

INSTITUTE OF SPIRITUALITY AND RELIGIOUS FORMATION

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**THE IMPORTANCE OF HOLISTIC FORMATION IN THE LIFE OF THE
CLERGY OF THE CATHOLIC DIOCESE OF KAKAMEGA, KENYA**

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

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NAIROBI 2019

DECLARATION

DECLARATION

I, the undersigned, declare that this research 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.

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DEDICATION

This work is dedicated to Jesus Christ, “*the priest par excellence*”: the one, who, accepting his consecration by the Father, *consecrated himself* to the Father. I also dedicate it to my late brother; Maurice Efumbi, my role model in my early years of life my parents, my brothers, sisters and Christians of my home parish; St. Caroli Lwanga Lutaso, for their significant contribution to the sustaining and nourishing of my priestly vocation.

ABSTRACT

This is a research work which has been undertaken primarily to get a feedback on how holistic formation affects the life of the clergy of Kakamega diocese. The researcher responds to the call of the Church to its ministers to the process of renewal. There are many challenges facing ordained ministers, which may pose a problem to the main mission of the Church if not tackled. The assessment is mainly based on the formation of the clergy, which has to start with initial formation during their seminary training and continue throughout their life, after ordination. This formation has to be holistic, focusing on four dimensions: Human, spiritual, intellectual and pastoral. There is presence of abundant literature on the formation of Catholic priests; the study used a systematic approach to examine the importance of holistic formation in the life of the clergy of the Catholic Diocese of Kakamega. The study was specific in the use of Kakamega Diocese since it would provide actual outcome based on the research objectives. The research aimed at addressing this gap. The investigation used convergent research design. The literature review presents in detail the general understanding of Holistic Formation, the Church's teaching on the formation of its priests, nature and identity of a priest, ongoing formation of the priests and some of the challenges faced by priests in their life and ministry. The study used stratified and random sampling design to select the participants. The sample included the clergy, religious men and women, seminarians and parish council members in Kakamega Diocese. Data was gathered using 196 questionnaires and 3 interview guides which were issued to the specific clergy who had experience in formation. The quantitative data was analyzed using SPSS and the qualitative data were arranged in thematic form and they were interpreted in relation to the objectives of the study. The findings were presented in tables, pie charts, frequencies and percentages. The findings of the data provided insights concerning the importance of Holistic Formation in the life of the clergy of Kakamega. Formation was adequately carried out and the sources of challenges faced by the clergy were obtained. Ways of minimizing these challenges could be done through a kind of formation which is suitable and rooted in the signs of the time. One of the major key finding was that on-going formation is a key aspect for the clergy. The study proposes that further research should be done on the importance of specialists in the formation of the clergy.

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LIST OF ABBREVIATIONS

AL:	<i>Amoris Laetitia</i> : An apostolic exhortation on the Joy of Love.
AMECEA:	Association of Member Episcopal Conferences in Eastern Africa.
CC:	Congregation for the Clergy.
CIC:	Canon Iuris Codex.
CICLSAL:	Congregation for Institutes of Consecrated Life and Societies of Apostolic Life
DV:	<i>Dei Verbum</i> : Dogmatic Constitution on Divine Revelation.
DOK:	Diocese of Kakamega
KCCB:	Kenya Conference of Catholic Bishops.
NACOSTI:	National Commission for Science, Technology and Innovation.
NVSC :	National Vocation Service Centre.
OP:	<i>Optatam Totius</i> : Decree on the Training of Priests.
PC:	<i>Perfectae Caritatis</i> : Papal document on religious life.
PDV:	<i>Pastores Dabo Vobis</i> : An Apostolic Exhortation on the formation of priests.
SC:	<i>Sacramentum Caritatis</i> : Post-Synodal Apostolic Exhortation on the Sacrament of Charity
SPSS:	Statistical Package for Social Sciences.
VC:	<i>Vita Consecrata</i> : Apostolic Exhortation on Consecrated Life.
VS:	<i>Veritatis Splendor</i> : Apostolic Exhortation on the splendor of the Truth

CHAPTER ONE

GENERAL INTRODUCTION

1.0 Introduction

This chapter gives the background of the study; it also provides the statement of the problem, the purpose of the study, objectives, research questions, significance, scope and boundaries of the study. The chapter also covers the theoretical and conceptual framework, used in the study as well as the operational definitions of the key terms.

1.1 Background of the Study

From time immemorial, the Church has upheld the value of the formation of its ministers. Realizing the complexity of the mission of Christ's calls for a holistic formation, the Church has come up with different strategies of forming its ministers. This formation is rooted in the signs of the time and lived experiences of those they serve. When stressing the fact of human formation as a basis of priestly formation, St John Paul II said: "The whole work of priestly formation would be deprived of its necessary foundation if it lacked a suitable human formation" (*PDV*, 43). This implies that without formation, priesthood is impossible because it is the way of preparing the clergy for what they are called to do and be.

Echoing the voice of the Church and that of the past Popes, the current Holy Father; Pope Francis, when launching the Year of Consecrated Life, invited all religious people to recommit themselves to the task of renewal, to look at the past with gratitude, to live the present with passion, and to embrace the future with hope (Francis, 2014). He went on to invite all Christians to celebrate the gifts which "the Church has received through the charisms of the founders and those who faithfully continue their mission today"

(Payne S., 2015:9). Though the relevant authority of the Church has this beautiful intention of forming well the agents of evangelization, there are still various challenges faced by ordained ministers. These challenges if not tackled can pose a problem to the main mission of the Church, which is tasked to spread the Good News of our Lord Jesus Christ. These challenges prompt the study to consider Kakamega Diocese as a study area, to obtain insights on the importance of Holistic formation in the life of its clergy.

Kakamega Diocese started in the year 1978 with a deep desire to participating in the mission of Christ. It is a member of the Kenya Conference of Catholic Bishops (KCCB) and jointly, there has been a continued search to finding ways of making the formation of the clergy accessible. It belongs to the region of the Association of Member Episcopal Conferences in Eastern Africa (AMECEA). Through the initiative of the KCCB, a joint formation programme has been initiated in the name of Blessed Bakanja AMECEA College in Lang'ata, Nairobi, Kenya. As AMECEA region, it invests heavily in the formation of its clergy in order to respond to various pastoral needs and to fully equip those who will equip others.

Some of the challenges faced by the diocese in its desire to provide holistic formation to its clergy are decreasing number of vocations to the priesthood and unwillingness of the clergy to take responsibility of forming others (PDV, 8). The research on the importance of holistic formation in the life of the clergy of the Catholic Diocese of Kakamega comes at the time when appropriate approaches are being sought to find a way of responding to the mission of the Church, and at the same time find out how holistic formation could be carried out there. The research will stress the need for looking at the importance of the holistic formation in the life of the clergy of the Catholic Diocese of Kakamega in Kenya.

Consequently, some questions come into play: How can one deal with the above mentioned challenges in the life of the clergy? What kind of formation is offered in the diocese after one has been ordained? Where could the problem be? This study endeavors to delve into holistic formation and see its importance in the life of the clergy. Formation has to be on-going, even after ordination. Mathias (2015), citing Pope Francis' Message of the year of consecrated life argues that "thinking formation is completed after seminary studies is hypocrisy, fruit of clericalism" (p. 17). Holistic formation is a need and has to start within the family set up of candidates to the priesthood, at the recruitment of candidates who intend to join the seminary with the intention of becoming priests, and has to continue throughout the life of ordained ministers. Formation has to be rooted in the signs of the time, according to the needs of the Church, and at the stage of life at which a particular clergy is.

The question raised is if the formation given to the clergy is holistic, why then are there discrepancies in behavior? What factors influence this? The study on the importance of holistic formation in the life of the clergy is a response to some of these questions and others which will further be raised from the literature review and data collection.

1.2 Statement of the Problem

The Catholic Church, currently, is confronted with a lot of issues and so is the diocese of Kakamega. For instance, the decreasing of priests in number, changing character of priestly life, infiltration of other denominations, financial scandals, decrease in the number of seminarians and so forth (PDV, 8). It is also facing a problem of people questioning the fundamental teachings of the Church. Mathias (2015), in his work priestly formation in Indian Context: A new pedagogy for integral formation of

candidates to priesthood in India also identifies that some of the clergy are confronted by a lot of issues mainly problem of alcoholism, aggressive and hostile behavior towards persons (p.17).

St. John Paul II (PDV, 8) pointed out some of the challenges facing our young people which have great effect on priestly vocation. Some of these challenges are such as individualistic, materialistic and Hedonistic interpretation of human existence. With such a situation, anyone who publicly confesses that he is an ordained minister or wants to join the seminary, should expect so many questions which may in turn make them question their believe and ambition. The above insights prompted the study to research on the question ‘What is the importance of holistic formation in the life of the clergy of the Catholic Diocese of Kakamega in Kenya?’

1.3 The Purpose of the Research

The main aim of this study was to highlight the importance of Holistic formation and identify how it addresses challenges faced by the clergy of the Catholic Diocese of Kakamega.

1.4 Objectives of the Study

The objectives of this study are:

1. To find out what holistic formation is and what it entails for the clergy of the Catholic Diocese of Kakamega;
2. To analyze the nature of the life of the clergy of the Catholic Diocese of Kakamega in regard to holistic formation;
3. To find out the challenges faced by the Catholic Diocese of Kakamega in the holistic formation of its Clergy

1.5 Research Questions

The following are the research questions under consideration:

1. What is meant by holistic formation and what does it entail?
2. How is the nature of the life of the clergy in regard to holistic formation?
3. What challenges are faced by the Catholic Diocese of Kakamega in the Holistic Formation of its Clergy?

1.6 Significance of the Study

The study will be important in the area of knowledge in Spirituality and Religious Formation since it will give updated information in the area of the formation of the clergy. The new findings linking formation to priestly life will be of great help in identifying an effective formation system for a fruitful priestly ministry. KCCB owned seminaries will obtain updated information on Holistic formation of the clergy. The Catholic Diocese of Kakamega will benefit from this study since by its findings; it could assess itself and see where improvement is needed.

The study will equip formators both in the Diocese and outside the Diocese with vital information which could be used in the field of the formation of the clergy. Other Formation centers like Tangaza, the Catholic University of Eastern Africa, Bakanja AMECEA College, ChemChemi and the others, could use this information to know what they need to include in their programmes and what they need to improve on. Through this study, the clergy of Kakamega will see value in holistic formation and become open to it and even help others. They will also become aware of some contemporary issues related to priestly life.

1.7 Scope and Boundaries of the Study

In terms of the area, the research was restricted to the Catholic Diocese of Kakamega despite the existence of many other Catholic Dioceses in Kenya. This is because it is the place where the researcher has lived and worked as a priest for a period of sixteen years. This Diocese does not have a major seminary which could offer some useful information on holistic formation.

In terms of context, the study, despite the existence of many other issues in the area of spirituality, was restricted to a set objectives and research questions. This is because the researcher wants to remain focused on his topic of study, which is “the importance of holistic formation in the life of the clergy of the Catholic Diocese of Kakamega.” In order to get updated data on this topic, the research was restricted to a time frame of eighteen years (2000-2018).

1.8 Theoretical Framework

This section gives the concept and definition of Abraham Maslow’s Theory, the strength of this theory, its weakness and how to overcome it, and finally its application and justification.

1.8.1 The Concept and Definition of Abraham Maslow’s A Theory of Human Motivation

This research adopted Abraham Maslow’s theory of Human Motivation which “proposes that our actions are not automatic, unconscious responses to externally imposed forces such as demands or rules; rather, they are driven by “intrinsic goals” such as our aspirations towards self-development and social values such as selflessness” (Stoyanov, 2017, p. 12). In this theory, Maslow argues that “humans are psychologically motivated

by a series of hierarchical needs, starting with the most essential” (Stoyanov, 2017, p. 5). These needs are to be identified, grouped and ranked in terms of priority.

Psychologist Abraham Maslow was born in Brooklyn, New York, in 1908. He was a son of some Russian Jewish immigrants and he experienced some anti-Semitism during his youth. Despite this experience, he embarked on a remarkable academic career, highlighting the importance of humanity’s positive characteristics in his work. He was affected by the horrors of World War II, which inspired him to find a way to better understand the human mind. With *A Theory of Human motivation* which he published in July 1943, Maslow argues the dominant ideas of his discipline to establish humanistic psychology the idea that human beings are fundamentally good. He died in 1970 at the age of 62 (Stoyanov, 2017, p. 6).

Maslow’s theory of Human Motivation focuses on the positive qualities which people possess and conditions which enable these qualities to emerge. This way of thinking goes hand in hand with holistic formation which focuses on the entire development of a human person and more so builds on his/her positive qualities.

In this theory, Maslow explains human behavior through the concept of human potential (the belief that humans are inherently good, with largely untapped abilities and capacities) and through an individual’s perpetual struggle to attain excellence. He proposed that all mentally healthy people share the same motivations, with self-actualization being the most virtuous and socially constructive. The aim of the holistic formation of the clergy is also to help one develop his human, spiritual, intellectual and pastoral potentialities in order to be effective in one’s ministry.

To explain the forces which shape human behavior, Maslow proposed a psychological theory that humans are motivated by a series of needs, starting with the most essential. He (1943) points out that “the needs that are usually taken as the starting point for the motivation theory are the so-called physiological drives” (Maslow, 1943, p. 372). These needs are the ones “necessary for the healthy functioning of a person; when all else is stripped away, a human still needs oxygen, water, and food in order to survive” (Stoyanov, 2017, p. 12). If any one of these elements is lacking, a person will eventually die. The next most important need relates to safety: Finding shelter and protection, for example. According to Maslow, this need is the primary reason why humans organize themselves into societies, because people recognize that they are safer in numbers than by themselves. He classifies physiological and safety needs as essential, because it is difficult for people to survive without addressing these first.

Maslow held that once these essential needs have been satisfied, even to a limited degree, other needs start to emerge as important. The third need relates to love and affection, and the sense of belonging to a group. The next relates to self-esteem; the need to be accepted and desired by others. The final need is self-actualization, “a term coined by the German psychiatrist Kurt Goldstein, who used it to describe people’s drive to realize their full potential” (Stoyanov, 2017, p. 12). According to Maslow, whereas needs for love and self-esteem are commonly met in parts of the world where essential needs are taken for granted, self-actualization is rare and often reveals itself in creativity, such as painter, musician, or a writer producing a work of merit.

1.8.2 Strength of Maslow's Theory of Human Motivation

Maslow bases his studies on mentally healthy, human subjects which is a very logical approach. After all, only a small minority of the population are mentally ill, so the development of theories based on a healthy sample would be more applicable to a wider population. Because of this innovative approach to psychology, Maslow is today considered the founder of the third most significant stream of psychological research of the early twentieth century: humanism (Stoyanov, p. 13).

1.8.3 Weakness of the Theory of Human Motivation

Maslow's Theory of Human motivation in application to this study has some weaknesses. The theory does not describe adequately the highest level of the hierarchy of needs as the objective value but only talks of self-actualization, yet a Christian vocation or priestly vocation for that matter finds its meaning and foundation in God. Maslow does not clearly state that passing through all the levels is aimed at directing one to God, each level is unique, but only when one has been satisfied in the lower levels can he/she proceed to the next. According to him, each level is unique yet holistic formation looks at man as an integral person with the ability for self-transcendence.

1.8.4 How to Overcome the Weaknesses of the Theory

The limitations that are perceived in this theory of human motivation pertain to the highest need which Maslow identifies as self-actualization (a desire for self-fulfillment). According to Maslow, self-actualization refers to the desire to become more of who one is, to become everything that one is capable of becoming. These limitations of the theory of Human Motivation could be overcome through focusing on Christ as our main goal in the holistic formation of the clergy, but also through dealing explicitly with the spiritual

dimension of the person. Holistic formation of the clergy should integrate and respond to their needs in connection with their ministry which has its main goal in Christ.

1.8.5 Application and Justification of Maslow's Theory of Human Motivation

Maslow's Theory of Human motivation is a very applicable theory in the context of the importance of holistic formation in the life of the clergy of the Catholic Diocese of Kakamega. This theory highlights the five sets of goals, which we may call basic needs: These are physiological, safety, love, esteem, and self-actualization (Maslow, 1943, p.394). Maslow (1943) goes on to explain that "in addition, we are motivated by the desire to achieve or maintain the various conditions upon which these basic satisfactions rest and by certain more intellectual desires" (p.394).

Holistic formation of the clergy is concerned with integrating and responding to their needs in connection with their ministry. These needs are similar to those described by Maslow, only that whereas he considers self-actualization as the highest need in the hierarchy, holistic formation aims at Christ as the highest goal. The Theory of Human Motivation offers a good understanding of a human person and what he or she requires in order to develop positively. It will be of great help in the study because it tries to view man as a dynamic person, who is holistic and requires holistic formation, which may begin from lower levels as it progresses to the level of self-actualization.

The Theory of human motivation is also helpful to this study because it endeavors to give answers to why some people get stagnated at one level or fall from the highest level to the lowest in terms of the hierarchy of needs: for example the challenge of change of character in some of the clergy. Maslow (1943), points out that "if all the needs are unsatisfied, and the organism is then dominated by physiological needs, all other needs

may become simply non-existent or be pushed into the background” (p.373). Formation is a life time process of continuous growth and therefore any stagnation will be a pointer towards something which could easily be detected through the analysis given by Maslow’s Theory of human motivation.

The researcher endeavours to find out how holistic formation in the life of the clergy of the Catholic Diocese of Kakamega could integrate and respond to their needs in connection with their ministry. First of all, the clergy ought to be mentally healthy human persons. Formation is an attempt to respond as well as to assist priests and candidates to priesthood to respond well to God’s call and mission. It also aims in discerning various formational needs of priests both personal and ministerial. Formational needs include and are not limited to the Maslow’s category of essential needs. In this case, Abraham Maslow’s theory of human motivation will be of great help in the study because it tries to view man as a dynamic person, who is holistic and who requires holistic formation, which may begin from lower levels as it progresses to the level of self-actualization.

1.9 The Conceptual Framework

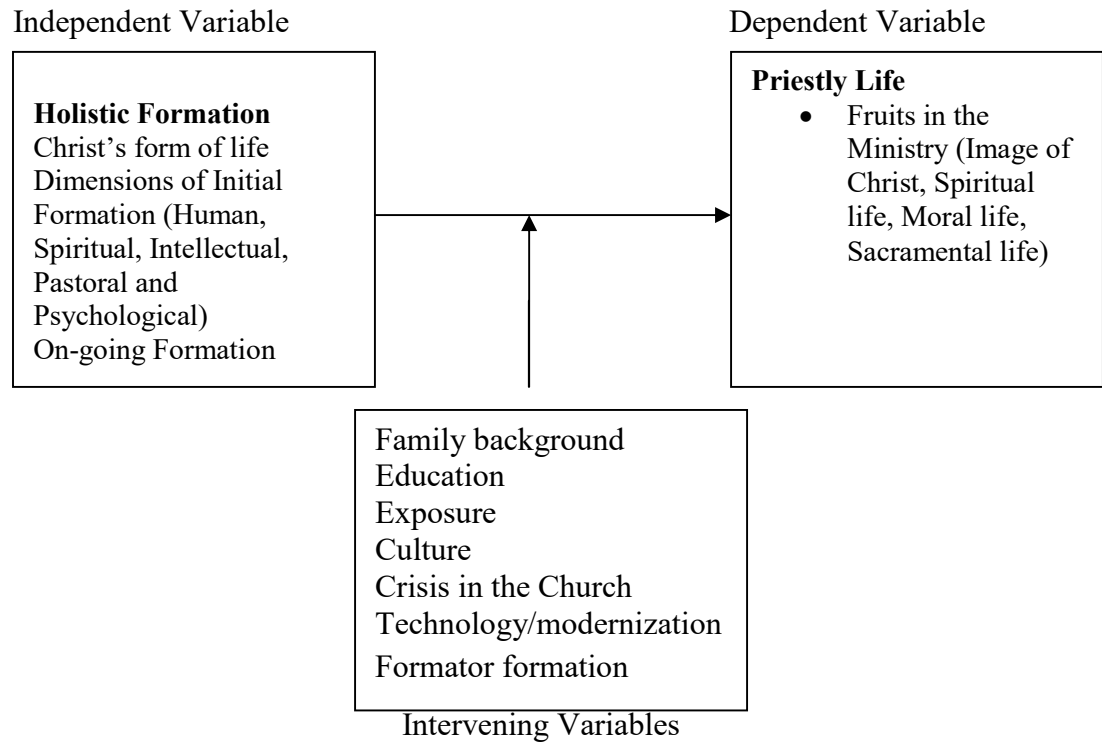


Figure 1.1: Conceptual Framework.

The independent variable, in relation to the study, was Holistic Formation, which according to priestly formation, takes the form of Initial Formation before ordination and continues with On-going Formation after ordination. The content of this Holistic formation is Spiritual, Intellectual, Pastoral (mission) and Human Formation.

The dependent variable was the life of the clergy which this study evaluated according to the fruits of the ministry (image of Christ, Spiritual life, Sacramental life, behavior/ moral life and lastly Human values). The life of the clergy depends on the kind of formation one received and this study sought to establish such a relationship. But since formation does not take place in an enclosed environment, it is also affected by other factors which this study named as intervening factors. These affects the normal relationship between

Holistic Formation and the life of the clergy, for instance, the background of the person formed (Family, education, exposure and culture), signs of the time, for example, the current crisis in the Church (clerical sexual abuse), Technology, Modernization, Faith crisis in our society, materialism and formator/formation. These cannot be taken for granted because formation happens in a dynamic environment.

1.10 Operational Definitions of the Study

Formator: One who accompanies young men intending to become priests

Diocese: A portion of Christ's faithful permanently established under the stewardship of a bishop.

Seminarian: One who has responded to the call positively and is under formation to become a priest.

Seminary: An institution or setting established by the Church to form its future clergy.

Vocation: A response to God's invitation to serve or participate in the mission of the salvation of souls.

Holistic formation: A programme intended at understanding a human being in totality, structured according to different needs of an individual.

Bishop: One consecrated and entrusted with a portion of Christ's faithful in a diocese.

Variable: Likely to change.

Parish: A portion of Christ's faithful under the care of a parish priest.

Humanism: An approach to psychology emphasizing the value of human beings, individually and collectively, by turning from previously established psychological doctrines to sound and measurable evidence.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

The first part of the Literature Review is about the meaning of holistic formation and what it entails. The second part discusses the Church's teaching on priestly formation. It presents Christ's form of life as a model of Formation and then goes on to discuss the formation of the catholic clergy with emphasis on the four dimensions and the agents who should be involved in the task of formation. The third part discusses the nature and identity of priests, the reasons for on-going formation and its dimensions, and last but not least, some of the challenges facing the clergy in their life and ministry and the Diocese which are related to their Formation.

2.1 What Holistic Formation is and what it Entails

Holistic Formation is described as the growth and transformation that is needed in the lives of spiritual leaders in order to have healthy personal lives, community life and life of witness in the ministry (Souleader, 2017). The word holistic is an adjective relating to "holism," emphasizing the importance of the whole and the interdependence of its parts. Holistic therefore, means that which "encompasses all aspects of development" (Serrao, 2014, p. 110). In the case of holistic formation of the clergy, candidates have to be "critically aware of the integration of their life and mission at all stages of development" (p.110).

Formation means the act of giving form or shape to anything; a forming; a shaping. Of particular focus is the manner in which a thing is formed; its structure; its construction; the conformation which takes place; and the form that results; as, the peculiar formation

of the heart (Souleader, 2017). Holistic Formation is therefore a way of looking at life and reality which is more concerned with wholes than analysis or separation into parts. Holistic Formation of the clergy is the help given to those preparing for priesthood or those already in the priestly ministry so that they may acquire the necessary “knowledge on themselves, on various aspects of growth, ..., on the mastery over themselves and at the end channel all these energies and dispositions towards the constructive realization of an ideal vocation” (Serrao, 2014, p. 31).

Holistic Formation generally involves focusing on the following areas in a way that all are integrated and none are ignored or neglected: Spiritual, emotional, relational, mental, physical, and missional. Nonetheless, this presentation confined itself to the holistic formation of the Catholic clergy whereby the “task of formation is to help the person to integrate these aspects, under the influence of the Holy Spirit, in a journey of faith and of their gradual and harmonious maturity, avoiding fragmentation, polarization, excesses, superficiality or partiality” (CC, 2017, 28). St John Paul II, in his Apostolic Exhortation on Consecrated Life, *Vita Consecrata*, emphasizes that Formation is an essential process “by means of which individuals are converted to the Word of God in the depths of their being and at the same time, learn how to discover the signs of God in earthly realities” (VC 68).

2.2 The Church’s Teaching on Priestly Formation

This section discusses Christ’s form of life and scripture as a model of Formation, dimensions of Initial Formation and concludes with Agents of Priestly Formation.

2.2.1 Christ's Form of Life and Scripture as the Model of Formation

The main purpose of the formation process to priestly life or even other consecrated lives is to prepare those being formed “for the total consecration of themselves to God in the following of Christ, at the service of the Church’s mission” (VC 65). This means therefore that as one says “Yes” to the Lord’s call, he has to take it as a duty and personal responsibility to maturing in his vocation. Thus, “one’s whole life must be open to the action of the Holy Spirit, travelling the road of formation with generosity, and accepting in faith the means of grace offered by the Lord and the Church” (VC 65).

Formation of the clergy has to centre itself on the “form” of life of Christ and has to be “embodied in the evangelical figure of the “Christ of formation,” meaning Christ “formed” by the Father and “formator” of the apostles” (Pardilla, 2013, p. 15). This Christ of formation is the one who let himself be formed and shaped by his Father. He in turn formed the apostles. His main aim in calling and forming the apostles was “in order to have them at his side and train them to live according to his example” (VC 41). He thus gave them his very form of life. This explains why in one of his farewell speeches, he tells his disciples as follows: “I no longer call you slaves, because a slave does not know what his master is doing. I have called you friends, because I have told you everything I have heard from my Father” (John 15:15). Real formation of the clergy has therefore to have the assimilation of Christ’s form of life.

In order that formation be effective, it will require that “at every stage and in all periods of formation, initial and on-going, the richness of the biblical figure of the Christ of the Gospels, or fourfold Gospel, must be present” (Pardilla, 2013, p. 17). This can be done through regular planning for spiritual exercises such as retreats, recollections, renewal

courses and meetings for reflection on the mission of the Church. Formation should be a lifetime process and those involved in this exercise should endeavor to perfect their formation (PC 18). This implies that “*initial* formation, then, should be closely connected with *continuing* formation, thereby creating a readiness on everyone’s part to let themselves be formed every day of their lives” (VC 69). Christ’s way of life must be every day at the centre of formation to the priestly life.

The Bible should therefore be the first source of formation and spirituality of the clergy and other consecrated persons. In Christ who is consecrated, missionary and prayerful, we have the key figure who gives meaning to the vocation to the priestly life. This Christ is the heart of the Gospels and all sacred scripture. He is also the one priests are configured to so as to be able to act in his person, that is “in the person of Christ the head” (PO 2).

The Vatican II Council, while advocating for the return to the sources of the whole Christian life in order to achieve adequate renewal of the religious life which includes priestly life, presented sacred scripture as “a pure and lasting fount of spiritual life” (DV 21). By having the sacred scriptures at hand daily, priests could learn “the supreme goodness of knowing Christ Jesus...” (Phil. 3:8).

Being the first source of Christian spirituality, the word of God also “gives rise to a personal relationship with the living God and with his saving and sanctifying will” (VC 94). From the word of God is drawn “the light needed for just discernment and spiritual wisdom which will help” priests “to acquire a kind of supernatural intuition, the correct criterion for judging historical events and a fitting dynamism for contemplation and

apostolic activity” (Pardilla, 2013, p. 44). The friendly encounter with God’s word is the real Prophetic driver (in sense of motivator) of the priestly life: “True prophecy is born of God, from friendship with him, from attentive listening to his word in the different circumstances of history” (VC 84). If they renew themselves constantly in the light of the word of God, then that is a sure way for them to be faithful to their mission in the Church and the world.

The new Catechism of the Catholic Church (1992) puts emphasis on the Gospels as the heart of all scriptures (n. 125). “The fourfold Gospel holds a unique place in the Church...” (n.127). The Gospels occupy a central place because Christ Jesus is their centre (n. 139). This implies therefore that for priests to discern well the signs of the times, they have then to do so in the light of the Gospel.

2.2.2 Dimensions of the initial Formation of the Catholic clergy

As mentioned earlier on, the Church, being attentive to the conditions of the present moment and guided by the teachings of our Lord, has always taken seriously its duty to provide for the holistic formation of its members, in view of the growth of the body of Christ. Regarding priestly formation which should be holistic or integral in nature, St. John Paul II, in his Post-Synodal Apostolic Exhortation, *Pastores Dabo Vobis*, makes an important contribution: He stresses the need for the human, spiritual, intellectual and pastoral formation of the future priests. He further clarifies that this formation ought to be “on-going even after ordination and that the candidate is an agent in his own formation” (26). There is therefore great need to reflect on the formation of priests in today’s circumstances and there is urgent need “to propose some directives which guarantee a

formation which is complete, solid, and consistent with the journey of the Church” (CICLSAL, 1998, 1).

a) *The Human Dimension*

Human formation is the foundation of priestly formation and it “promotes the integral growth of a person and allows the integration of all its dimensions” (CC, 2017, 94). A priest is called to be a “living image” of Jesus Christ, Head and Shepherd of the Church” (PDV 43) and he should therefore “seek to reflect in himself, as far as possible, the human perfection which shines forth in the Incarnate Son of God and which is reflected with particular liveliness in his attitudes towards others as we see narrated in the Gospels” (PDV 43). The different dimensions that need to be integrated in order for one to realize full human formation are well presented in the *New Ratio Fundamentalis Institutionis Sacerdotalis* (2017) as thus expressed:

Physically, this means an interest in health, nutrition, physical activity, and rest; psychologically it focuses on the constitution of a stable personality, characterized by emotional balance, self-control and a well-integrated sexuality. In the moral sphere, it is connected to the requirement that the individual arrives gradually at a well formed conscience. This means that he will become a responsible person able to make the right decisions, gifted with right judgement and able to have an objective perception of persons and events (CC, 2017, 94).

It may not be easy for one to be well balanced in these dimensions; one could grow gradually in realizing them. The starting point is for “a seminarian to be aware of his own life history, and be ready to share it with his formators” (94). This life history should include things like one’s “experience of childhood and adolescence, the influence that his family and his relatives have exercised upon him, his ability to establish mature and well-balanced interpersonal relationships, or his lack thereof, and his ability to handle positively moments of solitude” (94). This ability to relate well with others is important to the priest’s effectiveness at deeper level.

The human formation of a priest is important, more especially when it is related to those he ministers to. He is required to mould “his personality in such a way that it becomes a bridge and not an obstacle for others in their meeting with Jesus Christ the redeemer of man” (PDV 43). As he follows the example of Jesus who knew what was in man (John 2:25), “the priest should be able to know the depth of the human heart, to perceive difficulties and problems, to make meeting and dialogue easy, to create trust and cooperation, to express serene and objective judgements” (PDV 43).

A series of human qualities are to be cultivated by those under formation to the priesthood so that they become balanced people, who are strong, free and capable of bearing the weight of pastoral responsibilities. Some of these qualities are love of the truth, loyalty, respect for every person, sense of justice, honesty, genuineness and compassion, integrity and being balanced in judgments and behavior (PDV 43).

b) *The Spiritual Dimension*

When human formation is carried out properly, it “leads to and finds its completion in spiritual formation” (PDV 45). It should be known that “a priestly vocation involves an extraordinary and demanding synergy of human and spiritual dynamics” (CCE, 2008, 2). The candidate should therefore know that he “can only draw advantage from an attentive and responsible vocational discernment, aimed at differentiating formation paths according to each individual’s needs, as well as gradually overcoming his deficiencies on the spiritual and human levels” (2). It is therefore the duty of the Church to furnish candidates for the priesthood “with an effective integration of the human dimension, in light of the spiritual dimension into which it flows and in which it finds its completion” (2).

Through Spiritual formation a candidate to the priesthood is introduced “to a deep communion with Jesus Christ, the good shepherd, and leads to the total submission of one’s life to the Spirit, in a filial attitude towards the Father and a trustful attachment to the Church” (Uganda Episcopal Conference, 2009, p. 22). All other types of formations should be made part and parcel of a candidate’s spirituality.

Some of the ways in which a seminarian could come into a close relationship with Christ are as follows: Prayer (which includes and not limited to daily personal prayer) in its various forms must occupy a central place in his life; the daily celebration of the Eucharist which should be the centre of his life; praying the Liturgy of the hours regularly; regular reception of the sacrament of Reconciliation and honest and sincere participation in other spiritual exercises such as spiritual direction, daily meditation on the Word of God on individual or group level; visit to the Blessed Sacrament; spiritual reading; the holy rosary; recollections, and retreats and other popular devotions (Uganda Episcopal Conference, 2009, pp. 22-23).

This close union with Christ should also involve seeking this same Christ in people. Yes, it is indeed true that spiritual life is an interior life, a life of intimacy with God, a life of prayer. But a priest or a seminarian should understand that this very meeting with God, should bring him face to face with the need to meet his neighbor, to give himself to others, “to serve in a humble and disinterested fashion, following the example which Jesus has proposed to everyone as a programme of life when he washed the feet of the apostles” (PDV 49). The priest or a seminarian should cultivate the virtues of charity, obedience, chastity and others which enable one to live in conformity with the crucified Christ (49).

Spiritual formation should also aim at transforming “a candidate into a priest who knows, understands, values and is ready to live community life and is also conscious of his limitations and weaknesses in humility” (Uganda Episcopal Conference, 2009, p. 24). Proper training is therefore required on how to live in community, practice charity, more especially in the preferential love for the “poor” “in whom our faith discovers Jesus and a merciful love for sinners” (24). Those preparing for priesthood must also learn how to practice sincerity and have a constant concern for justice and good manners in dealing with people. Thus a future priest must “keep to his word, be controlled and kind in conversation; must have a spirit of fellowship and service and readiness to work, and ability to work with others” (24-25).

c) *The Intellectual Dimension*

The intellectual dimension of formation is part of the integral formation of a priest: “It serves his pastoral ministry and has an impact upon his human and spiritual formation, which draws rich nourishment from it” (CC, 2017, 117). This dimension of formation aids priests to listen profoundly to the Word, and to the ecclesial community, so as to learn how to read the signs of the time. Through intellectual formation, seminarians are able to achieve “a solid competence in philosophy and theology, along with a more general educational preparation, enough to allow them to proclaim the Gospel message to the people of our own day in a way that is credible and can be understood” (116). This will enable them to dialogue with the contemporary world in a fruitful way and even reveal its beauty.

It is therefore important for seminarians to be equipped intellectually so as to be able to face current challenges, some of which are for example “religious indifference, ...

widespread mistrust regarding the real capacity of reason to reach objective and universal truth, and ... fresh problems and questions brought up by scientific and technological discoveries” (PDV 51). A high level of intellectual formation is therefore demanded, “such as will enable priests to proclaim, in a context like this, the changeless Gospel of Christ and to make it credible to the legitimate demands of human reason” (51). However, caution has to be taken so that intellectual formation is not over-emphasized at the expense of the other dimensions of formation.

d) *The Pastoral Dimension*

The whole purpose of seminary training is to prepare seminarians to be shepherds in the image of Christ, which means therefore that priestly formation must be permeated by a pastoral spirit. The Council Decree on the training of priests (*Optatum Totius*) states this fact as follows: “Hence, all the elements of their training; spiritual, intellectual, disciplinary, should be coordinated with this pastoral aim in view ...” (OP 4). The pastoral dimension therefore “unifies and gives meaning and value to the whole formation of the candidate” (Naleela, 2012, p. 16).

A formation of specifically pastoral character which must be provided should be as follows: “It should be such as to help the seminarian to acquire the inner freedom to live the apostolate as service, able to see the work of God in the hearts and lives of the people” (CC, 2017, 119). It should be able also to make them “experts in the art of pastoral discernment, that is to say, able to listen deeply to real situations and capable of good judgement in making choices and decision” (CC, 2017, 120).

The pastoral dimension influences the spiritual growth of the priest in that through the real situations one comes in touch with and seeing the workings of God in such

situations, one grows deeper into his relationship with God. The priest's personal experience of the love and mercy of God in his own life also motivates him into showing this same love and mercy as he ministers to the people.

In order that this pastoral formation bears fruits in the lives of seminarians and later as priests, emphasis should be put on its practical application which includes "involvement in certain pastoral services which candidates to the priesthood should carry out, with a necessary progression and always in harmony with their other educational commitments" (PDV 57).

e) Psychological Dimension

This dimension addresses the psychological dimension of formation among the clergy. The "self" is a central construct. It develops through interactions with others and involves awareness of being and functioning. The self-concept is "the organized set of characteristics that the individual perceives as peculiar to himself/herself. It is based largely on the social evaluations he/she has experienced. The self-comprises of one who is organized, consistent, conceptual gestalt composed of perceptions of the characteristics of the "I" or "me" and the perceptions of the relationships of the "I" or "me" to others and to various aspects of life, together with the values attached to these perceptions.

The psychological dimension pushes for wholesome formation of an individual right from formation to the peak of clergy life. Theoretically, an individual may develop optimally and avoid the previously described outcomes if they experience only "unconditional positive regard" and no conditions of worth develop. The need for positive regard from others and positive self-regard would match organism evaluation and there would be congruence between self and experience, with full psychological

adjustment as a result. Formation process should be one that allows individuals to promote self-presentation through engaging in activities that support the church as well as build an individual, thus satisfying the need for positive self-regard. In Rogers' view (1959, 1961, 1977) personality change is certainly possible and is further a necessary part of growth. However, he notes that self-acceptance is a prerequisite. Rogers sees the human being as: "capable of evaluating the outer and inner situation, understanding herself/himself in its context, making constructive choices as to the next steps in life, and acting on those choices".

2.2.3 Agents of Priestly Formation

The principal agent of priestly formation is the Most Holy Trinity, which through the presence of Jesus Christ in his word, in the sacraments and in the brothers and sisters of the community, and through the many actions of the Holy Spirit, every seminarian is shaped according to the plan of the Father (CC, 2017, 125). St. John Paul II insists in his Post-Apostolic Exhortation *Pastores Dabo Vobis* that "there cannot exist any genuine formational work for the priesthood without the influence of the Spirit of Christ" (PDV 65).

a) *The Diocesan Bishop*

The Bishop is the pastor responsible for the diocesan community. He is "primarily responsible for admission to the seminary and formation to the priesthood" (CC, 2017, 128). He is also the one responsible or together with other Bishops (in the case of inter-diocesan seminaries), for the choosing of the Seminary staff (Can. 239). He is "to establish dialogue with seminarians, so as to enable them to be sincere and open" (128).

In general, the other work of a Bishop or in the case of inter-diocesan seminary, Bishops concerned, is well outlined in Canon 259 paragraph 2 as follows:

... (They) are frequently to visit the seminary in person. They are to oversee the formation of their students, and the philosophical and theological instruction given in the seminary. They are to inform themselves about the vocation, character, piety and progress of the students, with a view particularly to the conferring of sacred orders (CIC, 1983, C. 259 par. 2).

In accomplishing their duties, care should be taken so that they do not exercise their “authority in such a way as to undermine the Rector and other formators in the discernment of the vocations of the candidates and their adequate preparation” (CC, 2017, 128). In order to ensure successful outcome of formation, those to be admitted to the seminary should be carefully selected so that only suitable candidates are picked for formation to the priesthood.

b) *The Presbyterate*

In communion and full harmony with their Bishop, the clergy have a duty to share the concern of their Bishop “for the formation of candidates through prayer, sincere affection, support, and visits to the seminary” (CC, 2017, 129). Every priest must always be aware that he has a responsibility in regard to the formation of seminarians. Parish Priests and any other priest who receives a seminarian for pastoral work, should work in collaboration “with the community of Seminary formators, by open and concrete dialogue” (129).

c) *Seminarians*

Since all formation, priestly formation included, is ultimately self-formation, the seminarian “himself therefore is a necessary and irreplaceable agent of his own formation” (PDV 69). He “is called to a journey of on-going growth in the human, spiritual, intellectual and pastoral areas, taking into account his own personal and family

background” (CC, 2017, 130). Seminarians ought therefore to establish and maintain a climate of formation which is consistent with the values of the Gospel. They do this by demonstrating both in their external and interior behavior “that they have internalized an authentically priestly way of life, in humility and in service of their brothers. This is a sign of a mature choice to give themselves to follow Christ in a special way” (131).

d) *The Community of Formators*

This could also be called an educational community of the seminary and is made up of various people involved in formation such as “the Rector, the spiritual father or spiritual director, superiors and professors” (PDV 66). The minimum number of formators for every seminary must be two: The Rector and the spiritual director (Can.239). But care should be taken to see to it that their number is sufficient for, “and proportionate to, the number of seminarians, which can comprise more than one Spiritual Director, a Vice-Rector, a Financial Administrator, and other formators, who coordinate the different dimensions of formation when circumstances require it” (CC, 2017, 133).

Care should be taken so that the role of the Spiritual Director is not pushed away or taken lightly. The priest or priests entrusted with this work should be qualified and reliable; they should also have required experience in the field of spiritual direction (Lukwata, Wanjala, Ogula, Kato, &Ndinya, 2017, p. 41). A Spiritual Director, “must be a true master of interior life and of prayer, one who helps the seminarian to welcome the divine calling and to develop a free and generous response” (CC, 2017, 136).

The community of formators ought to live a truly evangelical lifestyle with total dedication to the Lord (PDV 66). They should also enjoy certain stability and should live in the seminary community (66). There should be a close relationship between them and

the Bishop or Bishops in charge of seminary affairs. It is the responsibility of Bishops to see to it that formators receive the necessary formation to enable them to be effective in their work. Those to be chosen as formators ought to be priests of exemplary life, able to demonstrate human and spiritual maturity. They should also have acquired adequate pastoral experience and professional competence. They should have stability in their own vocation, “a capacity to work with others, serious preparation in those human sciences (psychology especially) which relate to their office, a knowledge of how to work in groups” (PDV 66).

e) *Professors*

These are other members of staff who are appointed by the Bishop or Bishops concerned “in careful consultation with the Rector and their Ordinaries” (Uganda Episcopal Conference, 2009, p. 14). Together with other members of staff under the guidance of the Rector, they are expected to “make up a single fraternal and collaborative community of formators, to present together with their seminarians a genuine image of one family” (p.14). They should be largely concerned with the progress of seminarians in their studies. They are to “be regarded as part of a single teaching community, and true educators” (CC, 2017, 142).

The number of professors should be “proportionate and adequate to the teaching needs and to the number of seminarians” (CC, 2017, 143). Their work should not only be communication of ideas but should also contribute to the ‘generation’ and formation of new priests. Their minimum academic qualification should be a licentiate or its equivalent with adequate ability and experience in teaching.

f) *Specialists*

These are experts in certain disciplines which could be of great assistance: “For example, in the field of medicine, pedagogy, art, ecology, administration and in the use of social communications” (CC, 2017, 145). However, in the selection of these specialists, apart from looking at their human qualities and competence in their field, their faith should also be taken into account. Seminarians on their part should look at them positively as people who are of value to them and who can offer professional assistance for their needs.

g) *Family, Parish and Other Ecclesial Communities*

All these play a very important role in the life of a candidate to the priesthood. They bear considerable influence on the formation of future priests. Pope Francis emphasizes the importance of families and their contribution to the formation process as follows: “It is important for families to form part of the seminary process and priestly life, since they help to reaffirm these and to keep them well grounded in reality” (Amoris Laetitia, 203). However, in his dealings with them, a seminarian or a priest should be fully aware of the necessary detachment which is involved by the choice of his vocation (PDV 68). It is important therefore for future priests and those in the ministry to always be aware that in their dealings with their families and parish communities, they should have that inner freedom which should allow proper autonomy as they exercise their ministry. They should therefore keep “a healthy distance from any expectations that the family may have, for the call of the Master requires us to “place the hand to the plough without looking back” (cf. Lk 9: 62) (CC, 2017, 148).

h) *Consecrated Life and the Laity in Formation*

The laity and consecrated persons play an important role in the formative journey of candidates to the priesthood. In his Apostolic Exhortation *Amoris Laetitia*, Pope Francis supports this fact when he says that their presence in priestly formation “promotes an appreciation of the diversity and complementarity of the different vocations in the Church” (AL, 203). The laity and consecrated persons could work as specialists, teachers, could be “within the apostolate, within families, and in service to the community” (CC, 2017, 151).

2.3 The nature and identity of priests

The second Vatican council, in its teaching about the Church, stressed the fact that it is the whole People of God and also went further to acknowledge “that all the baptized participate in some way in the one priesthood of Christ” (LG 11). This one priesthood of all the baptized is what is normally referred to as the priesthood of baptism. Through baptism one becomes a member of the Body of Christ, “which is the Church (cf. 1Cor 12:13, 27). By the work of the Spirit, Baptism radically configures the faithful to Christ in the Paschal Mystery of death and resurrection; it “clothes him” in Christ (cf. Gal. 3:27)” (VS 21). Using the words of St. Augustine, we can say therefore that the baptized become not only Christians but Christ (VS 21).

There is the second type of Christian priesthood which is called ministerial priesthood. Lukwata and others (2017) describe ministerial priesthood as follows: “The ministerial priesthood is by virtue of the Sacrament of Holy Orders received by those who are consecrated in Christ’s name to feed the Church by the Word and Grace of God” (Lukwata et al., 2017, p. 9). It is “a sharing in Jesus Christ’s unique priestly ministry as

Prophet, Priest and Shepherd” (10). There are three degrees or orders in the ministerial priesthood: episcopate, presbyterate, and diaconate (LG 20-29).

The office of priests is joined to the Episcopal order and its main purpose is to share “in the authority by which Christ himself builds up and sanctifies and rules his body. Hence the priesthood of priests, while presupposing the sacrament of initiation, is nevertheless conferred by its own particular sacrament” (PO 2). Through this sacrament priests are signed with a special character and thus are configured to Christ the head. In order for them to effectively fulfill their ministry, priests have to seek to live in complete conformity with the Gospel. They are “to bear witness with their lifestyle to the evangelical value of the “new family” (VC 41) inaugurated by Jesus with the Apostles during the time of his public ministry” (Pardilla, 2013, p. 11). In discharging their duties they should also not forget that they are “prudent cooperators of the episcopal college and its support and mouthpiece” (LG 28). They should always know that “they depend on the bishops to exercise their ministry: To preach the Gospel, to shepherd the faithful, to celebrate the sacraments- especially the Eucharist (*Lumen Gentium*, 28)” (Lukwata et al., 2017, p. 20). These three are the core functions of priests and are well analyzed in the Decree on the Ministry and life of the Priests (PO 4-6).

As said earlier in this research, in order for the priests to effectively fulfill their functions, they need not only the initial formation but also on-going formation. Formation should not end with ordination to priesthood; it has to continue throughout the priest’s life. Candidates for the priesthood have to be aware of this fact and should embrace it positively once they are ordained.

2.4 On-going Formation of Priests

On-going formation is the “continuation of the process of building up a priestly personality which began and developed in the seminary or a Religious House with a training programme which aimed at ordination” (PDV 71).

2.4.1 Reasons for the on-going Formation of Priests

In the course of the initial formation of candidates to the priesthood, it is important that seminaries instill in them the value and necessity of priestly on-going formation. The purpose of this formation is to “ensure that all priests are generously faithful to the gift and ministry received and that they are priests up-to-date such as the People of God wishes to have” (Uganda Episcopal Conference, 2009, p. 37). On-going formation therefore “is a need which begins and develops from the moment of receiving the Sacrament of Holy Orders” (CC, 1997, 69). With the Sacrament of Holy Orders “the priest is not only ‘consecrated’ by the Father and ‘sent’ by the Son, but also ‘animated’ by the Holy Spirit” (69). A priest, being a man situated in history, “needs to perfect himself in all the aspects of his human and spiritual existence in order to attain that conformity with Christ, the unifying principle of all things” (69).

On-going formation is a right and duty for all priests and the Church has the obligation of imparting it (C.I.C., can. 279). This formation is permanent because it “should *always* be a part of the priest’s life” (PDV 76). This should then mean that in “every phase and condition of his life, at every level of responsibility he has in the Church, he is undergoing formation” (76).

The aim of on-going formation is also to increase “*the priest’s awareness of his share in the Church’s saving mission*” (PDV 75). This formation is a necessary condition and an

indispensable means which assists a priest to refocus on the meaning of his mission and ensure that he carries it out with fidelity and generosity (75). The Vatican II Decree on the Ministry and Life of Priests points out some areas of study which are to be given much attention: “Reading and meditation of sacred Scripture” (PO 19). The study of the Fathers and Doctors of the Church and the other ancient records of tradition can also nourish the knowledge of the priest (19). Priests should also be well versed in the “statements of the Church’s magisterium and especially those of the Councils and the Popes and they should also consult the best approved writers on the science of theology” (19).

Serrao (2014), emphasizing the necessity of on-going formation points out that it is more necessary today than ever before because of “the profound and rapid cultural changes that are taking place, and the progress that is being made in the realm of biblical, historical and doctrinal studies” (p. 110). He goes on to state that through on-going formation, priests are in a better position to “pay close attention to the signs of the spirit of our times, and ... allow themselves to be sensitive to them in order to be able to respond to them appropriately” (p. 110). He therefore suggests that all aspects of development have to be encompassed in the on-going formation of priests for the fruitfulness of their ministry.

A priest should always be conscious of the fact “that he is a man chosen among men to be at the service of men” (CC, 1997, 75). This implies that in order for him to “sanctify himself and carry out his priestly mission, he must present himself with an abundance of human virtues which render him worthy of esteem by those around him” (75). Some of the most important human virtues to be practiced by the priest are as follows: Goodness

of heart, patience, kindness, strength of soul, love for justice, even-mindedness, truthfulness to his word and coherence in the duties freely assumed, etc. (75). These virtues could be nourished through on-going formation centered on the spiritual part.

2.4.2 Different Dimensions of On-going Formation

As a means of safeguarding ministerial priesthood, the Church has over the ages emphasized a greater need of renewal programmes/on-going formation for its clergy. These programmes are captured in the four dimensions of formation: Human, Spiritual, intellectual, and pastoral.

a) *The Human Aspect of Priestly On-going Formation*

Human formation is the foundation of priestly formation and it promotes his integral growth allowing the “integration of all its dimensions” (CC, 2017, 94). “Fuller development is therefore first required in the *human aspect* of priestly formation” (PDV 72). This can be realized through the priest’s daily contact with the people and sharing in their daily lives. Through this, the priest is required to “develop and sharpen his human sensitivity so as to understand more clearly their needs, respond to their demands, perceive their unvoiced questions, and share the hopes and expectations, joys and burdens which are part of life” (72).

In order for the priest to bring his human formation to maturity, he requires to “receive special assistance from the grace of Jesus Christ” (PDV 72). Jesus himself who lived “as a man among and with men,... offers the most complete, genuine and perfect expression of what it means to be human” (72). He mingles freely with people sharing in their joys and sorrows. A priest is therefore called to “be Jesus Christ to the people in whatever part

of the world God places him” (Cullinane, 2015, p.29). People looking at him should be able to see in him the image of Christ.

In the Catholic Diocese of Kakamega priests are assigned in various fields of apostolate where they are expected, through these apostolates to grow to maturity in their human formation.

b) The Spiritual Dimension of Priestly on-going Formation

It is important for the priest to always be aware that through the Sacrament of Holy Orders, he was consecrated by the Holy Spirit which also configured him to Jesus Christ. This action created a bond which is located in the priest’s very being. This bond should be assimilated and lived out in a personal, “free and conscious way through an ever richer communion of life and love and an ever broader and more radical sharing in the feelings and attitudes of Jesus Christ” (PDV 72). This is the bond to which every priest is called today and is fostered by on-going formation. This formation is necessary and is a requirement “for the priestly ministry to be genuine and spiritually fruitful” (72). In exercising the care of souls, a priest ought not to neglect himself. He should not give himself to others to such an extent that nothing is left of himself for himself. He is therefore called upon to meditate before, during and after all his actions (1Cor 16:14) (72). This is a sure way of overcoming the many difficulties one meets each day.

For a priest to continuously develop spiritually, he should, apart from reading relevant books pertaining to spiritual formation, also dedicate specific sessions “to the care in the celebration of the Sacraments as well as to the study of questions of spirituality such as Christian and human virtues, ways of praying,... etc” (CC, 1997, 76). In his prayer life, a

priest should “strive constantly for the experience of a genuine personal encounter with Jesus, a trusting dialogue with the Father, and a deep experience of the Spirit” (PDV 72).

In the Catholic Diocese of Kakamega, apart from individual efforts from priests themselves, the diocese, through the Bishop organizes annual retreats for the clergy and also has made mandatory monthly Spiritual Recollections on the Deanery level. However, the fruitfulness of these exercises can only be best verified by the seriousness accorded to them by an individual clergy.

c) *The Intellectual Dimension of On-going Formation*

The Intellectual Dimension needs to be continually fostered in the entire life of a priest. He should commit himself to study and always be familiar with modern culture. A priest, being sharer in the prophetic mission of Jesus and being part of the mystery of the Church the Teacher of truth, “is called to reveal to others, in Jesus Christ, the true face of God, and as a result, the true face of man” (PDV 72). For a priest to measure up to this standard, he ought to seek the face of God “and contemplate it with loving veneration (cf. Ps 26:7; 41:2)” (72). He should therefore engage himself in continuous theological study in order for him to carry out faithfully “the ministry of the word, proclaiming it clearly and without ambiguity, distinguishing it from mere human opinions, no matter how renowned and widespread these might be” (72).

The clergy ought to constantly strive to study and be acquainted with the Church’s teaching and its application to the current issues of life, faith in general. They ought to have regular Workshops, briefings on current issues pertaining to the Church and the world in general.

d) *The Pastoral Aspect of On-going Formation*

A priest should strive to live daily according to the graces which he received through ordination. He does this by being “ever more open to accepting the pastoral charity of Jesus Christ granted him by Christ’s Spirit in the Sacrament he has received” (72).

For it to be complete, pastoral formation “must be organized ‘not as something haphazard, but as a systematic offering of subjects, which unfolds by stages and take on the precise forms’” (CC 79). A priest ought also to develop a habit of personal study apart from the organized forms of pastoral formation.

In the Diocese, the pastoral aspect of on-going formation can be done by the periodic organization of Workshops and Seminars to update the clergy on matters pertaining to pastoral work. Deaneries should be mandated to discuss and bring to the knowledge of the Bishop pastoral issues unique to their regions.

2.5 Some of the Challenges facing the Clergy in Holistic Formation

As highlighted in this research, the Church has well defined guidelines regarding the formation of its priests. It has repeatedly stressed the need for holistic formation for its clergy and given reasons as to why it should be on-going, even after ordination and should continue throughout the life of ordained ministers. This formation has also to be rooted in the signs of the time, and according to the needs of the Church. However, the same Church, like ever before, is confronted with a lot of issues, and so is the Catholic Diocese of Kakamega. Some of these issues/challenges are for instance, the changing character of priestly life (Mathias, 2015, p.17), laxity in the service to the people, infiltration of other denominations, decrease in the number of vocations, worldliness

(PDV, 8), lack of proper institutions and personnel to offer organized formation, finance, lack of a proper policy, changing culture, human weaknesses, etc.

2.5.1 The changing Character of Priestly Life

It is presumed that before one is ordained a priest in the Catholic Church, he ought to have gone through all the stages of initial formation as laid down by the Church, and should have received the necessary recommendations from those responsible. All this is done to ensure that one is well prepared for the priestly ministry. However, there are cases of priests portraying a totally different character, which contradict the correct image of priesthood, which should be configured to Christ. It is evident that some priests fail in fulfilling well their roles: Tripartite ministries of Prophet, Priest and King (Lukwata et al., 2017). They exhibit glaring limitations which leave Christians wondering and asking questions which lack answers. Such limitations are clearly visible in areas such as: poor delivery of the homily, poor celebration of sacraments, and last but not least lack of charity in tending the flock, which is under their care. Pope emeritus Benedict XVI, in his *Sacramentum Caritatis*, advises priests always to “be conscious of the fact that in their ministry they must never put themselves or their personal opinions in the first place, but Jesus Christ” (SC 23).

Other characteristics which some priests exhibit which are contrary to their life and which are common in the life of a number of them are as follows: ‘Burn out syndrome,’ problem of alcoholism, unhealthy heterosexual friendships, destructive ways of handling one’s emotions, aggressive and hostile behavior towards persons in authority, lack of politeness and courtesy in dealing with the public, rude and aggressive behavior towards those placed under their care and those they stay with, poor administrative or managerial

skills, inability to work in a team of priests, consecrated persons and laity, chronic loneliness, depression and moodiness, ethnic or linguistic affiliations and group-ism, indulging in gossip, destructive criticism and character assassination, tendency to cheap popularity while exercising leadership, narcissistic tendencies, revengeful and vindictive attitudes and behavior (Mathias, 2015, p.17).

Alcoholism among the clergy is one aspect that has left Christians perplexed, questioning the priests' way of life. The growing number of clergy who abuse alcohol is alarming and care needs to be in such issues. The church has devised a strategy to ensure that these individuals are rehabilitated once their addiction has gotten out of hand. However the downside of this is that sometimes no follow up is done until the individual relapses. The family of the individual is not spared they are left to sought for ways on nursing and taking care of their own (Kgabe, 2011).

2.5.2 Laxity in offering service to the People

Change in character mingled with some of the negative characteristics of priestly life mentioned above could be the main cause of laxity in service delivery. It could also be caused by the changing world, more so if the priest does not adapt quickly and understand the signs of the time (PDV, 8). It could also be caused by poor relationship of the priest with his Bishop or even his priest colleague/s. St. John Paul II, in *Pastores Dabo Vobis*, points out some of the other factors within the Church which have a direct influence on the lives and ministry of priests. He says:

For example: the lack of due knowledge of the faith among many believers; a catechesis which has little practical effect, stifled as it is by the mass-media whose messages are more widespread and persuasive; an incorrectly understood pluralism in theology, culture and pastoral teaching which, though starting out at times with good intentions, ends up by hindering ecumenical dialogue and threatening the necessary unity of faith; a persistent diffidence towards and almost unacceptance of the Magisterium of the hierarchy; the one-sided tendencies which reduce the richness of the Gospel message and transform the proclamation and witness to the faith into an element of exclusively human and social

liberation or into an alienating flight into superstition and religiosity without God. (PDV 7)

This problem could be solved through on-going formation whose purpose is to address such challenges.

2.5.3 Decrease in the number of Vocations to the Priesthood

In his Apostolic Exhortation; *Pastores Dabo Vobis*, St. John Paul II points out clearly some of the main causes of the decrease in the vocation to the priesthood. He says:

The many contradictions and potentialities marking our societies and cultures, as well as ecclesial communities, are perceived, lived and experienced by our young people with a particular intensity and have immediate and very acute repercussions on their personal growth. Thus, the emergence and development of priestly vocations among boys, adolescents and young men are continually under pressure and facing obstacles (PDV 8).

Our young people are easily attracted to easy and fast things. They are totally “dominated and imprisoned by an individualistic, materialistic and Hedonistic interpretation of human existence” (PDV 8). Sacrifices for them sound strange and something to be kept away from real life. Spiritual and religious values are looked at as obstacles to their freedom. The language that they understand is comfort, prestige, and the like. The long programme of formation laid down by the Church puts them off from thinking anything near the priestly vocation. This mindset is affecting even those in the minor seminaries. They start off well but in the course of time their vocation grows cold and eventually dies away. After their secondary school education, they prefer joining the university other than proceeding to the major Seminary.

Those who join the seminary need proper formation which is holistic in order to prepare well for their priestly ministry. Those in the priestly ministry need proper on-going formation which is holistic in nature so as to continue embracing their vocation in the midst of the great challenges they come across.

2.5.4 Lack of proper Institutions and personnel and proper Policy.

Regarding the initial formation of candidates to the priesthood, a lot has been done in the area of things like institutions, personnel, policy, etc. However, these same efforts may not be evident in the area of on-going formation for the clergy. This means therefore that after one is ordained a priest or deacon, there could easily be disconnection from formation. Mathias (2015) affirms this fact when he says that “it is very disheartening to note that most of the dioceses... do not have any definite policy with regard to the on-going formation of their men after their ordination...” (p.15). He goes on to point out that even for those priests who are already experiencing challenges, “there are hardly any professional programmes offered on a regular basis to address these issues and problems” (15). The effect of all this is that eventually the quality of the priests’ life is affected.

Another challenge connected to lack of a definite policy is that of no proper institutions and personnel to offer organized on-going formation for the clergy. The Directory for the Ministry and Life of Priests gives clear guidelines on the suitable place where to conduct on-going formation programmes: This “may be held in a suitable residence established for this purpose... or a place which may constitute a precise and serene point for all priests during their early pastoral experiences” (CC, 1997, 82). Apart from the place, also of great importance are those who form. The Bishop is supposed “to name a ‘group of directors’ and that these persons be selected among those priests who are highly qualified and esteemed due to their background and their human, spiritual, cultural and pastoral maturity” (90). The challenge here is that to get such priests (who have all these qualities) may not be easy and hence the point of lack of personnel sets in. Training does not guarantee quality because intellectual capacity is only but one aspect of formation.

Financial constraint is another challenge. The programme of formation requires financial support which in some dioceses, might be challenging, given other more pressing issues. Such situations may force the Bishop to attend to only emergence cases of on-going formation for the clergy. Such cases become more costly since they are noticed when they are at their worst state.

2.6 Conclusion

The researcher's review of the literature shows that the Church indeed, all along has upheld the value of formation of its ministers. It has done this by emphasizing formation which is rooted in the signs of the time and lived experiences of the people they serve. The foundation of this formation has therefore to have a suitable human formation (PDV 43). Formation is necessary for preparing a priest for his mission which is "intimacy with Christ and... service and mission to his Church" (Cole, 2007, p. 18). There are many documents which are sufficient in giving information on priestly formation and life but there remain visible challenges which are experienced by priests themselves, in their life and ministry.

These challenges may be due to failure to satisfactorily implement what is contained in the Church documents concerning priestly formation. This may be caused by lack of qualified and dedicated formation staff and other agents of formation. Candidates to the priesthood and those already in the priestly ministry may also fail to adhere to the principles of formation, which they are taught in the initial stage of formation and during their on-going formation.

One other notable and serious challenge is the one caused by the social, economic, political, scientific, and technological evolution. There is therefore need to adapt to the

new situations in which the priestly ministry “is called to measure and incarnate itself” (CICLSAL, 2018, 6). There is therefore, great need for continual adjustments. This adjustment is also required in the area of leadership as Pope Francis rightly advises: “Above all, it has become increasingly necessary to have a ministry of leadership that can promote a true synodality that nourishes dynamic synergy” (CICLSAL, 2018, 8). He goes on to emphasize that it is “only through this communion of intention will it be possible to manage transitions with patience, wisdom and foresight” (8).

In terms of the importance of holistic formation in the life of the clergy of the Catholic Diocese of Kakamega, there has not been a research carried out. Therefore, this study sought to address this gap First of all, is the kind of Formation offered to the clergy holistic? If it is holistic, what is it? And can it be an answer to most of the issues which confront the Church today?

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.0 Introduction

This chapter discusses the design of the study, covering the plan which was followed during the gathering of data, research designs adopted in investigating the problem. The target population of the study and its sampling design, the research instrument which was used, validity and reliability of the instruments, data collection procedure and data analysis procedures.

3.1 Research Design

The study adopted a convert research design which combines both qualitative and quantitative research methods. According to Creswell (2013) when an investigator combines both statistical trends and stories, that combination brings a better understanding of the problem than either trends or stories alone. In the survey, data was collected by administering questionnaires with open-ended and close-ended items to 196 respondents. This aimed at investigating their attitudes and opinions on the study at hand quantitatively and qualitatively.

Interviews were scheduled and carried out with the identified population. The identified population included the Bishop and the clergy. The research findings were useful in identifying the necessary steps to be taken by the Catholic Diocese of Kakamega to ensure success in the ministry of the clergy, which is measured in its fruitfulness and conformity to the mission of Christ.

3.2 Target Population

The target population for this study included the diocesan clergy, seminarians, religious, and parish council members (selected from 5 parishes) of the Catholic Diocese of Kakamega. The researcher used simple random sampling technique since it has no complexities (p.78). There are 96 diocesan clergy, 54 seminarians, 150 religious, and 100 parish council members (from 5 parishes). The researcher estimated population size is 400.

3.3 Sample Size and Sampling Procedure

Mugenda and Mugenda (2003), define sampling as “the process of selecting a number of individuals for a study in such a way that the individuals selected represent the larger group from which they are selected” (p. 10). The sampling designs are divided into two areas: Probability designs and Non-probability designs. The researcher used probability sampling approach which uses “randomization or random selection” (Kombo & Tromp, 2006, p. 78). From this population size, the sample size of the research was calculated using the American National Association formula (Selvam, 2017) as follows:

$$S = \frac{X^2 NP (1-P)}{d^2 (N-1) + X^2 P (1-P)}$$

Thus $S = \frac{3.841 \times 400 \times 0.5 \times 0.5}{399 \times 0.05 \times 0.05 + 3.841 \times 0.5 \times 0.5} = 196.19$

Where

S= The required sample size

X^2 = The table value of chi-square of freedom at the desired confidence level (3.841).

N= The population size

P= The proportion that is assumed to have the problem under study (0.5 for it is assumed it would provide a maximum sample size

d= The degree of accuracy expressed as a proportion, or significance level (0.05).

The researcher therefore took a sample size of 196 respondents who were involved in the study. This means that the sample constituted of 47 diocesan clergy, 26 seminarians, 74 religious and 49 parish council members. The clergy and religious were selected from different age groups in terms of ordination or profession. Seminarians were selected according to their different stages of formation. Parish council members were selected according to their gender and different positions they hold in the council.

The clergy and religious of Kakamega belong to different age groups of ordination. Likewise, seminarians also belong to different stages of seminary formation. For example, there is a group of young clergy who are below 10 years of ordination, 10-25 years of ordination, and finally 25 and above years of ordination. The stratification of the clergy was done into three groups based on their experience in the ministry. The seminarians also belong to different stages of formation: Spiritual year, Philosophical year, Theological year and Pastoral year.

After stratifying the target population into three groups, the simple random sampling method was adopted in the homogenous groups to offer each participant an opportunity of participating in the study and attain objectivity in the sampling of the population in the study. From below 10 years of ordination or profession, 20 priests and deacons and 30 religious (20 females and 10 males), from 11-25 years of ordination or profession, 20 priests and 30 religious (20 females and 10 males), from 26-50 and above years of

ordination or profession, 7 priests and 14 religious (10 females and 4 males) were sampled. Seminarians were sampled according to their stage of formation as follows: Spiritual year; 3, Philosophy; 10, Theology; 13. Parish council members were sampled keeping in mind gender balance and their positions (leaders of various committees) in the council.

Purposive sampling was used in selecting respondents for the interview guide from the three strata; those priests who are in charge of Deaneries, those in charge of various departments in the Pastoral Office, and those who are directly involved in the formation work like the Bishop, Vocations' Director, Vicar General, and Seminary formators. All these are presumed to have vital information about the life of the clergy in terms of their performance in the ministry and how formation is carried out in the Catholic Diocese of Kakamega, and what measures are put in place to ensure that it is holistic.

Table 3.1 Description of the sample size

Category	Sampling method	Sample size
Clergy	Random and Purposive	47
Religious men	Purposive	24
Religious women	Purposive	50
Seminarians	Random and Purposive	26
Parish Council members	Random and Purposive	49
Total		196

3.4 Research Instruments

To collect data, questionnaires were used and an interview guide was scheduled. Questionnaires contained close-ended and open-ended questions. Respondents were able

to communicate their opinions, views, suggestions and give recommendations freely. In the study, the questionnaire was administered to the clergy and seminarians stratified of the Diocese of Kakamega, who could give their attitudes and opinions on the importance of holistic formation of the clergy.

The researcher engaged in the one -to- one interview with the clergy and some of the priests directly involved in the work of formation and elderly priests who were not able to read and write due to various reasons. By motivating respondents to express their feelings, data was collected to provide their experiences and perception of how holistic formation helps the life of the clergy. Information obtained from the interview with respondents was transcribed and then analyzed.

3.5. Validity and Reliability of Instruments

This section will explain the validity and reliability of the instruments which the researcher will use in the study.

3.5.1 Validity of the Instruments

The validity of the instruments was ensured by using content validity where the items in the questionnaire and interview guide were checked against the objectives of the study by the Institute of Spirituality and Religious Formation research experts and administration-research advisors of Tangaza University College who were consulted. After reviewing the instruments, invalid ones were removed so as to ensure validity.

3.5.2 Reliability of Instruments

Reliability of measurements is about the degree to which a particular measurement procedure provides similar outcomes over a number of repeated trials. It also refers to the

consistency of an instrument to yield similar results at different times. This was done by pilot testing.

3.5.3 Pilot Testing of Instruments

After validating research instruments, the researcher purposively selected Contemplative Evangelizers of the Sacred Heart of Jesus Formation house, Nairobi and Our Lady of Visitation, Makadara parish, Nairobi arch-diocese for the purpose of piloting the instruments. 3 priests, 5 seminarians, 2 religious sisters and 5 lay Christians were involved for the purpose of piloting instruments and ensuring their reliability on the importance of holistic formation in the life of the clergy of Kakamega Diocese.

3.6 Data Collection Procedure

The researcher obtained a permission paper and essential authorization of documents from the Institute of Spirituality and Religious Formation' and administration-research advisors of Tangaza University College to conduct the study (see Appendix V).

Then he asked for permission from the Bishop of the Catholic Diocese of Kakamega to conduct the study in his diocese. The researcher, with the permission of the Bishop, had a team of research assistants; five clergy and 4 seminarians who helped him with the process of questionnaire distribution and collection of data.

In addition to this, questionnaires were distributed to those priests mentioned above, who in a special way, are directly involved in the work of formation. This was done by the researcher himself for purposes of engaging them directly and clarification required. Then the researcher collected data from priests and seminarians of different parishes. Finally, after collecting the expected questionnaire papers, the data was analyzed.

3.7 Data Analysis' Procedures

After collecting data from the field, together with literature review, observation and interviews, the data collected from the clergy, religious, seminarians and lay Christians of Kakamega, was put into the computer and then edited to inspect data pieces and identify those items wrongly placed, spelling mistakes and any other inconsistency on ideas given by respondents.

Qualitative data was organized into themes, coded, and then the information was synthesized for each objective. The frequency count was made for every respondent similar argument presented. A descriptive survey was applied to report the qualitative data.

Quantitative data was analyzed by the use of frequencies, tables and percentages and it was also presented in graphs and percentages in tables. Qualitative data was assessed, categorized into some logical thematic areas constructed from the study objectives and then they were coded. Data was interpreted in relation to the research questions. Analysis of the structured items was conducted through the use of the statistical package for social sciences (SPSS). Unstructured items were analyzed along major concepts and themes, and results were presented using descriptive statistics.

3.8 Ethical Consideration

Approval and clearance was obtained from the Institute of Spirituality and Religious Formation and Research Department of Tangaza University College, and permission was also sought from each respondent to conduct the study. Every candidate in the study was given an explanatory form about the study. This form included purposes and benefits of the study, confidentiality of information, the right to refuse or withdraw from the survey,

and other important information that may be necessary for the study was provided. The respondents' identity was presented in a coded form to ensure confidentiality and privacy. A permit from NACOSTI was obtained (see Appendix VII)

3.9 Chapter Summary

This chapter has presented the research design which is Mixed Methods' Research design. The target population, sample and sampling procedures, research instruments' description, validity and reliability of instruments, pilot testing, and description of data collection and data analysis procedure. Conclusions and recommendation were derived from the findings of the study.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND INTERPRETATION

4.0 Introduction

This chapter provides an analysis of the responses provided by respondents based on the research questions of the study. The analysis is presented in the light of the research objectives, first with the response rate from the respondents. The demographic information of the respondents follows. Responses on the holistic formation of the clergy are presented in form of a table with percentage responses from all the different categories of the respondents. The responses on the nature and identity of a priest follow with responses in percentages from all the respondents' categories. Responses on the contribution of different individuals on the formation of the clergy are presented in text form. The challenges faced by the clergy in holistic formation are presented finally with a conclusion and discussion on the analysis of the study.

The major responses are classified according to the satisfaction rate of the respondents which are strongly agree to represent highly satisfied and in agreement, agree to represent in agreement, neutral to represent not certain whether in agreement or not, the disagree response to represent not in agreement and strongly disagree response to represent not in agreement at all or not satisfied at all. The findings are a combination of results from the questionnaires and interview guides.

Response rate

■ Responded ■ Unresponded



Figure 4.1 Response rate

The response rate of the study was 80% with the total number of respondents as 157; the study sample had sought to obtain responses from 196 of them.

The interview guides consists of responses obtained from three respondents who are key holders of responsibility in the area of formation of the clergy. They have had at most 20 years of experience in the pastoral field and have held different offices in the Diocese of Kakamega.

4.1 Demographic Information

Demographic information comprised the gender of the respondents, position of respondents, years of ordination periods for the religious, council member positions and stages of formation of the seminarians.

4.1.1 Gender of the Respondents

Table 4.1 Gender of respondents

Gender		Frequency	Percent
Valid	Female	66	42.0
	Male	91	58.0
	Total	157	100.0

The study had stated that the gender of the respondents would be essential in ensuring that the study was not biased. The response rate of the respondents in terms of gender is unevenly distributed. The male respondents are 58%, with 42% of the female respondents. The male respondents comprise of 34 priests, 21 seminarians, 16 religious brothers and 20 lay Christians.

The female respondents comprise of 36 as religious sisters and 30 as lay Christians This is evident due to the line of work of the respondents, the categories of the respondents are mostly masculine which are priests, religious brothers, religious sisters and a mixture of gender in the lay Christians category.

4.1.2 Position of the respondents

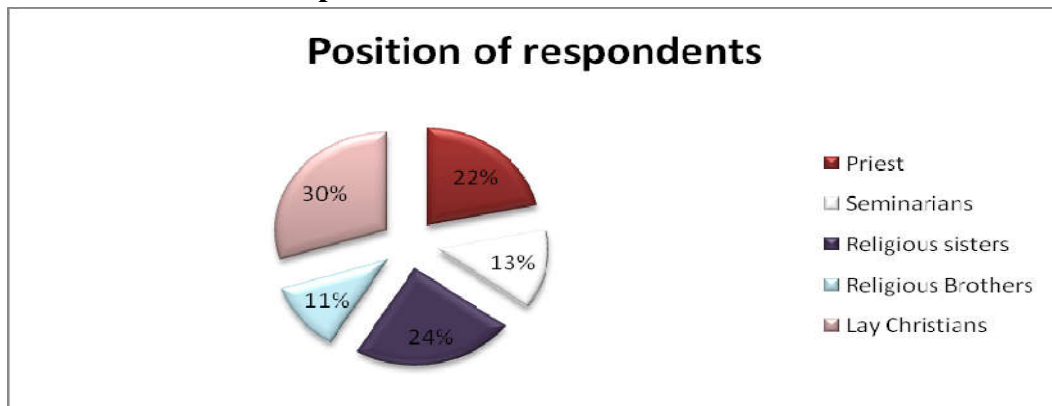


Figure 4.2 Position of Respondents

The researcher deemed it necessary to collect data about the categories of the respondents so as to add value to the research. Lay Christians are presented as the majority of the respondents with a percentage of 30%, religious sisters are represented by 24%, priests follow with a response rate of 22%, seminarians are represented by 13% and lastly, religious brothers are presented by 11%. Different categories of the respondents' contribution provide richness to the study since they provide different views of a common subject, essential to the study as presented by figure 4.2.

4.1.3 Years of Profession/Ordination

Table 4.2 Years after the profession of religious sisters

Years after profession * Position in the Church				
Count			Position in the church	Percentage %
Years after profession	10 years and below of profession	10	Religious sisters	28
	11-25 years of profession	21		58
	25 years and above of profession	5		14
Total		36		100

Table 4.2 presents the years after the profession of religious sisters. It was essential to collect this information in order to obtain information from a group of individuals of different years of experience in the religious life. The table presents that 58% of the respondents have experience 11-25 years of religious life after profession; 28% of the respondents have experience of below 10 years in the religious life. 14% of the respondents have experience of 25 years and above of religious life.

Table 4.3 Years after the profession of religious brothers and ordination of priests

		Priest		Religious Brothers	
Years after profession/ordination	of		%		%
Below 10 years of ordination	12	35	3	19	
10-25 years of ordination	16	47	9	56	
over 25 years of ordination	6	18	4	25	
Total	34	100	16	100	

The researcher deemed it necessary to collect information about the experience levels of the respondents in order to have rich responses from different individuals with different levels of experience. According to the priests, 47% of the respondents have 10-25 years of experience after ordination; 35% have below 10 years of experience after ordination, 18% of the respondents have over 25 years of experience after ordination. According to the religious brothers, 56% of the respondents have 10-25 years of experience after profession, 25% of the respondents have over 25 years of experience after profession, and 19% of the respondents have below 10 years of experience in the religious life after profession as presented by table 4.3.

4.1.4 Council Members' Positions held by Lay Christians

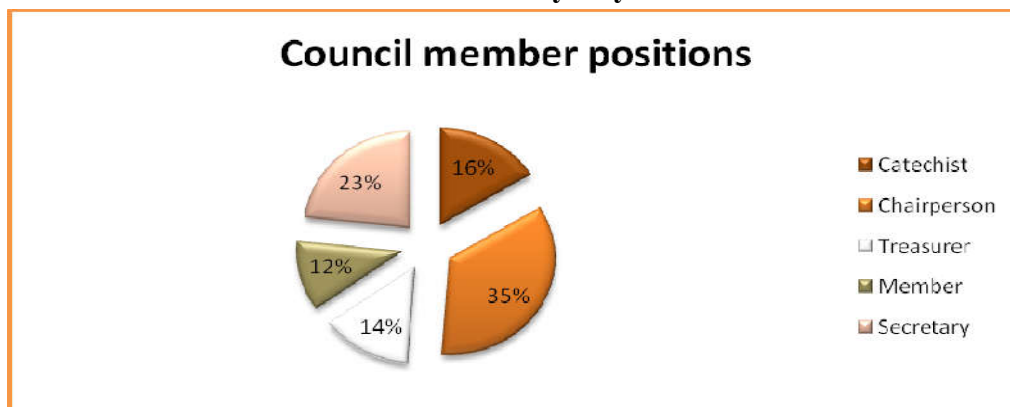


Figure 4.3 Council member positions

The study stated that it would ensure that data collected on the Christians would be based on the different positions of the lay Christians. This collection of data ensures that holistic information is gathered from all positions of lay Christians which ensured that the study has holistic and vast information. The chart presents 35% of the respondents as chairpersons who comprise a mixture of both male and female respondents. 23% of the respondents are secretaries of different groups in the Church; they are also a mixture of both males and females. 16% of the respondents comprise Church catechists. 14% of the respondents are treasurers who are also a mixture of both male and female, 12% represents members of different Church groups formed as presented by figure 4.3.

4.1.5 Stages of Formation of Seminarians

Table 4.4 Stages of formation of seminarians

	Stages of formation			Total
	Philosophy	Spiritual	Theology	
Seminarians	7	5	9	21
Percentage	33%	24%	43%	100%

Table 4.4 presents different levels of seminarians in their stages of formation. 43% of the respondents are in the theological stage, 24% of the respondents are in the spiritual year stage of formation and 33% of the respondents are in the philosophical stage of formation.

4.2 Holistic Formation

Holistic formation comprises responses of priests, religious sisters, religious brothers, seminarians and lay Christians on various aspects of holistic formation necessary in obtaining responses to the research objectives.

4.2.1 Holistic Formation according to Priests

Table 4.5 Holistic formation according to priests

According to priests	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
The clergy of the DOK are holistically formed	41%	41%	18%		
The clergy of the DOK are spiritually well formed	47%	35%	18%		
The clergy of the DOK exhibit positive human Qualities	47%	35%	12%	6%	
There is a good working relationship among the Clergy of the DOK.	67%	7%	15%		
The clergy of the DOK relate well with Christians.	6%	59%	24%	6%	
The clergy have good control of their emotions	12%	59%	18%	9%	
.The clergy of the DOK preach well the word of God.	21%	59%	15%	6%	
The clergy of the DOK have the ability to reason objectively on the current issues of the Church and the world.	44%	32%	18%	6%	
The clergy of the DOK maintain good a relationship with women.	21%	47%	21%	12%	
The clergy of the DOK know how to take care of their health.	6%	59%	15%	15%	5%
The clergy of the DOK have a commitment to their Mission and feel at home wherever they are sent to go and work and in any capacity.	27%	53%	20%		
Seminaries have adequate and committed formators	21%	24%	32%	18%	6%
The seminary allocates most of the time to Intellectual formation at the expense of other dimensions of formation.	12%	56%	18%	15%	
After ordination, priests say goodbye to studies and Personal spiritual exercises.	18%	35%	29%	12%	6%
Seminarians feel unsafe to share their life History with their formators.	15%	35%	38%	6%	6^%
The bishop meets frequently with seminarians.	44%	32%	24%		
The bishop meets regularly with each individual Seminarian.	15%	29%	32.4%	15%	3%
Priests accompany and support seminarians in their formation.	12%	53%	29%	6%	
Seminarians know their important role in self-formation.	6%	38%	50%	6%	
Seminary formators normally have a good working relationship.	6%	44%	44%	6%	
Different specialists (e.g. Counselors, therapists etc) participate in the formation of seminarians.	18%	27%	18%	32%	5%
The religious and lay Christians participate in the formation of seminarians.	6%	47%	27%	18%	3%

The researcher deemed it necessary to obtain the views of priests regarding holistic formation. The priests strongly agree and agree at the rate of 41% and 41% respectively that the clergy of the DOK are holistically formed with a neutral response rate of 18%. That the clergy of the DOK are spiritually well formed is supported with a strongly agree rate of 47% and agree rate of 35% as presented, with a neutral rate of 12%. The clergy of the DOK exhibit positive human qualities is accepted by the priests at a rate of 47% strongly agree, 35% agree and a neutral response of 6%. The clergy of the DOK preach well the word of God according to the priests is true since 21% of the respondents strongly agree, 59% agreed, 18% presented a neutral response and 9% disagreed.

The clergy of the DOK have the ability to reason objectively on the current issues of the Church and the world, this is essential and the priests strongly agreed that this is true with a rate of 44% and a 32% of agree response; however, 15% presented a neutral response and 6% disagreed. The seminary has adequate and dedicated formators was supported by the respondents at a rate of 21% strongly agreeing and 24% agreeing, 32% were neutral, 18% disagreed and 6% strongly disagreed. The clergy of the DOK have a commitment to their mission and feel at home wherever they are sent to work and in any capacity; this was supported by majority of the respondents in that 27% strongly agreed, 53% agreed and 21% presented a neutral response. The clergy have good control of their emotions; this was supported by majority of the priests where they strongly agree at a rate of 12%, and agree at 59%; however, a response rate of 18% has been presented as neutral and 9% is shown for those who disagree.

The respondents strongly agree at a rate of 67% and agree at 7% that there is a good working relationship among the clergy of the DOK; however, 15% provide a neutral response. The clergy of the DOK know how to take good care of their health; this is supported by a rate of 6% of the respondents, who strongly agree, 59% agree, 15% presented a neutral response, 15% disagree to the statement and 5% strongly disagree. After ordination priests say goodbye to studies and personal spiritual exercises, this statement provided conflicting reactions, where 18% of the respondents strongly agreed and 35% agreed, 29% provided a neutral response, 12% disagreed and 6% strongly disagreed.

The clergy of the DOK have a commitment to their mission and feel at home wherever they are sent to work and in any capacity; this is evident since 27% of the respondents strongly agree, 53% of the respondents agree and only 20% provided a neutral response.

The clergy of the DOK relate well with Christians; this is justified with a response of 6% strongly agreeing and 59% agreeing, 24% of the response was neutral and 6% of the respondents disagreed. Seminarians feel unsafe to share their life history with their formators; this provided various reactions among the respondents' since 15% strongly agreed and 35% agreed, 38% were neutral while 6% disagreed and strongly disagreed respectively. The bishop meets frequently with seminarians; this is true in that 44% of the respondents strongly agree and 32% agree; however, 24% provided a neutral response.

Priests accompany and support seminarians in their formation; this is acknowledged by majority of the respondents since 12% strongly agree, 53% agree, 29% provide a neutral response and 6% disagree. Seminarians know their important role in self-formation; the respondents provided conflicting reactions to this in that 6% strongly agreed and 38%

agreed; however, 50% provided a neutral response and 6% disagreed. Seminary formators normally have good working relationships; this is acknowledged by the respondents at a rate of 6% strongly agreeing, 44% agreeing, 44% provided a neutral response and 6% disagreed. Different specialists (e.g. counselors, therapists etc) participate in the formation of seminarians; this is supported at a rate of 18%, where the respondents' strongly agree, 27% agree, 18% provided a neutral response, 32% disagree and 5% of the respondents strongly disagree. The religious and other lay Christians participate in the formation of seminarians; this statement is supported by a response rate of 6%, who strongly agree, 47% agree, 27% provide a neutral response, 18% disagree and 3% strongly disagree.

Table 4.6 Holistic formation according to seminarians

According to seminarians	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
The clergy of the DOK are a holistically formed.	48%	33%	19%		
The clergy of the DOK are spiritually well formed.	52%	48%			
The clergy of the DOK exhibit positive human Qualities.	33%	52%	10%	5%	
There is a good working relationship among the Clergy of the DOK.	24%	67%	5%		
The clergy of the DOK relate well with Christians.	29%	52%	19%		
The clergy have good control of their emotions.	29%	38%	24%		
The clergy of the DOK preach well the word of God.	62%	33%	5%		
The clergy of the DOK have the ability to reason objectively on the on the current issues of the Church and the world.	48%	48%	4%		
The clergy of the DOK maintain a good relationship with women.	29%	48%	19%	4%	
The clergy of the DOK know how to take good care of their health.	43%	43%	14%		
The clergy of the DOK have a commitment to their mission and feel at home wherever they are sent to work and in any capacity.	48%	43%	9%		
Seminaries have adequate and committed Formators.	43%	43%	14%		
The seminary dedicates most of the time to intellectual formation at the expense of other dimensions of formation.	29%	38%	5%	24%	4%
After ordination priests say goodbye to studies and personal spiritual exercises.	5%	19%	19%	33%	24%
Seminarians feel unsafe to share their life history with their formators.	18%	24%	29%	29%	
The bishop meets frequently with seminarians.	52%	29%	10%	9%	
The bishop meets regularly with each individual seminarian.	10%	19%	33%	38%	
Priests accompany and support seminarians in their formation.	33%	62%	5%		
Seminarians know their important role in self-formation.	10%	57%	33%		
Seminary formators normally have a good working relationship.	14%	52%	33%		
Different specialists (e.g. Counselors, Therapists etc) participate in the formation of seminarians.	24%	52%	14%	10%	
The religious and other lay Christians Participate in the formation of seminarians.	29%	43%	24%	4%	

It was necessary to obtain responses from seminarians on holistic formation. Table 4.6 presents their responses. The clergy of the DOK are holistically formed; this is acknowledged by 48% of the respondents who show that they strongly agree, 33% agree and 19% of the respondents were neutral. The respondents strongly agree at a rate of 52% and agree at a rate of 48% that the clergy are spiritually formed. 33% of the respondents strongly agree and 52% of the respondents' agree that the clergy of the DOK exhibit positive human qualities, 10% present a neutral response and 5% of the respondents disagree. There is a good working relationship among the clergy of the DOK; this is true in that 24% of the respondents strongly agree, 67% agree and 5% are neutral.

The clergy of the DOK relate well with Christians; this is positively acknowledged by 29% of the respondents, who strongly agree, 52% of the respondents' agree and 19% are neutral. The clergy have a good control of their emotions; this is presented by a response rate of 29% who strongly agree, 38% who agree and 24% who are neutral. The clergy of the DOK preach well the word of God; this is evident since 62% of the respondents strongly agree, 33% agree and 5% are neutral. 48% of the respondents strongly agree and agree respectively and 4% are neutral on the aspect that the clergy of the DOK have the ability to reason objectively on the current issues of the Church and the world.

The clergy of the DOK maintain a good relationship with women; this provided various mixed reactions, where 29% strongly agreed, 48% agreed and 19% provided a neutral response, with respondents at a rate of 4% disagreeing. The clergy of the DOK know how to take good care of their health; this is acknowledged by the respondents at a response rate of 43% strongly agreeing and 43% agreeing; however, 14% provided a neutral response. The clergy of the DOK have a commitment to their mission and feel at home

wherever they are sent to work and in any capacity; this is acknowledged at a response rate of 48% strongly agreeing and 43% agreeing; however, with a 9% neutral response. 43% of the respondents strongly agreed and agreed respectively, with a 14% neutral response rate that seminaries have adequate and committed formators.

The seminary allocates most of the time to intellectual formation at the expense of other dimensions of formation; this presented various reactions, where 29% strongly agreed, 38% agreed, 5% provided a neutral response, 24% disagreed and 5% strongly disagreed.

After ordination, priests say goodbye to studies and personal spiritual exercises; this was strongly disagreed to at a rate of 24%, 33% of the respondents disagreed, 19% provided a neutral response, 19% agreed and 5 strongly agreed. Seminarians feel unsafe to share their life history with their formators; this was acknowledged by the respondents, where 18% strongly agreed, 24% agreed, 29% presented a neutral response and 29% disagreed.

The bishop meets frequently with seminarians is supported by the respondents at a response rate of 52% strongly agreeing, 29% agreeing, 10% presenting a neutral response and 9% disagreeing. 38% of the respondents disagreed, 33% of the respondents provided a neutral response, 19% agreed and 10% strongly agreed that the bishop meets regularly with each individual seminarian. About the same issue, regarding priests, two priests remarked in the following words:

The Bishop should treat his priests like a father in word and deed. He should be close to them and maintain that friendly relationship. He should always cultivate a personal relationship with his priests, the bishop should also take his time to just visit the clergy in their parishes and share with them as a friend (Father Q and Father Z, 2018)

38% of the respondents disagreed, 33% provided a neutral response, 19% agreed and 10% strongly agreed that the bishop meets regularly with each individual seminarian.

33% of the respondents strongly agreed, 62% agreed and 5% of the respondents were neutral to the statement that priests accompany and support seminarians in their formation. Seminarians know their important role in self-formation; this was acknowledged by 67% of the respondents, who strongly agreed and agreed with a neutral response of 33% of the respondents. Seminary formators normally have a good working relationship; 14% of the respondents strongly agreed, 52% agreed and 33% provided a neutral response.

Different specialists (e.g. Counselors, Therapists, etc) participate in the formation of seminarians; this was supported by the respondents since 24% strongly agreed, 52% agreed and 14% provided a neutral response, with a 10% response of disagreeing. It is evident that the religious and other lay Christians participate in the formation of seminarians as presented by 29% of the respondents strongly agreeing, 43% of the respondents agreed, 24% provided a neutral response and 4% of the respondents disagreed.

Table 4.7 Holistic Formation according to Religious Sisters

According to religious sisters	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
The clergy of the DOK are a holistically formed.	38%	46%	11%	5%	
The clergy of the DOK are spiritually well formed.	35%	46%	16%	3%	
The clergy of the DOK exhibit positive human Qualities.	19%	51%	22%	8%	
There is a good working relationship among the Clergy of the DOK.	27%	41%	14%	5%	5%
The clergy of the DOK relate well with Christians.	5%	68%	19%	8%	
The clergy have a good control of their emotions.	3%	43%	32%	14%	8%
The clergy of the DOK preach well the word of God.	19%	57%	22%	2%	
The clergy of the DOK have the ability to reason objectively on the current issues of the Church and the world.	14%	76%	8%	2%	
The clergy of the DOK maintain a good relationship with women.	5%	35%	32%	14%	14%
The clergy of the DOK know how to take good care of their health.	8%	41%	41%	10%	
The clergy of the DOK have a commitment to their mission and feel at home wherever they are sent to work and in any capacity.	27%	32%	27%	14%	
Seminaries have adequate and committed formators.	22%	57%	8%	11%	
The seminary allocates most of the time to Intellectual formation at the expense of other dimensions of formation.	5%	57%	8%	16%	11%
After ordination, priests say goodbye to studies and personal spiritual exercises.	14%	24%	32%	8%	19%
Seminarians feel unsafe to share their life history with their formators.	11%	35%	30%	19%	3%
The bishop meets frequently with seminarians.	19%	51%	11%	13%	
The bishop meets regularly with each individual seminarian.	11%	49%	30%	5%	3%
Priests accompany and support seminarians in their formation.	16%	49%	30%	3%	
Seminarians know their important role in self-formation.	5%	46%	43%	3%	
Seminary formators normally have a good working relationship.	8%	51%	24%	11%	3%
Different specialists (e.g. Counselors, Therapists, etc) participate in the formation of seminarians.	3%	46%	24%	19%	
The religious and other lay Christians participate in the formation of seminarians.	14%	51%	16%	11%	3%

Religious sisters work closely with the clergy, religious brothers and lay Christians in fulfilling the mission of the Church. Table 4.7 presents responses on various aspects of holistic formation. The clergy of the DOK are holistically formed according to the following responses: 38% strongly agree, 46% agree, 11% are neutral and 5% disagree. The clergy of the DOK are spiritually well formed; this is supported by the following responses: 35% strongly agree, 46% agree, 16% are neutral and 3% disagree. The clergy of the DOK exhibit positive human qualities; this is attested by the following responses: 19% strongly agree, 51% agree, 22% are neutral and 8% disagree. 27% of the respondents strongly agree, 41% agree, 14% are neutral, 5% disagree and 5% strongly disagree that there is a good working relationship among the clergy of the DOK. 5% of the respondents strongly agree, 68% agree, 19% are neutral and 8% disagree to the assertion that the clergy of the DOK relate well with Christians. The clergy have a good control of their emotions had the following responses: 3% strongly agreed, 43% agreed, 32% were neutral, 14% disagreed and 8% strongly disagreed. To the statement; the clergy of the DOK preach well the word of God, 19% strongly agreed, 57% agreed, 22% were neutral and 2% disagreed. 14% of the respondents strongly agreed, 76% agreed, 8% were neutral and 2% disagreed that the clergy of the DOK have the ability to reason objectively on the current issues of the Church and the world. To the statement; the clergy of the DOK maintain a good relationship with women, there were conflicting reactions as follows: 5% strongly agreed, 35% agreed, 32% were neutral, 14% disagreed and 14% strongly disagreed.

To the statement; the clergy of the DOK know how to take good care of their health, 8% strongly agreed, 41% agreed, 41% were neutral and 10% disagreed. The clergy of the DOK have a commitment to their mission and feel at home wherever they are sent to work and in any capacity had the following responses: 27% strongly agreed, 32% agreed, 27% were neutral and 14% disagreed. 22% of the respondents strongly agreed, 57% agreed, 8% were neutral and 11% disagreed to the assertion that seminaries have adequate and committed formators. To the statement; the seminary allocates most of the time to intellectual formation at the expense of other dimensions of formation; 5% of the respondents strongly agreed, 57% agreed, 8% were neutral and 6% disagreed, with 11% strongly disagreeing.

There were also various reactions to the assertion that after ordination priests say goodbye to studies and personal spiritual exercises as follows: 14% strongly agreed, 24% agreed, 32% were neutral, 8% disagreed and 19% strongly disagreed. Almost half of the respondents felt that seminarians feel unsafe to share their life history with their formators as follows: 11% strongly agreed, 35% agreed, 30% were neutral, 19% disagreed and 3% strongly disagreed. To the statement; the bishop meets frequently with seminarians, 19% strongly agreed, 51% agreed, 11% were neutral and 13% disagreed. To the statement; the bishop meets regularly with each individual seminarian, 11% strongly agreed, 49% agreed, 30% were neutral, 5% disagreed and 3% strongly disagreed.

It is true that priests accompany and support seminarians in their formation since 16% of the respondents strongly agreed, 49% agreed, 30% were neutral and 3% disagreed. According to 8% of the respondents who strongly agreed, 46% agreed 43% were neutral and 3% disagreed; they did so in the light of seminarians knowing their important role in

self-formation. It was evident that seminary formators normally have a good working relationship according to the following responses: 8% strongly agreed, 51% agreed, 24% were neutral, 11% disagreed and 3% strongly disagreed. Different specialists, e.g. Counselors, Therapists, etc., participate in the formation of seminarians according to 3% of the respondents who strongly agreed, 46% agreed, 24% were neutral and 19% disagreed. The religious and other lay Christians participate in the formation of seminarians; this was supported by the following responses: 14% strongly agreed, 51% agreed, 16% were neutral, 11% disagreed and 3% strongly disagreed.

Table 4.8 Holistic formation according to Religious Brothers

According to Religious Brothers	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
The clergy of the DOK are holistically formed.	33%	39%	28%		
The clergy of the DOK are spiritually well formed.	22%	61%	17%		
The clergy of the DOK exhibit positive human Qualities.	11%	67%	22%		
There is a good working relationship among the Clergy of the DOK.	11%	61%	28%		
The clergy of the DOK relate well with Christians.	33%	22%	33%	11%	
The clergy have good control of their emotions.	11%	56%	33%		
The clergy of the DOK preach well the word of God.	33%	50%	17%		
The clergy of the DOK have the ability to reason objectively on the current issues of the church and the world.	44%	56%			
The clergy of the DOK maintain a good relationship with women	11%	50%	28%	11%	
The clergy of DOK know how to take good care of their health.	22%	39%	39%		
The clergy of the DOK have a commitment to their mission and feel at home wherever they are sent to work and in any capacity.	22%	44%	11%	11%	
Seminaries have adequate and committed formators.	44%	22%	22%	11%	
The seminary allocates most of the time to intellectual formation at the expense of other dimensions of formation.	33%	44%	22%		
After ordination, priests say goodbye to studies and personal spiritual exercises.	11%	22%	33%	22%	
Seminarians feel unsafe to share their life history	50%	17%	11%	11%	

with their formators.					
The bishop meets frequently with seminarians.	22%	44%	22%		
The bishop meets regularly with each individual seminarian.	11%	50%	17%	11%	
Priests accompany and support seminarians in their formation.	39%	11%	28%	11%	
Seminarians know their important role in self-formation.	33%	33%	22%		
Seminary formators normally have a good Working relationship.	22%	50%	17%		
Different specialists, e.g. Counselors, Therapists, etc, participate in the formation of seminarians.	11%	22%	22%	22%	11%
The religious and other lay Christians Participate in the formation of seminarians	33%	33%	11%	11%	

Religious brothers comprised a mixture of individuals of different years after profession.

Table 4.8 above provides their responses on holistic formation. The clergy of the DOK are holistically formed; this is true based on the following responses: 33% strongly agreed, 39% agreed and 28% of the respondents were neutral. The clergy of the DOK are spiritually well formed according to 22% of the respondents who strongly agreed, 61% agreed and 17% were neutral. The clergy of the DOK exhibit positive human qualities since 11% strongly agreed, 67% agreed and 22% were neutral. There is good working relationship among the clergy of the DOK since 11% of the respondents strongly agreed, 61% agreed and 28% were neutral.

According to 33% of the respondents, strongly agreed, 22% agreed, 33% were neutral and 11% disagreed on the fact that the clergy of the DOK relate well with Christians. It is true that the clergy have good control of their emotions according to 11% of the respondents who strongly agreed, 56% agreed and 33% were neutral. The clergy of the DOK preach well the Word of God; this was attested by 33% of the respondents who strongly agreed, 50% agreed and 17% were neutral. The clergy of the DOK have the

ability to reason objectively on the current issues of the Church and the world; this is true since 44% of the respondents strongly agreed and 56% agreed.

11% of the respondents strongly agreed, 50% agreed, 28% were neutral and 11% disagreed to the statement that the clergy of the DOK do maintain good relationships with women. The clergy of the DOK know how to take good care of their health; this is true since 22% of the respondents strongly agreed, 39% agreed and 39% were neutral. It is true that the clergy of the DOK have a commitment to their mission and feel at home wherever they are sent to work and in any capacity as provided by 22% of the respondents who strongly agreed, 44% who agreed, 11% who were neutral and 11% who disagreed. Seminaries have adequate and committed formators as provided by the following Responses: 44% strongly agreed, 22% agreed, 22% were neutral and 11% disagreed.

The seminary allocates most of the time to intellectual formation at the expense of other dimensions of formation; this is according to 33% of the respondents who strongly agreed, 44% who agreed and 22% who were neutral. There was a mixed response to the assertion that after ordination priests say goodbye to studies and personal spiritual exercises; this is according to 11% of the respondents who strongly agreed, 22% who agreed, 33% who were neutral and 22% who disagreed. Seminarians feel unsafe to share their life history with their formators; this is true since 50% strongly agreed, 17% agreed, 11% were neutral and 11% disagreed.

22% of the respondents strongly agreed, 44% agreed and 22% were neutral to the statement that the bishop meets frequently with seminarians. The bishop meets regularly with each individual seminarian; this is according to 11% of the respondents who

strongly agreed, 50% who agreed, 17% who were neutral and 11% who disagreed. There were mixed responses to the assertion that priests accompany and support seminarians in their formation; this is attested by 39% of the respondents who strongly agreed, 11% who agreed, 28% who were neutral and 11% who disagreed. According to the respondents, 33% strongly agreed, 33% agreed and 22% were neutral to the fact that seminarians know their important role in self-formation. Seminary formators normally have good working relationships according to 22% who strongly agreed, 50% of the respondents who agreed and 17% who were neutral.

Different specialists, e.g. Counselors, Therapists, etc. participate in the formation of seminarians; this was replied with a mixture of reactions as follows: 11% strongly agreed, 22% agreed, 22% were neutral, 22% disagreed and 11% strongly disagreed. The religious and other lay Christians participate in the formation of seminarians; this is true since 33% strongly agreed, 33% agreed, 11% were neutral and 11% disagreed.

Table 4.9 Holistic formation according to Lay Christians:

According to lay Christians	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
The clergy of the DOK are holistically formed.	15%	47%	38%		
The clergy of the DOK are spiritually well formed.	32%	49%	15%	4%	
The clergy of the DOK exhibit positive human qualities.	19%	49%	28%	4%	
There is a good working relationship among the clergy of the DOK.	26%	36%	28%	6%	4%
The clergy of the DOK relate well with Christians.	15%	53%	28%	4%	
The clergy have good control of their emotions.	6%	21%	53%	15%	4%
The clergy of the DOK preach well the word of God.	32%	55%	9%	4%	
The clergy of the DOK have the ability to reason objectively on the current issues of the Church and the world.	28%	47%	17%		6%
The clergy of the DOK maintain a good relationship with women.	38%	40%	22%		
The clergy of the DOK know how to take good care of their health.	6%	13%	47%	26%	
The clergy of the DOK have a commitment to their mission and feel at home wherever they are sent to work and in any capacity.	23%	26%	28%	15%	2%
Seminaries have adequate and committed formators.	34%	45%	11%	4%	
The seminary allocates most of the time to intellectual formation at the expense of other dimensions of formation.	49%	23%	9%	11%	2%

Lay Christians comprise council members representing different Christian groups in the Church. Table 4.9 provides responses on holistic formation based on their experiences with the clergy in parishes. The clergy of the DOK are holistically formed; this is supported at a rate of 15% of the respondents who strongly agree, 47% agree and 38% provide a neutral response. According to 32% of the respondents who strongly agree and 49% who agree; they attest to the assertion that the clergy of the DOK are spiritually well

formed; only 15% provide a neutral response, with 4% disagreeing. The clergy of the DOK exhibit positive human qualities; this is evident since 19% of the respondents strongly agree, 49% agree and 28% of the respondents provide a neutral response, 4% of the respondents disagree.

There were various reactions on the fact that there is a good working relationship among the clergy of the DOK since 26% of the respondents strongly agree, 36% agree, 28% provided a neutral response, 6% of the respondents disagree and 2% strongly disagree. It is true that the clergy of the DOK relate well with Christians; 15% of the respondents attest to this through strongly agreeing, 53% agree, 28% provide a neutral response and 4% disagree. There were mixed responses to the assertion that the clergy have good control of their emotions; this is according to 6% of the respondents who strongly agree, 21% who agree, 53% who provided a neutral response, 15% disagreed and 4% who strongly agreed. The clergy of the DOK preach well the word of God is ascertained by 32% of the respondents who strongly agree, 55% who agree; however, 9% of the respondents were neutral and 4% disagreed.

The clergy of the DOK have the ability to reason objectively on the current issues of the Church and the world; this is true as presented by the following responses: 38% strongly agree, 40% agree and 22% are neutral. The clergy of the DOK know how to take good care of their health; the following responses dictate that this is not true since 26% of the respondents disagree, 47% are neutral, 13% agree and 6% strongly agree. The clergy of the DOK have a commitment to their mission and feel at home wherever they are sent to work and in any capacity; this received the following responses: 23% strongly agreed, 26% agreed, 28% provided a neutral response and 15% disagreed.

It is true that seminaries have adequate and committed formators since 34% of the respondents strongly agree, 45% agree, 11% were neutral and 4% disagreed. The seminary allocates most of the time to intellectual formation at the expense of other dimensions of formation; this is true since 49% of the respondents strongly agreed, 23% agreed, 9% provided a neutral response, 11% disagreed and 2% strongly disagreed.

4.3 The Nature and Identity of a Priest

It was necessary to get responses on the Nature and Identity of a priest from different categories of respondents of this study: Priests, religious brothers, religious sisters, seminarians and lay Christians. This is so as to understand and identify different perceptions and ways through which these separate individuals view priests and their way of life.

Table 4.10: Responses of priests on the Nature and Identity of a priest

According to the priests	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
The sacrament of holy orders makes one more special than ordinary Christians.	32%	27%	21%	20%	
The clergy of the DOK show the true image of Christ.	18%	65%	17%		
The clergy of the DOK collaborate well with their bishop.	47%	35%	12%	6%	
There is need for the clergy to undergo on-going formation.	100%				
On-going formation is a right and duty of every priest.	88%	6%	6%		
The clergy are reluctant to participate in on-going formation programmes.	12%	50%	27%	6%	
Seminary training provides a good balance among human, spiritual, intellectual and pastoral formation.	41%	41%	6%	12%	
The seminary provides regular one to one spiritual direction for seminarians.	59%	12%	21%	8%	
After ordination, priests are encouraged to have a Spiritual Director and go for spiritual direction as part of their on-going formation.	44%	29%	15%	6%	6%

Table 4.10 presents the responses of the priests on the nature and identity of a priest. 100% of the respondents strongly agreed that there is need for on-going formation for every clergy. It is also the right and duty of every clergy to undergo ongoing formation as presented by 88% of the respondents who strongly agreed, 6% who agreed and 6% who were neutral. The clergy of the DOK show the true image of Christ is observed by the priests, where 18% strongly agreed and 65% agreed; however, 17% are neutral. In order to have adequate and efficient flow of successful delivery of their mission, collaboration is necessary; the priests acknowledged that there is collaboration between the bishop and

his clergy as follows: 47% strongly agreed and 35% agreed, 12% were neutral and 6% disagreed.

Seminary training provides a good balance among human, spiritual, intellectual and pastoral formation; this is observed by the priests since 41% strongly agreed, 41% agreed, 6% were neutral and 12% disagreed. After ordination, the presence of a spiritual director and participation in spiritual direction is encouraged as part of on-going formation; this is strongly agreed to at 44% and 29% agree; however, 15% were neutral, 6% disagreed and 6% strongly disagreed. The clergy are reluctant to participate in ongoing formation; this has been observed by the priests in that 12% strongly agree and 50% agree, 27% are neutral and 6% disagree. The seminary provides regular one to one spiritual direction for the seminarians; this is strongly agreed to by 59% of the respondents, 12% agreed, 21% were neutral and 8% disagreed. The sacrament of Holy Orders makes one more special than ordinary Christians; this is given a 32% strongly agree response, a 27% agree response, 21% of the priests are neutral and 20% disagree with the statement.

Table 4.11: Responses of seminarians on the nature and identity of a priest

According to seminarians	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
The sacrament of Holy Orders makes one more special than ordinary Christians.	53%	19%	5%	10%	10%
The clergy of the DOK show the true image of Christ.	43%	29%	24%		
The clergy of the DOK collaborate well with their bishop.	43%	48%	5%		
There is need for the clergy to undergo on-going formation.	81%	14%			
On-going formation is a right and duty of every priest.	48%	33%	14%		
The clergy are reluctant to participate in on-going formation programmes.	14%	10%	29%	24%	19%
Seminary training provides a good balance among human, spiritual, intellectual and pastoral formation	43%	14%	24%	14%	
The seminary provides regular one to one spiritual direction for the seminarians.	76%	19%			
After ordination, priests are encouraged to have a spiritual director and go for spiritual direction as part of their on-going formation.	71%	19%	5%		

Seminarians provided the following responses on the nature and identity of a priest: A rate of 81% strongly agreed and 14% agreed on the fact that the clergy require to undergo on-going formation. The seminary provides one to one spiritual direction for the seminarians was responded to with a rate of 76% strongly agreeing and 19% agreeing. The collaboration between priests and the bishop is highly observed with a response rate of 43% strongly agreeing and 48% agreeing, however, 5% were neutral.

Spiritual direction and presence of a spiritual director is considered as essential by the seminarians since 71% strongly agreed and 19% agreed with a 5% of the respondents being neutral to the statement. Ongoing formation is essential for every priest; this is acknowledged by the seminarians with a response rate of 48% strongly agreeing and 33% agreeing with a neutral response of 14%. The sacrament of Holy Orders makes one more special than ordinary Christians is observed with a response rate of 53% strongly agreeing and 19% agreeing a neutral response of 5% and 10% disagreeing and 10% strongly disagreeing. The clergy of the DOK show the true image of Christ; this is observed with a response rate of 43% strongly agreeing, 29% agreeing and a neutral response of 24%.

Seminary training provides a good balance among human, spiritual, intellectual and pastoral formation as observed by 43% of the respondents who strongly agreed, 14% agreeing, 24% who gave a neutral response and 14% who disagreed. The clergy have shown that they are reluctant in participating in on-going formation programmes; this has been disagreed to by the respondents at a rate of 24%, 19% strongly disagreed, 29% provided a neutral response and 14% strongly agreed with 10% agreeing.

Table 4.12: Responses of the religious sisters on the nature of the life of priests

According to religious sisters	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
The sacrament of Holy Orders makes one more special than ordinary Christians.	43%	24%	8%	14%	3%
The clergy of the DOK show the true image of Christ.	3%	43%	24%	22%	
The clergy of the DOK collaborate well with their bishop.	16%	46%	27%	3%	
There is need for the clergy to undergo on-going formation.	68%	24%			
On-going formation is a right and duty of every priest.	70%	19%	3%		
The clergy are reluctant to participate in on-going formation programmes.	8%	49%	19%	8%	5%
Seminary training provides a good balance among human, spiritual, intellectual and pastoral formation.	22%	51%	14%	3%	
The seminary provides regular one to one spiritual direction for seminarians.	38%	35%	14%	3%	
After ordination, priests are encouraged to have a Spiritual Director and go for spiritual direction as part of their on-going formation.	57%	27%	6%		

Table 4.12 above presents the responses of the religious sisters on the nature and identity of priests. They have acknowledged that there is need for the clergy to undergo ongoing formation as presented by a response rate of 68% strongly agreeing and 24% agreeing. On-going formation is essential and a duty for every priest as presented by 70% who strongly agreed and 19% who agreed, 3% present a neutral response. Priests are encouraged to have spiritual directors and go through spiritual direction sessions as part of their ongoing formation is considered essential by the respondents since 57% strongly agreed, 27% agreed and 6% present a neutral response.

The seminary provides regular spiritual one to one spiritual direction for the seminarians as presented by 38% strongly agreeing, 35% agreeing, 14% who were neutral and 3% who disagreed. Seminary training provides a good balance among human, spiritual, intellectual and pastoral formation according to the respondents who strongly agreed at a rate of 22%, 51% agreeing, 14% who were neutral and 3% who disagreed. The sacrament of Holy Orders makes one special than ordinary Christians is given a response rate of 43% strongly agreeing, 24% agreeing, 8% who were neutral, 14% who disagreed and 3% who strongly disagreed.

The clergy of the DOK collaborate well with the bishop is observed by the respondents, where the response rate is 16% strongly agreeing, 46% agreeing, 27% neutral and 3% disagreeing. The clergy are reluctant to participate in ongoing formation; this has been observed by the respondents as true since 8% strongly agreed, 49% agreed, 19% were neutral, 8% disagreed and 5% strongly disagreed. The clergy of the DOK show the true image of Christ is identified with mixed responses since the respondents provide a 3% strongly agreeing rate and a 43% agreeing rate, 24% provide a neutral response and 22% disagree.

Table 4.13: Responses of the religious brothers on the nature and identity of a priest

According to religious brothers	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
The sacrament of Holy Orders makes one more special than ordinary Christians.	28%	17%	22%	33%	
The clergy of the DOK show the true image of Christ.	11%	39%	39%	11%	
The clergy of the DOK collaborate well with their bishop.	11%	89%			
There is need for the clergy to undergo on-going formation.	72%	23%			
On-going formation is a right and duty of every priest.	61%	28%	11%		
The clergy are reluctant to participate in on-going formation programmes.	11%	56%	22%	11%	
Seminary training provides a good balance among human, spiritual, intellectual and pastoral formation.	50%	39%			
The seminary provides regular one to one spiritual direction for seminarians.	33%	56%			
After ordination, priests are encouraged to have a Spiritual Director and go for spiritual direction as part of their on-going formation.	50%	28%			

Table 4.13 presents the responses of the religious brothers on their knowledge, observation and contribution on the nature and identity of a priest. The clergy of the DOK collaborate well with the bishop; this is given a response rate of 11% strongly agreeing and 89% agreeing rate. There is need for the clergy to undergo ongoing formation as presented by 72% of the respondents who strongly agree and 23% who agree. The seminary provides regular one to one spiritual direction for the seminarians is presented at 33% strongly agreeing and 56% agreeing rates. Seminary training provides a good

balance among human, spiritual, intellectual and pastoral formation as presented by 50% of the respondents who strongly agreed and 49% who agreed.

On-going formation is a right and duty of every priest as presented by 61% who strongly agreed and 28% who agreed, however, 11% provided a neutral response. Spiritual direction and a spiritual director are essential after ordination for priests in on-going formation as presented by 50% of the respondents who strongly agreed and 28% of the respondents who agreed. The clergy are reluctant to participate in on-going formation; this is presented at 11% strongly agreeing, 56% agreeing and 11% providing a neutral response. The clergy of the DOK show the true image of Christ; this is responded to by 11% who strongly agreed, 39% who agreed and 39% who were neutral, however, 11% disagreed. The statement; the sacrament of Holy Orders makes one special than ordinary Christians was given a response of 28% of those who strongly agreed, 17% of those who agreed, 22% of those who were neutral and 33% of those who disagreed.

Table 4.14: Responses of the Lay Christians on the nature and identity of a priest

According to Lay Christians	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
The sacrament of Holy Orders makes one more special than ordinary Christians.	36%	38%	15%	6%	
The clergy of the DOK show the true image of Christ.	17%	51%	19%	9%	
The clergy of the DOK collaborate well with their bishop.	36%	49%	15%		
There is need for the clergy to undergo on-going formation.	55%	38%	6%		
The clergy are reluctant to participate in on-going formation programmes.	45%	38%	13%	4%	

Table 4.14 presents responses of lay Christians on the nature and identity of a priest. Lay Christians acknowledge that there is need for on-going formation of the clergy based on a 55% strongly agreed response rate and 38% agree rate, however with a 6% neutral response rate. The clergy collaborate well with the bishop got a 36% strongly agree response rate, 49% agree rate and 15% neutral rate. The clergy are reluctant to participate in on-going formation programmes obtained a 45% strongly agree response rate, 38% agree rate, 13% neutral response rate and 4% disagree response rate. The sacrament of Holy Orders makes one more special than ordinary Christians had a response rate of 36% strongly agree rate, 38% agree rate, 15% neutral response rate and 6% disagree rate. The clergy of the DOK show the true image of Christ had a 17% of strongly agreeing, 51% of agreeing, 19% of neutral response and 9% of disagreeing response rate.

4.4 Contribution of various agents in the Formation of the Clergy

The contribution of the parish, seminarians, specialists in different fields of specialization, families of seminarians, the religious and priests is as presented in the following narration according to all the respondents. The parish is believed to offer mentorship opportunities, material support, prayer support, education support and it is a home for one's on-going formation. Seminarians support their own formation through peer group counseling, prayers, mutual support of one another; they also come together during their meetings and provide one another with mutual sharing, they ensure there is continuity of faith and are vocational promoters to their other brothers and sisters in Christ.

Specialists in different fields are advisers to the clergy in areas they are experts in, they equip the clergy with essential skills, provide tools necessary for their different roles as well as provide solutions to challenges the clergy may face. Families of seminarians ensure that the faith of their children is nurtured as mentioned by one of the respondents; “no family, no vocation”; the family contributes, morally and financially, they also pray for the clergy, they provide guidance and counseling to the clergy members and are overall advisers. The religious offer encouragement to the clergy, spiritual growth, assist in spiritual formation, provide companionship in terms of Church matters, they also pray and provide financial support when need be and provide moral support to members.

Priests also contribute to the formation of the clergy through taking part in the formation process morally, spiritually and assist in a more concrete way to pastoral formation; they also provide spiritual direction, strengthen communal life, offer advice when need be, enhance unity and are mentors.

4.5 Challenges faced by the Catholic Diocese of Kakamega in the holistic formation of its Clergy

Table 4.15: Responses of priests on challenges faced by the Catholic Diocese of Kakamega in the holistic formation of its clergy

According to Priests	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
A good number of priests fail in fulfilling well their roles as priests and change their character.	29%	32%	24%	15%	
Some priests are incompetent communicators of the word of God.	12%	50%	15%	12%	11%
Some priests do not know how to administer sacraments to their Christians.	12%	27%	24%	6%	31%
Some priests do not lead their Christians with love; instead they are rough and dictatorial.	32%	32%	24%	12%	
The clergy are poor administrators with poor managerial skills.	6%	32%	27%	15%	20%

Holistic formation participants face challenges in the duties they are formed to achieve. It was necessary to obtain a feedback on the identification of the challenges faced by the clergy in order to come up with some recommendations on how to curb some of them or look for alternative solutions for others. It is evident that the major challenge identified by the priests which the clergy portray is that of not leading Christians with love and care since 32% strongly agreed and 32% agreed, however 24% of the respondents were neutral and 12% disagreed. The second challenge the clergy go through is despite their vast experience in the practice of delivering the word of God, communication of the word is seen as a major challenge as presented by 12% of the respondents who strongly agreed and 50% of the respondents who agreed, 15% of the respondents who were neutral and 12% and 11% who disagreed and strongly disagreed respectively.

According to seminarians	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
A good number of priests fail in fulfilling well their roles as priests and change their character.	14%	10%	14%	29%	29%
Some priests are incompetent communicators of the word of God.	5%	10%	14%	19%	48%
Some priests do not know how to administer sacraments to their Christians.	5%	19%	10%	62%	
Some priests do not lead their Christians with love; instead they are rough and dictatorial.	14%	5%	24%	33%	19%
The clergy are poor administrators with poor managerial skills.	5%	10%	29%	52%	

The third challenge experienced by the clergy is the lack of fulfillment of their roles as priests as represented by 29% of the respondents who strongly agreed, 32% who agreed, 24% of the respondents were neutral and 15% of the respondents disagreed. The fourth challenge identified by the priests is the lack of the know how in the administration of the sacraments 12% of the respondents strongly agreed, 27% agreed, 24% were neutral, 6% of the respondents disagreed and 31% of the respondents strongly disagreed. The last challenge identified was the clergy as poor administrators and presenting poor managerial skills; this was supported by 6% of the respondents who strongly agreed, 32% agreed while 27% were neutral, 15% disagreed and 20% strongly disagreed as presented by table 4.15.

Table 4.16: Responses of seminarians on challenges faced by the Catholic Diocese of Kakamega in the holistic formation of its Clergy

According to seminarians	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
A good number of priests fail in fulfilling well their roles as priests and change their character.	14%	10%	14%	29%	29%
Some priests are incompetent communicators of the word of God.	5%	10%	14%	19%	48%
Some priests do not know how to administer sacraments to their Christians.	5%	19%	10%	62%	
Some priests do not lead their Christians with love; instead they are rough and dictatorial.	14%	5%	24%	33%	19%
The clergy are poor administrators with poor managerial skills.	5%	10%	29%	52%	

The seminarians observed that in the light of the challenges faced by the clergy in the Catholic Diocese of Kakamega, the challenge of incompetent communicators was not a major challenge since 19% of the respondents disagreed and 48% strongly disagreed however, 14% were neutral, 10% agreed and 5% strongly agreed. The challenge of lack of know-how by the clergy in the administration of sacraments has not been felt by the seminarians since 62% of the respondents disagreed, 10% were neutral, 19% agreed and 5% strongly agreed. Among the clergy, lack of administration and managerial skills has not been felt among the seminarians since 52% of the respondents disagreed, and 19% strongly disagreed; however, 29% were neutral, 10% agreed and 5% strongly agreed.

The idea that the clergy lack love when serving Christians was challenged by the seminarians since 33% disagreed and 24% of the respondents were neutral; only 5% agreed and 14% strongly disagreed. The challenge of the clergy failing to fulfill well their roles had mixed feelings since 29% of the respondents disagreed, 14% were neutral and 10% agreed and 14% strongly agreed as presented in table 4.16.

Table 4.17: Responses by religious sisters on challenges faced by the Catholic Diocese of Kakamega in the holistic formation of its Clergy

According to religious sisters	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
A good number of priests fail in fulfilling well their roles as priests and change their character.	27%	32%	22%	14%	
Some priests are incompetent communicators of the word of God.	27%	35%	8%	19%	5%
Some priests do not know how to administer sacraments to their Christians.	5%	30%	5%	46%	8%
Some priests do not lead their Christians with love; instead they are rough and dictatorial.	35%	22%	16%	14%	8%
The clergy are poor administrators with poor managerial skills.	8%	11%	19%	14%	38%

Religious sisters work closely with the clergy in fulfilling the mission of the Church. The following are the observations made by religious sisters on the challenges the Catholic Diocese of Kakamega faces in the holistic formation of the clergy. There was a 27% response rate of strongly agreeing based on the statement; some priests are incompetent communicators of the word of God, 35% agreed, 8% were neutral, 19% disagreed and 5% strongly disagreed. The second challenge observed is that a good number of priests fail in fulfilling their roles and change their characters; this was strongly agreed to at a rate of 27%, 32 % agreed, 22% were neutral on this statement and 14% of the respondents disagreed to it. The third challenge is that some priests lack the know-how to administer sacraments to their Christians as represented by 5% of the respondents who strongly agreed, 30% of the respondents who agreed, 5% of the respondents who were neutral, 46% who disagreed and 8% who strongly disagreed.

The fourth challenge is that some priests do not lead their Christians with love as represented by 35% of the respondents who strongly agreed, 22% who agreed, 16% who were neutral, 14% who disagreed and 8% who strongly disagreed. The religious sisters strongly disagreed at a rate of 38% that the clergy are poor administrators; 14% disagreed, 19% were neutral, 11% agreed and 8% of the respondents strongly agreed as presented in table 4.17 above.

Table 4.18 Responses of religious brothers on challenges faced by the Catholic Diocese of Kakamega in the holistic formation of its Clergy

According to religious brothers	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
A good number of priests fail in fulfilling well their roles as priests and change their character.	39%	17%	44%		
Some priests are incompetent communicators of the word of God.	11%	39%	33%	17%	
Some priests do not know how to administer sacraments to their Christians.	11%	6%	44%	39%	
Some priests do not lead their Christians with love; instead they are rough and dictatorial.	50%	28%	11%	11%	
The clergy are poor administrators with poor managerial skills.	17%	17%	22%	22%	22%

The religious brothers acknowledged that some priests do not lead their Christians with love and are rough and dictatorial as represented by 50% of the respondents who strongly agreed, 28% who agreed, 11% who were neutral and 11% who disagreed. A good number of priests fail in fulfilling their roles well; this is observed at a rate of 39% as strongly agreed to, 17% as agreed to and 44% of the respondents were neutral. Some priests are incompetent communicators of the word of God as represented by 11% of the respondents who strongly agreed, 39% agreed, 33% were neutral and 17% disagreed. The

clergy are poor administrators with poor managerial skills is strongly disagreed to at the rate of 22%, 22% also disagreed, 22% were neutral, 17% agreed and 17% strongly agreed. Some priests do not know how to administer sacraments to their Christians has been disagreed to at the rate of 39%, 44% of the respondents were neutral, 6% agreed and 11% strongly agreed.

Table 4.19 Responses by Lay Christians on challenges faced by the Catholic Diocese of Kakamega in the holistic formation of its Clergy

According to lay Christians	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
A good number of priests fail in fulfilling well their roles as priests and change their character.	21%	26%	28%	17%	8%
Some priests are incompetent communicators of the word of God.	28%	21%	38%		
Some priests do not know how to administer sacraments to their Christians.	15%	11%	17%	26%	31%
Some priests do not lead their Christians with love; instead they are rough and dictatorial.	23%	32%	13%	17%	15%
The clergy are poor administrators with poor managerial skills.	9%	15%	4%	34%	38%

Lay Christians are members of the Church who are served by the clergy. The statement; the clergy are poor administrators with poor managerial skills has been strongly disagreed to at the rate of 38%, 34% of the respondents disagreed, 4% were neutral, 15% agreed and 9% strongly disagreed. Some priests do not know how to administer sacraments to their Christians; this was observed as a strongly disagreed to statement by 31% of the respondents, 26% disagreed, 17% were neutral, 11% agreed and 15% strongly agreed. Some priests do not lead their Christians with love; they are rough and dictatorial; this was observed by 23% of the respondents who strongly agreed, 32% agreed, 13% were

neutral, 17% of the respondents disagreed, and 15% of the respondents strongly disagreed. Some priests are incompetent communicators of the word of God, 28% of the respondents observed this and strongly agreed, 21% agreed and 38% were neutral. A good number of priests fail in fulfilling well their roles as priests and change their character; this was observed by the lay Christians, where 21% strongly agreed, 26% agreed, 28% were neutral, 17% disagreed and 8% strongly disagreed.

4.5 Discussion and Conclusion

According Souleader (2017), holistic formation is described as the growth and transformation which is needed in the lives of spiritual leaders in order to have healthy personal lives, community life and life of witness in the ministry. The study has identified, through the respondents that this is happening in various ways. In terms of the spiritual wellbeing, all the respondents are aware of the fact that it exists and are in agreement that the clergy are formed. This formation is supported by the availability of formators as presented by the respondents that there are adequate and committed formators. Even in the presence of adequate and committed Formators, seminarians feel unsafe to share their life history with formators, according to the respondents; this may be due to the fact that some seminarians' way of life may be considered as not acceptable. Formators may also show bias if they are aware of their life history and lack of confidence in seminarians' sharing of their life history. However, in the light of the challenges faced by seminarians, respondents acknowledged that priests accompany and support them in their formation. Seminarians are aware of self-formation and know their role in it. Arrangements are made to allow specialists to interact with seminarians such as

counselors and therapists; these individuals contribute to the formation of seminarians, according to the respondents who are in agreement.

After ordination, priests do not say goodbye to studies and personal spiritual exercise but they continue to take part in them. The ordained also enhance their educational growth through taking part in short courses and seminars linked to their specializations, and others choose to get more qualifications such as degrees and even postgraduate degrees that are essential in their line of work in ministries. The presence of the bishop in meeting seminarians is acknowledged; however, he is not able to regularly meet individual seminarians as presented by the respondents.

The clergy exhibit positive human qualities; this is observed by all the respondents, interactions among the clergy and all the parties that contribute to the Church in the Diocese of Kakamega. In terms of the clergy's own personal health, various respondents seem to agree that the clergy take care of their health but some respondents are not in agreement; main arguments being that they overwork themselves, some refuse to go for check-ups and others refuse medication. The religious and other lay Christians participate in the formation of seminarians in different ways. Thus the clergy of the Catholic Diocese of Kakamega are holistically formed. This finding satisfies the first objective of the study, which was to understand holistic formation and identify what it meant for the clergy in the Catholic Diocese of Kakamega.

The study's second objective set out to identify the nature and identity of a priest. 100% of the respondents acknowledged that there is need for the clergy to undergo on-going formation. It is a right and a duty for every priest to take part in on-going formation as

stated by 100% of the respondents. This fact is affirmed by the interview response by Father Q, Father Y and Father Z who state as follows:

The on-going formation should be coordinated by the Bishop's office (Father Y, 2018). The Bishop being the chief shepherd should direct the on-going formation programme. He has the right to involve other priests and lay experts to assist him in the implementation of the programme (Father Q and Father Z 2018).

However, it was presented that the clergy are reluctant in participating in on-going formation programmes as most respondents' responses were strongly agreeable to the statement that there is reluctance by the clergy. This is affirmed by Fathers Q and Z as follows:

Formed negative attitudes by some of the clergy towards the on-going formation programme is one of the major challenges since some of those given chance to go for on-going formation programmes do not pay much attention towards it and therefore, end up gaining very little from it (Father Q, 2018). In addition, some of the priests who are given chance to go for on-going formation courses do not take it positively. They may think they are being punished for mistakes they do not know and do not understand. This affects their studies and some even do not show any improvement in their life after their studies (Father Z, 2018).

Seminary training provides good balance among human, spiritual, intellectual and pastoral formation as presented by the respondents who are in agreement at agree and strongly agree rate of more than 50%. It is evident that the seminary provides regular one to one spiritual direction for seminarians. After ordination, priests are encouraged to have spiritual directors and take part in spiritual direction exercises; this is also attested by the respondents who are in agreement that this is necessary. Father Y states as follows:

Priests have a great role in their on-going formation. The challenge here is that it is upon the priest to make a decision whether or not to take up the responsibility of forming himself. Priests can read for themselves new information pertaining to their ministry. They ought to develop a reading culture and also take advantage of modern technology to update themselves in the field of knowledge. But it should be noted that priests also need guidance from more experienced colleagues and professional ones on how to go about challenges that they meet in life. There is therefore need for programmed on-going formation for the clergy at all stages of their life (Father Y, 2018).

The clergy of the DOK show the true image of Christ; this is acknowledged more by lay Christians who are in agreement at the rate of 78% which is the highest among all the respondents. The statement; the sacrament of Holy Orders makes one more special than ordinary Christians is acknowledged by the respondents as true; however, according to Vatican II Council, in its teaching about the Church, it stressed the fact that it is the whole People of God, and it went further to acknowledging “that all the baptized participate in some way, in the one priesthood of Christ” (LG 11).

The study acknowledged that there are various parties that contribute to the formation of the clergy. Priests are major advisers, mentors, formators and advocates for each other. Seminarians support their own formation through peer group counseling, prayers and mutual support of one another. Specialists equip the clergy with tools, skills and advice on issues in the areas of their specializations. The families of seminarians assist them in moral, spiritual and financial aspects. The religious assist in mentorship, companionship, advice and financial support when required. The parish offers mentorship opportunities,

material support, prayer support, education support and it is a home for one's on-going formation.

The third objective of the research was to identify the challenges faced by the Catholic Diocese of Kakamega in the holistic formation of its Clergy. The major challenge faced is that: some priests do not lead their Christians with love; they are rough and dictatorial as suggested strongly by the majority of the respondents. The second challenge faced is that some priests are incompetent communicators of the word of God, followed by the challenge of a good number of priests failing to fulfill their roles well and change their characters. Father Q, Y and Z express this fact as follows:

The change in character may be due to the fact that the person being formed never gives attention to important areas that are vital for the priestly life to be developed. This is due to lack of openness on the part of the seminarian, whereby he goes through formation but without the willingness of being transformed so as to be prepared well for the mission awaiting him (Father Y, 2018).

The mentality of some of those being ordained is a major contributing factor. Some think that they have now grabbed what was almost being taken away from them. They forget about cherishing their vocation but concentrate on the revenge mission, which ends up making them more miserable. Another factor is the love for money. This trend leads to poor service delivery, unnecessary complaints, dishonesty and having wrong priorities. Peer influence is another contributing factor. This leads to some falling in the trap of alcoholism, entertaining dangerous relationships, etc. Some want luxurious life. This ends up bringing collision among priests and the Christians they serve (Father Q, 2018).

High expectations, which are never fulfilled, are major causes of the change of character after one is ordained. Some of the priests might have been good academically and thought that immediately after ordination they would be sent for further studies. When this expectation is not fulfilled, some start giving up in their pastoral ministry or even start indulging themselves into activities which are not compatible with their life as clergy. Still on high expectations is the type of appointments after one has been ordained. During appointments you may find that the one who thought that he was very clever academically and loved by the Bishop, is appointed to a poor parish whereas one who looked weak academically is put in a well-to-do parish. Some might be appointed to work with priests whom they had crossed before. Some may be discouraged by their brother priests.

Some are normally mishandled by their fellow priests whom they are sent to work with. They are made to work under very strict rules and receive little or no support morally, materially and spiritually (Father Z, 2018).

Change of character might also be due to forces outside the seminary, for example, in the pastoral field. Seminarians and young clergy are sent for pastoral work in parishes and other Church institutions, whereby some of them copy bad examples shown by the clergy who are supposed to be their role models. They become vulnerable and give up most of what they had learnt and start to embrace the bad example of those they are working under, which seems more attractive and pleasurable

The lesser challenges acknowledged by the respondents are the lack of priests failing to administer sacraments; the respondents agreed that some do not know how to do things; however, not as much as those who can administer sacraments. The last least felt

challenge is the clergy being poor administrators, with poor managerial skills. The clergy possess managerial skills and very few are unable to deliver administration skills effectively. Father Y contributes to the challenges by stating that:

Some of the major challenges are finance, lack of qualified personnel, and unwillingness of some of the clergy to take part in on-going formation programmes. The major challenge is that the seminarians we now have some pose a challenge because they have a keen interest in priesthood but are not keen with what priesthood is all about. They do not want to take the package that goes with priesthood. Their spiritual dimension, e.g. the area of prayer is wanting.

The intellectual formation is also wanting. Seminarians, deacons and priests have no interest in developing a reading culture. This might be because of modern technology, particularly cell phones, which seem to have taken over community life. The concentration is mainly on the phone (Father Y, 2018).

Holistic formation faces various challenges; however, they may be viewed in the following dimensions:

In terms of the capability of the person who comes forward to be formed can pose a challenge. If the person himself is not one who can open up to formation, then this already becomes a challenge. Selection of candidates for priesthood has to be carefully carried out so that only suitable candidates are chosen. Family members in some cases are not supportive of their sons who join the seminary and even after ordination. This makes them vulnerable to any danger coming in their way.

The foundation of faith in the candidate for priesthood is very important. If the faith is narrow, then this can cause many challenges. The Intellectual dimension is a very

important area of formation since its absence can paralyze the other three dimensions. The main challenge here is that after ordination, some priests relax and give up anything to do with studies and even develop a negative attitude towards it. Some even when approached by the Bishop to go for further studies perceive it as a punishment or a plan to remove them from well to do parishes. Once a priest forgets the value of continuous development in the intellectual dimension then he stagnates in all other areas.

The Pastoral dimension has a very close relationship with the human dimension which is the foundation of priestly life. Pastoral dimension will always be fruitful if a human being is well formed. But we have cases where some priests find it hard to relate well with Christians. They do not foster dialogue. Such trends make it difficult for the pastoral dimension to be fruitful. Priests should always remember that they are human beings and should treat other people in a human way (Father Q, 2018).

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.0 Introduction

Chapter five begins by presenting a summary of the study, conclusions derived for the research questions and provides recommendations for the study findings and gives suggestions for some areas of further research.

5.1 Summary of the Study

The main aim of this study was to highlight the importance of Holistic formation and identify how it addresses challenges faced by the clergy of the Catholic Diocese of Kakamega. The study targeted priests, religious brothers, religious sisters, seminarians and Lay Christians in Kakamega. The researcher used the theory of human motivation aimed at satisfying human needs, which are physiological, safety, love, esteem, and self-actualization. The theory is used in the study to demonstrate how holistic formation of the clergy is concerned with integrating and responding to their needs in connection with their ministry. The researcher reviewed the literature of this study and determined that there is little information on the importance of holistic formation in the life of the clergy of the Catholic Diocese of Kakamega in Kenya. The review of literature was basically on the understanding of what holistic formation is and what it entails: The Church's teaching on priestly formation, identification of the agents of priestly formation, the nature and identity of priests, the aspect of on-going formation of priests and identification of some of the challenges that the clergy face in holistic formation.

The study used a convert research design which combines qualitative and quantitative methods of research. It targeted the diocesan clergy, seminarians, religious brothers and

sisters and parish council members selected from 5 parishes of the Catholic Diocese of Kakamega. Sampling was done in the light of probability sampling. A sample of 196 respondents was suggested by the study; however, a sample of 157 respondents managed to give their feedback. The number of respondents represented 80% response rate, which was used by the researcher to obtain responses from questionnaires. Interviews were also conducted on three key respondents with vast experience in pastoral field and have held different offices in the Catholic Diocese of Kakamega.

The researcher used SPSS to process the data collected. Descriptive statistics such as percentages and frequencies were used to summarize the data in tables and charts. Qualitative data was presented in narrative form. The study sought to find out what holistic formation is and what it entailed for the Catholic Diocese of Kakamega. It is evident that holistic formation comprises the growth of the human dimension, spiritual dimension, intellectual dimension and pastoral dimension.

The second objective was to establish and understand the nature and identity of the life of the clergy of the Catholic Diocese of Kakamega in regard to holistic formation. It was concluded that on-going formation is a key aspect of the clergy. Various individuals are reluctant to it but it is necessary in the life of the clergy due to different situations and the changing world which requires thorough up-dating of current knowledge and skills. Seminaries and the Bishop are working hand in hand to ensure that there are various avenues for the clergy to ensure initial and on-going formation through involving various specialists, availability of opportunities for the clergy, such as structured seminars or seminars where the clergy are free to evaluate themselves, availability of libraries in seminaries such as Mabanga Philosophicum and Tindinyo Theologicum.

The third objective was aimed at identifying the challenges faced by the Catholic Diocese of Kakamega in the holistic formation of its Clergy. The main challenges observed are the unwillingness of the clergy to take part in on-going formation, some priests not having the art of leading their Christians with love, the change in character of some priests and their failure in fulfilling their roles well. The lack of commitment by seminarians is felt where most of the individuals have a keen interest in priesthood but are not keen with what priesthood is all about.

They do not present the desire to put in the necessary work required in the journey and are mostly glued to the social media. The intellectual growth among seminarians, deacons and priests is declining since the reading culture is slowly being phased out. Very few of the seminarians, deacons and priests attempt to take the reading culture seriously. Financial challenges and lack of qualified personnel are among the challenges the study respondents have voiced out.

5.2 Conclusions

The study objectives have been successfully achieved through the responses of the study sample which was obtained. The holistic formation of the clergy of the Catholic Diocese of Kakamega has been identified and is presented in the study findings. The nature of the clergy is also narrated in the study findings as that which is in need of on-going formation from structured programmes and from the individuals themselves. The challenges faced by the clergy have also been identified in the study findings. The study set out to present the importance of Holistic formation and identify how it addresses challenges faced by the clergy of the Catholic Diocese of Kakamega and this has been achieved through the address of the research objectives by this study.

5.3 Recommendations

Based on the study findings, the researcher proposes the following recommendations:

1. In terms of poor managerial and administrative skills, the researcher advises that there is need for more experts to be involved in the imparting of more managerial skills among the clergy through intensive trainings and seminars.
2. Based on the aspect of change in character among the ordained clergy, the researcher found it necessary to propose that more attention should be given to the human, spiritual, intellectual and pastoral dimensions of formation, more especially after one has been ordained, to address the challenges observed in their Ministry.
3. Care should be taken during the selection of candidates for the priesthood so that only suitable ones are chosen in-order to reduce the challenge of lack of committed seminarians.
4. Awareness should continuously be promoted on the importance of on-going formation to seminarians and the clergy so as to change the negative attitude or reluctance in on-going formation.

5.4 Suggestion for Further Research

The study sought to identify the importance of holistic formation in the life of the clergy of the Catholic Diocese of Kakamega in Kenya. Thus the researcher presents the following areas to be considered for further research:

1. The role played by lay Christians in the formation of the clergy.
2. The importance of specialists (Therapists, Counselors, Administrative managers) in the formation of the clergy.

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APPENDICES

APPENDIX I: A Questionnaire for the clergy, religious and seminarians

Section A: introduction

I am a Master’s student of Spirituality and Religious Formation at Tangaza University College, a constituent college of The Catholic university of Eastern Africa, Nairobi Kenya. As part of the academic requirements, I am expected to carry out some field work research. My topic is: *The Importance of Holistic Formation in the Life of the Clergy of the Catholic Diocese of Kakamega in Kenya*. I am therefore kindly requesting you to cooperate with me in filling in this questionnaire. Be assured that the information obtained from you will be used for academic purposes only. Be blessed.

Section B: Personal details

- Department/parish/Religious congregation.....
- State of life.....
- Occupation.....
- Position in society/Church.....

Section c: On Holistic Formation

Holistic formation of the clergy is the help given to those preparing for priesthood and those already in the ministry so that they may acquire the necessary “knowledge on themselves, on various aspects of personal growth, ..., on the mastery over themselves and at the end channel all these energies and dispositions towards the constructive realization of an ideal vocation” (Serrao, 2014, p. 31). For Formation to be holistic, it has to encompass all aspects of development of a person: Human, Spiritual, Intellectual and Pastoral.

How much do you agree with the assertions below?

	Strongly Agree=5	Agree=4	Neutral=3	Disagree=2	Strongly Disagree=1
1. The clergy of the DOK are a holistically formed.					
2.The clergy of the DOK are spiritually well formed.					
3.The clergy of the DOK exhibit positive human qualities.					
4.There is a good working relationship among the clergy of the DOK.					
5.The clergy of the DOK relate well with Christians.					
6. The clergy have good control of their emotions.					
7.The clergy of the DOK preach well the word of God.					
8. The clergy of the DOK have the ability to reason objectively on the current issues of the Church and the world.					
9. The clergy of the DOK maintain good relationships with women.					
10. The clergy of the DOK know how to take good care of their health.					
11. The clergy of the DOK have a commitment to their Mission and feel at home wherever they are sent to work and in any capacity.					
12. Seminaries have adequate and committed formators.					
13. The seminary allocates most of the time to intellectual formation at the expense of other dimensions of formation.					
14. After ordination, priests say goodbye to studies and personal spiritual exercises.					

15. Seminarians feel unsafe to share their life history with their formators..					
16. The bishop meets frequently with seminarians.					
17. The bishop meets regularly with each individual seminarian.					
18. Priests accompany and support seminarians in their formation.					
19. Seminarians know their important role in self-formation.					
20. Seminary formators normally have a good working relationship among themselves.					
21. Different specialists, e'g. Counselors, Therapists etc, participate in the formation of seminarians.					
22. The religious and other lay Christians participate in the formation of seminarians.					

Section D: on the Nature and identity of a priest

	Strongly Agree=5	Agree =4	Neutral =3	Disagree =2	Strongly Disagree =1
23. The sacrament of Holy Orders makes one more special than ordinary Christians.					
24. The clergy of the DOK show the true image of Christ.					
25. The clergy of the DOK collaborate well with their bishop.					
26. There is need for the clergy to undergo on-going formation.					
27. On-going formation is a right and duty of every priest.					
28. The clergy are reluctant to participate in on-going formation programmes.					

29. Seminary training provides a good balance among human, spiritual, intellectual and pastoral formation.					
30. The seminary provides regular one to one spiritual direction to seminarians.					
31. After ordination, priests are encouraged to have a Spiritual Director and go for spiritual direction as part of their on-going formation.					

How do the following share in the formation of the clergy

32. Parish	33. Seminarians	34.Specialists in different fields	35.Families of seminarians	36.The religious	37. Priests
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Section E: On the challenges faced by the clergy in Holistic Formation

How much do you agree with the following statements?

	Strongly Agree=5	Agree=4	Neutral=3	Disagree=2	Strongly Disagree=1
38. A good number of priests fail in fulfilling well their roles as priests and change their character.					
39. Some priests are incompetent communicators of the word of God.					
40. Some priests do not know how to administer sacraments to their Christians.					
41. Some priests do not lead their Christians with love instead they are rough and dictatorial.					
42.The clergy are poor administrators with poor managerial skills.					

APPENDIX II: QUESTIONNAIRE FOR LAY CHRISTIANS

I am a Master’s student of Spirituality and Religious Formation at Tangaza University College, a constituent college of The Catholic University of Eastern Africa, Nairobi Kenya. As part of the academic requirements, I am expected to carry out some field work research. My topic is: *The Importance of Holistic Formation in the Life of the Clergy of the Catholic Diocese of Kakamega in Kenya*. I am therefore kindly requesting you to cooperate with me in filling in this questionnaire. Be assured that the information obtained from you will be used for academic purposes only. Be blessed.

Section B: Personal details

State of life.....

Occupation.....

Position in society/Church.....

Section c: On Holistic formation

Holistic formation of the clergy is the help given to those preparing for priesthood and those already in the ministry so that they may acquire the necessary “knowledge on themselves, on various aspects of growth, ..., on the mastery over themselves and at the end channel all these energies and dispositions towards the constructive realization of an ideal vocation” (Serrao, 2014, p. 31).

How much do you agree with the assertions below?

	Strongly Agree=5	Agree=4	Neutral=3	Disagree=2	Strongly Disagree=1
1.The clergy of the DOK are holistically formed.					
2.The clergy of the DOK are spiritually well formed.					
3.The clergy of the DOK exhibit positive human qualities.					
4.There is a good working relationship among the clergy of the DOK.					

5.The clergy of the DOK relate well with Christians.					
6.The clergy have good control of their emotions.					
7.The clergy of the DOK preach well the word of God.					
8.The clergy of the DOK have the ability to reason objectively on the current issues of the Church and the world.					
9.The clergy of the DOK maintain good relationships with women.					
11.The clergy of the DOK engage in physical fitness activities.					
12.The clergy of the DOK have a commitment to their mission and feel at home wherever they are sent to work and in any capacity.					
13.The Seminaries have adequate formators and those who are there are committed to their work.					
14.The Religious and other lay people play a part in the formation of seminarians.					

15. Do priests take good care of their health? What do they do?

16. Do priests take some rest from their work or are they work-holics?

Section D: on the Nature and identity of a priest

	Strongly agree =5	Agree =4	Neutral =3	Disagree =2	Strongly disagree =1
17. The sacrament of Holy Orders makes one more special than ordinary Christians.					
18. The clergy of the DOK show the true image of Christ.					
19.The clergy of the DOK collaborate well with their bishop.					
20. There is need for the clergy to undergo on-going formation.					
21.The clergy are reluctant to participate in on-going formation					

programmes.					
22. Seminary training provides a good balance among human, spiritual, intellectual and pastoral formation.					

How do the following share in the formation of the clergy

23. Parish	24. Families of seminarians
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Section E: On the challenges faced by the clergy in Holistic Formation

How much do you agree with the following statements?

	Strongly Agree=5	Agree =4	Neutral =3	Disagree =2	Strongly Disagree =1
25. A good number of priests fail in fulfilling well their roles as priests and change their character.					
26. Some priests are incompetent communicators of the word of God.					
27. Some priests do not know how to administer sacraments to their Christians.					
28. Some priests do not lead their Christians with love, instead they are rough and dictatorial.					
29. The clergy are poor administrators with poor managerial skills.					

APPENDIX III: IN-DEPTH INTERVIEW GUIDE FOR THE CLERGY

I am a Master's student of Spirituality and Religious Formation at Tangaza University College, a constituent college of The Catholic university of Eastern Africa, Nairobi Kenya. As part of the academic requirements, I am expected to undertake some field work research. My topic is: *The Importance of Holistic Formation in the Life of the Clergy of the Catholic Diocese of Kakamega in Kenya*. I am therefore kindly requesting you to co-operate with me in this interview. Be assured that the information obtained from you will be used for academic purposes only. Be blessed. The interview will take a duration of one hour.

Section B: personal details

Parish/Religious congregation.....

Years of experience.....

Position in the Church.....

SECTIONC: On Holistic Formation

1. What are some of challenges facing the holistic formation of the clergy in the Catholic Diocese of Kakamega?
2. Why are the youths not willing to embrace priestly vocation?
3. What factors lead to a certain change of character once one is ordained? Can this be related to formation?
4. What leads to laxity in priests in fulfilling their roles? What is supposed to be done in such cases?
5. How is on-going formation carried out in the Catholic Diocese of Kakamega?
6. What are some of the challenges facing the on-going formation of priests in the Catholic Diocese of Kakamega?
7. Who should be involved in directing the on-going formation programme for priests in the Catholic Diocese of Kakamega?

8. Who should be candidates for the on-going formation programme and why?
9. Can on-going formation be done by the priest himself? If yes, explain in which case?
10. What should the Bishop do for his priests to make them feel motivated in their pastoral ministry? Explain.

APPENDIX IV: Participant’s Consent Form

I) Introduction

I am a Master’s student of Spirituality and Religious Formation at Tangaza University College, a constituent college of the Catholic University of Eastern Africa – Nairobi, Kenya. As part of the academic requirements, I am expected to carry out a field work research. My topic is: *The Importance of Holistic Formation in the Life of the Clergy of the Catholic Diocese of Kakamega in Kenya*. I am therefore kindly requesting your participation. Be assured that the information obtained from you will be used for academic purposes only. Participation in this study will be voluntary and there will be no monetary compensation. A refusal to take part will not lead to an individual being penalized in any way, and all participants have the right to withdraw at any time.

II) Personal Details

Name of the researcher: Ernest Wafula Wakwaubi

Position of the researcher: Master’s student

Email address and telephone number of the researcher: frwafula73@gmail.com

Signature.....Date.....

...

Statement to be signed by the participant:

I confirm that the researcher has fully explained the nature of the project and range of activities which I shall be asked to undertake and that I have received an information sheet. I confirm that I have had an adequate opportunity to ask questions about the project and understood that my participation is voluntary. I may withdraw at any time during the project without having to give a reason. I therefore agree to take part in this study.

Signed by the participant..... Date.....

APPENDIX V: Integrity Letter from the University



TANGAZA UNIVERSITY COLLEGE

The Catholic University of Eastern Africa

DIRECTORATE OF POSTGRADUATE STUDIES & RESEARCH

E-mail: dir.pgsr@tangaza.ac.ke Website: www.tangaza.ac.ke

OUR Ref: DPGSR/ERC/No.018/05/2018

Date: 28th May 2018

To The Commission Secretary,
National Council for Science, Technology and Innovation
P.O. Box 30623,
Nairobi – Kenya.

Dear Sir/Madam,

Re: Research Permit for Ernest Wafula Wakwaubi

This is to confirm to you that the person named above is a student at Tangaza University College (TUC). He is registered in the Institute of Spirituality and Religious Formation (Reg. No 16/00537) and he is pursuing a degree in Master of Art in Spirituality and Religious Formation.

Ernest has met all our provisional academic requirements leading to data collection. However, he cannot proceed to the field before he gets a Research Permit from the National Council of Science, Technology and Innovation (NACOSTI). Kindly assist him to process the permit for the same purpose.

Thanking you in advance for your cooperation

Yours sincerely,

Daniel M. Kitonga (Ph.D)
Director, Post-Graduate Studies & Research

TANGAZA COLLEGE
Catholic University of Eastern Africa
P. O. Box 15055 - 00509
NAIROBI

CC:

Rev. Dr. Jude Chisanga –Programme Leader, MA in Spirituality & Religious Formation


APPENDIX VI: Receipt

KCB BANK Date: 28/05/2018

CREDIT ADVICE
CASH DEPOSIT

KCB KIFANDE HOUSE ACCOUNT DETAILS

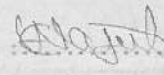
Account AT KCB KIFANDE HOUSE A/C NO: 1104162547



A/C REF: 008241970364
NAT COMM FOR SCI ,TECH AND INNO
Current Account - Bundled

We have credited your above account with 1,000.00 KES

Kenya Shillings ONE THOUSAND ONLY

CASH PAID IN BY: WAFULA WAKWAUBI ERNEST ID11030069 Signature: 

Transaction Number: 77181480922W at 14:09:39 on 28/05/2018

Thank you for banking with us. You were served by: MUGI FAULINE WANGARI

*** Advice not valid unless Transaction Number is shown ***

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