

Spiritual Well-Being and Resiliency of the Vocationist Seminarians in the Philippines

Fr. Andres T. Aragon Jr., SDV

Graduate School Department, Franciscan College of the Immaculate Conception,
Baybay, Leyte Incorporated, Baybay City, Leyte, Philippines

Abstract:- This study determines the level of spiritual well-being and the level of resiliency of the religious seminarians specifically the Vocationist Seminarians in the Philippines. The respondents of this study are the 33 Vocationist Seminarians officially enrolled on this school year 2021-2022. Complete enumeration method had been employed by the researcher. The collected data were statistically processed using the weighted mean, simple frequency count, percentage, Pearson Chi-square, and Pearson Correlation Coefficient. The significance of the relationships between the socio-demographic profile, level of spiritual well-being, and resiliency were examined. Resilience and spiritual well-being are directly connected. Moreover, it was discovered that regardless of the seminarians' socio-demographic backgrounds, they can possess high levels of spirituality and resiliency. A significant rise in resiliency is fostered by an improvement in spiritual well-being. Even though the study's findings indicate that spiritual well-being is generally high, spiritual programs are still essential to maintain the seminarians' level of resilience and spiritual well-being, and in order to significantly boost the growth and motivation of the seminarians to be responsive to the vocation that they are into. The seminary, which serves as a house of religious formation, can effectively facilitate the integration of spiritual resilience and well-being into its formation programs, which will eventually result in a person and community that are psycho-spiritually and humanly integrated.

Keywords:- Resiliency; Growth; Motivation; Spirituality.

I. INTRODUCTION

Seminarians, who were the future priests and bishops, underwent intensive training in human, spiritual, intellectual, and pastoral formation at seminaries. However, there had been a global decline in the number of ordinations recently. This was particularly noticeable within the Society of Divine Vocations in the Philippines, which had seen only a small fraction of admitted seminarians reach ordination. The root of this lack of perseverance might have lied in factors such as resilience and spirituality. Resilience, the ability to cope with adversity and stress, and spiritual well-being, the capacity to form relationships, were both crucial for seminarians. Spiritual dryness could hinder resilience and the ability to handle challenges in ministry. Research had suggested that as seminarians grew in their spiritual well-being, they found more meaning in their experiences and became more resilient. However, there was a lack of studies specifically examining the resilience and spiritual well-being of

religious seminarians in the Society of Divine Vocations. Records had shown a disturbing decrease in enrollees and graduations in the Society of Divine Vocations seminaries over the past three years. The researcher, being a seminary formator, felt compelled to study the spiritual well-being and resilience of religious seminarians, to help design a program that enhanced these aspects and addressed the vocation crisis. The study aimed to assess the level of spiritual well-being and resilience among religious seminarians, focusing on the Vocationist Seminarians in the Philippines. It explored their socio-demographic profile, the level of spiritual well-being in four dimensions (personal, communal, environmental, and transcendental), and the level of resilience based on factors such as self-assurance, personal vision, flexibility, adaptability, organization, problem-solving skills, interpersonal competence, social connection, and proactivity. The study also intended to determine the significant relationships between these factors and to design a formation program based on the findings. However, it was limited to the 33 Vocationist seminarians officially enrolled in the 2021-2022 school year and used instruments adopted from foreign authors, potentially leading to cultural discrepancies.

A. Theoretical Framework

This study is anchored on the Theory of Spiritual Well-Being (SWB) of Paloutzian and Ellison (1979) as cited in (Legada et al., 2020). This theory defined the SWB as a "personality attribute conceived of having one vertical dimension connoting one's perception of a relationship to God, and one horizontal dimension connoting one's perception of life's meaning or purpose or satisfaction with one's existence." This framework explains that spiritual well-being is the affirmation of life in a relationship with God, self, community, and environment that nurtures and celebrates wholeness (Paloutzian & Ellison, 1979). This theory is being used on this study as the foundation in the investigation of the socio-demographic profile of the respondents as one of the variables in the research underlying its different indicators at the same time correlating it to other variables which are spiritual well-being and resiliency. Spiritual well-being and resiliency are connected. Spiritual well-being enhances resiliency. Thus, this theory of spiritual well-being can be related to one's experience of spirituality, directly related to one's vertical relationship with God. It affects one's horizontal outlook, where one possesses a healthy sense of decision-making and a sense of choices. Needless to say, when a person experiences a certain level of spiritual well-being, he will most likely have a higher level of resiliency. This is because, with high spiritual well-being, the person becomes

capable of turning negative experiences into positive ones. He is also able to transcend from difficulties towards a more meaningful and fulfilling life. The quality of life lies in the experience of life, rather than merely or solely in the tangible aspects of it. Many years later, research on happiness, which is related to but not identical to SWB and is part of the burgeoning research on general subjective well-being, would make the same point. This theory established that increased income predicts increased happiness only until most basic needs are met. Following that, having more money, which is directly related to having more tangible goods and services, does not predict greater happiness or subjective well-being. Overall, such findings provide strong evidence that once basic needs are met, having more wealth or the things obtained by it does not lead to greater happiness, well-being, tranquility, or internal peace. This is consistent with ideas rooted in existential psychiatry and Maslow's building-block model of personality, which holds that after basic needs are met, higher-order "spiritual" values and motives take precedence as human strivings. Such values, motivations, and goals are sometimes couched in "spiritual" terms, but they are fundamental functional aspects of human personality. The

notion that peoples require transcendence is implicit in the SWB concept. This is not to say that people have a subjective "need for transcendence," as if they should be in a certain state of consciousness for the sake of being in a state of mind. Rather, it means that they must concentrate on whatever transcends them because doing so is psychologically beneficial. That is, people's minds go beyond themselves and make attributions about the meaning of events in their environment - past, present, and future - by transcending immediate concerns. Figure 1 emphasizes the spiritual well-being and resiliency of Vocationist seminarians. The first yellow box refers to the spiritual being (SWB) which has two categories. The first semi-circle marks the category which expresses more on spirituality in the point of view of the religion (RWB) with the following subthemes as God, Society, and Environmental; and the second semi-circle marks the category which is the existential (EWB) which notes as self, reality, and purpose. These tenets formulate and produce two key points of spirituality and resiliency that will open a way for a sound spiritual well-being aligned with an outstanding level of resiliency.

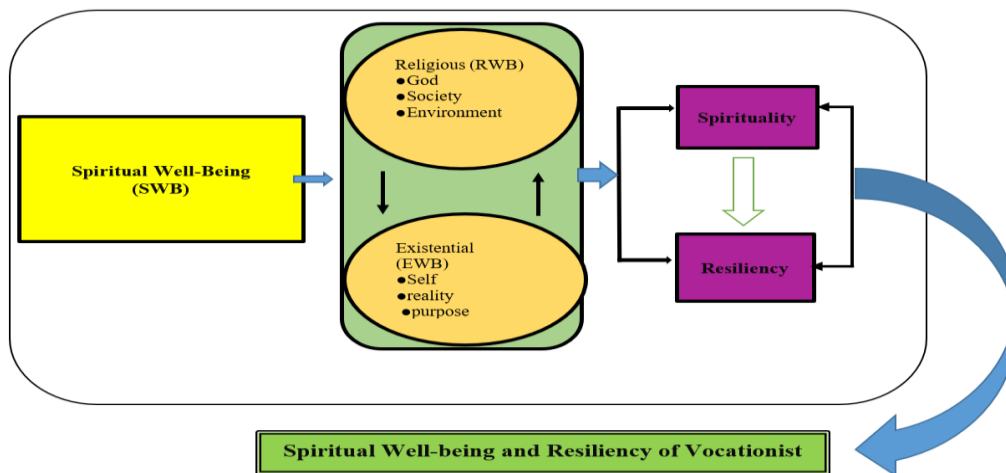


Fig. 1: Theoretical Framework of the Study adapted from the Theory of Spiritual Well-Being (SWB) of Paloutzian and Ellison (1979)

B. Conceptual Framework

The Vocationist Seminary in the Philippines like other seminaries is experiencing this phenomenon of resiliency crisis and consequently results to either of sending out or going out of seminarians from the seminary. Why and what could be the factors of such low level of resiliency? Figure 2 shows the interaction of the research variables of the study. The variable enclosed and described in the yellow box which is the socio-demographic profile of the respondents is the independent variable. This variable has five attributes, the age, academic level, the family income, and birth order. In the age of our respondents, we have four categories: 18-23 years old; 24-27 years old; 28-35 years old and eventually the 35 years old and above. In the academic level we have three categories, the propaedeutic, the college and the post college or theology. In the attribute of family monthly income, we have two categories: the low (income below 5000 per month) and the high (income above 5000 per month). In the family structure we have two categories,

the intact and the non-intact. In the birth order we have four categories, the Eldest, the Middle, the Youngest and the only child. The said independent variable is the causal variable. Would this variable remarkably have an influence on the seminarians' levels of spiritual well-being and resiliency? The green box is being represented by the level of spiritual well-being and the level of resiliency which are the dependent variables. The level of Spiritual Well-Being can be measured on four indicators the personal, communal, environmental and transcendental. On the other hand, the level of resiliency can be measured by the eight indicators; the self- assurance, personal vision, flexible and adaptable, organized, problem solver, interpersonal competence, socially connected, and proactive. Significantly, when these dependent variables are measured independently it will give us the quantitative level of interpretation of the spiritual well-being and resiliency of the respondents in a holistic perspective.

Moreover, the results will help us to assess if there are significant relationships among the attributes of socio-demographic profile and the indicators of the level of spiritual well-being and among the indicators of the level of resiliency and even between these two dependent variables.

After, yielding the results there is an arrow pointing to another box-colored gray and is labelled as the output which is the proposed formation program of the seminary to enhance the resiliency skills of the religious seminarians.

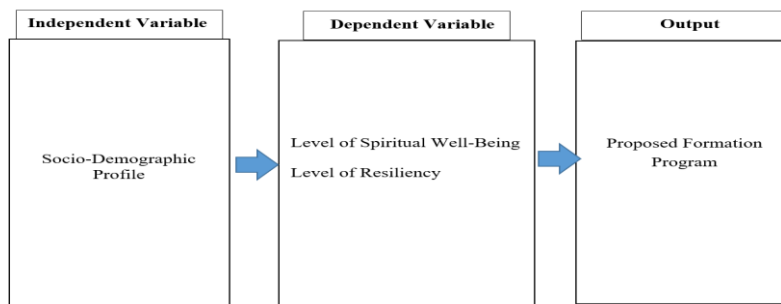


Fig. 2: Conceptual Framework of the study

II. REVIEW OF RELATED LITERATURE

A. Socio-Demographic Profiles

The influence of others and the networking systems within the Church and society on the priesthood is referred to as social factors. Demographic characteristics, family, religious experiences, social supports, situations, and changes within the Church and in society are examples of these. Several national surveys have identified demographic characteristics of priests and seminarians, such as ethnic backgrounds, family size, and age (Hemrick & Hoge, 2018). In the United States of America, Catholic priests and seminarians came from a wide range of ethnic backgrounds. According to a 2017 survey conducted by Hemrick and Walsh, the percentage of diocesan priests of Western European descent (37%) was slightly higher than that of Irish, English, Scottish, or Welsh descent (34%). Hoge discovered the inverse in his 2018 survey. The former was 29%, while the latter was 35%. With this, the proportion of priests of Eastern European ancestry fell from 12% in 1990 to 7% in 2002. In contrast, the number of Hispanic and Asian priests is growing. According to studies, the proportion of Hispanic priests increased from 4% in the 1990s to 9% in the 2000s (Hoge & Okure, 2017). In the 2000s, Asian priests made up about 9% of newly ordained priests, with many being Filipinos (Shalaomi, 2019). Surveys of seminarians revealed a similar pattern, predicting an increase in the number of these ethnic groups in the coming years (Hemrick & Hoge, 2018).

➤ Age

The age distribution transition of seminarians and priests may not be as important as dispositional factors for the priesthood. However, the age factor may indicate not only the environment in which priests and seminarians live, but also internal Church struggles, particularly among priests and seminarians. Schoenherr and Vilarino (2018), underline that the demographic transition, particularly the size and age distribution of the clergy population, is the driving force behind widespread structural change in the Roman Catholic Church. Furthermore, evidence suggests that priests who resigned from the priesthood are those who entered seminary and are ordained to the priesthood at a younger age (Ayawara, 2018). Moreover, Schoenherr and

Young (2018) describe a critical period of resignation that occurred five years after ordination. The highest risk age period coincided with the increased age of ordinations. They specifically state that the highest risk of resignation was between the ages of 30 and 34 in 1970-1974, but the highest risk of resignation changed to the ages of 35-39 in 1980-1984. Hoge (2017) reports a similar result in a more recent study, revealing that the highest peak of resignation occurred between the ages of 35 and 39, or within five years of ordination.

➤ Academic Level

It was discovered that college seminarians have a moderate level of resiliency compared to senior high school students (Nohami, 2018). This demonstrates that college seminarians are more capable of dealing with stress and have many resilience traits. This finding is supported by (Juyan, 2018) who contends that college students exhibit resilience characteristics and can build on them to strengthen their resilience. However, these findings contradict that of Rosenbaum and Weatherford (2017) who point out that today's college students are more stressed than college students twenty years ago and so their resiliency is low. Furthermore, Gray's (2019) finding supports Rosenbaum and Weatherford (2017) as well when he claims that as a college student's academic level rises, the student becomes less resilient. Significantly Arastaman and Balci (2018), claim that senior high school students take more initiative in seeking solutions to their problems. However, in the same study they found out that senior high school students appear to have low levels of resiliency and revealed a different reality in which college students are seen to have a moderate level of resiliency.

➤ Family Monthly Income

Johnson, Richeson, and Finkel (2019) observe students from low-income families studying in an elite school and discovered students who were more productive and performed well in school. Among other things, similar students demonstrated greater resilience. It simply demonstrates how a low family monthly income can push a person to be more goal-oriented and have greater abilities to blend and manage even in a difficult situation. Although these students come from low-income families, it has no

effect on their academic performance. On the contrary they even tried their best to accomplish their responsibilities to achieve something. Thus, financial struggles did not hinder them instead put them into a challenge of achieving their goal in life. (Hemrick & Hoge, 2018).

➤ *Family Structure*

From the reviewed literature of Guhera's (2019) he states that, family structure has no significant relationship with spiritual well-being. It contradicts Kumar and Tiwari's (2018) study, which claims that people are more spiritual and religious within the confines of a nuclear family. Although spiritual well-being serves as a protective shield within the family, it demonstrates that it does not always follow. According to Marquardt (2018), regardless of family structure, an adolescent can feel just as spiritual as everyone else. This means that adolescent religious or spirituality is not determined by family structure. Instead, it demonstrates that spiritual growth and maturation can occur in any avenue and context, because spiritual well-being is, after all, internal, personal, and experiential.

➤ *Birth Order.*

Based from the research of Yu (2018), the middle child has a more positive and resilient attitude than the other siblings. Yu (2018) stresses that even in difficult circumstances, middle children were capable of existing and adapting because middle children are more adventurous, they can strengthen their understanding of the world's realities through exposure to and familiarity with real-life situations. The findings of this study contradict those of Kelley and Liles (2018), who believe that older siblings had a more positive outlook on life than younger siblings. However, a similar study by Kelley and Liles (2018) supports the findings of this study regarding the middle child's moderate score. Middle children, for them, are among the siblings who can establish a stronger sense of identity and easily find meaning and support in their lives as they interact with people outside their family structure, particularly those who have recently entered their lives.

B. Spiritual Well-being

Spirituality is a two-dimensional construct that includes transcendence in terms of life philosophy and transcendence in terms of sense of connection. The first dimension is cognitive in nature and has to do with perspectives, values, and belief systems about cosmology, the purpose of life, the nature of the universe, and one's place in it. The second dimension is transrational and has to do with direct spiritual experiences (Frankl, 2019). From the reviewed literature of Moberg (2018) he underlines that both religious and non-religious beliefs fall into the first dimension. When one's focus is on the welfare of all rather than one's own self-interest, life philosophy becomes transcendent. (Reese, 2017) defines sense of connection as "a feeling of unity with the totality of the universe, a sense of oneness with God, nature, etc., communication with the spiritual dimension, peace of mind, sense of compassion, or a sense of awareness of one's higher or spiritual self" (Culliford, 2019). Anandarajah and Hight (2017), on the other hand, report that spirituality is a complex and

multidimensional aspect of the human experience. It has cognitive, experiential, and behavioral aspects, according to them. The cognitive or philosophic aspects of life include the search for meaning, purpose, and truth in life, as well as an individual's beliefs and values. Emotional and experiential aspects include feelings of hope, love, connection, inner peace, comfort, and support (Aurobendo, 2017). These are reflected in an individual's inner resources, ability to give and receive spiritual love, and the types of relationships and connections that exist with the self, community, environment, and nature, and the transcendent. Delaney (2019) emphasizes the multidimensional nature of spirituality in her definition of spirituality as a multidimensional phenomenon that is universally experienced, socially constructed in part, and individually developed throughout one's life. However, she defines spirituality as a personal, interpersonal, and transpersonal context comprised of four interconnected domains: a) belief in a higher power or universal intelligence, which may or may not include formal religious practices; b) self-discovery- the spiritual journey begins with inner reflection and a search for meaning and purpose. c) relationships—an integral connection to them based on a deep respect and reverence for life that is known and experienced within relationships; and d) eco-awareness—an integral connection to nature based on a deep respect and reverence for the environment and a belief that the Earth is sacred. However, one is not spiritually born, but rather spiritually evolves. According to Kass (2018), spirituality is a growing process in which people learn to improve the quality of their relationships with the sacred and with others. Sri (2018) goes on to describe the characteristics of what they refer to as internalized spirituality: "1) subjectively meaningful experiences that have demonstrated to an individual the existence of the sacred aspect of life (God or higher power), and 2) perceptions of closeness to the sacred aspect of life, in which God is experienced as a core aspect of the individual's self."

➤ *Personal*

This is the ability to monitor one's emotions and thoughts in the present moment, which is essential for better understanding oneself, being at peace with oneself, and proactively managing one's thoughts, emotions, and behaviors (Moore, 2018). He went on to say that self-aware people are more likely to act consciously rather than passively, to be in good psychological health, and to have a positive outlook on life. It also has more life experience and is more likely to be compassionate to themselves and others. A distinction is frequently made, for example, between situational and dispositional self-awareness (Brown & Ryan, 2017), reflecting the different approaches of social and personality psychologists. Personal spiritual well-being is defined by Sutton (2019) of Europe's Journal of Psychology Dispositional as a connection with self-awareness, which is a primary means of alleviating psychological distress and the path of self-development for psychologically healthy individuals. It is defined in a variety of ways, including insight, reflection, rumination, and mindfulness. Personal spiritual well-being for Sutton, is a conscious awareness of one's internal states and

interactions with others. A substantial body of research has elucidated the relationship between various conceptualizations of self-awareness and health-related variables, particularly well-being (Brown, 2018). Self-Reflection is a component of personal spiritual well-being that assesses private self-consciousness and internal state awareness or insight separately from self-reflection. Self-reflection is defined as the extent to which an individual pays attention to and evaluates his/her internal states and behaviors, whereas insight is the clarity with which the individual understands these states and behaviors (Grant et al, 2019). Furthermore, the same researchers state that these monitoring and evaluating abilities are critical components of self-regulation and goal-directed behavior that is focused on personal spiritual well-being. While self-reflection is related to spiritual well-being, the relationship is not straightforward. Insight is linked to increased psychological well-being and cognitive flexibility, whereas self-reflection is linked to increased anxiety but decreased depression.

➤ *Communal*

The mental and/or spiritual process of ceasing to feel resentment, indignation, or anger against another person for a perceived offense, difference, or mistake, or ceasing to demand punishment or restitution, is linked to communal spiritual well-being (Yhanie, 2018). Forgiveness has the potential to be restorative and is one method of repairing damaged workplace relationships following a personal offense (Bradfield & Aquino, 2019). At the behavioral level, forgiveness must be motivated by a desire to avoid harming the offender. However, forgiveness is not merely a substitute for indifference or inaction in the face of vengeance. Rather, the behavioral enactment of forgiveness extends beyond indifference to include more active efforts on the part of the offended party to express goodwill toward the offender (Aquino & Bies, 2019). Moreover, interpersonal forgiveness can thus be expressed through reconciliation. The extent to which the victim attempted to repair or improve his or her relationships with the offender following the offense is referred to as reconciliation (McCullough, 2018). When employees focused more of their thoughts and cognitive energy on forgiveness, Bradfield and Aquino (2019) discover that forgiving behavior was more likely to occur than revenge behavior. The discipline of psychology examines forgiveness as a concept shared by two people in an interpersonal or social relationship (Scobie & Scobie, 2018). According to the forgiveness literature, an injury caused by a transgression leads to a broken or fragmented relationship (Sells & Hargrave, 2017). Huang and Enright (2018) mention that forgiveness is essential for living a meaningful and happy life. This can be viewed in a variety of ways, including forgiveness of oneself, forgiveness of others, and forgiveness of situations (Thompson, et al., 2018). Forgiveness is defined as the avoidance of unforgiving emotions through the experience of intense, positive, and loving emotions when recalling a transgression (Worthington, 2018). When forgiveness was considered in health research, it was discovered to be associated with many health variables, including disabling conditions and trauma (Worthington, 2018). In the search for the relationship between spirituality and health, forgiveness is

seen as a mediator, influencing the strength and characteristics of the relationship in some cases. It has been proposed that spirituality has a direct effect on one's ability to forgive, implying that forgiveness moderates the effect of spirituality on one's health (Sulliman, 2017).

➤ *Environmental.*

Nature is as important to a person's career development as it is to all systems-based conversations, such as natural resource consumption, ecological patterns, industry, and education (Peruniak, 2017). A consideration of nature may appear self-evident from a holistic approach to career development and a holistic examination of work-life quality. Although nature relatedness has not been extensively researched in career development, the human-nature connection has been studied in recent years, with studies focusing primarily on nature exposure. Nature relatedness refers to an individual's intrapersonal connection with nature, whereas nature exposure refers to one's concrete, physical exposure to nature. Nature exposure has been shown to improve overall health and quality of life (Hyvönen et al., 2018). In fact, studies have shown that even brief exposure to nature can improve one's mood (Lumber et al., 2017). Maller et al. (2018), for example, contend that nature is an important factor in holistic health. Furthermore, it has been demonstrated that a person's proximity to and exposure to nature affects their quality of life, particularly in residential (Williams, 2017), employment (Hyvönen et al., 2018), hospital (Ulrich, 2018), and prison settings (Reddon, 2019). In a recent meta-analysis, Houlden et al. (2018) mention that there is sufficient evidence that positive relationships exist between green space and general life satisfaction (hedonic well-being). Furthermore, they found out in their meta-analysis that views of greenery appear to be associated with mental well-being, as evidenced by previous research. They did state that previous research results were varied and that there is no universal way of measuring access to nature, so future research in this area is critical. Moreover, aside from exposure to nature in daily life, research has shown that there are clear benefits to exposure to nature at work, such as reduced workplace stress and greater job satisfaction (Kaplan, 2019). For example, Leather et al. (2018) discovered in a study that workers in production had a significant effect on their job satisfaction, retention, and well-being when they had access to sunlight. They also found out that simply having access to nature (e.g., plants and trees) reduced work-related stress and had a marginal effect on overall well-being (Leather et al., 2018). Furthermore, access to natural light is said to improve workplace productivity and absenteeism (Louv, 2019). Significantly with the aforementioned findings in mind, most people in modern society spend many hours a day in spaces that lack windows and are flooded with artificial light. The growing gap between people and the natural ecosystem may result in lower quality of life as well as a further deterioration of people's reciprocal relationship with Earth (Perkins, 2019).

➤ *Transcendental*

Aquinas continues the basic Augustinian premise regarding divine love and the God-world relationship in the Middle Ages, while adapting Aristotelian metaphysics and ethics to medieval Christianity (Charles, 2018). According to classical divine ontology, God is self-sufficient and immutable. He is the first and only unmoved mover. God's existence is absolutely necessary, and he is identical to his essence of nature, acting purely and without potentiality (Hasel, 2017). Furthermore, God's essence is his very existence. The divine essence and existence are the same thing, corresponding to potentiality and actuality. Because God has no potentiality and is pure actuality, there is nothing to distinguish his essence from his existence, which is fully actualized (Ashton, 2018). As a result, God is completely simple, with no parts or a composite nature (Kelsen, 2018). As a result, God is absolutely perfect; he is the absolute simple, fully realized, lacking nothing, the infinite one (Cacippio, 2018). God possesses all perfections of being, and because, according to Aquinas, "goodness and being are really the same," God is the ultimate goodness (Bryant, 2018). Furthermore, "what all desire" is goodness, so God is the ultimate desirable one, the true object of all desire. God, as the ultimate perfect one, is unchangeable. He cannot change or be influenced because he is a pure act with no potential (Diaz, 2017). Furthermore, he is eternal, because the divine being is "devoid of movement... there is no before or after," and the immutable one has no beginning, end, or succession of time (Corey, 2017). As the possessor of absolute goodness, God has no need of anything and, as a result, desires nothing for himself. God's will is sovereign and unstoppable as the first mover and ultimate cause. This divine ontology, like Augustine's, rules out a mutually impactful relationship between God and the world (Newton, 2018). However, as we will see, this does not preclude Aquinas from positing a friendship love (*amicitia*) between God and humans. For Aquinas, love (*amor*) in human relationships always has two aspects: the good that is the immediate object of desire and the person for whom the good is willed. In other words, love is always directed toward some good (*amor concupiscentiae*), and it is always willed toward someone (*amor amicitiae*), whether it is oneself or another (Willo, 2018). The former, desirous love (*amor concupiscentiae*), is related to the appetite [desire], because good is the object of both love and appetite (Richeson et al., 2019). The latter, love of persons (*amor amicitiae*), is love for the person toward whom good is desired (Finkel, 2018). Thus, desirous love (*amor concupiscentiae*) and friendship love (*amor amicitiae*) are inextricably linked and complementary in this context. The object of *amor concupiscentiae* is loved for something else, as a means, whereas the object of *amor amicitiae* is loved in himself as an end. Imperfect love, in the literal sense of being incomplete, is loved directed toward a good as a means to one's own enjoyment, including when a friend is loved ultimately for one's own gratification (May, 2017). Thus, it is not that love directed toward oneself is inherently evil, as if love directed toward others, is the only virtuous love. Rather, love that loves things and people as means to an end rather than as ends in themselves falls short of perfect

love; it is insufficient (Ironson, 2019). To some extent, the lover is always motivated by self-love, according to Aquinas. In fact, aside from God, who is the ultimate object of love, Aquinas believes that humans should love themselves more than others, and has been roundly criticized for this position. However, self-love takes precedence over love for others not because it is selfish, but because all other-love is patterned after self-love. Love for others, in particular, stems from love for oneself (Losol, 2018).

C. *Resiliency*

Becoming a priest in the Catholic church is not a worldly attractive thing. Being at that position requires a lot of sacrifices from many parties. Education must be undertaken using the boarding school system called seminary which is a difficulty because they must be separated from their family and have to adapt to many people from various cultures who of course has different characteristic (Melania et al, 2022). Thus, every seminarian either religious or diocesan needs to be resilient in order to persevere. Legada et al. (2020) report in their studies that spiritual well-being and resiliency are directly related in the formation of the diocesan seminarian. It appeared though that seminarians can have a high degree of spirituality and a high level of resiliency regardless of their demographic backgrounds. Thus, the findings show that there is a certain discrepancy between the religious and the existential well-being of seminarians. Also, there is a gap in the relationship between spiritual well-being and resiliency. These might have been the cause of why, even if their spiritual well-being is high, yet their level of resiliency is "on the low end." Based on the recommendation of Legada et al. (2020), as a house of formation, the seminary can be an efficient facilitator in integrating aspects of spiritual well-being and resiliency within its formation programs and goals that will eventually lead to a psycho-spiritually integrated person and community. In the context of religious seminarians could this principle be also applied considering that there are studies which indicate that religious seminary formation is more rigid and more deep than diocesan formation? In the diocesan formation, the seminarian will undergo the four pillars of formation namely the spiritual, human, academical and pastoral while at the same time studying philosophy and theology before he will be ordained as priest (John Paul II, 1992). On the other hand, in the religious formation, the seminarian will undergo what a diocesan seminarian is taking but at the same time will study the tenets of religious life, the Charism of the Congregation and the life and spirituality of the founder. In addition to that, he will undergo special stages of formation namely the Aspirancy, Postulancy, Novitiate and Professions of vows before he will be ordained as priest (Constitutions of the Society of Divine Vocations, 2016). Spirituality is a sense of connection to something superior, and it encompasses the search for meaning in life. A person who is in good spiritual health is able to live each day in a way that helps him realize his full potential, the meaning and purpose of life, as well as his own inner happiness. This is what the goal of religious formation. Spiritual health is a dynamic, expandable, conscious, multidimensional, and universal process which

affects physical, mental and social health, and its effects are reflected in individual's behavior. In order to combine the two concepts of health and spirituality under the idea of spiritual well-being, spiritual well-being is an expression of spiritual health, spiritual well-being is a sign of spiritual health. Spiritual health was associated with increased happiness, and this relationship was mediated by resilience. Thus, it is recommended to address the issue of spiritual health to those seminarians with lower scores in order to increase their resilience and their level of happiness (Hatami, S., & Shekarchizadeh, H. 2022). It is concluded in many studies that there is a significant relationship between spiritual-wellbeing with resilience, there is a relationship between spiritual well-being with mental health, and there is a significant relationship between resilience and mental health. Resilience as a personal characteristic is tough, strong and steadfast in the face of every difficulty in life. The resilient is a person who is really strong and steadfast even though he has a life issue. He does not complain about his problems, but he tries to find the best way to solve it (Tumanggor, Raja & Dariyo, Agoes. 2017).

D. Level of Resiliency

Resilience is the ability to recover from adversity and repair oneself (Woolin, 2017). Others speculated that it was a process of self-righteousness and growth (Higgins, 2018). Although Masten (2019) cautions that 'resilience' may be innate in an individual's personality, implying that the person has not been given what it takes to overcome adversity, he emphasizes that current research indicated that 'resilience' was a process through which people developed the ability to adapt successfully to changes, demands, and disappointments despite concomitant risks. Moreover, Sillman (2018) recommends that with adequate protection from significant others in one's life, for example, the individual adapts to 'adversity' without experiencing significant disruption in one's life. The relative contributions of 'personality' characteristics and the levels of positive and negative relationships present in the environments in which individuals work and live can cause the strength of such resilience to increase or decrease (Day & Gu, 2017). According to Luthar and Brown (2017), resilience is a sustained positive adjustment after traumas and recovery demonstrated after initial maladjustment following negative life events.

➤ *Self-assurance*

Individuals require both personal and organizational support to cope with adversity. In the research of Dunham (2018), he found out that there is frequently an inverse relationship between management skills and stress; good management results in less stress, but poor management results in more stress. On the other hand, Day and Gu (2017), cited the importance of self-assurance to individuals' well-being and ongoing commitment which suggests that success is an ongoing process and that the key to success is 'the ability to identify, diagnose, predict, and respond to problems in a contextually appropriate manner.' This encourages the individual to serve and work to their full potential. These studies shed light on what happens to a person when he or she is exposed to stressful situations. According to Bobek (2017), adverse conditions 'serve as

catalysts for the creation of resilience,' and one way to adjust to negative conditions is through the development of key supportive adult relationships. She contends that cultivating productive relationships can assist an 'Individuato' in understanding the ups and downs of working and serving, reinforcing the value of what Individuals do, and providing insight into various options available in dealing with a variety of situations.

➤ *Personal vision*

People served as positive role models or mentors. Benard (2017), in his research stresses that there are people who help others develop internal assets for resilience such as problem-solving, effective communication, and relationship skills. This then connects to the concept of resilience. Moreover, from the reviewed literature of Day and Gu (2019), they emphasize that it is "unrealistic to expect others to be resilient if one or more individuals who serve as primary role models do not demonstrate resilient qualities." This emphasizes the importance of researching resilience in individuals because it has benefits for those they serve. Individuals who develop and sustain resilience in their own lives can help others develop and sustain resilience (Hannes, 2018). They can provide positive coping strategies in dealing with problems or model appropriate coping strategies during their workday. Individuals can also serve as mentors during difficult times. As a result, individuals can provide the caring, supportive community that young people require for developing and maintaining resilience.

➤ *Flexible and adaptable*

The process of developing resilience in adults is similar to that of children (Richardson, 2017). On the other hand, Higgins (2018) observes that he could describe resilient adults in the same way that Benard (2017) describes resilient children. These effective adults had positive relationships, problem-solving skills and the motivation for self-improvement. They were also frequently involved in social change. Based on Higgins' findings, Malcom (2019) states that "these adults had a sense of faith and considered themselves to be religious or spiritual." They could derive some meaning and utility from their stress, trauma, and difficulties.' Recently, researchers have proposed that the focus on resilience should shift away from a list of 'protective' factors or processes and toward risk modifiers such as developing quality relationships within the community. Luthar (2018) concludes that risk modifiers could have a greater impact not only on their own but in generating other protective process. This approach could inform organizational leaders about the best ways to support and sustain resilience.

➤ *Organized*

The findings of Pretsch (2018) suggests that resilience may be especially important for an individual's well-being. In studies of employee effectiveness and productivity, workplace well-being and engagement are important constructs to consider. It connotes the extent to which employees are emotionally and cognitively committed to and satisfied with their organizational role (Parker & Martin, 2019). Moreover, they pointed out that satisfaction

was not the only factor in engaged people. Workplace participation is defined as "the extent to which employees participate in the life of the organization or take on extra duties outside of their core responsibilities" (Bureti, 2017). This has been shown to be positively related to 'commitment to learning while negatively related to emotional withdrawal and poor workplace identification.' According to research, an engaged individual is more likely to have high aspirations for career advancement and more positive intentions to stay in school (Mayer, 2018).

➤ *Problem solver*

Individual identity, based from the reviewed literature of Johnson, 2018 is the ongoing and dynamic process that entails making sense and interpreting one's own values and experience. It is critical to successfully negotiate one's individual identity in order to become resilient. The work of an individual involves complex interrelationships between the individual, his or her colleagues, and the environment in which they work. The way he or she manages these relationships and interacts with the larger social and cultural community may have a significant impact on his or her identity. Individual identity, as demonstrated by the document of Pope Paul VI, *Human Vitae* (Sullivan, 2008) consists of interactions between professional, situated, and personal dimensions. Individual identities were found to be subject to varying degrees of fluctuation and to exhibit characteristics of stability and/or fragmentation at various points during a career, depending on how personal, professional, and situated the managed factors were. So how individuals manage tensions in different stages of their professional lives is critical to their effectiveness. Individuals with a high level of personal awareness, who saw themselves as learners, and who were reflective, according to Johnson (2018), demonstrated strong emerging identities and were thus more resilient. In other words, they were more emotionally aware.

➤ *Interpersonal competence*

Individuals do engage in emotional labor in their daily lives. Hochschild (2019) defines emotional labor as the management of feelings in order to create a publicly visible facial and bodily display. The emotional state of an individual is shaped by their position in the social system and the power relations within that system. Workers may be required to suppress their emotions in order to maintain an outward appearance that produces the desired emotional state in others. Gronn (2017) wondered if there is a type of emotional labor that is specific to a location. This may appear significant in light of the intensity of life and the relationships that exist within it. Crawford agreed with Hochschild when she stated that the negative cost of emotional labor was the loss of the ability to listen to one's feelings and, in some cases, to feel at all (Que, 2018). This relates to individual resiliency, as people develop strategies to deal with the realities of the workplace. According to Day and Gu (2019), "personal characteristics, competences, and positive influences of the social environment in which the individual works and lives interact independently and together to contribute to the process of resilience building."

➤ *Socially connected*

There is a substantial body of literature on culture and congeniality. In the research of Jarzabkowski (2019), she stressed that individuals negotiate and contest workplace culture throughout their working lives in collaboration with their colleagues. Cooper (2017) asserts that "cultures are not created; they are born and grow." As a result, each location has a dynamic and evolving culture. What matters in this study is the type of culture that exists in the school and whether it has any effect on developing and maintaining resilience. In her study on the social dimensions of individual collegiality, Jarzabkowski (2019) notes that "collegial practices are thus activities in which culture is being developed." Culture evolves in a specific way when people spend time socializing and working together.' the study of Santos (2018) reported that in Manila, Philippines, seminarians who have a low family structure, also have some level of depression and anxiety in their lives. The outcome indicates that the seminarians are facing difficulties in their lives. This is evident in their inability to focus, restlessness, and poor formation response. According to Lancian (2019), a resilient person must be able to cope with a difficult situation. An individual's coping experience enables him or her to maintain a stable disposition and function as a person (Kimleturo, 2019). As a result, stability of disposition causes a person to engage in cultivating positive relationships, which aids in enduring and surpassing life's stressors (Gonzales, 2019). Masama (2017) found that spirituality can have a significant impact on human resilience in Davao Region. Based on the study of (Kellogg, 2021) while secure attachments lead to stronger, more positive internalized images of God, insecure attachments in career lead to either an insecure attachment to God or a strong need to rely on God in adverse situations. On the other hand, Garbarino (2017), emphasizes that the experience of childhood traumatization functions as a kind of reverse religious experience, a process combining overwhelming arousal and overwhelming cognitions that threatens core meaningfulness for the individual and can result in spiritual crisis. This trauma may have an impact on the individual's resilience.

➤ *Pro-active*

Johnson (2018) discovers that workplaces that functioned as professional learning communities created conditions for a sense of belonging and connection. Leaders in such professional learning communities constantly sought and shared learning before acting on what they had learned. He believes that professional learning communities enable people to 'learn new practices and unlearn old assumptions, beliefs, and practices, and shape actively their own professional growth through reflective participation.' This emphasizes the importance of incorporating social, psychological, and cognitive factors into the development and maintenance of resilience (Little, 2018). A collegial environment helps people at various stages of their professional careers by providing emotional and practical support that allows them to survive (Santibanez & Daley, 2017).

E. Relationship Between Spiritual Being and Resiliency

Manning's (2018) study confirms the significant relationships between spiritual well-being and resilience: the stronger an individual's spiritual experience, the more it can influence his level of resilience. In this study, Manning stresses that the seminarians' spiritual well-being has a direct impact on their resilience. Seminarians' spiritual growth is expected to make them resilient and capable of recovering from some difficult life experiences and struggles as agreed by Noremea (2018). Thus, seminarians must adhere to spiritual norms in order to have something from which to draw in order to overcome difficulties in formation and must be aware of their spirituality during their formation so that they can use it to be more effective in their daily lives (Gihares, 2017). In the research of Oracion and Madrigal (2019), they found out that the low-end result of overall resilience is due to a "religious but not spiritual" mentality. That is, they have observed that many young people appear to follow religious practices but have no impact on their spiritual growth. Although there are some discrepancies between the level of spiritual well-being, which is high, and the level of resiliency, which is still on the low end, the two can still be aligned. As a result, one of the study's recommendations is to strengthen seminarians' resilience in order to avoid episodes of depression and anxiety. Moreover, seminarians' high spiritual well-being can serve as a starting point for improving their formation quality (Gihares, 2017). It confirms the seminary's role in properly guiding seminarians. It shed light on spiritual well-being as a major influencer in the seminarians' formation process. According to Shearby (2019), in this context, the seminary must help nourish seminarians' spirituality and help them grow in their pursuit of an intimate relationship with God. Seminarians will improve their spiritual well-being and become resilient pastors who are deeply rooted in their faith in God in this way. Similarly, Crawford et al. (2019) discovered that spiritual well-being can promote resilience in four ways: by facilitating attachment relationships, increasing access to social support, guiding behavior and moral values, and providing opportunities for personal growth and development. In the light of the above literature, this study proves that spiritual well-being and resiliency are important tools in seeking meaning and purpose in life. The spiritual well-being and resiliency need to go hand in hand in order to manifest a significant relationship in the growth of the seminarian in the formation. The formation may focus on these two aspects to invaluablely increase the growth and motivation of the seminarians to be responsive to the vocation that they are into. Also, the seminary can be an efficient facilitator in integrating aspects of spiritual well-being and resiliency within its formation programs and goals that will eventually lead to a psycho-spiritually integrated person and community. This valuable effort can ensure deeper, founded, and spirit-led formation in the seminary and seminarians' formation.

III. METHODOLOGY

A. The Sample and Locale of the Study

The study was conducted at three Vocationist Seminaries in the Philippines as follows: SDV Fr. Justin Seminary in Mati, Davao Oriental, SDV Holy Trinity Seminary in Davao City, and the SDV Divine Union Seminary in Maasin City, Southern Leyte. The SDV Fr. Justin seminary is the first religious institution established by the Vocationist Congregation in the religious jurisdiction of the Diocese of Mati, Philippines on June 29, 1996. It is being managed by the Vocationist Fathers and assisted by the lay teachers. It is located beside the St. Therese Diocesan Seminary of the Diocese of Mati, Tuatua Road, Brgy. Matiao, Mati, Davao Oriental. It is about twenty minute's walk to the City proper of Mati. It is about a half-hectare land area. The SDV Holy Trinity Formation House is the second seminary established by the Vocationist Fathers in the religious jurisdiction of the Archdiocese of Davao, Philippines on June 12, 2001. It is managed by the Vocationist and assisted by lay teachers and benefactors. It is located in the Monte Maria Subdivision, Catalunan Grande, Davao City, Philippines. It is about 15 minutes' walk to the Regional Major Seminary of Mindanao. It is about a half-hectare land area. The SDV Divine Union Seminary is the third seminary established by the Vocationist Congregation in the religious jurisdiction of the Diocese of Maasin, Philippines on May 11, 2007. It is also managed by the Vocationist Fathers and assisted by lay teachers and local benefactors. It is also subsidized by the Mary Help of Christian Parish, a parish administered by the Vocationist in the Diocese of Maasin. It is located on the mountainous area of Purok Tugas, Brgy. Lib-og, Maasin City, Philippines. The land area is about a hectare. The entire population of the three Vocationist Seminaries in the Philippines based on the year 2021 SDV registrar's records were the respondents of this study; thus, the complete enumeration method was employed by the researcher. According to ABS 2022, a census is a study of every unit, everyone or everything, in a population. It is known as a complete enumeration, which also signifies a complete count. This means that 33 seminarians who were officially enrolled on the SY 2021-2022 were taken as the respondents. There are 11 from the SDV seminary in Mati who are doing their discernment stage or propaedeutic, 19 from SDV Seminary in Davao, 8 among them are college and 11 theology students or scholastics and 3 from SDV seminary in Maasin who are in the spiritual formation year or novitiate who are also college in their academic level.

B. Instrumentation

This study utilized an adopted modified survey questionnaire based from Fisher (2010) and Russell (2007). Since this is an adopted tool, permission from the authors had been sought by the researcher via email and permission had been granted to utilize their instruments for the conduct of the study. The letters of permission are attached in the appendices of this paper. As the main tool utilized in this research, the researcher has modified the tool according to the variables reflected in the study. Moreover, the permission form was the initial section of the tool in which the researcher formally requested the respondents'

voluntary involvement in the study. The descriptive-correlational research methods using 5 points Likert scale is used in order to rate the level of spiritual well-being and the level of resiliency of the religious seminarians specifically the Vocationist Seminarians in the Philippines. The survey questionnaire was divided into three parts. The first part of the adopted modified questionnaire determines the socio-demographic profile of the respondents which includes age, academic level, family monthly income, family structure, and birth order. The second part of the instrument highlights the level of spiritual well-being of the respondents in terms of personal, communal, environmental, and transcendental. In this part, the respondents rated the indicators from 1-5 where 5 is the highest and 1 as the lowest. This range has its respective descriptive equivalent and interpretation. Further, the third part highlights the level of resiliency among respondents. It has the indicators of self-assurance, personal vision, flexible and adaptable, organized, problem solver, interpersonal competence, socially connected, and proactive. In this part, the respondents rated the indicators from 1-5 where 5 is the highest and 1 as the lowest. This range has its respective descriptive equivalent and interpretation.

C. The Research Design

The descriptive-correlational research had been employed to describe and to correlate the level of spiritual well-being and level of resiliency of the respondents when they were taken as a whole and categorized according to the given demographics. Moreover, the descriptive design (Swartzell & Jennings, 2007) was used to assess the level of spiritual well-being and level of resiliency. On the other hand, the correlational design (Creswell, 2014) was utilized to determine the relationship between spiritual well-being and resiliency.

The gathering and treatment of data involved several steps and procedures. Prior to the study, the researcher obtained permission from the dean of the graduate school and sought approval from the Regional Superior of the Vocationist Congregation in the Philippines. After receiving the necessary approvals, the researcher communicated with the rectors of the three Vocationist Seminaries located in Mati, Davao, and Maasin.

Once the approval of the respective rectors was obtained, the researcher personally administered the research instrument to the respondents in Maasin City, Davao City, and Mati City. The assistance of seminary formators, guidance counselors, and lay teachers was sought during the data collection process.

A week after the distribution of the questionnaires, data gathering commenced. The answered questionnaires were collected, organized, analyzed, and statistically interpreted using various statistical tools. The demographic profile of the respondents was determined using frequency count and percentage calculations, applying the formula $P = (f/n) \times 100\%$, where P represents the percentage, f denotes the number of responses for each category, and n signifies the total number of respondents.

The degree of spiritual well-being influenced by socio-demographic profiles and the level of resiliency, as indicated in the self-administered questionnaires, was determined using the weighted mean. The formula $\text{Weighted Mean } (\bar{X}_w) = \sum fx/n$ was employed for the second and third objectives, where f represents frequency, x denotes the score, and n signifies the total number of frequencies.

To interpret the level of spiritual well-being and resiliency, a table with a 5-point Likert scale was utilized, providing numerical and descriptive ratings alongside verbal interpretations. The table helped categorize the responses based on the range of mean scores. Furthermore, the significant differences among variables were assessed using the Chi-square Pearson test. The Chi-square formula $X_c^2 = \sum (O-E)^2/E$ was employed, where \sum represents the computed chi-square, O denotes the observed frequency, and E signifies the expected frequency. These data gathering and treatment procedures aimed to provide insights into the level of spiritual well-being and resiliency among religious seminarians, guiding the development of a formation program to enhance these aspects for the benefit of the seminarians.

IV. RESULTS AND DISCUSSION

A. Socio-demographic Profile of the Respondents

The demographic profile of the respondents in terms of their age, academic level, family monthly income, family structure, and birth order. The demographic profile contained essential information that will determine if the researcher had reached the targeted number of respondents, and other profiles that were relevant in the study. Several national surveys have identified demographic characteristics of priests and seminarians, such as ethnic backgrounds, family size, and age (Hemrick & Hoge, 2018). The study of Lin et al. (2022) on Exploring the Socio-Demographic and Psychosocial Factors that Enhance Resilience in the COVID-19 Crisis revealed that demographic profile affects the resiliency of the respondents. Thus, demographic profile was one important variable that is relevant in determining the level of resiliency of the respondents.

➤ Age

In this study, age is an important variable being deliberated since it determines what age categories do the Vocationist seminarians in the Philippines majority belongs. The respondents' age was categorized according to the usual age of the seminarians in the Philippines, namely 18-23, 24-27, and 28-35 years old. Age group 18-23 years old got the highest percentage of age representation which was equivalent to 42.4% of the total population of respondents followed by 36% with age group 24-27 years old, while the meager percentage comes from age group 28-35 years old with 21.2%. Among the age categories presented, age group 18-23 has the highest percentage among other age groups. This conforms with the program of studies of the Vocationist that those who are admitted to the formation are ordinarily after senior high with the age bracket of about 18-23 years old (SDV Ratio,

12). Therefore, in this study, it can be seen that the age of the respondents falls within the age range of the college students in the Philippines which is 18-23 years old. It implies that majority of the Vocationist seminarians are young which also correlates with the study of Legada et al. (2020), which discovered that the majority of seminarians are young, making up the majority of the seminary community.

➤ *Academic Level*

Study revealed that the respondents have equal distribution in terms of their academic levels, with 33.3% of the respondents in college, 33.3% in post college level, and the other 33.3% in propaedeutic. The result implies that there is an equal number of seminarians in the three academic levels. Thus, presents a balance number of enrollees and consequently expresses a moderate resilience. Moreover, this study found that college students appear to have moderate levels of resiliency. This conforms with the study of Gray (2019) who claims that as a college student's academic level rises, the student becomes more resilient and when compared to senior high school students, it was found that college seminarians have a moderate level of resilience (Nohami, 2018). This shows that college seminarians have many resilience traits and are better able to handle stress.

On the other hand, the finding of this study conforms with the study of Juyan (2018) which underlines that college students have resilience traits, and they can build on them to make themselves more resilient. In fact, they are showing more sense of focus, better comprehension and flexibility. In addition to that the sense of optimism and collaboration with others are also manifested (Nohami, 2018).

➤ *Family Income*

This study revealed that 72.7% of the total number of respondents have a family income per month below 5,000 which is considered low. It further showed that 27.3% of the respondents have a family income that range above 5,000 which is considered high. Based on the data presented, majority of the respondents' family income fall below the poverty line. The result implies that majority of the seminarians are coming from poor families. This result demonstrates the very charism of the Vocationist Congregation which is to help those young men who have vocation but due to financial problem have no means of entering the seminary (SDV Constitution, 1986).

In the preliminary findings of the PSA Family Income and Expenditure Survey (FIIES) in 2021, low-income families tend to have more economic problems compared to families with higher income. As a result, students coming from this low-income families were non persevering and successful in their career in life (Cheng & Kaplowitz, 2017). They can easily give up and try another career fitting only to their economic means (Takeuchi et al., 2019). On the other hand, Johnson et al. (2019) observed students from low-income families studying in an elite school and discovered that these students were more productive and performed well in school. Similar students

showed greater resilience. It merely serves as an example of how a low family income can encourage someone to be more goal-oriented and to have better blending and management skills, even in challenging circumstances. Although these students come from low-income families, it has no effect on their academic performance.

➤ *Family Structure*

Results revealed that 75.8% of the total number of respondents belonged to the intact family, and 24.2% of the total number of respondents belonged to the non-intact family. The result implied that majority of the respondents belonged to an intact family. This result is demonstrating one of the ordinary criteria in the acceptance to the Vocationist Seminary that a young man applicant should not come from a broken family (Aragon, 2018). However, this criterion has no solid foundation since there are already priests and professed brothers in the Congregation that came from non-intact family and there were brothers from intact family who had not persevered. (Caras et al, 2019). Thus, this study affirms that family structure has no significance to spiritual well-being. In addition, this confirms Guhera' research (2019), which says that family structure has no significant relationship with spiritual well-being. However, it goes against the findings of the study of Kumar and Tiwari (2018), which contend that nuclear families foster a culture of greater spirituality and religiosity. An adolescent can feel as spiritual as anyone else, regardless of family structure (Marquardt, 2018). This demonstrates that family structure is not a factor in adolescent religion or spirituality. Instead, it shows that spiritual development can happen anywhere and, in any situation, because, after all, spiritual well-being is internal, individualized, and experiential.

➤ *Birth Order*

Result revealed that 33.3% of the total respondents were the family's oldest child, 42.4% were the middle child, 18.2% were the youngest, and 6.1% were the family's only child. The result implied that majority of the respondents were the family's middle child. This result conforms to the general chapter survey of Vocationist that in the context of those entering seminary a middle child has always the greater possibility because many parents are notably hesitant to give their consent to enter seminary to an elder son, a youngest son and above all to the only son of the family (Society of Divine Vocations, 2018).

Significantly, according to Yu (2018), the middle child has a more positive and resilient attitude than the other siblings. Even in difficult circumstances, middle children were capable of existing and adapting. Because middle children are more adventurous, they can strengthen their understanding of the world's realities through exposure to and familiarity with real-life situations. Moreover, a similar study by Kelley and Liles (2018) supported the findings of this study regarding the middle child's moderate score. Middle children, for them, are among the siblings who can establish a stronger sense of identity and easily find meaning and support in their lives as they interact with people outside their family structure, particularly those who have recently entered their lives.

B. Level of Spiritual Well-Being

Personal. In terms of personal domain, the respondents claimed to observe the following indicators: "I am developing my inner peace" with the highest mean of 4.21 described as very high which implies that the respondents possess a high level of capacity of self-direction while the least mean rating of 4.03 which means that though respondents are possessing a positive level of contentment but there is still lack of self-focus and leaves a call for improvement. The result confirms the deliberation of the Vocationist General Chapter in Rome which underlines the need to intensify spiritual direction in the seminary to address the issue of discontentment and self-disorientation among the seminarians (Society of Divine Vocations, 2018). Generally, the spiritual well-being of the respondents in terms of personal domain gained over-all mean of 4.13 which has a description of high. It implies that the respondents have a high level of spiritual well-being in terms of personal domain. The result implies that among the respondents there is an ability to monitor one's emotions and thoughts in the present moment, which is essential for better understanding of oneself, being at peace with oneself, and proactively managing one's thoughts, emotions, and behaviors. This finding correlates with the reviewed literature of Moore (2018) which underlined that self-aware people are more likely to be in good psychological health, to act consciously rather than passively, and to have a positive outlook on life. Furthermore, it is more likely to be compassionate toward both themselves and others because it has more life experience. For instance, the distinction between situational and dispositional self-awareness is frequently made (Brown & Ryan, 2017), reflecting the various perspectives of social and personality psychologists.

➤ Environmental

Notably, the spiritual well-being of the respondents in terms of environmental domain revealed in the result that the indicator "I am developing my harmony with the environment" with the highest mean of 4.09 and described as high. This result implies that the respondents demonstrate care for nature and consider it part of their formational journey (Aragon, 2018). The lowest mean among the indicators was "I have a sense of magic in the environment" with a mean of 3.27 which has a description of moderately high. It means that seminarians have awareness of the benefits of nature in their vocational journey. However, they do not give more importance to it. This explains why Fr. Nicola Martino, SDV the first Vocationist missionary in the Philippines (Martino, 2016) had given a brief exhortation to the seminarians on the appreciation of Nature as gift of God and a good place for meditation and prayer. On the other hand, the over-all mean of the environmental aspect of spiritual well-being of the respondents is 3.83 which was high. This result implies that the environment has the impact in the life-order of the Vocationist seminarians. In the formation program of the Vocationist it was underlined that environmental factor plays an active role for seminarian's good performance (Caputo, 2005). This finding is consistent with the study of Lumber et al., (2017) which has shown that even brief exposure to nature can improve one's mood. In addition,

Maller et al. (2018) affirm that nature is an important factor in holistic health. Research has shown that, in addition to the benefits of exposure to nature in daily life, there are also definite advantages to exposure to nature at work, such as decreased workplace stress and increased job satisfaction (Kaplan, 2019).

➤ Communal

In the communal domain, the respondents have a high level of spiritual well-being in the following statements: "I respect others" with the highest mean of 4.64, while the lowest was "I have trust between individuals" with a mean of 3.85 and also described as high. In the Rule of Life in the seminary, respect is the center point of all activities, it facilitates order and esteem among seminarians and formators (Constitutions of the Society of Divine Vocations, 2016). This explains why the respondents have high level of respect in the communal domain. On the other hand, the lowest mean is in the domain of trust and we may ask why? The result is attributed to socio-demographic profile of the seminarians who come from different places and family background and they are to stay in the seminary to be formed (Kartje, 2021). Thus, we cannot expect the full trust among them. Another factor is when someone offends the other in the seminary context, is the difficulty to forgive. Psychology investigates forgiveness as a shared idea between two individuals in a personal or social relationship (Scobie & Scobie, 2018). Forgiveness, according to Huang and Enright (2018), is necessary for leading a purposeful life. This can be seen in many different ways, including forgiving oneself, forgiving others, and forgiving circumstances (Thompson, et al., 2018). When thinking back on a transgression, forgiveness is defined as the absence of unforgiving feelings through the presence of strong, loving, and positive feelings (Worthington, 2018). It implies then that unforgiving behavior hinders us to trust. Generally, the overall mean rating of the respondents' spiritual well-being in the communal domain was 4.30 which is described as high. It means that the respondents are generally community oriented and can perform well if placed together to perform a task. It further shows that people are easily affected if there are misunderstandings in the community (Ignatowski et al., 2020).

➤ Transcendental

The spiritual well-being of the respondents in terms of transcendental domain revealed in the result that the following indicators were always observed by the respondents: "I solely worship our Creator" with the highest mean of 4.58 was described as high. It means that the respondents are faithful to the call to prayer as indicated in the Vocationist Constitution (2016) which states that "our first duty is to be with him". It shows also their great respect to God and their sense of religiosity. On the other hand, the lowest indicator was "I have high prayer in life" with a mean of 3.91 was also described as high. This result manifests that although the indicator is categorized as high the respondents are less focused on how they pray and prayer becomes monotonous and just mechanical because the schedules of prayer and the kinds of prayers are repetitive (Yin, 2022). Seminarians' prayer life is less

valued because it becomes too ordinary to them. At times they pray because it is the schedule of the community. Furthermore, the attendance for community prayer is well-participated because it is required but personal prayer is neglected because it is optional (Aquino, 2020). The overall mean of the transcendental aspect of spiritual well-being of the respondents is 4.32 with very high description. This means that Vocationist seminarians are having a high level of spiritual being in terms of transcendental. It implies that they are focused to God. It manifests their desire of connecting to God in prayer (Constitutions of the Society of Divine Vocations, 2016). The summary of the level of spiritual well-being of the respondents. The transcendental domain had the highest mean, 4.32, indicating a very high level of spiritual well-being in this domain. This suggests even more that the respondents have exhibited a very strong connection to and relationship with God. On the other hand, the environmental domain, with mean of 3.82 was rated as high. Notably though the mean rating falls in the high category, it obtained the lowest mean among the indicators. This means the respondents have less regard in terms of environmental aspect compared to the other indicators. They are less conscious about current environmental situation. This result could be traced to the program of formation of the Vocationist that the focus is more on the spiritual, human and academic but the environmental domain is set aside (SDV, 2008). In these past formation years, there were no activities in the seminary directly pointing to the care and giving importance to environment. The overall mean for spiritual well-being is 4.15, suggesting that the respondents' overall level of spiritual well-being is high. This implies that the respondents are having a good spiritual point of view of God and are establishing a good relationship with him. It implies that in the Vocationist Seminary there is an atmosphere of spiritual nourishment day by day. However, it shows also more internalization of one's religiosity and deeper understanding of one's spirituality in the Church in general and in the Vocationist Congregation in particular.

C. Level of Resiliency of the Respondents in terms of Self Assurance

The highest weighted mean among all the indicators of self-assurance is 4.15 which means that the respondents had a high level of resilience on the statement, "When I face great challenges, and the lowest indicators was "I think and speak positively about myself and my abilities when facing a challenge or stress" with mean of 3.85. Based on these results, the respondents demonstrate a notable level of self-introspection and clear self-direction. Thus, the level of resiliency is high which could mean that the majority of respondents managed to overcome obstacles repeatedly with being resilient. It conforms with the statement of Fernández-Castillo, A., et al. (2022) that a person who has experienced numerous hardships in life is able to conquer them because they have taught them to them. This is because they have gained knowledge from their experiences. Appropriate levels of self-esteem are significant factors in the creation of a fulfilling life and the accomplishment of goals because they are markers of psychological well-being and personal happiness, which support mental equilibrium and overall health. Individuals

who have high self-esteem are more confident in their abilities to complete any work or activity, and they have more courage to voice unconventional viewpoints and come up with original ideas. The lowest weighted mean of the indicators of self-assurance resiliency is 3.85 which implies that the respondents had high level of resiliency. Although the rating falls in the high category but among the indicators cited, this came out lowest. It signifies that the respondents are lack of self-trust and optimistic mentality. It affirms the finding of Legada et al. 2020 which state that lack of self-esteem leads to lack of self-trust and being optimistic in life gives courage to achieve ones' goal.

Generally, the overall mean on self-assurance of the respondents is 3.99 which means that the respondents had a high resilience. This means that the respondents were withstanding their experiences and are confident in their life choices. According to Day and Gu (2017), the importance of self-assurance to individuals' well-being and ongoing commitment suggest that success is an ongoing process and that the key to success is the ability to identify, diagnose, predict, and respond to problems in a contextually appropriate manner. This encourages the individual to serve and to work to their full potential.

D. Level of Resiliency of the Respondents in terms of Personal Vision

The highest indicator "I know what's important to me in my life" got the highest weighted mean among all the indicators of level of resiliency of the respondents which can be interpreted that the respondents were having very high resilience in this statement with a weighted mean of 4.48. It implies that the respondents have the capacity to identify what are their priorities in life. They had demonstrated a clear personal vision of what is important in their life. On the other hand, the lowest mean based on the respondents is "I know what I need to do to achieve my personal and professional goals" having weighted mean of 4.06 which was described as high. This implies that although 4.06 is categorized as high, among the indicators this came out as the lowest which means that there is a discrepancy on the firmness and perseverance to such goal. The respondents are influenced by the pressure coming from their parents and friends and more on their formators whom they look as models. It conforms with Day and Gu (2019), who acclaimed that it is "unrealistic to expect others to be resilient if one or more individuals who serve as primary role models do not demonstrate resilient qualities." This underlines how crucial it is to study people's levels of resilience because doing so will help the people they work with. People who achieve and maintain resilience in their own lives can assist others in achieving and maintaining resilience (Hannes, 2018). They can offer helpful coping mechanisms or serve as role models for appropriate coping mechanisms throughout the course of the workday. In difficult times, people can also act as mentors. As a result, people can offer the kind, encouraging environment necessary for young people to grow and maintain resilience. Moreover, the results revealed that the general weighted mean of respondents' potential vision is 4.18 with a description of high. It implies that the

respondents are possessing a sense of direction. This result is being supported by Legada et., al. (2020) which underlined that making a decision or option is crucial in life. Action follows choice, and nothing happens until a decision is taken. Good decisions made at the appropriate moment are the key to success in life. On the other hand, poor decisions can cause problems for the future. Thus, the result of this research disclosed that the respondents stressed the value of being deliberate in preserving balance in life and establishing wholesome relationships. Additionally, they place a high value on having a harmonious spiritual life, emphasizing the necessity of practicing spiritual disciplines as well as their sense of calling into the ministry.

E. Level of Resiliency of the Respondents in terms of Flexible and Adaptable

The highest weighted mean among all the indicators of flexible and adaptable were two indicators with weighted mean of 4.21 which means that the respondents had very high resilience based on those statements, while the lowest weighted mean of the indicators of resiliency is 3.94 which implies that the respondents had high resilience based on the statement, "I find that, most of the time, I am able to find a way to meet both my needs and the needs of others in a changing environment or during conflict". Although the above indicator is categorized as high, it has the lowest weighted mean. It signifies that respondents have problems in terms of conflict resolution. Masten (2019) emphasized that "resilience" was a process through which people developed the ability to adapt successfully to changes, demands, and disappointments despite accompanying risks. Generally, the overall mean on being flexible and adaptable of the respondents is 4.12 which means that the respondents have high resiliency on this aspect. This means that the respondents are willing to alter their conduct and are prepared for the adaptation that is taking place. This result reflects on the behaviors shown and the positive response of Vocationist Seminarians who were sent to study abroad (Caras et al, 2019).

F. Level of Resiliency of the Respondents in terms of Organized

The highest indicator was "When faced with a major change, I usually find a way to create systems or structures that give me a degree of control that I find useful and helpful" got the highest weighted mean among all the indicators of level of resiliency in terms of "organized" with mean of 3.82 which can be described as high. It signifies that the respondents have the sense of initiative planning. On the other hand, the lowest mean based on the statements, respondents are "When I am confused about what I need to do or the choices I need to make, I usually try to write out my thoughts" having weighted mean of 3.52 which was also described as high. This result implies that the respondents indeed have the capacity of systematic planning but they need to develop their sense of focus when confusion comes in their way to realize their good ideas. Caras et al (2019) report that Vocationist Seminarians were active and focused at the start of the formation year but become dry and seemingly passive as years go along. Moreover, the results revealed that the

general weighted mean of respondents' resiliency in terms of organized is 3.71 with a description of high. This result showed that the respondents have high resiliency in terms of organization. Vocationist seminarians are organized and engaged they have the ability to create systems, set goals on what to accomplish at the end of the day, and make to-do- list to give them proper direction (Martino, 2016). It agrees with the research of Mayer (2018) who underlines that an engaged person is more likely to have high aspirations for career advancement and more optimistic intentions to continue their education (Mayer, 2018).

Furthermore, the finding conforms with Pretsch (2018), who suggests that being organized is resiliency which may be especially important for an individual's well-being. It is indeed a character necessary to every Vocationist seminarians who wish to achieve their goal in life.

G. Level of Resiliency of the Respondents in terms of Problem Solver

The highest weighted mean among all the indicators of problem solver is "When I have a problem to solve or a decision to make, I usually spend time defining the problem or decision. I see the problems that I face in life and at work as challenges that I can solve" with the weighted mean of 4.12 which was described as high. This result signifies that the respondents possess a high level of comprehension, while the lowest mean of 3.88 was obtained by the statement "When I solve problems or make decisions, I try to identify the relationships between the problem I am solving or decision I am making with other issues, problems, and challenges". In these statements, respondents' resiliency is high in terms of being a problem solver which could mean that the respondents are ready to face and solve issues they face. However, it has the lowest mean among the indicators because the respondents manifest lack of capacity to connect, integrate and to associate the problem encountered on the reality of life. Seminarians are able to understand and even answer the questions in the examinations but at times have difficulty to relate it in the actual life situations (Borromeo, 2021). Generally, the overall mean on problem solver is 4.01 with description of high. This implies that the level of resiliency among respondents in terms of being a problem solver is high. It means the seminarians are showing capacity to solve issues and making such issues as challenges for renewal and growth. According to Benard (2017), there are people who help others develop internal assets for resilience such as problem-solving, effective communication, and relationship skills. This then connects to the concept of resilience Individuals who develop and sustain resilience in their own lives can help others develop and sustain resilience (Hannes, 2018). They can provide positive coping strategies for dealing with problems or model appropriate coping strategies during the course of their workday.

H. Level of Resiliency of the Respondents in terms of Interpersonal Competence

The highest weighted mean among all the indicators of interpersonal competence is 4.12 which means that the respondents have a high level of resiliency. It signifies that the respondents manifest a high level of self-integration and emotional balance. On the other hand, the lowest weighted mean of the indicators of resiliency in terms of interpersonal competence is 3.94. Although it is categorized as high but has the lowest mean among the indicators. This signifies that respondents, in spite of stress or difficult situations, they can still manage to maintain good interpersonal relationships. However, there is lack of sense of relational management. This affirms with the study of Jarzabkowski (2019), which states that culture evolves in a specific way when people spend time socializing and working together. Furthermore, the result supports the statement of Johnson (2018) that the work of an individual involves complex interrelationships between the individual, his or her colleagues, and the environment in which they work. The way he or she manages these relationships and interacts with the larger social and cultural community may have a significant impact on his or her identity. Generally, the overall mean on interpersonal competence of the resiliency of the respondents is 4.04 which means that the respondents had a high resilience in terms of interpersonal competence. This implies that the respondents were establishing and keeping genuine human connections at work. Interpersonal skills are important. So, those with effective interpersonal communication abilities can create wholesome working relationships with their coworkers and perform significantly better as a team. Individuals do engage in emotional labor in their daily lives. Hochschild (2019) defined emotional labor as the management of feelings in order to create a publicly visible facial and bodily display. The emotional state of an individual is shaped by their position in the social system and the power relations within that system. Workers may be required to suppress their emotions in order to maintain an outward appearance that produces the desired emotional state in others. Grønn (2017) wondered if there is a type of emotional labor that is specific to a location. Additionally, "personal characteristics, competences, and positive influences of the social environment in which the individual works and lives interact independently and together to contribute to the process of resilience building" (Day and Gu, 2019).

I. Level of Resiliency of the Respondents in terms of Socially Connected

The highest indicator "I regularly participate in one or more non-work-related group activities with friends (e.g., church, sports, cultural, etc.)" got the highest weighted mean of 4.45 which can be described as very high. It denotes that the respondents are showing openness in participation and socialization. On the other hand, the lowest mean based on the statements, respondents are "I find it easy to form lasting friendships" with mean of 3.73 which was described as high. However, though it is categorized as high, it has the lowest mean among the indicators. It implies that majority of the respondents showed capacity to build lasting friendship while there

were few who showed some reservations. Some of the reasons could be due to lack of trust and unforgiving behavior or unresolved conflicts among the group (Time Yakubu et al., 2022). Moreover, the results revealed that the general weighted mean of respondents' resiliency in terms of being socially connected is 4.10 which connotes high level of resiliency. It denotes that almost all of Vocationist seminarians are sociable and socially oriented. This supports the finding of Jarzabkowski (2019) who states that individuals negotiate and contest workplace culture throughout their working lives in collaboration with their colleagues. Santos (2018) reports that in Manila, Philippines, seminarians who have a low family structure, also have some level of depression and anxiety in their lives. The outcome indicates that the seminarians are facing difficulties in their lives and need to be socially connected to overcome stress and depression. According to Lancian (2019), a resilient person must be able to cope with difficult situation. An individual's coping experience enables him or her to maintain a stable disposition and function as a person (Kimleturo, 2019). As a result, stability of disposition causes a person to engage in cultivating positive relationships, which aids in enduring and surpassing life's stressors (Gonzales, 2019).

J. Level of Resiliency of the Respondents in terms of Proactive

The indicator of proactive "I view change even difficult and challenging change as an opportunity for me to learn and grow" obtained the highest weighted mean of 4.39 with a description of very high. The lowest indicator was "I can usually find a way to either influence the course of the change or find a way to make the change work for me on my terms" with mean of 3.88 and described as high. Based on these statements, respondents oftentimes observed the indicators of resiliency which could mean that the majority of respondents are proactive, dynamic and open to learn. However, it has the lowest mean among the indicators because in the seminary structure there are those who lack flexibility and adaptability to change due to some family background, and some due to a fixed and regularized seminary activities that seminarians are habitually used to (Aragon, 2018). Generally, the overall mean of resiliency of the respondents in terms of being proactive is 4.13 which was interpreted as high. It means that almost all of the Vocationist seminarians showed this potentiality of being dynamic and eagerness for change. The need of being proactive is essential for successfully managing an organization. There are practically unlimited situations that require ongoing resourcefulness and decisive action. Because of their exposure to and familiarity with real-life situations, the respondents were able to adapt and survive even in distressing circumstances, and they were better able to understand the realities of the world (Legada et al., 2020).

K. Relationship Between the Socio-Demographic Profile and Level of Spiritual Well-Being

➤ Age and Spiritual Well-being

The computed value of Pearson Chi-Square between age and level of spiritual well-being revealed that there is no significant relationship between age and spiritual well-being in terms of personal [$X^2(6) = 7.378$, $p = 0.287$], environmental [$X^2(6) = 5.508$, $p = 0.480$], communal [$X^2(4) = 6.165$, $p = 0.187$], and transcendental [$X^2(4) = 7.737$, $p = 0.102$]. It further implies that the age of the respondents had no significant bearing on the level of spiritual well-being of the respondents. Whatever the age is, does not necessarily affect the degree of the spiritual well-being of seminarians. This finding is consistent with that of Legada et al. (2020) that it does not necessarily follow that when one reaches maturity, that person will also have mature spiritual well-being. This merely demonstrates that spiritual maturity can occur at any age.

➤ Academic Level and Spiritual Well-being

The results revealed that the Pearson Chi-Square value between the academic level and spiritual well-being, implies that there is no significant relationship between academic level and spiritual well-being in terms of personal [$X^2(6) = 7.675$, $p = 0.263$], environmental [$X^2(6) = 3.875$, $p = 0.694$], and transcendental [$X^2(4) = 4.609$, $p = 0.330$]. This implies that regardless of the academic level of the seminarians, personal, environmental, and transcendental domain of their spiritual well-being were not affected. Meanwhile, academic level was found to be statistically correlated with communal domain of spiritual well-being of the seminarians, [$X^2(4) = 10.462$, $p < 0.05$]. By necessary implication, the correlation means that academic level has a significant relationship with the level of spiritual well-being of the respondents in terms of communal domain. It further implies that academic level affects the spiritual well-being of the respondents. The result shows the implicit identity of the respondents that they are religious seminarians and being a religious, community life is one of its very important pillars (SDV, 2008). The result suggests then that there is a good assimilation in the part of the respondents of the principle of communal identity which is very important religious life. This implication contradicts the findings of the study of Legada et al. (2020) which demonstrates that academic level does not directly support that it has significant relations with spiritual well-being. This is because the respondents of Legada et al. (2020) are diocesan seminarians and community life is not part of the ministerial structure. In this study, the academic level determines whether the person is already spiritually mature or not in terms of communal aspect or his communal relationships with others which involves love, trust, respect, and forgiveness.

➤ Family Income and Spiritual Well-being

The computed Pearson Chi-Square between family income and level of spiritual well-being revealed that there is no significant relationship between family income and spiritual well-being in terms of personal [$X^2(3) = 0.880$, $p = 0.830$], environmental [$X^2(3) = 3.170$, $p = 0.366$], communal [$X^2(2) = 3.332$, $p = 0.189$], and transcendental

[$X^2(2) = 0.078$, $p = 0.962$]. It further implies that the family income of the respondents had no significant bearing on the level of spiritual well-being of the respondents. Whether the family income is high or low, it does not support the level of the spiritual well-being of seminarians. It does follow the findings of Legada et al. (2020) that family income has no significant relationship with spiritual well-being of the respondents. This is because these vulnerable people are often affected by many stresses brought about by socioeconomic status (Krause, Ironson, & Pargament, 2017) but they remained strong.

➤ Family Structure and Spiritual Well-being.

The computed Pearson Chi-Square between family structure and level of spiritual well-being, revealed that there is no significant relationship between family structure and spiritual well-being in terms of personal [$X^2(3) = 1.578$, $p = 0.664$], environmental [$X^2(3) = 1.124$, $p = 0.771$], communal [$X^2(2) = 3.751$, $p = 0.153$], and transcendental [$X^2(2) = 3.599$, $p = 0.165$]. This implies that family structure has no significant bearing on the level of spiritual well-being of the respondents. This means that whether or not seminarians came from intact or non-intact family, it did not affect their spiritual well-being. Thus, the present study supports the findings of Guhera (2019) and Legada et al. (2020) that family structure has no significant relationship with spiritual well-being.

➤ Birth Order and Spiritual Well-being

The computed Pearson Chi-Square between birth order and level of spiritual well-being, revealed that there is no significant relationship between birth order and spiritual well-being in terms of environmental [$X^2(9) = 11.737$, $p = 0.229$], communal [$X^2(6) = 2.834$, $p = 0.829$], and transcendental [$X^2(6) = 9.831$, $p = 0.132$]. This implies that birth order has no significant bearing on the level of spiritual well-being of the respondents. This means that whatever the birth order of the seminarian is, it did not affect their spiritual well-being and that it does not define how religious or spiritual a person may become. Instead, it proves that one can grow and mature spiritually in any avenue and context since spiritual well-being, after all (Legada et al., 2020). Meanwhile, birth order was found to be statistically associated with spiritual well-being in terms of personal domain [$X^2(9) = 20.391$, $p < 0.05$]. This contradicts the findings of Yu (2018) that the middle child has a more positive and resilient attitude than the other siblings. Even in difficult circumstances, middle children were capable of existing and adapting. Because middle children are more adventurous, they can strengthen their understanding of the world's realities through exposure to and familiarity with real-life situations. However, Kelley and Liles (2018) believed that older siblings had a more positive outlook on life than younger siblings.

L. Relationship between Socio-demographic Profile and Level of Resiliency

This section presents the relationship and discussions between socio-demographic profile and level of resiliency of the Vocationist seminarians. We correlate the variables of the Socio-demographic profiles name: Age, Academic level, Monthly Income and Birth Order to the indicators of

resiliency namely: Self-Assurance, Personal Vision, Flexible and Tangible, Organized, Problem Solver, Interpersonal Competence, Socially Connected and Proactive.

Generally, almost all the variables resulted non-significant except the family income correlated it with resiliency-problem solver indicator which resulted significant.

➤ *Age and Level of Resiliency*

The computed value of Pearson Chi-Square between age and level of resiliency revealed that there is no significant relationship between age and level of resiliency in terms of self-assurance [$X^2(6) = 6.963, p = 0.324$], personal vision [$X^2(4) = 5.050, p = 0.282$], flexible and adaptable [$X^2(6) = 10.959, p = 0.090$], organized [$X^2(6) = 7.260, p = 0.298$], problem-solver [$X^2(4) = 3.435, p = 0.488$], interpersonal competence [$X^2(6) = 4.441, p = 0.617$], socially connected [$X^2(6) = 11.284, p = 0.080$], and proactive [$X^2(6) = 9.950, p = 0.127$]. It further implies that the age of the respondents had no significant bearing on the level of resiliency of the respondents. Whatever the age is, it does not necessarily affect the seminarians' resilience which is contrary to the findings of Legada et al. (2020) that age and resiliency has a significant relationship. Afshari, Nourollahi-Darabad, and Chinisaz (2021) found that age had a significant positive correlation with nurses' resilience score which also contradicts the findings of the present study.

➤ *Academic Level and Level of Resiliency*

The computed value of Pearson Chi-Square between academic level and level of resiliency, revealed that there is no significant relationship between academic level and level of resiliency of the respondents in terms of self-assurance [$X^2(6) = 11.416, p = 0.076$], personal vision [$X^2(4) = 1.525, p = 0.822$], flexible and adaptable [$X^2(6) = 8.000, p = 0.238$], organized [$X^2(6) = 7.230, p = 0.300$], problem-solver [$X^2(4) = 2.213, p = 0.697$], interpersonal competence [$X^2(6) = 3.324, p = 0.767$], socially connected [$X^2(6) = 6.529, p = 0.367$], and proactive [$X^2(6) = 8.267, p = 0.219$]. It further implies that the academic level of the respondents does not affect the level of resiliency of the respondents which is contrary to the findings of Legada et al. (2020) that academic level and resiliency has a significant relationship. Meanwhile, Burton (2020) discovered a meager positive correlation between academic achievement and the resiliency for academic success indicators.

➤ *Family Income and Level of Resiliency*

The computed value of Pearson Chi-Square between family income and level of resiliency, revealed that there is no significant relationship between family income and level of resiliency of the respondents in terms of self-assurance [$X^2(3) = 3.708, p = 0.295$], personal vision [$X^2(2) = 1.069, p = 0.586$], flexible and adaptable [$X^2(3) = 5.441, p = 0.909$], organized [$X^2(3) = 2.872, p = 0.412$], interpersonal competence [$X^2(3) = 1.341, p = 0.719$], socially connected [$X^2(3) = 2.374, p = 0.499$], and proactive [$X^2(3) = 2.890, p = 0.409$]. It implies that the family income of the

respondents does not affect the level of resiliency of the respondents which supports the findings of Legada et al. (2020) that family income and resiliency has a significant relationship. However, family income has a significant relationship with level of resiliency in terms of being a problem-solver [$X^2(2) = 6.190, p < 0.5$]. This result affirmed the reason why a number of Vocationist seminarians were not persevering. They come from poor family (SDV, 1986) and while they are in formation they were bombarded by financial difficulties and so they succumbed to the temptation to work if given a chance. On the other hand, while in seminary they cannot easily deal with problems and cannot express themselves because of their financial inferiority. This advances the findings of Radetić-Paić and Černe, (2020) that students from low-income or non-income families are having difficulty to express certain emotions. On the other hand, students from families with incomes that are average or above average view the ability for everyone to express themselves without upsetting anyone else and to talk through issues until a solution is found as a critical component of family resilience.

➤ *Family Structure and Level of Resiliency*

The computed value of Pearson Chi-Square between family structure and level of resiliency, revealed that there is no significant relationship between family structure and level of resiliency of the respondents in terms of self-assurance [$X^2(3) = 1.057, p = 0.788$], personal vision [$X^2(2) = 0.693, p = 0.707$], flexible and adaptable [$X^2(3) = 1.124, p = 0.771$], organized [$X^2(3) = 2.096, p = 0.553$], problem-solver [$X^2(2) = 0.339, p = 0.844$], interpersonal competence [$X^2(3) = 2.305, p = 0.512$], socially connected [$X^2(3) = 2.7794, p = 0.425$], and proactive [$X^2(3) = 1.661, p = 0.646$]. It further implies that the family structure of the respondents does not affect the level of resiliency of the respondents. This supports the findings of Legada et al. (2020) that family structure has no significant relationship with resiliency. According to Gupta and Singh as cited in Mehrotra, Narayanan, and Tripathi (2018) in the study to investigate the connection between a person's ability to build resilience and the type of family they were raised in, the joint family system has built-in mechanisms for giving and receiving social support, which reduces stress, among other things. The Joint-Nuclear family of middle-aged adults had better resilience, according to the findings. People who previously lived in a nuclear family or were single at the Young Adult age level scored on resilience less favorably than all other subgroups.

➤ *Birth Order and Level of Resiliency*

The computed value of Pearson Chi-Square between birth order and level of resiliency revealed that there is no significant relationship between birth order and level of resiliency of the respondents in terms of self-assurance [$X^2(9) = 6.939, p = 0.643$], personal vision [$X^2(6) = 0.2548, p = 0.863$], flexible and adaptable [$X^2(9) = 6.387, p = 0.701$], organized [$X^2(9) = 10.506, p = 0.311$], problem-solver [$X^2(6) = 4.730, p = 0.579$], interpersonal competence [$X^2(9) = 9.870, p = 0.361$], socially connected [$X^2(9) = 25.389, p = 0.799$], and proactive [$X^2(9) = 6.443, p = 0.695$]. It further implies that the birth order does not

affect the level of resiliency of the respondents. This supports the findings of Legada et al. (2020) that birth order has no significant relationship with resiliency. Furthermore, it negates the findings of Yoshifumi et al. (2021) that the last born had the highest resilience score, which was then followed by firstborns, middleborns, and only children. In terms of happiness, middle-born people scored the lowest. The self-esteem score did not vary by type of sibling.

M. Relationship between Spiritual Well-being and Resiliency the Respondents

Spiritual Well-being and Resiliency. The results revealed that Pearson Correlation Coefficient, r value between the spiritual well-being and resiliency is 0.757 which means that there is strong positive correlation between them. This further means that the spiritual well-being of the respondents has a significant bearing on the resiliency of the respondents. Spiritual Well-being also revealed a significant influence on resiliency. The correlation coefficient implies that spiritual well-being and resiliency of the respondents have a positive relationship which means that as spiritual well-being increases, the resiliency also increases or vice versa. This advances the findings of Masama (2017) and Legada et al. (2020) that spiritual well-being has a significant impact on resiliency. Baykal (2020) also hypothesized that a person's spiritual well-being will be effective on their resilience and results confirmed the assumption regarding spiritual well-being and resilience relationship. Moreover, Crawford et al. (2019) noted that spiritual well-being can promote resilience in four ways: by facilitating attachment relationships, increasing access to social support, guiding behavior and moral values, and providing opportunities for personal growth and development.

V. CONCLUSION AND RECOMMENDATIONS

The conclusion of the study revealed some interesting findings about the spiritual well-being and resilience of Vocationist Seminarians in the Philippines. It was found that these seminarians demonstrated high levels of spiritual well-being and resilience, indicating a direct relationship between these two aspects. Furthermore, it was observed that seminarians could possess these high levels irrespective of their socio-demographic backgrounds. An increase in spiritual well-being was observed to foster a corresponding rise in resilience. However, it is essential to note that while overall spiritual well-being appeared high, there were certain areas that required improvement and enhancement. This also held true for resilience, where specific aspects necessitated additional support. Therefore, it was concluded that intensive formative programs remained crucial in maintaining and improving the seminarians' resilience and spiritual well-being.

Based on these conclusions, several recommendations were proposed for future action and research. First, it was recommended that a spiritual formation program be developed and implemented to both sustain the high levels of spiritual well-being and resilience, and to bolster those areas identified as lower among the indicators. Second, a

qualitative study was suggested to ensure more accurate and honest responses from the seminarians. It was noted that some responses in this study might have lacked comprehension or may have been positively skewed to please the formator. Third, a case study of the Vocationist Seminary Structures, including both the Formators and the Method of Formation, was recommended. This study would provide a more holistic understanding of the vocation crisis within the Vocationist Congregation in the Philippines by triangulating the findings of this current study. Lastly, it was recommended that related studies exploring other variables not covered in this research should be conducted, or this study should be replicated with a larger sample and more religious seminaries in different contexts. This would help validate or contest the findings of this study, providing a more comprehensive perspective on the matter.

REFERENCES

- [1.] Afshari, D., Nourollahi-Darabad, M., Chinisaz, N. (2021). Demographic predictors of resilience among nurses during the COVID-19 pandemic. *Work*. 2021;68(2):297-303. doi: 10.3233/WOR-203376.
- [2.] Anandarahah, N., & Hight, M. (2017). Developmental catch-up, and deficit, following adoption after severe global early privation. *Journal of Child Psychology and Psychiatry and Allied Disciplines*. 39, 465–476.
- [3.] Aquino, L. A. (2020). CBCP commission proposes guidelines for seminaries amid pandemic. <https://mb.com.ph/2020/05/24/cbcp-commission-proposes-guidelines-for-seminaries-amid-pandemic/>
- [4.] Aragon, A. T. (2018). The Progetto Formativo of the Vocationist Novitiate in the Philippines (pp. 17–25). Vocationist Department of Formation.
- [5.] Arastaman, N., & Balci, J. (2018). Religion's role in adjustment to a negative life event: coping with the loss of a child. *Journal of Personality and Social Psychology*, 65, 812–821.
- [6.] Ashton, M. (2018). A primer on partial least squares structural equation modeling (PLS-SEM). Thousand Oaks, CA: Sage.
- [7.] Aurobendo, R. (2017). Family and social influences on the development of child competence. In M. Lewis & C. Feiring (eds.), *Families, risk, and competence* (pp. 161–185). Mahwah, NJ: Erlbaum.
- [8.] Ayawara, C. (2018). *Rich Harvest and Few Laborers: The Challenges and Opportunities of Priestly Life and Ministry in the Roman Catholic Ecclesiastical Province of Kingston*. University of Ottawa. <http://ruor.uottawa.ca/handle/10393/37256>
- [9.] Balci, J. (2017). Alterations in brain and immune function produced by mindfulness meditation. *Psychosomatic Medicine*, 65, 564–570.
- [10.] Baykal, E. (2020). Boosting Resilience through Spiritual Well-being: COVID-19 Example. *Bussecon Review of Social Sciences* (2687-2285),

- 2(4), 18–25.
<https://doi.org/10.36096/brss.v2i4.224>
- [11.] Bobek, J. (2017). Life adversity, social support, resilience, and college student mental health. Retrieved from <https://digitalcommons.cwu.edu/etd/347/>
- [12.] Borromeo, S. C. (2021). The Four Dimensions | Saint Charles Borromeo Seminary. <https://www.scs.edu/priestly-formation/the-four-dimensions/>
- [13.] Burton, B. (2020). Resiliency and Academic Achievement Among Urban High School Students. *Leadership and Research in Education: The Journal of the Ohio Council of Professors of Educational Administration (OCPEA)*, Volume 5, Issue 2, 2020. <https://files.eric.ed.gov/fulltext/EJ1283103.pdf>
- [14.] Bradfield, N., & Aqino, M. Z. (2019). Academic stress among undergraduate students: The case of education faculty at King Saud University. *International Interdisciplinary Journal of Education*, 2(1), 82-88. <https://doi.org/10.12816/0002919>
- [15.] Caras, Lexter, Balili, Jerson, Bale, Karolus (2019) History of the Society of Divine Vocations in the Philippines, Regional Major Seminary Library
- [16.] Caputo, L. (2005). Fr. Justin Russolillo: Servants of Vocation (Vocationis). Vocationist Department of Formation.
- [17.] Cheng, S. T., & Kaplowitz, S. A. (2017). Family economic status, cultural capital, and academic achievement: The case of Taiwan. *International Journal of Educational Development*, 49, 271–278. <https://doi.org/10.1016/J.IJEDUDEV.2016.04.002>
- [18.] Chronister, M. (2019). Seminarians Give Hope for the Future of the Church. Catholic Exchange. <https://catholicexchange.com/seminarians-give-hope-for-the-future-of-the-church>
- [19.] Cooper, X. (2017). Psychometric evaluation of the Connor–Davidson resilience scale (CD-RISC) in a sample of Indian students. *Journal of Psychology*, 1(1), 23-30. <https://doi.org/10.1080/09764224.2010.11885442>
- [20.] Corey, P. M. (2017). A critical review of construct indicator and measurement model misspecification in marketing and consumer research. *Journal of Consumer Research*, 30(2), 199-218. <https://doi.org/10.1086/376806>
- [21.] Crawford, O., White, B., Driver, S. & Warren, A. M. (2019). Resilience and indicators of adjustment during rehabilitation from a spinal cord injury. *Rehabilitation Psychology*, 55(1), 23-32. <https://doi.org/10.1037/a0018451>
- [22.] Creswell, J. W. (2014). A concise introduction to mixed methods research. SAGE Publications.
- [23.] Delaney, J. (2019). A national survey of stress reactions after the September 11, 2001, terrorist attacks. *New England Journal of Medicine*, 345, 1507–1512.
- [24.] Dunham, A. M. (2018). Resilience attributes among university students: A comparative study of psychological distress, sleep disturbances and mindfulness. *European Scientific Journal*, 11(5), 33-48.
- [25.] Finke, S. (2018). Influence of happiness and ego-resilience on department satisfaction in college students. *India Journal of Science and Technology*, 9(43), 1-6. <https://doi.org/10.17485/ijst/2016/v9i43/105041>
- [26.] Fisher, J. W. (2010) Development and application of a spiritual well-being questionnaire called SHALOM. *Religions*, 1: 105-121. <https://doi.org/10.3390/rel1010105>
- [27.] Fisher, J.W. (2021) Validation and utilization of the Spiritual Well-Being Questionnaire – SHALOM. *Journal of Religion & Health*, 60:3694-3715.
- [28.] Frankl, C. E. (2019). Religion and spirituality: Linkages to physical health. *American Psychologist*, 58, 36–52.
- [29.] Gihares, F. (2017). Structural equation modelling in information system research using partial least square. *Journal of Information Technology: Theory and Application*, 11(2), 5-40.
- [30.] Gonzales, R. (2019). Trauma, change in strength of religious faith, and mental health service use Among veterans treated for PTS D. *Journal of Nervous and Mental Disease*, 192, 579–584.
- [31.] Gray, E. (2019). Religious coping and church-based social support as predictors of mental health outcomes: Testing a conceptual model, *Journal for the Scientific Study of Religion*, 41, 359–368.
- [32.] Grant, K., Bagozzi, R. & Yi, Y. (2019). On the evaluation of structural equation models. *Journal of the Academy of Marketing Sciences*, 16, 74-94. <https://doi.org/10.1007/BF02723327>.
- [33.] Gronn, D. (2017). Validation of the resilience scale for adolescents (READ) in Mexico. *Journal of Behavior, Health & Social*, 6(2), 21-34.
- [34.] Hatami, S., & Shekarchizadeh, H. (2022). Relationship between spiritual health, resilience, and happiness among a group of dental students: a cross-sectional study with structural equation modeling method. *BMC Medical Education*, 22(1), 1-8.
- [35.] Hannes, A. (2018). Relationship of spirituality, resiliency, and coping strategies with quality of life in university students. *Journal of Behavioural Sciences*, 6(2), 97-103.
- [36.] Hasel, M. (2017). PLS-SEM: Indeed a silver bullet. *Journal of Marketing Theory and Practice*, 19(2), 139-151. <https://doi.org/10.2753/MTP1069-6679190202>
- [37.] Hemrick, B & Hoge, W. (2018). The varieties of religious experience. New York: Touchstone.
- [38.] Hemrick, B., & Walsh, M. E. (2017). Scientific research on spirituality and health: A consensus report. Rockville, MD: National Institute for Healthcare Research.

- [39.] Higgins, Q. (2018). Evaluation of the psychometric properties of the Chinese version of the resilience scale in Wenchuan earthquake survivors. *Comprehensive Psychiatry*, 53(5), 616-622. <https://doi.org/10.1016/j.comppsy.2011.08.007>
- [40.] Hoge, W., & Okure, J. (2017). *Full catastrophe living: Using the wisdom of your body and mind to face stress, pain, and illness*. New York:
- [41.] Hochschild, C. S. (2019). The role of dispositional resilience in regaining life satisfaction after the loss of a spouse. *Death Studies*, 31(10), 863-883.
- [42.] Houlden, A., Lipok, I., & Myungi, H. (2018). Pengaruh resiliensi terhadap distres psikologis pada mahasiswa. *Jurnal Ilmiah Psikologi Terapan*, 5(1), 80-96.
- [43.] Huang, U., & Enright, U. (2018). Resilience and mental health among students at Sirindhorn College of Public Health Yala. Paper presented at the Academic Cluster International Spring Conferences. Retrieved from <http://www.universal-conferences.org/proceedings/2017/spring>
- [44.] Ignatowski, G., Sułkowski, Ł., & Seliga, R. (2020). Brand management of catholic church in Poland. *Religions*, 11(11), 1–16. <https://doi.org/10.3390/rel11110607>.
- [45.] Ironson, C. (2019). A resilience framework: Perspectives for educators. *Health Education*, 107(6), 543-555. <https://doi.org/10.1108/09654280710827939>
- [46.] Jarzabkowski, M. E. (2019). Relationships between psychological well-being and resilience in middle and late adolescents. *Procedia - Social and Behavioral Sciences*, 141, 881-887. <https://doi.org/10.1016/j.sbspro.2014.05.154>
- [47.] John Paul II (1992). *Pastores Dabo Vobis*. https://www.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_25031992_pastores-dabo-vobis.html
- [48.] Paul VI (1965). *Optatam Totius*. https://www.vatican.va/archive/hist_councils/ii_va_tican_council/documents/vat-ii_decree_19651028_optatam-totius_en.html
- [49.] Johnson, G. (2018). Psychological well-being among postgraduate students. *Acta Medica Bulgaria*, 44(1), 35-41. <https://doi.org/10.1515/amb-2017-0006>
- [50.] Juyan, E. D. (2018). Lack of social participation or religious strength and comfort as risk factors for death after cardiac surgery in the elderly. *Psychosomatic Medicine*, 57, 5–15.
- [51.] Kaplan, D. F. (2019). Evaluating structural equation models with unobservable variables and measurement error. *Journal of Marketing Research*, 18, 39-50.
- [52.] Kass, C. R. (2018). The past and possible futures of hope. *Journal of Social and Clinical Psychology*, 1, 9 11–28.
- [53.] Kartje, J. (2021). *The Seminary as the Heart of the Diocese - University of Saint Mary of the Lake/Mundelein Seminary*. <https://usml.edu/the-seminary-as-the-heart-of-the-diocese/>
- [54.] Kellogg, L. (2021). *BETWEEN ATTACHMENT TO SIGNIFICANT PERSONS* New Orleans Baptist Theological Seminary In Partial Fulfillment Doctor of Philosophy in the Division of Counseling. September.
- [55.] Kelley, J., & Liles, R. (2018). Homeostasis, stress, trauma, and adaptation: a neurodevelopmental view of childhood trauma. *Child and Adolescent Psychiatric Clinics of North America*, 7, 33–51.
- [56.] Kelsen, K. D. (2017). Spirituality and trauma treatment: Suggestions for including spirituality as a coping resource. *National Center for PTSD Clinical Quarterly*, 5 4–5.
- [57.] Kelsen, K. D. (2018). Correlates of resilience among university students. *American Journal of Nursing Research*, 2(4), 74-79
- [58.] Kimleturo, C. (2019). Spiritual challenges to children facing violent trauma. *Childhood: A Global Journal of Child Research*, 3, 467–4 78.
- [59.] Kumar, N., & Tiwari, L. M. (2018). The many methods or religious coping: Development and initial validation of the RCOPE. *Journal of Clinical Psychology*, 56, 519–543.
- [60.] Leather, A., Freire, C., Del Mar Ferradás, M., Valle, A., Núñez, J. C. & Vallejo, G. (2018). Profiles of psychological well-being and coping strategies among university students. *Frontiers in Psychology*, 7, <https://doi.org/10.3389/fpsyg.2016.01554>
- [61.] Legada, E. L., Madrigal, D. V., & Maravilla, M. W. M. (2020). Spiritual Well-Being and Resiliency of the Diocesan Seminarians of Antique. *Philippine Social Science Journal*, 3(1), 53–69. <https://doi.org/10.52006/main.v3i1.124>
- [62.] Lin, S., Tan, J., Tay, B., Koh, J., Siew, L., Teo, M., Tan, J., Hilal, S. (2022). Exploring the Socio-Demographic and Psychosocial Factors That Enhance Resilience in the COVID-19 Crisis. *Int. J. Environ. Res. Public Health* 2022, 19, 12580. <https://doi.org/10.3390/ijerph191912580>
- [63.] Little, S. (2018). Study of mechanisms of coping, resilience and quality of life in medical undergraduates. *Indian Journal of Social Psychiatry*, 31(1), 19–28.
- [64.] Losol, K. F. (2018). Academic performance: An investigation of domestic and international hospitality and tourism undergraduate students. *Journal of Hospitality & Tourism Education*, 25(3), 110-122.
- [65.] Louv, M. (2019). Stress, coping and satisfaction in nursing students. *Journal of Advanced Nursing*, 67(3), 621-632. <https://doi.org/10.1111/j.1365-2648.2010.05495.x>
- [66.] Lumber, A., Danan, G. & Feng, Q. (2017). Psychological resilience of Chinese centenarians and its associations with survival and health: A fuzzy set analysis. *The Journals of Gerontology Series B: Psychological Sciences and Social Sciences*, 73(5), 880-889.

- [67.] Luthar, H. (2018). Development and validation of the Adolescent Resilience Scale. *Japanese Journal of Counseling Science*, 35, 57-65.
- [68.] Luthar, H., & Brown, J. L. (2017). A resilience framework for research, policy, and practice. In S. S. Luthar (Ed.), *Resilience and vulnerability: Adaptation in the context of childhood adversities*, 1-25. New York, NY, US: Cambridge University Press.
<https://doi.org/10.1017/CBO9780511615788.003>
- [69.] Malcom, N. E. (2019). Kesejahteraan psikologi dalam kalangan pelajar IPTS (Psychological well-being among IPTS students) Retrieved from http://www.mara.gov.my/c/document_library/get_file?uuid=2fb66357-1d33-4f9f-851e26ed93d0ec4a&groupId=30564
- [70.] Maller, Y., Denovan, A. & Macaskill, A. (2018). Stress, resilience, and leisure coping among university students: Applying the broaden-and-build theory. *Leisure Studies*, 36(6), 852-865. <https://doi.org/10.1080/02614367.2016.1240220>
- [71.] Manning, T. M. (2018). Nursing student resilience: a concept clarification. *Nursing Forum*, 48(2), 125-133. <https://doi.org/10.1111/nuf.12015>
- [72.] Marquardt, C. L. (2018). Religion as a meaning-making framework in coping with life stress. *Journal of Social Issues*, 61, 707 –730.
- [73.] Masama, N. (2017). Resiliency and vulnerability to adverse developmental outcomes associated with poverty. *Behavioral Study*, 34, 416 –430.
- [74.] Masten, J. D. (2018). The enduring effects of abuse and related adverse experiences in childhood: a convergence of evidence from neurobiology and epidemiology. *European Archives of Psychiatry and Clinical Neuroscience*, 256, 174 –186.
- [75.] Masten, J. D. (2019). The construct of resilience: A critical evaluation and guidelines for future work. *Child Development*, 71(3), 543-562. <https://doi.org/10.1111/1467-8624.00164>
- [76.] Martino, N (2016). *Come to the Wedding Feast*. Vocationist Edition. Maasin
- [77.] May, R. (2017). Hope, resilience and subjective well-being among college going adolescent girls. *International Journal of Humanities & Social Science Studies*, 2(1), 262-270
- [78.] Mayer, L. (2018). Resilience: A definition in context. *Australian community Psychologist*, 22(1), 30-37.
- [79.] McCullough, C. M. (2018). *Applying the Rasch Model Fundamental Measurement in the Human Sciences* (3rd ed.). Mahwah, NJ L. Erlbaum.
- [80.] McGregor, P. A., & Chesworth, V. M. (2019). Cognitive behavioral therapy for adults. In E. B. *Effective treatments for PTSD: Practice guidelines from the International Society for Traumatic Stress Studies*, 2nd edn. New York: Guilford Press.
- [81.] Mehrotra, S., Narayanan, A. & Tripathi, R. (2018). *Understanding Resilience: Global Trends and Indian Research*. 10.1007/978-81-322-3782-2_5.
- [82.] Melania, Ujianto and Mulyanto (2022). Why Becoming Diocesan Priests? *Archives of Business Research*, 10(5). <https://doi.org/10.14738/abr.105.12440>
- [83.] Moberg, M. (2018). *Happiness: A guide to developing life's most important skill*. New York: Little Brown.
- [84.] Moore, J. (2018). Making a life worth living: neural correlates of well-being. *Psychological Science*, 15, 367 –372.
- [85.] Newton, N. C. (2018). Grit, academic resilience and psychological well-being in nursing students. *Journal of Korean Academic Society of Nursing Education*, 23(2), 1175-183. <https://doi.org/10.5977/jkasne.2017.23.2.175>
- [86.] Nohami, A. S. (2018). Ordinary magic: Resilience processes in development. *American Psychologist*, 56, 227 –238.
- [87.] Noremea, B. L. (2018). Resilience individuals use positive emotions to bounce back from negative emotional experiences. *Journal of Personality & Social Psychology*, 86(2), 320-333. <https://doi.org/10.1037/0022-3514.86.2.320>
- [88.] Oracion, G., & Madrigal, H. M. (2019). Development and psychometric evaluation of the resilience scale. *Journal of Nursing Measurement*, 1(2), 165-178.
- [89.] Paloutzian, R. F., & Ellison, C. W. (1979) Developing a measure of spirituality. In R. F. Paloutzian (Chair), *Spiritual wellbeing, loneliness, and perceived quality of life*. Symposium presented at the annual meeting of the American Psychological Association, New York.
- [90.] Parker, C., & Martin, Y. (2019). Negative life events and mental health of Chinese medical students: The effect of resilience, personality and social support. *Psychiatry Research*, 196, 138–141. <https://doi.org/10.1016/j.psychres.2011.12.006>
- [91.] Perkins, P. E. (Ellie). (2019). Climate justice, commons, and degrowth. *Ecological Economics*, 160(February), 183–190. <https://doi.org/10.1016/j.ecolecon.2019.02.005>
- [92.] Peruniak, C. (2017). Resilience and well-being of university nursing students in Hong Kong: A cross-sectional study. *BMC Medical Education*, 18, 13.
- [93.] Philippine Statistics Authority. (2022). Proportion of Poor Filipinos was Recorded at 18.1 Percent in 2021. <https://psa.gov.ph/poverty-press-releases/nid/167972#:~:text=This%20translates%20to%20around%2019.99,to%205.9%20percent%20in%202021.>
- [94.] Philippine Statistics Authority. (2021) *Family Income and Expenditure Survey*. <https://psa.gov.ph/fies-index>.
- [95.] Reddon, A. L. (2019). Resilience as a mediator of the relationship between negative life events and psychological well-being (unpublished doctoral

- thesis). Retrieved from <https://digitalcommons.georgiasouthern.edu/cgi/viewcontent.cgi?article=2450&context=etd> Reese, G. E. (2017). The metatheory of resilience and resiliency. *Journal of Clinical Psychology*, 58, 307–321.
- [96.] Reese, G. E. (2017). The meta-theory of resilience and resiliency. *Journal of Clinical Psychology*, 58, 307–321.
- [97.] Richardson, K. (2017). Influence of academic resilience, self-efficacy and depression on college life adjustment in Korea's nursing college students. *Indian Journal of Science and Technology*, 8(19), 1-4. <https://doi.org/10.17485/ijst/2015/v8i19/77003>
- [98.] Richeson, M., & Finkel, K. I. (2019). *The psychology of religion and coping: Theory, research, practice*. New York: Guilford Press.
- [99.] Richeson, M. (2019). Validity and reliability of the Academic Resilience Scale in Egyptian
- [104.] Santos, H. (2018). Spirituality and trauma: Development of a group therapy module. *Group Journal*, 28, 71–87.
- [105.] Sells, G., & Hargrave, T. D. (2017). Subjective well-being mediates the effects of resilience and mastery on depression and anxiety in a large community sample of young and middle-aged adults. *Australian and New Zealand Journal of Psychiatry*, 45(3), 240-248. <https://doi.org/10.3109/00048674.2010.529604>
- [106.] Scobie, T., & Scobie, B. (2018). The development of psychological well-being among first-year college students. *Journal of College Student Development*, 51(2), 180-200. <https://doi.org/10.1353/csd.0.0118>
- [107.] Schoenherr, H., & Vilarino, K. D. (2018). Process-based forgiveness interventions: A meta-analytic review. *Research on Social Work Practice*, 18, 465–478.
- [108.] Schoenherr, H., & Young, R. J. (2018). Long-term meditators self-induce high-amplitude gamma synchrony during mental practice. *Proceedings of the National Academy of Sciences of the USA*, 101, 16369–16373.
- [109.] SDV (2008). *Ratio Institutionis Generalis*. Department of Formation.
- [110.] SDV (2018). *The Acts of the 14th General Chapter*.
- [111.] SDV (2016) *Constitutions of the Society of Divine Vocations*.
- [112.] SDV (2022). *Society of Divine Vocations Record Section*.
- [113.] Shalaomi, B. H. (2019). Systematic analysis of research on religious variables in four major psychiatric journals, 1978–1982. *American Journal of Psychiatry*, 143, 329–334.
- [114.] Sillman, C. C. Y. (2018) Resilience: Enhancing well-being through the positive cognitive triad. *Journal of Counseling Psychology*, 58(4), 610-617. Aquino, L. A. (2020). CBCP commission proposes guidelines for seminaries amid pandemic. <https://mb.com.ph/2020/05/24/cbcp-commission-proposes-guidelines-for-seminaries-amid-pandemic/>.
- context. *Us-China Education Review*, 4(3), 202-210
- [100.] Rosenbaum, H. & Weatherford, M. E. (2017). Forgiveness as a human strength: Theory, measurement, and links to well-being. *Journal of Social and Clinical Psychology*, 19, 43–55.
- [101.] Russell, J., Russell, L., (2007). *Your Resilience Quotient*. Russell Consulting Inc.
- [102.] Santibanez, H., & Daley, T. (2017). Relationship between resilience, optimism and psychological well-being in students of medicine. *Procedia - Social and Behavioral Sciences*, 30, 1541-1544. <https://doi.org/10.1016/j.sbspro.2011.10.299>
- [103.] Santos, A. R. (2021). Impacts of parental favoritism on the personality and sibling relationship of the students of nueva ecija university of science and technology, san isidro campus. *International Journal of Innovative Science and Research Technology*, 6(6), 86-91.
- [115.] Sullivan, F. A. (2008). *The Holy See. The Blackwell Companion to Catholicism*, 418–431. <https://doi.org/10.1002/9780470751343.ch29>
- [116.] Takeuchi, H., Taki, Y., Nouchi, R., Yokoyama, R., Kotozaki, Y., Nakagawa, S., Sekiguchi, A., Iizuka, K., Yamamoto, Y., Hanawa, S., Araki, T., Miyuchi, C. M., Sakaki, K., Nozawa, T., Ikeda, S., Yokota, S., Magistro, D., Sassa, Y., & Kawashima, R. (2019). The Effects of Family Socioeconomic Status on Psychological and Neural Mechanisms as Well as Their Sex Differences. *Frontiers in Human Neuroscience*, 12, 543. <https://doi.org/10.3389/FNHUM.2018.00543/BIBTEX>
- [117.] Tumanggor, Raja & Dariyo, Agoes. (2017). Relationship Between Spiritual Well-being with Resilience and Mental Health in Social Conflict Victims in Aceh Singkil. 37.
- [118.] Thompson, Y., Chen, C., & Abby, T. (2018). The role of resilience and coping styles in subjective well-being among Chinese university students. *Asia-Pacific Education Researcher*, 25(3), 377-387. <https://doi.org/10.1007/s40299-016-0274-5>
- [119.] Ulrich, B. L. (2018). Creating a Future: A Study of Resilience in Suicidal Female Adolescents. *Journal of Counselling & Development*, 84, 461-470. <https://doi.org/10.1002/j.1556-6678.2006.tb00430.x>.
- [120.] Vilarino, K. D. (2018). Resilience at an early age and its impact on child psychosocial development. In R. E. Tremblay, R. G. Barr, & R. De V. Peters (eds.), *Encyclopedia on early childhood development* (pp. 1–6). Montreal: Centre of Excellence for Early Childhood Development, <http://www.child-encyclopedia.com/documents/LutharANGxp.pdf> (accessed February 26, 2011).
- [121.] Williams, H. L. (2017). Subjective well-being: Three decades of progress. *Psychological Bulletin*, 125(2), 276-302. <https://doi.org/10.1037//0033-2909.125.2.276>
- [122.] Willo, M. M. (2018). Assessing challenges among university undergraduates: A case of Universiti Sains

- Malaysia. *Advanced Science Letters*, 23(4), 2894-2897. <https://doi.org/10.1166/asl.2017.7597>
- [123.] Woolin, S. (2017). Factors contributing towards Malaysian technical university (MTU) students' mental health. *Pertanika Journal of Social Science & Humanities*, 25(S), 93-100.
- [124.] Worthington, W. W. (2018). The partial least squares approach for structural equation modelling. In *Modern Method for Business Research*. Edited by George A. Marcoulides. Mahwah: Lawrence Erlbaum Associates, 295-336.
- [125.] Yhanie, M. (2018). Resilience and mental health: A study among students at the State University of Yasuj City. *British Journal of Education, Society & Behavioural Science*, 18(2), 1-9. <https://doi.org/10.9734/BJESBS/2016/28885>
- [126.] Yoshifumi, F., Takeo, F., Aya, I., Satomi, D., & Manami, O. (2021). Association of Birth Order with Mental Health Problems, Self-Esteem, Resilience, and Happiness Among Children: Results from A-CHILD Study. *Frontiers in Psychiatry*. Vol 12. Doi: 10.3389/fpsy.2021.638088
- [127.] Yin, J. S. (2022). A Didactic Approach to Spiritual Formation: Integrating Spiritual Practices to the Seminary Curriculum of the Diaspora of Chinese Student in Panama, Central America.
- [128.] Yu, H. G. (2018). Spirituality and resilience in trauma victims. *Journal of Religion and Health*, 46, 343 – 350.