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Family spirituality and its influence on the priestly vocation of Diocesan Seminarians, Philippines

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Abstract. The study aims to identify the level of influence of parents on the priestly vocation of the diocesan seminarian among the three dioceses of Negros Occidental. It also aimed to identify significant relationship between the participants and the level of influence of family and significant difference between the level of influence of family in terms of, forming a communion of person, serving life, participating in the development of society, and sharing in the life and mission of the church. It is identified that the level of influence of family on the priestly vocation of diocesan seminarians is ‘very high’ while the influence on the role of forming a community of person is the highest. There is a significant relationship between the level of influence of family on the priestly vocation of seminarians in terms of the identified variables. However, there is no significant difference between the levels of influence of family on the priestly vocation of seminarians in terms of the identified variables. Moreover, there is no significant difference between the level of influence of family on the priestly vocation of diocesan seminarians. On the other hand, the difference was significant in the level of influence of family on the priestly vocation of seminarians in terms of serving life and sharing in the life and mission of the church when grouped according to family income. The family income of 40,001-up obtained a higher level of influence of family on the priestly vocation of seminarians in terms of serving life and sharing in the life and mission of the church than others. Though, the level of influence of parents is very high, enhancement in some aspects were viewed.

Keywords. dioceses, family spirituality, seminarians, influence of parents, priestly vocation

A. Introduction

In the church, the family is regarded to be the fundamental unit. This is when the husband and wife offer themselves to one another for the gifts of love and life; thus, this is considered by natural society. Pope John Paul II in *Familiaris Consortio* calls the family a “living cell of the great universal family of mankind”, “a communion of persons and the first human society.”

More so, a family is defined as a “communion of persons”, and its proper way of existing and living together is in “communion.” Only persons are ones then that are qualified to live in communion.

According to the Second Vatican Council, the family comes from a marital communion of human beings and is described as a “covenant.” This means that to represent the exclusive and

lifelong marital partnership, a man and a woman should offer themselves to one another. With the procreation of children, this communion about life and love is achieved and is brought into completion in a very definite manner. In this manner, the spousal communion generates a community of family. Furthermore, the relationship of the covenant is regarded as the individuals' communion, which becomes the parents'. Therefore, having a new member in the society when one is born in that communion is considered as a gift.

In this sense, the "communion" of the spouses gives rise to the "community" of the family. In this covenantal relationship "a communion of persons" becomes "a communion of parents" which normally gifts the society with a new member whenever a new human being is born of that communion (John Paul II, Letter to Families).

The Church is mainly established through Christian marriage and Christian family. This is for the reason that the human person is mainly introduced through rebirth in baptism and by education through faith and not just being educated into human community. Through this rebirth, the child is presented in the family of God, the Church.

To form a community of persons, serve life, cooperate in the societal development, and imparting in the Church's life and mission are the roles of the family. "Love," without love in the family is not a community of persons. This is regarded as the ultimate role of a family. This is also true by saying that if there is no love, the family fails to live, grow, and perfect itself as a community of persons. It is in "love" that people find joy and fulfillment in their chosen vocation.

The Gospel of Luke which states; "And when they had performed everything according to the Law of the Lord, they returned to Galilee, to their own city of Nazareth" is the basis of vocations that it emanates from good families. This is according to Arnold Janssen. The child, therefore, persists in growing and becoming strong, thus increasing his in wisdom; and the grace of God was upon him" (Lk 2:39-40). Mary, Joseph, and Jesus are portrayed in this chapter as a devout Jewish family who are religious and righteous before God. In a Christian family, the parents should set a good example for their children in an effort to promote consecrated life vocations.

People always hear the phrase "family is the seedbed of vocation" but does the family become a seedbed of vocation? The researcher saw that there is a gap between the influence of family spirituality on the priestly vocation. The researcher also saw that there is a lack of vocation promotion of parents towards their children because there is a small number of enrollees each year (Sacred Heart Seminary Annual Admission Records). Parents/families should be the first evangelizers towards priestly vocation. According to Fr. Komal Chandra Soreng, SAC, in his study on Belief and Practices of Filipino Parents on the Role of Christian Family, he stated that the level of practice is highly practiced (KCS 2019).

Thus, in all possible scenario, the researcher aims to know the influence of parents in priestly vocation of the diocesan seminarians, and the researcher also seeks to know the level of influence in terms of age, number of years in the seminary, parish, type of family, year level and birth order. This scientific study is an earnest attempt by the researcher to collect information on the level of family influence on diocesan seminarians' decision to become priests, in order to provide the seminarians with effective and appropriate training in the future and ensure that they receive relevant, high-quality seminary formation. The researcher attempted to develop an enhancement program for families that would expand and reinforce the formation training that seminarians get in the seminary by formulating intervention through family support and involvement in order to gauge the level of the influence of family. This

enhancement program will presumably provide as the foundation for a formation strategy that places a strong emphasis on the seminarian's overall growth.

As a result, as it is motivated by the charism of the Society of the Catholic Apostolate, this study aims to assess the degree to which parents have influenced the diocesan seminarians' decision to become priests, as well as how much of a personal conviction about their personal calling to be exemplary Christian parents they have instilled in them. Therefore, the three dioceses of Negros, Bacolod, Kabankalan, and San Carlos will receive special attention in this study.

B. Literature Review

Family Spirituality

The focal point of the study is in part three of *Familiaris Consortio* that contains "The role of the Christian Family" which talks about the responsibility and task of the family, that is to form a community of person, serving life, participating in the development of society, and sharing in the life and mission of the church.

The family's role is what the Lord calls them to. The Christian family must find its mission that specifies dignity and responsibility. The intimate community about life and love demonstrated God's plan. The family's mission has been strengthened which intends to be a community that seeks fulfillment. Moreover, the God's Kingdom is established for the purpose of redemption. Consequently, love identified the family's function and its importance vividly (FC, 17). With love as the point of departure, there are four family tasks that JP II emphasized:

1. Forming a community of persons,
2. Serving life,
3. Participating in the development of society, and
4. Sharing in the life and mission of the church.

Forming a Community of Persons

The community of persons is established through the family that is created and is given life by love. This comprises the husband and wife, of parents and children, of relatives. Love is the inner principle of that task, its permanent power, and its ultimate goal: without love the family is not a community of persons and in like manner, without love, the family fails to live, grow, and perfect itself as a community of persons (FC 18).

According to JP II in his encyclical letter *Redemptor Hominis*, love is the reason why a Man exists. His being is incomprehensible to himself; he has a senseless life. If a Man does not experience love and make it his own and if he does not take part in it intimately, man's fidelity in vocation is failed. As previously stated, Christ the Redeemer "fully reveals man to himself." If one may use the expression, this is the human dimension of the Redemption mystery. In this dimension, man rediscovers his human greatness, dignity, and value. In the mystery of the Redemption, man is newly "expressed" and, in some ways, created.

Serving Life

Going back to the creation of man, God created man and woman to His likeness; for this reason, God calls them to perform and share His love and power through the use of freewill and responsibility. To fulfill the Creator's initial blessing of transmitting the divine image from person to person by reproducing, the family's primary responsibility is to serve life (FC 28).

The recent Second Vatican Council and the magisterium of Paul VI, expressed particularly in the Encyclical *Humanae Vitae*, have passed on to our times a truly prophetic proclamation. This reaffirms and re-proposes with clarity the Church's teaching and norm, always old yet always new, regarding marriage and regarding the transmission of human life. It is through history that living tradition of the ecclesial community is being kept. With regard to

the second Vatican council, the synod fathers firmly hold what was set forth in the encyclical letters, *Gaudium et Spes* and *Humanae Vitae*, the love that takes place between a husband and wife should be considered to be completely human, where they are exclusive and open to new life (FC 29).

Paul declared that Church's teaching is established upon the inseparable connection and is willed by God that cannot be separated by man on his own willingness. Conjugal act is defined into two, namely, the unitive meaning and the procreative meaning. Likewise, this is interpreted as the man's fundamental vision and his mission. Not only natural and worldly, but also his supernatural and heavenly functions are regarded. And he emphasized once more that any activity which somewhat anticipates the conjugal act, or in its performance, or in the expansion of its natural outcomes, suggests, whether as an objective or as a way, the impossibility of procreation is provided, , must be rejected as essentially immoral.

The marital communion, that is experienced, is complemented with the values of tenderness and affection. This comprises the human sexuality's inner soul. Also, it is present in the physical dimension. In this way, respect and promotion in its true and wholly element are rendered. Moreover, it is never "utilized as an "object" to destroy the soul and body's personal unity, which hits God's creation at the innermost interaction of nature and human (FC 32).

Parents have the first right and duty to educate their children. The responsibility for providing education is based on the married couples' primary calling to take part in God's creative activity. By conceiving a child in love and for love, who possesses the capacity for growth and development, parents assume the responsibility for effectively assisting that child in leading a life that is fully human. In addition to these qualities, it is important to remember that parental love, which qualifies the role of parents in education as it complete perfectly its service of life, is the most fundamental aspect. Parental love not only serves as a source but also as the norm that inspires and guides all definite educational activity, enhancing it with the values of kindness, constancy, and responsibility (FC 36).

Participating in the Development of Society

Since the family is society's pillar and provides for its continuity through its role as a provider of life, the family has vital and organic ties to society. Citizens are born into families, and within those families they find the first school of social virtues that serve as the driving force behind society's growth and existence. As a result, the family plays its social role and is not isolated from other families or society by nature or by choice (FC 42).

The law of "free giving," which recognizes and promotes everyone's personal dignity as the only basis for value, inspires and directs the members of the family community's relationship. The free giving is taken in the formation of heartfelt acceptance, encountering, and dialoguing, disinterested availability, generous service, and deep solidarity. The family is composed of different generations that come as one for the purpose of helping one another in order to to grow and play harmoniously its personal rights with social obligations. This is as implied by the Second Vatican Council stating that it makes an original contribution in depth to building up the world, by making possible a life that is properly speaking human, in particular by guarding and transmitting virtues and values (FC 43).

Sharing in the Life and Mission of the Church

The family is educated and created by the Church. As a result, it is a symbol of and a conduit for the love of Christ. The Church and the Christian family must be evaluated various deep ties and must found the family as a "Church in miniature" so that in its own distinct way, the family will be regraded as a living illustration and historical representation of the mystery

of the Church in order to better comprehend the underlying principles, contents, and characteristics of this participation.

The Christian family develops into an evangelistic community to the extent that it receives the Gospel and grows in faith. The Church should be a venue where the Gospel is delivered from which the it extends according to Paul VI. The members are evangelized in a family that is aware of this mission. Their children can themselves receive the same Gospel as deeply lived by them; and so, it is not only the parents that can interact to the Gospel. Subsequently, the family serves as the evangelizer of many families and community as a whole. The future of evangelization is heavily dependent on the Church of the home. Because it derives new strength from the sacrament of marriage's grace to spread the gospel, sanctify society, and alter it in line with God's will. This apostolic vocation of the family is anchored in baptism (FC 52).

C. Methods

This study employed the descriptive-comparative-correlational as a quantitative research design. According to McCombes (2019), descriptive research aims to describe a population, circumstance, or phenomena correctly and methodically. Questions like what, where, when, and how can all have answers, but questions like why cannot. A descriptive research design might include a variety of research methods to explore one or more variables. Correlational research, on the other hand, as indicated by Bhandari (2021), looks at connections between variables without needing the researcher to control or influence any of them. To determine whether there is a correlation between two or more variables, they are compared. The direction of a correlation may be positive or negative. Therefore, a descriptive correlational design (Cresswell, 2014) is a form of study where the researcher is primarily concerned in characterizing relationships between variables. This design is most appropriate for the study in order to address its aims and research issues.

The researcher-made instrument measured the level of influence of parents on the priestly vocation of subject diocesan seminarians. The data gathered using the research instrument were scored. Each item of the survey questionnaire was scored according to the assigned unit value in the scale of four step continuum of 1, 2, 3, and 4 for all items. Each number has its corresponding description as indicated in the questionnaire itself as Strongly Never- 1, Seldom- 2, Sometimes- 3; and Always- 4. Since this investigation was concerned about determining the level of influence of family to the priestly vocation of diocesan seminarians, the researcher made use of the following mean scoring scale and their interpretation.

The researcher-made instrument underwent validity and reliability test. Validity test was conducted with three jurors using the form of Good and Scates. The validity test was used to evaluate the survey questionnaire for the proposed study; the jurors were able to score from rating 1 as poor and 5 as excellent. The result of the validity test was 4.37 with an excellent value of interpretation. The reliability test was conducted to the participants who are not belong to the participants of the study. There were 30 selected participants/seminarians who were able to answer the survey questionnaire. This is to prove that the researcher-made questionnaire is reliable when used to the proposed participants. Using the Cronbach's Alpha Interpretation, the result was 0.870 with a good value of interpretation. The reliability test showed that the researcher-made questionnaire is trustworthy.

The data gathered for this study were tabulated, analyzed, and treated for interpretation using the statistical tools for descriptive-correlational design. The Statistical Package for Social Science Software (SPSS 21) to analyze the data was used. Sample mean and standard deviation

were utilized to determine the level of influence of family in the priestly vocation of diocesan seminarians. Chi Square was likewise utilized to determine the significant relationship on the level of influence of family in the priestly vocation in terms of demographics of the diocesan seminarians.

Having obtained the Research Ethics Clearance of the university's Research Ethics Review Office (RERO) to conduct this study, letters to conduct survey were sent to the respective Rectors of the seminaries. Upon the approval by the Rectors, data gathering commenced. Time, date, and venue for the face-to-face data gathering were arranged. Furthermore, the result of the study was sent back directly to every Seminary and to their respective Diocesan Family Life Office to serve as primary or secondary records in terms of family influence on vocational programs.

The survey was conducted after participants had been briefed on the goals and objectives of the study. The survey form's informed consent section was read by participants before they were signed. Participants were given the assurance of secrecy and informed that they may choose not to participate in the survey and that they have the right to withdraw anytime. The target participants were taught the processes including the scientific data gathering processes after receipt of their agreement to participate. Participants were then given directions on how to complete the instrument. The questionnaires were answered within a fair length of time. The data were audited after the participants had finished filling out the questionnaires to make sure that everything had been filled up completely. Following an assessment of all instruments, data were then encoded and processed.

The procedures for obtaining informed consent were followed by explaining the purpose of the study and assuring the participants of their confidentiality, privacy, and anonymity. Additionally, they were made aware of the nature of their participation in the study as participants and that they had the option to cope the questionnaire and withdraw at any moment.

The instrument was accompanied by a comparable Informed Consent (IC) Form. Data were collected in a face-to-face manner while adhering to necessary safety precautions such as physical separation and the use of face masks. The study's participants were free to choose to take part or not. Prior to completing the questionnaires, the participants received proper orientation and, should they choose to participate, an informed consent form was secured. Participants were given access to a form that included information about the study's objectives, risks and rewards of participation, privacy and confidentiality of the data collected, their right to withdraw from the study at any time, and how to get in touch with the researcher for more information. Finally, the information was kept in protected folders, and survey questionnaires were manually shredded before being discarded after data processing in a predetermined period of time.

D. Results and Discussion

Profile of the Respondents

The seminarian's demographic profile is presented in table 1. The total enumeration of the seminarians in three dioceses of Negros Occidental constituted the participants of the study.

Data shows that the highest percentage of participants in terms of age were the bracket of 22 years old and below with a total number of 76 participants and has 66.7% of the total number of enumerations.

In terms of Seminaries. St. John Mary Vianney of San Carlos had a total number of 50 participants with 43.9% of the total number of enumerations, Little Way Seminary of Kabankalan City had a total number of 27 participants with 23.7% of the total number of

enumerations; and Sacred Heart of Bacolod City had a total number of 37 participants with 32.5% of the total number of enumerations.

In terms of number of years in the Seminary Formation. One year had a total number of 25 participants with 21.0% of the total number of enumeration; two years had a total number of 29 participants with 25.4% of the total number of enumeration; three years had a total number of 23 participants with 20.2% of the total number of enumeration; four years, had a total number of 24 participants with 21.1% of the total number of enumeration; and five years, had a total number of 13 participants with 11.4% of the total number of enumeration.

In terms of Birth Order. First had a total number of 28 participants with 24.6% of the total number of enumerations. Middle had a total number of 54 participants with 47.4% of the total number of participants. Last had a total number of 29 participants with 25.4% of the total number of enumerations; and Only had a total number of 3 participants with 2.6% of the total number of enumerations.

In terms of Parish. Urban had a total number of 72 participants with 63.2% of the total number of enumerations; Rural had a total number of 42 participants with 36.8% of the total number of enumerations.

In terms of Family Structure. Family household had a total number of 110 participants with 96.5% of the total number of enumerations, Grand Parent had a total number of 3 participants with 2.6% of the total number of enumerations, and Nuclear had only 1 number of participants with 0.9% of the total enumerations.

In terms of Family Monthly Income. The bracket of 1-10,000 had a total number of 82 participants with 71.9% of the total number of enumerations, Bracket 10,001-20,000 had a total number of 16 participants with 14% of the total number of enumerations, Bracket 20,001-40,000 had a total number of 10 participants with 8.8% of the total number of enumerations, and Bracket 40,001-up had a total number of 6 participants with 5.3% of the total number of enumerations.

In terms of Educational Attainment of Parents. Elementary had a total number of 17 participants with 14.9% of the total number of enumerations; Elementary Undergraduate had a total number of 12 participants with 10.5% of the total number of enumerations; Secondary had a total number of 23 participants with 20.2% of the total number of enumerations; Secondary Undergraduate had a total number of 13 participants with 11.4% of the total number of enumerations; Tertiary had a total number of 31 participants with 27.2% of the total number of enumerations; and Tertiary Undergraduate had a total number of 18 participants with 15.8% of the total number of enumerations. As a whole, there were 114 participants.

Table 1

Seminarian's Demographic Profile

Variables	n	Percentage, %
Age		
22 years old and below	76	66.7
Above 22 years old	38	33.3
Seminary		
St. John Mary Vianney	50	43.9
Little way	27	23.7
Sacred Heart	37	32.5
Number of years in the seminary		
1 year	25	21.9

2 years	29	25.4
3 years	23	20.2
4 years	24	21.1
5 years	13	11.4
Birth Order		
First	28	24.6
Middle	54	47.4
Last	29	25.4
Only Child	3	2.6
Parish		
Urban	72	63.2
Rural	42	36.8
Type of Family		
Family household	110	96.5
Grand parent	3	2.6
Nuclear	1	0.9
Family Monthly Income		
1-10,000	82	71.9
10,001-20,000	16	14.0
20,000-40,000	10	8.8
40,001-up	6	5.3
Educational Attainment		
Elementary	17	14.9
Elementary Undergraduate	12	10.5
High School	23	20.2
High School Undergraduate	13	11.4
Tertiary	31	27.2
Tertiary Undergraduate	18	15.8
As a whole	114	100.0

On the Level of Influence of Family Spirituality on the Priestly Vocation of Seminarians

The level of influence of family on the priestly vocation of seminarians is shown in Table 4. Forming a Communion of Persons has a mean of 3.76 and a standard deviation of 0.28 with a very high value of interpretation; Sharing in the Life and Mission of the Church has a mean of 3.23 and a standard deviation of 0.60 with a high value of interpretation; Serving Life has a mean of 3.19 and a standard deviation of 0.55 with high value of interpretation and; Participating in the Development of Society has a mean of 3.03 and a standard deviation of 0.61 with high value of interpretation. As a whole, the mean is 3.30, and a standard deviation of 0.42 with a very high value of interpretation.

Christian parents have a special duty to raise their kids in prayer, bringing them to the gradual exploration of the mystery of God and to direct communication with Him. A father and mother may only exercise their royal priesthood by praying with their children in order to reach the deepest parts of their children's souls and make an impact that subsequent events in their lives will not be able to erase (FC 60).

Table 2

Level of influence of family on the priestly vocation of seminarians in terms of the following factors

Factors	n	Mean	SD	Interpretation
Forming a Communion of Persons	114	3.76	0.28	Very High
Sharing in the Life and Mission of the Church	114	3.23	0.60	High
Serving Life	114	3.19	0.55	High
Participating in the Development of Society	114	3.03	0.61	High
As a whole	114	3.30	0.42	Very High

Note: 3.28-4.00, VH; 2.52-3.27, High; 1.76-2.51, Low; 1.00-1.75, VL

Relationship between the level of influence of family on the priestly vocation of seminarians in terms of forming a communion of person, serving life, participating in the development of society, and sharing in the life and mission of the church.

Spearman Rank test was utilized to determine the significant relationship between the level of influence of family on the priestly vocation of seminarians in terms of forming a communion of person, serving life, participating in the societal development, and sharing in the life and mission of the church. The relationship was significant between the level of influence of family on the priestly vocation of seminarians in terms of forming a communion of person, serving life, participating in the societal development, and sharing in the life and mission of the church for p-values acquired was less than 0.05. There was a strong positive linear correlation between serving life and sharing in the life and mission of the church ($r = 0.729$), between participating in the development of society and sharing in the life and mission of the church ($r = 0.645$), and between serving life and participating in the development of society ($r = 0.643$). On the other hand, there was a weak linear correlation between forming a communion of persons and serving life ($r = 0.365$), between forming a communion of persons and participating in the development of society ($r = 0.324$), and between forming a communion of persons and sharing in the life and mission of the church ($r = 0.258$).

One important function of domestic church prayer is to introduce children to the liturgical prayers of the whole church in a way that both prepares them for them and extends them into personal, family, and social life (FC 61).

Table 3

Relationship Between The Level Of Influence Of Family On The Priestly Vocation Of Seminarians In Terms Of Forming A Communion Of Person, Serving Life, Participating In The Development Of Society, And Sharing In The Life And Mission Of The Church

Variable		r	df	p	
Serving Life	x	Sharing in the Life and Mission of	0.7	11	0.00
		the Church	29	2	0*
Participating in the Development of Society	x	Sharing in the Life and Mission of	0.6	11	0.00
		the Church	45	2	0*

Serving Life	x	Participating in the Development of Society	0.6	11	0.00
			43	2	0*
Forming a Communion of Persons	x	Serving Life	0.3	11	0.00
			65	2	0*
Forming a Communion of Persons	x	Participating in the Development of Society	0.3	11	0.00
			24	2	0*
Forming a Communion of Persons	x	Sharing in the Life and Mission of the Church	0.2	11	0.00
			58	2	6*

Note: the relationship is significant when $p \leq 0.05$

The Difference in the Level of Influence of Family on the Priestly Vocation of Diocesan Seminarians when grouped according to Age.

Table 4 shows the difference in the level of influence of family on the priestly vocation of seminarians in terms of forming a communion of persons, serving life, participating in the societal development, and sharing in the life and mission of the church when grouped according to age.

Mann-Whitney U test was utilized to society and significant difference in the level of influence of family on the priestly vocation of seminarians in terms of forming a communion of persons, serving life, participating in the societal development, and sharing in the life and mission of the church when grouped according to age. The difference was not significant in the level of influence of family on the priestly vocation of seminarians in terms of forming a communion of persons, serving life, participating in the development of society, and sharing in the life and mission of the church when grouped according to age for p-values acquired was greater than 0.05. It shows that respondents of different age groups have the same level of influence of family on the priestly vocation of seminarians in terms of forming a communion of persons, serving life, participating in the societal development, and sharing in the life and mission of the church.

Table 4

Difference In The Level Of Influence Of Family On The Priestly Vocation Of Seminarians In Terms Of Forming A Communion Of Persons, Serving Life, Participating In The Development Of Society, And Sharing In The Life And Mission Of The Church When Grouped According To Age

Variables	Age	n	Mean Rank	U	z	p
Forming a Communion of Persons	22 years old and below	76	55.25	1273.000	-1.081	0.279
	Above 22 years old	38	62.00			
Serving Life	22 years old and below	76	53.26	1122.000	-1.947	0.051
	Above 22 years old	38	65.97			
Participating in the Development of Society	22 years old and below	76	55.77	1312.500	-.796	0.426

Sharing in the Life and Mission of the Church	Above 22 years old	38	60.96	1418.500	-.154	0.877
	22 years old and below	76	57.16			
	Above 22 years old	38	58.17			

Note: the difference is significant when $p \leq 0.05$

The Difference in the Level of Influence of Family on the Priestly Vocation of Diocesan Seminarians when grouped according to Parish.

Table 5 shows the difference in the level of influence of family on the priestly vocation of seminarians in terms of forming a communion of persons, serving life, participating in the societal development, and sharing in the life and mission of the church when grouped according to parish.

Mann-Whitney U test was utilized to determine the significant difference in the level of influence of family on the priestly vocation of seminarians in terms of forming a communion of persons, serving life, participating in the societal development, and sharing in the life and mission of the church when grouped according to parish. The difference was not significant in the level of influence of family on the priestly vocation of seminarians in terms of forming a communion of persons, serving life, participating in the societal development, and sharing in the life and mission of the church when grouped according to parish for p-values acquired was greater than 0.05. It shows that respondents of different parishes have the same level of influence of family on the priestly vocation of seminarians in terms of forming a communion of persons, serving life, participating in the development of society, and sharing in the life and mission of the church.

Table 5

Difference In The Level Of Influence Of Family On The Priestly Vocation Of Seminarians In Terms Of Forming A Communion Of Persons, Serving Life, Participating In The Development Of Society, And Sharing In The Life And Mission Of The Church When Grouped According To Parish.

Variables	Parish	n	Mean Rank	U	z	p
Forming a Communion of Persons	Urban	72	56.83	1463.500	-.300	.764
	Rural	42	58.65			
Serving Life	Urban	72	60.76	1277.500	-	1.386
	Rural	42	51.92			
Participating in the Development of Society	Urban	72	59.05	1400.500	-.659	.510
	Rural	42	54.85			
Sharing in the Life and Mission of the Church	Urban	72	60.00	1332.000	-	1.065
	Rural	42	53.21			

Note: the difference is significant when $p \leq 0.05$

The Difference in the Level of Influence of Family on the Priestly Vocation of Diocesan Seminarians when grouped according to Seminary.

Table 8 shows the difference in the level of influence of family on the priestly vocation of seminarians in terms of forming a communion of persons, serving life, participating in the societal development, and sharing in the life and mission of the church when grouped according to seminary.

The Kruskal Wallis H test was utilized to determine the significant difference in the level of influence of family on the priestly vocation of seminarians in terms of forming a communion of persons, serving life, participating in the societal development, and sharing in the life and mission of the church when grouped according to seminary. The difference was not significant in the level of influence of family on the priestly vocation of seminarians in terms of forming a communion of persons, serving life, participating in the development of society, and sharing in the life and mission of the church when grouped according to seminary for p-values acquired was greater than 0.05. It shows that respondents of different seminaries have the same level of influence of family on the priestly vocation of seminarians in terms of forming a communion of persons, serving life, participating in the societal development, and sharing in the life and mission of the church.

Table 6
Difference In The Level Of Influence Of Family On The Priestly Vocation Of Seminarians In Terms Of Forming A Communion Of Persons, Serving Life, Participating In The Development Of Society, And Sharing In The Life And Mission Of The Church When Grouped According To Seminary

Variables	Seminary	n	Mean Rank	χ^2	df	p
Forming a Communion of Persons	St. John Mary Vianney	50	51.87	3.310	2	0.191
	Little way	27	58.81			
	Sacred Heart	37	64.15			
Serving Life	St. John Mary Vianney	50	51.87	2.717	2	0.257
	Little way	27	63.43			
	Sacred Heart	37	60.78			
Participating in the Development of Society	St. John Mary Vianney	50	55.58	.354	2	0.838
	Little way	27	57.93			
	Sacred Heart	37	59.78			
Sharing in the Life and Mission of the Church	St. John Mary Vianney	50	49.89	4.934	2	0.085
	Little way	27	61.63			
	Sacred Heart	37	64.77			

Note: the difference is significant when $p \leq 0.05$

The Difference in the Level of Influence of Family on the Priestly Vocation of Diocesan Seminarians when grouped according to the Number of Years in the Seminary.

Table 7 shows the difference in the level of influence of family on the priestly vocation of seminarians in terms of forming a communion of persons, serving life, participating in the development of society, and sharing in the life and mission of the church when grouped according to number of years in the seminary.

The Kruskal Wallis H test was utilized to determine the significant difference in the level of influence of family on the priestly vocation of seminarians in terms of forming a communion of persons, serving life, participating in the societal development, and sharing in the life and mission of the church when grouped according to number of years in the seminary. The difference was not significant in the level of influence of family on the priestly vocation of seminarians in terms of forming a communion of persons, serving life, participating in the development of society, and sharing in the life and mission of the church when grouped according to number of years in the seminary for p-values acquired was greater than 0.05. It shows that respondents of different number of years in the seminary have the same level of influence of family on the priestly vocation of seminarians in terms of forming a communion of persons, serving life, participating in the development of society, and sharing in the life and mission of the church.

Table 7
Difference in the level of influence of family on the priestly vocation of seminarians in terms of forming a communion of persons, serving life, participating in the development of society, and sharing in the life and mission of the church when grouped according to number of years in the seminary

Variables	Number of years in the seminary	n	Mean Rank	χ^2	df	p
Forming a Communion of Persons	1 year	25	60.68a	2.303	4	0.680
	2 years	29	53.93a			
	3 years	23	52.43a			
	4 years	24	58.52a			
	5 years	13	66.42a			
Serving Life	1 year	25	63.76a	4.253	4	0.373
	2 years	29	54.05a			
	3 years	23	48.22a			
	4 years	24	64.75a			
	5 years	13	56.19a			
Participating in the Development of Society	1 year	25	67.78a	5.510	4	0.239
	2 years	29	62.09a			
	3 years	23	48.96a			
	4 years	24	52.35a			
	5 years	13	52.12a			
Sharing in the Life and Mission of the Church	1 year	25	68.02a	4.607	4	0.330
	2 years	29	55.22a			
	3 years	23	52.70a			

4 years	24	59.54a
5 years	13	47.08a

Note: the difference is significant when $p \leq 0.05$, mean ranks that shares a letter was not significantly different

The Difference in the Level of Influence of Family on the Priestly Vocation of Diocesan Seminarians when grouped according to Birth Order.

Table 8 shows the difference in the level of influence of family on the priestly vocation of seminarians in terms of forming a communion of persons, serving life, participating in the development of society, and sharing in the life and mission of the church when grouped according to birth order.

The Kruskal Wallis H test was utilized to determine the significant difference in the level of influence of family on the priestly vocation of seminarians in terms of forming a communion of persons, serving life, participating in the societal development, and sharing in the life and mission of the church when grouped according to birth order. The difference was not significant in the level of influence of family on the priestly vocation of seminarians in terms of forming a communion of persons, serving life, participating in the societal development, and sharing in the life and mission of the church when grouped according to birth order for p-values acquired was greater than 0.05. It shows that respondents of different birth order have the same level of influence of family on the priestly vocation of seminarians in terms of forming a communion of persons, serving life, participating in the development of society, and sharing in the life and mission of the church.

Table 8

Difference In The Level Of Influence Of Family On The Priestly Vocation Of Seminarians In Terms Of Forming A Communion Of Persons, Serving Life, Participating In The Development Of Society, And Sharing In The Life And Mission Of The Church When Grouped According To Birth Order

Variables	Birth Order	n	Mean Rank	χ^2	df	p
Forming a Communion of Persons	First	28	56.66a	0.099	3	0.992
	Middle	54	57.10a			
	Last	29	59.05a			
Serving Life	Only Child	3	57.50a	2.648	3	0.449
	First	28	53.95a			
	Middle	54	57.43a			
	Last	29	58.09a			
Participating in the Development of Society	Only Child	3	86.33a	2.723	3	0.436
	First	28	48.68a			
	Middle	54	59.80a			
	Last	29	61.34a			

Sharing in the Life and Mission of the Church	Only Child	3	61.33a	0.999	3	0.801
	First	28	54.32a			
	Middle	54	57.82a			
	Last	29	58.31a			
	Only Child	3	73.50a			

Note: the difference is significant when $p \leq 0.05$, mean ranks that shares a letter was not significantly different

The Difference in the Level of Influence of Family on the Priestly Vocation of Diocesan Seminarians when grouped according to Family Structure.

Table 9 shows the difference in the level of influence of family on the priestly vocation of seminarians in terms of forming a communion of persons, serving life, participating in the development of society, and sharing in the life and mission of the church when grouped according to Family Structure.

The Kruskal Wallis H test was utilized to determine the significant difference in the level of influence of family on the priestly vocation of seminarians in terms of forming a communion of persons, serving life, participating in the societal development, and sharing in the life and mission of the church when grouped according to types of family. The difference was not significant in the level of influence of family on the priestly vocation of seminarians in terms of forming a communion of persons, serving life, participating in the development of society, and sharing in the life and mission of the church when grouped according to types of family for p-values acquired was greater than 0.05. It shows that respondents of different types of families have the same level of influence of family on the priestly vocation of seminarians in terms of forming a communion of persons, serving life, participating in the societal development, and sharing in the life and mission of the church.

Table 9

Difference In The Level Of Influence Of Family On The Priestly Vocation Of Seminarians In Terms Of Forming A Communion Of Persons, Serving Life, Participating In The Development Of Society, And Sharing In The Life And Mission Of The Church When Grouped According To Types Of Family

Variables	Types of Family	n	Mean Rank	χ^2	df	p
Forming a Communion of Persons	Family household	110	58.68a	4.435	2	.109
	Grand parent	3	23.50a			
	Nuclear	1	30.00a			
Serving Life	Family household	110	57.66a	.086	2	.958
	Grand parent	3	52.17a			
	Nuclear	1	55.50a			
Participating in the Development of Society	Family household	110	58.71a	4.733	2	.094

	Grand parent	3	30.50a			
	Nuclear	1	5.00a			
Sharing in the Life and Mission of the Church	Family household	110	57.50a	.527	2	.768
	Grand parent	3	64.50a			
	Nuclear	1	37.00a			

Note: the difference is significant when $p \leq 0.05$, mean ranks that shares a letter was not significantly different

The Difference in the Level of Influence of Family on the Priestly Vocation of Diocesan Seminarians when grouped according to Family Income.

Table 10 shows the difference in the level of influence of family on the priestly vocation of seminarians in terms of forming a communion of persons, serving life, participating in the societal development, and sharing in the life and mission of the church when grouped according to family income.

The Kruskal Wallis H test was utilized to determine the significant difference in the level of influence of family on the priestly vocation of seminarians in terms of forming a communion of persons, serving life, participating in the societal development, and sharing in the life and mission of the church when grouped according to family income. The difference was not significant in the level of influence of family on the priestly vocation of seminarians in terms of forming a communion of persons, and participating in the societal development when grouped according to family income for p-values obtained was greater than 0.05. It shows that respondents of different family incomes have the same level of influence of family on the priestly vocation of seminarians in terms of forming a communion of persons and participating in the development of society. On the other hand, the difference was significant in the level of influence of family on the priestly vocation of seminarians in terms of serving life and sharing in the life and mission of the church when grouped according to family income for p-values obtained was less than 0.05. The results of the Post Hoc Dunn's test showed that survey respondents with a family income range of 40,001 and up were significantly different from those with income ranges of 1-10,000 and 10,001-20,000 in terms of serving life, but not significantly different from those with income ranging from 20,000-40,000. Regarding to sharing in the life and mission of the church, respondents with income ranging from 40,001 and up were not significantly different from those with income ranges of 10,001-20,000 and 20,000-40,000 but were significantly different from those with income ranging from 1-10,000.

Table 10

Difference In The Level Of Influence Of Family On The Priestly Vocation Of Seminarians In Terms Of Forming A Communion Of Persons, Serving Life, Participating In The Development Of Society, And Sharing In The Life And Mission Of The Church When Grouped According To Family Income

Variables	Family Income	n	Mean Rank	χ^2	df	p
Forming a Communion of Persons	1-10,000	82	54.60a	7.758	3	.051
	10,001-20,000	16	62.81a			

Serving Life	20,000-40,000	10	53.30a	11.234	3	.011*
	40,001-up	6	90.00a			
	1-10,000	82	56.22a			
	10,001-20,000	16	45.94a			
Participating in the Development of Society	20,000-40,000	10	62.50ab	6.425	3	.093
	40,001-up	6	97.50b			
	1-10,000	82	57.71a			
	10,001-20,000	16	49.03a			
Sharing in the Life and Mission of the Church	20,000-40,000	10	51.35a	9.812	3	.020*
	40,001-up	6	87.50a			
	1-10,000	82	54.18a			
	10,001-20,000	16	58.09ab			
	20,000-40,000	10	59.80ab			
	40,001-up	6	97.50b			

Note: the difference is significant when $p \leq 0.05$, mean ranks that shares a letter was not significantly different

The Difference in the Level of Influence of Family on the Priestly Vocation of Diocesan Seminarians when grouped according to the Educational Attainment of Parents.

Table 11 shows the Difference in the level of influence of family on the priestly vocation of seminarians in terms of forming a communion of persons, serving life, participating in the development of society, and sharing in the life and mission of the church when grouped according to parent's educational attainment.

The Kruskal Wallis H test was utilized to determine the significant difference in the level of influence of family on the priestly vocation of seminarians in terms of forming a communion of persons, serving life, participating in the societal development, and sharing in the life and mission of the church when grouped according to parent's educational attainment. The difference was not significant in the level of influence of family on the priestly vocation of seminarians in terms of forming a communion of persons, serving life, participating in the societal development, and sharing in the life and mission of the church when grouped according to parent's educational attainment for p-values obtained was greater than 0.05. It shows that respondents of different groups of parent's educational attainment have the same level of influence of family on the priestly vocation of seminarians in terms of forming a communion of persons, serving life, participating in the development of society, and sharing in the life and mission of the church.

Table 11

Difference In The Level Of Influence Of Family On The Priestly Vocation Of Seminarians In Terms Of Forming A Communion Of Persons, Serving Life, Participating In The Development Of Society, And Sharing In The Life And Mission Of The Church When Grouped According To Parent's Educational Attainment

Variables	Parent's Educational Attainment	n	Mean Rank	χ^2	df	p
Forming a Communion of Persons	Elementary	17	55.50a	2.531	5	0.772
	Elementary	12	60.67a			
	Undergraduate	23	49.33a			
	High School	13	59.96a			
	High School	31	62.23a			
	Undergraduate	18	57.81a			
Serving Life	Elementary	17	57.44a	8.744	5	0.120
	Elementary	12	50.08a			
	Undergraduate	23	52.00a			
	High School	13	44.85a			
	High School	31	71.27a			
	Undergraduate	18	54.94a			
Participating in the Development of Society	Elementary	17	63.18a	2.250	5	0.814
	Elementary	12	46.58a			
	Undergraduate	23	54.87a			
	High School	13	58.35a			
	High School	31	60.48a			
	Undergraduate	18	57.03a			
Sharing in the Life and Mission of the Church	Elementary	17	58.53a	5.311	5	0.379
	Elementary	12	42.21a			
	Undergraduate	23	59.89a			
	High School	13	49.73a			
	High School	31	65.37a			
	Undergraduate	18	55.72a			

Note: the difference is significant when $p \leq 0.05$, mean ranks that shares a letter was not significantly different

E. Conclusion

This section presents the summary of findings, the conclusion based on the findings, and a set of recommendations for the solution of problems. The result of the study showed that the level of influence of family on the priestly vocation of diocesan seminarians is 'very high'. However, when the level of influence on the specific variable of the Christian family was analyzed, it was found that the influence on the role of forming a community of person is the highest. Christian parents have a special duty to raise their kids in prayer, bringing them to the gradual exploration of the mystery of God and to direct communication with Him. A father and mother may only exercise their royal priesthood by praying with their children in order to reach the deepest parts of their children's souls and make an impact that subsequent events in their lives will not be able to erase (FC 60).

The result of the study also showed that there is a significant relationship between the level of influence of family on the priestly vocation of seminarians in terms of forming a communion of person, serving life, participating in the development of society, and sharing in the life and mission of the church.

The result also proves that there is no significant difference between the level of influence of family on the priestly vocation of seminarians in terms of forming a communion of persons, serving life, participating in the societal development, and sharing in the life and mission of the church when grouped according to age. One important function of domestic church prayer is to introduce children to the liturgical prayers of the whole church in a way that both prepares them for them and extends them into personal, family, and social life (FC 61).

The result further showed that there is no significant difference between the level of influence of family on the priestly vocation of diocesan seminarians when grouped according to birth order.

The result also proves that there is no significant difference between the level of influence of family on the priestly vocation of diocesan seminarians in terms of Parish.

The result of the study showed that there is no significant difference between the level of influence of family on the priestly vocation of diocesan seminarians in terms of forming a communion of persons, serving life, participating in the development of society, and sharing in the life and mission of the church when grouped according to institution/seminary. The goal of the seminary is to prepare students to become shepherds like Christ, hence a pastoral spirit must permeate seminary formation. They will learn to be kind, to have compassion for everyone, especially the weak, and to have the eagerness that is the essence of pastoral mercy. In particular, seminary formation has a pastoral quality that would aid seminarians in achieving the inner liberation necessary to practice the apostolate as service, capable of seeing the work that God is doing in people's minds and hearts, cooperating with consecrated people living their diverse expression of charism, and working in the world of the laity (The Gift of Priestly Vocation, 2016).

The result of the study proves that there is no significant difference between the level of influence of family on the priestly vocation of diocesan seminarians in terms of forming a communion of persons, serving life, participating in the societal development, and sharing in the life and mission of the church when grouped according to the number of years in the seminary formation. According to the Pastores Dabo Vobis, four dimensions interact at once during seminary formation. The academic dimension offers the logical tools necessary to comprehend the values inherent in being a pastor, making them manifest in daily life, and effectively conveying the content of faith; the pastoral dimension allows one to perform a

responsible and church-related service. The human dimension serves as the "necessary and dynamic foundation" in the life of a priest. The entire priestly training process, according to the Vatican Council, is to prepare seminarians to "into communion with the charity of Christ the Good Shepherd" (John Paul II, 1992).

The result further showed that there is no significant difference between the level of influence of family on the priestly vocation of diocesan seminarians in terms of forming a communion of persons, serving life, participating in the societal development, and sharing in the life and mission of the church when grouped according to family structure. JP II explains that being a father or mother is a particular testament to love; it allows one to understand the depth and extension of love. However, it doesn't happen on its own. Instead, a task has been given to both the husband and the wife. Fatherhood and motherhood symbolize such a sublime "novelty" and "richness" in the existence of a husband and wife together that they can only be approached "on one's knees". Experience has shown that human love, which naturally gravitates toward fatherhood and motherhood, can occasionally be severely threatened by profound crises.

The result of the study showed that there is no significant difference between the level of influence of family on the priestly vocation of diocesan seminarians in terms of forming a communion of persons and participating in the development of society. On the other hand, the difference was significant in the level of influence of family on the priestly vocation of seminarians in terms of serving life and sharing in the life and mission of the church when grouped according to family income. It shows that respondents with family income of 40,001-up obtained a higher level of influence of family on the priestly vocation of seminarians in terms of serving life and sharing in the life and mission of the church than others.

The result further showed that there is no significant difference between the level of influence of family on the priestly vocation of diocesan seminarians in terms of forming a communion of persons, serving life, participating in the development of society, and sharing in the life and mission of the church when grouped according to the educational attainment of parents. The parents play a significant role in their children's growth and education because they are responsible for their children's overall physical and intellectual development up until the point at which they become independent and are prepared to face the challenges of the society in which they live. Parents are aware of the efforts made to promote children's growth, but they also require pedagogical knowledge regarding their children's right to an education. In relation to this, direct leadership and support role in the administration of the children's education are played by both the parents and family holistically. This can be perceived as the basic aspect undoubtedly, which is considered to be one of the principal influencing variables. In fact, it provides a stronger impact in the human personality's general formation and development. The majority of the time, when parents get involved in their kids' education, the results are favorable and motivating (JP II Advice).

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