

SEMINARY FORMATION PROGRAMS AND QUALITY OF LIFE OF PIANS**Fr. Anthony O. Aguason¹, Herminia B. Gomez²**¹Colegio de la Purisima Concepcion, ²Colegio de la Purisima Concepcion

ABSTRACT

The study investigated the extent of efficacy of the formation program of St. Pius X Seminary (SPXS) and its effect on the degree of the quality of life of PIANS. The respondents of the study were the 320 PIANS selected PIANS. The study was a descriptive-correlational research. A researcher-made questionnaire was used in data gathering. Frequency count, percentage, mean, t-test, ANOVA, tukey HSD post hoc test and Pearson-r were the statistical tools used to analyze and interpret the gathered data. Results indicated that the extent of efficacy of the seminary formation program as a whole was rated excellent in terms of human formation, spiritual formation, intellectual formation and pastoral formation. The degree of the quality of life of PIANS as a whole was also rated excellent in terms of Church involvement, sociopolitical life, professional life and family life. Age and type of respondent are factors that indicate a significant difference in the efficacy of the seminary formation program. On the other hand, the respondents' income and years spent at SPXS show no significant difference. Civil status is a factor that indicates a significant difference in the degree of the quality of life of PIANS. Yet, the age, type of respondent, monthly income and number of years spent at SPXS show no significant difference. Finally, the study reveals that the degree of the PIANS' quality of life is being influenced by their seminary formation.

Keywords: formation program quality of life PIANS

1. Introduction

The Church's perspective on formation is not like that of formal education or, for that matter, of job training. Formation is, above all, the outcome of cooperation with God's grace (USCCB, 2005). Because God has given some men the gift of the priestly vocation, the Church must therefore advise them to embark on a serious formation journey. It means protecting and growing professions in order for them to bear mature fruit. Pope Francis (2014) reminded the Congregation for the Clergy during their plenary session on October 3, 2014, that they are "uncut diamonds" who must be formed carefully and patiently while respecting each person's conscience in order to shine among God's people.

Young people face numerous challenges in a technologically advanced world, including poverty, violence, crime, armed conflict and globalization. The drug trade exacerbates these issues, necessitating more than just education to address substance abuse's detrimental impact on people's quality of life. The drug trade, a global issue affecting society's moral fiber, has worsened challenges faced by young people, including poverty, violence, crime, and globalization. The Philippines has seen countless innocent lives lost due to the "war on drugs," causing alarming hoardings and threatening situations. The image of SPXS alumni commemorating their seminary days contrasts this situation, emphasizing the need for more than just education.

SPXS, a minor seminary founded in 1957 by the Archdiocese of Capiz, has produced numerous alumni priests and lay professionals who attend the feast of St. Pius X annually. Their presence motivates young seminarians, visitors, sponsors, and others, making the annual gathering unique and vibrant.

The study investigates family interactions in response to Pope Francis' challenge to review Catholic teachings and proposes recommendations for seminary formation structures to improve quality.

Specifically, the research investigated the;

1. extent of efficacy of the seminary formation program when taken as a whole in terms of human formation, spiritual formation, intellectual formation, and pastoral formation;
2. the degree of the quality of life of PIANS as to Church involvement, socio political life, professional life and family life when treated as a whole were undertaken;
3. The significant difference and relationship between the extent of efficacy of the seminary formation program and the degree of the quality of life of PIANS were among the research focus. The research assessed the seminary formation program's effectiveness on PIANS' quality of life, guiding them to improve their commitment to the Church's mission, maintain their quality, and serve as a baseline for future research.

Theoretical Framework

Bandura's Social Learning Theory emphasizes learning through imitation and observation, which is applicable in the seminary's communal environment. Additionally, M.'s Theory of Quality of Life suggests

that meeting hierarchical needs enhances life quality, indicating that seminary programs should focus on these foundational needs for improvement.

Conceptual Framework

This study was based on the assumption that the independent variable influences the dependent variable. The study reveals that the perceived efficacy of the seminary formation program significantly impacts the quality of life of the PIANS.

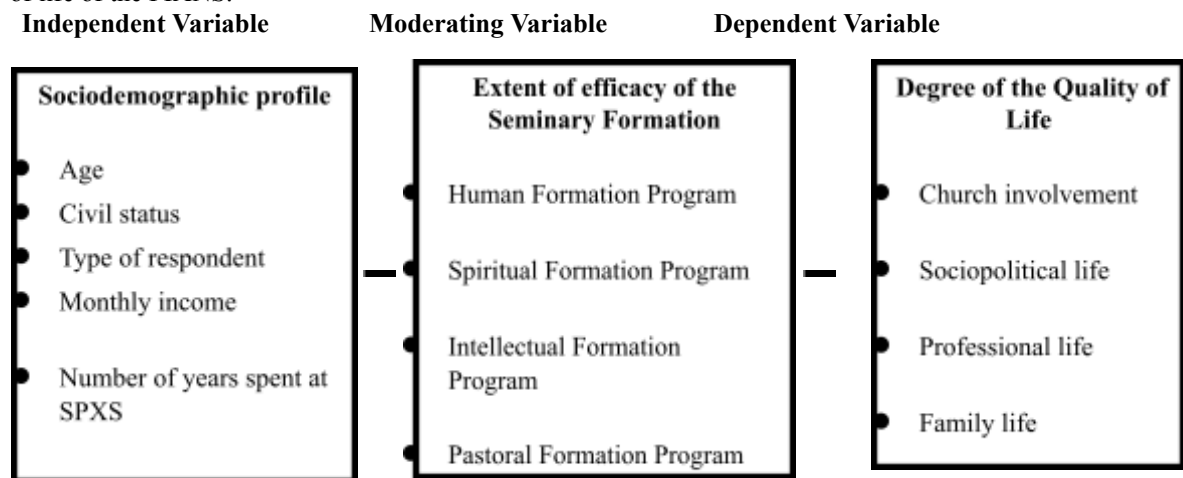


Figure 1. Schematic diagram showing the independent, moderating and dependent variables of the study.

2. Literature Review

Community life fosters leadership and unique talents, motivating seminarians to promote selflessness and collaboration. Seminarians should bring their individual lives to the community with an open mind, as seminary houses benefit both the church and students. They should act as good stewards, setting a standard for the general public throughout their career. Mount St. Mary's Seminary fosters a community of prayer, instruction, service, and relationships to develop its seminarians. It encourages modest admission and fosters long-lasting fraternal ties through prayer, study, pastoral work, and on-campus events. The seminarians hope to continue growing in wisdom, grace, and virtue (Mount St. Mary's Seminary, 2017).

Human Formation. According to PDV No. 43, priests serve as mediators of Christ's redemptive gifts, facilitating encounters with Jesus. Candidates should embody the Eucharist's principles, demonstrating self-control, integrity, and the ability to lead pastoral ministry alongside Christ. Human formation is essential, as noted by Notre Dame Seminary (2009), in cultivating qualities like love for truth, justice, compassion, and integrity, which are vital for effective shepherding. Additionally, seminarians should develop skills for relating to diverse cultures through kindness and hospitality, along with achieving effective maturity marked by joyful celibacy and a responsible moral conscience. These just suggest that the seminary cultivates simplicity in life and generosity in order to become a man for others.

Spiritual formation. It is to form in seminarians a personality of humanity and obedience so that they will be men of the Church who view the needs of the Church as greater than their own as well as cultivate the spirituality of service imitating Christ, who came to "serve and not to be served" by living a life of simplicity and virtue (PDV, 45-50). These just suggest that the seminary cultivates simplicity in life and generosity in order to become a man for others.

Optatam Tutius encourages believers to foster continuous unity with God through Jesus Christ and the Holy Spirit, emphasizing the need for spiritual training. PDV, No. 45 highlights the importance of developing a listening heart before undertaking missionary work, urging seminarians to prioritize solitude and personal prayer as vital to priestly spirituality. In Durham, North Carolina, Duke University Divinity School has created a spiritual formation program focused on global contemplation, prayer cultivation, and the significance of communal relationships with God, aiming to enhance students' abilities as prayer leaders and spiritual guides.

The program involves creating mandatory spiritual formation groups for first-year students, organizing candidates for master's degrees in divinity and church ministries into small groups of six or nine. Students cannot choose their groups to promote interaction within the Christian community. Weekly gatherings focus on living to serve Christ, incorporating prayer, spiritual practices, and scriptural readings, without leaders sharing their personal experiences.

The spiritual formation program involves service, study, prayer, and Christian vocation journeys, fostering self-reflection and service to God and His people.

Intellectual formation. The seminary formation aims to broaden seminarians' understanding of humanity and divine revelation, enhancing their ability to communicate effectively with others. Intellectual formation equips them to share God's ministry in a contemporary context while grounding them in Catholic traditions and the Gospel of Christ. Theology, as outlined in the Program of Priestly Formation, is described

as *fides quarens intellectum*, meaning it seeks understanding through faith. This study both enriches personal faith and connects with broader human knowledge, including philosophy and human sciences.

PDV Nos. 51 and 57–59 emphasize that priesthood candidates must deepen their understanding of divine mysteries for the sake of others' salvation. Learning about Jesus Christ personally is essential for intellectual formation. This process builds on catechesis and mystagogy, aiming for communal sharing of knowledge within the religious community rather than individual enrichment alone.

Pastoral formation. The priesthood preparation program aims to prepare seminarians for communion with Christ and his charity. To represent Christ to humanity, they must undergo training for the Ministry of the Shepherd. Pastoral formation teaches seminarians to be shepherds with pastoral competence, missionary spirit, and Christ's charity. Formative supervised ministry experiences and reflections focus on developing pastoral skills. The program aims to foster growth as mature Catholics through genuine Gospel experiences, expose seminarians to everyday life challenges, familiarize them with the Church's diverse ethnic and social life, and instill the ecclesial dimension of pastoral service, demonstrating the integration of social service into the wider pastoral mission of the Church.

St. John Seminary in Los Angeles emphasizes spiritual formation for lifelong priestly ministry. Students take on leadership roles and deepen understanding of pastoral responsibilities. The seminary promotes self-discovery and personal growth, equipping future priests with emotional skills. A structured program enables seminarians to engage in supervised service, particularly in parish ministry, recognizing family and ecclesial life interconnectedness. During the 2014 Ad Limina Visits, Pope Francis met with the Bishops Episcopal Conference of Malawi and emphasized the vital role of families in shaping individuals, especially youth, into loving and committed members of society. He urged bishops to serve as nurturing fathers and shepherds, enhancing family life within the faith community. The Pope highlighted the necessity for societal measures to protect and support families, stressing that the political community must respect and assist families in maintaining their moral values and freedom. Strengthening family bonds contributes to a culture of solidarity. Parents have a crucial role in raising their children as divine beings, emphasizing respect and adherence to God's law. They are primarily responsible for their children's education, instilling values, knowledge, and positive role models within the home. This environment nurtures their faith, teaching them to pray and understand their purpose. Through attentive care, parents demonstrate love and understanding, guiding children to responsibly use their freedom and reasoning as they grow.

Parents have the fundamental right to choose a school that supports their children's early development, while children have the right and responsibility to select their own careers and lifestyles as they grow. A strong relationship built on trust between parents and children is essential, highlighting the biblical commandment to honor one's parents, as seen in Deuteronomy 5:16 and Mark 7:10; this respect fosters family harmony. The Christian family embodies ecclesial communion, rooted in charity, faith, and hope, reflecting the unity of the Father, Son, and Holy Spirit. Family relationships nurture emotional bonds and mutual respect while teaching moral values and fostering compassion for others. A nurturing family environment is crucial for developing a positive self-identity. Additionally, families play a vital role in the seminary experience and priesthood, encouraging seminarians to embrace their familial backgrounds and view the priesthood as a cherished blessing (Amoris Laetitia, n. 203).

Parents play a vital role in their children's development, serving as primary caregivers and influencing early attachment through social interactions. This attachment is enhanced by synchronized behaviors between parents and children (Davis, 2010). In a seminary setting, the presence of educators and peers is equally important for the formation of seminarians, who need to understand the diverse personalities within their community. Teachers significantly impact seminarians' academic success, and fostering strong teacher-student relationships is essential, encouraging staff to engage with students' extracurricular interests (Hamre and Pianta, 2016).

Cardinal Arinze highlights that the Second Vatican Council affirmed the laity's essential role, rooted in baptism, which unites them as one body in Christ. This aligns with Pope St. John Paul II's teachings in "Christifideles Laici," emphasizing that laypeople partake in the prophetic, kingly, and priestly ministries of Jesus. Laypersons are called to introduce Christian values into secular areas such as family, workplace, politics, and media, transforming families into mini-Nazareths full of joy and peace. In contrast, the clergy's distinct role involves proclaiming God's Word, celebrating sacred mysteries, and gathering the faithful, emphasizing their unique functions within the Church.

The formation agents undertook their mission transparently, influenced by meaningful spiritual experiences that offered insights from life situations. This transparency, coupled with a peaceful seminary environment, reflects the quality of care for students. The seminary's ability to recognize student needs forms the foundation for supportive services. Through this mission, formation allows for growth and understanding of the unique priestly vocation, transforming the seminary into a training ground for future leaders in clergy education (Balmeo et al., 2013; Pope John Paul II, 1992). The development of a seminarian's vocation typically occurs within a supportive community, drawing from profound religious experiences influenced by family, parishes, and ecclesial communities. This nurturing is essential during both the priest's life and formation. While the Church acknowledges the state's independence from its influence, morality does play a role in public matters. The state cannot dictate religious practices or beliefs, including worship and theological education. Citizens have the right and obligation, including Catholics, to seek truth and promote moral principles concerning justice, freedom, and individual rights through legal avenues.

Catholics are called to embody the salt and light of society by embracing Church teachings, praying daily, and participating in sacraments, particularly the Eucharist and Penance. They should demonstrate courage from the Holy Spirit, pray the rosary, and recognize their political role, fostering hope that the Gospel of life will prevail through collaboration. The professional life of a seminarian involves balancing the challenges of human existence with spiritual commitment. Research by Oladipo and Onuoha (2014) highlights that religious activities, such as regular church attendance and strong devotion, can foster a sense of meaning in life. Individuals with high religiosity often possess a more positive outlook on their circumstances, aided by enhanced social support networks developed through religious participation. This spiritual framework equips them to navigate life's difficulties more effectively. Steger et al. (2010) found that viewing religion as a source of purpose leads to better mental health and job satisfaction. Ishada and Okada (2011) identified a link between one's life purpose and their emotional reactions to stress. Oates Hall and Anderson (2005) studied Christian mothers in higher education and noted that those who perceived their work as a calling managed role conflicts more successfully. Further, Constantine et al. (2006) emphasized that spirituality significantly influences career choices and professional growth for college students, highlighting its vital role in professional advancement.

3. Research Methods

This study used a descriptive-correlation method to investigate the relationship between variables among PIANS from S.Y. 1983-2014. A sample size of 320 out of 1605 total population was determined using stratified random sampling. The research focused on the efficacy of the seminary formation program in human, spiritual, intellectual, and pastoral formation, as well as the quality of life of PIANS in various aspects. The questionnaire used in the study was validated by experts and showed high reliability. Statistical analysis techniques such as frequency count, mean, T-test, ANOVA, Pearson r, and Tukey HSD post hoc test were utilized to determine significant differences based on socio demographic profiles. The findings provide insights into the effectiveness of the seminary program and the overall quality of life of PIANS.

4. Results and Discussion

Extent of Efficacy of the Seminary Formation Program of PIANS. The effectiveness of a seminary formation program was assessed in four areas: human, spiritual, intellectual, and pastoral formation. The overall grand mean of 4.45 was rated as "excellent," with spiritual formation receiving the highest score of 4.50. Intellectual and pastoral formation also scored high at 4.44 and 4.46, respectively.

Table 1. Extent of efficacy of the seminary formation program as a whole in terms of human formation, spiritual formation, intellectual formation and pastoral formation.

Statements	Efficacy of the Seminary Formation Program of PIANS	
	Mean	Verbal Interpretation
Human Formation	4.46	Excellent
Spiritual Formation	4.50	Excellent
Intellectual Formation	4.44	Excellent
Pastoral Formation	4.43	Excellent
Grand Mean	4.45	Excellent

The study reveals that SPXS's pastoral formation for high school students received the lowest rating, with only college-enrolled seminarians granted apostolate. Grade 11 students lacked pastoral care, and there was no program for processing unique pastoral experiences. The seminary focuses on prayer, study, service, and personal relationship with God to fulfill formation goals.

Human formation. The PIANS rated the seminary formation program's efficacy in human formation as excellent, with a grand mean score of 4.46 out of 5. Seminarians are taught the value of simple living and the importance of avoiding unnecessary gadgets. The program enhances relationships, self-confidence, character development, and values potential and capabilities. The study supports previous findings that supportive relationships with teachers and peers lead to positive outcomes, and emphasizes the importance of critical thinking and a sense of purpose.

Table 2. Extent of efficacy of the seminary formation in terms of human formation

Statements	Human Formation	
	Mean	Verbal Interpretation
The Seminary...	4.59	Excellent
1. strengthens family relations and values towards parents, brothers and sisters.		
2. considers the potential and interests of seminarians.	4.42	Excellent
3. develops the self – confidence of students.	4.72	Excellent
4. encourages the expression and articulation of the interests, dreams and ambitions of seminarians.	4.36	Excellent

5. teaches the students the ability to carry out responsibilities and accountabilities in their work.	4.71	Excellent
6. encourages the PIANS to accept their limitations and be open to criticism for improvement.	4.36	Excellent
7. involves students in maintaining orderliness in the classroom.	4.36	Excellent
8. trains the PIANS to become more natural and spontaneous in their outlook toward persons, places, things and events.	4.37	Excellent
9. develops the capacity to be content with and be detached from material possessions and comfort.	4.18	Very satisfactory
10. develops the sense of interdependence.	4.50	Excellent
11. trains PIANS to practice humility in times of success and failure.	4.39	Excellent
12. encourages PIANS to be appreciative of the help given by others.	4.52	Excellent
13. allows PIANS to express their feelings, thoughts and outlooks in life.	4.34	Excellent
14. helps the formation of character with dignity and self-worth.	4.59	Excellent
15. values the potential and capabilities of an individual	4.46	Excellent
Grand Mean	4.46	Excellent

Spiritual formation. The study found that the seminary formation program at SPXS was rated excellent in terms of spiritual formation efficacy, with a grand mean of 4.50. The program emphasizes spiritual formation as a top priority, aligning with Optatum Tutius and promoting individual prayer, service growth, and simplicity. By encouraging submission and serving others, seminarians develop a spirituality of service. This communal relationship with God helps individuals cope with adversity and become more purposeful.

Table 3. Extent of efficacy of the seminary formation in terms of spiritual formation

Statements	Spiritual Formation	
	Mean	Verbal Interpretation
The Seminary...		
1. trains the PIANS to form a daily habit of having personal and liturgical prayer during their prayer meditation.	4.64	Excellent
2. enriches the spiritual life of the PIANS through their frequent reception of the sacrament of penance.	4.55	Excellent
3. manifests the ability of the PIANS to live chastely in mature relationships with other people.	4.29	Excellent
4. cultivates the spirituality of service of PIANS by living a life of simplicity.	4.22	Excellent
5. teaches the PIANS to abide with the sacramental life of the Church especially the Holy Eucharist.	4.70	Excellent
6. strengthens the word of God through prayers.	4.61	Excellent
7. teaches the PIANS the liturgy of the Hour.	4.47	Excellent
8. allows everyone to participate during reflections, retreats and other religious activities.	4.49	Excellent
9. allows the PIANS to form the habit of spiritual reading.	4.25	Excellent
10. develops everyone's love for Jesus Christ and the Church.	4.77	Excellent
11. practices devotional life of the Church like praying the rosary.	4.64	Excellent
12. trains PIANS to grow on the path of simplicity, poverty and virtue.	4.25	Excellent
13. encourages reverence and love for the Blessed Virgin.	4.74	Excellent
14. encourages everyone to form the habit of daily and personal meditation.	4.44	Excellent
15. assimilates the mysteries of Christ with devotional prayer.	4.43	Excellent
Grand Mean	4.50	Excellent

Intellectual formation. The PIANS rated the seminary's intellectual formation efficacy as "excellent" with a grand mean of 4.44. SPXS offers high-quality intellectual formation to seminarians, integrating spirituality and personal experience of God. This approach emphasizes heart intelligence, enabling seminarians to communicate the mystery of God effectively. The study's results align with PPPF and PDV No. 51 guidelines on intellectual formation.

Table 4. Extent of efficacy of the seminary formation in terms of intellectual formation

Statements	Intellectual Formation	
	Mean	Verbal Interpretation
The Seminary...		
1. believes that theology enriches and expands the personal faith of an individual.	4.50	Excellent
2. believes that the cultivation of spiritual life draws someone into the heart of the Church.	4.50	Excellent

3. appreciates the richness of theology through personal faith.	4.43	Excellent
4. focuses on sacred liturgy.	4.40	Excellent
5. inculcates Catholic, intellectual, and liturgical traditions.	4.49	Excellent
6. develops the ability to communicate effectively the mystery of God to the people of today.	4.45	Excellent
7. recognizes that the future priest assents to the Word of God and prepares to fulfill his pastoral ministry.	4.49	Excellent
8. develops intellectual pursuits marked by motivation, consistency and soundness of judgment.	4.39	Excellent
9. develops critical reflection based on experiences.	4.44	Excellent
10. integrates knowledge both conceptually and practically.	4.40	Excellent
11. develops the ability to engage in intelligent discussion.	4.48	Excellent
12. develops PIANS' time for study and research.	4.46	Excellent
13. meets the standards set for class and course work.	4.39	Excellent
14. enriches theology and expands personal faith of PIANS.	4.36	Excellent
15. works closely on matters related to academics.	4.52	Excellent
Grand Mean	4.44	Excellent

Pastoral formation. The PIANS rated the seminary formation's effectiveness in pastoral formation as excellent, with a grand mean of 4.43. Pastoral formation provides training in various Church ministries but its lowest rank among four pillars requires reconsideration. It offers seminarians a broad range of ministry experiences and aims to foster self-discovery and personal growth for pastoral leadership. The formation prepares seminarians to enter communion with Christ's charity and represent Christ to humanity, aligning with goals of promoting mature Catholics through Christian service and integrating social service with pastoral mission.

Table 5. Extent of efficacy of the seminary formation in terms of pastoral formation

Statements	Pastoral Formation	
	Mean	Verbal Interpretation
The Seminary...		
1. develops the ability of PIANS to adjust to seminary life.	4.65	Excellent
2. openly develops healthy relationship of seminarians and formators.	4.27	Excellent
3. strengthens the weaknesses and talents of PIANS to become better persons.	4.46	Excellent
4. develops leadership and respect for elders/formators.	4.74	Excellent
5. inspires others through words and deeds.	4.37	Excellent
6. maintains a more open relationship among PIANS and formators.	4.29	Excellent
7. performs one's duties with respect to others.	4.50	Excellent
8. develops the ability to decide what is good to oneself and to the community.	4.50	Excellent
9. inculcates quality performance for the ministry.	4.38	Excellent
10. cultivates preferential love for the poor.	4.22	Excellent
11. develops basic skills in understanding practical and pastoral experiences in the parish.	4.40	Excellent
12. understands the nature of the pastoral ministry.	4.29	Excellent
13. appreciates the purpose of apostolic service and its relationship to the Church.	4.42	Excellent
14. develops deeper appreciation of the rules and regulations to be of help rather than a burden.	4.38	Excellent
15. develops PIANS to become mature, responsible and self-reliant ministers of God's words.	4.56	Excellent
Grand Mean	4.43	Excellent

Degree of the Quality of Life of PIANS Table 6 presents PIANS' perceptions on the quality of life, focusing on Church involvement, sociopolitical life, professional life, and family life. The overall assessment scored 4.56, categorized as "excellent." While all aspects received high ratings, Church involvement ranked lowest, indicating a greater emphasis on family, professional stability, and sociopolitical engagement. This prioritization aligns with Filipino cultural values. The study suggests that perceptions influence quality of life, echoing previous research by Oladipo and Onucha (2014) and Steger et al. (2010) on the benefits of religious beliefs. Pope Francis (2014) also stresses the importance of family in shaping individuals and promoting societal well-being, emphasizing the interconnectedness of family, faith, and community prosperity.

Table 6. Degree of the quality of life of PIANS as a whole in terms of Church involvement, sociopolitical life, professional life and family life

Statements	Degree of the Quality life of PIANS	
	Mean	Verbal Interpretation
Church Involvement	4.35	Excellent
Sociopolitical Life	4.55	Excellent

Professional Life	4.61	Excellent
Family Life	4.75	Excellent
Grand Mean	4.56	Excellent

Church involvement. The study found that PIANS have a high level of church involvement, attending recollections and retreats to nourish their spiritual life. This involvement, which is often encouraged by priests, has led to a strong sense of community and commitment to apostolic work. Despite other responsibilities, PIANS prioritize their apostolic obligations and missionary work in parishes. They also uphold Filipino values of cooperation, family, and community progress, which contribute to their enjoyment and satisfaction in life. Research supports the idea that religious activities like regular church attendance and devotion play a role in helping individuals discover their purpose in life.

Table 7. Degree of the quality of life of PIANS in terms of Church involvement

Statements	Church Involvement	
	Mean	Verbal Interpretation
As a PIAN, I...		
1. always attend masses regularly during Sundays and holidays of obligation.	4.35	Excellent
2. value the importance of prayers like “angelus” and devotion to the Blessed Virgin Mary.	4.40	Excellent
3. always begin my work with a prayer and also end it with a prayer.	4.31	Excellent
4. enjoy my life by getting involved with the activities of the Church.	4.22	Excellent
5. feel the real meaning of life when I extend help to the parish and those who are in need.	4.31	Excellent
6. feel satisfied when I perform tasks related to Church and community upliftment.	4.36	Excellent
7. get enough support from the community folks as regards Church projects.	4.06	Excellent
8. attend recollection and retreats to nourish my spiritual life.	4.10	Very satisfactory
9. cultivate good human relations and values with the members of the family and friends.	4.62	Excellent
10. exercise my apostolate obligation to the faithful and priests on apostolic work.	4.18	Very satisfactory
11. work with harmony and apostolic cooperation for the common good of the Church.	4.27	Excellent
12. develop positive attitudes in dealing with people.	4.60	Excellent
13. can feel joy and satisfaction when everyone cooperates for the progress of the Church and the community.	4.57	Excellent
14. give spiritual help to others through friendship and constant communication to make the apostolate more productive	4.49	Excellent
15. practice honesty in all my dealings in life.	4.45	Excellent
Grand Mean	4.35	Excellent

Sociopolitical life. Table 8 shows the PIANS have an excellent quality of life in sociopolitical terms, with a mean of 4.55. This aligns with the CBCP’s goal of transforming politics through Gospel values. Monsignor Mangan encourages citizen participation in public life, while Gonzales supports politics as a vital area for evangelization. Pope John Paul II emphasizes the importance of community for human development.

Table 8. Degree of the quality of life of PIANS in terms of sociopolitical life

Statements	Socio-Political Life	
	Mean	Verbal Interpretation
As a PIAN, I...		
1. fulfil my duties in conformity with Christian values.	4.42	Excellent
2. respect freedom of choice of the people.	4.65	Excellent
3. exercise my right and duty to enhance the moral judgment of people.	4.51	Excellent
4. believe that democracy must be based on the true and solid foundation of non – negotiable ethical principles.	4.39	Excellent
5. agree that minors must be protected by the state.	4.63	Excellent
6. respect the religious freedom of every parishioner.	4.72	Excellent
7. believe that every citizen enjoys the right and duty to seek the truth with sincerity.	4.68	Excellent
8. believe that religious freedom is based on the dignity of the human person.	4.69	Excellent
9. believe that Catholics are the light and salt of society.	4.46	Excellent
10. believe that politics is a vital area of evangelization.	4.20	Excellent

11. believe that politics should protect and must not degrade human dignity.	4.75	Excellent
12. believe that good and wise politics creates a stable environment and maintains decent jobs.	4.55	Excellent
13. believe that politics is the art of resolving conflicts of interest among groups in the society.	4.25	Excellent
14. believe that the Church is both a teacher and a learner in the improvement of social life and attainment of human dignity.	4.70	Excellent
15. believe that political education must consider the aspect of social accountability.	4.58	Excellent
Grand Mean	4.55	Excellent

Professional life. The study found that PIANS have a high quality of life in their professional lives, with positive emotions and self-evaluation contributing to this. Religious perspectives help individuals see the positive side of negative situations, and attending religious services increases social support. These findings align with previous research indicating that using positive emotions in goal experiences, viewing religion as a source of meaning, and attending religious services lead to better mental health and satisfaction in various aspects of life.

Table 9. Degree of the quality of life of PIANS in terms of professional life

Statements	Professional Life	
	Mean	Verbal Interpretation
As a PIAN, I...		
1. agree that experiences either good or bad, right or wrong, worthwhile or not, give meaning to the profession I am engaged in.	4.68	Excellent
2. agree that experiences become useful and effect outcomes to help people change/grow to become successful in life.	4.77	Excellent
3. evaluate activities in order to formulate strategies and techniques which improve professionalism in life.	4.63	Excellent
4. practice professionalism in work/assignment.	4.62	Excellent
5. agree that one's functional status provides quality life to everyone.	4.53	Excellent
6. believe that commitment to work increases effectiveness and efficiency in one's work life.	4.71	Excellent
7. believe that quality life implies contentment of the individual in his home/work place.	4.61	Excellent
8. believe that positive relationships with others result in contentment in life.	4.68	Excellent
9. participate in leisure activities to energize myself both in mind and body.	4.55	Excellent
10. believe that spirituality increases my comfort in life.	4.59	Excellent
11. believe that social support of friends and family brings best results.	4.71	Excellent
12. believe that the more learned the individual, the more he becomes professional in many ways.	4.40	Excellent
13. believe that opportunities bring out success in life.	4.48	Excellent
14. believe that acquiring information enriches the quality of life of people.	4.59	Excellent
15. value the uniqueness of men/women in terms of ethical standards of the profession.	4.57	Excellent
Grand Mean	4.61	Excellent

Family life. The quality of family life for PIANS was rated highly, with an average score of 4.75. While seminary training focuses on other aspects, the importance of loving and supporting one's family is emphasized. Research shows that strong teacher-student relationships are crucial for academic success, mirroring the role parents play in their children's development through attachment and shared behaviors.

Table 10. Degree of the quality of life of PIANS in terms of family life

Statements	Family Life	
	Mean	Verbal Interpretation
As a PIAN, I...		
1. believe that every home is a "domestic Church."	4.75	Excellent
2. believe that a domestic Church begins with the sacrament of matrimony.	4.47	Excellent
3. believe that the family must proclaim, celebrate and serve the Gospel of life.	4.70	Excellent
4. believe that parents are first and foremost educators of the Church.	4.77	Excellent
5. believe that the best and surest way to learn to love Jesus is through the family.	4.74	Excellent
6. believe that the Christian home is the place where children receive the first proclamation of faith.	4.75	Excellent

7. believe that children learn their faith through their parents' and grand parents' words and examples.	4.80	Excellent
8. believe that one learns endurance and joy in work and forgiveness in the home.	4.73	Excellent
9. believe that teaching the kids how to share, love and pray increases their love for others.	4.81	Excellent
10. believe that parents have the responsibility to raise their children with respect, fidelity and selfless service.	4.85	Excellent
11. believe that introducing a prayer at mealtime is not only beneficial but also essential to everyone in the home.	4.75	Excellent
12. agree that praying the rosary is a popular devotion of every family.	4.65	Excellent
13. believe that the family that prays together stays together.	4.81	Excellent
14. believe that a gentle approach at home and at work ensures cooperation and high commitment.	4.76	Excellent
15. learn to become a professional in many ways.	4.80	Excellent
Grand Mean	4.75	Excellent

Differences in the Extent of Efficacy of the Seminary Formation of PIANS When Respondents Are Grouped according to Selected Profile

The data from the survey of 320 respondents revealed that the majority were 29 years old and below, with 70% single and 30% married. The majority of respondents were students, while others were clerics, employed, self-employed, unemployed. In terms of income, 52% had below Php 10,000, 18% had between Php 10,001-Php 25,000, and 30% had above Php 25,001. The majority of respondents also resided at SPXS for up to 8 years. The sociodemographic profile data is summarized in Table 11.

Table 11. Sociodemographic profile of the respondents

Sociodemographic Profile	Frequency	Percentage
Age		
29 years old and below	116	36.00
30 – 42 years old	106	33.00
43 years old and above	98	31.00
Total	320	100
Civil Status		
Single	224	70.00
Married	96	30.00
Total	320	100
Type of Respondent		
Cleric	43	13.00
Employed	94	29.00
Self-employed	56	18.00
Unemployed	5	2.00
Student	122	38.00
Total	320	100
Monthly Income		
Below Php 10, 000.00	165	52.00
Php 10, 001.00 – Php 25, 000.00	59	18.00
Above Php 25, 001.00	96	30.00
Total	320	100
Number of Years Spent at SPXS		
1 – 4 Years	85	27.00
5 – 8 Years	233	73.00
Total	320	100

Extent of efficacy of the seminary formation and age. The efficacy of seminary formation among PIANS varied based on age, indicating age as a significant factor impacting the extent of efficacy.

The study found a notable variation in the effectiveness of seminary training for PIANS based on age groups, with a statistically significant p-value of 0.008.

Table 12. Tukey post hoc test showing the difference in the extent of efficacy of the seminary formation of PIANS according to age.

		Combination	sig. value	Probability
Age				
29 years old and below (Mean 4.53)	vs	30-42 years old	0.216	Not significant
	vs	43 years old and above	0.012*	
Significant				

30-42 years old (Mean 4.43)	vs	29 years old and below	0.216	Not significant
	vs	43 years old and above	0.380	Not significant
43 years old (Mean 4.34)	vs	29 years old and below	0.012*	
Significant and above	vs	30-42 years old	0.380	Not significant

Extent of efficacy of the seminary formation and type of respondent. A study revealed that younger individuals found seminary formation more effective than older individuals, suggesting age influences perception. Young SPXS youth benefit more from recent seminary experiences compared to older PIANS who face bigger life challenges. The study indicated a significant difference in efficacy based on age groups, with statistical significance in Table 13.

Table 13. Difference in the extent of efficacy of the seminary formation of PIANS when respondents are grouped according to type of respondent.

Sociodemographic Profile	Extent of efficacy of seminary formation of PIANS							Decision
	Sum of Squares	df	Types of test	Mean Square	F	Sig.	Probability	
Type of Respondent								
Between Groups	3.389	4	ANOVA	0.847	4.428	0.002	Significant	Reject the null hypothesis
Within Groups	60.263	315		0.191				
Total	63.651	319						

The study examined perceptions of seminary formation among different respondent types. The null hypothesis was rejected, showing a significant difference in efficacy perceptions. Employed and student respondents had higher perceptions compared to clerics, with F-values below 0.05. Students are guided, employees face challenges, clerics deepen their formation, and ex-seminarians may value the experience. Various formations shape perceptions.

Extent of efficacy of the seminary formation and monthly income. There was no significant difference in seminary formation efficacy among PIANS grouped by monthly income, as indicated by F-value of 0.052 and sig value of 0.820.

This result implies that the respondents had the same perception of the extent of efficacy of the seminary formation regardless of their monthly income. The null hypothesis is accepted.

Extent of efficacy of the seminary formation and civil status. A study compared the effectiveness of seminary formation based on civil status. Findings revealed that single respondents had a slight advantage. However, there was no significant difference, supporting the null hypothesis.

Extent of efficacy of the seminary formation and number of years spent at SPXS. A study at SPXS found that the number of years spent at the seminary did not significantly impact its effectiveness. There was a slight mean difference in favor of 5-8 years, but this was not statistically significant. Seminary formation at PIANS was consistent regardless of duration.

Differences in the Degree of the Quality of Life of PIANS When Respondents Are Grouped according to Selected Profile

The f-value of 0.913 with a significance value of 0.403 (>0.05 alpha) indicates no significant difference in quality of life among PIANS based on age. This suggests respondents had similar quality of life regardless of age, accepting the null hypothesis.

Degree of the quality of life and type of respondent. There was no significant difference in quality of life degree among PIANS based on respondent type. The F-value was 1.166 with a sig value of 0.326, higher than alpha (0.05). The null hypothesis is accepted.

Degree of the quality of life and monthly income. The quality of life for PIANS was not significantly different based on monthly income, as shown in Table 21 with an F-value of 2.395. This suggests that regardless of income, respondents reported similar quality of life. The null hypothesis is accepted. Table 16 compares the impact of age, respondent type, and income on quality of life for PIANS.

Degree of the quality of life and civil status. The quality of life among PIANS varied based on civil status, with single respondents having a higher mean than married respondents (0.095 difference). This

difference was significant (t-value of 2.244, sig. value of 0.046). The rejection of the null hypothesis suggests that single respondents prioritize themselves, while married respondents consider duties and responsibilities, shaping their outlook on life as they mature through experiences.

Table 14. Difference in the degree of the quality of life of PIANS when respondents were grouped according to civil status.

Sociodemographic Profile	N	Degree of the Quality of Life of PIANS					
		Mean	Type of Test	Mean Diff.	t-value	Sig. value	Probability Decision
Civil Status							Retain the null hypothesis
Single	224	4.59	t-test	0.095	2.244	0.026	Significant hypothesis
Married	96	4.50					

Degree of the quality of life and number of years spent at SPXS. The quality of life of PIANS at SPXS did not significantly differ based on the number of years spent at the seminary, with those staying 1-4 years having a slight advantage. The t-value of 0.308 with a significance of 0.758 suggests that the difference was not statistically significant. This implies that regardless of how long they stayed, PIANS perceived their quality of life similarly. The null hypothesis was accepted, indicating no significant impact of years spent at SPXS on quality of life experience.

Relationship between the Extent of Efficacy of the Seminary Formation Program and the Degree of Quality of Life of PIANS The data showed a significant link between the effectiveness of seminary training and the quality of life of PIANS, with a Pearson-r value of 0.601 and a significance value below 0.05. This suggests that the extent of efficacy in the seminary program is tied to the overall quality of life for PIANS, leading to the rejection of the null hypothesis. These findings are encouraging for seminary formators, indicating that the SPXS program contributes to a high quality of life for PIANS. This aligns with Sirgy's theory that meeting human needs results in better quality of life. Additionally, Bharathin et al.'s study on college teachers' perceptions of quality of work life supports the idea that developing self-determination and competence through seminary formation leads to an improved quality of life.

Table 15. Relationship between the extent of efficacy of the seminary formation program and the degree of the quality of life of PIANS

Extent of efficacy of the seminary formation program	Pearson-r	Sig. value	Probability	Decision
Degree of the quality of life of PIANS	0.601**	0.000	Significant	Reject null hypothesis

** . Correlation is significant at the 0.01 level (2-tailed).

5. Conclusion and Implications

Based on the findings of the study, the following conclusions are drawn:

1. The SPXS formation program has achieved its goals in addressing the human, spiritual, intellectual, and pastoral aspects of development of the seminarians.
2. PIANS see their excellent quality of life as having been influenced by their experiences at SPXS.
3. Young PIANS and clerics vary in their perception of the efficacy of seminary formation, however perception is the same regardless of their income and the years they spent in the seminary.
4. Married and single PIANS vary on their quality of life but their perception is the same regardless of their age, type, income, and length of stay in the seminary.

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