

# BÍNAH

An Treasure Trove of Research Abstracts



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## **Foreword**

*Binah* is a Hebrew term which means understanding.

This book is a collection of Research abstracts of Augustinian Recollects and students of the Recoletos School of Theology who have investigated issues and concerns that are related to theology and otherwise. This publication then an assortment of academic undertakings to understand the world, society, humanity and God and how these interact in the field of real life.

This publication is not intended to be annual but will definitely continue as students and professors of the Recoletos School of Theology continue the vocation to engage in intellectual pursuits through research and the search for *binah*.

Research and Publication Director (2018)

# **The Academic Staff and Their Impressions of the Institutional Goals and Objectives of San Sebastian College, Manila**

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**Buñao, Emeterio, OAR**

The study explored the impressions of the academic staff of San Sebastian College, Manila along the dimensions of awareness of, agreement to, and views of viability of the goals and objectives of the institution.

The academic staffs covered in the study were the administrative personnel and faculty during the period of school year 1980-1981. There was a total of 157 respondents to a questionnaire developed by the researcher to achieve what the study purported to attain. To insure a valid instrument for the investigation and achieve comprehension of the respondents, a group of authorities judged gave their criticisms and suggestions on the questionnaire resulting in modification and proper adaptations of the same. The questionnaires were distributed and administered by personnel of the institution who were oriented by the researcher himself.

Data were collected and analyzed with the use of statistical treatment such as percentage, ranking, weighted means, the t-test, and the F-test.

Upon investigation of the extent of awareness of the staff of the goals and objectives of the school, the findings revealed that they had a very high degree of awareness. This was evidenced by the weighted averages obtained from the responses toward each objective



given to the respondents to rate. The ratings given ranged from a verbal interpretation of very extensive to full awareness.

On the agreement of the respondents on the institutional goals, the general objectives of San Sebastian College, and the specific objectives of each department whether it was in college (Liberal Arts and Commerce), high school, and the elementary, the findings were very similar in terms of the degree which was indicating a very high level of agreement of the respondents to the various items presented to them. However, with regard to their impressions of the viability of the objectives, the three levels or respondents gave a fair rating or satisfactory level, considering the values assigned to the objectives and goals they considered were on a range of average.

At this point, the researcher also determined whether there were significant differences on the values given as indicated by the responses toward the three dimensions. Herein the analysis of variance revealed that there were no significant differences in the comparison of the respondents on the awareness, agreement, and viability of the objectives, except for institutional goals and the Commerce department on the specific objectives. On the whole, however, it may be said that the respondents may have manifested positive attitudes and acceptance toward the institutional goals and objective of San Sebastian College although there is no guarantee that the implementation of program and activities in order to achieve such goals and objectives are really and deliberately geared towards the same. Thus, the writer recommended measures for a careful follow-up of the actual carrying out of the objectives and goals through course programs and varied activities for the three departmental levels of San Sebastian College.

# **Perceived Reasons for the Departure of Seminarians in the Order of the Augustinian Recollects**

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**Fr. Enrico Silab, OAR**

This study is on the perceived reasons for the departure of seminarians in the Order of Augustinian Recollects. This focused its attention on the possible major reasons of these aspirants for the religious vocation to drop out of the OAR seminaries.

The purpose of this study was to determine the trend and the possible reasons for the departure of seminarians from the Order of the Augustinian Recollect (OAR) Seminaries. Specifically, the study aimed to answer the following questions:

- What is the trend of dropouts among the seminarians in the OAR Seminaries for the past five years (1981-1985) in the three stages of formation of the OAR Seminaries namely: philosophy stage, novitiate stage and the theology stage.
- What are the seminarians' and formators' perceptions as to the degree of seriousness of the possible reasons of departure of the seminarians from the three stages of formation of the OAR seminaries in relation to the seven areas of concern, namely: recruitment and screening program, academic program, other related services, physical environment, social program, emotional environment and personal reasons.
- Is there a significant difference of the seminarians' perceptions of the possible reasons of the departure from the OAR

Seminaries according to the three stages of formation in relation to the seven areas of concern?

- Is there a significant difference between the perceptions of seminarians and formators as to possible reasons of the departure of seminarians from the OAR Seminaries in relation to the seven areas of concern.
  - Is there a significant difference of the degree of seriousness on the problem areas of the reasons of the departure of seminarians from the OAR Seminaries as perceived by the formators?
  - What are the strengths of the OAR Seminaries as perceived by the formators and seminarians, in terms of the seven areas?
- Procedure and Research Design:

This study used the descriptive research survey. To elicit information on the trends of the seminarians' departure at the two OAR Seminaries, the documents made available at the OAR Formation houses were used. While the perception of the respondents as to the seriousness of the possible reasons for seminarians' departure at the OAR Seminaries, the questionnaire constructed for the purpose was used.

The respondents of this study were the eleven OAR formators and seventy –two OAR seminarians in Baguio and Mira-Nila, Quezon City for the school year 1985-1986. The distribution of the respondent-formators and seminarians were grouped according to stages of formation.

The trend of the seminarians' dropout was determined by using the method of least squares. The weighted average was used to determine the degree of seriousness. In determining the significant difference-weighted means of the possible reasons for the seminarians' departure as perceived by the seminarians grouped according to the stages of formation, the One-Way Anova was used and for the multiple mean comparisons, the Duncan New Multiple Range Test was used. Finally, in determining the significant difference of means between the perceptions of two independent groups, the seminarians and the formators, the T-test was used.

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The research has the following findings:

- The first stage (Philosophy) has the greatest number of enrolment and dropouts and the number of enrollees and dropouts decrease as they were nearing the last stage of formation (Theology).
- It was found that the seminarians perceived three areas of concern as serious, namely: personal reasons, emotional environment and recruitment and screening program. The formators perceived none of the areas concerned as serious. Both seminarians and formators ranked as (a) the “emotional environment” as a serious area followed by “personal reasons” as rank (b) The recruitment and screening program” was ranked (c) by the seminarians, while the “academic program” was ranked number (4) by the formators.

There is decreasing trend of dropouts in the Philosophy and Theology stages, while there is an increasing trend of dropouts in the Novitiate stage.

The seminarians perceived as serious reasons the following areas: “recruitment and screening program”, “emotional environment” and “personal reason”, while the formators perceived these areas as less serious or not a serious problem.

A difference of the three groups of seminarians’ perceptions of the possible reasons of the departure of seminarians on recruitment and screening program, other related services and emotional environment exist.

The perceptions of seminarians and formators showed a difference in the recruitment and screening program, emotional environment and personal reasons.

Having made the recapitulations of the findings and conclusions, this study offers the following recommendations:

- Measures should be taken to motivated wholesome attitudes and edifying relationships among formators and seminarians.
- Proper implementation of guidance and counseling program be formally included as part of the seminary program.

- A need of going over the means and ways on recruitment and screening program with the assistance of some experts on this field should be taken to ensure satisfactory end-result.
- Seminary formators must update themselves through seminars or by taking up other related services, like: psychology, sociology, pedagogy, etc., which are deemed necessary in the nature of their task.

# **An Assessment of the Program of the Christian Formation and Living of San Sebastian College-Recoletos de Manila, 1988 –1991**

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**Fr. Hermenegildo C. Ceniza, OAR**

The mission of the universal church to evangelize is made concrete in the particular church and in the catholic school. In fidelity therefore to the mission of the church, San Sebastian College as Catholic School intends to renew its commitment to evangelization 2000. This task requires clarity of goals, new methods and new articulation of vision and mission.

In the catholic institution, the Religion Department and Campus Ministry Office are the correct avenues wherein the renewed and integrated system of evangelization is in operation. The general posed in this study is the renewal and the improvement of the avenues, the human resources, the system and facilities of evangelization. The specific problem is the renewal of the individual teacher and student from within.

This particular study limits only to the program of the religion Department and Campus Ministry Office of the San Sebastian College – Recoletos de Manila.

The input of this study is geared towards the integrated system of the renewed evangelization in San Sebastian College. The output of this study is geared towards the strengthening and deepening of school's commitment to Christian quality education.

Now is the time for San Sebastian College to reexamine the reason of its existence; to spell out clearly its goal and mission statement.

The researcher opted to work for this thesis simply because this is the area of his responsibility. He is presently the dean of Religion Department and at the same time the vice-president of the said college. Much he feels and thinks that he should be increasingly knowledgeable of the nature and extent of his functions.

This thesis aims to render benefits to the students, faculty and staff of the Religion Department and the Campus Ministry Office. Likewise, it aims to open their minds to a new conscientization of the school's commitment to evangelization 2000.

The research has the following for the summary of findings

- The institution per se, is still in search of the best system and the best model as it tries hard to deepen its commitment to Christian quality education and its task to evangelization 2000.
- It seems that there is lack of the long range planning of program of the new integrated system of evangelization and the smooth networking of heads and faculty in the implementation of programs.
- There seems to be lacking of efficient facilities, updated methodologies, and simplified syllabi for the religion formation. In consequence, the students have found difficulty in understanding their religion classes.
- There is lack of faculty and staff development program for both Religion Department and Campus Ministry Office. However, there is already a sign of interest from their part to take masteral studies.
- It seems that the institution has no unified and intensified effort in social involvement program especially in the preferential love for the poor. Besides, its area of concentration for such outreach program is so limited.

The assessment of the program of the Christian formation and living of San Sebastian college, though it tries to disregard the

statistical treatment still works out for the betterment of the system, unification of its plans and effectivity of its efforts.

Through this simple study, the institution itself came up with a new realization, re-awareness of its *raison de'tre*, its philosophy and goals, its vision and mission. It has the repercussion of deepening its identity and commitment to a Christian quality education. The Religion Department and Campus Ministry Office, once and for all, have come to realize the value of networking. Both areas have come to realize the value of networking. Both areas have widened their vision of evangelization 2000, looking forward to the institution as the complex of persons to be formed into One Mystical Body of Christ-Totus Christus – “all for Christ”. The Augustinian Recollect Educators envision the future with hope that all members of the academic community may be united into one mind and one heart, on the way to God.

This study, therefore, is indeed a great help to the institution in resolving its problems of confusions and doubts. It surely effects solidification and clarification of views on the thrusts of the institution.

In view of the aforementioned findings, the following recommendations are strongly endorsed:

- The SSC-R vision is neither farfetched nor the mission is impossible to accomplish. The system applicable for the total formation of man is a long process. It needs patience, courage and perseverance. The best step to do is to look first for the best exemplaries, men of vision and action. In this case, we have to look up Christ as our perfect model. Next to Christ, let us look at the saints, our very own saints: St. Augustine and St. Ezekiel Moreno. In this modern time, St. Ezekiel Moreno is highly recommended as model of evangelization 2000. St. Ezekiel as educator and evangelizer is faithful to the charism of St. Augustine. St. Augustine believes in Christ, the perfect teacher and evangelizer. Education for St. Augustine is communication. It is a relational dialogue between father and son, teacher and student. The teacher acts as a father who would like to inform his son, the student. However, for St. Augustine, the best teacher is he who does not only inform



but form the student through concrete living testimony. His goal in teaching is not only transmission of knowledge but formation of wisdom. He must be a virtuous person whose edifying example transforms one's life. He must possess a synthesis and integration of faith and culture, faith and life. In the final analysis, St. Augustine looks up Christ as an interior teacher. He teaches through human persons so that he may be understood by the students. The religious teacher must pray before he starts teaching. An evangelizer must talk first to Christ in his heart before he talks about Christ. This is a simple technique in teaching but has a very profound effect.

- In order for the institution to be more effective in the long range planning program for the new integrated system of evangelization as well as the net working in the implementation of program, it must create first a Coordinating Council for Catholic Christian Formation and Living. This council can be led by the vice-president, to be composed of deans, principals and the campus minister. Its main functions are to screen the new professors and staff members, to plan and evaluate the program formation and living, and to maintain smooth interdepartmental rapport for better coordination.
- The Religious Department and Campus Ministry Office must allot an annual budget for the improvement of the facilities and for the incentives of teachers who should update themselves by attending a series of seminars and symposia especially about new methodology in teaching. The said budget can also be used for the invited speakers. For the simplification and systematization of syllabi, it is recommended that the descriptive title of religion classes be changed to Religious Education (REED 1,2, 3, and so forth) and that the units of the religion classes in tertiary level be augmented, thus the suggestions are as follows:

REED 1-6 for the elementary level

REED 1	Discovery
REED 2	Growth
REED 3	Encounter
REED 4	Answer
REED 5	Plan
REED 6	Mission

REED 11 – 14 for the secondary level

REED 11	Creed
REED 12	Commandments
REED 13	Sacraments
REED 14	Bible History and Christian Morality

REED 21 – 26 for the tertiary level

REED 21	Salvation History
REED 22	Christology
REED 23	Church and Mother Mary
REED 24	Commandments and Morality
REED 25	Sacraments I (Baptism, Confirmation, and Penance)
REED 26	Sacraments II (Holy Eucharist, Holy Order, Anointing of the Sick and Matrimony)

- The SSC administration must encourage the faculty and staff of the Religion Department and Campus Ministry Office to pursue masteral studies especially the heads. There must be also a budget for the faculty and staff development program so that there will be incentives and full scholarship grant for the interested party. If it is possible all religion teachers must be master of their own field. This particular program can be handled by the deans and principals for closer supervision and follow up. They must see to it that those who avail of the program must finish within the given time as agreed by the administration through the principals and deans.
- It is highly recommended that the Campus Ministry Office should widen its scope of apostolate to all sectors of students

including the support group and parents of the students. All constituents of the college should be counted in the planning of program of activities, like for example in organizing retreats and recollection. Since the CMO has the access to all constituents of the school, it is convenient that it should spearheaded the outreach program drive in solidarity with the poor. The said program should be channeled through the Social Concern Office to avoid overlapping functions.

# **The Sacrament of Marriage as Understood and Practiced by Catholic Couples in Our Lady of Consolation Parish**

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**Joel A. Alve, OAR**

The primary purpose of this study was to determine the level of understanding on the Sacrament of Marriage and the extent to which it is practiced by selected Catholic Couples in Our Lady of Consolation Parish.

Specifically, this study aimed to answer the following questions: What is the profile of the respondents in terms of the following: age, ethnic origin, length of marriage, number of children, highest educational attainment, economic status, religion of father, religion of mother, membership in Catholic Organizations/Movements, family set-up, religious activities? What is the level of understanding on the Sacrament of Marriage of the couples? To what extent do the couples practice the teachings of the Church on the Sacrament of Marriage? What are the correlates of the understanding and practices on the Sacrament of Marriage of the couples? Are there significant relationship between the understanding and practices of the Sacrament of Marriage, as given by the Catholic Church?

The descriptive type of research was utilized using the correlational procedures. There were 61 couple taken from six randomly selected areas in eighteen areas in the Our Lady of Consolation Parish, Quezon City. The variables investigated were (a) demographic variable and (b) criterion variables – understanding and practices on the sacrament of marriage.

The research has the following findings:

- That majority of the selected couples are middle-aged, college graduates, Tagalogs, have been married for more than 20 years, have 3-4 children, have excellent socio-economic status, have parents who are Roman Catholics and are living on their own. Most of them are not member of Catholic Organizations and Movements. They observe occasionally the religious practices. However, they always attend the Mass on Sundays and holy days of obligation.
- The level of Understanding of the Sacrament of Marriage under the three values is very well.
- The extent of the Practices of the Sacrament of Marriage under the three values is often.
- The correlates of Understanding are: age, ethnic origin, attending Mass on Sundays and Holy days of obligations, socio-economic status, educational attainment, praying the Holy Rosary, attending Novena, attending Church processions, attending Vigils, reading the Bible, attending Bible study, attending Holy Hour, attending Recollection or Retreat, going to Confession, making the Station of the Cross, practicing Almsgiving, teaching the children to pray, receiving Communion, and observing fasting and abstinence.
- ◆ The correlates of Practices are: membership in Secular Augustinian Recollects, attending Recollection or Retreat, age, length of marriage, praying the Holy Rosary, attending Church processions, attending Vigils, reading the Bible study, attending Holy Hour, going to Confession, praying before and after meals, receiving Communion, sending the children to catechetical classes, observing fasting and abstinence, practicing Alms-giving, giving Church, teaching the children to pray, attending Novena, and making the Station of the Cross.
- ◆ The common correlates of understanding and practices are: age, praying the Holy Rosary, teaching the children

to pray, attending novena, Church processions, Vigils, Bible study, Holy Hour, Recollection/Retreat, reading the Bible, going to Confession, making the station of the cross, receiving communion, observing fasting and abstinence, and practicing almsgiving.

- The level of understanding of the Sacrament of Marriage has statistically significant relationship to the practices of Catholic couples.
- The following variables: teaching the children to pray, making the Station of the Cross, praying before and after meals, observing fasting and abstinence, age, and the total understanding of sacrament (symbol of Christ), significantly predict the practices of the couples on the Sacrament of Marriage.

The study lead to the following conclusions and the corresponding Recommendations for further studies:

Conclusion:

- ◆ That the selected Catholic couples are very capable of internalizing the values of the Sacrament of Marriage.
- ◆ That the level of understanding of the Catholic couples is very well.
- ◆ That the extent of practices of the Catholic couples is often.
- ◆ That there are statistically significant correlates of understanding correlates of practices, as well as observable common correlation of understanding and practices of Catholic couples.
- ◆ A statistically significant relationship exists between the understanding and the practices on the Sacrament of Marriage of the couples.
- ◆ The best statistically significant predictors of the Catholic couples' practices of the Sacrament of Marriage are: teaching the children to pray, making the Station of the

Cross, age, praying before and after meals, observing fasting and abstinence, and Understanding C (value of sacrament as symbol of Christ).

#### Recommendations

- ◆ That the instrument – questionnaire on Understanding and Practices – used in this research be adopted in classifying couples for movements and guidance activities in the Parish and other OAR Parishes.
- ◆ That the Catholic couples be encouraged to join Catholic organizations and family movements.
- ◆ That priests and deacons integrate, emphasize and explain clearly in their sermons and lectures on the Sacrament of Marriage the Christian obligation of Catholic couples as Evangelizers.
- ◆ That the Catholic couples be encouraged to evaluate their actual married lives vis-à-vis the Catholic teachings on the values of Marriage.
- ◆ While English and Tagalog are used in most religious activities in the Parish, other situations expressed in other languages could be used to explain or emphasize the important Catholic doctrines on the values of the Sacrament of Marriage.
- ◆ A study should be designed to identify the factors that affect the understanding and practices of Catholic couples; more so, on practices.
- ◆ That in the homilies of priests and deacons, pamphlets on marriage, lectures, seminars given to the couples, the obligation of the couples as the “First Catechists” be emphasized.

#### Other Recommendations:

- ◆ Similar studies should be undertaken in other parishes, most especially among the Augustinian Recollect Parishes for a wider range of population.

- ◆ A follow-up study might be done to analyze the effects or impact of the various Catholic Movements, Organizations, and activities on the practices of couples of the Sacrament of Marriage.
- ◆ As gleaned from the table included in the addendum (see appendix A), a study or survey should be undertaken and analyzed further the factors that might affect the level of Understanding and the extent of Practices of the couples on the values of the Sacrament of Marriage.
- ◆ A comparative study should be designed to analyze further problems in the effective practice of the teachings of the Church on the values of the Sacrament of Marriage. By analyzing the causes of this problem, appropriate remedial measures could be carried out.
- ◆ A topic on the Sacrament of Marriage, most especially the three values of marriage, be inserted in the Catechism given to the high school students of St. Anthony Academy and Culiat High School in Quezon City.
- ◆ A follow-up catechism on the Sacrament of Marriage must be provided to the Catholic couples in the Parish.



# **The Recollect Charism: Its Impact on the Members of the Secular Augustinian Recollect Fraternity**

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**Magbanua Jr., Celso G.**

The major problem in this study was to find out the impact, i.e., the extent of knowledge and understanding and the extent of practice of the Augustinian Recollect charism on the promised members of the Secular Augustinian Recollect Fraternity, particularly those who are in Luzon, Philippines.

One hundred twenty eight or 54.8% of the 236 total active members of the SARF in Luzon were requested to answer the questionnaire provided for them by the researcher. In order to strengthen the study, the researcher interviewed twelve of the respondents.

Specifically, this study sought to answer the following questions:

- What is the socio-demographic profile of the respondents in terms of the following: (a) age, (b) gender, (c) civil status, (d) economic status, (e) educational background, and (f) membership tenure?
- What are the reasons of the respondents for joining the Secular Augustinian Recollect Fraternity?
- How did they come to know the SARF?
- What are their sources of information as regards their knowledge and understanding of the nature, purpose and charism of the SARF?
- To what extent do they know and understand the nature and the purpose of the Fraternity?

- To what extent do they know and understand the Recollect charism? (a) What do they understand of the life of prayer? (b) What do they understand of the life of apostolate? (c) What do they understand of the community life?
- To what extent do they practice the Recollect charism in their lives? (a) How do they practice the life of prayer? (b) How do they practice the life of apostolate? (c) How do they practice the community life?
- Is there any significant relationship between the knowledge and understanding of the respondents regarding the Recollect charism and their practice of the same charism?
- Is there any significant difference in the knowledge and understanding of the respondents of the Recollect charism when they are grouped according to the different socio-economic variables?
- Is there any significant difference in the practice of the respondents of the Recollect charism when they are grouped according to the socio-demographic variables?

The researcher applied the descriptive research method by conducting a self-made questionnaire to the respondents. Primarily base on the Rule of Life of the SARF, the questionnaire was designed vis-à-vis the different problem stated in this study. It contained five major parts: the personal information, the formative information, the knowledge and the understanding of the nature and purpose of SARF, the knowledge and understanding of the Recollect charism, and finally, the practice of the said charism. The questionnaire used the Likert Scale of scoring in order to gauge the level or the extent of knowledge/understanding as well as the practice of the charism. The gathered data were properly tallied, analyzed and interpreted, presented in tables, using the appropriate statistical tools.

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

- The respondents, the members of the Secular Augustinian Recollect Fraternity, come from the different socio-economic background. They are mostly middle adults, females, married,

belong to low-income families and are highly educated. Also, majority of them have been with the Fraternity for about 5-7 years.

- The respondents have various reasons for joining the SARF. However, to know more about God and the Church and to grow spiritually and morally are the most prevalent reasons why they joined the Fraternity.
- The SARF members themselves and the Recollect Fathers are the most potent agents of recruitment for the Fraternity.
- The two most common sources of information about the nature, purpose and charism of the SARF are the Rule of Life and the conferences and lectures given by the Recollect religious. Majority of the respondents are satisfied with their present formation program.
- The respondents are well informed about the nature, purpose and charism of the SARF. First and foremost, the respondents know and understand that they are called to love God above all things and then their neighbor. However, some aspects need to be explained more so that all the members may have a better knowledge and understanding of those aspects.
- The respondents know and understand well the Recollect charism. Comparatively speaking, the life of prayer is the most known and understood, followed by the community life and then, the life of apostolate. For the SARF members, the Augustinian Recollect life of prayer means receiving the sacraments regularly, always communicating with God and living always in union with God; the community life means living harmoniously with one mind and one heart intent upon God; and, the life of apostolate means witnessing and working for unity and peace in the family, the Church and the world.
- The respondents practice the Recollect charism most of the time. Of the three dimensions of the charism, the life of apostolate is the most practiced, followed by the life of prayer and then the life of the community.

- Statistically, there is a significant relationship between the respondents' knowledge/understanding and the practice of charism. This means that the higher level of knowledge/understanding is, the more the respondents practice the charism.
- Statistically, there are no significant differences in the knowledge/understanding of the charism when the respondents are grouped according to gender, age, civil status, economic status and educational background. However, there is a significant difference when they are grouped according to membership tenure. The new members (less than 2 years) have better knowledge and understanding than the old member (2 years above).
- Statistically, there are no significant differences in the practice of the charism when the respondents are grouped according to gender, age, civil status and educational background. However, there are significant differences when they are grouped according to economic status and membership tenure. Respondents from high-income families practice more the charism than the rest of the respondents. On the other hand, the newest members (less than two years) and the oldest members (8 years above) practice more the charism than those who were with the Fraternity 2 – 7 years.

Based on the findings and conclusions of the study, the following recommendations are made:

- At present, middle adults, females and married Catholic faithful dominate the SARF membership. Therefore, the researcher is recommending to those who are concerned to focus their recruitment for the SARF membership on the young adults, males and single Catholics.
- Those who are in-charge of the formation program of the SARF members should evaluate whether the expectations of the members in joining the Fraternity are met or not. It is also

recommended that the Recollect Fathers, especially those who are directly in-charge of the SARF, should explain thoroughly to its members the dimension of SARF membership as a special and unique calling or vocation within the universal Church.

- Since the SARF members and the Recollect Fathers are the most potent agents of recruitment, the OAR major superiors should encourage more every member of the SARF and the OAR to take it as a personal responsibility to invite more faithful to join the Third Order. The SARF National Council should also look into the possibility of enhancing the brochure about the SARF in order to inform more people about its existence and importance, and then, to attract them to join the Fraternity. Each chapter should exert more effort to inform their co-parishioners about the SARF through an informative announcement in the parish bulletin board. Finally, those who are concerned should also encourage the Augustinian Recollect Sisters to be the agents of recruitment for the SARF, after informing them about its importance in the Order and in the whole Church.
- The PAR major superiors should remind the religious who are directly in-charge of the SARF in the different chapters to take their responsibility seriously in line with the demand of the Church's universal law. They should also encourage more religious to take an active part in the formation program of the SARF members.
- The researcher also recommends to those who are concerned to study for consideration the following concrete suggestions proposed by the respondents: (a) to have more avenues for interaction among the SARF members of the different chapters; (b) to organize a national annual retreat; (c) to have a uniform formation program for all chapters which should be followed strictly; (d) to have more occasions for interaction among the members of the chapter, like weekly bible sharing with the

guidance of the Recollect religious, community prayers, etc.; (e) to organize talks and conferences, most especially about the Order, its charism and history, the teachings of St. Augustine, the Rule of Life, etc.; (f) to have a more intense trial period in order to test the willingness of the candidates; (g) to draw up means to campaign for and recruit more members; (h) to encourage each member to spread the charism of the Order to the people he/she meets every day, in any conditions of his/her life, in his/her work and profession; (i) to encourage more Recollect Fathers to participate in the formation of the SARF members.

- It is strongly recommended that those who take charge of the formation program of the SARF should ensure that every member has a clear knowledge and understanding of the real nature and purpose of the Fraternity according to the teachings of the Church. Similarly, the teachings of St. Augustine about “interiority” or “introspection,” which is so characteristic of the saint’s spirituality, should be made clear to every member of the SARF.
- It is recommended that in the lectures and conferences to be given to the SARF members, the following aspects of the charism should be given priority and emphasis: (a) on the life of Prayer: the aspect of inner conversion in the light of St. Augustine’s life and teaching, (b) on the life of apostolate: the threefold Christian mission of priestly prophetic and kingly functions; collaboration with the hierarchy; participation in the liturgical, spiritual and missionary life of the parish, (c) on the life of the community: fraternal correction; being one with others both in times of triumphs and in times of defeat.
- The SARF members should evaluate their actual lives vis-à-vis the charism. Those who take charge of their formation should remind the members from time to time to incorporate into their lives the Recollect charism. Specifically, the SARF members should be encouraged to cultivate in their lives the following aspects: (a) on the life of prayer: to go to confession

regularly; to extend assistance to the poor; to develop a habit of examining one's conscience before going to bed; to pray the Rosary every day, (b) on the life of apostolate: to have a special love for the Bible; to work with justice and equality; to participate actively in the activities of the parish, community and other organizations; to be instruments of reconciliation; to practice self-mortification, (c) on the life of the community: to take care and visit the sick; to be with others both in times of triumphs and defeats; to participate actively in the community meetings.

- Since the practice of the charism depends so much on the respondents' knowledge and understanding of the same charism, the Recollect Fathers should devote more time and effort in explaining to the SARF members each aspect of the threefold charism of the Order. Talks and conferences, therefore, should be programmed according to the different provisions of the Rule of Life.
- The formation should not only be focused on the new members of the Fraternity but also on the old-timers as well. There should be a well-structured on-going formation program for the promised members. In some Chapters, there is a need to review the ideals of the Fraternity especially the charism, which is contained in the Rule of Life in order to inform and form once again the old members.
- Each chapter should have an outreach program, like apostolate with the poor, conducting Bible study with other parishioners, catechism, catechism for children, etc., wherein all members should participate actively.
- There should be a regular and individual evaluation or assessment of oneself based on the charism and the other ideals of the SARF. To facilitate this process, the National Council should formulate a checklist to serve as guide for evaluation.
- The following recommendations are given for future study: (a) A similar study should be conducted among SARF members

in the Visayas, and then compare its result with this present study in order to draw an over-all assessment of the SARF in the Philippines, (b) A study about the extent of implementation of the Rule of Life, General Statutes and Particular Statutes with the Spiritual Directors of the different chapters of the SARF as well as its members as respondents should be made, (c) Another study with regard to the perceptions about the SARF by non-members may be conducted.



# **Perceptions on and Participation in the Religious Activities of Our Lady of Consolation Parish Youth**

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**Villalino, Rennie C.**

The study sought to assess the religious activities of the youth of the Our Lady of Consolation Parish.

Specifically, this study aimed to shed light on the following: (a) The profile of the respondents, (b) The level of perception of the OLCP youth on the religious activities, (c) The extent of participation of the OLCP youth in religious activities, (d) The relationship between perceptions and participation, (e) The correlates of perceptions and participation, (f) The factors that affect both the perception on and participation of the OLCP youth in the religious activities, (g) The best predictors of the perceptions on and the participation of the OLCP youth in the religious activities.

The study made use of the descriptive method of research utilizing correlational procedures. One hundred-twenty (120) respondents were taken from six randomly selected areas of Our Lady of Consolation Parish. The variables investigated were twenty-four (24) predictor variables and two (2) criterion variables: perceptions and participation.

The statistical design used in the treatment of the data were: Frequency distribution, percentage, mean and Standard Deviation to describe the subjects; Pearson product (r) moment coefficient of correlation, to determine the correlates of the 2 criterion variables: perception and participation; factor analysis, to determine the factors affecting the 2 criterion variables, and multiple regression specifically the forward selection procedures to determine the predictors that affect each of the two criterion variables. The data were all processed

through the SAS System Computer Service at the University of the Philippines Computer Center, Diliman, Quezon City.

The Study lead to the following Summary of the Findings:

**On Profile of the Respondents.** Participating as respondents of this study were one hundred-twenty (120) youth of Our Lady of Consolation Parish. The average age was 20. Most of the respondents were female and more than half were Tagalog, talented, with a very good health condition, living with their family with a very satisfactory average rating of home atmosphere and whose parents are Catholics.

Combining the three (3) variables to determine the socio-economic status of the respondents, the average rating of the socio economic status of the respondents, was very satisfactory and less than half of them was the eldest in the family birth order and had pleasant early childhood experiences.

On the education background of the respondents, one-third had their elementary exposure in public schools while upon reaching the secondary and the tertiary level opted to enroll in private institutions and had a very satisfactory rating of school atmosphere in terms of the campus, heads, faculty, students, facilities, and lessons. However, most of them (34.2 percent), studied anytime they wanted and thus had poor study habits.

Generally, parents of the respondents were college graduates, who would always participate in such religious activities as Holy Eucharist, receiving Holy Communion, morning and evening prayers, Church donation, praying the holy rosary, observing fasting and abstinence and practicing almsgiving. Likewise most of them are member of Catholic organizations.

**On the level of Perceptions on the Religious Activities of Our Lady of Consolation Parish Youth.** The youth have an excellent level of perception with a mean from 4.21 to 4.58 on eight religious activities, namely, Holy Eucharist, holy communion, confession, retreats and recollections, personal prayer, devotion to the saints and to the Blessed Virgin, Bible reading, personal reflection and meditation. A very satisfactory level of perception on three religious activities (fasting, abstinence and rosary) yielded a mean from 3.62 to 4.06. Generally, they have an excellent level of perception on the religious activities with a grand mean of 4.23.

**On the Extent of Participation on the Religious Activities of Our Lady of Consolation Parish Youth.** The findings indicate that the youth-respondents have a very satisfactory extent of participation (once or two to three times a month) in the following religious activities. Holy Eucharist, holy communion, confession, recollections and retreats and personal prayer. Less participated religious activities (once or twice a month) are the following: Devotion to the saints and to the Blessed Virgin, fasting, abstinence, bible reading, personal reflection and rosary have an average mean from 3.05 to 3.31. Generally, the subjects have a very satisfactory extent of participation in the religious activities with a grand mean of 3.55.

**On the Relationships between Perceptions and Participation.** The summary of the relationship of perceptions and participation shows a significant and slight relationship on nine religious activities namely: Holy Eucharist, Confession, retreats and recollections, personal prayer, devotion to the saints and to the Blessed virgin, fasting, abstinence, personal reflection and rosary. The religious activities with a low, negligible, and insignificant relationship are Holy Communion, and Bible reading. This indicates that the higher the perception, the more frequent is the participation.

**On The Correlates of Perception and Participation.** The summary of the correlates of perception with a significant and ‘slight relationship’ are: early childhood experiences type of educational institute in the college level, fathers’ participation in religious activities and present health condition.

The correlates of participation with a significant and ‘present or slight relationship’ are: gender, SES, type of educational institute in high school and college level, religious instruction in high school, parent’ participation in religious activities, home and school atmosphere.

The correlates of participation with a significant but ‘low negligible relationship’ are: fathers’ highest educational attainment, type of educational institute in the elementary level, religious instruction in elementary and present health condition.

**On Factors that Affect Perceptions and Participation.**

- The variables that clustered with appreciable loadings (0.3000 and above) for perception were identified as follows:

- ◆ Factor 1: Favorable socio-educational environment. (type of educational institute in high school level, type of education institute in the elementary level, socio-economic status, participation of mothers in religious activities, participation of fathers in religious activities, highest educational attainment of mothers, home atmosphere, highest educational attainment of fathers, school atmosphere, health condition, early childhood experiences, type of education institute in the college level, ethnic origin, religion of fathers, religion of mothers, and perceptions).
  - ◆ Factor 2: Appropriate religious orientation. (School atmosphere, religious instruction in the pre-school, elementary, high school, and college level, present educational status, age, and religion of mothers).
  - ◆ Factor 3: Wholesome family composition. (Health condition, membership of parents in religious organizations, involvement in parish organization, family set-up, birth order and perception).
- The variables that clustered with appreciable loadings (0.30 and above) for participation were identified as follows:
- ◆ Factor 1: Favorable learning conditions. (Type of educational institute in the high school level, type of educational institute in elementary level, socio-economic status, participation of mothers and fathers in religious activities, home atmosphere, school atmosphere, highest educational attainment of mothers and fathers, ethnic origin, religion of fathers, perception, health condition and religion of mothers).
  - ◆ Factor 2: Congenial home conditions. (Perception, participation, birth order, present educational status, health condition, early childhood experiences, family set-up, religion of mothers involvement in parish organization, membership of mothers and fathers in religious organization).
  - ◆ Factor 3: Gradual exposure to Christian living. (School atmosphere, present educational status, religion of

mothers, religious instruction in the elementary level, religious instruction in the high school level, religious instruction in the college level, age and religious instruction in the pre-school level).

**On the Predictors of Perception and Participation.** The multiple regression, specifically the forward selection procedure was used to determine the best predictors of perceptions and participation.

Six (6) variables could predict the perception on and the participation of the youth in religious activities namely early childhood experiences type of educational institute in the college level, religion of fathers, gender, participation of fathers in religious activities and membership of fathers in religious organizations. Three (3) variables could predict the participation of the youth in religious activities: perception, study habits and ethnic origin.

- Based on the findings of this study, the following conclusions were drawn:
- The demographic profile of the respondents generally projected a satisfactory image.
- The respondents' level of perception on the eleven religious activities generally reveals an excellent rating.
- The respondents' extent of participation in the eleven religious activities generally reveals a very satisfactory rating, which means that the respondents participate occasionally, or once or twice a month.
- There is a significant relationship between the perceptions and the participation of the respondents in the religious activities. This means that the level of perception on the religious activities does effect, to a certain extent, the participation of the youth in religious activities.
- There are statistically significant correlates of each of the two criterion variables: perceptions and participation.
- Variables that correlate both with perceptions and participation include gender, type of educational institute both in the high

school and college level, father's participation in religious activities and present health condition.

- Certain factors affected the perceptions and participation in the religious activities of Our Lady of Consolation Parish by the subjects. The variables that clustered with perception are labeled as favorable socio-educational environment, appropriate religious orientation, and wholesome family composition. The factors that affected participation are: conducive learning conditions, congenial home conditions, gradual exposure to Christian living.
- The variables that could predict the perception of the respondents on religious activities are early childhood experiences, type of educational institute in the collegiate level, religion of the fathers, gender, participation of fathers in religious activities and membership of fathers in religious organization. The significant predictors of participation in religious activities are perception, study habits and ethnic origin. The over-all perception of the youth on religious activities is the best predictor of participation in the religious activities at Our Lady of Consolation Parish.

In the light of the conclusions drawn from the study, the following recommendations are proposed:

- The different demographic profiles that were found positively affecting the perception and participation of the youth (early childhood experiences, gender SES, fathers' highest educational attainment, elementary, high school and college type of educational institution, elementary and high school religious instruction, parents' participation in religious activities, home and school atmosphere, and present health condition), should be give due attention for the youth to enhance their knowledge and understanding of the religious activities and improve their participation as well. It is strongly recommended that baseline data on these variables be monitored in assessing their participation in religious activities.

- The eleven religious activities that generally obtained and excellent rating on perception can be enhanced through the apostolate of a youth minister who need not be a cleric, a brother or a nun, as long as he has the professional competence and spiritual depth with a degree and quality of commitment.
- It is strongly recommended that measures be adapted in assisting the youth to a more effective interiorization of the value of the religious activities in their Christian lives. A systematic plan of evaluating the levels of perceptions on the various religious activities should be undertaken in the Parish. Simple evaluative instrument should be developed or designed to assess their level of perception.
- It is also recommended that studies be designed to identify the problems, analyze the causes of these problems and offer remedial measures to overcome such problems.
- Moreover, all religious activities are prayer activities. In recognition of the vital role of prayer in the Christian life of the youth, programs and activities conducive to the creation of a prayerful atmosphere at home, in school, and in the parish should be fostered. Forms of these activities, such as prayer meeting, recollection and retreats and others, should be encouraged among the youth specifically in the parish, since the parish is the center of all religious activities.
- A study designed to analyze the interrelationship among the significant correlated of perception and participation should be undertaken. The results could be utilized to identify further more factors that would positively affect the perception of the youth in religious activities and consequently factors that would affect their participation.

# **The Impact of the Recollect Ministerial Apostolates on the Religiosity of the Selected Parishioners of Our Lady of Consolation Parish**

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**Alipin, Alden B.**

The study sought to assess the impact of the Recollect Ministerial Apostolates on the religiosity of the selected parishioners of Our Lady of Consolation Parish.

Specifically, this study aimed to shed light on the following: (a) The profile of the respondents, (b) The level of effectiveness of the OAR Ministerial services on the religiosity of the parishioners, (c) The present level of religiosity of the parishioners when grouped according to four variables, (d) The level of efficiency of the OAR Priests in extending the apostolate services to the parishioners, (e) The factors that affect religiosity of the parishioners, (f) Methodical religious governance that could be developed to enhance and improve the religiosity of the parishioners.

The study made use of the descriptive survey utilizing correlational procedures. Sixty-nine respondents completed the questionnaires; however, 60 questionnaires were randomly chosen for data analysis.

The statistical design utilized in the treatment of the data were: frequency, percentages for the profile of the respondents; mean, variance, standard deviation for the level of religiosity, levels of effectiveness and efficiency, dependent t-test for the significant differences between two dependent means; factor analysis for the factors that affect the religiosity of the parishioners.



The data were all processed through SAS System Computer Service at the University of the Philippines, Computer Center, Diliman, Quezon City.

The study led to the following summary of findings:

**On the Profile of the Respondents.** Sixty respondents were drawn from six organized subdivisions in the parish. The females outnumbered the males. They were on their adulthood and a great number of them are married. Slightly more than a half of them have obtained a degree in college and their monthly income is excellent. They were in good health and been residents in the parish for a period of time before the parish was established. They have their own cars; present involvement in civic and cultural organization was rated just sometimes. Starting their early schooling, they were enrolled in Catholic Schools thus giving them solid background in matters of faith and morals. Their home atmosphere is very pleasing; work values were satisfactory. They have satisfactorily mastered their basic prayers which reflected their religious reading materials available at home.

The General Level of Effectiveness of the OAR Ministerial Apostolate on the Religiosity of the Parishioners.

Fifteen (15) indicators were used to rate the general level of effective governance of the OAR Ministerial Apostolates on the Religiosity of the parishioners, of which, only four were rated very satisfactory. It was found out that the religious governance by the OAR priests of the OLCP needs a lot of improvement. The respondents were learned and were highly educated which moved them to have high expectations from their spiritual leaders.

The celebration of the sacraments was regarded as one of the most important tasks and was rated very satisfactory. What is needed to be analyzed and understood are godly behavior, creativity and interpersonal relations that are desirable good traits of a good pastor. Abilities for effective management, instructional ability, language proficiency, homily and confession should be studied and improved.

The level of religiosity of the parishioners between 1987 and 2000 through attendance in Masses on Sundays and Holy Days of Obligation and in ordinary days was faithfully sustained. They have active participation in the parts of the mass on Sundays and Holy Days of Obligation and in ordinary days.

The presence of the church in the area strongly enhanced the respondents' expression of faithful devotion to the Blessed Virgin Mary and to some Saints. However, the need to have additional images of saints was well noted. Religious celebrations, such as processions have generally encouraged the participation of the respondents only that failure to organize a systematized and well-ordered procedure by the organizers hampered a greater participation of the respondents. In religious activities, there was a positive response from the parishioners. In church organization, the respondents looked for an effective way of recruitment and visible projects and activities should be line up to attract new members.

It can be inferred that the extension of the Recollect Ministerial Apostolates in the OLC Parish has generated a slight and positive effect on the religiosity of the parishioners since the establishment of the Church in 1987.

**On the Present Level of Religiosity of the Parishioners when Grouped according to four Variables.** Educational attainment did not yield a significant difference; however, gender, sex and civil status showed very significant difference between two means (2000 – 1987).

**On the Level of Efficiency of the OAR Priests in Extending the Apostolate Services to the Parishioners.** This study dealt with the efficiency of Recollect Priests in extending Ministerial Apostolates to the parishioners. The general perception of the respondents shows that the priests were very good in carrying out their tasks, duties and functions.

Only two items—confession and devotion to some saints were rated good and all the other seven areas were rated very good.

The sacrament of confession is one of the two aspects that needed attention and immediate action from those concerned. The respondents understood and practiced this sacrament very well. It was found out that low rating was due to the unavailability of priests to hear confession. Confession by appointment was not well accepted by the parishioners, on the contrary, they clamored for a certain day allotted for confession whether or not the penitents were around.

Devotion to some saints is slightly hampered due to lack of images of saints in the Church. The images of the saints who intercession they invoke was lacking.

**Factors Affecting the Religiosity of the Parishioners.** The variables that clustered with appreciable loadings (0.40 and above)

were identifies as: Factor 1 (Attributes of Participation in Religious Activities) were involvement in civic and cultural organizations, health, education and high school type. Factor 2(Religious Literacy and Mobility) were graduate school type, college type, elementary type, high school type and means of transportation. Factor 3 (Religious Maturity) were gender, age, number of years residence in the OLCP area and civil status.

**Methodical religious governance that could be developed to enhance and improve the religiosity if the parishioners.** A systematic religious governance was proposed in order to improve the leadership style in the Our Lady of Consolation Parish. This could be developed to enhance and improve the religiosity of the parishioners.

- I. Vision, Goals and Mission of the OLCP
- II. The OAR Priests
- III. Tasks
- IV. The Parishioners
- V. Organization

Based on the findings of this study, the following conclusions were drawn:

- The demographic profile of the respondents generally projected a satisfactory image. They were in a position to provide the needed data for this study.
- The level of effectiveness of the OAR Ministerial Apostolates as perceived by the respondents generally reveals a satisfactory rating.
- The present level of religiosity of the respondents significantly differed when grouped by gender, age and civil status, not by educational attainment.
- The present level of efficiency of the OAR Priests in extending the apostolate services to the parishioners is very good. Two aspects that badly need improvement: confession and devotion to some saints.
- There are three factors that affected the religiosity of the parishioners of the Our Lady of Consolation Parish. Those were clustered and labeled as Attributes of Participation in Religious Activities, Religious Literacy and Mobility and Religious Maturity.

- A methodical religious governance could sustain and improve the general religiosity of the parishioners. The findings showed the need for a system of enhancing or sustaining the religiosity of parishioners and also ways to improving the leadership and apostolate services of the OAR Priests.

In the light of the conclusions drawn from this study, the following recommendations are proposed:

- The priests in the OLCP and the church mandated organizations should work hand in hand so as to sustain and improve the level of participation of the respondents in the parts of the mass on Sundays and Holy Days of Obligation and in ordinary days as well.
- The celebration of the sacraments, spirituality, Christian integrity and work performance are true indicators of effective religious governance in the parish. Measures should be adopted to improve confession and also to make homilies more appreciated by parishioners using simple language – English or Tagalog.
- Additional images of saints should be placed in strategic places inside the church. This would enhance better their expression of faithful devotion to some saints.
- The proposed outline of Religious Governance in the Our Lady of Consolation Parish be taken into consideration and the implementation of it should be done in the soonest time possible.
- Future researches to be undertaken:
  - ◆ The Religious Needs and Expectations of the OLCP Parishioners
  - ◆ Leadership Styles in a Successful Parish
  - ◆ Level of Satisfaction of the OLCP Parishioners: Correlates and Predictors
  - ◆ Level of Effectiveness of Recoletos Formation Center in Training for Various Apostolates in OAR Institutions/Parishes.

# **The Status and Prospects of the Family Life Program of the Recoletos Formation Center**

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**Besana, Don H.**

The primary purpose of this study was to evaluate the status of the Recoletos Formation Center Family Life Program and to find prospects for the improvement of the formation on family life.

Specifically, this study sought answers to the following questions: (a) What is the profile of the respondents in terms of the following: age, parents' level of schooling, parents' occupational status, regional origin, highest educational attainment, average rating in theology, academic honors and awards, travels and conferences, talents, home atmosphere, community atmosphere, language proficiency, work values and work proficiency, (b) What is the level of effectiveness of the present formation on Family Life in RFC? (c) What are the levels of understanding and extent of practices of the respondents regarding the formation on family life provided for by the OAR formation program? (d) What are the factors that affect the understanding and practices of the respondents on Family life?

The Research led to the following findings:

- Majority of the respondents belong to the age brackets of 21-26 and 21-31. Their parents have a good educational and occupational status. Most of the respondents come from the Visayas. They are intellectually capable with a high level of educational attainment. They have a well-rounded personality and have a good variety of talents in music, arts and sports.
- The respondents have a very satisfactory home atmosphere and community atmosphere. Their language proficiency in

English and Tagalog is Satisfactory. Their work values are all rated satisfactory and their work proficiency is generally rated as very satisfactory. Based on these findings, it could be inferred that the respondents are knowledgeable enough, rich in experiences and sensitive to critical issues.

- ◆ The evaluation of the seven area of the formation program on family life are: Goals and Objectives – Adequate, Professors – Adequate, Curriculum and Instruction – Adequate, Formands – Adequate, Library – Limited, Extension Services Services and Apostolate – Limited, and Administration (Formators) – Adequate. The overall level of effectiveness of the seven areas is Adequate and is described as Satisfactory.
- ◆ The Instructional Skills on family life were learned through hands-on experiences in living together with the brothers in the community. Although the general orientation and principles were provided in their theological studies. The Familial atmosphere is strongly present in the RFC community. The average rating for the family atmosphere in the seminary is 8.30 which means very satisfactory. The religious conducts and godly behaviors of the priests and religious certainly affect their community life and their apostolate towards the family.
- The respondents' level of understanding of Family Life is very satisfactory.
  - ◆ The respondents' extent of practices on Family life is very satisfactory.
  - ◆ There were no statistically significant differences with regards to the answers of the respondents in the status of the formation in family life, in the level of understanding and in the extent of practices.
- The statistically significant correlates of Understanding are: (a) Goals and Objectives, (b) Professors, (c) Curriculum and

Instruction, (d) Formands, (e) Library, (f) Extension Services/Apostolate, and (g) Administration (Formators).

- ◆ The statistically significant correlates of Practices are: (a) Goals and Objectives, (b) Professors, (c) Curriculum and Instruction, (d) Formands, (e) Library, (f) Extension Services /Apostolate, (g) Administration (Formators), (h) Work Proficiency, (i) Management, (j) Good Social Standing, and (k) Understanding.
- ◆ With regards the Interrelationship of the Correlates of Understanding and practices, there were no intersections seen. The correlates of the Goals and Objectives, Professors and Curriculum are not far from each other. The correlates of the Understanding and Practices of the Formands, Library, Extension Services/Apostolate and the Administration have a bigger gap.
- ◆ The factors that affect the Formation on Family Life are: (1) Goals and Objectives, (2) Curriculum and Instruction, (3) Library, (4) Extension Services and Apostolate, (5) Professors, (6) Formands, (7) Administration, and (8) Community Life.
- ◆ The eight factors on Community Life is composed of seven sub-areas namely: (a) Intellectual and Spiritual Maturity, (b) Doctrinal and Pastoral Governance, (c) Pastoral Care of the Family, (d) Theological Formation on Community Life, (e) Pastoral Guidance, (f) Effective Evangelization, and (g) Community Life Apostolate.
- ◆ The factors that affect the Practices on Family Life are (a) Internalizing the Formation Program on Family Life, and (b) Parental Upbringing and Academic Background.

Based on the findings of this study, the following conclusions were drawn:

- Priestly and religious life necessitate that aspirants should come from a good family background with pleasant community

atmosphere. They should also possess satisfactory work values, work proficiency, management skills and good social standing.

- The status or effectiveness of the seven Areas of the OAR Formation Program on Family Life is just adequate or satisfactory. In order to attain quality and effective formation, the seven Areas of the OAR Formation Program on Family Life need to be enhanced and improved. The administrators/formators and professors are the foremost agents of this enhancement.
- The three integrative techniques: instructional skills, religious and conducts are very important for the practice of community life in the seminary.
- The levels of Understanding and extent of Practices of the respondents on Family Life are very satisfactory. The respondents are very capable to work out with the Family Life in the seminary community as they have internal and external resources to share with the other communities and families.
- The OAR Formation Program on Family Life has always been consistent all throughout the years. The Order has been faithful to the teaching authority of the Church in its formative task on family life.
- The seven Areas of the Formation Program are very important in the understanding of the Family Life.
  - ◆ To successfully work with the Family Life Apostolate, the seven Areas are indispensable. The OAR religious and priest must also have good work proficiency, good management skills and a good social standing to effectively work with the family life.
  - ◆ There were no intersections seen in the interrelationship between the correlates of understanding and practices. The formands in the RFC need the three integrative techniques: the instructional skills and acquisition of religious conducts in a familial atmosphere in the seminary.



- ◆ There was an observed interrelationship between the Community life in the seminary and the Family Life Apostolate services.
- ◆ In order to have an efficient and effective practice of Family Life, the priest or religious must first internalize the formation program on Family Life, must understand and practice Family Life, must have good work values and work proficiency. Secondly, he must have a good family background, a good philosophical and theological training and proficiency in English and Filipino.

On the basis of the findings and the conclusions drawn from the study, the following recommendations are offered:

- It is recommended that the admission procedure and policies for the priesthood and religious life should include the following:
  - ◆ Entrance tests should include proficiency test items in English and Filipino.
  - ◆ Inventory checklist on the Work Values and Work Proficiency of the aspirants.
  - ◆ In-depth interviews on the upbringing and home atmosphere of the aspirants.
  - ◆ Satisfactory understanding of the mystery of the Priesthood and charism of religious life.
- It is strongly recommended that the seven areas of the Formation Program on Family Life be improved and enhanced. The factors affecting the family life program should be studied and implemented.
- The integrative techniques on instruction skills on family life, religious conducts and familial atmosphere in the seminary should continuously be fostered in our communities.
- The OAR Priests and religious should work and share their knowledge and practices on Family Life with the other families in their apostolate. They should build Basic Ecclesial Communities (BEC's), and be actively and personally engaged

in the children, youth and adult catechisms. It is also strongly recommended that they attend the seminar workshops on family life related topics at the Center for Family Ministry (CEFAM), Ateneo de Manila and other similar institutions.

- The seven Areas of the Formation Program should be understood well. The sections under each Area should be spelled out clearly.
  - ◆ The seven Areas should be practiced well. The OAR priests and religious must try to continuously sustain good work proficiency, work values, management skills and good social standing.
  - ◆ The three integrative techniques should be demonstrated and fostered fraternally in the RFC: the instruction skills, the religious conducts and familial atmosphere.
  - ◆ It is likewise, strongly recommended that OAR Communities should foster stronger authentic human relationships, communication, and family atmosphere in the community. Likewise, it is strongly recommended that they share their charism of community life to others.
- The OAR priest and religious should spend enough time (at least two weeks) with their families during vacations to experience and internalize the family life in the home and be more exposed to the realities of life, to enrich their experiences. The annual gathering of the families of the OAR seminarians for prayer and socialization is highly encouraged where they can share their experiences and be enriched by the experiences of others.
- This will form them into close communities. OAR priests are also recommended to have more exposure with other families in their apostolates and in their family visitations.
  - ◆ The Philosophical and Theological studies should include the Area of family life as one of its internal dimensions. Professors should emphasize on the Family Life. Formators and Formands should continue to foster community life and give witness to a holy family living.

- The proposed are on Community Life of the RFC Formation Program should be systematically analyzed, clearly defined and implemented as soon as possible.
- Other researches to be undertaken on related topics are:
  - ◆ The impact of the OAR Community Life in the OAR Apostolates.
  - ◆ Factors and Predictors of a Happy Family Life
  - ◆ Correlates and Predictors of Effective Seminary Administrators
  - ◆ Comparative study of Family Life of the Parishioners and the Community Life in the Seminary.
  - ◆ Attributes of Efficient Formators in the RFC
  - ◆ The Predictive Value of the Entrance Requirement of Recoletos Formation Center, Quezon City and Casiciaco Recoletos Seminary, Baguio City
  - ◆ Attitudes of Parishioners towards the Family Life Apostolate/Extension Services of the RFC.

# **A Comparative Study of the Training of the Augustinian Recollect Priest and the Imam**

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**Diaz, Arnel F.**

The major problem in this study was to find out the differences and similarities between the training of the Augustinian Recollect priest and the Imam. There was no attempt, however, in this research to analyze the causes of similarities and differences in the training program between the two, nor to emphasize the strength and weaknesses of the training of the Augustinian Recollect priest over and below the training of Imam.

Specifically, this study sought to answer the following:

- What are the beliefs of the Roman Catholics and the Muslims on religious leadership?
- What are the similarities and differences in the training for religious leadership of the Augustinian Recollect Priest and the Imam.
  - ◆ Requirement for Admission
  - ◆ Stages of Training
  - ◆ Methods and Techniques
  - ◆ Important Teachings to be Studied and Mastered
- What is the level of effectiveness of the Training Program based on these seven areas:
  - ◆ Mission, Goals, and Objectives
  - ◆ Trainers
  - ◆ Curriculum
  - ◆ Instructions
  - ◆ Trainees
  - ◆ Extension Apostolates

◆ Administration

- Are there significant relationships between the knowledge and understanding of the respondents regarding the beliefs on religious leadership and the level of effectiveness of the Training Program?

The researcher applied in this particular study the Multi-Method Research Design—a research methodology which combines quantitative and qualitative approaches. Qualitative approach was used in presenting the similarities and differences of the training of the Augustinian Recollect priest and the Imam in their requirements for admission, stages of training, methods and techniques and important teachings to be studied and mastered. Quantitative approach on the other hand was used in knowing the level of effectiveness of the training program of the Augustinian Recollect priest and the Imam, and the relationship between these two variables. The study made use of the descriptive research method by conducting a self-made questionnaire to the respondents.

The research led to the following summary of findings:

The grand numerical mean of the Augustinian Recollect priests and the Imams on the beliefs on religious leadership is 4.50 and 4.74 respectively. This was an indication of their strong agreement on the statements and propositions given concerning the beliefs on religious leadership.

The obvious, distinct and concrete similarities and differences in the training for religious leadership of the Augustinian Recollect priest and the Imam are:

- Requirements for Admission

Similarities: The candidates should be: morally upright, emotionally stable, physically sound, have an adequate intellectual capacity, absence of human selfishness, a man of prayer and humility, have a life of faith, and submissiveness to the will of God.

Differences: The candidates to the Augustinian Recollect priesthood must have the desire to follow Christ, desire to identify with the Recollect ideals, enthusiasm for the common life, have a

visible sacramental life and recognizable religious sensibility, single and should pass the required tests and interview.

While the candidates to the Imamhood must have the desire to know by heart the teachings of Allah as written in Qur'an and practiced by Prophet Muhammad. They must be knowledgeable to the Islamic principles, beliefs, and practices. Know how to read and understand Arabic, faithful in his daily religious duties, single or married.

□ Stages of Training

Similarities: Both the candidates to the Augustinian Recollect priesthood and Imamhood undergo the various stages of training wherein the focus is to have a deeper development and integration of the human, doctrinal, intellectual, moral, religious and spiritual formation. They are trained in these stages to preside over the ritual prayer, teach and preach.

Differences: Their stages of training differ in length, in nature and in objective. The Order of Augustinian Recollects prescribes with great care the “formal” training of the candidates to the priesthood which covers, more or less, 11 years. It adopts the seminary system for the priestly training and religious formation of the candidates. The candidates are formally trained for the ministry of the Word, ministry of worship and sanctification. The Order has three stages of formation proper for the candidates: the years before the novitiate that includes aspirancy (high school), postulancy (college), pre-novitiate (integration year), the novitiate, and the years after profession. The last stage covers the years after profession. The last stage covers the years immediately before the promotion to the priesthood.

Unlike the Order of the Augustinian Recollects, Islam has no “formal” stages of training for their candidates to the Imamhood. However, like any other Muslims, the candidates should undergo, even though not exclusively necessary, these various stages of formative and Islamic educational training, namely, the Ibtidaiyya (pre-school age), the I'dadiyya (primary stage), the Than-awiyya (secondary stage) and the Kulliyya (university stage).

□ Methods and Techniques Used in Training

Similarities: Both use the teaching methodology that stimulates, directs, manages and guides the candidates in their formal quest for knowledge necessary for their ministry and way of life.

Both also believe that the teaching and theological methodologies are enriched through the proper use of instructional materials such as, classroom management, discipline, lectures, examinations, reporting, projects, audio-visual equipment, etc.

Differences: In the Augustinian Recollects, courses are being taught in the light of reason, in the light of faith, in the light of pastoral needs, under the guidance of the Magisterium of the Church. The doctrinal training is designed not only to communicate ideas, but also to have a genuine and profound formation of the candidates.

In Islam, courses are being taught in the light of Islamic principles and doctrines. Doctrinal training is designed not only for mere knowledge but also for deeper understanding of Islam. The Arabic alphabet and language are taught with great care since the Qur'an is in Arabic.

□ Important Teachings to be Studied and Mastered

Similarities:

- ◆ Islam and Christianity are both monotheistic religions and ascribe similar attributes to God: Creator, Sustainer, Judge, Merciful, and Forgiver. God and Allah both act in history to further causes of justice, peace and harmony among all people.
- ◆ Both claim that they are founded on divine revelation. As a result, when they speak, they are certain they are speaking in the name of the Absolute.
- ◆ Both believe that there are two distinct modes of transmission of divine revelation: Sacred Scripture and Holy Tradition for the Christians, and Holy Qur'an and Hadith for the Muslims.
- ◆ Both believe in the existence of angels, who are purely imperceptible spiritual beings, personal and immortal, being employed by God to administer His Kingdom, and to carry out His orders exactly and accurately.
- ◆ Both religions believe that history has a goal and will culminate in the return of Christ and the Mahdi, both Messianic figures at the last day. Accompanying this is

a common belief in Last Judgment, the Resurrection and after-life in Heaven (Garden) or Hell (Fire).

- ◆ Both emphasize personal acts of piety such as prayer, fasting, charity almsgiving and scripture reading. They share as well the prophetic call to help the oppressed, the poor, the widow, the orphan, and the homeless.

Differences:

- ◆ Unlike the Christians, Islam never calls God as Father. Christianity believes that there is one God with three Divine Persons, while Islam believes in the absolute oneness of God.
- ◆ Christians say that the promise to Isaac ended with Jesus who was the fulfillment of all Old Testament prophecy. Islam claims that Muhammad was the fulfilling Prophet of Ishmael's tradition.
- ◆ The doctrine of original sin is a central category for Christians. Only the death and resurrection of Christ save them. Islam rejects the theology that supports original sin. They are "saved" by following the guidance provided for them in the Qur'an.
- ◆ What Christians see as the heart and soul of their faith – the divine Sonship of Jesus, his Incarnation, Crucifixion, Resurrection, and the Trinity – are seen by Islam as distortions and alterations of true Islam. In Islam, Mary is not to be venerated or worshiped in any way.
- ◆ For Christians, the religious dimension of life is shown in the Sacraments, while for the Muslims, the five Pillars are symbolic expression of the acts of Islam.

Level of Effectiveness of the Training Program of the Augustinian Recollect Priest and the Imam.

- Augustinian Recollect Priest



- ◆ Area I: Mission, Goals, Objectives – The mean is 3.96 which means the provisions are extensive; descriptive rating is very good.
- ◆ Area II: Trainers – The mean is 3.71 which means the provisions are extensive; descriptive rating is very good.
- ◆ Area III: Curriculum – The mean is 4.00 which means the provisions are extensive; descriptive rating is very good.
- ◆ Area IV: Instructions – The mean is 3.40 which means the provisions are adequate; descriptive rating is good.
- ◆ Area V: Trainees - The mean is 3.24 which means the provisions are adequate; descriptive rating is good.
- ◆ Area VI: Extension Apostolate - The mean is 3.24 which means the provisions are adequate; descriptive rating is good.
- ◆ 7 Area VII: Administration - The mean is 4.18 which means the provisions are extensive; descriptive rating is very good.

The grand total mean of the seven Areas of the Training Program of the Augustinian Recollect priest is 3.66 or 4, which is an indicative that the level of effectiveness of the Training Program is very good and still needs to be improved.

□ Imam

- ◆ Area I: Mission, Goals, Objectives – The mean is 3.83 which means the provisions are extensive; descriptive rating is very good.
- ◆ Area II: Trainers – The mean is 4.38 which means the provisions are extensive; descriptive rating is very good.
- ◆ Area III: Curriculum – The mean is 4.05 which means the provisions are extensive; descriptive rating is very good.
- ◆ Area IV: Instructions – The mean is 3.67 which means the provisions are extensive; descriptive rating is very good.
- ◆ Area V: Trainees - The mean is 4.03 which means the provisions are extensive; descriptive rating is very good.
- ◆ Area VI: Extension Apostolate - The mean is 3.13 which means the provisions are adequate; descriptive rating is good.

- ◆ Area VII: Administration - The mean is 4.50 which means the provisions are extensive; descriptive rating is excellent.

The grand total mean of the seven Areas of the Training Program of the Imam is 3.93 or 4, which indicates that the level of effectiveness of the Training Program is very good and still needs to be improved.

The grand numerical mean of the combined respondents is 3.80 or 4, which indicates that the Training Program of these religious leaders is very good.

Relationship between the Beliefs on Religious Leadership and the Effectiveness of the Training Program.

The summary of the relationship between the beliefs on religious leadership and the effectiveness of the training program shows a significant and present but slight relationship. Area I, Mission, Areas and Objectives, has a low negligible relationship although the level of relationship is significant. The Areas with present but slight, and insignificant relationship are Areas II, Trainers, III, Curriculum, IV, Instruction, VI, Extension Apostolate, and VII, Administration. While Area V, Trainees, has a present but slight relationship although the level of relationship is very significant. In general, the religious beliefs and the effectiveness of the training program of the religious leaders positively affect each other.

Based on the findings of this study, the following conclusions were drawn:

- That the respondents' level of perception on the beliefs on religious leadership generally reveals a strong agreement on the statement and propositions given concerning religion leadership.
- That there are obvious, distinct and concrete similarities and differences in the training for religious leadership of the Augustinian Recollect priest and the Imam.
- That the present level of effectiveness of the Training Program of the Augustinian Recollect Priest and the Imam is very good, but still needs to be improved.

- That the religious belief and the effectiveness of the training program of the religious leaders positively affect each other.

On the bases of the findings and conclusion, the following recommendations are offered:

- It is strongly recommended that the proper dissemination on the beliefs on religious leadership be enhanced through seminar courses, talks, related research studies, symposia, etc.
- It is strongly recommended that the similarities and differences on the training for religious leadership between the Augustinian Recollect priest and Imam be put systematically in writing for further evaluation and enhancement.
- It is also recommended that a framework for honest dialogue should include a statement of similarities and differences between Islam and Christianity in their beliefs, principles, doctrines and practices. The willingness to listen and to learn and be ready to revise previously held opinions is a prediction of dialogue.
- It is also recommended that there is a need to develop an evaluation instruments for assessing the efficiency and effectiveness of the training program both for Augustinian Recollect priesthood and Imamhood.
- It is strongly recommended that there is a need to enhance the proposed Catholic-Muslim Inter-Faith Education Program.
- It is strongly recommended that there is a need for further exploration towards a profound, comprehensive and systematic study on the following:
  - ◆ The Madrasah System of Religious Education in the Philippine context.
  - ◆ An Analysis of Religious Leadership Training of Imam in the Philippine setting.
  - ◆ A Comprehensive Analysis of the Training of the Augustinian Recollect Priest of the Province of St. Ezekiel Moreno.
  - ◆ An Evaluation of the Seminary Programs of Different Formations Houses of the Province of St. Ezekiel Moreno.

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- ◆ The Role and Efficiency of Formators to the Candidates for the Augustinian Recollect Priesthood.
- ◆ An evaluation of the Facilities, Equipment and Learning Materials Used in the Seminary Formation Program of the Candidates to the Augustinian Recollect Priesthood.
- ◆ Encourage individuals and educational institutions to make more in-depth studies of the tribal and Muslim Filipinos as well as the presence of the Augustinian Recollects here in the Philippines as a vehicle for a greater and more fruitful dialogue as urged by Pope John Paul II in his document *Ut Unum Sint*.

# **Development and Validation of a Model For Adult Vocation Formation Program of the Augustinian Recollect Province of Saint Ezekiel Moreno**

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**Rubia, Rommel L.**

The over-all aim of the study was to develop and validate a model program for the adult vocations of the OAR Province of St. Ezekiel Moreno. Specifically, the study sought answers to the following questions:

- What is the socio-demographic profile of the formands and formators respondents?
- What are the factors that affect the delayed decision of the formands to enter the seminary?
- What is the level of effectiveness of the present Adult Vocation Formation Program of the OAR.
- What are the strengths and weaknesses of the present Adult Vocation Formation Program?
- What are the factors that affect or indicate the general effectiveness of the Adult Vocation Formation Program?
- How do these factors fit into a model that assures quality in the Adult Formation Program of the OAR Province of Saint Ezekiel Moreno?

The study basically made use of the descriptive survey approach, specifically utilizing correlational procedures. The statistical techniques used to analyze the data were: Frequencies

and Percentages, Measures of Central Tendency and Variability and Factor Analysis. All data were processed at the UP Computer Center in Diliman, Quezon City.

The Study led to the following findings:

□ Profile of Respondents

◆ Formands

The adult formands are matured, aging between 28-30; all have finished secondary education and half of them have finished tertiary education; majority belonged to the middle socio-economic level; majority of them were the youngest child; and they grew up in an excellent and very satisfactory home atmosphere under the care of Catholic parents whose mothers were college graduates though their fathers were elementary graduates; most of them have very good health.

They had excellent and pleasant childhood experiences and their bachelor days were excellent and very satisfactory. Most of them were gainfully employed with an average monthly income of around 5,000 and had very satisfactory experiences in their places of work.

Most of the adult formands entered the Seminary due to the influence of a priest. They were not encouraged by their parents to enter the Seminary at an earlier age, because of the financial assistance they contribute to the family.

◆ Formators

There were eight formators who participated in this study. Majority of them came from Negros and are middle aged. They have attained the basic requirement of Canon Law to reach in Seminaries. Their years as formators are varied which could be attributed to personal characteristics, technical competency, interests in formation program and observable priestly desirable behavior as gauged by the Provincial and his council.

Majority of the formators were able to write thesis or published scholarly articles in local and international theological and philosophical journals; with special talents which ranged from simple typing to theatrical acting, and

received scholarships awards as recognition of their efficiency in their ministry.

□ Factors That Affect the Delayed Entrance

The factors that affect the delayed entrance of the adult formands are as follows:

- ◆ Personal Interest and Achievement
- ◆ Emotional and Physical Health
- ◆ Economic Condition

□ Effectiveness of The Present Adult Vocation Formation Program

- ◆ Area I: Mission, Goals and Objectives: Provisions are limited and Functioning Fairly, GOOD.
- ◆ Area II: Professors: Provisions are limited and Functioning Fairly, GOOD.
- ◆ Area III: Curriculum: Provisions are Adequate and Functioning Satisfactorily, GOOD.
- ◆ Area IV: Students (Adult Vocations): Provisions are Adequate and Functioning Satisfactorily, VERY GOOD.
- ◆ Area V: Community Extension (Apostolate): Provisions are Adequate and Functioning Satisfactorily, GOOD.
- ◆ Area VI: Library: Provisions are Adequate and Functioning Satisfactorily, VERY GOOD.
- ◆ Area VII: Administration (Formators): Provisions are Adequate and Functioning Satisfactorily, GOOD.

The General Effectiveness of the Program: Provisions are Adequate and Functioning Satisfactorily, GOOD.

□ Status Of The Program

The strength and weaknesses of the present Adult Vocation Formation Program based on the result of the study are as follows:

- ◆ Strengths
  - The program is in line with the mind of the Church and of the Order, printed in an official document, with a well-defined criteria for admission and retention which is strictly enforced.

- The objectives of the program are clear, and are strictly enforced.
- Professors are considerate and generous with their time and knowledge.
- The curriculum contains the most basic and necessary human and religious instructions.
- Proper help is always given to adult vocations in their transition during the first few weeks.
- They are provided with a vacation time and relaxing activities.
- Their degrees and skills are made use in the responsibilities given to them in the seminary.
- In evaluation and discipline, the adult vocation is given considerations.
- The library is well equipped with furniture, staff and books and magazines on different topics.
- Formators know and perform their roles in forming the seminarians.
- The spiritual growth of the adult vocation is assured.
- ◆ Weaknesses
  - The program as a whole is still in its formative stage.
  - There is a lack of tutorial and special classes as supplement.
  - Curriculum is in need of improvement.
  - Absence of support group and of a special apostolate for them.
  - The collection of Augustinology books, journal, magazines and articles is still wanting, while electronic equipment are in need of updating.
  - The absence of a specific formator handling the adult vocation.
  - The need of a permanent spiritual director.



- The Factors That Affect The Effectiveness Of The Adult Vocation Formation Program
    - ◆ Factor 1 – Sustaining Interest in Priestly Formation
    - ◆ Factor 2 – Personality Enhancement
    - ◆ Factor 3 – Guidance and Counseling
    - ◆ Factor 4 – Spiritual and Academic
    - ◆ Factor 5 – Community Life and Fellowship
    - ◆ Factor 6 – Friendly Governance
    - ◆ Factor 7 – Systematic Improvement/Continuing Research
- AREA VII – Organization and Governance: The Identified seven factors could be clustered together in one area of the training program for the adult Formands.

The Proposed Quality Assurance Model for Adult Vocation Formation of the OAR

- Mission, Goals and Objectives
- Faculty (Professors)
- Curriculum
- Students (Adult Vocations)
- Extension Services (Apostolate)
- Library
- Administration (Formators)
- Organization and Governance: The sections under this area are the following:
  - ◆ Sustaining Interest in Priestly Formation
  - ◆ Personality Enhancement
  - ◆ Guidance and Counseling
  - ◆ Spiritual and Academic Secureness
  - ◆ Community Life and Fellowship
  - ◆ Friendly Governance
  - ◆ Systematic Improvement/Continuing Research

This study concludes with and recommends the following:

- Conclusion:

- ◆ That the adult formands are qualified to undergo the formation program, while the formators are qualified to train adult formands.
  - ◆ That Personal Interest and Achievement, Emotional and Physical Health, and Economic Condition caused the delayed entrance of the candidate in the Seminary.
  - ◆ That the Adult Vocation Formation Program is just “good” and needs to be improved.
  - ◆ That the strengths of the program outnumbered its weaknesses.
  - ◆ That the Priestly Formation Program should include another area on Governance and Organization to ensure its effectiveness.
- Recommendations:
- ◆ It is strongly recommended that the factors affecting the delayed decision to enter the Seminary be processed thoroughly.
  - ◆ The national vocation director should initiate the publication of brochures and printed materials about the Adult Vocation Program of the Recollects.
  - ◆ The recruitment and retention procedures for adult vocations must be improved as follows:
    - A different type of examination, interview and personality assessment can be utilized.
    - A degree of consideration can be given when it comes to discipline.
    - The activities can be varied and relaxing so the formands will not be bored from the routinary schedule.
    - A vigorous spiritual program based on the Augustinian “interiority” or continuous ascent to God must be emphasized which characterizes St. Augustine’s spirituality.
    - Supplementary classes must be given to the formands in addition to regular class hours.

- A creation of a support group among adult vocations is highly suggested.
- ◆ The OAR major superiors should encourage the members of formation teams to undergo different modular classes on handling and assisting adult vocations in a “normal” Seminary.
- ◆ It is strongly recommended that adult vocations be given a specific-in-charge or prefect of discipline.
- ◆ Factors affecting the effectiveness of the program should be studied and implemented.
- ◆ It is recommended to have an extensive collection of the different documents and instructions regarding adult vocation. This would also include the collection of studies done on this research topic.
- ◆ That the proposed model be implemented systematically as soon as possible.
- ◆ Other researches are to be undertaken on related topics:
  - Relative Effectiveness Of the Proposed Program Over The Present Program.
  - Workplace Correlates and Scholarly Productivity of Professors and Formators in OAR Seminaries
  - Technical Competencies and Spiritual Leadership of Formators
  - Level of Collegiality in Governance and Effectiveness of apostolate Training of Adult Formands
  - Factors and Predictors of Success in Adult Formation.

# **Correlates & Predictors of the Family Management Styles & the Religiosity of Selected Catholic Families in Our Lady of Consolation Parish, Miranila, Quezon City**

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**Tubio, Edgar P.**

The main purpose of this study was to describe the relationship between family management styles and the religiosity of selected families in Our Lady of Consolation Parish. The study also identified effective, social and educational factors that have contributed to the development of continued religiosity in the family.

Specifically, this study sought to answers to the following question: (a)What is the socio-education profile of the subjects in terms of the following: Age, Regional Origin, Highest Education, Type of School Attended, Religious Instruction. Catechism, Occupation, Monthly Income, Parental Upbringing, Work Atmosphere, Job Satisfaction, Family Expenses, Personal Traints, Health Status, Neighborliness; (b) What is the level of effectiveness of the family management styles of the parents? [1] Management Styles: Authoritative, Participatory, Permissive, [2] Practices of parents on family management, [3] Assessment of effective Family Management Styles: Expectations and Goals, Organizational Structure, Stability and Solidarity [4] Attitudes of Children Towards their Parent's Management Styles, [5] Spirituality in the Home, [6] Participation at Mass; (c) What is the level of religiosity of the families? (d) What are the significant correlated of the family management styles and religiosity of the respondents? [1] Correlates of family management

styles, [2] Correlates of religiosity, [3] Is there a significant Correlation between management styles and level of religiosity? [4] Factors affecting family management styles and religiosity; (e)What are the predictors of family management styles and religiosity?

This study is making use of normative survey specifically the descriptive survey utilizing correlational procedures.

Babbie (1973) pointed out that survey research is sufficiently similar to other methods of research as to give it a rather lengthy history. In particular, surveys are very much like censuses, differing primarily in that a survey typically examines a sample from a population: discovering the distribution of certain traits or attributes.

Gay (1976) defines descriptive research as involving collection of data in order to test hypotheses or to answer questions concerning the current status of the subject of the study.

Travers (1978) described it as to describe the nature of a situation as it exists at the time of the study and to explore the causes of particular phenomena.

Best (1989) defined it as a research concerned with conditions or relationships that exists, opinions that are held, effects that are evident, or trends that are developing. It is primarily concerned with the present, although it often considers past events and influences as they relate to current conditions.

Correlational studies, on the other hand, are designed to help the researcher determine the extent to which different variables are related to each other in the population of interest. The critical distinguishing characteristics are the effort to estimate the relationship, as distinguished from simple description (Fox, 1969).

The respondents of the study were families from the eighteen apostolate areas under The Our Lady of Consolation Parish.

With the use of stratified random sampling, the researcher randomly selected six areas from the eighteen areas of apostolate. Then the researcher asked the help of the area coordinators in the six selected areas in identifying the qualified respondents for the study. After identifying the qualified respondents, ten families were randomly selected from each selected six areas. The fish bowl technique with replacement was used. All in all, sixty families were intended to be the respondents of this study.

The study lead to the following summary of findings:

Profile of the Respondents

Majority of the selected parent respondents were in their mid-life. Most of the parent respondents were from the Tagalog region, college graduates, and enjoying good health. Satisfied with their job though having an unpleasant work atmosphere, the majority were still receiving a monthly income of 25,000 and above, had attended public school during their elementary and high school years and Catholic institution while in college.

Brought up in a participative home management style, the parent respondents always shared family expenses, possessed good personal traits, yet, they were not neighborly.

Majority of the parent respondents revealed that the effectiveness of their religious instruction which they received from elementary, high school, and college, was just fair. The same was true with Catechism. Forty-seven children respondents were at least high school graduates.

The level of effectiveness of family management styles.

As mentioned in chapter III, three types of management styles were researched on: authoritative, participatory, and permissive. The findings showed that only two types of management styles were used by the parent respondents: authoritative and participatory. However, more families enjoyed the participatory management than the authoritative management.

The children of the parent respondents were also asked to indicate and confirm the management styles of their parents. The findings revealed that participatory manage style was preferred over the authoritative management style and that the former was the management style of the majority of parent respondents. The children showed positive attitudes toward the management style of their parents.

The findings revealed that, generally, the level of effectiveness of the family management style of the parent respondents was very good; provision was adequately extensive and functioning well.

### The level of religiosity

The level of religiosity of the families was divided into two components and measured in terms of: spirituality in the home and participation at mass.

The findings indicate that none among the parent respondents indicated a rating of always on any of the indicators of spirituality in the home. The level of religiosity in the home was only satisfactory. Much remains to be done which presents a real challenge to the OAR Parish and the Formation Center.

On the other hand, the findings indicate that the respondents always showed reverence when the priest consecrated the bread and the wine into the body and blood of Christ. They were always eager to receive the body of Christ in a good disposition and always with reverence. The respondents' love for the sacrifice of the mass was relatively immense and they have a high regard for it as shown in their eagerness to receive the body and blood of Christ. Generally, the level of religiosity as measured in terms of participation in the mass was very satisfactory, composite mean = 3.931, s.d. = 1.02.

### The correlates of family management style and religiosity

With regards the practice of parents on management, the significant correlates with 'present or slight relationship' were religious instruction (Elem. and H.S.), job satisfaction and the personal traits – loving, kind, humbles, understanding, helpful, thoughtful.

With regards the assessment of family management styles, the significant correlates with 'present or slight relationship' are highest education, religious instruction (college), catechism, work atmosphere, neighborliness and the personal traits – hardworking, patient, kind and understanding.

The significant correlates of the assessment with 'substantial relationship' are religious instruction (college) and the personal traits – loving, humble, helpful and thoughtful.

The significant correlates of religiosity with present but slight relationship are the personal traits – truthful and kind.

The only significant correlate of religiosity with a substantial relationship was the personal trait, frugal.

### The predictors of management styles and religiosity

Five variables predicted significantly the management style of the parent respondents: job satisfaction, neighborliness and the personal traits – kind, patient, understanding. The best predictor of management style was kind,  $p < .0009$ , very significant.

There were only two (2) variables that could predict religiosity. These are the personal traits – frugal and kind. Frugal was a better predictor of religiosity,  $F = 7.7435$ ,  $p < .0083$ ; and Kind  $F.1006$ ,  $p < .0112$ .

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

The demographic profile of the respondents generally projected a satisfactory image of Catholic couples in Our Lady of Consolation Parish.

The majority of the respondents used a participatory management style. They enjoyed this kind of management. The level of effectiveness of this management style is very good and that the provisions are adequately extensive and functioning well.

In home, the level of religiosity of the respondents revealed a satisfactory rating, while the participation at mass revealed a very satisfactory rating. As a whole the level of religiosity was very satisfactory.

There are statistically significant correlates of family management styles (religious instruction – elem. H.S. and college; job satisfaction, loving, kind humble, understanding, helpful and thoughtful, highest education, catechism, work atmosphere, hardworking, patient and neighborliness). There are also statistically significant correlates of religiosity (truthful, frugal and kind).

The variables that could predict family management styles are neighborliness, job satisfaction, and the personal traits-frugal and kind.

In the light of the findings and conclusions drawn in the study, the following recommendations are offered:

It was revealed that the profile of the respondents generally projected a satisfactory image of Catholic couples. It is recommended



that Catholic families be encouraged to get involved in Church's organization and family movements to deepen their understanding of Christian parenting. The parish priest should send a pastoral letters inviting parents to become members of church organizations (Christian Family Movement, Couples for Christ, Simbahayan and other related Family Movements).

The findings revealed that majority of the parent respondents preferred the participatory management style against the authoritarian one. Notwithstanding the management style advocated in the home still, it is strongly recommended that the couples be further educated on Christian parenting. The Center for Family Ministries (CEFAM) is one of the several centers offering courses on this. Parents are then encouraged to seek assistance from this center. Likewise, they could look for other Centers offering seminars and workshops on Christian Family Living.

That families be encouraged to attend seminars, conferences, retreats, recollections that would enhance their spirituality. Priests and Deacons should emphasize in their sermons, conferences and lectures the importance of Christian parenting. They should design activities that would cater to the religious needs and spiritual upliftment of the parishioners.

The Recoletos Formation Center should encourage deacons to undertake the following studies:

- Research project to analyze the interrelationship among the significant correlates of management styles and religiosity should be undertaken. The results could be utilized to further identify more factors that would positively affect the parent's management style and religiosity in the home.
- Studies should be designed to identify various problems in the home, analyze the causes of these problems and offer remedial measures to be adopted.
- A comparative study of the Personal Traits, Religiosity and Ambitions of Children from Intact Homes and Broken Homes be undertaken.
- A descriptive study should be analyze further problems in the field of the family life apostolate.

That OAR Parish Priests design activities wherein parents and children gather for evangelization.

- That OAR Priests, Deacons and Seminarians get involved in the family life apostolate of the Church. They themselves must be educated in family ministries.
- The findings revealed that the respondents have fair relations with their neighbors. It is then recommended that activities that would enhance good neighborliness be introduced in OLCP. The parish Council should organize projects that could promote togetherness among parishioners.

# **The Correlates and Predictors of the Religiosity of Selected Parishioners in the Area Chapels of Our Lady of Consolation Parish, Quezon City**

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**Dequilla, Joel G.**

The purpose of the study was to assess the present apostolate of Our Lady of Consolation Parish (OLCP) in the depressed areas under its jurisdiction and to find out the relationship of the apostolate with the levels of religiosity and attitude of selected parishioners living there.

Specifically, the study sought data on the following: (a) the profile of the respondents, (b) the extent of participation and attitude of the subjects vis-à-vis the social and religious apostolate of OLCP, (c) the level of religiosity of the subjects in terms of Mastery of Basic Prayers, Personal Prayers, Expression of Piety, and Extent of Attendance in Masses, (d) the predictors of the religiosity of the subjects, (e) the strengths and weaknesses of OLCP apostolate, and (f) the measures that could be taken to enhance and improve the OLCP apostolate in depressed areas.

The data were obtained from six area chapels in the depressed areas where OLCP has a current apostolate. Sixty-one respondents from the said areas were requested to answer the questionnaires; and, another ten were interviewed to clarify and confirm the answers to the questionnaires. Data gathered from the questionnaires and personal interviews were analyzed with the use of the following statistical tools: Frequency and Percentage Distribution, for the profile of the respondents; Mean, Variance and Standard Deviation to establish their level of religiosity; The Pearson Product-Moment-Coefficient of

Correlation to identify the significant correlates of their religiosity; and the Stepwise Multiple Regression Procedure, to determine the variables that predict their religiosity.

The Study led to the following findings:

The respondents of the study were predominantly young; many were born in Metro Manila and thus speak Tagalog, although their parents were migrants from different provinces of the Philippines. Majority of them were residents in the areas for more than ten years – some even prior to the establishment of OLCP in 1987. Their parents were mostly Catholics. The subjects were generally poor, living below the poverty line. They were engaged in non-formal and service-oriented activities to eke out a living. Though poor, each lived with his family, and practiced the traditional Filipino family and work values. The subjects' involvement in the parish organizations was very minimal.

The extent of participation of the respondents in the apostolic services of OLCP was rated Fair (Grand Mean = 2.33), thus below average. However, their attitude on the said apostolate was generally positive (Grand Mean = 3.91, Very Satisfactory).

The level of religiosity of the subjects in terms of Mastery of Basic Prayers, Personal Prayers, Expressions of Piety, and Extent of Attendance in Masses was rated Very Satisfactory (Grand Mean = 3.87).

The attitude of the respondents toward the apostolic ministries of OLCP substantially correlated with their religiosity. Thirteen variables emerged as correlates of religiosity. These were: Age, Ethnic origin, Highest educational achievement, Type of Work, Work values, Reading materials at home (tabloids), Structure of the family, Home atmosphere, Involvement in Church organizations, Social apostolate, Religious apostolate, Average Apostolate (Social and Religious), and Attitude. Clustered according to the magnitude  $r_{xy}$ , five yielded low negligible relationships; six, present but slight relationships; and two, marked/substantial relationships. The two variables obtaining marked/substantial relationship were Spiritual apostolate and Attitude. When classified further according to the direction of its relationship, three variables yielded negative relationships. These were Type of work, Reading materials at home (tabloids), and Structure of the family.

There were five independent variables identified as significant predictors of religiosity of the subjects. These were: Religious apostolate, Work values, and Ethnic origin. Among them, Religious apostolate emerged as the best predictor of religiosity of the subjects.

In light of the findings of the study, the following conclusions were drawn:

- that the predominantly young respondents, residing in depressed areas under jurisdiction of Our Lady of Consolation Parish were generally poor, but lived with their families, thus preserving the traditional Filipino values and faith;
- that the Extent of Participation of the subjects on the social and religious apostolate of OLCP in area chapels was rated Fair; and, their attitude towards the same highly correlated with their religiosity are likely to be enhanced as the apostolic services improve;
- that the level of religiosity of subjects as gauged through their Mastery of basic prayers, Personal prayers, Expressions of piety, and Extent of attendance in Masses was Very Satisfactory;
- that the attitude of the respondents towards the apostolic ministries of OLCP substantially correlated with their religiosity; and as the apostolic ministries improve, the religiosity of the respondents is also enhanced;
- that the significant correlates of religiosity of the subjects were Average apostolate; and, that the best predictor of religiosity was Religious apostolate.

On the bases of the data gathered and the conclusions drawn, the researcher recommends the following:

The scope of the social services of OLCP in the depressed areas be expanded to benefit a large number of poor parishioners there. Well-defined policies and strategies, with emphasis on medical services should be outlined for a fuller implementation of the said services.

The Parish Pastoral Council of OLCP, in coordination with the Recoletos Formation Center (RecoForce) community should initiate more livelihood programs or skill development programs to help the people in the depressed areas find suitable employment and generate extra income for their families.

The extent of participation of the parishioners in area chapels on OLCP apostolate, particularly on the Sacraments and Sacramentals should be enhanced. Catechesis on Catholic faith and morals should be made available to children and grown-ups alike.

The youth should be tapped as agents of evangelization to their fellow youth. Along this line, a system of identifying the youth that could serve in this endeavor should be devised. A program for the regular interaction of the youth from the area chapels and from the subdivisions should also be organized.

Once-every-three-years, at most five years, a census must be undertaken at the depressed area chapels as basis for evaluation, assessment and re-alignment of OLCP apostolic services there.

# **Factors Affecting Knowledge, Understanding and Practices of Selected Children of Our Lady of Consolation Parish about God**

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**Gabinete, Louie F.**

The study assessed the level of knowledge, understanding and practices of selected Intermediate pupils, who were Post-Communicants residing in the depressed areas of Our Lady of Consolation Parish.

Specifically, this study analyzed the following: (a) The profile of the respondents; (b) The basic catechetical teachings about God that intermediate pupils know, understand and practice; (c) The level of religiosity of children; (d) The correlates of the children's knowledge, understanding, and practices about God; 5. The factors that affect the level of religiosity of the children.

The study made use of the descriptive survey utilizing correlational procedures. Sixty five (65) respondents randomly drawn from six depressed area chapels were requested to complete the questionnaires. Another simple questionnaire was completed by twenty (20) volunteer catechists. The statistical designs utilized in the treatment of the data were: Frequency and Percentages for the Profile of the respondents; mean variance, Standard Deviation for the level of religiosity; Pearson Product – Moment coefficient of Correlation for the correlates of knowledge, understandings and practices; Factor Analysis was used to identify the factors that affect the religiosity of the subjects.

The Study led to the following findings:

**Profile of the Respondents**

Majority of the participants were female, mostly Tagalog, from low income families with 3 to 4 siblings; who owned only their house.

The educational attainment of the respondents parents is high school level only; few of whom are members of Church Organizations. They have mastered the basic prayers very satisfactorily, and frequently attend religious activities, as an effect of catechetical instruction. They possess good personal traits and work values, live in a pleasant home atmosphere with participatory family management style and they are basically in good health.

As to the level of knowledge, understanding and practices of Children:

- ◆ The children know very well our Almighty God. Their knowledge of God includes an understanding of the sacraments of Holy Eucharist and Penance.
- ◆ The children understand very well why they should believe in God, what they expect from the Almighty Lord and what the loving God offers to them.
- ◆ They very well put into practice what they know and understand about God and His Sacraments.
- ◆ The three indicators of the religiosity of the subjects were summarized further for descriptive interpretations. The knowledge and understanding of the children about God were both rated Good; however, their practices of what they know and understand about our loving God was rated Very Good.

There are statistically significant correlates of knowledge, understanding, and practices, namely: mastery of basic prayers; personal traits; religious activities and devotions; father's membership in church organizations; work values; home atmosphere and reading materials found at home.

There were four factors that affected the knowledge, understanding, and practices of the respondents: work values, personal traits, belief in God and upright living.

The Study concludes with the following thoughts and recommendations:



Conclusion:

- The Demographic profile of the respondents projected a satisfactory image. They were in a position to provide data for study.
- There is a very significant correlation and relationship between the knowledge, understanding and practices of children.
- The level of religiosity (composite of knowledge, understanding and practices) projected a good rating.
- There were factors that affect the knowledge, understanding and practices of children about God: Work Values; Personal Traits; Economic Status; Mother's Membership in Church' Organization, Home Atmosphere: Mastery of Basic Prayers.

Recommendation:

- The good rating of the level of Knowledge and understanding of children entails necessary improvement. It is recommended that the catechetical instruction be given importance, and be organized very well in order to make the Catechetical apostolate enriching, and problems arising be clearly determined and be given immediate remedial measures. Procedures be espoused in assisting the Children to a more effective interiorization of the values of understanding, practicing by enhancing their knowledge about their faith.
- The informal interviews among the children and the volunteer catechists and the knowledge of the sacraments of Holy Eucharist and Confession, the understanding about prayer, mass and expectation from God projected a good rating, revealed the necessity of a clear program and seminars for catechetical enrichment. It is recommended that a permanently designated lay Catechist be employed to supervise the ongoing activity to the Guild, to provide a more easy assessment of the improvement of both the Children and the Catechists volunteers. Programs and Seminars should be given to enhance the capabilities, knowledge and instruction

abilities and skills of the catechists. Financial assistance and proper governance are clearly needed in this regard. The lay catechist could be given an incentive per number of days served like daily honorarium.

- It is strongly recommended that the proposed syllabus be adopted for use in OLCP Catechetical Apostolate. It is also recommended that the children be grouped according to the three stages in Catechetical learning.

# **Correlates and Factors of the Moral Values Affecting Selected Senior High School Youth in Our Lady of Consolation Parish**

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**Ortega, Glynn C.**

This study assessed the level of moral values of selected senior high youth in OLCP. Specifically, this study analyzed the following: (a) The socio-demographic profile of the respondents, (b) The level of moral values of selected senior high school youth in OLCP as perceived by parents and the respondents themselves, (c) The significant correlates of moral values, (d) The factors that affect the moral values of the respondents, (e) The religious activities that may be designed to enhance and improve the moral values of the youth in OLCP.

This study was basically a descriptive survey utilizing correlational procedures. Thirty-three respondents were chosen from the difference subdivision within the jurisdiction of the OLCP. There were twenty-eight (28) predictor variables and one criterion variable with ten indicators of the level of moral values of the target respondents.

The statistical tools used in the treatment of the data were: Frequency and percentages for the profile of the respondents; Mean, variance, standard deviation for the level of moral values; Pearson product moment coefficient of correlation, Pearson  $r_{xy}$  for the correlated of the moral values; independent t-test for the significant differences between two independent means; and Factor Analysis, Varimax Rotation Model for the factors that affect the moral values of the youth. The data were processed using the SPSS System at the University of the Philippines, Computer Center, Diliman, Quezon City.

The study has the following for its findings:

#### Socio-demographic Profile of the Respondents

Thirty-three (33) graduating high school youth from Our Lady of Consolation Parish and with an average age of 16, were the participants of this study. There were more female respondents than males. Most of the subjects who were products of Catholic schools had good academic achievement (passed with honors) and were above average in general achievement. The respondents possessed good or very satisfactory personalities; spoke English and Filipino with proficiency, were talented, in very good health condition, and with fair study habits. The respondents' work values and cultural practices were very satisfactory. However, most of the respondents were not members of either church-base or school organizations.

Economically speaking, the respondents' families were excellent as they belonged to the upper stratum of the society as shown by the three variables used to determine the socio-economic status of the respondents.

Majority of the subjects' families practiced a participatory kind of management in a very satisfactory home atmosphere. They prayed together at home attended Sunday Mass together. The parents were all professionals who engaged themselves in worthwhile recreational activities.

#### Level of Moral Values

The level of moral values of the senior high school youth in OLCP as perceived by themselves and their parents; the significant differences between the means of the two groups of respondents; how moral values are influenced in the home.

In general, the senior high school youth in OLCP had a Very Satisfactory level of perception on moral values as perceived by themselves and by their parents. More importantly, the youth had an excellent level of perception on the two moral values – kindness and religiosity, with a mean of 1.47 and 1.49 respectively; while in the other eight moral values they had a very satisfactory level of perception with a mean ranging from 1.58 to 1.95. On the part of the parents, they observed that their children had a very satisfactory level of perception on the moral values with an average mean of 1.63, Very Satisfactory.

From the overall mean of the level of moral values of the respondents, as they perceived themselves and as they were perceived by their parents, it was noted that there was no significant difference in the perceptions of the parents and the youth in their practice of these moral values. The youth very satisfactorily have acquired good moral values and practice them under the wise and disciplined guidance of their educated parents.

As the study findings showed, the students' moral values were influenced in the home by discipline, the good examples of their parents, the constant communication or dialogue between the parents and their children, and a very satisfactory level of religiosity,

#### The significant correlates of Moral Values

The only significant correlate of moral values with marked or substantial relationship is gender. In this study there were more females than males.

The significant correlates of moral values with "slight or present relationship" are home atmosphere, home management style, education qualification of the father, school attended (high school), birth order, ambition, number of children, level of religiosity (Mass), work values, and age.

The significant correlate with low or negligible relationship is membership in Catholic organizations. The observed low relationships could be attributed to the size of the sample  $N = 33$ . Effective correlational procedures ideally require  $N > 120$ . To carry out the factor analysis the data were multiplied by 5 using the identity element of multiplication.

Factors that affect the moral values of the senior high school youth in OLCP

The variables that clustered with appreciable loadings (0.20 and above) for moral values were identified as follows:

- Factor 1: Home Environment (Home atmosphere, home management style, birth order, mother's recreational activities, number of children, language spoken at home).

- Factor 2: Personal Attributes. (Gender, personality, health, personal traits, ambition, age, work values, I.Q).
- Factor 3: Educational Preparedness. (Academic achievement, educational qualification of father, school attended – high school, study habits, language proficiency – English).
- Factor 4: Religious Orientation. (Cultural practices, level of religiosity – Mass, membership in Catholic organizations, religion of father, religion of mother, level of religiosity – prayers).

Based on the findings of this study, the following conclusions were drawn:

Generally, the respondents of this study projected a very satisfactory image as reflected by their socio-demographic profile.

The level of moral values of the senior high school youth in OLCP as perceived by them and by their parents showed a very satisfactory rating. There was no significant difference in the perceptions of the youth and their parents on the moral values as understood and practiced by the former.

Moral values significantly correlated with: gender, home, atmosphere, home management style, educational qualification of father, school attended (high school), birth order, ambition, number of children, level of religiosity (Mass), work values, age, and membership in Catholic organizations.

The following factors were found to have an effect on the moral values of the senior high school youth in OLCP: home environment, personal attributes, educational preparedness, and religious orientation.

Based on the findings and conclusions of the study, the following recommendations are made:

Parent in the OLCP should be encouraged to send their children to Catholic schools. When this is not possible, they should encourage their children to join Catholic organizations for them to learn more about their faith.

The Parish Council should organize seminars and conferences on the following:

- Everything begins at home
- Who are the true Christians and true citizens of the country?
- Moral values and the home
- Empathy as a virtue and kindness as a moral value
- Improving the religiosity of the youth in OLCP

The RFC should also organize retreats and recollections for parents on such topics as: Doing good and avoiding evil; Conflict of values; Improving our faith, etc.

Guidance counselors in Catholic secondary schools should consider the ten moral values studies by the researcher. An inventory on the 10 moral values of graduating senior high school students should be done as early as the 1st grading period of every academic year. To measure gains on moral values during the school year, the same inventory may be repeated before the end of the school year.

It is strongly recommended that an Inventory Test on the ten moral values be developed and validated for use in the Catholic second schools in the country.

A similar study should be undertaken in the OLCP area with students from the area chapels as respondents. Findings may be used for catechetical instruction by the seminarians.

The following measures may be adopted to enhance and improve the moral values of senior high school students in the subdivisions in the OLCP.

- Competent religion teachers should be recruited to impart abilities, skills, attitudes and attainments on the ten moral values studies by the researcher.
- Personal relationships at home and in school should be strengthened with the help of the Catholic secondary schools in Quezon City.
  - ◆ Parents should find time to follow-up their children's academic achievement and moral values development with the Guidance Counselor in the institutions where their children are enrolled.

- ◆ Development of moral values should be a joint venture between the home and the school. Teachers and parents should communicate freely on the behavior of the youth.
- ◆ Moral reasoning and the rotation of moral action to thought should be stressed in school and at home.
- ◆ The ten moral values should be taught formally and informally in Catholic secondary schools in Quezon City. The ten moral values should be included in the syllabus for religious instruction. Values integration in the classroom should likewise be adopted. This is a means through which the valuing process may be effectively brought to the classroom.
- Encourage the development of a higher standard of morality and greater regard for spiritual values in the home. These important topics should be integrated in the homily of priests using simple English, precise, concise yet meaningful examples, stressing on the values to be emulated.
- The Parish Priest in the OLCP should suggest to families the revival and putting into practice the traditional moral value formation strategies in the Philippines.
  - ◆ The likes and dislikes of the old.
  - ◆ The father could travel from east to west but he should come to rest with his wife and children.
  - ◆ Teach the consequences of wrong behavior and wrong decisions.
  - ◆ Tell stories and fables on successful living.
- Family Togetherness should be internalized by the parishioners in the OLCP. The Parish Priest and the RFC community, should in all their apostolate services, stress on this religious goal of the Parish.
  - ◆ Schedule of Sunday Mass – Mass for the youth and their parents.
  - ◆ Extol the importance and the necessity of good Catholic living in the OLCP community in all the homilies at



Sunday Masses (Mass for the youth and Parents); putting emphasis on the youth relationship with God and religion.

- ◆ Parents should find time to be together as a family – pray together, eat together, laugh together, discuss, argue and disagree but in the end agree contentedly, and plan for the future together, for in togetherness there is unity and love will abide in the home. Love in the home and faith in God compose the seedbed for the growth and development of the ten moral values, proven in this research study as the guiding stars for the youths' successful journey in life.

# **Fraternal Correction as Understood and Practiced by the Community of Recoletos Formation Center**

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**Parilla, Jay M.**

The major problem in this study was to determine the level of knowledge and understanding and the practice of fraternal correction in the community of Recoletos Formation Center. Thirty-seven members of RFC community, seven formators/priests and thirty formands participated in the study. They answered the instrument prepared by the researcher. To supplement, clarify and confirm the responses given by the respondents in the questionnaire-checklist, the researcher also conducted interviews of the respondents selected by systematic sampling.

Specifically, this study sought to answer the following questions: (a) What are the sources of knowledge and understanding of fraternal correction among the formators and the formands of Recoletos Formation Center? (b) What is the level of knowledge and understanding of the formands in Recoletos Formation Center regarding fraternal correction? (c) Are there significant relationships between the level of knowledge and understanding of fraternal correction of the formands and the following factors? Age, Number of children in the family, Birth order, Stage in Formation, Academic performance; (d) How is fraternal correction practiced by the formators and formands in the community of Recoletos Formation Center? (e) Is there a significant difference between the practice of fraternal correction by the formators and the formands? (f) Are there significant relationships between the practice of fraternal correction of the formands and the following factors? Age, Number of Children in the family, Birth order, Stage in Formation, Academic performance;

(g) Is there a significant relationship between the level of knowledge and understanding of fraternal correction and its practice among the formands? (h) Is there a significant relationship between the level of knowledge and understanding of fraternal correction and its practice among the formands?

This study utilized a descriptive research design. Guided by the research questions, data were gathered through documentary analysis, survey of the formands' and formators' sources of knowledge of fraternal correction and its practice. The survey was done using a checklist-questionnaire and interviews.

The Study led to the following findings:

The formators indicated a total of 16 sources of their knowledge and understanding of fraternal correction. Of the 16 sources, they rated 14 sources as "very useful" and 2 sources of their knowledge and understanding of fraternal correction. Of the 33 sources, the formands rated as "very useful," 14 "useful," and 3 "of little use." The commonly cited sources are the Rule of Augustine and OAR Constitutions.

It was found out that 17 or 56.21% of the formand respondents know and understand "very well" fraternal correction. Eight or 26.00% of the overall population of the formand respondents have "understood well" fraternal correction.

Majority of the formand respondents range between 23-25 years old, belong to families with 3-6 children, simple professed, are within the range 86 – 93 in their academic performance, and were neither eldest nor youngest among their siblings.

The formands' level of knowledge and understanding of fraternal correction is significantly related to their academic performance.

The formators obtained a general mean of 2.64 while the formands got a general mean of 2.01 in their practice of fraternal correction. This means that for a period of one year, the formators practice fraternal correction "occasionally" or 3 to 4 times, while the formands practice fraternal correction "seldom" or 1 to 2 times.

It was found out that the formators and the formands significantly differ in their practice of fraternal correction in the areas of Academic Life, Apostolic Life, Vows and Particular Observances.

There is a significant relationship between the formands' stage in formation and their practice of fraternal correction in the areas of academic life, prayer life, and particular observances.

There is no significant relationship between the formands' level of knowledge and understanding of fraternal correction and their practice of fraternal correction.

Based on the limitations and findings of the study, the following conclusions are given:

The respondent (both formands and formators) acquire their knowledge and understanding of fraternal correction from several sources. Both groups indicated the Rule of St. Augustine and the OAR Constitutions as their most primary sources of knowledge of fraternal correction.

The formand respondents know and "understand well" fraternal correction.

For over a period of one year, fraternal correction is "seldom" practiced in the community of Recoletos Formation Center by both formators and formands.

The respondents acknowledged the importance of fraternal correction and existence of some problems within the practice of fraternal correction.

While the sample is limited, it may be concluded that as the formand advances in his formation stage, the more he matures also in his academic and prayer life. As he matures also along those areas, he becomes more responsible for himself, for his brothers and for the community's unity and integrity. Fraternal correction is thus practiced for the good of the person, the brothers, and the community as a whole.

On the basis of the limitations, findings and conclusions of the study, the following recommendations are given:

The members of the community of Recoletos Formation Center should be given adequate orientation regarding the nature of fraternal correction.

There should be periodic talks on fraternal correction.

Fraternal correction should be practiced more often so that everybody would feel comfortable in doing it. Hence, lessening also the difficulty of exercising it.

An environment that could facilitate fraternal correction should be developed, like strengthening the level of friendship within the community.

Those formands belonging to the senior class should lead by showing examples of caring for the community through fraternal correction.

The following concrete suggestions on fraternal correction were given by the respondents: (a) to have a monthly, guided group evaluation; (b) to instill among the religious the value of fraternal correction; (c) that Formators should lead in exercising fraternal correction prudently and must be combined with good examples; (d) there should be constant dialogue among the members of the community; (e) That fraternal correction should be given enough attention and should be seen as a way to help formands grown in the spirit; and (f) formands should be provided with regular spiritual direction.

The following are recommended for further study: (a) comparative study of fraternal correction among male and female religious congregations; (b) Filipino culture and fraternal correction; (c) values and fraternal correction; and (d) fraternal correction as understood and practiced by the religious of the Augustinian Recollect Province of St. Ezekiel Moreno.

# **Successful Attainment of the Order of the Augustinian Recollect Priesthood: Factors and Predictors**

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**Pellazar, Albert**

The main purpose of this study was to have an assessment of the Province of Saint Ezekiel Moreno of the Order of Augustinian Recollect cycle of formation with emphasis on successful attainment of priesthood. This study sought answers to the following questions: 1) What is the personal and scholastic profile of the respondents? 2) What is the level of priestly performance of the OAR priests in terms of: Academic Life, Moral Life and Prayer Life? 3) What are the correlates of successful attainment of OAR Priesthood in terms of: Academic Life, Moral Life, Prayer Life and General Achievement? 4) What are the factors that affect the successful attainment of OAR Priesthood? 5) What are the best predictors of successful attainment of OAR Priesthood? 6) What measures can be adopted to ensure the successful ordination of OAR Formands?

The research led to the following findings:

The respondents, whose average age ranged from 27 to 32 years, were members of Class 1989 and 2000 of the Recoletos Formation Center in Quezon City. Most of them were from the southern part of the country namely: Cebu, Bohol, Negros, and Samar. They came from families with more than seven children and a monthly income of twenty-one to thirty thousand pesos. Most of their parents were college graduates with a Very Satisfactory level of religiosity. Then, because of the ambiance of respect, love and concern for each other, praying and sharing laughter and working together with a sound family discipline, they had a Very Satisfactory home atmosphere. However, they only had a Satisfactory home management style. They also had

a Very Satisfactory health condition when they were still seminarians allowing them to develop many talents. As youth, they were active in different religious activities: rosary, procession, holy mass, confession and novenas. Most of them were members of different religious organization in their parish. Lastly, their personal traits, spiritual values and work values were found to be Very Satisfactory.

Most of them graduated from a general high school. They had a general average of 85-89 and an NCCE rating of 98. They mostly had a general average of 86-89 in Philosophy and a Very Satisfactory general average in their various Theological subjects. This may be partly attributed to their Excellent study habits. The Instrumental person in their decision to enter the seminary was a priest with the motive of love for God, service to others, spread the Gospel and felt need and interest. For most, their parents were the ones who provided the financial support in their College studies. Lastly, majority of the respondents were young in the priestly ministry with a service of one or even less that a year.

The priestly performance of the OAR priests was characterized using the following variables as measures: Moral Life, Study Life and Prayer Life. Results of the study showed that the respondents performed Very Satisfactory in all three measures. The total area mean of each of the three levels is as follows: Moral life = 3.65, Study life = 3.55, and Prayer Life = 4.01. Among the three levels, Prayer Life ranked the highest. Overall, the findings showed that the respondents had acquired a sound and healthy attitude in their moral, intellectual and spiritual aspects of formation that somehow strongly affected their success in priesthood.

The correlates of successful attainment of OAR Priesthood in terms of Moral Life, Study Life and Prayer Life.

Moral Life. The correlated of Moral Life when clustered together were: Congenial Home Atmosphere (Number of Children in the Family, Order in the Family, Family Management Styles, and Home Atmosphere); Religious Orientation (Religious Activity as Youth, Special Talents and Skills); Priestly Qualities (Attitudes towards Priesthood, Motives for Entering the Seminary, Personal Traits, and Spiritual Values); and Theological Preparations (Morals, Homiletics, History, High School General Average and Financial Assistance in College).

**Study Life.** The Correlates of Study Life when clustered together were: Socio-economic Environment (Family Monthly Income, Educational Attainment of the Father and Mother, and Financial Assistance in College); and Theological Preparation (Dogma, Morals, Church History, Study Habits, and Health).

**Prayer Life.** The correlates of Prayer Life when clustered together were: Congenial Home Atmosphere (Number of children in the Family, Home Atmosphere, Educational Attainment of Father and Mother, Order in the Family and Financial Assistance in College); Religious Orientations as Youth (Religious Activity and Membership to Religious Organizations); Theological Preparations (Morals, History, and NCEE Rating) and Priestly Qualities (Personal Traits, Spiritual Values, Motives for Entering the Seminary, and Instrumental Person in the Decision to Enter the Seminary).

The factors that affect the successful attainment of OAR Priesthood are clustered in appreciable loadings (0.2000 and above) for perceptions were identified as follows:

- Factor 1: Socio-economic Environment. (Family Monthly Income, Highest Educational Attainment of Father and Mother, Order in the Family, Home Atmosphere and Financial Assistance in College);
- Factor 2: Religious Orientation. (Religious Activity as Youth, Membership to Religious Organization, and Special Talents/ Skills);
- Factor 3: Theological Preparation. (Morals, Church History, and Homiletics);
- Factor 4: Priestly Qualities. (Instrumental Person in the Decision to Enter the Seminary, Attitude towards Priesthood, Motives for Entering the Seminary, Personal Traits and Spiritual Values).

To determine the best predictors of successful attainment of OAR Priesthood, the multiple regression, specifically the forward selection model was used. The findings revealed seventeen (17) variables that could predict the successful attainment of OAR Priesthood. Of those, the best predictors were Church History, and Spiritual Values, while those with slight ability to predict.



Based on the findings of this study, the following conclusions were drawn: (a) The respondents projected a Very Satisfactory religious profile; (b) The level of performance of the respondents in terms of moral life, study life and prayer life generally revealed a Very Satisfactory rating; (c) There are significant correlates to the criterion variables: Moral life, Study Life, Prayer Life and the General Achievement of OAR Priesthood; (d) There are factors that significantly affect the successful attainment of OAR Priesthood of the graduates of the Recoletos Formation Center, Mira-Nila, Quezon City; (e) The best predictors of attainment of OAR Priesthood are: Church History and Spiritual Values. There are other predictors with varying degree of predictive values.

Based on the analysis of finding and conclusions drawn, the following recommendations are given for the consideration and appropriate action of the leadership of the Recoletos Formation Center (RFC), in Mira-Nila, Quezon City.

It is strongly recommended that the factors affecting the successful attainment of OAR priesthood (Religious Orientation, Theological Preparation, Priestly Qualities and Socio-Economic Environment) be given special consideration by Nation and Local Vocation Directors and by the team of formators for selective admission and selective retention.

Admission to the Philosophy stage should include both written and oral examinations. The Entrance Test should include items on the identified factors. The written examinations should include an I.Q. Test (capacity to learn), personality inventory on Priestly Qualities, and language proficiency (English and Filipino). The oral examination or interview should check on home atmosphere and early religious orientation. Data gathering instruments designed to monitor the priestly qualities of the formands at all stages of formation should be developed, validated and used at the RFC. Results should be used to document efforts at improving procedures concerning priestly formation and to arrive at decisions that have to do with admission, retention, and expulsion.

The levels of performance on Moral Life, Study Life and Prayer Life were Very Satisfactory. It is then strongly recommended that this should be enhanced and improved through active cooperation

and collaboration between the formands and formators. Thus, the ambiance of openness, trust and constant dialogue must be constantly practiced especially when a need arises in in order to check and monitor the development and difficulties of every aspiring formand.

Nonetheless, though the respondents' level of Performance was Very Satisfactory, there are still areas that are highly recommended for improvement and must therefore be given attention in order to further enhance the successful attainment of OAR priesthood. On Moral Life: Austerity and sobriety in the use of things; On Study Life: Master of specific language (lowest mean), Capacity for comprehension and expression, General interest in all subjects, Proper organization of time and work in studies, and Application of abstract concepts to new situations; On Prayer Life: Formation of good habit in prayer.

It is strongly recommended that the comments and suggestions stated in problem number six – Measures to be adopted to ensure successful attainment of OAR formands (pp. 141-144, Chapter IV), be given proper attention. These findings could be subjects/topics for conferences and seminars on Priestly Formation.

It is also strongly recommended that the best predictor of the successful attainment of OAR Priesthood – CHURCH HISTORY be taught effectively and systematically from the first stage of formation (minor seminary) to the third stage (novitiate) and formally as a course in the Theology. It is recommended that a Curriculum Committee at the RFC be organized to work on curriculum enrichment and improve instruction procedures. The Curriculum Committee should prepare a content outline of the History of the Church suggesting topics that can be taken up/integrated in the three stages of formation.

This study revealed that the PRIEST has the highest influence in the formands' decision to enter the seminary. It is then recommended that the OAR priests, regardless of their assignments or apostolates, should continue to perform their duties as fishers of men by projecting good examples to the youth of today.

Further studies should be conducted to ensure perseverance and successful attainment among formands.

The Attributes of the Religious Leadership I.Q. of RFC Formators.

- An Evaluation of the Formation Program of the Recoletos Formation Center: Basis for Curriculum Enrichment.
- An Analysis of the Selective Admission and Retention Policies of the Recoletos Formation Center.
- The Level of Effectiveness of the Apostolate Services of the Recoletos Formation Center Community As Perceived by Selected OLCP Parishioners.
- Development and Validation of an Inventory Test on Spiritual Values for OAR Formands.
- Leadership Competencies and Emotional Intelligence of the Formators and Administrators of the Recoletos Formation Center.

# **The Teaching Performance of the Recollect Alumni Priest of Recoletos Formation Center**

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**Ruiz, Niño Cesar R.**

This study looked into the teaching performance of the Recollect alumni priests of Recoletos Formation Center in the School Year 2001-2002 using questionnaires supported by interviews and classroom observations. Specifically, the study sought answers to the following questions: (a) Which of the following attributes of the subjects are related to their teaching performance in OAR schools and formation centers: age, number of years in priesthood, present assignment, length of teaching experience, educational attainment, academic performance at RFC. attitudes towards teaching; (b) What is the respondents' perceived level of effectiveness of the RFC program in terms of the following: goals and objectives of RFC formation program, faculties/professors, curriculum/instruction, formands, apostolate, administration; (c) What is the level of performance of the Recollect alumni priests of RFC as teachers based on: self-perception, perception of students; (d) Is there a statistically significant relationship between the level of effectiveness of the RFC program and the self-perceived level of teaching performance of the respondent-priests? and (e) Is there a statistically significant difference between the priests' self-perceived level of teaching performance as perceived by the students?

Data were obtained through the use of two sets of questionnaire-checklists that were answered by the two groups of respondents; the RFC alumni priests and their students.

The gathered data were analyzed and interpreted using statistical tools.

The major findings may be summarized as follows:

The RFC alumni priests vary in their personal attributes. Ages of the respondent-priests are from 27 to 40 years old; all of them may be considered as being in their early adulthood. All of them have been in priesthood for more than a year; the range in number of years is from one to eleven years. Twelve of them were assigned as formators in formation houses and only one was assigned in the parish and just teaching in OAR school. They varied in length in teaching experience; the longest is nine years and the shortest is one year. All of them finished Bachelor of Arts in Philosophy and Master of Arts in Theology. They have positive attitude towards teaching. They never perceived teaching as boring but considered enjoyable.

Age, present assignment and academic performance are related significantly to the teaching performance while the number of years in priesthood, length of teaching experience, educational attainment and attitudes towards teaching are not significantly related to the teaching performance.

The RFC alumni priests rated the effectiveness of the RFC formation program on teaching as generally effective. Among the six areas of formation investigated in this study, the area of Formands obtained the lowest rating. The other five areas, namely, Goals and Objectives, Faculties/Professors, Curriculum/Instruction, Apostolate and Administration were rated “to moderate extent”

Both the respondent-priests and their students perceived the teaching performance as very satisfactory. All of the four aspects of teaching, namely instructional decision making, understanding learners, classroom management and assistance and guidance to the students obtained a very satisfactory rating. None of those aspects were rated excellent.

Perceived level of effectiveness in four areas of the RFC formation program, namely, Faculties/Professors, Curriculum/Instructors, Formands and Administration were found significantly related to the teaching performance of the RFC alumni priests. The areas, Goals and Objectives and Apostolate were found not to be significantly related to the teaching performance of RFC alumni priests.

Differences in the self-perceived teaching performance and teaching performance as perceived by the students were not statistically significant.

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Based on the findings and limitations of the study, the following conclusions may be drawn:

- Some personal attributes of the Recollect alumni priests of Recoletos Formation Center are related to their teaching performance.
- The RFC alumni priests generally perceive the RFC formation program on teaching as effective.
- The RFC alumni priests perceived themselves to be satisfactorily performing as teachers.
- Students of RFC alumni priests perceived the latter as satisfactorily performing as teachers.
- Differences in the perception of the RFC alumni priests and their students on teaching performance were not significant.
- Recommendations

Based on the findings, conclusions and limitations of the study, the following recommendations are given:

- The Recoletos Formation Center should give more attention to the teaching formation of the formands in preparation for their future apostolate. Methods and strategies in teaching may be integrated in some subjects such as in Philosophy of Education. Exposure guided by the proper methods and strategies of teaching is also recommended.
- The priests who are teaching should be encouraged to attend seminars, workshops and conferences on teaching.
- The RFC alumni priests who are teaching should consider the following suggestions to enhance their performance as teachers:
  - ◆ they should observe punctuality and regularity in meeting the class,
  - ◆ they should utilize audio – visual aids in explaining the lesson to a greater extent.
  - ◆ they should try out different activities and strategies which are appropriate to the objectives of the lesson.

- ◆ they should evaluate the performance of the students using a variety of evaluation tools.
- Periodic evaluation of the teaching performance of the Recollect priests may be undertaken. Students and administrators may be included in the process.
- This study could be a jumping board for future studies which may be undertaken as follows:
  - ◆ The teaching performance of other Recollects who finished theology in other schools.
  - ◆ A relationships between the personal attributes of the Recollects priests and their teaching performance.
  - ◆ The performance of Recollects in non-teaching tasks such as administration and managing schools or parishes, guidance and counseling, campus ministry and other community involvement.
  - ◆ A relationship between the performance of the priests in non-teaching and teaching assignments.

(Master's Thesis, San Sebastian College-Recoletos, 2002).

# **An Assessment of the Formation Program of Santo Tomas de Villanueva Recoletos Formation House: Basis for Program Enrichment**

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**Virtudazo, Jerome B.**

The purposes of the study were to assess the Minor Seminary – Santo Tomas de Villanueva-Recoletos Formation House in San Carlos City, Negros Occidental and to determine to a certain extent the relevance of the program to the formation of OAR Religious and Priests.

Specifically, this study made use of the multi-research design, that is, documentary analysis and descriptive survey approach and sought answers to the following questions:

- What are the intents of the Minor Seminary in each of the following areas: Mission, Goals and Objectives; Formators; Special Courses and Instruction; Seminarians.
- What are the actualities of each of the components of the Minor Seminary, the preparatory stage of OAR Formation? Assessment–level of implementation of the program as perceived by the Alumni–Seminarians, Priests and Brothers; Comparison of the perceptions of the two groups of respondents
- Are there discrepancies between the intents and actualities in the different areas of concern of the Minor Seminary training program?
  - ◆ Programs and Operations?
  - ◆ Effects
    - Prayer Life



- Community Life
- Study Life
- What are the effects of the Minor Seminary Formation?
  - ◆ What is the profile of the alumni respondents?
    - Seminarians
    - Priests and Brothers
  - ◆ What are the correlates of the three areas of the formation program?
  - ◆ What are the factors that affect the total achievement of the seminarians in their preparatory stage of formation?
- What strategic plan could be evolved to maximize the strengths and minimize the weaknesses of the existing program and lessen the discrepancies between the intents and actualities?

The research lead to the following findings:

#### Intents of the Minor Seminary

The objective of the Minor Seminary is to help the aspirants discern their possible vocation more easily and to prepare them, by means of solid formation, to follow Christ with a generous and pure heart.

The formators, by reason and their responsibilities, are the outstanding agent of formation. The Ordo Domesticus defines their role as formators duly assigned by the Major Superior.

Conferences on human and religious instruction are meant to complement their knowledge as students and as seminarians, given by the formators in the seminary.

The candidates for the high school seminary are screened before they enter the portals of the seminary.

#### Actualities of the Four Components of the Minor Seminary:

- Area 1: Mission, Goals and Objectives, Provision is extensive and functioning well, VERY GOOD.
- Area 2: Formators, Provision is extensive and functioning well, VERY GOOD.

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- Area 3: Special Courses and Instruction, Provision is adequate and functioning satisfactorily, GOOD.
- Area 4: Seminarians, Provision is adequate and functioning satisfactorily, GOOD.

The general Effectiveness of the Program, Provision is adequate and functioning satisfactorily, GOOD.

### Discrepancies between Intents and Actualities:

- Programs and Operations
  - ◆ The religious priests assigned in the minor seminary exercised roles in both the seminary and the school.
  - ◆ Formators were more of their teachers rather than formators.
  - ◆ The seminarians also had their special classes in classical languages, music and religious life.
  - ◆ The minor seminary program helped alumni perform better as seminarians and religious since they were trained and formed at an early stage.
- Effectiveness (Prayer Life, Community Life, and Study Life)
  - ◆ Seminarians
    - Prayer Life, Provision is moderately extensive and functioning very well. VERY SATISFACTORY.
    - Community Life, Provision is very extensive and functioning excellently. EXCELLENT
    - Study Life, Provision is moderately extensive and functioning very well. VERY SATISFACTORY.

The General Effectiveness of the Program, VERY SATISFACTORY.

- ◆ Priests and Brothers
  - Prayer Life, Provision is moderately extensive and functioning very well. VERY SATISFACTORY.
  - Community Life, Provision is very extensive and functioning excellently. EXCELLENT.

- Study Life, Provision is moderately extensive and functioning very well. VERY SATISFACTORY.

The General Effectiveness of the Program, VERY SATISFACTORY.

□ Effects of the Minor Seminary

◆ Profile of the Respondents (Seminarians)

The thirty-four alumni or seminarians who participated in the study. Most of them come from families with a monthly income of P10,000 below. Thirty-three come from the southern part of the country particularly Negros and Bohol, and were mostly the eldest son in the family who decided to enter the seminary at the age of 14 or 15.

Majority of them have written a thesis and published articles in magazines, journals and the like. They, too are gifted with special talents and skills that range from organizing committees to computer programming and playing musical instruments.

◆ Correlates of Prayer Life, Community Life and Study Life

- Prayer Life. Motivation to enter the Seminary, Religious activities before entering the Seminary, Property of the family, and Ethnic origin.

- Community Life. Operative work values, Home atmosphere, Health status, Motivation to enter the Seminary, and Age.

- Study Life. Instrumental person, Motivation, Age upon entrance, Home atmosphere, Operative work values, Early childhood experience, and Ethnic origin.

◆ Factors that affect the Total Achievement of the Seminarians

- Factor 1, Home Environment, Language spoken at home, Number of children, Home atmosphere and Ethnic origin.

- Factor 2, Personal Qualities, Operative work values, Health status, Age upon Entrance in the seminary, and Order in the family.
  - Factor 3, Motivational Factors, Motivation, Instrumental person, Religious Activities before they enter the seminary and Early childhood experiences.
  - Factor 4, Socio-economic Status, Highest education of the parents, Monthly family income, and property in the family.
- Categorized Strategic Plan

Categorized strategic plan suggested by the subjects that can be evolved to maximize the strength and minimize the weaknesses of the program were grouped under the categories

<u>Strengths</u>	<u>Areas Needing Improvements</u>
Prayer Life	Prayer Life
Community Life	Community Life
Study Life	Study Life
	Personal Development
	Social Awareness

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

The intents of the Minor Seminary Formation Program are clearly presented in the Plan of Formation and Constitution which are being integrated in the Ordo Domesticus and the Seminarians' Handbook of STV-R Formation House.

There are actualities in the following criterion variables: Mission, Goals and Objectives; Formators; Special Courses and Seminarians.

There are discrepancies between intents and actualities in terms of their programs and operations, and of the three areas namely: Prayer life, Community Life, and Study Life.

The respondents projected a Very Satisfactory socio-demographic profile. There are significant correlates in the criterion variables: Prayer Life, Community Life, and Study Life. There are

also factors that significantly affect the level of effectiveness of the formation program at the minor seminary.

There is a need to develop and validate a strategic plan meant to continuously enhance and improve the minor seminary.

Based on the finding and conclusions drawn from the study, the following recommendations are offered:

The following should be reviewed for proper implementation and enrichment of the present Formation Program:

- Mission, Goals and Objectives
  - ◆ Mission:
    - Santo Tomas de Villanueva-Recoletos Formation House as the seedbed of religious and priestly formation.
  - ◆ Goal
    - Help the aspirants discern their possible vocation
    - Prepare the aspirants to follow Christ with a generous and pure heart.
  - ◆ Objectives
    - To inculcate in the minds of the young candidates, the sacredness of their vocation, its demands and challenge.
    - To integrate in the formation the underlying missionary spirit of the renewed Church.
    - To assist the young seminarians in their progress, be it, human, intellectual and spiritual.
    - To assist the young seminarians to gain the proper feel and determination of the chosen vocation
- Enrichment Strategies
  - ◆ Formators
    - The organization structure should be spelled out in a chart and displayed at a strategic position for the young seminarians to know and understand. A

functional chart should be organized and displayed in the office of the Rector.

- Formators must be innovative, sensitive, and creative to the needs of the young seminarians for better, more complete development.
- It is suggested that formators improve their teaching capabilities by taking up at least twelve units on Education and Evaluation Courses.

◆ Special Courses

- Seminarians must learn basic Augustinology and Latin grammar should be introduced.
- English and Filipino should be used as media of communication in the seminary.
- Conferences on human affective maturity and sexual orientation be given to the seminarians at least every grading period.
- Spanish should also be gradually taught to the seminarians
- Formators must advocate open dialogue with seminarians

◆ Seminarians

- Motivational factors and family background be given importance in accepting a candidate to the minor seminary.
- The young aspirants should be given enough space to be who they are with regard to their age and maturity and be allowed to related with outsiders of their age while undergoing formation in the minor seminary.
- Proper orientation, companionship and guidance should be present in all areas.
- The Prefect of Discipline should take up Guidance and Counseling or any related course that can help him guide the seminarians better.

The level of effectiveness of the Prayer Life, Community Life, and Study Life was Very Satisfactory. It is, therefore, strongly recommended that this be enhanced and improved through active cooperation between the formators and the young seminarians. The atmosphere of brotherhood, transparency and trust must be constantly exercised to better guide the young seminarians and help them in their process of discernment.

The factors affecting the level of effectiveness of the formation program at the minor seminary (Home Environment, Motivational Factors, Personal Qualities, Socio-economic Status) be given special attention by the National and Local Vocation Directors and by the Formation Team to improve the policies concerning the admission and selective retention of the candidates to the minor seminary.

The study revealed that Motivation is the biggest factor affecting the seminarians' decision to enter the seminary. It is, then, recommended that the Vocation Directors and the Formation Team must check this properly during the screening period of candidates for the seminary. The indicators of motivation should be used in screening the aspirants to priesthood and religious life.

The proposal Program for Enrichment offered by the researcher be implemented as soon as possible. It must be studied by the Secretariat of Formation for proper and effective implementation. It is suggested that yearly feedback on the enrichment activities be analyzed and used for further development.

A strategic plan should be designed to maximize the strengths (p131), and minimize the weakness as of the present program (p.133). An evaluative instrument should likewise be developed to monitor the implantation of the given suggestions. The above findings could also be the subject or topic for seminars, conferences and researches on priestly formation particularly on minor seminary formation.

Other studies on related topics should be undertaken. These are the following:

- The predictive value of the high school seminary formation program
- Factors affecting the retention of seminarians in the various stages of OAR priestly formation.

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- An evaluation of the high school formation house of Santo Tomas de Villanueva: Basis for policy formulation.
- A comparative study between the achievement of seminarians from the high school seminary of Santo Tomas de Villanueva and the seminarians from the general high schools.
- An analysis of the selective admission and retention policies of Santo Tomas de Villanueva – Recoletos Formation House.

(Master's Thesis, San Sebastian College-Recoletos, 2002).



# **The Current Quality Assurance Level of the School of Theology of Recoletos Formation Center: Basis for Developing a Monitoring Scheme**

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**Palagtiosa, Joseph Dexter D.**

This study aimed to assess the Current Quality Assurance Level of the School of Theology of Recoletos Formation Center, and on the basis of the findings, propose a monitoring scheme designed to sustain and continuously improve the effectiveness and efficiency of the School of Theology of Recoletos Formation Center.

Specifically, this study sought answers to the following questions:

- What is the socio-demographic profile of the respondents in terms of: Age, Personal Health Status, Highest Educational Attainment of Parents, Religiosity of the Family, Regional Origin, Cultural Practices, Socio-economic Status of Family (In terms of Monthly Income), Special Training/Skills, Age upon Entrance to the Seminary, Length of Stay in the Seminary, Level of Education upon Entrance to the Seminary, Study Habits, Scholarly Productivity, Exposure to Apostolate during Formation, Work Values, Seminary Atmosphere, Personality Traits, Moral Values, Emotional Intelligence and Hobbies.
- What is the level of quality assurance of the School of Theology as perceived by the formands, formators/professors and alumni in terms of:
  - ◆ Effectiveness of the Program

- Mission, goals and objectives
- Formators/Professors
- Curriculum
- Instruction
- Outreach and Apostolate
- Library and Physical Facilities
- Administration
- Research
- Community Life
- Consecrated Life/Religious Life
- ◆ Efficiency/performance of the Program
  - Survival Rate
  - Graduation Rate
  - Completion Rate
- Are there significant differences in the perceptions of the three groups of respondents?
- What factors affect the level of effectiveness of the program of the School of Theology?
- What monitoring scheme/program reforms could be proposed.

The researcher used the descriptive survey approach, specifically utilizing correlational procedures. There were three (3) classifications of respondents: the Professors, the Alumni and the Formands. There were forty-four (44) qualified subjects but only thirty-four (34) or 77.27% completed and returned the questionnaires.

The researcher used the questionnaire as the principal instrument for gathering the necessary data. A six-member (6) panel of experts was requested to evaluate the instrument and establish its judgmental validity. For its internal consistency, the Item – Total Correlation of the instrument was computed. The data were then gathered and submitted to the SAS Computer Center of the University of the Philippines in Diliman, Quezon City for the following procedures: Frequency and Percentage distribution to describe the socio-demographic profile of the respondents; Mean Variance, Standard Deviation and Kurtosis to determine the level of effectiveness of the Theologate program; Pearson-Product-Moment Coefficient of Correlation  $r_{xy}$  to

determine relationships and interrelationships between and among the variable; Analysis of Varicance to examine the variance in the perception of quality assurance of the three (3) groups of respondents; Scheffe's Contrast to determine exactly which means are different from each other at a statistical level; and Factor Analysis to identify the factors that affect the effectiveness of the Theologate Program.

A documentary analysis was also done by the researcher to determine the efficiency of the Theologate Program through a study and analysis of the records of student achievement for Academic Year 2003-2004.

The Study led to the following findings:

#### Socio-demographic Profile

Most of the respondents were found to be relatively young both in age and in religious life. They perceived themselves to be in good health.

Majority of the respondents came from Visayas region, particularly Negros and Panay islands. Some of the respondents entered the seminary at the early age of sixteen to twenty; that is immediately after graduation from secondary school. They spent nine to ten years in the Recollect formation. They enjoyed their stay in the seminary because of the spirit and atmosphere in the seminary that trained them to be very active in work, prayers, apostolate and study.

The religiosity of the family, the cultural practices at home, the economic status of the family and educational attainment of their parents somehow affected positively the capabilities of the respondents in facing the demands of formation particularly in the intellectual, spiritual and human level. To a certain extent developed their family background in them the capacity to endure the rigorous training in the seminary.

The work values of the respondents are very good which means that they have the potential to become hardworking, caring, persevering, and understanding ministers someday. In terms of relating, helping, and working with the faithful, there seems to be no problem because they have very good personality traits and moral values. The respondents have a good control of their emotions as shown by their very good emotional intelligence. Nonetheless,

the need for the Formators/Professors to continuously enhance and improve themselves along the ten indicators of emotional intelligence is deemed necessary. They should do their best in assisting the Formands in their formation.

Level of Quality Assurance of the School of Theology:

*Effectiveness of the Program*

The summary of the findings on the level of effectiveness of the Theologate Program of Recoletos Priestly Formation is as follows:

No.	Area	Interpretation
1	Mission, Goals and Objectives	Very Satisfactory
2	Formators/Professors	Very Satisfactory
3	Curriculum	Very Satisfactory
4	Instruction	Satisfactory
5	Outreach and Apostolate	Very Satisfactory
6	Library and Physical Facilities	Very Satisfactory
7	Administration	Very Satisfactory
8	Research	Satisfactory
9	Community Life	Very Satisfactory
10	Religious Life	Very Satisfactory
The Theologate Program		Very Satisfactory

The self-assessment of the theologate program of RFC showed that of the ten (10) area, eight (8) were rated very satisfactory or very good while two (2) were rated as satisfactory or good (Instruction and Research). Almost all of the areas got very satisfactory rating. However, it is to be emphasized that all the areas need to improve in order to guarantee better service towards the Formands and the Order.

The ratings for the ten areas of the Theologate Program are homogenous which means they are interrelated. The obtained grand mean  $G = 3.63$ , is very satisfactory, meaning the provisions or conditions are very good. There is still however a need to improve in all aspects because the desired goal or aim is to be excellent. Priestly formation should attain and sustain Excellence.

The library got the highest mean. This area is well attended by those who are in authority. This actualizes the Province's thrust

to give emphasis on the human, intellectual and spiritual formation. This likewise confirms the Province's awareness that the formands constitute the future of the Order.

The respondents are also continuously and faithfully responding to God's call by being committed to their religious consecration and profession as a Recollect Brother.

Areas concerning Mission, Goals and Objectives, Formators and Professors, Curriculum, Outreach and Apostolate, Administration, Community Life and Consecrated/Religious Life were also marked as very satisfactory. This is an indication that the formation program as a whole is very good. The Formands and Formators clearly understand their roles. It can be inferred that the program is effective in training and guiding the Formands in gaining the intellectual competence, spirituality and appropriate human orientation for the Priestly vocation.

The professors were rated very satisfactory. There is however, the continuing need for the professors to be effective, competent, committed and well-informed to make their teachings more relevant to new trends and development. Likewise, they should be dedicated to their tasks, in such a way that they are able to touch the heart and mind of every formand, thus making them effective companions in formation.

As borne out by the satisfactory rating on the area of instruction, there is a need to upgrade and update the teaching methods and techniques of the Professors so that they can become more effective in imparting knowledge, skill and abilities. They have to remember that their main role is to be a guide, a helper, a teacher and a model to Formands. Likewise, they also need to engage in varied research activities designed to enhance and improve the Theologate Program.

#### *Efficiency/Performance of the Program*

The school performance was measured by completion rate, survival rate, and graduation rate all determine through documentary analysis. The formands' performance in the academic year 2003-2004 was used. There were six in the batch who entered the theologate house in June 1999. Two formands persevered to meet the challenges of a rigorous and continuously responded to the call of God to religious life. One of them was ordained, while the other is still a deacon.

The survival rate of batch 2003-2004 is 50%. This indicates that half of the enrollees in school year 1999-2000 were to persevere and hurdle the rigorous formation that was enforced during their time. The graduation rate is 100% because the three who remained were able to graduate. It is very alarming though that only one has been ordained putting completion rate at 17%, a poor rating. One reason for this may be the fact that formation is not only at the intellectual level. It is a wholistic undertaking which included the level of commitment of the respondents. This is why all Formands are given the chance to discern thoroughly in order for them to clearly understand the kind of life they are pursuing.

As a whole the average is 66.6% which means that the program is just good. It is very evident that there is a need for Formators to improve their approach in preparing Formands, inasmuch as the theologate level is supposed to be a stage offered to Formands who have already decided to seriously embrace the religious life.

#### Significant Differences in the Perceptions of the Three Groups of Respondents on the Effectiveness of the Theologate Program

The findings show that there is no statistically significant difference in the perceptions of the Formands, Alumni and Professors on the effectiveness of the Theologate Program of RFC, in indicative of an unchanging method of implementation of the program. This may be explained by the fact that all the respondents have taken the same theological subjects taught at this level of formation. The same intellectual, spiritual and human formation essential to religious and priestly life is offered to all who reach the theologate stage of formation. A comparison of the difference in the perception of the three groups of respondents revealed that the Formands, Alumni and Professors differed from each other on their judgment of the quality assurance of the School of Theology with negligible mean differences, that none was statistically significant.

#### Factors that affect the level of quality assurance of the School of Theology

The factors that have appreciable factor loading (>0.30) are:  
Factor 1 was labeled as Self-Efficacy and Environmental Climate:

- Self-Efficacy: Emotional Intelligence, Personality Traits, Moral Values, Work Values, and Special Training Skills.
- Environmental Climate: Seminary Atmosphere, Cultural Practices at Home, Hobbies: Pets, Hobbies, Badminton, Hobbies: Swimming, and Hobbies: Gardening.

Factor 2 was labeled as Favorable Learning Conditions

Favorable Learning Conditions: Socio-Economic Status, Length of Stay in the Seminary, Study Habits, Highest Educational attainment of the Father, Scholarly Productivity: Thesis, Cultural Practices at Home, Highest Education Attainment of the Mother and Exposure to the Apostolate during Formation.

A Monitoring Scheme was prepared utilizing the findings of the study and the comments and suggestions of the Formands and Alumni.

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

- That on the whole, the respondents have a very favorable socio-demographic background;
- That the level of effectiveness of the Theologate Program reflects a very satisfactory leadership performance of the Superiors of the Seminary;
- That the three groups of respondents have disparity in perception about the quality assurance of the Theologate formation but such disparity is not statistically significant;
- That there are factors that affect the level of quality assurance of the school conditions; and
- That a monitoring scheme could be prepared and validated for implementation.

Based on the findings and conclusions drawn from the study, the following recommendations are offered:

- The superiors at the theologate stage should study and consider the socio-demographic profile of the formands and

use these data in effectively guiding the formands to survive and complete their religious and priestly vocation.

- The ten (10) areas of the theologate program can be clustered under four (4) goals of formation: (a) Intellectual components – Mission, Goals and Objectives, Professors/Formators, Curriculum, Instruction and Research; (b) Spiritual Aspects – Community Life, Consecrated/Religious Life and Outreach and Apostolate; (c) Human Orientation – Administration and Library and Physical Facilities; (d) Pastoral Formation – This growth would include the preceding three distinct areas of goals in theologate formation with an emphasis on the balance between intellectual life and religious life.
  - ◆ The leadership of the seminary should bring to the attention of the offices concerned the findings of this study for proper consideration as soon as possible.
  - ◆ An OAR Priestly Formation Committee should organized to determine how the clustering of the areas can be observed and effectively implemented.
  - ◆ A well-integrated theological curriculum be developed to: a) include: a clear line up of courses, b) classify the courses under distinct areas, and c) offer them as scheduled.
  - ◆ Lessen the heavy theoretical lessons and put more emphasis on practical skills for future ministries.
  - ◆ Conduct a curriculum review to recognize the subjects, in terms of needs and importance as assessed by the Formands and Alumni.
  - ◆ Comprehensive Examination should include all the core or basic courses.
  - ◆ Open dialogue between and among Formands, Alumni and Formators/Professors should be encouraged. Formands and Alumnia should give feedback to formators/Professors to serve as feedforward that can prevent possible errors.
    - A curriculum committee may be organized in the School of Theology to define the scope and sequence



of the theologate courses' curriculum content, identify learning strategies, and develop evaluative instruments to monitor the acquisition of intellectual and religious requirements. Scheduled meetings should be set and knowledgeable speakers should be invited to speak on important topics. Formands and Alumni should be encouraged to participate.

- The Recoletos Formands Forum should encourage members to prepared and present position papers during scheduled meetings with the heads of the seminary and Formators.
- Scheduled dialogues with the Spiritual Director should be regularly held.
- Discussions on what really is OAR identity to be presided by the Rector of the seminary should be undertaken.
- Invite well-known speakers to a symposium or forum regarding theological matters.
- Enhance and improve efficiency of Formators/Professors;
  - ◆ A culture of excellence should pervade in the seminary. All professors should strive for excellence. In so doing they would be committed to this task and compassionate to the Formands.
  - ◆ They should grow professionally not only in content but in the methods and techniques of imparting knowledge and in the evaluation of Formand's achievement.
  - ◆ Both Professors and Students should undertake researches designed to improve the formation activities in the seminary. The best indicator of the effectiveness of a graduate program is the quality of research outputs of professors and students. A theological journal should be published by the RFC.
- Adopt the monitoring scheme as proposed by the researcher. Let it be considered by the leadership of the OAR for appropriate implementation.

- ◆ Provide sufficient budget for the systematic implementation of the monitoring scheme.
- ◆ The leadership of the OAR Formation Center should aim to pursue vigorously linkages with national and international learning institutions for Priesthood. This could provide an avenue for the exchange of new trends, concerns, issues and insights relevant to helping priests and formands.
- ◆ Organize a “Philippines Association of Quality Assurance for Priesthood” which would continuously maintain, sustain and improve Priestly Formation based on common standards and policies, and CHED Order No. 36 on Policies and Standards for Graduate Education (1999).
  - The Provincial and his council should take the lead of this venture.
  - The Formands, Alumni, and Formators/Professors of the OAR should be committed to attaining and sustaining excellent Priestly formation comparable with international standards.
- Conduct Studies that are parallel to this research study but focusing on:
  - ◆ The level of effectiveness of the other stages of the OAR Priestly Formation.
  - ◆ Development and Validation of Evaluative Instruments for Priestly Formation
  - ◆ Actions/researches on local issues and needs of Formands
  - ◆ The level of efficiency of the earlier stages of OAR Priestly Formation
  - ◆ A Tracer Study of the Ordained Priests of the RFC

# **Evaluation on the Eucharistic Worship Outside Mass of Our Lady of Consolation Parish**

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**Lagrimas, Gideon Antolin U.**

On March 19, 2004, Pope Paul II approved the document, *Redemptionis Sacramentum*, which calls for careful compliance with the Church's liturgical norms for the celebration of the Eucharist. The Congregation for Divine Worship explains that the main purpose of this document is to ensure a deeper appreciation of the liturgical norms. With this consideration, the researcher is motivated to study and evaluate the present practices of the parish of Our Lady of Consolation concerning the devotion to the Eucharistic Worship outside Mass based on the norms set by the Church authority. The historical background of this liturgical practice is also discussed herein.

The study utilized library research and descriptive survey utilizing correlation procedures. The statistical design used in the treatment of the data were the following: frequency and percentages for the profile of the respondents; Mean Variance, Pearson Product Correlation – moment Coefficient of Correlates for the Correlates of knowledge and understanding.

Hence, in order for this study to be feasible, the researcher drew up the following questions:

- What is the history of the Eucharistic worship outside Mass?
- How can the subjects be described in terms of the following: Age, Gender, Civil Status, Monthly Income, Highest educational qualifications, Religion of Parents, Membership on religious organization, Level of religiosity, Frequency of visit to the adoration chapel
- What is the level of knowledge and understanding of the parishioners of Our Lady of Consolation Parish on the guidelines set forth by the legitimate ecclesiastical authority?

- What are the correlates that affect the knowledge and understanding of the parishioners of Our Lady of Consolation Parish in relation to the norms given by the legitimate Church authority?
- What is the level of faithfulness on administering the norms set forth by the ecclesiastical authority on Eucharistic Worship outside Mass of OLCP as perceived by the faithful?
- What guidebook could be made incorporating the guidelines set forth by the legitimate ecclesiastical authority on the proper implementation of the Eucharistic Worship outside Mass to be followed by the Catholics in the area of OLCP?

The study led to the following findings:

In the New Testament, the object of Eucharistic adoration is the person of God. In the foregoing discussions, the researcher tackles the historical development of Eucharistic devotion and reservation according to the different milestones that help shape the Church history on Eucharistic worship.

Among the fifty six respondents, the females outnumber the males. Majority of the respondents are married and they have a monthly income ranging from Php11,000 to 20,999. Most of the respondents acquire a college degree. Both parents of the respondents are Roman Catholic and almost half of the total respondents are members of the Apostleship of Prayer.

On the level of religiosity, the study shows that majority of the respondents attend the Sunday masses and holy days of obligations faithfully. Most of the respondents also visit the Blessed Sacrament frequently.

Enumerated below is the level of knowledge and understanding of the parishioners of Our Lady of Consolation Parish on the guidelines set forth by the legitimate ecclesiastical authority.

- On Liturgical Practices: Most of the items as expressed by the respondents are significant.
- On Sacred Architecture and Environment: Majority of the respondents believe that their knowledge and understanding on the guidelines on sacred architecture and environment for the devotion to the Holy Eucharist outside Mass is excellent.

- On Sacred Furnishing and Aids of Worship: Generally, the respondents have outstanding knowledge and understanding concerning this guideline.
- On Minister and Participants: The result from very satisfactory to excellent.

Furthermore, the composite means of the level and understanding of the knowledge and understanding of the respondents is very satisfactory. It is evident that the parishioners of OLCP have acquired knowledge and understanding on their devotion to EWOM through their frequent exposure and involvement in the parish activities and their frequent visit to the Holy Eucharist for adoration.

Below are the correlates that affect the knowledge and understanding of the parishioners of the Our Lady of Consolation Parish in relation to the norms given by the legitimate Church authority.

- Significant correlates with high relationships are membership on religious organization, Apostleship of prayer and the frequency of visit to the Eucharistic adoration.
- Correlates that have marked or substantial relationships are civil status, age, religion of father and the level of religiosity on Mass attendance.
- Variable that has present but slight relationship on the knowledge and understanding of the respondents is on the level of religiosity, especially praying the rosary.

The foregoing result reveals that the level of faithfulness on administering the norms set forth by the ecclesiastical authority on Eucharistic Worship outside Mass of OLCP as perceived by the faithful.

- In general, most of the norms that the legitimate Church authority set forth are always followed faithfully by OCLP.
- Norms that are occasionally missed out to be properly done are the praying of the rosary and the catechesis on the Eucharist.
- Norms that concern the celebration of Mass in the place of reservation and the Blessed Sacrament when exposed should not be left unattended even for a briefest time are never practiced.

The study concludes with the following thoughts:

- A Christian community that truly respects and believes God's presence in places of adoration consequently gives due concern and attention to maintaining the suitability of the place of Eucharistic adoration. It is very necessary to prepare the place of worship.
- Many adoration chapels where the Blessed Sacrament is exposed remain unattended. According to *Redemptoris Sacramentum*, "the Blessed Sacrament should not remain unattended even at the briefest space of time."
- Adoration chapels that are not strategically planned presuppose lack of relevant facts and information on the part of the pastors and parishioners.
- Adoration chapels that are not well-maintained are proofs of neglect on the part of priests and faithful concerning the sanctity of the Eucharist.
- A place that could not account for silence is deemed not suitable for prayer.
- A place that is not well-maintained is inappropriate for prayer.
- As regards decorations, adoration chapels need not to have expensive ornamentals, nor to appear like empty stockroom.
- Frugality is the proper attitude regarding altar ornamentation.
- Security of the place must be critically and seriously considered.
- Important role of the priest should be observed carefully.

The demographic profile of the respondents generally projects a satisfactory image. The respondents are in a position to provide data for the study.

The parishioners of OLCP display a very sound level of knowledge and understanding regarding the guidelines set forth by the legitimate Church authority on the administration of the EWOM.

There are significant correlates of the knowledge and understanding of the OLCP parishioners. These include: membership on religious organization; apostleship of prayer, frequency of visit to the Eucharistic adoration, civil status, age religion of father, level of religiosity on Mass attendance, praying the rosary.

The level of OLCP on the proper administration of norms promulgated by the Church authority is very satisfactory.

The study makes the following recommendations:

- All existing norms of the Church must be thoroughly observed in adoration of the Blessed Sacrament.
- The Socio-demographic profile, particularly gender and civil status, shows that the respondents are not proportionate in number. The parish priest should reach out extensively to his parishioners so that they be informed and encouraged to participate in the parish activities.
- Membership in Catholic organizations like Apostleship of Prayer, Church Choir and Lector's Guild assumes remarkable involvement in the celebration of the Eucharist. The top three variables which get the highest percentage of respondents for membership in Catholic organization signify an opportunity for the parishioners to deepen their appreciation of the relationship of the celebration of the Eucharist to EWOM. Likewise, the parishioners can also be tapped to become agents of evangelization by being witness of constant devotion to the Eucharist outside Mass.
- The study shows that the level of knowledge and understanding of the respondents on the norms laid down by Church authority on the EWOM is very satisfactory. But those norms that pertain to the celebration of Mass in the place of reservation and the norm which says that it should not be left unattended even for a briefest time should be given importance because it is a sign of neglect and irreverence.
- On the level of proper administration of the guidelines on certain practices regarding the EWOM, the study shows that most of the norms that the legitimate Church authority promulgated are always followed. However, other avenues for improvement should be sought out to enhance and develop the Eucharistic practices of OLCP on the level of human relationship and ecclesial activism.

(Master's Thesis, San Sebastian College-Recoletos, 2005).

# **A Proposed Vocation Promotion Program for the Order of St. Augustine Province of Sto. Niño de Cebu**

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**Salvador, Karl O.**

The vocation is a gift from God. It is God's initiative; it is a very real and objective call from Christ. The story of the disciples of Christ is repeated in each man who perceives the call to the priesthood and religious life: "You did not choose me, but I chose you" (Jn 15:16). God freely calls persons to a relationship which enables one to share in the work and mission of the Church in today's world. This gift to follow in the footsteps of our Lord Jesus Christ invites our free response. But our response depends not only on our generosity but also on our freedom and openness to the will of God as seen in a process of discernment. Vocation is not only a gift from God, it also calls us to engage actively in this task.

Since the start of Vatican II, the Church for the past 30 years has been deeply concerned about the decreasing number of priestly and religious vocations. The present situation of vocation in the world has become problematic to both First World and Third World Churches. But this situation should lead us not only towards a deeper reflection on our vocation as priests and religious but also towards a greater openness and sense of collaboration among all of us.

The Holy Father Pope John Paul II, emphasized the vocation crisis as: "The fundamental problem of the Church, and therefore as the fundamental problem of every particular church, of every Christian community, of every religious family. It is a topic, therefore of living interest and of pressing reality" (Ministry of Vocation, no.2).



Given this fundamental problem of fostering vocations to the priestly and religious life in the Church as well in the Province and entire Order, the study attempts to draw up a vocation promotion program that will help vocation promoters in their pastoral ministry.

Specifically, this study sought answers to the following questions:

- What is the level of awareness of the respondents in the vocations promotions planning in each of the following areas:
  - ◆ Knowledge aspect 1.2 Personnel aspect 1.3 Practical aspect
- What is the theology of vocations in the vocation promotions planning based on the recommendations from the documents on “Developments of the Pastoral Ministry of Vocations in the Particular Churches?”
- What are the various responsibilities of vocation personnel’s in the organizational structure of a vocation promotions program?
- What process needs to be cultivated to develop the vocational awareness of the young so they can respond to God’s call to priestly and religious life?

It is an option of the researcher to use any method which he thinks most effective tool in attaining his goals. In this particular study, the researcher gathered the various international and local official documents of the Church as well as the Order on vocation promotions since Vatican II and examined their content. Most of these documents are issued after a series of meetings and discussions done by those with responsibilities for ecclesiastical vocations. The content and recommendations of these documents has been the basis for the pastoral ministry of vocations in the Province.

The researcher enjoys the privilege of being the chairman of vocation promotion office in the local (San Agustin Center of Studies) community. He has the access to the files of all communities of the Province. He can easily gather the existing programs used by the promotions offices of each local communities.

The researcher basically used the descriptive survey method as it takes seriously the contemporary problem of vocation which requires a process of purely theological research and reflection. The

researcher avoids the statistical presentation due to its reflective and theological implications. The available data from Church documents, some documents of the Order, and from actual experience of vocation personnel (including the researcher himself) in the Province has provided the appropriate materials in this work.

The study looked into the vocation promotion program of the Province of Sto. Niño de Cebu of the Order of St. Augustine with the aim of proposing a program based on the various documents of the Church, some documents of the Order and programs on vocation promotion since Vatican II.

The study has the vocation promoters, School Year 2004-2005 as respondents. For this school year, there are a total of fifty-five (55) vocation promoters, nineteen (19) Priests, thirty-four (34) seminarians, and two (2) lay vocation promoters coming from the different communities of the Province. It will assess the three (3) areas of the vocation promotion program of the Province proposed by the researcher. The following areas are: the knowledge aspect, the personnel aspect, the practical aspect of vocation promotion, and the problems and concerns of the program.

The findings of the study are focused and presented in the first problems statement on the level of awareness of the respondents in the vocation promotions planning such as; knowledge aspect, personnel aspect, personnel, and practical aspect of vocation promotions. These findings are the bases of the generalizations, recommendations, and the proposed program for promotions that are found in Chapter IV of this study.

The finding on the level of awareness of the respondents when it comes to the knowledge aspect of vocation promotions is excellent or the conditions are intensely essential. Based on the questionnaire on vocation promotions, the respondents had a mean score of (4.84) is high, and is rated as second to the highest area mean.

The findings on the level of awareness of the respondents when it comes to the personnel aspect of vocation promotions is also excellent or in the condition are intensely essentials. Based on the questionnaire on vocation promotions, the respondents had a mean score of (4.85) is very high, and is rated as the highest area mean.

The findings on the level of awareness of the respondents when it comes to the practical aspect also interpreted as excellent or the condition are intensely essentials. Based on the questionnaire on vocation promotions, the respondents had a mean score of (4.71) is also high, and rated as the lowest score of the three areas.

In the light of the findings of the study, the researcher came up with the following conclusions as the main designs of the vocation promotions program.

This pastoral project of the researcher has tried to be systematic in its approach to the vocation promotions ministry in the Province of Sto. Niño de Cebu Philippines.

The project started, first, with the problem of the decreasing number of vocations to priestly and religious life during the past thirty years. This problem has been described earlier as the fundamental problem of the Church (“Ministry of Vocations,” n.2). Second, the results of the two international congresses on vocations and other related Church documents and documents of the Order were used as the main basis in drawing up a comprehensive plan for vocation promotion of the Province here in the Philippines. Third, this plan was further organized according to three main divisions: first, knowledge, second, the personnel; and third, various practical aspects. Each of these divisions has tried to sketch a comprehensive program to guide vocation directors in their work.

The DVP have expressed this need to have a systematic program for vocation promotions (“DVP Chairman’s Report to CBCP”). They need not only a sound theological education on vocation but also a capacity to learn skills about vocation but also a capacity to learn certain skills about vocation promotions ministry.

The knowledge division emphasized the need for vocation personnel to know the meaning of vocation in the over-all mission of the Church after Vatican II. It also recommended that the people of God grow in their understanding of vocation, especially to priestly and to religious life.

Vocations to the ordained ministries are a gift for the Church, for each diocese and parish, for each family and community. The understanding of the evangelical counsels and of a consecration which

lasts for a lifetime must be re-awakened among parents and the young people (“The Conclusive Documents,” no. 18).

The personnel part pointed out that vocation promotion is the task of the whole Christian community. The bishop plays the principal role in mobilizing the whole community and summoning those who have vocations. Moreover, this program also presented the important role of vocation personnel and their various responsibilities. One of their important task is that of vocation accompaniment, or personal contact with vocation prospects. In fact, it has been noted that “one of the better experiences of vocation promotions seems to be achieved in the close union of the youth with priests and other consecrated persons who are happy with their vocation and their state” (Ibid.).

Knowing the demands of this program should convince the major superiors of the Province, to assign vocation directors who can be full time in their work. Doing this will surely improve the efficiency and effectivity of the vocation activities in both the Province and the entire Order.

The practical aspect of vocation promotions discussed the various forms of vocation promotion activities: first, in the vocation interest phase: then in the vocation identification phase: and, lastly, in the vocation incarnation phase. These various forms of vocation accompaniment were very helpful in planning the appropriate activities based on the needs of those called.

Among the effective practical programs are vocation direction (spiritual direction, discernment retreat), and personal contacts with participants during vocation seminars/workshops. Therefore, it is highly recommended that vocation personnel “should dedicate the time to listen to the youth, to form them gradually for personal prayer, for listening to the word of God, for active participation in the Eucharist, for spiritual direction as an efficacious means for discerning the will of God” (Ministry of Vocations).

Finally, the following points are also recommended for effective vocation promotions work:

- The National Director of Vocations should provide an orientation and training set-up for vocation promotions planning that is conducive for any communities and houses intended primarily for the vocation personnel.

- That all members of the Province, especially those who are actively involved in vocation promotions work should deepen their theological knowledge and skills in the ministry of promoting vocations.
- That all local directors of vocation and members of the commission on vocation should implement this proposed vocation promotion program.
- The commission on vocations, local directors, staff and its members should form a committee that will facilitate the implementation of the program.
- That National and local directors of vocation should provide simplified vocation promotions reading materials for vocation personnel, especially on the important teachings/documents of the Catholic Church.
- That all members of the Province should take an active role in vocation promotions, not only by preaching about vocations, but also by providing the necessary personnel, material and financial resources of the program:
- That all major superiors of the Province should implement training program for vocation personnel, and for vocation teams be developed.
- That a full-time vocation director in each communities of the Province should be appointed for a minimum term of four years to coordinate the various activities and ensure continuity of programs:
- That lay people who involved in the pastoral ministry on vocation promotions must be trained to deepen their knowledge to share their skills and talents in the implementation of its program and activities.
- That a compilation of all important Church documents and documents of the Order on vocation promotions should be made:
- That greater coordination and cooperation with priests, religious, lay vocation promoters, and campus ministers need to be

established at the parish, school, diocesan, and national levels to ensure the effective implementation of the vocation plans.

- That all vocation personnel should be open to this vocation promotion program.

The Church needs more ministers to continue her mission from Christ. Thus, the Church needs to summon her members to respond to God's call – and to guide each individual to follow a particular way of life.

Promoting vocations is everybody's concern. However, the researcher would like to remind each one that this task can only be effective with prayer. Since vocation is a gift from God, everyone is encouraged to pray constantly to the Lord for this gift of vocation. Let us follow our Lord's advice: "Beg the harvest master to send out laborers to gather his harvest" (Mt.9:38). It is only with God's grace that we become more fruitful in all our efforts knowing we have done our best!

# **An Analysis of Devotion to Some Augustinian Saints Based on Church Documents on Popular Piety**

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**Cepe, Roland P.**

The main purpose of this study is to analyze the present OAR devotional practices to some Augustinian Saints in the Philippines, in the light of the Directory on Popular Piety and the Liturgy. The researcher used the descriptive research method specifically documents analysis.

The researcher attempted to answer the following questions: (a) How do popular devotions differ with the liturgical practice of the Church? (b) What are the current pronouncements of the Church about popular devotions? (c) How did the OAR religious promote popular devotion? (d) How do these practices conform to the principles and guidelines laid down in the Directory on Popular Piety and the Liturgy?

The Study has the following findings:

The researcher analyzed the Septenary to St. Nicholas of Tolentine in relation to the principles found in the Directory of Popular Piety and the Liturgy and came up with the following findings:

- On the liturgical principle about Life of Worship, the septenary failed to comply with the said principle. The daily septenary prayer attributes to St. Nicholas not only virtues but apparent power to sanctify, protect, and grant favors to particular persons or institutions as mentioned in the daily prayer.
- On the liturgical principle about Worshipping Community, the septenary failed to comply with the said principle. There is no

showing from among the study documents on popular piety that the septenary bears an imprimatur.

- On the principle about Common Priesthood and Popular Piety, the septenary complied with the said principle. There is nothing in the septenary that restricts to clerics presiding or leading the reciting of the septenary.
- On the principle about Word of God and Popular Piety, the septenary failed to comply with the said principle. The structure of the septenary does not include the reading nor the invitation to reflect on assigned biblical texts. The reflection part is focused on the events in the life of St. Nicholas of Tolentine as well as his imitable traits.
- On the principle about Popular Piety and Private Revelation, the septenary complied with the said principle. The septenary as well as the other devotional practices promoted in honor of St. Nicholas of Tolentine recognizes that the supernatural events in the life of St. Nicholas of Tolentine are but a private revelation.
- On the principle about inculturation and Popular Piety, the septenary has not undergone any adaptation or inculturation except for the translation of the septenary text into the local dialect.

The researcher analyzed the Novena to St. Rita of Cascia in relation to the principles found in relation to the principles found in the Directory of Popular Piety and the Liturgy and came up with the following findings:

- On the liturgical principle about Life of Worship, the novena failed to comply with the said principle. There are words and phrases in the novena that tend to associate to St. Rita the “power over God” that God could not resist anything that St. Rita asked.
- On the liturgical principle about Worshipping Community, the novena failed to comply with the said principle. There is no showing from among the study documents on popular piety that the novena bears an *imprimatur*.



- On the principle about Common Priesthood and Popular Piety, the novena complied with the said principle. There is nothing in the novena that restricts to clerics presiding or leading the reciting of the novena.
- On the principle about Word of God and Popular Piety, the novena failed to comply with the said principles. The structure of the novena does not include the reading nor the invitation to reflect on assigned biblical texts. The reflection part is focused on the events in the life of St. Rita of Cascia as well as her imitable traits.
- On the principle about Popular Piety and Private Revelation, the novena complied with the said principle. The novena as well as the other devotional practices promoted in honor of St. Rita of Cascia is but a private revelation.
- On the principle about Inculturation and Popular Piety, the novena has not undergone any adaptation or inculturation except for the translation of the novena text into the local dialect.

The researcher analyzed the Novena to St. Ezekiel Moreno in relation to the principles found in the Directory of Popular Piety and Liturgy and came up with the following findings:

- On the liturgical principle about Life of Worship, the novena complied with the said principle. The structure of the novena, its prayer content, the reflections as well as the other devotional practices have been designed to attribute only to God supernatural power, such that St. Ezekiel Moreno is presented only as an effective intercessor.
- On the liturgical principle about Worshipping Community, the novena complied with the said principle. The novena prayer published contains the information that Bishop Camilo D. Gregorio, DD, then Bishop emeritus of Bacolod, gave his *Imprimi potest* to the Novena, signifying that he reviewed the

novena and found nothing in the material that is contrary to faith and moral.

- On the principle about Common Priesthood and Popular Piety, the novena complied with the said principle. There is nothing in the novena that restrict to clerics presiding or leading the reciting of the novena.
- On the principle about Word of God and Popular Piety, the novena failed to comply with the said principle. The structured of the novena does not include the reading nor the invitation to reflect on assigned biblical texts. The reflection part is focused on the events in the life of St. Ezekiel Moreno as well as his imitable traits.
- On the principle about Popular Piety and Private Revelation, the novena complied with the said principle. The novena as well as the other devotional practices promoted in honor of St. Ezekiel Moreno recognizes that the supernatural events in the life of St. Ezekiel Moreno is but a private revelation.
- On the principle about Inculturation and Popular Piety, the novena has not undergone any adaptation or inculturation except for the translation of the novena text into the local dialect.

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

- The Catholic Church is aware of the importance of popular devotions and piety in nurturing one's personal relationship with God, although this relationship oftentimes gives rise to a different form of worship totally unique from what the Church prescribes. While the Church recognizes the importance of popular devotion in leading believers to the liturgy, she is also aware that it can be subjected to abuse, such that certain theological principles should guide the faithful so that these devotions may be carefully executed that it may not create

a parallel structure apart from the Church or from official Church teachings.

- OAR religious had been very good in promoting popular devotions in their mission territories, and is continuously using and promoting devotions as an effective tool in their ministry of evangelization.
- The Church is emphatic in her pronouncements that the life of worship and the life of prayer of the Church find their source and summit in the sacred liturgy, which is the Christian community's official public worship, centered on the Eucharist and the other sacraments, but the Church also recognizes the value of popular devotions, such that they are therefore not only to be tolerated but they must be recognized in their special value and dignity as coming from and practiced by the people of God and that these people are under the guidance of the Holy Spirit.
- The devotional practices to St. Nicholas of Tolentine and St. Rita of Cascia, as promoted by the recollect religious generally comply with the principles laid down in the Directory on Popular Piety and the Liturgy. However, the textual content of the Septenary to St. Nicholas of Tolentine and the Novena to St. Rita of Cascia, may need some revisions as their text has the tendency to mislead devotees to ascribe supernatural powers to the saints rather than seeing them as mere intercessors in gaining favor from the Lord.

The devotion to St. Ezekiel Moreno is all its form, as promoted by the Recollect Religious substantially complies with the principles laid down in the Directory on Popular Piety and the Liturgy.

The Recollect Religious has not complied with the directive on the inclusion of an invitation to reflect on Gospel text in the novena or set prayers prepared for the devotees of the saints.

Based on the findings and conclusions drawn from the study, the researcher recommends that:

- The Order of Augustinian Recollects, Province of St. Ezekiel Moreno, initiate move to have the text of the Septenary to St. Nicholas of Tolentine and the text of the Novena to St. Rita of Cascia be reviewed by the Province's Commission on Liturgy and that possible revisions be introduced in conformity with the theological principles laid down in the Directory of Popular Piety and Liturgy.
- The Novena must be revised for the possible inclusion of biblical or scriptural texts. The prayers should accompany the reading of the Sacred Scripture. It must also be submitted for the approval of the proper authority (ecclesiastical approval).
- The Province's Commission on Liturgy be required to make a further study on the devotional practices to other Augustinian Saints not covered by this research for their compliance with the theological principles laid down in the Directory of Popular Piety and Liturgy; and
- The Religious of the Province of St. Ezekiel Moreno be encouraged to revitalize the continuous promotion of popular devotions as an effective tool in evangelization.

# **The Theological Paradigms of Rerum Novarum and Centesimus Annus: Their Relevance to the Present Philippine Labor Condition**

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**Ireneo, Anthony P.**

This study which utilized the descriptive method, specifically content analysis, analyzed and compared the theological paradigms of the two social encyclicals, *Rerum Novarum* (1891) of Pope Leo XIII and *Centesimus Annus* (1991) of Pope John Paul II, and their impacts on and relevance to the present Philippine labor condition.

To guide the researcher, the following specific problems were formulated:

- What were the prevalent situations that led to the writing of *Rerum Novarum* and *Centesimus Annus* which may have influenced the theological paradigms of the two social encyclicals in terms of
  - ◆ religious aspect
  - ◆ socio-cultural aspect
  - ◆ economic aspect
  - ◆ political aspect, and
  - ◆ philosophical aspect
- What is the possible theological paradigm that has guided Pope Leo XIII in writing the *Rerum Novarum*?

- What is the possible theological paradigm that must have directed Pope John Paul II in writing *Centesimus Annus*?
- What are the similarities and differences between the theological paradigms of *Rerum Novarum* and *Centesimus Annus*?
- What is the relevance of *Rerum Novarum* and *Centesimus Annus*' theological paradigms to the present Philippine labor conditions?

To determine the concepts or metaphors and image, the researcher used four metaphors propose by Michael Schuck. For the theological models, the “models method” of Fr. James Kroeger, MM was utilized and for the theological paradigms, Hans Kung’s essay and schema on praradigm changes were used.

From the findings and with the aid of the above-mentioned tools, the researcher formulated these conclusions:

- That the prevalent situations of the late nineteenth and twentieth centuries, in terms of their religious, socio-cultural, economic, political, and philosophical aspects, have significantly influenced the theological paradigms of *Rerum Novarum* and *Centesimus Annus*.
- That the theological paradigm that has guided Pope Leo XIII in writing *Rerum Novarum* is the Counter-Reformation-Roman-Catholic paradigm.
- That the theological paradigm that must have directed Pope John Paul II in writing the *Centesimus Annus* is the Postmodern paradigm with the foundation in the Roman-Catholic-Traditionalism paradigm.
- That there are similarities and differences between the theological paradigms of *Rerum Novarum* and *Centesimus Annus*.
- That *Rerum Novarum* and *Centesimus Annus*' theological paradigms have implications and relevance to the present Philippine labor condition.

Based on the findings and conclusions of the study, the researcher has made the following recommendations:

- For the Church:
  - ◆ The Catholic Bishops' Conference of the Philippines (CBCP) should encourage the dioceses and parishes to extend legal, financial, and psychological assistance to workers and their dependents and provide opportunities to discuss social issues in the Family Apostolate.
  - ◆ The Church communities should initiate ecumenical opportunities. They shall plan, organize, and spearhead a concrete formation program and training for the owners, managers, and supervisors of any business enterprise regarding work ethics and labor-related matters.
  - ◆ In the aspect of globalization, the Church has to take an active part by offering her time, wisdom and resources in order to safeguard the interests and ensure the security of the small business enterprises.
  - ◆ The young professionals of any Church community should be tapped to formulate and implement concrete programs to benefit the laborers and their families. They too, shall be organized and trained to become responsible and committed future managers and employers.
  - ◆ Each diocese and different parishes should organize networking with business and industrial establishments.
- For education institutions:
  - ◆ The various schools, colleges and universities should implement principles and directives for action most pertinent to their objectives and mission as educational institutions. Also, the Church social doctrines should be integrated in some courses in the curriculum of Catholic schools.
  - ◆ The Commission on Higher Education (CHED) and the Department of Education must require the different private and state universities and colleges to institutionalize social action programs to address the concerns of the less-privileged sectors.

- For the government and private sectors:
  - ◆ The government and private sectors should pool all possible human and material resources and put these at the disposal of one another so that laborers and their families might fully benefit.
  - ◆ Legislative bodies of the country are encouraged to allocate substantial amount under the Countrywide Development Fund and similar financial aids to benefit the labor sector and to support and empower private sector initiatives.
  - ◆ The Department of Labor and Employment (DOLE) and other agencies of the government should encourage volunteers to help out monitor different business establishments throughout the country for possible violations of labor standards, policies, and working conditions and to implement legal sanctions and penalties commensurate to any violation.
  - ◆ The concept of profit sharing should be adopted with openness by business enterprises.
  - ◆ The Department of Foreign Affairs (DFA) Department of Justice (DOJ), Department of Labor and Employment, Office of Workers Welfare Administration (OWWA), Philippine Overseas Employment Administration (POEA), the Episcopal Commission on the Pastoral Care for Migrant and Itinerant People (ECMI) of the CBCP and other government, church, and non-government organizations should collaborate and formulate concrete programs and demonstrate political will in the strict implementation of laws and policies governing the security and safety of the overseas Filipino workers (OFWs) and their families.
- For further studies:



- ◆ A study on the impact of Church's social teachings on the moral lives of employers and workers is recommended.
- ◆ An evaluation could be done of the theological paradigms of the Catholic social teachings.
- ◆ A study on the extent of the Philippine Church's response to the Directives for Action mentioned in the social encyclicals could also be done.
- ◆ A study should be done to determine how the action programs concretizing the directives for action and the encyclical letters take into account Filipino culture, traditions and values.

# **The Concept of Human Dignity of John Paul II: Its Development and Relevance to Contemporary Issues on Family Life**

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**Lapidez, Russell C.**

This study analyzed the concept of human dignity of John Paul II, its development and relevance to contemporary issues on family life. In this study the researcher sought to answer the following questions: (a) What are the contributory factors in the development of John Paul II's concept of Human Dignity? (b) What is John Paul II's concept of human dignity from the perspective of Christian Personalism? (c) How does the concept of human dignity of John Paul II apply to contemporary issues on family life?

The researcher employed the descriptive method in this study, specifically document analysis.

Based on the research questions formulated and the documents analyzed, the researcher concludes the following:

Each and every human being for John Paul II is endowed with dignity or infinite worth and value by God.

The value of faith in God is essential, as seen in the life of John Paul II, in order for a human person to be aware of his or her own dignity and of others as human beings created in God's divine image. It is also very important to have a deeper relationship with Jesus Christ who is the ultimate revealer of the dignity of the human person.

In the perspective of the Christian Personalism of John Paul II, every human person should be respected and treated as a being intrinsic worth – as ends in themselves not as mere means to the ends

of others, thus every human person must be valued for his or her own sake and must be treated with love which is the only proper and adequate attitude towards the human person.

Based on the concept of the dignity of the human of John Paul II, one should be aware that every human family is a sanctuary of life, a real communion of persons, whereby every member can live a dignified life as a human person with rights proportionate to their inviolable dignity, therefore must be safeguarded.

Based on the findings and conclusion, the following are recommended:

With the present various issues on family life and other forms of violations against the dignity of the human person there is a real need to promote, defend and safeguard the concept of the dignity of the human person of John Paul II.

Studying the works of John Paul II is very valuable in the formation especially of those who are responding to the vocation of priestly life, since all the priestly ministers basic vocation consists in dealing with human persons. The researcher specifically recommends the following measures:

- The thoughts and writings of John Paul II should be integrated in philosophical studies in the seminaries since John Paul II's ethical and anthropological teachings are foundational and very relevant discipline for our times. In his major works such as the *Acting Person*, *Love and Responsibility*, and *Person and Communion*, he discussed the basic understanding of the human person not in abstract but in history and culture. Those who are studying philosophy in the seminaries can surely profit from these great books.
- Also in the field of Theological studies, John Paul II's papal writings which basic concerns are the basic condition of the human persons in the modern world; the human person's relationship with God, with fellow human beings, and the world. His faithful interpretation of Catholic Doctrines can deepen the theologians' appreciation of the traditional

Catholic theological vision, especially of those who are studying theology here in the Recoletos School of Theology.

John Paul II's Christian Personalism is also very valuable for pastoral ministers particularly in their dealings with every human person whom they are ministering, that each human being they minister is a person with inviolable dignity. Adapting the Christian Personalism of John Paul II is also important for pastoral ministers especially in instilling in their consciousness that in their ministry they should preach dignity and with dignity.

Since the application of the concept of the dignity of John Paul II in this study was limited, it is also important to investigate the application of the concept of human dignity of John Paul II to other fields which affect human existence like, medical issues, and other related fields.

# **The OAR Charism as Understood and Practiced by the OAR Priests of the Province of St. Ezekiel Moreno**

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**Paredes Jr., Virgilio**

The main purpose of the study was to determine how the two groups of OAR priests of the Province of St. Ezekiel Moreno understand and practice the charism of the Order of the Augustinian Recollects.

Specifically, this study sought answers to the following specific questions:

- 1. What is the socio-demographic profile of the respondents in terms of the following variables:
  - ◆ Personal
    - Age
    - Ethnic Origin
    - Skills/Talents
    - Hobbies
    - Personal Traits
    - Emotional Intelligence
    - Work Values
    - Religiosity
    - Number of Years in the Priesthood
  - ◆ Family Background
    - Monthly Family Income
    - Home Management Style

- Family recreational Activities
- Home Atmosphere
- ◆ Educational Background
  - Highest Educational Attainment
  - Scholarly Work Productivity
  - Number of Years in the OAR
  - Number of Years in the Administrative Experience
  - Self-Assessment of Work Performance
- To what extent do they understand the Augustinian Recollect Charism?
- To what extent do they practice the Recollect Charism?
- Are there significant differences in the perception between and among the two groups of Filipino Recollect priests on the level and practice of the Charism when they are grouped according to their a) Educational Background, b) Place of Theological Studies, and c) Years in the OAR?

The researcher used the descriptive survey approach, specifically utilizing correlational procedures. As his data gathering tool, researcher used the questionnaire/checklist.

The research came up with the following findings:

#### On the Profile of the Respondents

More than half of the two groups of respondents were found to be in their early 40's and above. They have been in the priesthood as pastors, formators, educators, and missionaries.

The respondents were largely from the Visayan region particularly in Cebu and Negros. Apart from their diverse hobbies and preferences in recreation, they, too, have notable differences in their personality traits. In these two groups of priests, those who graduated from Marcilla were found to be more confident in their personality. The reason of this is founded on the fact that the older they get in the ministry, the more they are expected to be developed personally.

The religiosity of the respondents, either ethnicity, the economic status of the family and their educational attainment influenced

positively the competence of the respondents in understanding and practice of the Charism. On the other hand, their work values are laudable which means that they have been hardworking, persevering, supportive, considerate and understanding Recollects in their ministry and apostolate. With regards to their emotional level, the respondents show a mature confidence in handling the self, thus making them more aware of their identity as priests.

#### On the Understanding of the Augustinian Recollect Charism

Those who graduated in Spain rated this area of the Life of Prayer with the means ranging from 3.73 – 4.26 classified as to a great extent with a grand mean of 4.11 interpreted as to a great extent. Those who graduated in the Phils. rated this area with means ranging from 3.63 – 4.25 to a great extent to greater extent with grand mean of 3.73 to a great extent.

With regards to the Life of Community, Priests who graduated in Spain rated this area with means ranging from 3.57 – 4.94 interpreted as to a great extent to greater extent; Priest who graduated in the Phils. rated it with means ranging from 3.23 – 4.00 interpreted as to a moderate extent to great extent. Their grand mean are 4.22 and 3.67 respectively, interpreted as to a great extent to greater extent.

As gleaned on the data, those who graduated in Spain rated this area with means ranging from 3.84 – 4.26 interpreted as to a great extent to greater extent; those who graduated in the Phils. rated this area with means ranging from 3.53 – 3.92 interpreted as to a great extent. Their grand mean are 4.05 and 3.71 respectively, interpreted as to a great extent. Generally, those who graduated in Spain have higher level of understanding on the charism compared to those who graduated in the Phils. The reason may be due to the kind of Augustinian Recollect formation given to the Marcilla group when they were in their theological studies.

#### On the Practice of the Charism

In the area of Spirituality, those who graduated in Spain rated this area with means ranging from 3.89 – 4.26 interpreted as Very Satisfactory to Excellent with a grand mean of 4.15 interpreted as Very Satisfactory; while those who graduated in the Phils. rated this

area with means ranging from 3.23 – 4.07 interpreted as Satisfactory to Very Satisfactory with a grand mean of 3.79 interpreted as Very Satisfactory.

In terms of the Character, those who graduated in Spain rated this area with means ranging from 3.89 – 4.21 interpreted as Very Satisfactory to Excellent with the grand mean of 4.12 interpreted as Very Satisfactory. Those who graduated in the Phils. rated this area with means ranging from 3.61 – 4.00 interpreted as Very Satisfactory with the grand mean of 3.76 interpreted as Very Satisfactory.

The level of practice of the Recollect Charism in the area of Community is shown in this result. It shows that those who graduated in Spain rated this area with means ranging from 3.84 – 4.36 interpreted as Very Satisfactory to Excellent and with a grand mean of 4.16 interpreted as Very Satisfactory; those who graduated in the Phils. rated this area with means ranging 3.46 – 4.15 interpreted as Very Satisfactory with a grand mean of 3.70 interpreted as Very Satisfactory.

In the practice of the Charism in the area of Courteousness as perceived by the Recollect Priest; where those who graduated in Spain rated this area with means ranging from 3.68 – 4.52 interpreted as Very Satisfactory to Excellent with a grand mean of 4.13 interpreted as Very Satisfactory. Those who graduated in the Phils. rated this area with means ranging from 3.61 – 4.07 interpreted Very Satisfactory with a grand mean of 3.84 interpreted as Very Satisfactory.

Both groups practice the area of competence to their ministry and apostolate Very Satisfactorily. Those who graduated in Spain rated this area with means ranging from 3.94 -4.31 interpreted as Very Satisfactory to Excellent with a grand mean of 4.14 interpreted as Very Satisfactory. On the other hand, those who graduated in the Philippines rated this area with means ranging from 3.46 – 4.23 interpreted as Very Satisfactory to Excellent with a grand mean of 3.78 interpreted as Very Satisfactory

In terms of commitment, those who graduated in Spain rated this area with means ranging from 3.94 – 4.42 interpreted as Very Satisfactory to Excellent with a grand mean of 4.19 interpreted as Very Satisfactory. The other group rated this area with means ranging from 3.53 – 4.15 interpreted as Very Satisfactory with a grand mean of 3.77 interpreted as Very Satisfactory.



The components of the charism are virtues that reflect the practice of the three-fold charism of the Order. The components show a higher level of practice of the Charism by those from Marcilla. Yet, those who graduated in the Phils. consistently interpreted their level of practice to be very satisfactory. On the factual side, those who graduated in the Phils. were more exposed to apostolates during their theological studies compared to those who graduated in Spain. Thus, the possibility of practicing the Charism coupled with theological studies is higher.

On the Significant differences in the Perception between and among the Respondents:

The result of the one-way ANOVA for the level of understanding and practice of the charism when the respondents were grouped according to Graduation is shown in this analysis. Among the nine (9) areas, two (2) of them were found to be NOT statistically SIGNIFICANT, and seven (7) were found statistically SIGNIFICANT at .05 level of significance with a critical level of 3.04. The areas which were found significant include; Life of apostolate ( $F=2.34$ ): and Commitment ( $F=.75$ ).

The result of ANOVA I for comparison of the respondents perceived level of understanding and practice of the Charism in terms of their Education reveals statistically SIGNIFICANT differences on all areas with the critical level of 3.04.

The differences in the perception of the two groups of respondents, when they are grouped according to their years in the OAR, related differences in Table 46 by ANOVA I, is also interpreted statistically SIGNIFICANT in all areas.

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

- The Recollect priests who graduated in Spain and Recollect priest who graduated in the Phils. vary in terms of their personal, family variable and professional attributes. These variations have relationship in their respondents' perception of the Recollect Charism.
- Both groups of this study came from nurturing families that provide positive avenues for support of their religious

vocation. Moreover, the respondents have developed positive personality traits and values corresponding to the qualities of the charism.

- The respondents understood the Charism and put it into practice in all areas of the respondents' priestly ministry. It is also important to note that exposures to the depressed areas in the community while still studying their Theology contribute to the proper understanding and practice of Charism.
- The proper articulation (in words) of the Charism where all religious are in agreement is deemed difficult as shown in Appendix F.
- The place of Graduation, education and years in the OAR significantly affect the respondents' level of understanding and practice of the Charism. The two groups of Recollect priests have possessed a strong grasp of the Recollect charism.

Based on the findings and conclusions drawn from the study, the researcher recommends that:

- Similar studies be conducted to analyze the significance of the Charism in four (4) levels of the Recollect formation programs in the Philippines.
- Conferences, talks and discussions about the Charism of the Order be accorded to the religious of the Province of St. Ezekiel Moreno and other Augustinian Recollect Family like the Secular Augustinian Recollect Fraternity (SARF), the Nuns, and the Augustinian Recollect Sister (AR). This to make them more aware of their Charismatic identity.
- More studies be made on the different Recollect Charismatic dimensions particularly on the Missionary and Marian dimensions of the Order.
- The results of the present study be disseminated to all the religious of the Province of St. Ezekiel Moreno, Order of Augustinian Recollects.

Finally, the researcher believes that once these suggestions are addressed and be recognized by the religious of the Province, our immense aspirations for a continual dialogue with God could be attained.

(Master's Thesis, San Sebastian College-Recoletos, 2006.)

# **Level of Knowledge and Understanding About Basic Civil Rights and Obligations among OAR Religious of the Province of St. Ezekiel Moreno**

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**Santiago, Henry H.**

The purpose of the study is to conduct a self-assessment from among the professed religious of the Order of Augustinian Recollects from the Province of St. Ezekiel Moreno on their knowledge and understanding of basic civil rights and obligations. This was done to assist the Superiors of the province in making decisions on how to make the province's Formation Program more responsive to the needs of the times, and in making decisions on how the province can help its religious improve their knowledge of basic civil rights and obligations, if ever there is such a need.

The study attempted to answer the following questions: (a) What is the socio-demographic profile of the respondents? (b) How do respondents assess their level of knowledge and understanding on some selected topics pertaining to Criminal Justice System, Labor Laws and Civil Laws? (c) How does the school/seminary training affect the level of knowledge and understanding of respondents on the selected legal topics? (d) What factors in the seminary formation are related to respondents' interest to study the selected topics in three areas of basic civil rights and obligations? (e) What measures/programs/schemes may be implemented to enhance or improve the legal awareness of religious in the Order of Augustinian Recollects in the Province of St. Ezekiel Moreno?

The researcher used the descriptive survey approach, specifically utilizing correlational procedures. As his data gathering tool, researcher used the questionnaire/checklist.

The study lead to the following findings:

Data gathered showed that respondents fairly represent the total population sought to be studied by researcher. 32.7% of the respondents belong to the 45 years old and above age range, while 67.3% are within the 21 to 40 years old age range. They generally came from poor to middle income families, with both parents fairly educated. Their families are likewise quite active in different religious activities.

By regional distribution, most of the respondents came from the south, particularly the Visayan region. 84.62% of respondents entered the seminary from the age range of 11-20 years old. 13.46% of the respondents are college graduates or professionals when they entered the seminary, while 81.54% were elementary or high school graduate wthey they entered.

70.59% of respondents consider themselves to have developed a fairly healthy study habit and 37.68% of respondents were quite productive in sharing their knowledge through their written articles and books.

Pastoral ministry through the administration of the sacraments and bible sharing/catechism comprised the bulk of respondents' ministries.

In terms of preference, Parish assignment is the 2nd most preferred assignment for the respondents, while missionary ministry is the 1st with a 79.5% preference rating. It is good to point out however that only 6.18% of respondents have actual missionary apostolate experience.

The self-assessment of respondents on their level of knowledge and understanding on some selected topics pertaining to Criminal Justice System, Labor Laws and Civil Laws, consistently ranged in the 'have an idea' category with variation in the obtained weighted mean within the range. As explained in the questionnaire/checklist, this category means that a respondent considers himself to have basic idea of the subject matter, but respondents would not act, give an opinion or advice on the subject matter without first making further study, consultation or research.

The study showed that there exist significant differences in the level of knowledge on the selected legal topics among respondents when grouped according to their age. The significant difference in the level of knowledge of respondents on the selected legal topics is due to the fact that the major sources of information of respondents on said selected legal topics are their exposure experience, media and personal research. Since these are informal sources, it follows that there would definitely be differences in the content, manner and duration in the way respondents acquired their knowledge and understanding on the selected legal topics.

The statistical data gathered in the course of this study showed that of the different correlates in the seminary formation of respondents, the following have significant relationship in respondents' interest to study the selected topics in the three area of basic civil rights and obligations: a) Level of education upon entrance to the seminary; b) Religiosity of the family; c) Seminary atmosphere; and d) Work values.

On the other hand, moral values and personality traits as correlates in the seminary formation of respondents have no statistically significant relation in respondents' interest to study the selected topics in three areas of basic civil rights and obligations.

Respondents in the study have indicated their willingness to undergo further studies on the selected topics in the three different areas of Civil Laws put forward in the questionnaire/checklist, and the five options given in the questionnaire/checklist received an almost even level of preference. While there is no definitive consensus reached, the result may mean that respondents are receptive to whatever mode or method their superiors may decide.

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

- Respondents in this study came from families that provide positive atmosphere for nurturance of religious vocation. Likewise, they have developed positive traits in their formation years which somehow prepared them in meeting the challenges of their priestly ministry.
- The self-assessment of respondents showed that they consider themselves to have basic idea on some selected topics in the

three areas of basic civil rights and obligations, particularly in Criminal Justice System, Labor Laws, and Civil Laws.

- There are significant differences in the level of knowledge of respondents on the selected legal topics on the three areas of basic civil rights, but these differences cannot be attributed solely to the school/seminary training. Such differences exist because the major source of information of respondents of the knowledge on the selected legal topics are their exposure experience, media, and personal research usually engaged in after the formation years.
- Some correlates in the seminary formation of respondents have significant relationship in respondents' interest to study the selected topics in the three areas of basic civil rights and obligations. These are: e) Level of education upon entrance to the seminary; f) Religiosity of the family; g) Seminary atmosphere; and h) Work values.
- The respondents are receptive to the implementation of programs that can enhance or improve their level of knowledge and understanding of basic civil rights and obligations, and the scheme, method or mode, as given in the Questionnaire is acceptable to them, such as: a) Regular subject offering in School Curriculum; b) Modular discussion by inviting resource speakers; c) Seminar Workshop, in-house or offered by other Consultation with people with sufficient knowledge on the subject when the need arise.

There is also a need to sustain the legal awareness of priests and religious through dissemination of reading materials that would sustain their interest on legal issues.

Based on the findings and conclusion drawn from the study, the researcher recommends that:

- The Superiors of the Order of Augustinian Recollects, Province of St. Ezekiel Moreno, initiate measures/programs/schemes on how its religious can further their knowledge

in basic civil rights and obligations, which may include the following:

- ◆ Improvement or addition of regular law related subject offered in the School Curriculum;
  - ◆ Invitation of competent resource speakers for modules on law related subject to be offered regularly to interested religious;
  - ◆ Offering Seminar Workshop, either in-house or offered by the institutions on law related subjects;
  - ◆ On the job orientation on law related topics, based on pastoral assignments;
  - ◆ Consultation with people with sufficient knowledge on law related subject when the need arise; and
  - ◆ Preparation of a resource book on Civil Laws for the use of OAR religious of the Province, which should be periodically updated and improved to cater to the growing needs of the Order, which may be patterned after the one proposed in this study.
- The Province implement programs that can sustain the legal awareness of priests and religious, which may include the preparation and use of a resource book that can be disseminated to all formation houses and communities of the Province;
  - The data gathering tool used in the instant research be again used in future assessment of the effectiveness of the legal awareness programs that will be implemented; and
  - The results of the present study be disseminated to all the religious of the Province of St. Ezekiel Moreno, Order of Augustinian Recollects.









**Research, Publication, Planning and Development**