideration in helping them become a leader. Behind the challenges they face, there are also various opportunities for them.

A seminarian from Y-Gen will be very easy to express their opinions. They feel free to ask when there is something confusing for them. This character is basically very important in a leadership. Y-Gen is also generation who likes challenges and responsibilities. For seminarians, this character is really important. A priest is no longer just dealing with the altar but also the market. They must be able to manage the financial, economic, agricultural, and other aspects. Y-Gen’s attribute as a “skilled multitasker” be very useful in this leadership.

Proposed to Priest Candidate Formation

The presence of Y-Gen in Seminary should received special attention from the Catholic Church. Decree insisted that they should be educated by the competent formator. “Since the training of students depends both on wise laws and, most of all, on qualified educators, the administrators and teachers of seminaries are to be selected from the best men“ (OT. Ar. 5).

Seminary’s formators should not be insisted upon – down formation. Y-Gen is a generation that is highly protected by their parents. They are not used anymore by force or subordinate education. Martin asserted that “The organization should also establish a more personal relationship with this generation, abolish restrictions on the formation communication from hierarcical structures.”⁵⁷ In seminary, the formators should be able to present themselves as friends. Dekrti OT insisted “Administrators, however, and teachers must be keenly aware of how

⁵⁶ D. Solnet & A. Hood (2008). Generation Y as hospitality employees: Framing a research agenda. *Journal of hospitality and tourism management*, 15, 59-68. Doi 10.1375/jhtm.15.59

⁵⁷ Martin, 2005.

much the success of the students' formation depends on their manner of thinking and acting. (OT. Ar. 5)

Discipline is an importance key in the seminary's formation. All activities for each day has been arranged in such a way. However, Y-Gen needs a flexible atmosphere. Rules should not be used as a reference for the development of personality. Rigid routines that will destroy their creativity. Y-Gen is a generation that is full of capability in fulfilling their tasks. These positive characteristics require a large space to optimize their capabilities. Yeton believes "Y Gen looking for a flexible design in order to accommodate the activities of life, purpose and their personal ambitions."⁵⁸ In seminary formation should those who have special abilities fully supported.

Mental management personality is one of the main points in the guidance at the seminary. OT decree asserted,

"The norms of Christian education are to be religiously observed and properly complemented by the newer findings of sound psychology and pedagogy. Therefore, by a wisely planned training there is also to be developed in the students a due human maturity. This will be made especially evident in stability of mind, in an ability to make weighty decisions, and in a sound evaluation of men and events. The students should be accustomed to work properly at their own development. They are to be formed in strength of character, and, in general, they are to learn to esteem those virtues which are held in high regard by men and which recommend a minister of Christ. Such virtues are sincerity of mind, a constant concern for justice, fidelity to one's promises, refinement in manners, modesty in speech coupled with charity. (OT. ar.11)"

In this article, a seminarian invited to build themselves. That is, they should be given the space to be active in the process of self-management. The goal is to menamkan virtues and imitate Christ's leadership.

Y Gen is a generation filled with the ability to perform the tasks (skilled multitasks). These positive characteristics require a large space for them to optimize their capabilities. In coaching at the seminary, will appear some people who have special skills. To that end, they should be given the opportunity and encouragement to develop that ability. OT decree suggests that provide space for a "special study for those who are highly talented" (OT. Ar.18).

⁵⁸ Yeton, 2008.

Priest's candidates formation has always been the pulse of the forwarding milestones leadership of the Catholic Church. Pope John Paul II called "Without priests the Church would not be Able to live that fundamental obedience the which is at the very heart of her existence and her mission in history, an obedience in response to the command of Christ" (PDV, Intro.) explicitly official teaching of the church said that the process of seminary education must remain one focus in every region of the diocese. Guidance also must remain adapted to the changing of times. The spirit of *argiornamento* should still reverberated in every decision and action. The presence of Y Gen is the shape and outcome of changing era itself. Thus, the formation of priest candidates must adjust to keep doing distinction of Spirit to keep it running in accordance with Head of the Church's will, Jesus Christ Himself.

Thus, awarening of the presence of Y-Gen means accepting them as an autonomous individual. Adjust to each other between the formator with the seminarians become a necessity. They have their own expectations and also they remain have uniqueness. Educating Y-Gen becoming Catholic priest is a possibility. They are the future leaders of the Church in the future. Renewal of the education system was also finally becoming a necessity.

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