

TANGAZA UNIVERSITY COLLEGE

THE CATHOLIC UNIVERSITY OF EASTERN AFRICA

INSTITUTE OF SPIRITUALITY AND RELIGIOUS FORMATION

**THE INFLUENCE OF INTEGRAL PSYCHO - SPIRITUAL FORMATION
ON VOCATION DISCERNMENT WITH REFERENCE
TO THE SOCIETY OF THE CATHOLIC APOSTOLATE (PALLOTTINES) IN
SOUTH AFRICA**

**A Thesis Submitted to the Institute of Spirituality and Religious Formation in
Partial Fulfillment of the Requirements for Master of Arts in Spirituality and
Religious Formation**

JOHN ALOIS MANGWELE, SAC

REG. NO. 15060F

MAY, 2017

NAIROBI – KENYA

DECLARATION

I, the undersigned, declare that this Thesis is my original work achieved through personal reading, scientific research and personal reflections. It has not been presented to any other institution for academic purposes. All sources used have been correctly cited and acknowledged.

Name: John Alois Mangwele (SAC)

Reg. No. 15060F

Signature: _____

Date: _____

This Thesis has been submitted for examination with our approval as University

1st Supervisor

Date: _____

Dr Elizabeth Ngozi Okpalaenwe (MSHR)

Department of Counseling Psychology

Faculty of Arts and Social Sciences

Catholic University of Eastern Africa

2nd Supervisor

Date: _____

Professor Patrick Mwanja (CSSp)

Master of Arts in Theology Programme Director

School of Theology

Tangaza University College

DEDICATION

To all who work in the Ministry of Formation of Candidates to Consecrated Life.

ACKNOWLEDGEMENTS

I am grateful to God for the gift of life, my Mom and Dad, my vocation and all the Pallottine Confreres South Africa and Nairobi, Kenya.

I also express my heartfelt appreciation to my Provincial Rector, Fr Helmut Schaler, SAC, and the entire Provincial Council of the Sacred Heart of Jesus Province, Friedberg, for granting me the opportunity to study Spirituality and Religious Formation, and for the financial support.

I also extend my gratitude to my supervisors; Dr Elizabeth Ngozi Okpalaenwe MSHR, and Professor Patrick Mwanja CSSp for their unfailing commitment and support in directing me throughout this academic work.

My sincere thanks go to the Director of the Institute of Spirituality and Religious Formation; Fr Remigius Ikpe OCD and the Director of the Masters Degree Programme; Fr Jude Chisanga and entire administrative staff of the Institute of Spirituality and Religious Formation at Tangaza University College and the lecturers.

Special recognitions to all the students and formators of St Vincent Pallotti Formation House, Merrivale and those of the Pallottine Fathers House of Studies in Nairobi for the prayers, support and encouragement throughout the time of my studies

Many thanks to my classmates, of the 2016/2017 Academic Year MA Programme with whom I found joy in sharing the riches of both the academic and consecrated life.

And to all the participants in this academic work, may the Lord reward you abundantly for the valuable contributions you made towards the success of this work.

ABSTRACT

This dissertation looked at the Influence of the integral psycho-spiritual formation on vocation discernment with reference to the Society of the Catholic Apostolate (Pallottines) in South Africa. The study was prompted by an observation of the researcher that the current Pallottine formative approach needed a review in order to facilitate genuine vocation discernment of candidates. Over the past few years, the problem was manifested through the behavior of some candidates who after being asked to discontinue with their formation show lack of understanding that consecrated life is an unmerited gift from God. Again, through candidates who showed inconsistency in discernment about their vocation to consecrated life. The work reviewed literature of other writers in connection with formation and vocation discernment. The study adopted a mixed method of research design, which was both qualitative and quantitative in nature. The sample size of the study included the 26 candidates in the Pallottine formation house in South Africa, 3 priests who are serving as formators, the 6 priests who have served as formators in the past years, and 5 other Pallottine priests and brothers. The research instruments used, were questionnaires with close-ended questions to obtain quantitative data, and open-ended questions to obtain qualitative data. The findings of the study showed that the human – Psychological dimension of candidates was less attended to, as compared to the Spiritual dimension in the formation of candidates. This created a formative environment that was less favorable for vocation discernment. Although the respondents indicated that candidates were able to discern their vocation, it was however revealed that sometimes the decisions that they made were inconsistent with their call to consecrated life. The study also established that formators needed to acquire more formative skills, since lack of skilled formators contributes to creating an unfavorable atmosphere for vocation discernment. In conclusion, the research established that programmes that enhance human-psychological growth of candidates be re-introduced in the formation system and further, formation of formators needed to be considered as an area of urgency.

TABLE OF CONTENTS

	Page
DECLARATION	i
DEDICATION	ii
ACKNOWLEDGEMENTS.....	iii
ABSTRACT.....	iv
TABLE OF CONTENTS.....	v

CHAPTER ONE

INTRODUCTION.....	1
1.1. Background.....	1
1.1.1. Brief History of the Pallottines.....	1
1.1.2. Background of the Study.....	2
1.2. Purpose of the Study.....	4
1.3. Statement of the Problem.....	4
1.4. Research Objectives.....	4
1.5. Research Questions.....	5
1.6. Research Hypothesis.....	5
1.7. Significance of the Study.....	6
1.8. Scope and Limitations of the Study.....	6
1.9. Theoretical Framework.....	6
1.9.1. Conditions for Change.....	8
1.9.2. Strength of the Theory.....	9
1.9.3. Weakness of the Theory.....	10
1.9.4. Application of the Theory.....	10
1.9.5. Justification of the Theory.....	14
1.10. Conceptual Framework.....	17
1.11. Operational Key Terms.....	18

CHAPTER TWO

LITERATURE REVIEW

Page

INTRODUCTION.....	20
2.1. Discernment of a Vocation and Formation.....	20
2.1.1. Guiding Principles of Discernment.....	24
2.1.2. Factors that Affect the Process of Discernment.....	25
2.1.3. Consequences of Inappropriate Discernment.....	31
2.2. Formative Skills Required of a Formator in Order to Guide Candidates in Discernment.....	44
2.2.1. Training of Formators in the Skills of Spiritual Guidance.....	35
2.2.2. Skills of Counseling Psychology Training of Formators.....	37
2.3. The Influence of Spirituality as a Component of Formation on Discernment.....	39
2.3.1. Functions of Spiritual Formation.....	41
2.3.2. Means of Facilitating Spiritual Formation.....	43
2.4. The Influence of Psychology as a Component of Formation on Discernment.....	46
2.4.1. Functions of Psychology in Formation of Candidates to Consecrated Life.....	49
2.4.2. Means of Providing Psychological Formation.....	51
2.5. Summary of Reviewed Literature and Study Gap.....	52

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

INTRODUCTION.....	53
3.1. The Locale of the Study.....	53
3.2. Research Design.....	53
3.3. Target Population.....	54
3.4. Sample and Sampling Procedures.....	54
3.5. Description of Research Instruments.....	55
3.5.1. Validity and Reliability of Instruments.....	56
3.6. Data Collection Procedures.....	56
3.7. Description of Data Analysis Procedures.....	54
3.8. Ethical Considerations.....	54

CHAPTER FOUR

PRESENTATION, INTERPRETATION AND DISCUSSION ON THE FINDINGS

Page

INTRODUCTION.....	59
4.1. Questionnaire Return Rate.....	59
4.2. Demographic Information of Candidates.....	60
4.3. Questions and Responses from the Participants.....	61
4.3.1. Question One: How are Candidates able to Discern their Vocation in the Current Formative approach?.....	61
4.3.2. Question Two: What Formative Skills are Required of a Formator in order to Guide Candidates in their vocation Discernment?.....	66
4.3.3. Question Three: What is the Influence of Spirituality as a Component of Formation on Discernment.....	69
4.3.2. Question Four: What is the Influence of Psychology as a Component of Formation on Discernment.....	73
4.4. Analysis of the Qualitative Data.....	77
4.4.1. Formation and Discernment of Vocation.....	77
4.4.2. Formators' Formative Skills on Candidates' Discernment.....	79
4.4.3. Spiritual Formation on Vocation Discernment.....	80
4.4.4. Human-Psychological Formation on Vocational Discernment.....	81

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

INTRODUCTION.....	83
5.1. Summary of the Findings.....	83
5.2. Conclusion.....	85
5.3. Recommendations.....	86
5.4. Suggestions for Future Research.....	86
REFERENCING	88
APPENDICES.....	93

LIST OF FIGURES AND TABLES

	Page
Figure 1: Conceptual framework	17
Table 1: Participants' Sample Survey Frame.....	55
Table 2: Questionnaire Return Rate.....	59
Table 3: Demographic Information of Candidates.....	61
Table 4: Responses from Candidates on Question 1.....	61
Table 5: Formators' Responses on Question 1.....	63
Table 6: Former Formators' Responses on Question1.....	63
Table 7: Responses from Priest who Never Worked in Formation on Question 1.....	64
Table 8: Responses from Candidates on Question 2.....	66
Table 9: Formators' Responses on Question 2.....	67
Table 10: Former Formators' Responses on Question 2.....	67
Table 11: Responses from Priest who never worked in formation on Question 2.....	68
Table 12: Responses from Candidates on Question 3.....	69
Table 13: Formators' Responses on Question 3.....	70
Table 14: Former Formators' Responses on Question 3.....	70
Table 15: Responses from Priest who never worked in formation on Question 3.....	71
Table 16: Responses from Candidates on Question 4.....	73
Table 17: Formators' Responses on Question 4.....	74
Table 18: Former Formators' Responses on Question 4.....	75
Table 19: Responses from Priest who never worked in formation on Question 4.....	76

CHAPTER ONE

INTRODUCTION

The future of every Institute of Consecrated Life lies in the way its members are formed. This is why formation is a vital dimension of every Institute. Formation is a process through which candidates are helped to acquire profound self-mastery while deepening their personal love for God in order to discern their call to Consecrated Life in the spirit and charism of a particular Institute/Congregation. It is a process that aims at fostering maturity of candidates in all dimensions of their personality. It also makes them ready to respond freely to the call to serve God in a particular Institute. The Society of the Catholic Apostolate (Pallottines) in South Africa gives priority to the formation of their candidates. It is therefore the aim of this study to make a positive contribution towards the efforts of making the Pallottine formation effective. This first Chapter presents a brief history of the Society of the Catholic Apostolate, the background of the study, the statement of the problem, aims and its significance. The Chapter will also present the study objectives, the scope and limitations, the theoretical and conceptual frameworks followed by the operational key terms.

1.1. Background

This section presents a brief history of the Society of the Catholic Apostolate. It includes its foundation, the founder, its recognition as an Institute of Pontifical Right in the Church and also countries in Africa where the Pallottines are serving. The section also presents the background of the study.

1.1.1. Brief History of the Pallottines

The Society of the Catholic Apostolate was founded by St Vincent Pallotti in 1835. At the time when Pallotti asked for its ecclesiastical recognition, it was called the Pious Union of the

Society of Catholic Apostolate. Cardinal Odescalchi blessed the foundation on 04th April 1835. Later, when the foundation received the apostolic blessing by Pope Gregory XVI, the words of his apostolic blessing changed the name. It read: “A thousand blessing to the Society of the Catholic Apostolate” (Bonifazi 1968, pg 6). Thus from then on, Vincent Pallotti’s foundation came to be known as The Society of the Catholic Apostolate. Today, this is the official name for the Pallottine priests and brothers. They are known as Pallottines, after the name of the founder Vincent Pallotti.

The founder entrusted the foundation to the Patronage of our Blessed Mother Mary, under the title Queen of the Apostles. Its mission is to re-enkindle faith and charity among Catholics and to propagate the Catholic faith and Christian religion among non-believers and non-Catholics. Its charism is to promote the involvement of all the baptized in the apostolic mission of Jesus Christ in the Church, hence our name ‘Society of the Catholic Apostolate.’ The motto of this Society is; “The Love of Christ Urges Us” (2 Cor 5:14). Its vision is to bring all people into one fold under one shepherd; Jesus Christ. Pallottines are currently working worldwide. In Africa, they are found in Cameroon, South Africa, Mozambique, Malawi, Tanzania, Kenya, Rwanda, Democratic Republic of Congo, Ivory Coast and Zambia.

1.1.2. Background of the Study

The integration personal growth in self-mastery and the progression of one’s personal relationship with the divine is fundamental in the discernment of a vocation to consecrated life. Hence, to authentically discern a vocation to consecrated life, the candidates are required to develop their psycho-spiritual dimensions towards maturity through formative psychological exercises like counseling and spiritual exercises like spiritual direction, Holy Mass, etc. If one dimension develops at the expense of the other, it would render true discernment of a vocation

defective. Formation to Consecrated Life therefore, should help to facilitate this integral growth in the candidates.

Pope St John Paul II in his *Apostolic Exhortation*, (1992); *Pastores Dabo Vobis* underlines the importance of human formation as the basis of all priestly and religious formation: “The whole work of priestly formation would be deprived of its necessary foundation if it lacked a suitable human formation” (n. 43). Thus, candidates formed to acquire human maturity are able to perceive their own challenges and life experiences as opportunities for growth. Consequently, they are capable of expressing objective judgments in the context of vocation discernment. According to Coleman (2006), lack of sound judgment in making life’s decisions is a sign of human developmental immaturity, which points to lack of self-awareness and self-mastery. Thus, the deficiency in attending to the psychological welfare of the candidates during formation leads to having members in a community who are not fit either for ministry or for consecrated life itself. Likewise, lack of deepening of candidate’s spiritual life leads them to regard consecrated life as one amongst many careers or professions, and not as a gift received from God.

The Novitiate diary of the Pallottines in South Africa indicates that from the year 2005 to 2013, the Society accepted a total of 92 candidates. Among all these candidates, 21 made their final consecration, 3 died as Novices. 31 candidates are still under formation. The successful transition of the above-indicated candidates from preparatory formation to permanent membership into the Society deserves to be acknowledged. It is the fruit of the formators’ unfailing dedication to their ministry, likewise, the Society’s commitment in the formation of its candidates, and also the candidates’ availability and openness to receive formation.

Nevertheless, the number of candidates who never made it to permanent membership needs not to be overlooked. If this is to become a pattern, it can compromise the growth of the Society. Acknowledging the complexity of the process of vocation discernment, some of the candidates

who were asked to leave manifested an unusual behavior of failing to accept that they may not have been called to the life of the Society. Similarly, others manifested inconsistency in decision making about their vocation by deciding to discontinue and later asking to be readmitted within a short span of time. Formation ought to lead candidates to be open to discernment but also empower them to make mature decisions about their vocation. Failure to this leads candidates to frustrations; bitterness, regrets and others even renounce the Catholic faith.

1.2. Purpose of the Study

Building on this background, this study explored the formative system of Pallottines in South Africa and identified areas, which needed review, so as to enrich its efficiency in facilitating vocation discernment of candidates. Further, the study raised awareness in all the members that the formative system needed to be reviewed. It involved them to participate in the effort of making formation of candidates more effective.

1.3. Statement of the Problem

The major issue that prompted this study was that the Pallottine formative system appeared to be less efficient in facilitating effective vocation discernment of candidates. The occurrence of some incidents of candidates who attempted legal processes against the Society out of frustration, after being asked to discontinue, manifested a problem of vocation discernment during formation. Candidates needed to be psychologically prepared before they were asked to discontinue. Again, the occurrence of instances of candidates displaying inconsistency in decision-making about their vocation also indicated this same problem. It is the goal of formation to facilitate human maturity so that candidates can be empowered to make correct discernment. At the same time, formation aims at facilitating spiritual growth so that candidates can rightfully appreciate a vocation to consecrated life as a free gift from God.

1.4. Research Objectives

This study was guided by the following research objectives:

- 1) To explore how candidates are able to discern their vocation in the current formative approach.
- 2) To explore the formative skills required of a Formator in order to guide candidates in their vocation discernment.
- 3) To find out the influence of spirituality as a component of formation on vocation discernment.
- 4) To find out the influence of psychology as a component of formation on vocation discernment.

1.5. Research Questions

This study was guided by the following research questions:

- 1) How are candidates able to discern their vocation in the current formative approach?
- 2) What Formative Skills are required of a Formator in order to Guide Candidates in their Vocation Discernment?
- 3) What is the influence of spirituality as a component of formation on vocation discernment?
- 4) What is the influence of psychology as a component of formation on vocation discernment?

1.6. Hypotheses

- 1) If psychology and spirituality are integrated as components of formation of candidates to consecrated life, then candidates are better helped to discern their vocation.
- 2) There is a relationship between human maturity coupled with a candidate's deep personal relationship with God, and the making of consistent decisions about one's vocation.

1.7. Significance of the Study

From the background and the identification of the problem, the aim of this study was to benefit candidates in their vocation discernment since its goal was to improve formation. Not only that, but also this study was beneficial to the researcher in his ministry of formation of candidates in the same Pallottine community. Finally and most important of all, the study was meant to help all the members of the Pallottine Community in South Africa to see the need to review the current formative approach and involve them in an effort to improve it so that it serves achieve its goal. This goal is; fostering in candidates a healthy relationship with self, others, the world around and ultimately with God who called them to consecrated life.

1.8. Scope and Limitations of the Study

The scope of this study extends only to the Pallottine candidates, priests who worked as formators and those still working as formators and the other Pallottine priests and brothers in South Africa.

The limitations of this study included the apparent stigma that respondents sometimes attach to questions regarding psychological dimension. It is common that respondents are not at ease in treating psychological issues especially upon being asked. The other limitation was that in the field of spirituality it is difficult to measure objectivity. Nonetheless, while considering these limitations, the researcher trusted by assuring confidentiality of the information collected from the respondents

1.9. Theoretical Framework

The Person - Centred Theory will guide this study. Carl Rogers introduced the theory in 1951. Carl Rogers was born in 1902 in Chicago, United States of America. He began his professional career in child psychology in 1930 as a director of the Society for the Prevention of

Cruelty to Children. From 1935 – 1940, he lectured at the University of Rochester. In 1939, he published *The Clinical Treatment of the Problem Child* and accepted a position as a professor of Clinical Psychology at Ohio State University in 1940. He established a Counseling Centre in Chicago and published the results of his research in *Client – Centred Therapy* in 1951. In 1954 he published another work on *Psychotherapy and Personality*. Rogers contributed significantly in the development of humanistic psychology, which focuses on human experience of freedom, choices, values and goals. The humanistic approach to psychology empowers the client to reach his/her full potential as compared to the traditional psychoanalysis and behaviorism, which focuses on treating symptoms of psychological health of a client.

According to Allen, (2003) Rogers' ideas about personality development when applied to Person – Centred Therapy assume that when certain conditions exist, a significant personality change will occur. These conditions are: unconditional positive regard, accurate empathic understanding, and congruence. Also very important are the persons' anxiety level and motivation to change. For Rogers, the direction of the person's change is from a personality that is fixed, separated, and tied to the past, to the one that is spontaneous, integrated and flowing freely with experiences occurring in the present. Within the context of therapy, a person, with the help of a therapist moves from talking about the externals; not necessarily about the self, to trusting the new experiences and relating to oneself and others openly and freely. Thus, persons are led to be in touch with their true self, who they are (the real self) by liberating themselves from the who they would like to be or who they pretend to be like (the ideal self).

The person centred therapy aims at guiding a person towards a healthy development. It is a non-directive therapy because its focus is turned to the client's experiences and feelings in order to mobilize the growth-producing force within the person. According to Cloninger, (2004), this approach is non-coercive and honors the person's experiences.

1.9.1. Conditions for Personality Change

Unconditional Positive Regard

Rogers discovered that the clients are most likely to make progress when they feel accepted by the therapist. This means that the therapist accepts the person of the client but not necessarily approving of the unstable behavior. The therapist adopts a non-judgmental attitude towards the client and the client feels positively valued, as a result, she/he becomes more accepting of him/herself. Further, the client begins to trust his/her personal experiences and the inner organismic valuing process thereby being able to change positively (Cloninger, 2004).

Congruence

“The therapist should be genuine and to the large extent transparent, so that the client can, as it were see inside the therapist’s experience, rather than see a façade or mask that hides the real person of the therapist” (Cloninger, 2004, p. 426). This indicates that the therapist should facilitate a relationship of trust with the client. If the therapist has confidence in the client, the client will in turn open up to the therapist. This openness however on the part of the therapist should take into consideration the good of the client. It should be an active disclosure, not simply letting every thought known to the client.

Empathic Understanding

This denotes that the therapist should be able to understand the experiences of the client. ‘When empathy is present, the therapist may be able to verbalize feelings that the client has been not able to express or even fully experience, which gives the client permission to view himself from a new vantage point, almost introducing the client to himself’ (Cloninger, 2004, p. 426). Empathy towards the client leads the client to discover that part of his/her real self which otherwise was not fully known to him/her.

1.9.2. *Strengths of the Theory*

The Rogers' Person – Centred Theory allows the persons in need of help to be experts in themselves and help to heal themselves in the therapies. They are the source of the solutions to their own problems in the therapeutic context. This is as opposed to the traditional approaches, which view the client as someone who needs to be healed by someone else. Applied in the field of education, the method has proved to be effective. Learner- Centred approach to education in schools helps the learners to be active participants of their own learning process. By active involvement, the learner assimilates the content of what is learnt and this leads to personal transformation.

Secondly, the non-judgmental approach towards the learner/client facilitates the healing process that also leads to personal transformation in the client. The client feels being valued and accepted in presence of the therapist. This makes the client begin to see oneself positively and thus change comes about.

Thirdly, The application of the theory empowers people to develop and live their own interests rather than living other people's expectations. The Person - Centred Theory lets people be true to themselves. This is the path towards growth and transformation. In this way one can seriously discern his/her vocation or career of interest.

The theory also lays a model that establishes a mutual respect between the client and therapist or the learner and the instructor. Learning is possible when there is mutual trust between the two parties.

Beyond psychology and education, the Person – Centred Theory of Carl Rogers has had influence also in the field of peace talks and conflict resolution (Ascraft, 2012).

1.9.3. *Weaknesses of the Theory*

The condition of unconditional positive regard as it is meant to let the persons be themselves and make their own decisions can be counter productive if the client/learner does not have the capability to make proper choices.

Secondly, since direct interference from the therapist is not encouraged, this posits a weakness to the theory if the client makes the decisions or rather sets up goals that are not realistic. To develop realistic goals for someone in need of help there is need for the intervention of the therapist. He/she needs to test and challenge the options of the client.

In the event of a client with deeper psychological issues, the theory proves to be problematic because such a person does not have the capacity to deal with reality in a rational manner and yet the therapist is deprived of the opportunity to give opinions or suggestions that might be useful.

1.9.4. *Application of the Theory*

The Person – Centred theory is very applicable for integral psycho – spiritual formation that enhances vocation discernment. The person-centred approach aims at facilitating change and transformation in the personality of a client/learner with the client/learner as the central focus of the process. This befits the context of formation of consecrated vocations. Psycho-spiritual formation likewise aims at bringing about change and transformation in the candidates. For the candidates to discover his true identity before God and thus respond to God's call, it is important that transformation takes place. The transformation is brought about when there is growth in self-awareness and self-mastery and a deep sense of personal relationship with God. Formation should facilitate this process in the candidates.

As the Rogers' approach assumes of conditions that should exist in order to bring about personality change (Cloninger, 2004), so also these conditions favorably apply in the context of

formation if candidates are to be helped to honestly discern their vocation. Candidates under formation in the Pallottine House of Formation need to experience *unconditional positive regard*. No candidates being formed to become consecrated persons will open up to formation unless they feel loved, valued and accepted in the life of a particular community. It is obvious that candidates come along with behaviors and attitudes that do not conform to consecrated life itself. Yes, without approving such behaviors and attitudes, formators can still convey a feeling of warmth and acceptance. As Bem Allen (2003) writes:

When individuals receive unconditional positive regard from others, particularly during the formative years, they will develop positive self-regard, a favorable attitude towards themselves. This in turn allows them to develop their own values in accordance with their real experiences. Although they will be aware of expectations concerning what they “should” do, they will trust their own judgments instead of being bound by those of others. Positive self-regard unlocks actualizing tendencies and allows individuals to become fully functioning humans (p. 214).

The whole atmosphere in the house of formation and the programs of formation itself need to make the candidates feel at home and accepted. Persistent negative compliments referring to the candidates, and unnecessary messages of threats of dismissals contribute to unhealthy personality development and thus hinder authentic vocation discernment during formation. Fear and anxiety obscures right judgment in a person/candidate.

Grounding on the Rogerian Person – Centred Theory, lack of unconditional positive regard, contributes to major challenges that communities face with candidates after initial formation is over. Placing conditions that candidates must meet in order to proceed with their stages of formation rather than accepting them unconditionally, candidates tend to be pretentious. They do not seem to be their true selves throughout the formation period but rather tend to please the formators so as not to be sent away. The candidates appear to dodge developing their true potentials during their formation. As a result, the whole process of vocation discernment is far from being genuine, because candidates do not reflect the real person they are. This also seems to raise attention to the consideration about the appointments of formators in terms of their suitability for the ministry.

The unconditional positive regard as a condition for bringing about change and personal transformation in the house of formation affirms and empowers the candidates to be who they are and not to be someone who they are not. In this way, the candidates will be able to respond positively to formation and thus discern genuinely their vocation.

Secondly, the Rogerian Person – Centered Theory presupposes *congruence/genuineness* on the part of the therapist during the interactions with the client if change should be achieved (Cloninger, 2004). Applying this condition in the context of formation to consecrated life; a formator's behavior and attitude needs to match his inner experience. This implies that the formator him/herself need to be an integrated person if she/he is to effect the needed transformation in the candidates. Congruence demands that the candidates should see inside their formator's experiences rather than see only a mask that hides his real person. The formator should not be pretentious too. To achieve the desired goal of formation, there should be a genuine relationship of trust between the formator and the candidates. When the formator trust the candidates, and likewise, when the candidates trust their formator, the candidates eventually open up and engage themselves into their own journey of life experiences. Lack of trust and confidence between the formators and candidates ends up making the whole process of formation a game, without authenticity. Both parties fulfill the expectations of the other.

As noted in the theory itself, it is worth to mention that this genuineness of the formator does not mean passively letting every thought known to the candidates, but rather, an active disclosure that takes the wellbeing of the candidate into consideration. According to Allen (2003), the purpose of this disclosure is about caring and maintaining the interpersonal relationship that exists between the candidate and formator in the process of facilitating development, maintaining and transforming the person of the candidate. Congruence assumes that by being responsibly free, candidates can grow towards a purposeful direction and thus actualize themselves in the vocation they believe they are called to embrace.

The third condition for successful therapy, which facilitates change according to Rogerian Person – Centered Theory is *empathic understanding*. Okpalaenwe, (2014) defines empathy as to enter the world of another person, but not allow oneself to be hooked or allow oneself to be influenced by one's own views and values when listening to the person. By application therefore in the context of formation, it is not enough that the formator offers unconditional positive regard to the candidates, it is not enough that the formator is genuine; he/she also has to be empathic towards the candidates. Empathy in formation means that the formator enters the world of the candidates and perceive how he/she perceives him/herself. The formator enters the world of the candidate and senses with the candidate what he/she is striving after. In this way both the formator and candidate get to know, in what area the candidate requires to grow. Thus true discernment will take place.

To bring about the desired transformation in the candidates so that they may respond genuinely to their calling, it is necessary that the candidates experience and perceive that the formators accept and understand them. The formator needs to enter the world of the anxieties, fears, aspirations, and motivations of the candidates. It is common to hear concerns from candidates that a formator does not understand them; likewise, the formators too sometimes raise similar concerns of having not known a candidate even after journeying with him/her for years. Lack of empathy is the ground of such concerns. These days, with wide differences in generation's gaps between formators and candidates, genuine formation can only be achieved if a formator shares the journey and the world of the candidates in an empathic manner. A formator ought to 'be with' the candidates if the candidates are to grow holistically. Empathic understanding involves being sensitive to the meanings of the experiences of the candidates without being judgmental.

1.9.5. Justification of the Theory

Although there are weaknesses to this theory, which cannot be ignored in the context in which the theory is formulated, the researcher still considers that the strengths of the theory outweigh its weaknesses for this particular study. For instance; the fact that the client/learner is given all the attention and focus, this facilitates the raising of self - awareness which is necessary in the process of the making of choices. In addition to this, the theory highlights the existence of a relationship of mutual trust that is formed between the client and the therapist, or the learner and the instructor, this is also of paramount importance in both learning and therapy. For the fact that the client/learner feels comfortable, accepted and neither being judged nor being despised, this approach is very important and gives credit to this theory as to guide this study as we have demonstrated in the application above.

Secondly, the fact that the theory is used for this study on formation by application, it is obvious that some of the weaknesses indicated, do not strictly apply in the context of formation to consecrated life as they apply in the context of therapy. For example, it is within the nature of formation to consecrated life that candidates have to be challenged and confronted when on the wrong track in the discernment of their vocation. Therefore in this regard, the researcher finds it justifiable to use the theory for this study. Besides, in this work, the theory will be supported by The Formative Field - Theory in its application to formation.

The Formative field Theory was advocated by Adrian Van Kaam. It states that the multiple energies; spiritual and secular/human operate simultaneously in one's life. Thus formation is dependent on the integration of these multiple energies. Agnew (2012) in an article titled *Seminary Training Today* proposed the theory as a yardstick for organizing seminary training. Agnew applied this theory in his long-term interest in adult Christian formation. He used the theory in designing the Masters Programme in Applied Spiritual Formation at Milltown

Institute; years 2001 – 2010. The same theory was used to design the Post Graduate Diploma in Spirituality and Leadership in Education, Milltown/Marino Institutes in Ireland, in the year 2005.

Theory is relevant for those who are embarking on a life-choice such as the priesthood and religious life. According to Agnew (2012), the theory is ‘rooted in a Trinitarian premise and only subsequently calls on insights from human sciences to expand its horizon’ (p, 290). It has five spheres of influence as sources of energy.

The first source of energy is the divine forming mystery at the very origin upon creation. The primordial formative event is the origin of life itself. The mystery of the person’s identity ‘who am I’ is formed from the hands of the creator. Likewise, a vocation to Consecrated Life is a unique call from God to an individual. The eternal Trinitarian dimension is always at work in each candidate. Therefore, the conscious awareness of this mystery opens the possibility for each candidate to understand that God is always present in every life experience. Formation seeks to help the candidate seek God in his life experiences.

The second source of energy is the impulse towards interiority. Formation serves to help the candidate to deal reflectively with his life and arrive at self-understanding. The candidate discovers the stillness within that invites him to communion with the divine. Interiority offers the candidates the opportunity for spiritual enrichment. It is at this centre of energy that the candidates learn to get in touch with the inner movements of the heart, the mind and the spirit, very central for discernment.

At the third pole of energy is the relational energy. Every person’s identity is influenced by those whom he encounters everyday. The manner in which others form the personality of the individual and how that individual reciprocates should not be overlooked. This relational energy governs how the person continues to commune with others and with

God. Formation should also serve to help the candidates cultivate healthy relationships since they contribute significantly in vocation discernment.

The fourth source of energy is the here-and-now context of life. The energy flowing from daily life is essential for spirituality. As a candidate in formation, it is the day-to-day life experiences in the here-and-now that communicates God's will. Formators have the task of helping the candidates appreciate each moment in formation because it carries God's voices.

The final source of energy is the cosmos. The world around exerts influence over the candidates. Each person is situated in a context, in an era, a culture, continent, nationality, race etc. All these are within the cosmic plan of God's unfolding energy. The world's religious beliefs, social-cultural-ethnic beliefs and philosophies filter through the candidates' life. All these bear enormous influence on the candidates. Formation should therefore orientate the candidates to pay attention to such influences at the same time not losing focus on the divine mystery.

By critically analyzing the Formative – Field Theory as a method of organizing a seminary formation programme, one realizes that proper formation for discernment pays attention to both the human and the spiritual dimensions of a person integrally. Thus a vocation to consecrated life likewise bears both the human and spiritual characteristics. The call is from God and is experienced in a unique way by the unique person who receives it (Chatteris, 2015). Without the divine call, we cannot talk of the presence of a vocation to Consecrated Life. It is a gratuitous, or rather, an unmerited call from God to someone who in his freedom is in turn invited to respond.

1.10. Conceptual Framework

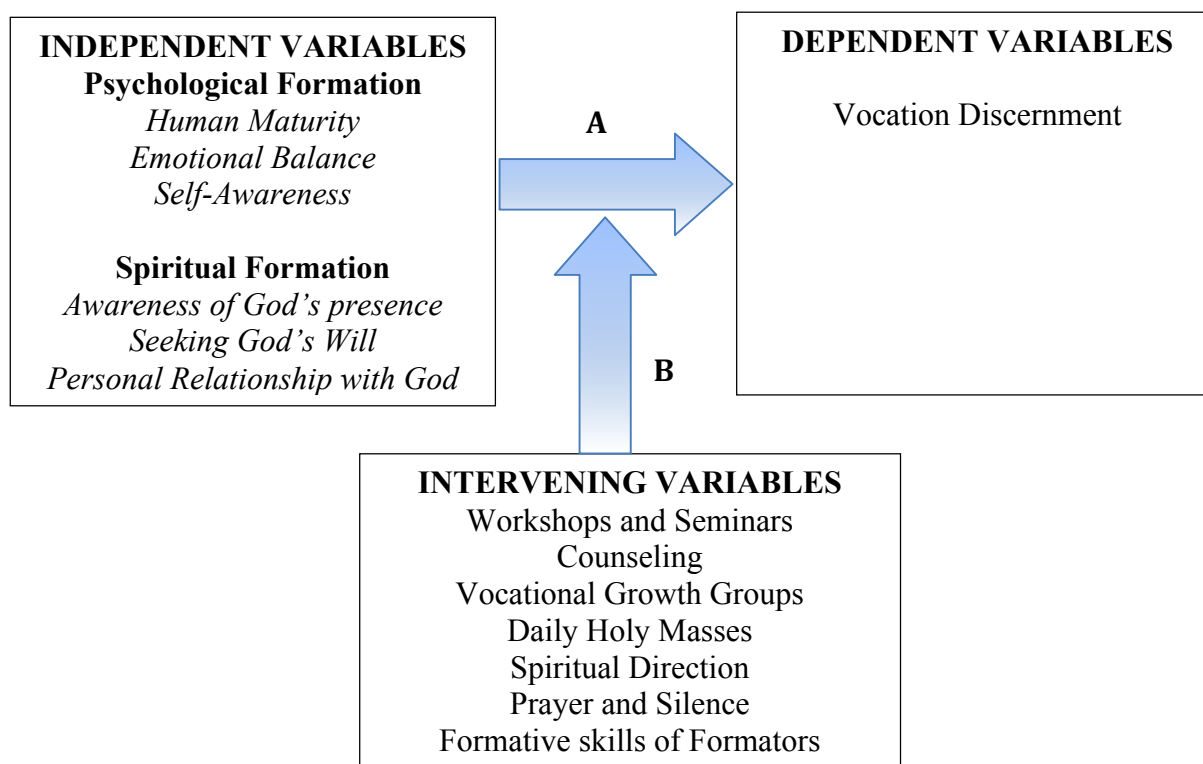


Figure 1: Conceptual framework

The figure above shows the relationship between the variables of the topic. It describes the influence of integral Psycho-Spiritual formation on vocation discernment. Formation that integrates the psychological dimensions of human maturity, emotional balance and self awareness of candidates; while at the same time incorporating the spiritual dimensions by raising in candidates the awareness of God's presence, deepening their relationship with God and instilling in them a deep yearning for God (*Independent Variables*), facilitates in candidates authentic vocation discernment, making of consistent choices and allows them to be open to God's gifts (*Dependent Variables*). This relationship of influence is shown in the figure by the arrow marked **A**. In the context of formation as envisaged in this study, the relationship is mediated by programmes such as; workshops and seminars in Enneagram, e.t.c Counseling psychology, vocational growth groups, Daily Holy Masses, Spiritual Direction, par and silence (*Intervening variables*). The arrow marked **B** in the figure indicates this intervention.

1.11. Operational Key Terms

Aspirants: Students who have not yet been accepted into the Community but is intending to join. At this stage the students are in the primary stage of vocation discernment.

Candidates: Students who have already been accepted in the Community and are still under formation.

Challenge: Issues of uncertainties facing a Community or an Institute.

Consecrated Life: A life set apart for God through profession of evangelical counsels in which the faithful follow Christ more closely under the action of the Holy Spirit.

Delegature: An area of jurisdiction, lower than a Province in the Society of the Catholic Apostolate (Pallottines) comprising communities, and entrusted to a Delegate Superior.

Discernment: Listening to the voice of God within, so as to discover one's vocation.

Formation: The process of training candidates for Consecrated Life.

Formators: Those priests and religious who have been entrusted with the work of journeying with candidates in the Formation House.

Institute: An Institute of Consecrated Life in the Catholic Church.

Permanent Members: Brothers and priests who have made perpetual consecration in the Society.

PC: *Perfectae Caritatis*: Vatican II, Decree on the up-to-date Renewal of Religious Life, 28 October 1965.

PDV: Pastores Dabo Vobis (I will Give You Shepherds) An Apostolic Exhortation of John Paul II on priestly formation issued in 1992.

Psychology: The study of processes of sense perception, thinking, learning, cognition, emotions and motives, personality, behavior, connections between individuals, and their interactions with environment (Okpalaenwe; 2014)

Religious Community: group of people who have come together by divine call to live as brothers/Sisters for the sake of the kingdom of God.

Religious Life: Consecrated life.

SAC: Society of the Catholic Apostolate (Pallottines).

Self-Awareness: A deeper knowledge of oneself.

Society: (with Capital 'S') Society of the Catholic Apostolate (Pallottines).

Spirituality: A personal experience of a relationship/communion with God.

VC: *Vita Consecrata*: an encyclical letter of St. John Paul II on consecrated life which was promulgated in 1996.

Vocation: a special call from God to individuals for a specific purpose in the Church.

CHAPTER TWO

LITERATURE REVIEW

INTRODUCTION

This Chapter reviewed related literature from other writers that helped in responding to the research questions and for the comparative analysis of the data that was collected from the field within the scope of the study. This Chapter explored the subject under study and finally identified the knowledge gap. The literature on formation and the process of vocation discernment was reviewed. Further, it reviewed literature on formators' skills for effective formation of candidates' to enhance vocation discernment. It also looked at what other scholars have written on the influence of psychology and spirituality as components of formation on vocational discernment. The chapter concluded by identifying the research gap.

2.1. Discernment of a Vocation and Formation

Decision-making is a necessary aspect of our lives. Everyday, we make decisions. For example; we decide about whether to get out of bed or not every morning, we decide what clothes to wear everyday, what food to eat, etc. Obviously, lots of people have difficulties in making decisions especially when it comes to decisions that will determine their future. Over and above all other ordinary choices, it is more challenging to decide one's vocation because; it involves determining one's future and personal commitment to that particular choice.

According to Kiechle (2005), following the Ignatian spirituality of discernment, there are three ways of making choices. The first is described as the direct intuition, which is considered to be a primary form of discernment. A person experiences a direct divine inspiration that clarifies unquestionably what needs to be done. The second method of making choices is to notice one's inclinations and then distinguish among them. These inclinations are primary affections which a person observes, and deduces from them the proper path to follow. The third

method is the rational approach. The arguments in favor of, or against each alternative are examined and reasons are carefully weighed. Then what is weighed as of importance is taken as the right choice.

When it comes to a call/vocation to consecrated life, the search to discover God's will in one's personal experiences is what is understood as vocation discernment. According to Dougherty (2009) discernment is an attitude of listening to God in all of life. In the context of vocation discernment to consecrated life, the process of discernment should lead one to a free choice of either embracing consecrated life perpetually, or orientating oneself to another vocation altogether. It calls for a posture of openness to God and availability to Him. Discernment as an active listening, engages the candidate fully, because he has to make a decision or a choice. It fine-tunes the ear of the heart to hear more clearly God's invitation to love Him and the choices that are made are constantly refined by this call. Ariniello, Borchardt and Pujos (2014), see discernment as listening to God in the depth of one's heart. It is there that God reveals the happiness He has prepared for him. The candidate pays attention to the deepest desires of his heart because that is where the Holy Spirit whispers. Through openness to God and contemplative practices, a person discerning gets in touch with the centre of his life where he lives more fully, and honestly sees what is there to see and respond to God's invitation freely.

As criteria for discernment, Ignatian spirituality suggests greater fruitfulness as the first criterion (Kiechle, 2005). Fruitfulness is what primarily honors God. In discerning one's vocation, one needs to ask oneself; does consecrated life provide me with an opportunity to do good to for myself and for others? Is consecrated life beneficial or more productive for myself or for others? This search for greater fruitfulness is a search for the meaning and purpose of life. It is the glorification of God, as St Irenaeus put it; 'to be fully alive.' The second criterion of discernment according to Ignatian spirituality is greater spiritual consolation (Kiechle, 2005). In discerning a vocation to consecrated life, one asks oneself; does consecrated life offer me more

joy, peace and fulfillment? Does it let me be myself more? Does it give me a greater sense of identity? Does it make me feel content with myself? Does consecrated life pull me towards good and life-giving relationships with myself, my fellow human beings and ultimately with God? Greater spiritual consolation refers to the joy rooted in one's personal values founded on the love of God and neighbor.

Discernment as an active exercise also implies that it is a conscious exercise that entails attentiveness to the workings of the Holy Spirit in one's life; it involves being intelligent, reasonable, and responsible. For Lonergan, (1972), attentiveness, intelligence, reasonableness and responsibility are transcendental movements or operations within a person and are both intentional and conscious. These operations are by principal on four levels of occurrences; Experiencing, Understanding, Judging and Deciding. It means, in discerning a vocation to Consecrated Life, one effectively makes conscious and an intentional choices.

At the first level of this consciousness is Experience. God calls every individual in the context of his/her life experience. One needs to pay attention to what is going on within him/herself and around. God's call is always mediated through life experiences.

At the second level of a person's consciousness is Understanding. Experience without understanding is meaningless. A person/candidate can never discern authentically a consecrated vocation without making sense of his/her experiences. Through prayer, meditations, spiritual accompaniment and other spiritual exercises, a person will begin to see signs of God's call to embrace a Consecrated Life or on the other hand, to realize that he/she is not called to that life.

The third level of our consciousness is Judgment. After making sense one's life experiences, the person's mind goes on to assent or deny what has been understood. This is judgment. To make the right judgment for one's vocation, the person needs to be reasonable. Unreasonable judgment of one's vocation leads to regrets afterwards. Lastly, at the final level of a person's consciousness is Decision-Making. Religious vocation is of a real value. That is why

people choose to commit themselves for their entire life. After the mind has arrived at the knowledge of the truth and established its value, it is another thing to act on it based on that knowledge. This is decision taking. Discernment leads to decision-making. When a person discovers his vocation he decides to make his internal considerations to embrace it. This yes, to God's invitation has consequences and it calls for personal responsibility.

Discernment of a vocation to consecrated life is dependent on formation. For Serrao (2014),

Formation signifies to help the candidate to acquire a profound and durable knowledge on themselves, on various aspects of growth, on those infantile issues, on the mastery over themselves and at the end, channel all these energies and dispositions towards the constructive realization of an ideal vocation

Thus formation is the process whereby candidates are helped to grow holistically, in order to discover and respond to their call. According to the Law of the Society of the Catholic Apostolate (2003), 'Formation in our Society aims to help each member in the development of his personality and his vocation so that he may attain full human maturity, grow in the likeness of Christ, be efficient for the tasks of the Society and thus become an active member of the community' (SAC Law 67). Therefore, formation for the Pallottines aims at fostering a human maturity, balanced personality, and growth in the likeness of Christ in candidates so that they may discern and discover their vocation and realize it in the Society. It is a journey leading one towards personal transformation as he labors to discover God's will in his concrete life experiences, in a mutual exploration between the charism and spirituality of the Pallottines and the individual candidates. The Society orientates the candidates into its life, while the candidates undertake the journey to discover their God given calling in the same Society. Thus, formation endeavors to help candidates internalize the fundamental values of Consecrated Life so that they (candidates) may cultivate right attitudes towards these values.

A candidate needs to be helped to be in touch with his personality because it is itself given to him by God. Philip Kean (1982) in his theological reflection on discernment of

spirits acknowledged that if a person is to discern the spirits and the way God is operating in his life, it is critically important that such a person becomes more conscious of his deepest self-awareness before God. It is in this sense that genuine vocation discernment is dependent on integral formation of the candidate spiritually and psychologically. Integral psycho-spiritual formation therefore, helps candidates to cooperate and respond to God's grace at work in their present, and particular situations. Just as psychological formation focuses on issues including vocation discernment, and so does spiritual formation focuses on fostering the candidates' relationship with God who communicates that call. Just as the call is communicated through the Holy Spirit, so it is that an emotionally and psychologically balanced person is the one who can be attentive to that communication.

2.1.1. Guiding Principles of Discernment

According to Kiechle (2005), faced with the reality of making decisions, Ignatian spirituality in the art of discernment proposes ten guiding principles to be utilized. Here are some few related to vocation discernment:

- i.** Stay in touch with reality and what is really going on. Pay attention to its concrete aspect, even the small things;- The realities of life must be acknowledged valued and appreciated. Thoughts, dreams feelings must be continuously related to reality in order to make them relevant.
- ii.** Place your thoughts and plans before the critical eyes of your friends. Seek advice of prudent people. Examine your alternatives by testing them against your experience.
- iii.** Do not make a decision when you are immersed in a crisis. In everything, look for the greater degree of consolation and the greater amount of fruitfulness. Follow your desire. Be radical.

- iv. Know your limits; accept and observe them. Do not seek the cross, but be prepared to accept it out of love if God wants you to. God's will does not come to us in the guise of something alien, but reveals itself through the desires of your heart, in the consolation and in the fruit.
- v. Jesus should be the norm, the primordial image and the shape and form of our lives and decisions.

2.1.2. Factors that Affect the Process of Vocation Discernment During Formation

In vocation discernment, the better a candidate understands that embracing consecrated life is one good alternative among other vocations that are equally good; the more one becomes truly free to choose the right vocation. As Kiechle (2005) wrote:

Only the decisions of those who select the better alternative from the number of several innately good alternatives are truly free; those who decide between a good and a bad alternative do not choose freely because the bad alternative does not really represent an option (p. 74).

Thus, the choice to submit oneself to God's call to Consecrated Life involves a personal availability in freedom, for entire life for God's purposes. Such a decision implies the courage to say yes to that commitment, while at the same time renouncing other possibilities equally good. The person decides to dedicate oneself to the service of God in a particular Institute/Religious Congregation, which he chooses to realize this call. The particular Institute itself has its own unique lifestyle, spirituality and charism. Therefore, the decision has implications on one's life, as such, it certainly needs to be a well guided decision and seriously discerned. This is the whole purpose of formation.

In the observation of the researcher, what is challenging today and is the common phenomenon among the youth, from whom candidates to consecrated life are recruited, is the lack of commitment. This renders vocation discernment and decision making perplexing. Many young people today are not ready to commit themselves to any calling/vocation; be it marriage or

consecrated life. This explains why there are a lot of divorces/separations in marriages of young people, but also reluctance to engaging in sacramental marriages. As for consecrated life, there are also common occurrences of candidates changing from one Institute to another. Even for those who choose neither marriage nor consecrated life, there are common occurrences of living an unchaste lifestyle.

Sometimes candidates that are accepted into our Institutes join because of influence from parents or a benefactor who desires to have them as priests or religious, at all cost, or else, withdrawal of support. This is another challenge in the process of discernment. Chatteris, (2015) recalls the old maxim for the Irish families: “‘a bull in the field and a son in the seminary’ was said to be the ideal of a good Catholic farmer of yesteryear” (p. 12) in Ireland. This is also true in many Catholic dominated African societies today whereas having a priest or a religious is something that gives prestige to a family. Some Catholic parents would force at least one of their children to become a religious. In cases like these and others similar to them, external influence obscures the process of vocation discernment and the making of right choices for one’s vocation in a candidate. The candidate may persevere to the end and yet, he/she is holding on to consecrated life simply to please someone else.

In other circumstances, vocation discernment is obscured by wrong motivations. A candidate may conform to the lifestyle of consecrated life because of comfort, security and personal ambitions to be realized in life. Serrao, (2014) identifies these as egocentric motivations since they refer to personal advantages. They cannot be the basis for the choice of consecrated life. Candidates, who join consecrated life with motivations inconsistent with it, easily get frustrated when their expected goals are not met within consecrated life. It is not uncommon to find some individual member in an Institute who finds himself miserable and does not find meaning in consecrated life itself. He regrets for having chosen that way of life. He continues to stay as a member simply because he had made perpetual or temporary vows. It can be said of

such a member that he did not discern well, and had made a wrong choice of a vocation at some stage. Again, it is also common to find some individuals who at some stage decided to leave consecrated life under the influence of peer pressure or at times external false promises for a better life outside consecrated life. They later regret the rest of their lives for having done so. Some do resolve to seek re-admission into the same Institute while others opt to join a different Institute.

In an article written by Boff (1999), titled *Why do Some Religious Leave so Soon? What is wrong with Our Formation*, the author raised a concern that lack of a sense of the sacred among the youth today too, contributes to the setbacks in the vocation discernment among the candidates in formation. Boff wrote:

For today's youth, what value do sacred ceremonies have, apart from their purely aesthetic and emotive worth? Young people want to have a beautiful and emotional moment, concentrating on the visual aspect, which they record with cameras and videos. As for the moral and religious meaning of the ceremonies – the presence of the Divine, the liturgical celebration of a mystery – sometimes all this seems purely incidental (p. 165).

Indeed, the researcher has ever witnessed a colorful celebration of Religious Consecration of three candidates for first vows in a male religious Institute. Barely before completing a year in temporary consecration, one of them decided to leave consecrated. In such a case people are justified to question the process of discernment in such a candidate. Was he really convinced of what he was committing himself into? Was he spiritually touched by the act of his consecration, or else he was simply cherishing the emotional fulfillment in the beauty of the celebration, at least for once in his lifetime? In many of the formation houses today, there are present, candidates who still conform to the secular values. Secularism rather than a sense of the sacred cuts deep in the mindsets of most of the candidates in this contemporary age. Candidates of this sort find themselves torn apart between embracing religious values while at the same time finding it difficult to renounce the values of the secular world. This posits a challenge to the process of vocation discernment and results into regrettable decisions. As long as a candidate

conforms to the worldly values while in formation, his mind is certainly divided. St Paul would warn us all “Do not be conformed to the world” (Rom 12:2).

Vocation discernment as a conscious exercise by the candidates is carried out in honesty, sincerity, openness, and willingness to be corrected. In respect to openness to others, Boyer, Mancini, Ouellet, et al (1993), wrote that a candidate should develop a spirit of collaboration and cooperation based on his awareness of his own proper role and distinctive role of others. He should also have a balanced distribution of his time and energies to his relationship with others and formators. Hence, candidates who lack openness and sincerity with their colleagues and formators obstruct the process of vocation discernment. In discerning a vocation to consecrated life, one needs to share their aspirations, ambitions, fears, frustrations and anxieties with their formators in order to be helped and guided to realize God’s will in their lives. Whatever a candidate experiences in his life needs to be shared and explored in order to clarify what is obscure, encourage what is clear, and challenge what is failing. One cannot ordinarily discover his God given call independently of the formators, spiritual directors and others around, because the process of vocation discernment is never clear-cut. The formative environment, in which the discernment of a vocation takes place, is within the context of the Church. Thus, it is undeniable that in so far as God calls one to Consecrated Life, the Church has the authority to authenticate the call. Through the formators the Church discerns with the candidate in order to discover truly God’s will for him. Vocation discernment is a mutual process between the candidates and formators, who are effectively the direct representatives of the Institute. As much as the candidates are to discover their God’s given call into the Institute, the formators too have the responsibility to discern with candidates the ability to embrace the life of the Institute. Absence of this disposition is tantamount to a real possibility that God is not calling that particular individual candidate to the life of the Institute.

For The Society of the Catholic Apostolate (Pallottines), it is an apostolic community and the members follow Jesus Christ Apostle of the Eternal Father, in the charism of St Vincent Pallotti. The members live in fraternal communities that pray and work together. Impelled by the love of Christ, the members are committed to their apostolates (SAC Law 5, 7, 8). Hence during formation, formators are called to live and impart these values to candidates. Thus, in discerning the authenticity of a vocation of Pallottine candidates, these elements are to be established by formators, if truly God is calling the candidates into this Society. ‘As often as there remains a prudent doubt about the suitability of any candidate, it is wrong to allow him to bind himself, especially definitively’ (*Sedes Sapientiae*, 1957, Art 34 § 2. – 2*) to the membership of the Society. Formators are practically custodians of a charism of an Institute. As candidates come to join, they learn the life of a particular Institute in the formation houses from a formator. Many candidates in formation however, seem to regard the role of a formator as an inconvenience to their responding to God’s call, whereas, it is the duty of the formator to discern with them. Thus, Apostolic Constitution *Sedes Sapientiae* (1957), further declares:

Candidates are not to be admitted hastily or *en masse* to the states of perfection, but those after careful examination and diligent inquiries are found not to be debarred by any impediments established by law, and are inspired by right intention and are able to take the works of the Institute (Article 31 § 1 p. 44).

Those responsible for admitting candidates into an Institute are bound by Church’s prescription to discern the right intentions and the suitability of the candidates. The right intention is a subjective interior element of a vocation. It concerns the individual’s reasons and motives for choosing Consecrated Life. Primarily, the reason is supernatural; seeking God and fulfilling His will.

Nonetheless, Frison (1962) argues that a candidate pursuing secondary but honest and legitimate ends, provided that he has a will to keep the obligations of the religious state, at least as to their substance, can be considered to have received a call:

Accordingly, it would be correct to state that “an exterior vocation without the interior one might be valid, but not lawful; and an interior vocation without an exterior one is neither genuine nor workable; a total vocation is interior and exterior.” Right intention demanded by the law is an intention with an honest and supernatural motivation, and in addition one corresponding to the state to be embraced (p. 33).

Here, Frison raises the awareness of a real difficulty on the part of formators and the Church authorities to establish how much the actual life of the candidate as observed, manifests the interior motivations that conforms to the fundamental values of Consecrated Life.

Another factor that sees formation in contemporary time challenged in facilitating vocation discernment is that much of the structures and focus have diverted from the primary foundation of all consecrated life. Instead, emphasis is directed to secondary dimensions.

Boff (1999) raises our awareness that formation needs to re-confirm that the foundation and centre of consecrated life is the personal relationships with God. Thus, in joining consecrated life, one consecrates himself directly to God and none other. Sometimes candidates appear to join consecrated life in the same way as choosing a career. And likewise, formation itself seems to focus its attention more on professionalism at the expense deepening of candidates’ relationship with God who calls. For example, the emphasis on academic excellence at the expense of other dimensions of formation especially spirituality, warrants a setback in vocation discernment to consecrated life. Candidates happen to be inclined more to prioritize academic excellence above all other dimensions of growth in consecrated life. This seems to be common at the stage of Scholasticate whereby spirituality is compromised most. In a letter from the Superior General of the Society of Jesus entitled; *‘Formation of Jesuits During their Theological Studies’* addressed to members of his Society, Kolvenbach Peter, (2001) acknowledged that studies are a constituent element of formation. However, they must fit into the larger and integral Jesuit formation and contribute to it rather than compromising it. Urging the Major Superiors Kolvenbach (2001) wrote:

Major superiors and those immediately in charge of formation must ensure that the structure of the academic programme facilitates and promotes spiritual and community life, as well as their assimilation into each ones personal life. The demands made by studies should allow for time

required for annual retreat, renovation tridua, regular recollections, weekend and summer ministries and weekly community meetings (p. 78).

When studies compromise other constituent elements of formation, candidates pursue professionalism. Instead of seeking God, consecrated life becomes like another career. For many, it marks the beginning of vocation crisis because they begin to see themselves primarily as professionals and secondarily as consecrated persons. Many end up of quitting consecrated life altogether. At other times, some candidates when asked to discontinue, they behave in unfriendly manner towards an Institute because they take as if they have been deprived of pursuing their career.

2.1.3 Consequences of Inappropriate Discernment

When a candidate, makes an inappropriate decision regarding his vocation during formation, it leads to self-blame, frustration and disappointment. A person regrets over a decision because it has not brought the happiness or the fulfillment that he might have thought. Some candidates have regretted over the decisions they made in formation because they had not met the expectations of the people closest to them especially friends and family. Nakato (2016) observed that some people are rejected by their families after leaving consecrated life and if they do not find understanding from their former Institutes, they remain outcasts. The researcher concurring with Nakato, noted that in cases when someone makes an improper decision to leave consecrated life and is aimlessly home, he suffers the shame and humiliation of being regarded as a failure in life by friends and family. Peers too regard him as a person with no vision and no sense of direction for his life. In other circumstances, isolation and loneliness follows because he does not fit anymore in the company of peers.

Flaws in vocation discernment are not only made in terms of quitting consecrated life. Sometimes there are cases in which a person regrets for having embraced the

consecrated life and has no guts to call it quit. Moriarty (2016), in an article titled '*Leaving the Priesthood*' wrote of his experience in priesthood as a priest who for many years never found joy and fulfillment in his priesthood. Entry into the seminary during his time in Ireland was a normal thing. His mother took him to the seminary along with other parents who also brought their sons. After over 30 years in priesthood, Moriarty regretted over the choice he had made. He felt quitting priesthood, but it was for him too difficult a decision to make. He wrote:

It was at times an experience of intense loneliness and constant self-questioning along with self-doubt. I sought advice, I entered therapy, I hated myself, I hated my indecision, I felt depressed, I felt angry with myself and I felt God had vanished when my need was greatest... Through all this, in so far as I can recall, I carried out my duties as a priest without my outward sign or indication of my inner struggle... I knew at one level that I had to leave if only for the sake of my sanity. On the other hand, there was that immense fear of leaving not merely the priesthood, but the income, security and status, which come with ordination (p. 34)

The above experience of Declan Moriarty, a priest of the Archdiocese of Dublin, who eventually left the ministry, is could also be experiences similar to many consecrated persons still in communities today but have no courage to leave. Indecision in consecrated life is itself a decision to remain in a vocation that does not give meaning to one's life. The self-hate, the loneliness, the self-doubt, the anger, the self-questioning and the feeling of God's absence in one's life, characterize the situation of a number of members in Institutes of Consecrated life today. They hung on, simply because they did not discern their vocation properly at some stage. In formation houses too, indecisive candidates also exist. They carry on with formation simply because they are already accepted and they cannot decide to leave on their own. In some situations, the candidates, instead of passive adherence to the formative programmes, they become uncooperative, aggressive and disobedient so that a formator should ask them to discontinue.

Sometimes inappropriate decisions taken during vocation discernment in formation are made about the candidates by the formators or superiors. As in a case when a candidate

had been unfairly dismissed, most often, the decision comes when he least expected. In such cases, Nakato (2016) noted that members find dismissals as humiliating and demoralizing because other people start imagining all possible offenses that led to the dismissal. In the researcher's experience for the past few years, in journeying with candidates dismissed from a number of Institutes, the researcher noted that most of such candidates, for the fact that they least expected, lose a sense of direction in life for a period of time. They develop a sense of low self-esteem, they are confused and find it hard, in the beginning to pick up life again outside consecrated life, not necessarily because they have no capacity, rather, because they have been psychologically and emotionally disturbed. Others even take years to recover. They feel that they had good motivations and intentions in joining consecrated life and indeed they had set their whole life project in good faith in consecrated life, only to be frustrated by a decision of a formator or a superior. In fact some regret having joined consecrated life at all. Since vocation discernment is mutual and both formators and candidates are key players, it is important to journey with the candidates properly to prepare them psychologically before they are finally asked to discontinue. This is an act of charity.

In Institutes that take several years before candidates are sent for formal studies, the frustration is even greater because the dismissed candidates look back at the time wasted in an Institute without achieving any recognized qualification to help them catch up with life in the world. When they compare themselves with their peers who pursued secular professions and see how advanced they are in life, they cannot but see the time spent in consecrated time as a waste.

Nakato (2015) also observed that on the part of the relatives of the dismissed, those who have weak faith take the dismissal as a rejection of the whole family by the Church. To some, it causes them to stop going to Church. Not only that, but also some dismissed

members are rejected by their own families because such dismissals are taken to be curses on the family (p. 115).

2.2. Formator's Formative Skills Required in order to Guide Candidates in Discernment

It rests upon the responsibility of the Institutes through their Major Superiors to make appointments of formators. The criterion for these appointments varies from one Institute to another depending on the nature, spirituality, and charism of that particular Institute. The generally longstanding criteria of appointing formators on the grounds of personal traits of piety, admirable moral profile, credentials in pedagogical sciences, or in Theology and Philosophy deserves to be considered with a critical view. Liptak (2006), cautions that Philosophy and Theology are not in themselves formation subjects. Neither do higher degrees in education and technical knowledge, constitute formation programmes. Highly learned teachers and professors do not necessarily constitute good formators. Liptak noted that 'gross mistakes have been made in this regard' (2006, p. 45).

The other commonly prevalent criterion of appointment of formators detrimental to this ministry of formation over the past years has been that of simply filling the gaps. Major Superiors of Institutes have been compelled by circumstances to appoint someone to become a formator in order to fill up the vacancy in the formation houses. Reasons that lead to these circumstances range from lack of personnel within an Institute, to refusal of the capable and qualified members to take up the task, or again, the qualified members at times seen as unworthy to be in the formation houses.

In so far as formators are called to help the candidates in their vocation discernment, proper preparation of members to take up this ministry is indispensable. Mbuvi, (2014), reiterates that inadequate training of formators lays a great risk on handling the youth in formation to consecrated life, with all the challenges pertaining to this stage. It is even worse

when incompetent personalities are appointed to this ministry. Apart from the basic knowledge in Theology and Philosophy, proper training of formators in Spirituality, Psychology, knowledge of the charism of an Institute, and leadership contributes positively to the process of vocation discernment in candidates during their formation.

2.2.1 Training of Formators in the Skills of Spiritual Guidance

We have already indicated earlier on that formation to consecrated life is first and foremost a spiritual journey. In this regard, a formator is a spiritual guide to candidates. He/she is a spiritual companion for the candidates. In order to help the candidates discover God's will in their lives, the formator him/herself must be a person attuned to God's voice. He/she must also be knowledgeable in the art of spiritual guidance.

For Edwards, (2001), the art of spiritual guidance pertains to the formator's privilege to journey with the candidates, and offer his/her openness to God for the sake of the candidates, with hope that this openness will facilitate the candidates' openness to the voice of God in their lives. Thus, the formator's openness to God serves to pave way for the candidates' openness to God's voice. It is also true that in the same exercise, a skilled formator will be able to identify in the candidates, those elements that can be stumbling blocks to the action of the Spirit working within the candidates.

Formation as a participation in the creative work of God in the lives of the candidates, a formator's knowledge in the discipline of spirituality and spiritual guidance, helps him to cultivate the virtues of patience, courage and charity. A formator learns to be patient as to respect the candidate's responsiveness to the action of the Holy Spirit, as each of the candidates is unique. He learns to be charitable as to accept the candidates unconditionally, understanding that they are God's work in progress. He learns to be courageous to confront the candidates with gentleness where they may be lacking in asserting their responsiveness to God's action.

Liptak, (2006), affirms that ‘a person unchallenged is not very likely to develop his or her spiritual muscle. Spiritual guidance can help greatly to make matters merely heard during formative process into something deeply personal, never to be parted with’ (p. 38). This makes the process of discernment a reality on the part of the candidates.

With personal growth in spirituality coupled with acquired knowledge in the art of spiritual guidance, the formator is able to discern and discover in the candidates, the elements of deep personal love for Jesus and their ability to persevere in following him. In life, behavior and conduct, the candidates must conform to Christ. They should show willingness to make sacrifices in order to gain Christ. This is only discerned in a context of a spiritual encounter. Having had that personal encounter with him, they should desire to imitate him especially in his suffering and prayer. Perseverance through all challenges, difficulties and temptation that pertain to Consecrated Life is sign of a genuine vocation. Frison, (1962) indicated that ‘this virtue must exist in every vocation, and is, at the same time an excellent sign and criterion of a true vocation’ (p. 34). It is in the light of spiritual accompaniments/guidance, that a well-trained formator is able to discern in the candidates that there exists the virtue of fortitude. A well-trained formator in the discipline of spirituality helps to facilitate a mutual dialogue that should exist between God and the candidates. He bears the task of helping the candidates interpret their personal experiences in the light of God’s revelation.

In the course of the researcher’s experience in the ministry of formation of candidates, he has ever encountered some candidates with tendencies of regarding spirituality as a life away from the worldly realities. Impressive as such candidates may look; such spirituality is false. Such candidates tend to consider spirituality as a renunciation of humanity. So pious as they portray themselves, either out of deception or out of popular piety acquired from childhood or family backgrounds, it rests upon a well-trained formator to help such candidates to authenticate their spirituality.

2.2.2. Skills of Counseling Psychology Training of Formators

As a helper in the process of vocation discernment, a formator needs to acquire basic knowledge in psychology and basic skills in counseling, in order to be efficient. While psychology studies processes of sense perceptions, thinking, learning, cognition, emotions and motives, personality, abnormal behavior, connections between individuals, and interactions with environment, Okpalaenwe (2014, p. 15), counseling provides for a forum on which clients explore feelings and emotions related to their experiences and allow them to reflect on what is happening to them and consider alternative ways of doing things. Likewise, formation provides for a forum on which candidates reflect on what is happening in their lives, and explore the meanings of their experiences in order to discover and respond to God's call to consecrated life.

We have already indicated in the preceding paragraphs that the totality of experiences of candidates and their human processes are avenues through which God communicates His will. Since this communication is not direct or clear-cut, there is always a need for candidates to explore it with the formator. This is discernment, which leads the candidate to get an insight into the divine plan. An insight occurs when a candidate expresses an understanding of something about him/herself and is able to articulate patens or reasons for his/her behaviors, thoughts, or feelings (Hill & Knox, 2008). It is upon the arrival at this self-understanding that candidates would be empowered to make choices of a vocation. The candidates in turn take responsibility of their choices. Discernment is crucial because at initial stages, candidates stay in the formation of an Institute of consecrated life for a variety of motivations, some of which need to be purified in order to correspond to the vocation they are trying to discover and respond to. Through exploration of such motives with a skilled formator, some of these motivations begin to acquire new meanings and new explanations as the candidate's self-understanding /self-awareness grows.

With a basic knowledge of the Skilled Helper Model as propounded by Egan (2007), just to cite as an example, in journeying with the candidates in formation, the formator leads the candidate into the awareness of his/her contextual situations. Building from the experiences of the past, the motivations and aspirations the candidate is led to articulate what is going on within him/her in the present. The formator assist the candidate to tell his/her story so as to see the same life story with clarity. The candidate in this exercise acquires new perspectives about his/her life and reframes his/her vocation story by facing him/herself with honesty and sincerity. With this basic awareness, the formator helps the candidate identify areas in need of growth so that he/she may discover and respond to God's call realistically.

As the journey of formation continues the formator helps the candidate explore and identify possibilities that support his/her vision of the future as a consecrated person. A formator gently confronts the candidate with a question like; 'what do you want your future to look like?' Much as the question focuses on the future, it effectively directs the candidate to concentrate on the present moment, which determines the kind of future he/she desires. It grounds the candidate into the present situation and chooses possibilities that shape the future. It makes the candidate use personal imaginations to spell out possibilities for a better future in the vocation he/she is trying to embrace.

Upon the identification of these possibilities, the formator helps the candidate to choose realistic options in order to realize the future he/she desires. For instance, some candidates may be under formation, but one would notice that there is little commitment on their agenda to get to realize their calling. They manifest indifference in embracing the values of consecrated life, show reckless life style; they are at times uncooperative, etc. An effective formator helps this kind of candidates to shape their agenda in the present, in order to meet their goal. When the options on the agenda are chosen, the formator goes on to help the candidate to re-organize his/her life and behavior so that it may relate to the vocation desired. The formator does not

devise a plan of action for the candidate; rather, it is the candidate him/herself who comes up with a way forward relying upon his/her abilities. The formator simply facilitates the process. It pertains to the formator only to check and challenge the viability of the plan, or if it is not self-defeating.

At the final stages, the formator helps the candidate to develop strategies for accomplishing his/her goal. The formator leads the candidate to ask him/herself such question as; ‘how do I get to arrive at the discovery of the vocation that I desire?’ It is the task of formators to stimulate the candidates, think of ways of achieving their goals. Vocation discernment is certainly a long journey. That is why formation to consecrated life takes many years. Poor planning and hasty decision – making are self-defeating and eventually lead to regrets. The formator invests in the candidate’s talents, personalities, temperaments, formative environment and resources in order to help him/her to discover and answer God’s call.

2.3. The Influence of Spirituality as a Component of Formation on Discernment

The foundation of consecrated life is union with God. Boff (1999) raised the awareness that formation needs to re-confirm that the foundation and centre of consecrated life is the personal relationships with God. Spirituality may mean different things to different persons. There can be many definitions of spirituality as there are different people and traditions. As understood by Sandhu (2004), Christian spirituality is defined as a conscious or unconscious human desire to search for the ultimate union with God, compassion for others, reverence for life and appreciation for nature. Hence, spirituality is above all a human yearning for the divine love. This yearning for God as a life project affects every dimension of one’s life, in the way he relates to oneself, to others, to nature and ultimately with God. Spirituality is life itself as lived meaningfully in accordance with God’s design in daily experiences.

Thus, in joining consecrated life, one consecrates himself directly to God and none other.

Len Kofler (2011), put emphasis on the importance of spiritual formation for candidates when he wrote:

Without deep personal spirituality it is impossible to find meaning in priesthood and religious life in our time, never mind fulfillment. However, when students enter deep into their own unique spiritual journey and understand the forward movement of that journey as outlined in the life and teachings of Christ and in the writings of great mystics of Christianity, then priestly life and religious life become an enduring and exciting challenge (p. 295).

Thus, a formative programme that does not facilitate growth in spirituality is useless for consecrated life and consequently renders vocation discernment a mockery. It is the observation of the researcher that the challenge posed to formation to consecrated life in contemporary times is that it is gradually diverting from this primary focus to secondary dimensions.

One of the misdirected concerns of formation approach, which poses a challenge to authentic vocation discernment to consecrated life, common to Institutes of Apostolic Life, is apostolate. Having journeyed with candidates for some years, the researcher observed a fascinating experience with the candidates. The aspirations of most of the candidates were to initiate projects for the poor, programmes for the youth, projects for the Parish, projects for the Society, etc. Yes, apostolate is also a constitutive dimension of consecrated life, however it's not primary. One would tend to wonder: What differentiates a consecrated person running a project for the poor and a lay social worker running a similar project? Consecration to God is the core and it is founded on a personal relationship "for no one can lay a foundation other than the one that is there, namely Jesus Christ" (1 Cor 3:11).

According to Cullinane (2015), spiritual formation is what unifies all other activities in the formation house. It aims at helping the candidates see themselves as Christ would see them. To relate with others as Christ would do. Day by day, candidates should strive for that perfection until 'it is no longer I who lives, but Christ who lives in me...' (Gal 2:20). Spirituality orientates the candidates to deepen their yearning for divine love. If formation continues to form candidates who are not touched by the mystery of God at their being and core convictions, then formation is

a waste of time. Mbuvi (2014), in his article *'The Ministry of Forming the Youth for Religious Life: Descriptive Study of Religious Institutes in Karen, Nairobi Archdiocese,'* describes spiritual formation as that which endeavors to transform the heart by creating in candidates, a personal relationship with God and others. So, without this transformation, authentic discernment would effectively be impossible.

Spiritual formation is a faith journey. According to Serrao (2014), faith teaches the true meaning of the human person. It teaches the meaning of the events of one's life in the light of the history of salvation. Faith also teaches about God's call directed to all humanity. With the eyes of faith, believers are able to see God's presence in all things. It is with the eyes of faith that people seek God's will in their lives and arrive at the knowledge of the true value of the created things. Likewise, it is through faith that Consecrated Life attains its real meaning and purpose. To live by faith is to live a spiritual life. The *Ratio Instituitionis of the Society of the Catholic Apostolate* (2004) affirms that Pallotine formation should chiefly be preoccupied with the initiation to the following of Christ. St Vincent Pallotti understood that the whole formative journey is a learning to imitate Christ who is the Apostle of the Eternal Father. The life of our Lord Jesus Christ is the fundamental rule of the Society (n. 295). The more the candidates grow in their imitation of Christ, the more they discover their vocation as a gift from God.

2.3.1. Functions of Spiritual Formation

2.3.1.1. Spiritual Assessment

During formation to consecrated life spiritual formation is offered to candidates in order to understand their spiritual experiences, orientations and religious beliefs and convictions (Sperry, 2004). Certainly, candidates come to join consecrated from different religious backgrounds life and spiritual practices. If candidates are to discern their calling, those religious

practices that are in conformity with consecrated life are nurtured, those that are not in conformity are purified, and those that are not present are cultivated.

2.3.1.2. Transformation

Central to spiritual formation is the aspect of transformation (Sperry, 2004). Formation leads to transformation and conversion of the heart, dying to the false self, and continually being transformed to one's true self. This true self is that which reflects that likeness of God. St Vincent Pallotti understood formation as learning to imitate Christ. Transformation is a lifelong process and therefore, the need to be patient with each candidate during formation.

2.3.1.3. Fostering the Relationship between God and the Candidate

Spiritual formation is about developing the candidates' relationship with God (Sperry, 2004). The whole process of formation is an exercise of fostering the candidates' encounter with God. So as to discover His will. Candidates come to consecrated life already with a relationship with God. Spiritual formation therefore dares to deepen this already existing relationship.

2.3.1.4. Spiritual Formation is Pedagogical

In the pursuit of transformation in the candidates, spiritual formation focuses on teaching, advising, instructing and leading the candidates to life of prayer, meditation and other spiritual practices (Sperry, 2004).

2.3.1.5 Discernment

Discernment is another function of spiritual formation. The whole exercise of formation is about seeking after the will of God, attentiveness to the leading of the Holy Spirit (Sperry, 2004). This discernment is a mutual exercise that involves both the formator and the candidate in listening to what the Holy Spirit wishes for the candidate.

2.3.2. Means of Facilitating Spiritual Formation

2.3.2.1. The Daily Eucharist

The daily Eucharist in the life of the candidates in formation and of course in the life of every Christian is the highest moment of a spiritual encounter with Jesus. The Christ whom we all encounter in the Eucharist is the same Christ whom we are all invited to become. He is the same Christ who calls people to consecrated life. In the Eucharist is contained the whole spiritual good of the Church and of Christian life; Christ the Lord. Cullinane (2015), warns of those preparing for priesthood and consecrated life the dangers of falling into allowing the Holy Mass becoming something of a routine or just another item on the timetable. Growing in the understanding of the Mass and to live it, is a journey of lifetime. Candidates draw spiritual nourishment and attain spiritual growth from the Holy Mass through active participation, good preparation and proper disposition. The imitation of Christ and the becoming other Christ is not easy and is rather impossible on our own. The Christ whom candidates encounter in the Eucharist strengthens each one of them on their journey of vocation discernment. The Eucharistic celebration in itself is both formative and transformative.

2.3.2.2. Scripture Reading and Meditation.

The *Ratio Institutionis of the Society of the Catholic Apostolate* (2004) declares that the foundation of the conformity to Christ is the faithful meditation of the Word of God (n. 295). Ignorance of the scriptures is ignorance of Christ, as St Jerome rightly put it. Daily meditation of the scriptures, both as individual and as community in formation nourish the spiritual life of the candidates. God speaks to His people through His Word in the scriptures. Through examples of so many biblical figures who were called by God in their uniqueness and contexts, candidates can also learn to discover their unique calling. Meditation on the scriptures tunes the candidates to the voice of God.

2.3.2.3. Prayer and Silence

Prayer is first and foremost a response to the word of God. Contemplative prayer leads to the awareness of being in touch with the Mystery of God in Christ. Prayer is a principal identity of Consecrated Life. Canon 663 § 1 states that ‘the first and principal duty of all religious, is the contemplation of things divine and a constant union with God in prayer.’ Perseverance in prayer in a candidate is a sign of a genuine search for God’s will in one’s life. God speaks to the hearts of people in silence. Prophet Elijah encountered God not in the earthquake, neither in the fire, but in a gentle breeze (1 Kings 19: 9 – 15). Prayer according to Ukken (2009) ‘is a spontaneous movement of the heart towards God for whom it was created’ (p. 31). Prayerfulness is a loving desire for God, and a response to His invitation into a relationship with Him. The union with God in prayer reveals a person’s true self. In humility, the heart becomes receptive to what God wants to communicate. Prayer yields courage, enables perseverance, and cultivates trust in God. With this disposition of openness to God, discernment of one’s true vocation becomes possible in prayer. Openness to the will of God in prayer consequently leads the candidates to embrace the demands and even the consequences of their vocation. A candidate who is spiritually free is well disposed to listen to his spiritual and psychological feelings and in all honesty able to make proper decisions. Prayer enables the candidates to listen to their spiritual aspirations that are means by which God communicates with His people. Prayer leads the candidates to be in touch with their interior movements or inner feelings. According to Ignatian spirituality, (Ukken, 2009), the feelings or interior movements lead a person to God by encouraging him to lead a good life (good spirits) or lead the person away from God by discouraging him from leading a good life (bad spirits). It is through the discernment of these spirits or the inner movements that a candidate may be able to discern the authenticity of a vocation.

2.3.2.4. *Spiritual Direction*

Spiritual Direction is an essential part of formation for candidates to Consecrated Life. According to the *Spiritual Formation in the Catholic Seminary* (1984) by the United States Catholic Conference of Bishops, spiritual direction responds to a need for clarifying dialogue with a non-peer. It avails the opportunity for the candidate's individual reflection on faith life and commitment to one's vocation. Candidates reflect in a personal way beyond the group possibilities. Since the focus in spiritual direction is on the individual seeking the will of God, the uniqueness of that particular person is appreciated (nos. 133, 134, 135). For the Pallottines, every formation house has a resident spiritual director. However, the candidates have the freedom to choose a personal spiritual director outside of the community and the team of formators is made aware of the choice. According to Cullinane (2015) spiritual direction focuses on how the candidate is experiencing God in prayer and outside prayer and how he is responding to God's initiative. In the formation of candidates as in every faith journey, spiritual direction is an effective resource for personal spiritual growth. Through dialogical sharing, the directee is able to clarify his aspirations, anxieties, worries, joys, challenges and above all his personal encounters with God. One's faith story emerges with clarity. The stumbling blocks to spiritual growth are identified. The mystery of one's relationship with God is revealed. With the support and encouragement of the director, and at times being challenged, the candidate confronts his own spiritual life in an honest manner without being condemned nor judged. It is in this way that spiritual direction facilitates the process of vocational discernment.

Other spiritual exercises that facilitate growth in spirituality in the formation programme include; retreats, monthly recollections, spiritual readings, and daily examination of conscience, personal devotions and especially to Our Lady, Liturgy of the Hours and Sacramental life, especially the Sacrament of Reconciliation.

2.4. Influence of Psychology as a Component of Formation on Discernment

A healthy personality development is a fertile ground upon which the seed of God's grace of vocation to Consecrated Life is sown, takes root, grows and bears fruit. Studies conducted by Rulla, Imoda, & Ridick, (1995) in America confirmed that there exists interdependence between spiritual and psychological elements in respect to a vocation to Consecrated Life. The findings of their studies show that the subconscious psychological elements affect the subconscious and unfree the availability of the person to the action of God. Thus psychological elements condition one's ability to the discernment of the divine call. The findings indicate that given the supernatural action of God's grace, these psychological elements may limit the margin of freedom within which the person may correspond to God's action. It is possible that once God has chosen someone, God can as well overcome someone's subconscious elements for He can always accomplish His will. Yet, this is not the ordinary way, because God at the same time respects the freedom and personality of each person. Since grace builds upon nature, God follows the natural psychodynamic laws, which are operative in each person when effecting the divine call in him. During formation, the whole person in his individuality, behavior, intentions, the conscious and subconscious as well as the attitudes need to be penetrated by the light of truth in order to embrace Consecrated Life freely. A person does not only interact with the world outside, he also interacts with the world within. Cencini & Manenti (2010) expressed this as the intra-psychic aspect of a person's personality. A person is a psychic being. If formation does not penetrate to this human aspect, there would be an imbalance in the development of the candidates and thus, negatively affect his vocational discernment. The psychic life of a person exerts a great influence on the person's discernment, decision-making and the making of choices. Kiechle (2005) highlights that those who consistently find it difficult to make decisions but refuse to admit that they have psychological problems

would do well to seek counseling. For most people, seeking psychological help seems to be shameful. They do not see it as a praiseworthy thing, which results in coming up with better decisions for their lives.

Regarding this seeking of psychological help in formation, the Congregation for Catholic Education in its document; *Guidelines for the Use of Psychology in the Admission and Formation of Candidates for the Priesthood* (2008), recognizes that psychological sciences must be integrated within the context of candidates' entire formation (n. 6). The document however, acknowledges that vocation to Consecrated Life is a divine gift, and its discernment lies outside the strict competence of psychology. Nevertheless, the use of these sciences helps in evaluating human disposition for responding to the call itself. In this context of formation, the use of psychology should not be independent from spirituality. Psychological formation provides an extra assistance for the candidates' growth in self-knowledge, which favors and facilitates a free response to God's call. In the wisdom of the mystics, self-knowledge prepares a person to grasp the invisible things of God. For the soul to arrive at the knowledge of the will of God, the discerning person ought to acquire self-knowledge. Richard of St Victor (1983), a Prior of St Victor in Paris around 1173 wrote that a person who raises the eyes of his heart to God and yet he is not fully prepared to see himself, raises his eyes in vain. He wrote:

Let a person learn to know his own concealed reality before he considers himself capable of grasping the invisible divine things. If you are not able to know yourself, how do you dare the audacity of grasping those things, which are beyond you? (pg, 122).

Psychological formation provides an integral maturity in a candidate and helps him to live the best of what that he believes. Formation that integrates psychological sciences like counseling, psychoanalyses and psychotherapies, helps to clear imbalances that are rooted in a person. Many times, these imbalances are manifested in the contradictions between the ideal of self-giving to which the candidate consciously aspires, and the life he actually lives. According to Barrette, (2004) most of the candidates in formation houses go through a transition period in

stages of life. Crises such as identity crises, as well as emotional crises resulting from the transition may hinder discernment. Thus, with the help of psychological formation, candidates may be assisted to grow in their self-awareness and attain a deeper self-knowledge and discover the true purpose of their lives in the light of God's design. Self-mastery is the goal of psychological formation whereby candidates become aware of their weaknesses and strengths, their woundedness and vulnerabilities and thus be open for healing so that discernment in freedom may take place.

Bwalya (2004), in his long essay, titled '*Psychological aspects of Religious Formation: Passionists Formation*,' recommends psychological formation for both formators and candidates because they both live in the formation house environment. Formation house being a place of nurturing growth, with its challenges as opportunities for such a growth, it is important that all who live in it, deepen their self-knowledge and self-acceptance. For formators, psychological formation will help them deal with their own difficulties and avoid projections of their failings on candidates. And thus genuinely discern the candidates' vocation. Psychological formation helps one to be true to oneself and avoid projections and unhealthy defense mechanisms. One cannot give what he does not have. Hence the formators too are key players in creating the atmosphere of human development and growth. Bwalya (2014), in the same essay also acknowledges that some candidates come from badly affected family backgrounds. Some struggle with emotional and relational problems, identity crises, guilt, abuses, and low self-esteem. These candidates need to be whole again. Writing in the same vein from the South African context, Chatteris (2015), laments over the background family situations of many candidates to Consecrated Life in that part of the world. Due to social, economic and political reasons, some candidates have been raised by single parents and most especially grandmothers. For young men, growing up with absent fathers negatively affects their psychological development.

The Ratio Institucionis of the Society of the Catholic Apostolate (2004) (the Pallottine Manual for Formation) discusses the importance of human formation for the candidates in temporary consecration in two paragraphs. It states:

During this stage of formation, the main concern is to discover and develop one's talents and potentialities, to be conscious of one's weaknesses and limits, to develop the ability to work with others, to learn to use one's free time well, to adapt oneself to new conditions of life and different mentalities and to persevere in prayer in spite of one's work and commitments (n. 292).

The *Ratio Institucionis* falls short of elaborating in detail the aspects of human dimension that needs to be cultivated, Coleman (2006) identifies some of the traits that deserve attention in human formation of the candidates. A candidate to Consecrated Life ought to be formed to be a man of communion, a good communicator, a prudent and discerning person, a person of affective maturity, one who respects, cares for and has vigilance over his body, one who can take on the role of a public person, a free person – to be who he is in God's design, a person of solid moral character with a firmly developed conscience and a good shepherd of material possessions. 'These qualities provide the basis for the threefold processes of self-knowledge, self-acceptance and self-gift within the context of a personal spirituality' (pg, 35). The deeper the candidate grows in personal awareness of his pitfalls and strengths, the deeper the awareness of God's presence in his life, awareness of God's call and awareness of God's purpose for him. As they mature in their understanding of their own humanity, confidence and authenticity likewise grows.

2.4.1. Functions of Psychology in Formation to Consecrated Life

The use of psychology in the formation of candidates to Consecrated Life according to studies conducted by Rulla, Imoda & Ridick, (1995, pgs. 162-163), serve five important functions.

2.4.1.1. Pedagogical Function

Psychological formation has a *pedagogical function*. It fosters in the candidates the capacity to internalize vocational values and attitudes. Psychological sciences when employed in formation facilitate personal growth and enable candidates to appreciate the vocational values with greater sense of freedom.

2.4.1.2 Psychotherapeutic Function

Psychological formation has a *psychotherapeutic function*. When employed, it is oriented towards problem solving. The Church holds that it is to be employed in exceptional cases with explicit information and with a free consent of the candidate concerned. This is in accordance with the *Guidelines for the Use of Psychology in the Admission and Formation of Candidates for Priesthood* (n. 5).

2.4.1.3. Preventive Function

Psychological formation has a *preventive function*. In many cases, it is possible to detect in an individual candidate the difficulties that will obstruct the internalization of vocational values and formation of right attitudes towards them. Thus, attention to these early signs in formation helps an Institute to handle the individual cases before the situations are out of hand.

2.4.1.4. Integrative Function

Psychological formation has an *integrative function*. This refers to a total interdependence between psychological and spiritual growths. Formative programmes in the formation houses ought not to allow a dichotomy between the two dimensions. ‘Without this integration the ideals proposed, instead of favoring growth, may become a source of frustration and alienation in the candidates’ (Rulla, Imoda & Ridick, 1995, p. 24).

2.4.1.5. Selective Function

Psychological formation has a *selective function*. Because formation starts right at the time of selection of the candidates, Institutes of Consecrated Life and their formation houses may employ psychological sciences when selecting candidates.

2.4.2. Means of Providing Psychological Formation

2.4.2.1. Counseling

As indicated in the preceding paragraphs, provision of counseling session to candidates in formation especially those with affected backgrounds that need healing, would benefit them in this area of growth. In counseling sessions, candidates explore more about their lives with the help of a counselor. In an environment of confidentiality, a candidate is able to talk about his problems, fears, anxieties, feelings, and deepest desires without being judged. Confronting honestly with himself, a candidate is empowered by the counselor to deal with any negative thoughts and feelings and re-orientate his life to a positive direction.

2.4.2.2. Vocational Growth Sessions

According to Ridick (1994), vocational growth sessions when offered to candidates, help to deepen self-awareness and self-ownership so that they may internalize the self-transcendent values of Christ which are central to Consecrated Life. Through these sessions candidates are also helped to grow in the natural human values, that facilitate healthy relationships with others among themselves. Both the candidates and the formators in a formation house can benefit from these sessions because they are built on Christian anthropology.

2.4.2.3. Workshops and Seminars on Human Development

According to Wahungu (2017), as part of formation curriculum, workshops and seminars such as on Enneagram, Genogram, or Meyers - Briggs Type Indicator and those on sexuality may be incorporated into the programme. They are also tools that can assist in facilitating human growth during formation. Human formation aims at helping candidates to deepen their self-knowledge and grow in the likeness of Christ whose perfect humanity communicated his divinity to the world. Thus formation should enable candidates to freely appreciate their being human as it is itself a vehicle through which Christ is communicated to the world. The complexities of the situations in which consecrated persons find themselves in witnessing to Christ, demand a well-developed personality, after the model of Christ who in his humanity was a bridge between God and humanity.

2.5. Summary of Reviewed Literature and Study Gap

The literature reviewed in this Chapter explored what other authors have written in relation to the subject under study. It looked at the literature on the understanding of vocation discernment and formation. It also looked at what scholars have written on psychology and formation and on spirituality and formation. Finally, it also reviewed the literature on the formative skills that a formator needs to acquire in order to facilitate candidates' vocation discernment. The researcher appreciated what others have written, related to the subject under study, despite the fact that they wrote either in a general context or addressing a particular context of their interest. This study therefore was centred on the Pallottine formation in South Africa. It sought to fill the gap of having no standard formula for formative approach, which resulted to inconsistencies in discernment for both formators and candidates.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

INTRODUCTION

This Chapter discussed the design and methodology that were used to conduct this study in order to answer the research questions. It provided explanations of the research design, research location, target population, sample and sampling procedures, data collection instruments, validity, piloting and reliability of research instruments, data collection procedures, data analysis procedures and ethical considerations.

3.1. The Locale of the Study

The study was conducted in South Africa among the members of the Society of the Catholic Apostolate (Pallottines). The presence of the Pallottines in South Africa dates back to 1922. Pallottine priests and brothers are working in four dioceses, namely: Archdiocese of Cape Town, Archdiocese of Durban, Diocese of Queenstown and the Diocese of Oudtshoorn. This research was conducted among the candidates in St Vincent Pallotti Formation House, located in the Archdiocese of Durban. It is a house of candidates studying for philosophy and theology. The study also included Pallottine priests and brothers working in different dioceses in South Africa.

3.2. Research Design

This study used mixed method research approach where both qualitative and quantitative phenomenology research design was integrated and used concurrently. According to Mvumbi and Ngumbi (2015), the mixed method approach has an advantage over using either qualitative or quantitative approaches singly, in the sense that it encourages the use of multiple worldviews by combining inductive and deductive thinking. This helps to answer questions and provide more comprehensive evidence in both numbers and words for studying a research problem. The

choice of mixed method for this study is justified because it converges the results of qualitative and quantitative paradigms, thus safeguard the purpose of triangulation, it aids complementarity and expands the breadth and scope of the study. Quantitative research collects and analyses numerical data in order to describe, explain, predict or control phenomena of interest. On the other hand, qualitative research seeks to probe deeply into the research setting to obtain an in-depth understanding about the way things are that way, and how participants in their contextual setting perceive them.

Therefore, this study sought to investigate in the perception of the participants the understanding of integrating psychological and spiritual formation as essential in facilitating vocation discernment leading to the making of mature decisions.

3.3. Target Population

This is a population to which the researcher intends to generalize the findings of the study. This study targeted the Pallottine Community in South Africa comprising of 42 members. The researcher chose this population because they are the direct beneficiaries of findings of the study in their day-to-day lives and in their ministries. Secondly, they are the active members whom the implementation of the recommendations from the research is dependent upon. The two members left out from the sample are retired and no longer involved in the active ministry.

3.4. Sample and Sampling Procedures

It is a process whereby the researcher selects a section of a population to represent the entire population. It is from this sample that the researcher can determine the validity of the research.

Table 1. Participants' Sample Survey Frame

Participant Category	Population	Actual Sample	Sampling Technique
Formators Serving	3	3	Non-Probability, Purposive
Former Formators	6	6	Non-Probability, Purposive
Priests/Brothers	7	5	Probability, Random
Candidates	26	26	Non-Probability, Purposive
Total Participants	42	40	—

Table 1 above shows sample and the sampling procedures for the study. Having established the target population, the researcher selected a sample from the accessible population. This study used both probability and non-probability sampling procedures. It used the probability sampling procedure to sample out priests/brothers who have never worked in the formation houses. This random selection gave any of them equal chance of inclusion in the sample. This sampling technique was preferred considering that some of the members under this category are retired.

Among the categories of formators currently serving in formation, the priests who once served as formators and, the candidates, the researcher implored the non-probability sampling, purposive, whereby every member in the category was included in the sample. This sampling technique is preferred in order to obtain the perceptions of them all under these categories in regard to the subject under study.

3.5. Description of Research Instruments

Research instruments are tools, which the researcher used to answer all the research questions in the study. The researcher sought the demographic information from the candidate

respondents only. The information was about the age of the candidates and the years they have spent in formation.

To collect data, open-ended and closed ended questionnaires were used in this study by being administered to the sampled out participants, under the categories of formators, former formators, candidates and confrere members. The questionnaires contained 24 close-ended questions that collected quantitative data, and five open-ended questions collected qualitative data. The respondents were able to communicate their opinions, views, and suggestions and give recommendations freely. Considering the nature of this study and the context in which it was carried out, the same questions were directed to the respondents of all categories to enable the researcher analyze how each category viewed the same issue and how it proposed to tackle it. By motivating the respondents to express freely their feelings and opinions, data was collected and the information obtained was analyzed.

3.5.1. Validity and Reliability of Instruments

Validity is the measure of how accurate a test measures what it is supposed to measure and that the results obtained actually represent the phenomenon under study. Thus, for validity the questionnaire items was checked and judged by experts in research and supervisors. And as for reliability, the instruments were measured through conducting pilot testing in the Pallottine Formation House of Studies in Nairobi, along the Ngong Road. This was analyzed to check out the consistency of the questions.

3.6. Data Collection Procedures

The researcher obtained a permission letter and authorization from the Institute of Spirituality and Religious Formation administration, and research advisors of Tangaza University College to conduct the study. Then the researcher consulted the Superior of the

Pallottines in South Africa to conduct the study in the local communities. The questionnaire papers with attached letters of authorization for the research were sent by means of DHL Services to the Superior who distributed them to the confrere members and the candidates. The researcher had already discussed with him and he accepted. The Superior, who served as a co-researcher, collected all the data and posted to the researcher through the same DHL Services.

3.7. Description of Data Analysis Procedures

According to Mvumbi and Ngumbi (2015), ‘data analysis is the process of organizing data into meaningful and useful information that helps to answer the research questions’ (p. 100). In this process, the researcher made sense out of the raw data collected.

In this study, the data obtained from the responses to the questionnaires was organized and coded and entered into computer and analyzed in order to make conclusions and recommendations. The questionnaire responses from closed-ended questions provided quantitative data. The response was computed in order to establish the frequencies. The coded data was analyzed using Statistical Package for Social Sciences (SPSS). To summarize the data, descriptive statistics such as frequencies and percentages were presented using tables. Qualitative data derived from observations and responses to the open-ended questions from the questionnaires was examined and analyzed to establish accuracy, usefulness and completeness. The researcher categorized the data into themes and discussed the findings to develop theories, make explanations and make generalizations while making links with the reviewed literature and presented in the form of narratives.

3.8. Ethical Considerations

Approval and clearance was obtained from the Institute of Spirituality and Religious Formation Research Department of Tangaza University College. The permission was also requested from each respondent to conduct the study. The purpose of the study was made known

to the respondents from whom their voluntary consent was sought including the option to withdraw from the study if not comfortable. Again, the respondents were assured that their responses were to be used solely for study purposes. Anonymity of participants, and confidentiality of their disclosures was ensured by requesting them not to disclose their identities in the research instruments. The study also ensured that it does not inflict any psychological harm on the respondents.

CHAPTER FOUR

PRESENTATION, INTERPRETATION AND DISCUSSION ON THE FINDINGS

INTRODUCTION

This chapter presents the findings of the data collected from the field. The results of this study were based on data gathered through questionnaires with open –ended questions and closed –ended questions administered to candidates, formators, former formators and priests who never worked in formation as formators. Most of the questionnaires administered to the respondents were filled and returned for analysis. The participants were grouped into four categories. The data obtained from quantitative closed ended questions was presented in table form and percentages. The data obtained from the qualitative open-ended questions was analyzed according to the themes.

4.1. Questionnaire Return Rate

The analysis of the return rate of the questionnaires was done to determine the validity of the results. The analysis was done according to the number of questionnaires returned from the sampled population.

Table 2. Questionnaire Return Rate

Category	Sample Size	Returned	Sampling
Formators	3	1	Purposive
Former Formators	6	3	Purposive
Priests/Brothers	5	2	Random
Candidates/Students	26	22	Purposive
Total	40	28	

A total number of 40 questionnaires were distributed to the sampled population. Out of the 40 questionnaires, 28 of the respondents filled and returned them. This gives a total of response rate of 70%. This response rate was considered high enough to adequately represent the population targeted by the researcher. According to Mugenda and Mugenda (2012), the percentage of respondents to questionnaires is adequate if it is 50%, good if it is at 60% and very good at 70%. This percentage was deemed very good for analysis and reporting of the findings. The qualitative response rate was equally good because majority respondents answered the questions on the questionnaire that sought for qualitative data.

Nonetheless, the low return rate without explanation from the permanent members of the Society, as the results indicate, cannot be ignored. This confirms one of the limitations of the nature of this study as indicated earlier on. Boyer, Mancini, Ouellet et al (1993), in their book entitled *The Integral Human Formation of Candidates to Priesthood* highlighted that the task of formation in all its dimensions is the work and responsibility of a multiplicity of people who must collaborate in a shared and common vision to bring about the desired integral growth of the candidates. These include the rest of members of a religious community. It was in this line of reasoning that the researcher sought the collaboration of all members of the Pallottines in South Africa to get involved. Members should not simply be recipients of already made priests or finally professed brothers in the Society; rather, they should be involved in formation by contributing their ideas as to how to improve the formative system.

4.2. Demographic Information of Candidates

The demographic information from candidate respondents was sought. This included age and number of years in formation house.

Table 3. Demographic Information of Candidates

Characteristics	Description	Frequency
Age of Candidates	18 - 20 Yrs	3
	21 – 25 Yrs	3
	26 – 30 Yrs	7
	31 – 35 Yrs	9
Years in Formation	1 – 2 Yrs	3
	3 – 4 Yrs	3
	5 – 6 Yrs	14
	7 Above Yrs	2

The results in Table 3 above shows that the majority of the Pallottine candidates are above 25 years of age. These results indicated that the candidates involved in this study were mature enough, presupposing that they are able to give their own views objectively on the subject under study. Again, the same results showed that the many of these candidates were above five years in formation. This also indicated that they had enough experience in the Pallottine formation house and that the information obtained from them was valid.

4.3. Questions and Responses from the Participants.

4.3.1. Question One: How are Candidates able to discern their Vocation in the Current Formative Approach?

Discernment and Formation

Table 4. Responses from the Candidates on Question 1

SA–Strongly Agree, **A**–Agree, **U** – Undecided, **D**–Disagree, **SD**–Strongly Disagree

Statement	S A %	A %	U %	D %	SD %
Candidates try to be clear about objectives before making choices regarding their vocation	36.36	63.64			
Candidates feel a sense of freedom in formation	4.55	36.36	22.73	31.82	4.55
Pallottine formation as closer to the ideal formation	9.09	31.82	36.36	22.73	
Satisfaction as being Pallottine candidates	31.82	54.55	13.64		

The table on the previous page shows that 36.36% of candidates strongly agreed that they try to be clear about objectives before making decisions regarding their vocation. 63.64% agreed to the same statement. It implies that candidates weigh their options when making choices regarding their vocation. This resonates with the third method of Ignatian spirituality of discernment (Kiechle: 2005) whereby a person rationally examines carefully arguments in favor of, or against each alternative. The option considered important is finally chosen for a decision.

About feeling a sense of freedom in formation, 4.55% of candidates strongly agree with the statement, 36.36% disagreed while 22.73% are undecided. 31.82% disagreed and 4.55% 4.55% strongly disagreed. This data revealed that less than 50% of candidates feel a sense of freedom. It implies that most candidates are not free in the current formative environment. The 22.73% of candidates who are undecided may confirm this inference about lack of freedom. Again in the guiding principles of discernment, according to St Ignatius (Kiechle: 2005), a person is discouraged from making decisions while in crises. Fruitful decisions are made when one is experiencing a greater sense of freedom and a greater degree of consolation. Thus lack of freedom compromises one's ability to make proper decisions. The decision/choices made out of fear largely end up into regrets by the candidates.

When asked of their opinion about Pallottine formation being closer to an ideal formation, 9.09% strongly agreed, 31.82% agreed with the statement. 36.36% of the candidates were undecided while 22.73% disagreed. These findings showed that less than 50% of candidates saw the current formative approach as closer to an ideal formation, even though the majority of them had indicated earlier that they are able to discern their vocation in the same formative system.

The researcher further wanted to know about candidates' satisfaction on being Pallottine candidates, 31.82% strongly agreed, with the statement, 54.55% agreed and 13.64% were undecided. This entails that majority of candidates are satisfied of being Pallottines. However,

this does not resonate with the majority response that candidates do not feel a sense of freedom. The undecided responses among the candidates can nevertheless be explained as an indication that there appears to be lack of freedom in the formation house.

Table 5: Formators' Response on Question 1

The observation of the formators on the candidates about the same statements was sought.

Statement	S A %	A %	U %	D %	SD %
Candidates try to be clear about objectives before making choices regarding their vocation				100	
Candidates feel a sense of freedom in formation				100	
Pallottine formation as closer to the ideal formation				100	
Satisfaction as being Pallottine candidates			100		

The presentation above shows that the formator disagree to the statement that candidates try to be clear about their objectives before making choices regarding their vocation. To the statement that candidates feel a sense of freedom in formation, he also disagreed. Again, he disagreed with the statement that Pallottine formation is closer to an ideal formation. About candidates' satisfaction as being Pallottines, he is undecided. These results indicate that as to the observation of the formator, the current formative approach is less closer an ideal and candidates do not feel a sense of freedom. As a consequence, candidates are less clear about their objectives before making decisions regarding their vocation. Suspending his opinion on the fourth statement may indicate that the formative environment is less satisfactory for the candidates.

Table 6: Former Formators' Responses on Question 1

Statement	S A %	A %	U %	D %	SD %
Candidates try to be clear about objectives before making choices regarding their vocation	33.3	66.7			
Candidates feel a sense of freedom in formation	33.3		33.3	33.3	
Pallottine formation as closer to the ideal formation	33.3		33.3		33.3
Satisfaction as being Pallottine candidates	33.3	33.3			33.3

As shown in the Table on the previous page, the observation of the former formators indicated that 33.3% strongly agreed to the statement that candidates discern their vocation properly, while 66.7% agreed. This entails that the current formative approach helps candidates in their discernment.

The Table also denoted that 33.3% strongly agreed that candidates feel a sense of freedom, while 33.3% are of a contrary opinion, and 33.3% undecided. Here, it implies that the respondents were divided on this statement in their opinion.

On the statement about Pallottine formation being closer to an ideal formation, 33.3% of the former formators strongly agreed, 33.3% disagreed, and 33.3% undecided. Here again the respondents are divided.

In response to the last statement, 33.3% strongly agreed that candidates are satisfied about being Pallottines, and 33.3% agreed, while 33.3% strongly disagree. These findings suggest that while a majority agreed to the statement, there is a strong opinion on the other hand contrary to the same statement.

Table 7: Responses from Priests who Never Worked in Formation

Statement	S A %	A %	U %	D %	SD %
Candidates try to be clear about objectives before making choices regarding their vocation				100	
Candidates feel a sense of freedom in formation				100	
Pallottine formation as closer to the ideal formation			50		50
Satisfaction as being Pallottine candidates	50		50		

The observation of the priests who never worked in formation in the Table indicates 100% disagree to the statement that candidates are clear about their discernment of vocation. This suggested that there is a problem of candidates' vocation discernment in the formation house, according to their observation.

And to the statement about candidates' feeling of the sense of freedom, 100% disagree. This result illustrates that candidates are not free in their day today life in the formation house.

The response to the statement about their impression on the current state of formation, 50% undecided, and 50% strongly disagree. This reveals that there is no affirmation to the statement.

As to their observation about candidates being satisfied as being Pallottines, 50% strongly agree, while 50% undecided. It means that there is no disagreement to the statement among them.

On this inquiry, the researcher was of the view that when a formative system is closer to the ideal (what is expected of it) and that candidates are satisfied as being members, and feel a sense of freedom, then proper vocation discernment takes place. Contrary to this, candidates become bitter and merely comply with the prescriptions of the formators. They simply remain in formation because they are already there.

From the data obtained in this inquiry, the observations of priests who never worked in formation and the formator indicated that the current formative system is falling short of facilitating authentic vocation discernment as expected. This is manifested in their higher frequencies of 'disagreed' and 'undecided' responses to most of the statements. Again this was also affirmed by the 'undecided' and 'disagreed' responses from the candidates to the last three statements in the Tables.

The data from Table 3 that showed demographic information of candidates indicated that the majority of them range from 5 to 7 years in the formation house. Thus, the responses from the candidates to the statements in Table 4 largely tallies with the responses from the former formators in Table 6. This would mean that the two groups might have stayed together in formation as formators and candidates. Hence, it is likely that their responses are generally influenced by the past experience. Therefore, basing on this interpretation and taking into

account of the responses of the other categories, the researcher concludes that the current formative approach leaves room for a review in order to improve some of its aspects.

4.3.2. Question Two: What Formative Skills are required of a Formator in order to Guide Candidates in their Vocation Discernment?

Formators' Formative Skills

Table 8: Candidates' Responses on Question 2

Statement	S A %	A %	U %	D %	SD %
One to one formative encounter with candidates helps them in self discovery and thus empower them in vocation discernment	18.2	45.5	9.1	18.2	9.1
Candidates experience in their formators spiritual guides who leads them in the discovery of God's will during formation	13.6	59.1	9.1	18.2	
By teaching and living the charism of the Society, formators inspire candidates in their vocation discernment		72.7	9.1	18.2	

In Table 8; 18.2% of candidates strongly agreed that formative encounters with their formators empower them in their vocation discernment. 45.5% agreed, 9.1% were undecided, whereas 18.2% disagreed and 9.1% strongly disagreed. This data indicates that in their formative encounters with formators, majority of candidates were empowered in their vocation discernment. The results also showed a strong disagreement and disagreement to the statement. This may indicate that sometimes the way the sessions were conducted, some candidates do not benefit much as expected from their formators.

13.6% of candidates strongly agreed to the statement that they experience spiritual guidance from their formators. 59.1% agreed, whilst 9.1% undecided and 18.2% Disagreed. These results showed that majority of candidates acknowledged that their formators are spiritual guides on their journey of discernment. However, some few candidates still do not see in their formators, spiritual guides who leads them in the discovery of God's will.

Responding to the statement about formators charismatic skills, 72.7% of the candidates agreed, 9.1% undecided and 18.2% disagreed. From this data, it was implied that candidates learn about the charism of the Society from their formators. Nonetheless, it is also important to note that some among the candidates do not find in their formators inspiration about following the charism of the Society.

Table 9: Responses from the Formators on Question 2

Statement	S A %	A %	U %	D %	SD %
One to one formative encounter with candidates helps them in self discovery and thus empower them in vocation discernment			100		
Candidates experience in their formators spiritual guides who leads them in the discovery of God's will during formation			100		
By teaching and living the charism of the Society, formators inspire candidates in their vocation discernment				100	

In the Table above, the responses from the formators showed that the respondent was undecided to the first two statements. And to the third about formators' possession of charismatic skills that inspired candidates into the Society, he disagreed. To this response, it implied that either the formators do not live the charism, or they do not teach it efficiently to the candidates.

Table 10: Former Formators Responses on Question 2

Statement	S A %	A %	U %	D %	SD %
One to one formative encounter with candidates helps them in self discovery and thus empower them in vocation discernment	33.3		33.3	33.3	
Candidates experience in their formators spiritual guides who leads them in the discovery of God's will during formation		33.3		66.7	
By teaching and living the charism of the Society, formators inspire candidates in their vocation discernment	33.3	66.7			

Responses from the former formators showed that 33.3% agreed to the statement about formative encounters as helping candidates in their discernment, 33.3% undecided and 33.3% disagreed. The two divergent views may mean that when one to one formative encounters take

place, candidates make the best out of them, or else, they are not there, or they are conducted poorly.

About formators being effective spiritual guides, 33.3% agreed, whereas 66.7% disagreed. Majority of respondents disagreed with the statement implying that formators are not effective spiritual guides who lead candidates towards God's will.

As for the last statement, 33.3% strongly agreed and 66.7% agreed that through life and teaching, formators pass on the charism of the Society to the candidates. This is an indication that that formators are living the charism of the Society.

Table 11: Responses from Priests on Question 2

Statement	S A %	A %	U %	D %	SD %
One to one formative encounter with candidates helps them in self discovery and thus empower them in vocation discernment	50				50
Candidates experience in their formators spiritual guides who leads them in the discovery of God's will during formation	50				50
By teaching and living the charism of the Society, formators inspire candidates in their vocation discernment		100			

In the Table above 50% of the priests who never worked in formation strongly agreed to the statement that one to one formative encounters help candidates in their vocation discernment, while 50% strongly disagreed. This entails that the respondents were divided on the statement.

As shown in the Table above, 50% of the respondents strongly agreed to the statement that candidates experience in their formators, spiritual guides who lead them to the discovery of God's will. 50% on the other hand strongly disagreed. Again the respondents are divided on this statement.

On the last statement 100% agreed to the statement. This implies that according to the perception of priests who never worked in formation, formators live and teach the charism of the Society and they inspire candidates as they respond to their call.

Analyzing the data collected on this question, the findings show that candidates are helped much in their discernment in by the formative skills of their formators. However, there were also responses indicated by some candidates that formators fall short of these skills. The results from the permanent members show divergent views.

4.3.3. Question Three: What is the Influence of Spirituality as a Component of Formation on Vocation Discernment?

Spiritual Formation

Table 12: Candidates' Responses on Question 3

Statement	S A %	A %	U %	D %	SD %
Candidates experience change and transformation in their lives as a result of the worship experience (Holy Mass)	31.82	45.45	22.73		
Candidates regularly read their Bibles and spare some time for personal meditations	18.18	68.18	9.1	4.55	
Candidates seek the guidance of their spiritual directors in their discernment	13.64	54.55	31.82		

31.82% of candidates as shown in the Table above, indicated that they strongly agreed to the statement that they experience transformation as a result of worship. 45.45% agreed, and 22.73% were undecided. Largely, it implies that candidates benefit a lot spiritually from the Eucharistic celebrations. However, the 22.73% who were undecided might indicate that the liturgy does not make any difference in their lives in formation. It may be because of either lack of personal disposition, or the priests are often not well prepared, or these candidates simply the liturgy as routine. Indeed, Cullinane (2015) warned candidates to priesthood and consecrated life, of the dangers of falling into allowing the Holy Mass becoming something of a routine or just another item on the timetable.

About Bible reading and personal meditation, 18.18% strongly agreed, 68.18% agreed, while 9.1% undecided and 4.55% who disagreed. Reading from these results, one discovers that

while a majority of them read their Bibles and spare some time for personal meditations, there some candidates who do not observe these spiritual exercise faithfully.

On seeking guidance from the spiritual director in their discernment, 13.64% of candidates strongly agreed, 54.55% agreed, and 31.82% undecided. It is revealed from these results that in as much as the majority of candidates consult their spiritual directors in discernment, a considerable number of them who were undecided, either do not attend spiritual direction, or they don't benefit much from it.

Table 13: Formators' Responses on Question 3

Statement	S A %	A %	U %	D %	SD %
Candidates experience change and transformation in their lives as a result of the worship experience (Holy Mass)			100		
Candidates regularly read their Bibles and spare some time for personal meditations			100		
Candidates seek the guidance of their spiritual directors in their discernment			100		

The above Table showing data from the formator indicates that he is undecided about all the statements as regards to his observation over the candidates. This may imply that, either he does not see the expected signs from the candidates about the affirmations of the statements, or the candidates do not do not manifest signs as results from their experience of the above spiritual exercises.

Table 14: Former Formators' Responses on Question 3

Statement	S A %	A %	U %	D %	SD %
Candidates experience change and transformation in their lives as a result of the worship experience (Holy Mass)		33.3	66.7		
Candidates regularly read their Bibles and spare some time for personal meditations			66.7	33.3	
Candidates seek the guidance of their spiritual directors in their discernment		66.7	33.3		

33.3% of former formators as indicated on the previous page, agreed that they do observe in candidates, transformation as a result of worship experiences, while 66.7% are undecided. This demonstrates that only a few of them observe this transformation. The majority of them who remain undecided may indicate the same reasons as of formators' undecided stance.

On the regular reading of the Bible, and personal meditation, 66.7% are undecided while 33.3% disagree. Deriving from this data, by remaining undecided, the majority suspends their judgment with regard to the statement about the candidates. Nonetheless, there are few among them who disagreed with the statement. It implied that they do not observe the candidates reading their Bibles and sparing personal time for meditation.

Responding to the third statement, 66.7% agreed that candidates seek spiritual guidance in their discernment from their spiritual directors, whereas 33.3% are undecided. By inference, majority of them observed candidates going for spiritual direction to seek guidance. Nevertheless, still a few of them remain undecided, implying that they are not sure whether there is a spiritual director behind candidates' discernment.

Table 15: Responses From Priests who Never Worked in formation on Question 3

Statement	S A %	A %	U %	D %	SD %
Candidates experience change and transformation in their lives as a result of the worship experience (Holy Mass)		50		50	
Candidates regularly read their Bibles and spare some time for personal meditations		50		50	
Candidates seek the guidance of their spiritual directors in their discernment			50		50

From the Table above, 50% of the respondents agreed to the statement that they perceive candidates experience change and transformation in their lives as a result of worship, while 50% disagree. This implies that the respondents have divergent views on this statement.

In responding to the second statement, again 50% agreed and 50% disagreed to the affirmation that candidates are perceived regularly reading their bibles and sparing some time for personal meditation. Divergent views are also manifested among the respondents on this statement.

As for the statement about candidates seeking guidance from their spiritual directors in their discernment, 50% of the respondents were undecided whereas the other 50% strongly agreed. It is worth noting that the strong disagreement to the statement may imply that candidates either are not attending spiritual direction, or they are not benefiting much from the exercise. The neutral position as indicated in the Table by some of the respondents may be interpreted to mean that candidates do not manifest the fruits of spiritual direction, or the respondents themselves were not able observe from the candidates.

From this investigation about spiritual formation, the findings are showing that the majority of candidates agreed that spiritual exercises influence their vocation discernment. This was indicated by the affirmative responses to the statements. Here is a position that concurs with Boff (1999) who raised the awareness that at the centre of religious life is the personal relationship with God; as such formation should reconfirm this. A considerable number of candidates were undecided and only one disagreed to the statement about reading the Bible and personal meditations. As of the observations of the other categories of respondents, few generally agreed to some of the statements and very few disagreed, while majority were undecided. The majority responses of 'undecided' pointed out to the challenge that exists in objectively evaluating the area of spirituality.

4.3.4. Question Four: What is the influence of Psychology as a Component of Formation on Vocation Discernment?

Psychological Formation

Table 16: Candidates' Responses on Question 4

Statement	S A %	A %	U %	D %	SD %
A candidates' sharing about his life with someone who can understand and respect them would clarify the meanings of some of his past experiences (Counseling)	40.91	50	9.09		
Our formation has the provision of persons whom candidates can talk to apart from the formator and Spiritual Director (Counselors)	18.18	45.45		36.36	
Parallel human development programmes help candidates discover their personality and grow in self awareness	27.27	59.09	9.09		4.55
Our formation has adequate provision of parallel programmes that enhance human development	9.09	40.91	36.37	13.64	

The results in the table above designate that 40.91% of the candidates strongly agree about the importance of psychological counseling in formation. 50% agree, while 9.09% undecided. This revealed that the majority of candidates share the conviction that counseling is beneficial to their human-psychological growth in formation and consequently, vocation discernment. This is supported by the studies conducted by Rulla, Imoda and Ridick, (1995) confirming that the subconscious psychological elements affect the subconscious and unfree one's availability to the action of God. In the same vein, the Congregation for Catholic Education (2008) in its document on the *Guidelines for Use of Psychology in the Admission and Formation of Candidates for the Priesthood* (n.6), affirmed that the use of psychology in formation provides an extra assistance for the candidates' self-knowledge which favors and facilitates a free response to God's call.

About the provision of counselors in formation, 18.18% strongly agree, 45.45% agree, while 36.36% disagree. Here, it shows that the candidates' views on the statement differ. However, the majority affirms of it.

To the third statement about the importance of human development programmes in formation, 27.27% of candidates strongly agree, 59.09% agree, while 9.09% undecided, and 4.55% strongly disagree. These findings reveal that the majority of candidates value the importance of parallel human development programmes as helpful in their growth in personality and self-awareness. Wahungu (2017) recommended that workshops such as Enneagram, Meyer – Briggs Personality Type Indicators should be part of a formation curriculum.

When asked about adequate provision of such programmes, 9.09% strongly agreed, 40.91% agreed to the statement. 36.37% undecided while 13.64% disagreed. This discloses that half of the candidates agree that there is adequate provision of such programmes while among the remaining half; the majority was undecided, whereas some few disagreed.

Table 17: Formators’ Responses on Question 4

Statement	S A %	A %	U %	D %	SD %
A candidates’ sharing about his life with someone who can understand and respect them would clarify the meanings of some of his past experiences (Counseling)		100			
Our formation has the provision of persons whom candidates can talk to apart from the formator and Spiritual Director (Counselors)		100			
Parallel human development programmes help candidates discover their personality and grow in self awareness		100			
Our formation has adequate provision of parallel programmes that enhance human development				100	

The above data in the Table collected from the formator revealed that he agreed about the importance of counseling in the formation of candidates. Again, he agreed that the formative system has adequate provision of counselors. To the statement about the importance of parallel human development programmes, he also agreed. However, he disagreed that the current formative system has adequate provision of such programmes.

Table 18: Former Formators' Responses on Question 4

Statement	S A %	A %	U %	D %	SD %
A candidates' sharing about his life with someone who can understand and respect them would clarify the meanings of some of his past experiences (Counseling)	66.67	33.33			
Our formation has the provision of persons whom candidates can talk to apart from the formator and Spiritual Director (Counselors)	33.33	33.33			33.33
Parallel human development programmes help candidates discover their personality and grow in self awareness	66.67	33.33			
Our formation has adequate provision of parallel programmes that enhance human development	33.33			66.67	

Table 18 above presents the results from the responses of the former formators. 66.67% strongly agreed to the statement that affirms of the importance of counseling in formation, while 33.33% agreed. It shows from these results that them too shared the conviction that counseling is an important in formation for enhancing vocation discernment.

As for the provision of counselors, 33.33% strongly agreed, 33.33% agreed and 33.33% strongly disagreed. This entails that although the majority of them affirm of the statement, there is a strong disagreement on the other hand.

When asked of their perception about the significance of parallel human development programmes in formation, 66.67% strongly agreed and 33.33% agreed. They thus affirm that candidates need such programmes during their formation.

To the fourth statement about the provision of such programmes, 33.33% strongly agreed while 66.67% disagreed. It implied that the respondents differed in their perceptions. There is a majority in disagreement with minority of strong agreement.

Table 19: Responses From Priests who Never Worked in Formation on Question 4

Statement	S A %	A %	U %	D %	SD %
A candidates' sharing about his life with someone who can understand and respect them would clarify the meanings of some of his past experiences (Counseling)		100			
Our formation has the provision of persons whom candidates can talk to apart from the formator and Spiritual Director (Counselors)		50			50
Parallel human development programmes help candidates discover their personality and grow in self awareness	50	50			
Our formation has adequate provision of parallel programmes that enhance human development			100		

From the above Table, the researcher noted that 100% of the respondents in this category agreed to the statement regarding the importance of counseling in the formation of candidates. Thus, counseling benefits the candidates.

As to the provision of counselors 50% strongly disagreed, while 50% agreed. Here one understands that the respondents differ in their perception on this statement.

When it came to the responses to the third statement, 50% strongly agreed, and 50% agreed that parallel human development programmes are beneficial to the candidates.

The results about having adequate parallel programmes on human development, the respondents are undecided.

From this investigation, the researcher was in agreement with the majority of the respondents among the Pallottines who affirmed of the use of psychological sciences in formation of candidates. Bwalya (2014) had pointed out that some candidates come from badly affected family backgrounds, some struggle with emotional problems, identity crises, guilt, abuses, and low self-esteem, thus these need to be addressed during formation by imploring psychological sciences. And according to Rulla, Imoda and Ridick (1995), psychological formation serves pedagogical, psychotherapeutic, preventive, integrative and selective functions. Hence, the responses indicating that both counseling and parallel human development

programmes as being important in the formation of Pallottine candidates, are in dialogue with the findings of other scholars. These formative exercises enhance the psychological growth of candidates. As a result, candidates discover their true personalities at the same time deepen their sense of self-awareness. These are indispensable in vocation discernment for Richard of St Victor (1983) pointed out that a person who raises the eyes of his heart to God and yet he is not fully prepared to see himself, raises his eyes in vain.

As to the provision of such programmes, the findings of this investigation showed that majority of respondents affirm that the formative system does provide. However, there are some responses from the candidates, and former formators who disagreed and others were undecided about this position.

4.4. Analysis of the Qualitative Data

The open ended questions that sought for qualitative data were also formulated following the themes of the research questions. The following were the findings:

4.4.1. Formation and Discernment of Vocation

When asked about the areas that Pallottine formation is doing best in helping candidates discover their vocation, the responses indicated that the area of spirituality was outstanding. This resonates largely with the responses from the candidates in quantitative responses about spiritual formation. The respondents pointed out activities such as Daily Eucharist, Weekly Adorations, Monthly Recollections, Annual Retreats, Annual Pilgrimages, Spiritual Direction, and Devotions to Our Lady, as helping candidates in their discernment. Kofler (2011) had put emphasis on the importance of spiritual formation of candidates that any formative programme that does not facilitate growth in spirituality is useless. Thus, the current Pallottine formative approach has spirituality for its strength in facilitating candidates' vocation discernment.

Other areas also mentioned included, academic studies, sharing of community resources, pastoral experiences, and knowledge of the founder and the charism of the Society. This data revealed that through these formative activities and programmes, candidates are helped to make proper decisions while discerning their vocation in the community. Candidate No 5 (04/04/2017); pointed out that “some decisions give me courage and hope on my journey towards religious life,” whereas Candidate No 4 (04/04/2017); wrote that “my decisions contribute to the growth of the community.” It is without doubt that these activities help candidates to be focused on their religious calling, and become open to embrace community life. Candidates also find joy and true meaning of consecrated life through participating in these activities.

However, other responses from the same question about what formation is doing best, revealed a different picture of the same formative environment. Former Formator No 1 (04/04/2017) wrote: “formation is not doing its best in helping candidates discover their vocation so much so that candidates are not even aware of their vocation. They just follow the formation programme.” This sentiment does not give a positive picture of the current formative approach. A similar sentiment was also expressed by a candidate who wrote:

I often say to myself, I am really and feel called to the Pallottine community, but treatment is not that pleasing and that is why I often say may be I need to change a community or take a break (Candidate No 3, 04/04/2017).

This shaded more light on the responses from the quantitative data that indicated of a formative environment not favorable for vocation discernment. It was established by a considerable number of respondents, both candidates and permanent members that candidates lack a sense of freedom and that the current formative approach was less ideal. These feelings were likewise confirmed in responses to the question about what need to be improved in the Pallottine formation. Respondents indicated areas such as community living which included; unfair treatment, favoritism, lack of fraternal relationship between formators and candidates, lack of

trust, restoration of unity among brothers, lack of spirit of understanding, candidates to be treated like adults, collaboration and team work. These areas called for improvement in order to create a conducive atmosphere for vocation discernment.

The consequences that follow from choices made under those circumstances included according to the perception of a Former Formator No 3 (04/04/2017); “candidates quit formation as Pallottine candidates to religious life and priesthood,” while a Former Formator No 1 (04/04/2017) indicated that; “candidates end up being expelled from formation” and Formator No 1 (04/04/2017) noted that “candidates end up being distracted and often concentrate on the other life.” The responses from the candidates also echoed similar sentiments. Candidate No 7 (04/04/2017) wrote; “some decisions make me lose focus in my journey,” and Candidate No 4 (04/04/2017); responded as; “some times I hurt the community environment,” while Candidate No 9 (04/04/2017) expressed that; “some decisions can put my vocation in danger.”

These findings hence, reveal that the current formative approach needs to be reviewed if it is to give the best in helping candidates discern their vocation.

4.4.2. Formators’ Formative Skills on Candidates’ Vocation Discernment

An open ended question was asked about what skills would the respondents recommend a formator to acquire in order to help candidates discern their vocation effectively. According to the findings; both priests and candidates, emphasized on the empowerment of formators with necessary skills on formation. Indeed, a Former Formator No 1 (04/04/2017) pointed out that “we just need well-trained formators who are well vested in forming others. A formator needs also to know his strengths and weaknesses so as not to be biased when making decisions about candidates.” One candidates expressed that a formator should acquire “skills in human, Christian and religious formation. The formator should be a humble, prayerful, social and a model in Christian values” (Candidate No 19, 04/04/2017). Thus, he concurs with another who indicated

that a formator should be “integrally formed, informed in order to be able to form and inform others” (Candidate No 17, 04/04/2017). Majority of the respondents mentioned listening skills, dialogical skills, authenticity and being non-judgmental. These skills are basically counseling psychology skills (Okpalaenwe: 2014). They help a formator to be genuine with candidates and try to deal with each candidate for who he is. They allow a formator’s availability and objectivity when discerning with the candidate. Counseling psychology skills ensure a formator to be able to control his emotions, temper, and attitudes so that they do not influence his decisions against candidates; one of the priests, who never worked in formation, pointed this out.

Another respondent wrote that a formator should be “friendly in a nice way, not too relaxing to the candidate” (Candidate No 9, 04/04/2017). This is congruence as Cloninger (2004) indicated in the Rogerian Person Centred Theory. It facilitates genuineness when correcting a candidate. It is a skill that allows a formator to challenge a candidate when he has made a mistake, but in a gentle way.

The respondents also pointed out that a formator has to acquire skills in spiritual guidance. One candidate indicated that a formator ought to have “the skill of recognizing Jesus as the model of imitation for both formator and student” (Candidate No 6, 04/04/2017). Thus a formator is to be a discerning person. This agrees with Edwards (2001) who indicated that a formator has a privilege to journey with candidates as they open themselves to God’s action.

4.4.3. Spiritual Formation on Vocational Discernment

It also came out clearly from the respondents about the importance of spiritual growth of candidates in formation and vocational discernment. When respondents were asked to suggest new spiritual programmes apart from those that are already practiced in the formation house. Voices from both candidates and priests indicated among others; the involvement of external facilitators apart from the formators to give spiritual talks at certain

intervals. These would be people conversant in spirituality who can share about religious experiences, give sessions on spirituality of mysticism and spiritual discernment. Jones (2002) again reiterated that spiritual formation encompasses the totality of one's life i.e. mind, body and spirit, as these function in one's environment of meaning. Spiritual formation gives meaning to candidates' daily living experiences. The data also suggested that candidates would like to explore other spiritualities that the Church has, in order to enrich them, in addition to the spirituality of the founder (Candidate No 8). One candidate proposed special occasions of silent prayer (Candidate No 9, 04/04/2017). A form of a desert day, whereby candidates can examine deeply about their life and vocation. This is to allow each one to get in touch with his deepest desires and aspirations in the silence of their hearts.

4.4.4. Human-Psychological Formation on Vocation Discernment

The responses collected from both candidates and priests suggested that there was a need to attend to the psychological welfare of the candidates. Among the candidates, one indicated that "human development related programmes that have disappeared in the recent past should be brought back" (Candidate No 6, 04/04/2017). This response explains why there are responses in quantitative data from candidates as well as the formator, indicating lack of adequate provision of parallel human development programmes in formation. These programmes were among others: workshops on Human sexuality, and Journey into Healing. Another candidate suggested for opportunities for the candidates to be registered for part time psychological short courses (Candidate No 3, 04/04/2017) whereas candidate No 2 (04/04/2017) proposed psycho - social and psycho - sexual human development studies.

One former formator indicated that some candidates should undergo psycho analysis and counseling sessions to help them deal some issues pertaining to their lives and past experiences so as to relate better, but also to better assimilate the process of formation. This response concurs with Jones (2002) who indicated that psychological formation would aim at resolving problems, healing and clarifying issues or sorting out particular situations for the sake of empowering the candidates in making decisions and following them.

It was also raised by one of the priests that there is a need intensive human development programmes for candidates that would be facilitated by professional persons (Former Formator No 1, 04/04/2017). Workshops on Training for transformation and Team Building, Enneagram, Cultural Diversity, Reconciliation workshops were also among the proposed programmes by the priests. These programmes would help candidates grow in self-acceptance and accepting others and thus facilitate health interactions both among the candidates themselves and with formators. Hence creating a favorable formative environment in which authentic discernment takes place.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

INTRODUCTION

This chapter gives the summary and conclusions drawn from the research findings. It also highlights some recommendations to particular individuals and groups. Finally, the chapter gives suggestions for further studies.

5.1. Summary of the Findings

The study sought to investigate the influence of Psycho-Spiritual formation on vocation discernment with reference to the Society of the Catholic Apostolate (Pallottines) in South Africa. It was guided by the following research questions: How are Candidates able to discern their Vocation in the Current Formative Approach? What Formative Skills are required of a Formator in order to Guide Candidates in their Vocation Discernment? What is the influence of Spirituality as a component of formation on candidates' vocation discernment? What is the influence of Psychology as a component of formation on candidates' vocation discernment?

This study used a mixed method research design. The target population was the members of the Society of the Catholic Apostolate in South Africa, both candidates and permanent members. The sampling techniques were; non-probability, purposive for candidates, formators and former formators, and random probability sampling for the members who never worked in formation ministry. The instruments used for data collection were questionnaires with open – ended questions to obtain the quantitative data, and closed – ended questions to obtain the qualitative data. The research was anchored on the Person Centred Theory of Carl Rogers.

The findings were based on the research questions. The analysis of the first research question revealed that the majority of candidates make personal decisions regarding their

vocation and take responsibility of the consequences of such decisions, despite the fact that the totality of the formative environment was less conducive for vocation discernment. The study also revealed that age of candidates and the period of stay in formation inform their decision-making. This implied that, given a formative atmosphere less favorable for vocation discernment, the younger the candidate in both age and stage of formation the more likely they were to make less fulfilling decisions about their vocation.

The second research question sought to explore the formative skills required of a formator in guiding candidates during their vocation discernment. The findings uncovered that formators largely needed to acquire listening skills, spiritual guidance skills as well as communication skills. As a summary of what was expected of a formator to acquire as skills, Candidate No 16 (04/04/2017) responded as:

A formator should be formed spiritually, psychologically and has to acquire the sense of being a formator with the objective to help a candidate according to his age. So he has to be strongly human – able to cooperate and understand the candidate.

The third research question explored the influence of spirituality as a component of formation on candidates' vocation discernment. The findings of this study revealed that majority of respondents affirmed that spiritual formation was indispensable in candidates' vocation discernment. It was thus shown in the findings that in the area of spiritual formation the current Pallottine formative system was doing best in helping candidates discern their vocation.

The fourth research question sought to find out the perception of the respondents on the influence of psychology as a component of formation on vocation discernment. The findings of this study indicated that the majority of respondents agreed about the importance of the use of psychology in formation. However, the current formative system did not have adequate provision of such. This contributed to the less favorable formative environment; hence some candidates made decisions and choices that had consequences incompatible with their calling.

5.2. Conclusion

The questionnaires seeking both qualitative and quantitative data were administered to candidates, formators, former formators and members who never served in formation in the Pallottine community. The results revealed that candidates in formation are able to make personal choices pertaining to their vocation. However, because of the less favorable formative atmosphere for discernment, sometimes candidates made choices that were inconsistent with their vocation.

Basing on these findings, it was evident that there was no clear-cut formula for vocation discernment to consecrated life because the call itself is from God and is directed to person. The human person who is called has both psychological and spiritual faculties. Therefore, for the candidate to discover this call genuinely, formation should attend to the transformation of both these faculties (psychological and Spiritual). It was evident from the findings that the human psychological dimension of candidates was less attended to, as compared to their spiritual dimension in their formative journey. Since grace builds on nature, proper formation for vocation discernment pays attention to both the human and the spiritual dimensions of a person integrally. The study therefore raised this awareness in all members of the South African Pallottine entity and involved them in the efforts to re-integrate the human-psychological and spiritual components of formation of candidates. Spirituality and psychology though distinct; they are nonetheless complementary to each other in formation. In so far as spiritual formation serves to foster candidates' relationship with God, it is only when the candidates are psychologically balanced that they are able to truly discover God's will. Hence, psychological formation and spiritual formation ought to be re-integrated in the formation of Pallottine candidates. This will again bring about active members with a developed personality at the same time matured in the likeness of Christ and efficient in the tasks of the Society. The goal of integral psycho – spiritual

formation is to foster in candidates a healthy relationship with the self, others, the world and ultimately with God who called them to consecrated life.

The role played by formators in formation was likewise not to be overlooked in the whole process of candidates' vocation discernment. Formators needed to be empowered with skills in order to be more efficient.

5.3. Recommendations

Considering the findings of this research done among the Pallottines in South Africa, the researcher recommends the following:

- 1) The leadership of the Pallottine Community needs to regularly assess and review formation system in general, at certain specified periods. This can be done through establishing a Formation Review Team that would be entrusted with this task.
- 2) The leadership of the Pallottine Community needs to give priority to formation of formators. This can be done by either preparing formators early enough through sending them for full time formation studies, or further studies for those already in the ministry of formation, or encouraging formators to go for refresher formation courses and workshops. The community can as well organize these formative workshops and courses for its formators at certain intervals.
- 3) The psychological welfare of candidates needs to be attended to, while in formation. Formators may see to it that there are provisions of counselors and psychologists for particular candidates in need, but also organizing workshops that enhance human development.

5.4. Suggestion for Future Research

In this study, not all factors regarding formation and discernment were investigated, thus further studies can be carried out in the following areas:

- 1) The Influence of Multi-Culturality in the Formative Environment on Vocation Discernment

- 2) A Comparative Study of the Outcomes of Academic Formation in a Pallottine Owned College and a Public College on Vocation Discernment.

These suggestions are not exhaustive but mere guides to stimulate further studies especially on formation and discernment.

REFERENCES

- Agnew, U. (2012). Seminary Training Today? *The Furrow: Journal for the Contemporary Church*. 63, 289 – 298.
- Allen, B. P. (2003). *Personality Theories: Development, Growth, and Diversity*. Boston: Pearson Education Inc.
- Ariniello, A., Borchadt, E., & Pujos, N. (2014). *Discerning Your Vocation: A Catholic Guide for Young Adults; Married, Single, Priest or Religious*. New York: St Pauls.
- Ashcraft, D. (2012). *Personality Theories Workbook*. Belmont, CA: Wadsworth.
- Barrette, G. (2004). Spiritual Direction in the Roman Catholic Tradition. In Moon, G W & Benner, D G (Eds.), *Spiritual Direction and the Care of Souls: A Guide to Christian Approaches and Practices* (pp. 55 - 77). Illion: InterVarsity Press.
- Bee, H. L. (1992). *The Developing Child*. London: Harper Collins.
- Boff, C.M. (1999). Why do Some Religious Leave so Soon? Or: What is Wrong with our Formation. *Religious Life Review*, 38, 164 – 170.
- Bonifazi, F. (1968). *Our Pallottine Heritage*. Baltimore. Pallottine Fathers & Brothers Press.
- Bonifazi, F. (1993) *The Union of Catholic Apostolate and its Cenacles*. Baltimore. Pallottine Fathers & Brothers Press.
- Boyer, A., Mancini, A., Ouellet, M., Prendergast, T., & Robillard, J. (1993). *The Integral Human Formation of Candidates for the Priesthood*. Wshington: Editions Paulines.
- Bwalya, F. M. (2004). *Psychological Aspect of Religious Formation: Passionist Formation*. (Bachelor's Long Essay). Tangaza University College, Nairobi: Unpublished.
- Catechism of the Catholic Church*. (1994). Dublin: Veritas.
- Cencini, A. (2011). *Spiritual and Emotional Maturity: Guiding Young People in Religious and Priestly Formation*. Nairobi: Paulines Publications Africa.

Cencini, A., & Manenti, A. (2010). *Psychology and Formation: Structures and Dynamics*. Mumbai: Paulines.

Cloninger, S. (2004). *Theories of Personality: Understanding Persons*. New Jersey: Pearson Prentice Hall.

Coleman, G. D. (2006). *Catholic Priesthood: Formation and Human Development*. Missouri: Liguori.

Congregation for Catholic Education, (2008). *Guidelines for the Use of Psychology in the Admission and Formation of Candidates for the Priesthood*. Rome. Retrieved from http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_2008628_Orientamenti_en.html

Congregation for Institutes of Consecrated life and Societies of Apostolic Life, 1990. *Directives on Formation in Religious Institutes*. Boston: Paulines.

Creswell, J. W., & Plano Clark, V. L. (2007). *Designing and Conducting Mixed Methods Research*. California: Sage Publications, Inc.

Cullinane, T. (2015). *Preparing for Priesthood: Spirituality for Seminarians*. Nairobi: Paulines.

Cullinane, T. (2015). *Preparing for Priesthood: Spirituality for Seminarians*. Nairobi: Paulines.

Dougherty, R M. (2009). *Discernment: A Path to Spiritual Awakening*. New York: Paulist Press.

Edwards, T. (2001). *Spiritual Director, Spiritual Companion: Guide to Tending the Soul*. New York: Paulist Press.

Egan, G. (2007). *The Skilled Helper: A Problem – Management and Opportunity – Development Approach to Helping*. Chicago: Brooks/Cole, Cengage Learning.

Erikson, E. E. H. (1950). *Childhood and Society*. New York: Norton.

Hill, C. E., & Knox, S. (2008). Facilitating Insight in Counseling and Psychotherapy. In S. D. Brown & R. W. Lent (Eds.), *Handbook of Counseling Psychology* (pp. 284 – 302) New Jersey: John Wiley & Sons, Inc.

Holy Trinity Novitiate (2005 – 2013). *Novitiate Diary*. George: Unpublished.

In the Footsteps of St Vincent Pallotti. (1985). Piazza S. Vincenzo Pallotti, 204. Roma.

John Paul II (1996). *Post – Synodal Apostolic Exhortation: Vita Consecrata*. Nairobi: Paulines Publication Africa.

John Paul II, (1992). *I will Give you Shepherds: Apostolic Exhortation Pastores Dabo Vobis*. Nairobi: Paulines Publications.

Jones, W P. (2002), *The Art of Spiritual Direction: Giving and Receiving Spiritual Guidance*. Tennessee: Upper Room Books.

Kean, P S. (1982). *Discernment of Spirits: A Theological Reflection*. In Neufelder, J M & Coelho, M C (Eds.), *Writings on Spiritual Direction by Great Christian Masters*. New York: The Seabury Press.

Kolvenbach, P. H. (2001). Formation of Jesuits During their Theological Studies. *Religious Life Review*, 40, 72 – 85.

Law of the Society of the Catholic Apostolate. (2003). Piazza S. Vincenzo Pallotti, 204. Roma.

Liptak, E. P. (2006). *The Religious Formator*. Nairobi: Paulines.

Lonergan, B. J. F. (1972). *Method in Theology*. New York: Herder and Herder.

Mbuvi, D. M. (2014). The Ministry of Forming the Youth for Religious Institutes in Karen, Nairobi Archdiocese. *African Christian Studies: Quarterly Journal of the Faculty of Theology*, 30, 48 – 72.

Mugenda, A. C., & Mugenda, O. M. (2012). *Research Methods: Dictionary*. Nairobi: Arts Press.

Mvumbi, F. N., & Ngumbi, E. K. (2015). *Companion to Research Methodology: Focus on Humanities, Education and Social Sciences*. Nairobi: CUEA Press.

- Nakato, N. (2016) Implementing Juridical Considerations in the Dismissal of Religious. In *Consecrated Life in Africa: Yesterday, Today and Tomorrow* (pp. 112 – 124). Nairobi: Paulines.
- O'Doherty, E. F. (1971). *Vocation, Formation, Consecration & Vows: Theological & Psychological Considerations*. New York: Alba House.
- Okpalaenwe, E. N. (2014). *Psychological Counselling for Africa: Handbook on Psychotherapy and Cultural Counselling in African Context*. Nairobi: CUEA Press.
- Peterson, R. S., & Behfar, K. J. (2005). Leadership as Group Regulation. In D. M. Messick, & R. M. Kramer (Eds.), *The Psychology of Leadership: New Perspective and Research* (pp. 143 – 162). New York: Psychology Press.
- Rahner, C. (1975). *The Religious Life Today*. New York: Seabury Press.
- Ratio Institutionis of the Society of the Catholic Apostolate*. (2004). Piazza S. Vincenzo Pallotti, 204. Roma.
- Richard of St Victor, (1982), *Benjamin Minor*. In Neufelder, J M & Coelho, M C (Eds.), *Writings on Spiritual Direction by Great Christian Masters*. New York: The Seabury Press.
- Ridick, J. (1994). Counselling While in the Seminary. In Wister, R. (ed). *Psychology, Counseling and the Seminarian*. (pp. 67 - 92). National Catholic Education Association.
- Rulla, L. M., Imoda. F., & Ridick. J. (1995). *Psychological Structure and Vocation*. Rome: Editrice Pontifica Universita Gregoriana.
- Sandhu, D. S. (2004). Seven Stages of Spiritual Development: A Framework to Solve Psycho-Spiritual Problems. In Morgan, O. J. (Ed) *Counselling and Spirituality: Views from the Profession*. (pp. 64 - 83). New York: Lahaska Press.
- Serrao, C. (2014). *Discernment of Religious Vocation: Formation Towards Transformation*. Bangalore: Dhynavana Publications.
- Society of the Catholic Apostolate, (2003). *The Law of the Society of the Catholic Apostolate*. Rome: Vincenzo Pallotti Press.

Sperry, L. (2004). *Spiritual Direction and Psychotherapy; Conceptual Issues*. In Moon, G W & Benner, D G (Eds.), *Spiritual Direction and the Care of Souls: A Guide to Christian Approaches and Practices* (pp. 171 – 186). Illion: InterVarsity Press.

The Code of Canon Law, (1983). Bangalore: Theological Publications in India.

The Sacred Congregation of Religious, (1975). *The Apostolic Constitution Sedes Sapientiae and the General Statutes of the Sacred Congregation of Religious*, Washington D.C: The Catholic University Press.

Ukken, G. (2009). *Come and See: Formation for Discernment of Vocation*. Mumbai: Pauline Publications.

Union of Catholic Apostolate Community Prayers. (1996). Piazza S. Vincenzo Pallotti, 204. Roma.

Vatican II; *Perfectae Caritatis*: Decree on the up-to-date Renewal of Religious Life, 28 October, 1965.

Wahungu, M. (2017). *Designing a Formation Programme*. (Workshop Notes). Tangaza College, Nairobi: Unpublished.

Wister, R. (1993). *Psychology, Counseling and the Seminarian*. National Catholic Education Association.

APPENDIX I

Tangaza University College

Institute of Spirituality and Religious Formation

P. O. Box 15055 – 00509

Langata

Nairobi – Kenya

7 April 2017

Dear Father,

Brother.....

I am a Pallottine priest currently studying at Tangaza University College. I am carrying out a research on *The Influence of Integral Psycho - Spiritual Formation on Vocation Discernment with Reference to the Society of the Catholic Apostolate in South Africa*. This research is a partial fulfillment of the requirement for the Masters in Spirituality and Religious Formation.

The University has approved my proposal. I am looking for information as far as this topic is concerned. I kindly ask for your assistance, taking time in answering the questionnaire attached to this letter. I assure you my confidentiality.

Thank you in anticipation.

Fraternally Yours,

Fr John A. Mangwele SAC

APPENDIX II

**QUESTIONNAIRE FOR CANDIDATES
TANGAZA UNIVERSITY COLLEGE
THE CATHOLIC UNIVERSITY OF EASTERN AFRICA
INSTITUTE OF SPIRITUALITY AND RELIGIOUS FORMATION
APRIL 2017**

John Alois Mangwele, SAC
Society of the Catholic Apostolate (Pallottines)
Pallottine Fathers House of Studies
P.O. Box 21200 00505
Nairobi, Kenya
E-mail jmangwele@yahoo.com
Tel. +254 707 641 977

TITLE OF THE STUDY:

**THE INFLUENCE OF INTEGRAL PSYCHO - SPIRITUAL FORMATION ON VOCATION
DISCERNMENT WITH REFERENCE TO THE SOCIETY OF THE CATHOLIC APOSTOLATE
(PALLOTTINES) IN SOUTH AFRICA**

Dear Respondent,

This study is aimed at investigating the Influence of Psycho-Spiritual Formation of candidates to Consecrated Life on Vocation Discernment in the Society of the Catholic Apostolate (Pallottines) in South Africa. This is in partial fulfilment for the requirements for a Masters' Degree in Spirituality and Religious Formation. I am kindly asking your cooperation in responding to these questions as part of the process of gathering data. Your answers will be used for academic purposes only and your identity kept confidential. **Please do not write your name on the answer sheets.** Tick your answer and discuss when needed.

Thank you very much.

Yours Faithfully,

John A. Mangwele, SAC

Instructions

1. Please carefully read the questions below and provide a response to each question by ticking (✓) where appropriate in the spaces provided.
2. The purpose of this research is for academic reasons. All the information gathered through this questionnaire will be treated confidentially.

A: DEMOGRAPHIC INFORMATION OF CANDIDATES

1. Age: kindly tick where appropriately: 18-20 [] Yrs. 20-25 [] Yrs. 25-30 [] Yrs. 30-35 []
Yrs. 35 and above [] Yrs.

2. How many years have you been in formation? Please write the number in the brackets []

Please Tick your opinions below.

B: VOCATION DISCERNMENT

	Statement	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
1	I try to be clear about my objectives before making choices.					
2	I would prefer that people who are knowledgeable make decisions than me.					
3	As a person, I realize that I have strengths and weaknesses.					
4	I am good at managing my moods and always try to control my negative emotions.					
5	I feel a great sense of freedom					
6	I feel that the Pallottine formation system is much closer to the ideal formation.					
7	I feel satisfied with my being a candidate in the Pallottine Community.					

C. FORMATORS' FORMATIVESKILLS

	Statement	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
8	The one to one formative encounters with my formator always help me in self-discovery and thus, empower me in making better decisions with regard to my vocation.					
9	I experience in my formator a spiritual guide who leads me in discovering the will of God in my vocation discernment					
10	In their living and teaching about the charism of our Society, my formators inspire me in discerning my vocation.					

D: SPIRITUAL FORMATION

	Statement	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
11	I feel connected with God during worship.					
12	I experience change / transformation in my life as a result of my worship experience.					
13	I regularly read my Bible and spare some time for personal meditation					
14	My prayers focus on discovering God's will more than expressing my needs.					
15	I always seek help to improve my prayer life.					
16	I observe moments of silence faithfully.					
17	When making my choices, I always seek Christ's guidance with the help of my spiritual director.					
18	I do experience transformation as a result of Spiritual Direction.					

C. HUMAN - PSYCHOLOGICAL FORMATION

	Statement	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
19	Sharing about my life with someone who can understand and respect me would clarify the meanings of some of my past experiences. (Counselling)					
20	Our formation system has the provision of such persons whom the candidates can talk to apart from the formator or the Spiritual Director.					
21	The community life					

	environment with my fellow candidates encourages me in my vocation					
22	The interactions I have with formators encourages me in my vocation					
23	Parallel human development programmes help one to discover his personality and grow in self-awareness.					
24	Our formation has adequate provision of parallel programmes that enhance human development.					

F: OPEN - ENDED QUESTIONS

Would you please briefly answer the questions below:

25. What are some of the consequences of some decisions, which I make as a candidate regarding my vocation?

26. In what areas our Pallottine formation is doing best in helping me as a candidate, discover my vocation?

27. What needs to be improved in our Pallottine formation?

28. Would you please suggest any parallel formation programme that can enhance human maturity in so that our candidates may grow in self-awareness?

29. Apart from the spiritual activities that are already observed in our formation house, would you suggest any others can help our candidates in their vocation discernment.

30. What skills would you recommend that a formator should acquire in order to help candidates discern their vocation effectively?

NB. Should you like to give explanations to any of the closed –ended questions please write on the paper provided and indicate the Number.

Thank you very much for your cooperation.

APPENDIX III

QUESTIONNAIRE FOR PRIESTS AND BROTHERS
TANGAZA UNIVERSITY COLLEGE
THE CATHOLIC UNIVERSITY OF EASTERN AFRICA
INSTITUTE OF SPIRITUALITY AND RELIGIOUS FORMATION
APRIL 2017

John Alois Mangwele, SAC
Society of the Catholic Apostolate (Pallottines)
Pallottine Fathers House of Studies
P.O. Box 21200 00505
Nairobi, Kenya
E-mail jmangwele@yahoo.com
Tel. +254 707 641 977

TITLE OF THE STUDY:

**THE INFLUENCE OF INTEGRAL PSYCHO - SPIRITUAL FORMATION ON VOCATION
DISCERNMENT WITH REFERENCE TO THE SOCIETY OF THE CATHOLIC APOSTOLATE
(PALLOTTINES) IN SOUTH AFRICA**

Dear Respondent,

This study is aimed at investigating the Influence of Psycho-Spiritual Formation of candidates to Consecrated Life on Vocation Discernment In the Society of the Catholic Apostolate (Pallottines) in South Africa. This is in partial fulfilment for the requirements for a Masters' Degree in Spirituality and Religious Formation. I am kindly asking your cooperation in responding to these questions as part of the process of gathering data. Your answers will be used for academic purposes only and your identity kept confidential. **Please do not write your name on the answer sheets.** Tick your answer and discuss when needed.

Yours Faithfully,

John A. Mangwele, SAC

Instructions

1. Please carefully read the questions below and provide a response to each question by ticking (✓) where appropriate in the spaces provided.
2. The purpose of this research is for academic reasons. All the information gathered through this questionnaire will be treated confidentially.

SECTION A

Please kindly tick your appropriate category below

Formator (Currently working in Formation)	
Former Formator (Ever Worked in Formation)	
Never Worked in Formation	

Please Tick your opinions below, as per your perception on formation of the Pallottine Candidates, and your own opinion on formation where the statement applies.

B. VOCATION DISCERNMENT

	<i>Statement</i>	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
1	I perceive that our candidates try to be clear about their objectives before making choices.					
2	I perceive that our candidates would prefer that people who are knowledgeable make decisions than them.					
3	I do notice that as persons, our candidates realize that they have strengths and weaknesses.					
4	I do observe that our candidates are good at managing their moods and always try to control their negative emotions.					
5	I have the impression that our feel a great sense of freedom					
6	I feel that the Pallottine formation system is much closer to the ideal formation.					
7	I notice that our candidates feel satisfied about being candidates in the Pallottine Community.					

C: FORMATORS' FORMATIVE SKILLS

		Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
8	I do perceive that the one to one formative encounters with their formators always help our candidates in their self-discovery and thus, empower them in making better decisions with regard to their vocation.					
9	I do perceive that our candidates experience in their formator spiritual guides who lead them in discovering the will of God in their vocation discernment					
10	In their living and teaching about the charism of our Society, I do notice that formators inspire our candidates in discerning their vocation.					

D: SPIRITUAL FORMATION

	Spiritual Formation	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
11	I have impressions that our candidates feel connected with God during worship.					
12	I do notice in our candidates that they do experience change / transformation in their life as a result of my worship experience.					
13	I do perceive that our candidates regularly					

	read their Bibles and spare some time for personal meditation.					
14	I observe that their prayers focus on discovering God's will more than expressing their needs.					
15	I do notice that our candidates always seek help to improve their prayer life.					
16	I perceive that our candidates observe moments of silence faithfully.					
17	I have the impression that our candidates, when making their choices, they always seek Christ's guidance with the help of their spiritual director.					
18	I do perceive that our candidates do experience transformation as a result of Spiritual Direction.					

E. HUMAN – PSYCHOLOGICAL FORMATION

	<i>Statement</i>	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
19	Sharing about their life with someone who can understand and respect them our candidates would clarify the meanings of some of their past experiences (Counselling)					
20	Our formation system has provision of such persons whom our candidates can talk to apart from the formator or the Spiritual Director.					
21	I notice in our candidates that the community life environment with their fellow candidates encourages them in their vocation					
22	I do perceive that the interactions our candidates have with formators encourages them in their vocation					
23	Parallel human development programmes help our candidates to discover their personality and grow in self-awareness.					
24	Our Pallottine formation has adequate provision of parallel programmes that enhance human developmental growth in our candidates.					

F: OPEN – ENDED QUESTIONS

Would you please briefly answer the questions below:

25. What are some of the consequences of some of the decisions, which our candidates make regarding their vocation? _____

26. In what areas is our Pallottine formation doing best in helping candidates discover their vocation?

27. What needs improvement in our Pallottine formation?

28. Would you please suggest any parallel formation programme that can enhance human maturity in our candidates so that they may grow in self-awareness?

29. Apart from the spiritual activities that are already observed in our formation house, would you suggest others could help our candidates in their vocation discernment?

30. What skills would you recommend that a formator should acquire in order to help candidates discern their vocation effectively?

NB. Should you like to give explanations to any of the closed –ended questions please write on the paper provided and indicate the Number.

Thank you very much for your cooperation.