

Emotional Functioning among Selected Roman Catholic Candidates to Priesthood in Cebu City, Philippines: Basis for Development Program

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ABSTRACT

The main purpose of this study is to make an appraisal on the Emotional Functioning among Roman Catholic Candidates to Priesthood in Cebu City as a basis for developmental sessions and group dynamics. One hundred candidates to priesthood from four different seminaries in Cebu City comprised the respondents. The descriptive survey method was used in this study to achieve its purpose. The researcher made questionnaire was administered to collect the data, which was analyzed by using the simple weighted mean average. It was found out that the respondents are very strong in the aspect of social relations. However, their emotional functioning and family relations are only on the average levels. It is, therefore recommended that the proposed development program to implemented for the benefit of both candidates to priesthood and the particular seminaries. In addition, the superiors of the different seminaries may help their candidates by giving them more time to reflect and relax in order to improve their relationship with others. Moreover, the future researchers may duplicate the study for the enhancement and effective emotional functioning of those who will become servants of God.

Keywords: *Emotional Functioning, Family Relations, Social Relation*

The first major theory of personality development was put together by Sigmund Freud at the turn of the nineteenth century. He claimed that the basic foundation of an individual's personality is firmly laid down by age five. Half a century later Erik Erikson (1963) proposed a sweeping revision of Freud's theory that has proven very influential. Like Freud, Erikson concluded that events in early childhood leave a permanent stamp on adult personality. He theorized that personality continue to evolve over the entire life span. However, building on Freud's earlier work, Erikson devised a stage theory of personality development. This assumes that individual must progress through specified stages in a particular order because each stage builds on the previous stage. Progress through the stages is strongly related to age (Weiten, 1989). So, how does one develop an emotionally healthy personality? Considerably, the tremendous role that emotions play in our civilized life, being at times adaptive and at other times disruptive, it is a need to give as much consideration to the so-called hygiene of emotions. Davis Goleman (1996) claims that "much evidence testifies that people who are emotionally adept – who know and manage their own feelings well and who read and deal effectively with other people's feelings are at advantage in any domain of life, whether in

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Emotional Functioning among Selected Roman Catholic Candidates to Priesthood in Cebu City, Philippines: Basis for Development Program

romance and intimate relationship or picking up the unspoken rules that govern success in organizational policies". People with well-developed emotional skills are more likely to be contented and effective in their lives, mustering the habit of the mind that fosters their own productivity (Garchitorena, 1995).

Since the purpose of this study on emotional functioning is to look into the individual's level of desire for the loving services, it is an obligation to know what this life is and what will help an individual to become a servant of God. A special gift which faithfulness to prayer will give a person is the love for others and the sense of the church. The more one prays, the more he feels compassionate to all, the more he wants to help the suffering, the more he hungers and thirsts for justice, especially for the poorest and weakest, and the more he accepts to bear the sins of others to complete in himself what is lacking in passion of Christ to heed his call, to take up his cross and follow the path Jesus marked out for us – difficult yet rewarding (The Asian Monthly World Mission, 2003). With these indications, this study was conducted.

THEORETICAL BACKGROUND (REVIEW OF LITERATURE)

According to Hurlock, adults who live in rural and suburban areas tend to show greater interest in religion than those who live in urban areas. He says, adults who were brought up in homes where religion played an important role and who became affiliated with a church tend to continue to show greater interest in religion than those whose early religious experiences were less important to them. Adults are more likely to be interested in religion if their neighbors and friends are active in religious organizations. Adults who are concerned about death or who have a morbid preoccupation with death tend to be far more interested in religion (Hurlock, 1953). William James and Carl Lange both presented the most controversial theory of emotion. This theory was labeled by James-Lange because they studied separately, but presented the same basic ideas in 1884. Their theory suggested that the emotions are the results of messages received from our bodies when they react to emotion producing aspects of the environment. This theory says that physiological changes come first and then emotion is experienced. But many tend to think that physiological changes such as trembling and sweating follow the emotion rather than precede it. People differ in the patterns they display. One person might always sweat while another might never sweat in response to fear stimuli (Gerong, 1993).

Emotional expressions reveal that if one function of emotion is to prepare and motivate a person to respond adaptively to the demands of living, then two specific abilities are essential to coordinate with a person's social behavior. He must be able to effectively communicate emotional feelings, and likewise needs to decode the way others are feeling. If, for instance, he signals that he is angry with someone and is likely to become aggressive, he can get the person to stop doing whatever is angering him without resorting to over aggression. Similarly, if he can communicate to others that he feels sad and helpless, he increases his chances of soliciting their aid. By reading the emotional displays of others, one can predict more accurately when to approach and when to avoid people and whether to respond with tenderness or toughness (Zimbardo & Weber, 1994).

Sperling wrote that some rules for controlling emotions are the following (a) The first rule is to face the emotion. The person who boasts being fearless in danger doubles his burden of fear. He not only fears the danger but also fears being found out. Such as, additional sources of emotion can be avoided by facing the fact when one is afraid, or angry. (b) The second rule is it is the product of an interpretation. It is not a stimulus-in-itself, but a stimulus as interpreted that triggers an emotional reaction. Reinterpretations are not easy to make. They require

Emotional Functioning among Selected Roman Catholic Candidates to Priesthood in Cebu City, Philippines: Basis for Development Program

objective, imaginative thinking. Sometimes a person may need the help of an objective outsider in order to see his own difficult situation from a different point of view (Sperling, 1967). The role of the environment in our life, especially to build up our personality is so important; namely, one way in which the environment contributes to behavior is through culture, in the form of habits that are learned by the individual from others. Culture refers to the manners and customs of a society, the collective behavior of a people, the totality of manners a society's actions, including, among many things, its social economic, religious, political, educational and recreational habits. Culturally-derived habits are passed along from one generation to the next, which makes cultural transmission an important alternative to genetic transmission. As a result, any discussion of evolution must acknowledge the role that the cultural environment plays in maintaining or changing behavior over generations (Sherver & Tarpy, 1993).

A study by Susan Mineka of the University of Wisconsin on the origins of fear provides a good example of the social learning position. This study examined the learning of snake fears in rhesus monkeys (because researchers cannot ethically expose human children to social situations that may transmit fears), but the results may well apply to humans as well. Mineka and colleagues found out that young monkeys who had been raised in a laboratory and had never seen a snake could learn to fear snakes through modeling. Although none of the monkeys showed fear of one could learn to fear snakes when initially tested, they showed a strong and lasting fear after observing older monkeys (who had been raised in the wild and feared snakes react fearfully to live or toy snakes). Simply seeing an adult react fearfully transmitted the fear to the younger monkeys and changed the monkey's "personality" in this specific way. To the social learning theorist, personality is formed through many learning experience. The learning figure in social learning theory today and the person who gave the theory its name, is Stanford University Psychologist Albert Bandura (1977; 1989). In one sense, Bandura is very much a behaviorist. He agrees with the view that personality is the sum total of learned behavior, but broke with traditional behaviorism in two main ways: (1) he sees people as playing an active role in determining their own actions, rather than being passively acted upon by the learning environment, and (2) he emphasizes the importance of cognition in personality.

Bandura portrays people as playing an active role in their own lives by stating that social learning is reciprocally determined not only is a person's behavior learned, but the social learning environment is altered by the parson's behavior. The environment that we learn from after all, is made up of people. If we behave toward them in a timid way, or a friendly way, or a hostile way, those people will react in very different ways hence, teaching us very different things about social relationships. The aggressive, overconfident person will learn that the world is a cold, rejecting place, the friendly person will learn that the world is warm and loving. Personality is a learned behavior, but is also behavior that influence future learning experiences (Siaght, 1993). A study of kinder-garden students found out that those who made more classroom friends during the first two months of school developed more positive perceptions of school and did better academically. A study of children who behaved aggressively and who were less accepted by their peers revealed that they were more likely to drop out of school and to criminal behavior (Sdorow, 1990).

METHODOLOGY

Aim

The aim of this study is to make an appraisal on the emotional functioning among roman catholic candidates to priesthood as a basis for developmental sessions and group dynamics.

Emotional Functioning among Selected Roman Catholic Candidates to Priesthood in Cebu City, Philippines: Basis for Development Program

Objectives

- To help the respondents discern in the respondents discern in their real vocation.
- To enable them to be responsible for their choices.
- To help them realize the importance of the committed life.

Rationale of Study

The research flow contains the input, the process and the output. The input of this study contains the profile of the respondents in terms of age, year level, brothers and sisters of respondents. It also outlines the emotional functioning among the selected Roman Catholic Candidates to priesthood in Cebu City in the aspects of Family Relations and Social relations. The process involved the research method used by the researcher in containing the study. Descriptive Survey Method is used with the researcher-made questionnaire as the main instrument of the data collection. The responses to the accomplished questionnaire were tallied and tabulated. The data were presented, analyzed and interpreted. The output of the study is the recommendations based on the findings and conclusions in order to improve the emotional functioning of the candidates to priesthood.

Research Design

This study is all about the Emotional Functioning among selected Roman Catholic Candidates to Priesthood, their Social Relations and Family Relations. It determines their level of feelings, affections, commitment to the society, love, gratitude and obedience in order to understand that how they develop themselves to become servants of God. This study utilized the descriptive survey method in order to achieve its purpose. The questionnaire was used as an instrument for data collection, and basis for interpretation and findings. Copies of the questionnaire were given to the candidates for priesthood to different congregations in Cebu City: namely San Carlos Seminary, Order of Carmelites, Order of Discalced Augustinians, and Rogationists of the Heart of Jesus. The questions were based on the research purpose, which the respondents had to choose only their answer from the ones provided. In the analysis and interpretation of data, simple descriptive statistics was used to determine the profile of the respondents. Another statistical approach was the weighted mean, which was to determine the overall mean score of the dimensions and indicators of the Emotional functions.

Procedure

The research contains input, process and output. The main process of this research is the descriptive survey method which contains questionnaire and the data processing. The questionnaire consists of formulation, dry-run, revision, distribution and retrieval. Data processing is tabulation, presentation, analysis and interpretation. And the out is a proposed development program and group dynamics on emotional functioning for roman catholic candidates to priesthood.

Sample

The study comprised a sample of 100 candidates to priesthood from different religious congregations. 29 candidates to priesthood belong to the Order of Carmelites, 24 candidates to priesthood belong to the order of Discalced Augustinians, 25 candidates to priesthood belong to the Rogationists of the Heart of Jesus and 22 candidates to priesthood belong to the San Carlos Major Seminary. The total number of 100 sample of candidates from different international Religious Congregations who desires to become Religious and priestly life.

**Emotional Functioning among Selected Roman Catholic Candidates to Priesthood in Cebu City,
Philippines: Basis for Development Program**

Inclusion Criteria

1. Individuals who were catholic candidates for Priesthood.
2. Candidates to priesthood belong to the San Carlos Seminary College, Rogationists of the Heart of Jesus, Order of Discalced Augustinian Seminary and the order of Carmelites in Cebu City, Philippines.

Exclusion Criteria

1. Individuals who were not catholic candidates for Priesthood
2. Individual who are catholic candidates for Priesthood only from Cebu City, Philippines.

Ethical Consideration

An informed consent form was obtained from the participants before the administration of the scales. The researcher ensured that confidentiality was maintained. All participants were notified that they were permitted to withdraw from the study at any time. No physical or psychological harm was inflicted upon the samples.

Tool Used

The researcher-made questionnaire was used as the main instrument in data collection. The questionnaire has two parts.

I. Respondent's Profile

It pertains to the profile of the candidates to priesthood, such as congregation, age, year level as well as number of brothers and sisters.

<i>Instruction: Please indicate the needed information by filling-up the space provided for.</i>	
Congregation:	Year Level:
Age:	Number of Brothers:
Place of birth:	Number of Sisters:

II. Assessment of: Emotional Functioning among Selected Roman Catholics Candidates to Priesthood

It pertains to the emotional functioning among selected roman Catholics candidates to priesthood such as their emotional functioning, social relations and family relations. Corresponding to each response are four-point scales with the following qualitative equivalents:

Instructions: Each question is followed by a number of responses. Corresponding to each response is four-point scales with the following qualitative equivalents. Please encircle the numeral that represents your response.

1. Never (N) Which means that you are very weak in dealing with others in terms of expressing your feelings, affections, commitment to the services, love, obedience and gratitude towards the family.
2. Seldom (S) Which means that you are little bit weak in dealing with others, in terms of expressing your feelings, affections, commitment to the services, love, obedience and gratitude towards the family.
3. Sometimes (SS) Which was that you are an average in dealing with others in terms of commitment to the services, love, obedience and gratitude towards the family.

**Emotional Functioning among Selected Roman Catholic Candidates to Priesthood in Cebu City,
Philippines: Basis for Development Program**

4. Always (A) Which means that you are very strong in dealing with others in terms of expressing your feelings, affections, commitment to the services, love, obedience and gratitude towards the family.

SN	Statements	1	2	3	4
1.	How do you rate the following indicators of Emotional Functioning?				
Feelings					
a	I feel glad when I receive corrections from others.	1	2	3	4
b	<i>I can manage my facial expressions in a positive way when I am angry.</i>	1	2	3	4
c	I can control my emotions though I am emotionally weak.	1	2	3	4
d	I try to behave well especially when it is needed.	1	2	3	4
e	I feel sympathy to the poor.	1	2	3	4
f	I am happy to share my things with the people who need them.	1	2	3	4
Affection					
a	I am satisfied to spend my time with the poor.	1	2	3	4
b	I am happy with the presence of my best friends.	1	2	3	4
c	I console others when they are sad.	1	2	3	4
d	<i>I express my love to my batch mates of others.</i>	1	2	3	4
e	<i>I am happy to listen the problems of others.</i>	1	2	3	4
f	<i>I have normal feelings with the presence of opposite sex.</i>	1	2	3	4
2.	How do you rate the following indicators of social Relations?				
Commitment					
a	<i>I am willing to share my time with others.</i>	1	2	3	4
b	<i>I like to mortify for the good of others.</i>	1	2	3	4
c	I like to avoid my bad habits in order to be a good model to others.	1	2	3	4
d	I like to deny the worldly happiness as well as my flesh in order to serve the poor.	1	2	3	4
e	I respect others and accept them as they are.	1	2	3	4
Intimate relationship:					
a	I don't like favoritism.	1	2	3	4
b	I consider the people (Male or Female) as my siblings.	1	2	3	4
c	I am very happy to build up my relationship with my society.	1	2	3	4
d	I am very happy to build up my relationship with my attention to the people that those who really need it.	1	2	3	4
e	I don't like to share my negative Experiences to the lay people.	1	2	3	4
3.	How do you rate the following indicators of family Relations?				
Love					
a	I am close with my mother.	1	2	3	4
b	I am close with my father.	1	2	3	4
c	I am happy about my siblings.	1	2	3	4
d	I am free to open my problems to my family.	1	2	3	4
e	I am proud of my family name.	1	2	3	4
Gratitude					
a	I remember my family in my prayers.	1	2	3	4
b	I never forgot my past experience that I had with my family.	1	2	3	4
c	I am willing to write the letter to them.	1	2	3	4
d	I thank God about my loving family.	1	2	3	4
e	I remember the loving and encouraging advices of my parents especially when I am emotionally weak.	1	2	3	4

**Emotional Functioning among Selected Roman Catholic Candidates to Priesthood in Cebu City,
Philippines: Basis for Development Program**

Obedience					
a	I always obey my father.	1	2	3	4
b	I always obey my mother.	1	2	3	4
c	I respect my parents.	1	2	3	4
d	I used to ask the opinions of my parents or elders.	1	2	3	4
e	I am considering my parents as second to God.	1	2	3	4
f	If my family is against my vocation then I am willing to obey them.	1	2	3	4

Data Analysis: Upon retrieving the questions, the researcher classified, tallied and tabulated the data. Then they analyzed and interpreted.

The researcher used the following formulas in the presentation and analysis of the data:
Simple percentage: $P = F/N = 100$ where: P = Percentage; F = Frequency; N = Total number of respondents is 100 = Constant. The weighted mean was interpreted by means of assigning the following hypothetical mean to the scales. Range and Scales are 3.26 – 4.00 is Always (A), 2.31 – 3.25 is Sometimes (Ss), 1.76 – 2.30 is Seldom (S) and 1.00 – 1.75 is Never (N).

RESULTS AND DISCUSSION

Table 1:1 shows the total number of the respondents N=100

Category	Frequency (F)	%
Rogationists of the Heart of Jesus (Rogationists)	25	25
San Carlos Major Seminary (San Carlos)	22	22
Order of Discalced Augustinians (OAD)	24	24
Order of Carmelites (O. Carm.)	29	29
Total	100	100

Table 1:1 shows the total number of the respondents are 100. The frequency (F) of Rogationist of the Heart of Jesus (Rogationists) is 25 and the percentage (%) is 25. The frequency (F) of San Carlos Major Seminary (San Carlos) is 22 and the percentage (%) is 22. The frequency (F) of Order of Discalced Augustinians (OAD) is 24 and the percentage (%) is 24. The frequency (F) of Order of Carmelites (O. Carm.) is 29 and the percentage (%) is 29. A total number of Frequency is 100 and the percentage is 100.

PART I: THE PROFILE OF THE RESPONDENTS

The researcher inquired into the personal profile of the respondents. It provides the necessary background information of the respondents asked regarding different categories: age of respondents, year level of respondents, brothers of respondents and sisters of respondents. The personal profile of the respondents is very important because this helps the researcher and the study gives a reliable, accurate and valid feedbacks and information regarding how strong is the Emotional functioning among selected male Roman Catholic candidates to priesthood.

Table 2:1 shows the Age of Respondents N=100

Age Bracket	Rogationist		San Carlos		OAD		O. Carm.		Average	
	F	%	F	%	F	%	F	%	F	%
15-19	23	92	8	36.4	1	4.2	23	79.3	55	55
20-24	2	8	12	54.6	13	54.1	6	20.7	33	33
25-29	0	0	1	4.5	9	37.5	0	0	10	10
30-34	0	0	1	4.5	1	4.2	0	0	2	2
Total	25	25	22	22	24	24	29	29	100	100

**Emotional Functioning among Selected Roman Catholic Candidates to Priesthood in Cebu City,
Philippines: Basis for Development Program**

Age of respondents is the length of the time that a person has existed in this world chronologically. A person's age is an important factor in determining the capability of a person to do a certain task. The respondents' age level as drawn from the questionnaires is presented in Table 2:1. It shows that the twenty three (23) respondents out of twenty five (25) from the Rogationists seminary belong to the age bracket of fifteen (15) to nineteen (19), comprised of 92 %. This reflected that the majority of the respondents from Rogationist seminary are young, active and energetic. There are also two (2) respondents from Rogationist seminary, which is equal to eight (8) percent belonging to the age bracket of twenty (20) to twenty four (24). It manifested that two of them have already firm decisions because of their age level. It is also revealed that the twelve (12) respondents from San Carlos belong to the age bracket of twenty (20) to twenty four (24) which consists of 54.6%. It is reflected that the majority of them are already mature enough to think about their future vocation and to take decisions by themselves. There are also eight (8) respondents belonging to the age bracket of fifteen (15) to nineteen (19). One (1) belong to the age bracket of twenty five (25) to twenty nine (29) and one (1) belongs to the age bracket of thirty (30) to thirty four (34). Among the respondents from OAD, thirteen (13) out of twenty four (24) belong to the age bracket of twenty (20) to twenty four (24). It is surmised that they have reached the age of understanding themselves as well as the world. It will help them to take firm decisions among their choices. From order of Carmelites twenty three (23) respondents out of twenty nine (29), or 79.3 percent, in the age bracket of fifteen (15) to nineteen (19). It shows that they are very fresh and willing to offer themselves to God and to his people in their early life. There are also six (6) respondents who belong to the age bracket of twenty (20) to twenty four (24). The findings revealed that the most of the respondents belong to the age bracket of fifteen (15) to nineteen (19) years old. This will facilitate the formatters to handle them easily and mold into good future priests because of their flexible ages. Only few belong to the bracket of thirty (30) to thirty four (34). They may find a little bit difficult to under go the formation because they are already big enough and if ever they are receive corrections from others, they might hard to accept.

Table 2: 2 shows the Year Level of Respondents N=100

	Rogationist		San Carlos		OAD		O. Carm.		Average	
	F	%	F	%	F	%	F	%	F	%
1 st Year	3	12	13	59.1	2	8.3	10	34.4	28	28
2 nd Year	12	48	8	36.4	7	29.2	3	10.3	30	30
3 rd Year	6	24	0	0	4	16.7	14	48.3	24	24
4 th Year	4	16	1	4.5	11	45.8	11	6.9	18	18
Total	25	25	22	22	24	24	29	29	100	100

Year level of respondents refers to the educational level that they currently belong. This is included in order for the researcher to know whether the respondents have already acquired knowledge about the realities that they are going to face in the future. Table 2.2 reflected that the twelve (12) out of twenty five (25) respondents, which is forty eight (48) percent as a whole belong to the rogationist seminary, are in the second year level. It manifested that they only have little knowledge about the vocation as well as third about the world. However, six (6) respondents are third years and four (4) respondents are fourth years. They are already capable to know how is the priesthood and their almost four years experiences will help them think about their future vocations, whether they want to continue or not. Threes (3) respondents are still first years. Therefore, their experiences in the religious life are yet limited. Among San Carlos candidates to priesthood, thirteen respondents (13) or 59.1 percent belong to the first year level. They are only starting their formation to become good priests in their future.

**Emotional Functioning among Selected Roman Catholic Candidates to Priesthood in Cebu City,
Philippines: Basis for Development Program**

Nevertheless, eight (8) respondents are second years and one is in the fourth year. Fourth year level respondent is already capable to know that he wants whatever to be a priest or to choose another vocation. From OAD candidates to priesthood eleven (11) of them are already fourth years who are going to proceed with their theology course. However, seven of them are belong to the second year level, four of them are third years and two respondents are only first years. Among the order of Carmelites candidates to priesthood, fourteen (14) respondents, or 48.3 percent, are already third years. Ten (10) respondents or 34.5 percent are still first years and three (3) respondents are second years. Lastly two (2) are already fourth years. The findings revealed that the majority of them are first years and second years of fifty eight (58) respondents. This means that they are only starting with their religious life. They are trying to know more about the reality through their little experiences that they are listening from the respective seminaries.

Table 2: 3 shows the Brothers of Respondents N=100

No. of Brothers	Rogationist		San Carlos		OAD		O. Carm.		Average	
	F	%	F	%	F	%	F	%	F	%
0	0	0	4	18.2	4	16.7	4	13.7	12	12
1	8	32	6	27.3	8	33.3	13	44.8	35	35
2	11	44	6	27.3	1	4.2	4	13.8	22	22
3	1	4	4	18.2	7	29.1	4	13.8	16	16
4	2	8	1	4.5	2	8.3	2	6.9	7	7
5	3	12	1	4.5	1	4.2	2	6.9	7	7
6	0	0	0	0	1	4.2	0	0	1	1
Total	25	25	22	22	24	24	29	29	100	100

Brothers of respondents have main roles in their lives being human beings. Jesus says, “You must love the Lord your God with all your heart, with all your soul, with all your mind and all your strength”. Of course, their families are the places where they start to study what is real love or how to love and the deep meaning of love they experienced from their loved ones. Table 2: 3 displayed that in the Rogationist seminary, they are eleven (11) respondents or forty-four percent, who have two brothers each. Eight of them have five brothers each. And also, two have four (4) brothers each and lastly one (1) has three (3) brothers each. It manifested that all the respondents from the rogationist seminary experienced the love of a brother, which is basic as well as important as human beings. Among those in the San Carlos Seminary, six (6) respondents have only one brother each, another six (6) have two brother each, and four of them have three brothers each. And also, one (1) respondent has five brothers. However, four (4) respondents have no brother at all. The result reveals that most of them are able to experience the experience the brotherly love from their own blood brothers. In OAD seminary, eight (8) respondents have only one brother each, seven (7) respondents have three brothers each, and two (2) respondents have four (4) brothers each. In addition, one respondent has five brothers and one has six (6) brothers. However, four (4) respondents have no brothers. Those who have no brothers might find difficulty to mingle with others. In the order of Carmalites, thirteen (13) respondents have only one (1) brother each, four (4) respondents have two (2) brothers each, and other four (4) brothers have three (3) brothers each. Also two (2) respondents have four brothers each and other two (2) have five respondents each. However, four (4) respondents have no brothers. The findings reveal that eighty eight (88) respondents, which are eighty eight (88) percent, experienced the love of a brother from the family. Therefore, that it is so easy for them to mingle with the companions or love them as their own brothers. However, twelve (12) of them which is twelve (12) percent have no brothers. In this case, they might find

**Emotional Functioning among Selected Roman Catholic Candidates to Priesthood in Cebu City,
Philippines: Basis for Development Program**

difficulty to love their fellow seminarians since they did not able to experience the love of a brother. Nevertheless, if they are willing to take it as a challenge then nothing is impossible.

Table 2: 4 shows the Sisters of Respondents N=100

No. of Sisters	Rogationist		San Carlos		OAD		O. Carm.		Average	
	F	%	F	%	F	%	F	%	F	%
0	4	16	2	9.1	3	12.5	2	6.9	11	11
1	10	40	8	36.4	4	16.6	16	55.1	38	38
2	8	32	4	18.1	1	4.2	6	20.7	19	19
3	2	8	5	4.5	6	25.0	2	6.9	15	15
4	1	4	2	9.1	6	25.0	2	6.9	11	11
5	0	0	0	0	1	4.2	0	0	1	1
6	0	0	1	4.5	2	8.3	1	3.4	4	4
7	0	0	0	0	1	4.2	0	0	1	1
Total	25	25	22	22	24	24	29	29	100	100

Since love is essential to our lives both as human beings and as Christians, it is important that we try to gain much insight into it as possible. Table 2:5 depicted that among the Rogationist candidates to priesthood ten (10) or forty (40) percent have one (1) sister each, eight (8) respondents or thirty two (32) percent have two (2) sisters each. Other two (2) respondents or which is eight (8) percent have three (3) sisters each and one (1) respondent or four (4) percent has four (4) sisters each. Concerning San Carlos seminarians, eight (8) respondents or 36.4 percent have only one sister each, five (5) of them have three (3) sisters each and four (4) respondents have only two (2) sisters each. Two (2) respondents or two (2) percent have four sisters each and one (1) respondent or 4.5 percent has six (6) sisters. In OAD, six (6) respondents or which is twenty five (25) percent have three (3) sisters each, and other six (6) respondents or twenty five (25) percent have four (4) sisters each. Four (4) respondents or 16.6 percent have one (1) sister each, two (2) respondents or 8.3 percent have six (6) sisters each. One (1) respondent or 4.2 percent has two sisters each, one (1) respondent or 4.2 percent has five sisters and one (1) respondent or 4.2 has seven (7) sisters. However, 12.5 respondents or which is three (3) percent have no sisters. In the order of Carmelites, 55.1 respondents or 55.1 percent have one sister each, six respondents or 20.7 percent have (2) sisters each. Two (2) respondents or 6.9 percent have three (3) sisters each, two (2) respondents or which is 6.9 percent have four (4) sisters each and lastly one (1) respondent or 4.2 percent has six (6) sisters. However, two (2) respondents or 6.9 percent have no sisters. The findings of this study have shown that a total number of eighty nine (89) respondents or which is eighty nine percent have sisters. Therefore, it is very easy for them to talk or mingle with the opposite sex. Therefore, it is very easy for them to talk or mingle with the opposite sex. As candidates to priesthood, they will be able to consider the women or ladies as their own sisters rather than opposite sex. However, eleven (11) respondents have no sisters. Since they are able to experience the love of the sisters, may be it will be little bit difficult for them to conduct appropriately with the opposite or it is very difficult for them to consider the opposite sex as their own sisters. Moreover, they might find difficulty to talk with them face to face.

**PART: II THE PRESENTATION ON EMOTIONAL FUNCTIONING AMONG
SELECTED ROMAN CATHOLICS CANDIDATES TO PRIESTHOOD**

Table 3:1 The Emotional Functioning among Selected Roman Catholics Candidates to Priesthood Regarding Feelings N=100

<i>Indicators of Emotional Functioning / Feelings</i>	Rogationist		San Carlos		OAD		O. Carm.		Average	
	WM	Int.	WM	Int.	WM	Int.	WM	Int.	WM	Int.
I feel glad when I receive corrections from others.	3.84	A	3.09	Ss	2.92	Ss	2.96	Ss	3.20	Ss
<i>I can manage my facial expressions in a positive way when I am angry.</i>	2.92	Ss	2.72	Ss	2.79	Ss	2.45	Ss	2.72	Ss
I can control my emotions though I am emotionally weak.	3.04	Ss	3.00	Ss	2.92	Ss	3.41	A	3.09	Ss
I try to behave well especially when it is needed	3.72	A	3.59	A	3.04	Ss	3.07	Ss	3.36	A
I feel sympathy to the poor	3.60	A	3.32	A	3.08	Ss	3.34	A	3.34	A
I am happy to share my things with the people who need them.	1.96	S	3.18	Ss	3.21	Ss	3.21	Ss	2.89	Ss
Factor Average	3.18	Ss	3.16	Ss	2.99	Ss	3.07	Ss	3.10	Ss

As revealed on Table 3:1 on the Emotional Functioning among Selected Roman Catholics Candidates to Priesthood regarding feelings, the respondents gave an over-all rating of (WM=3.10) which is described as sometimes. Likewise, a summarized rating evidences are the following, from Rogationist (WM=3.18), San Carlos (WM=3.16), OAD (WM=2.99) and O.Carm. (WM=3.07) high lightening similar ratings. In the area of feeling of gladness when they receive corrections from others, the Rogationist Seminarians merited the mean of (WM=3.84), San Carlos merited the mean of (WM=3.09), OAD merited the mean of (WM=2.92), and O. Carm. merited the mean of (WM=2.96), an average weighted mean of (WM=3.20), which is equal to sometimes. Emotions are positive or negative feeling states consisting of a person of cognitive, psychological and behavioural reactions to events that are relevant to important goals. At present the respondents can accept the corrections from others in an average level. In the future as priests, when they are receiving corrections from others, they will be happy because they will also study the lessons from others. By that, they can also develop themselves and try to help others to develop themselves. In terms of managing their facial expressions in a positive way when they are angry, they got an average weighted mean of (WM=2.72), which means sometimes, this average weighted mean comes from the Rogationist (WM=2.92), San Carlos (WM=2.72), OAD (WM=2.79) and O. Carm. (WM=2.45) candidates to priesthood. Since they are under formation it is very much needed to manage their facial expressions in order to go under formation. Here they are showing an average capability for that. The result manifested that later on when they are already priests they will be able to manage their facial expressions in a positive way though they are angry. Actually, in the modern society, the people are thinking that the priests are perfect persons. They also behave that the priests will never get angry because they are servants of God. In this situation,

**Emotional Functioning among Selected Roman Catholic Candidates to Priesthood in Cebu City,
Philippines: Basis for Development Program**

at least they will be able to manage their facial expressions. With regard to control the emotions though they are emotionally weak, the respondents merited the weighted mean of O. Carm, (WM=3.41) which is equal to always. The Rogationist got the weighted mean of (WM=3.04), San Carlos (WM=3.00), OAD (WM=2.92), an average weighted mean of (WM=3.04) which all are equal o sometimes. As human beings, it is so hard to control the emotions when they are emotionally weak. Here the respondents are showing that they can control their emotions at least in an average level. In the future, as priests if they are not controlling their emotions at least in front of the people, the people might be say that what kind of priests they are. Here the respondents are showing very healthy response in this matter. They will be able to manage their emotions at least in front of the people. When it comes for them to behave well especially when it is needed, the respondents got the weighted mean of Rogationist (WM=3.72) San Carlos (WM=3.59) which are equal to always and OAD (WM=3.04), O. Carm. (WM=3.07) which are equal to sometimes, an average weighted mean of (WM=3.36) which is equal to always. The result reveals that they have a good vision to become servants of God because they are trying their best to behave well. As guardians of the faithful, the priests are required to behave well especially when it is needed. The result depicted that the respondents are capable to behave well that when they become priests. During their mission, they can really have good conducts to the people. As we concerned, the feeling of sympathy to the poor, Rogationist's candidates to priesthood rated the mean of (WM=3.60), San Carlos (WM=3.32), OAD (WM=3.08), O. Carm. (WM=3.34), and an average ratings of (WM=3.34) which is always. To the social learning theorist, personality is simply something that is learned. Here the respondents have an average level of sympathy to the poor. Surely, they got this kind of feeling from others as they grown up. The finding shows that the respondents have really the feelings or sympathy to the poor ones. When they become priests, they will not focus only to the rich people but also to the poor people. They will be able to respect the people whether rich or poor. In times of happiness to share their things with the people who need them, the respondents got the weighted mean of Rogationist (WM=1.96) which equals to seldom, San Carlos (WM=3.18), OAD (WM=3.18), OAD (WM=3.21,) O. Carm. (WM=3.21) which are equal to sometimes. They got an average weighted mean of (WM=2.89) which is equal to sometimes. The result manifested that the respondents are happy to share their things with others. That is an important sign of a good religious or committed people. In their future, they are willing to share with others that what they have. Actually, if they are giving something to others with their whole hearts, then of course they can experience the spiritual joy.

Table 3:2 The Emotional Functioning among Selected Roman Catholics Candidates to Priesthood Regarding Affections N=100

<i>Indicators of Emotional Functioning/Affections</i>	Rogationist		San Carlos		OAD		O. Carm.		Average	
	WM	Int.	WM	Int.	WM	Int.	WM	Int.	WM	Int.
I am satisfied to spend my time with the poor.	3.91	A	3.22	Ss	2.58	Ss	2.93	Ss	3.16	Ss
I am happy with the presence of my best friends.	3.63	A	3.55	A	3.50	A	3.24	Ss	3.48	A
I console others when they are sad.	3.32	A	3.50	A	3.08	Ss	3.03	Ss	3.23	Ss

**Emotional Functioning among Selected Roman Catholic Candidates to Priesthood in Cebu City,
Philippines: Basis for Development Program**

<i>Indicators of Emotional Functioning/Affections</i>	Rogationist		San Carlos		OAD		O. Carm.		Average	
	WM	Int.	WM	Int.	WM	Int.	WM	Int.	WM	Int.
<i>I express my love to my batch mates and to other brothers.</i>	3.27	A	3.05	Ss	3.29	A	3.21	Ss	3.21	Ss
<i>I am happy to listen the problems of others.</i>	3.09	Ss	3.32	A	3.17	Ss	3.55	A	3.28	A
<i>I have normal feelings with the presence of opposite sex.</i>	1.68	N	3.05	Ss	3.04	Ss	3.31	A	2.77	Ss
Factor Average	3.15	Ss	3.20	A	3.11	Ss	3.21	Ss	3.19	Ss

The results of the items on evaluation are displayed in table 3:2. The factor average regarding affections is (WM=3.19) described as sometimes. Meaning that the respondents will have the good dealing with others regarding expressing their affection toward others. This is based on the factor average of the Rogationist (WM=3.15), San Carlos (WM=3.28), OAD (WM=3.11), O. Carm. (WM=3.21). Specifically, in matter of satisfaction to spend the time with the poor, the respondents merited the weighted mean Rogationist (WM=3.91) which is equal to always. San Carlos (WM=3.22), OAD (WM=2.58), O. Carm. (WM=2.93) all are equal to sometimes. They have an average weighted mean of (WM=3.16) which is equal sometimes. They have an average weighted mean of (WM=3.16) which is equal to sometimes. The result reveals that the respondents are happy that when they are with the poor ones. When they become priests, they will be satisfied by spending the time with the poor ones. Because they are aware, that God called them to serve Him and to serve His poor people. The findings also manifested that the respondents will be happy with the presence of the best friends. Respondents from the Rogationist's weighted mean was (WM=3.63), San Carlos' weighted mean was (WM=3.55), OAD' weighted mean was (WM=3.50) which all mean always. However, Carmelite's weighted mean was (WM=3.24) which is sometimes, an average weighted mean of (WM=3.48) which is equal to always. As human beings, nobody can live without others. Though they are already committed people, they still need others especially their friends. The best friends will encourage us, understand us and we will be able to pursue in our life to fulfill our goals. The results depicted that they are getting more encouragements from their friends to continue their formation and achieve their goals. In the future, when the respondents will become priests they be able to persevere in their vocations because of their best friends. They feel that there is somebody who will encourage them in their daily life. Therefore, they will be able to continue their vocation. In terms of consoling others when they are sad, the respondents' weighted mean was Rogationist (WM=3.32), San Carlos (WM=3.50), OAD (WM=3.08) and lastly O. Carm. (WM=3.03). They got an average weighted mean of depicted that the respondents are trying to console their companions when it is needed. Moreover, when they become priests they will be with others to share not only their happiness but also their sufferings as Christ has taught us. Through that, they can lead the faithful into the life of hope and by that to fulfil their goals what they really have.

The findings manifested that in time of listening others' problems, the respondents from O. Carm. acquired the weighted mean of (WM=3.55), San Carlos (WM=3.32) which are equal to always. Rogationist (WM=3.09), OAD acquired (WM=3.17), which are equal to sometimes. They have an average weighted mean of (WM=3.28) which equals to always. A good teacher

**Emotional Functioning among Selected Roman Catholic Candidates to Priesthood in Cebu City,
Philippines: Basis for Development Program**

listens the students well and gives me more attention to them. The result revealed that the respondents are willing to listen others. It is very necessary to practice these that when they are in the formation. In their future the respondents will be able to understand the faithful by listening their problems and difficulties and try to solve such things through their little way. The result also revealed that having normal feelings in the presence of opposite sex, the O. Carm. worth the mean of (WM=3.31) which is equal to always that they are very strong in this matter. The respondents worth the weighted mean of San Carlos (WM=3.05) and the OAD (WM=3.04) which all are equal to sometimes. However, the Rogationist candidates to priesthood worth the weighted mean of (WM=1.68) which is equal to never. They acquired an average mean of (WM=2.77) which is sometimes. The respondents are willing to avoid the sexual pleasure for the love of God. Therefore, they are experiencing the normal feelings at least in an average level with the presence of an opposite sex. As committed people, the respondents in their future that when they are in mission, they will be able to consider the opposite sex as their on siblings. Therefore, it will be easy for them to have normal feelings toward the opposite sex. They will be able to deal with them in a normal way.

Table 3:3 shows The Summarized Data on Emotional Functioning among Selected Roman Catholics Candidates to Priesthood

<i>Indicators</i>	Rogationist		San Carlos		OAD		O. Carm.		Average	
	WM	Int.	WM	Int.	WM	Int.	WM	Int.	WM	Int.
Feelings	3.18	Ss	3.16	Ss	2.99	Ss	3.07	Ss	3.10	Ss
Affections	3.15	Ss	3.20	A	3.11	Ss	3.21	Ss	3.19	Ss
Factor Average	3.17	Ss	3.22	Ss	3.05	Ss	3.54	A	3.15	Ss

Table 3:3 contains a summary of the data on Emotional Functioning among Selected Roman Catholics Candidates to Priesthood as rated by the respective respondents. As indicated by the general average weighted mean of (WM=3.15) based on the group general average weighted mean of the Rogationist (WM=3.17), San Carlos (WM=3.22), OAD (WM=3.05) which are equal to sometimes and O. Carm. (WM=3.54) which is equal to always. Specifically, about the feelings as a whole, Rogationist acquired the weighted mean of (WM=3.18), San Carlos (WM=3.16), OAD (WM=2.99) and O. Carm. (WM=3.07). An average weighted mean of (WM=3.10), which all are equal to sometimes. As a whole, they are trying to express their feelings in a good manner. When the respondents become priests they will be able to express their feelings in a mature way. In terms of affections, the Rogationist candidates to priesthood rated an average of (WM=3.15), OAD candidates to priesthood rated (WM=3.11) and O. Carm. Candidates to priesthood rated (WM=3.21), which are equal to sometimes. San Carlos seminarians rated (WM=3.28) which is always. An average mean of (WM=3.19) which is sometimes. The result depicted that in terms of expressing their affections, as priests they can show their affections to the people in a good manner. Consequently, the people can perceive God's image in them, meaning the way they conduct themselves.

**Emotional Functioning among Selected Roman Catholic Candidates to Priesthood in Cebu City,
Philippines: Basis for Development Program**

Table 4:1 Social Relations among Selected Roman Catholics Candidates to Priesthood Regarding Commitment N=100

Indicators of Social Relations Commitment	Rogationist		San Carlos		OAD		O. Carm.		Average	
	WM	Int.	WM	Int.	WM	Int.	WM	Int.	WM	Int.
<i>I am willing to share my time with others.</i>	3.92	A	3.09	Ss	3.00	Ss	3.07	Ss	3.27	A
<i>I like to mortify for the good of others.</i>	2.21	Ss	3.09	Ss	2.92	Ss	2.93	Ss	2.79	Ss
<i>I like to avoid my bad habits in order to be a good model to others.</i>	3.67	A	3.23	Ss	2.88	Ss	3.48	A	3.032	A
<i>I like to deny the worldly happiness as well as my flesh in order to serve the poor.</i>	2.83	Ss	3.18	Ss	2.83	Ss	2.67	Ss	2.88	Ss
<i>I respect others and accept them as they are.</i>	3.42	A	3.27	Ss	3.29	A	3.34	A	3.33	A
Factor Average	3.21	Ss	3.17	Ss	2.98	Ss	3.10	Ss	3.12	Ss

The data on the Rogationist, San Carlos, OAD and O. Carm. In the aspect of Social Relations regarding commitment are presented in table 4:1. The factor average of social relations of respondents (WM=3.12) based on the Rogationists' weighted mean of (WM=3.21), San Carlos' weighted mean of (WM=3.17), OAD's weighted mean of (WM=2.98) and lastly O. Carm.'s weighted mean of (WM=3.10) which all mean sometimes. The findings depicted the willingness of the respondents to share their time with others, Rogationist candidates to priesthood acquired (WM=3.92), San Carlos (WM=3.09), OAD (WM=3.00) and O. Carm. (WM=3.07), an average weighted mean of (WM=3.27) which means always. One of the obligations of the committed people is that to share their time with others. However, in the priesthood, they will be busy but the important is to share the time with others that can be five minutes with their whole hearts. Here the respondents really show faithfulness to their so-called vocations. That the mortification of respondents for the good of others are Rogationist (WM=2.21), San Carlos (WM=3.09), OAD (WM=2.92) and O. Carm. (WM=2.93). An average weighted mean of (WM=2.79) which equals to sometimes. As dedicated people, they are willing to mortify anything for the good of others. It seems that they really practicing the mortification presently. It will help them in the future to mortify little things for the sake of others. In terms of avoiding bad habits in order to be good model to others, Rogationist merited the mean of (WM=3.67), San Carlos (WM=2.23), OAD (WM=2.88) and O. Carm. (WM=3.48). They obtained an average weighted mean of (WM=3.32) which is equal to always. The respondents are willing to avoid the bad habits in order to be good models to the faithful. As servants of God to avoid the worldly happiness as well as flesh in order to serve the poor, the rogationist candidates to priesthood merited the mean of (WM=2.83) which is sometimes. Moreover, San Carlos (WM=3.18), OAD (WM=2.83) and O. Carm. (WM=2.67). They got an average weighted mean of (WM=2.88) which is equal to sometimes. As human beings, it is not so much easy to avoid the pleasure but in spiritual level, it is possible. The findings reflected that the respondents would keep the vow of celibacy as sacred in order to serve God freely. It will help them to mingle with the people easily. As consideration of an important matter which is to respect others and accept them as they are, the respondents have an average weighted

**Emotional Functioning among Selected Roman Catholic Candidates to Priesthood in Cebu City,
Philippines: Basis for Development Program**

mean of (WM=3.33) which is always. The Rogationist candidates to priesthood merited the weighted mean of (WM=3.42), San Carlos (WM=3.27), OAD (WM=3.29) and O. Carm. (WM=3.34), which all are equal to always. In all state of life, they should respect others and to accept them as they are because all human beings have their own dignities. The result revealed that they are really respecting their superiors or directors as well as their companions. It would really help them to respect the people even though they are already priests. The result illustrated as a whole, the respondents have the mean of (WM=3.12) which is described as sometimes that the respondents have good dealings in terms of social relations regarding the commitment. It shows that these are really their choices to have this kind of life and not forced by anybody.

Table 4:2 Social Relations among Selected Roman Catholics Candidates to Priesthood Regarding Intimate relationship N=100

Indicators of Social Relations Intimate relationship:	Rogationist		San Carlos		OAD		O. Carm.		Average	
	WM	Int.	WM	Int.	WM	Int.	WM	Int.	WM	Int.
I don't like favoritism.	3.96	A	3.18	Ss	3.00	Ss	3.24	Ss	3.35	A
I consider the people (Male or Female) as my siblings.	3.17	Ss	2.68	Ss	3.25	Ss	3.24	Ss	3.09	Ss
I am very happy to build up my relationship with my society.	3.36	A	3.13	A	3.50	A	3.14	Ss	3.28	A
I am very happy to build up my relationship with my attention to the people that those who really need it.	3.40	A	2.92	Ss	3.21	Ss	3.28	A	3.20	Ss
I don't like to share my negative Experiences to the lay people.	2.68	Ss	2.54	Ss	2.83	Ss	2.62	Ss	2.67	Ss
Factor Average	3.31	A	2.89	Ss	3.16	Ss	3.10	Ss	3.12	A

The data pertaining to the social relations among the candidates to priesthood regarding the intimate relationship reflected in table 4:2. Generally the findings manifested that the respondents' factor average is (WM=3.12). The respondents have different weighted means regarding the favoritism. Such as Rogationist candidates to priesthood merited the mean of (WM=3.96) which is always. San Carlos (WM=3.18), OAD (WM=3.00) and O. Carm. (WM=3.24) which all are equal to sometimes. The result reflected that they like to see the people in a same manner and they like to them fairly. It shows that when they are in the mission, they will not give special treatment to anybody. Therefore, the people can learn good lessons from them. In terms of considering the people whether male or female as their own siblings as part of servants of God, they have different means. The Rogationist candidates to priesthood merited the mean of (WM=3.17), San Carlos (WM=2.68), OAD (WM=3.25) and O. Carm. (WM=3.24), these all are equal to sometimes. By the vow of celibacy, the religious are obliged to remain chaste. In the case of Diocesan priests, they are not taking vow of celibacy but they are promising to be remaining. Therefore, the religious or the diocesan are considering the people as their own brethren. Therefore, it is easy for them to mingle with others. Here the respondents can consider others as their own siblings in an average level. The respondents'

**Emotional Functioning among Selected Roman Catholic Candidates to Priesthood in Cebu City,
Philippines: Basis for Development Program**

building up of relationships with the society are Rogationist (WM=3.36), OAD (WM=3.50), which equal to always. However, the weighted mean of San Carlos (WM=3.13) and O. Carm. (WM=3.14) are equal to sometimes. As part of services, they have to build up a good relationship with the society. Here the Rogationist candidates to priesthood and OAD candidates to priesthood are very strong but San Carlos seminarians and O. Carm. are little bit weak in this aspect. The findings show that the respondents from OAD and Rogationist have good relationship with others and also respondents from San Carlos and O. Carm. are trying to establish good relationship with others. In the mission, the first thing they have to do is to build up the relationship with the society in order help the people in an effective way. An average weighted mean of (WM=3.20) regarding willingness to give their attention to the people that those who really need it, the respondents rated in different way. Such as, Rogationist (WM=3.40) and O. Carm. (WM=3.28) which are equal to always; San Carlos (WM=2.92), OAD (WM=3.21), which are equal to sometimes. As dedicated people, they should give more attention to the people especially that those who really need it. Here the respondents are in an average level. The result shows that the respondents will be able to develop more this aspect so that they can really help the people in a simple way. About sharing o their mission of negative experience to the people that those who are outside community life, their weighted mean were as follows; Rogationist (WM=2.68), San Carlos (WM=2.54), OAD (WM=2.83) and O.Carm. (WM=2.62). This reflected that all the respondents have good dealings in terms of sharing the negative experiences to the people that those who are outside of the community life. They know how to deal with the problem and to share with the suitable persons in order to solve the problems without hurting others. It is depicted that in their future they can do their mission successfully. The findings have shown that they are little bit weak in dealing with others in terms of intimate relationship. They are trying to minimize the intimate relationship and trying to give importance to everybody in the same manner.

Table 4:3 shows The Summarized Data on Social Relations Among Selected Roman Catholics Candidates to Priesthood

<i>Indicators</i>	Rogationist		San Carlos		OAD		O. Carm.		Average	
	WM	Int.	WM	Int.	WM	Int.	WM	Int.	WM	Int.
Commitment	3.21	Ss	3.17	Ss	2.98	Ss	3.10	Ss	3.12	Ss
Intimate relationship	3.31	A	2.89	Ss	3.16	Ss	3.10	Ss	3.12	A
Factor Average	3.26	A	3.03	Ss	3.07	Ss	3.10	Ss	3.12	A

Table 4:3 contains summary of the data on the social relations among the selected Roman Catholics Candidates to Priesthood as rated by the respective respondents. As reflected by the general average mean of (WM=3.12) based on the group general average of (WM=3.26) from Rogationist respondents, (WM=3.03) from San Carlos respondents, (WM=3.07) from OAD respondents and (WM=3.10) from O. Carm. respondents. Here the result manifested in terms of social relations, however San Carlos, OAD, O. Carm. candidates are little bit weak in terms of social relations. Specifically, in times of commitment the Rogationist rated (WM=3.21), San Carlos (WM=3.17), OAD (WM=2.98) and O. Carm. (WM=3.10) which are equal to sometimes. All of them are willing to dedicate themselves for the love of God or to embrace religious life.

As revealed in the result, in terms of intimate relationship Rogationists' candidates to priestthoo rated (WM=3.31) which is equal to always, namely they are so strong in terms of having the

**Emotional Functioning among Selected Roman Catholic Candidates to Priesthood in Cebu City,
Philippines: Basis for Development Program**

intimate relationship or they know how to manage the relationship with others in a positive way. In addition, the San Carlos candidates to priesthood rated the weighted mean of (WM=2.89). OAD (WM=3.16), O.Carm. (WM=3.10) which all are equal to sometimes. They have good dealings in terms of having the intimate relationship with others. It shows that they are matured enough to know the advantages and consequence of intimate relationship.

Table 5:1 Family Relations among Selected Roman Catholics Candidates to Priesthood Regarding Love N=100

Indicators of family Relations	Rogationist		San Carlos		OAD		O. Carm.		Average	
	WM	Int.	WM	Int.	WM	Int.	WM	Int.	WM	Int.
Love: I am close with my mother.	3.88	A	3.54	A	3.17	Ss	3.34	A	3.48	A
I am close with my father.	3.32	A	3.41	A	3.04	Ss	3.24	Ss	3.25	Ss
I am happy about my siblings.	3.60	A	3.36	A	2.96	Ss	3.41	A	3.33	A
I am free to open my problems to my family.	1.16	N	2.88	Ss	3.14	Ss	3.42	A	3.65	Ss
I am proud of my family name.	3.76	A	3.68	A	2.54	A	3.62	A	3.40	A
Factor Average	3.14	Ss	3.37	A	2.97	Ss	3.40	A	3.22	Ss

Table 5:1 contains the data regarding to priesthood regarding love. he family relations of candidates to Priesthood Regarding Love. There is an average weighted mean of (WM=3.22) that responses were the following such as Rogationist candidates to priesthood rated the mean of (WM=3.88), San Carlos (WM=3.54) and OCM (WM=3.34). These are equal to always, however OAD rated the weighted mean of (WM=3.17) which is equal to sometimes. Based on the data, all of them have good mother image, when will really support their vocations. In the future also they will be able to establish the good mother image in people who will protect their vocation. Regarding closeness with the father Rogationist candidates to priesthood they rated the mean of (WM=3.32), San Carlos (WM=3.41) which is equal to always. They really experienced the love of a father. Consequently, it is very easy for them to consider God as their own father. However, OAD rated (WM=3.04) and O. Carm. (WM=3.24), which are equal to sometimes. They are still okey and it is revealed that they also experienced the love of a father. They can also share these nice experiences to the faithful than when they in mission. Matter of happiness about the siblings that they have, their weighted mean are the following Rogationist (WM=3.60), San Carlos (WM=3.36), OAD (WM=2.96) and O. Carm. (WM=3.41). All are strong in this aspect except OAD; they are really considering the siblings as precious. The OAD seminarians got the weighted mean of (WM=2.96) which is sometimes. They are little bit weak in this matter to consider the siblings as precious. Since they are aware of it, they can develop good relationship with their siblings, which is basic as committed people. Moreover, about the respondents' freedom to open the problems to the family is Rogationist got the weighted mean of (WM=1.16), San Carlos (WM=2.88), OAD (WM=3.14) and O. Carm. (WM=3.42). Here all the respondents have different ratings. O. Carm. seminarians are very strong in times of freeness to the family. OAD and San Carlos also have sometimes rating. However, Rogationists are very weak in this aspect. It seems that they are not so much free to open anything to their families or to anybody. Lastly the respondents' proud of the family names are the following Rogationist (WM=3.76), San Carlos (WM=3.68), OAD (WM=2.54) and O. Carm.

**Emotional Functioning among Selected Roman Catholic Candidates to Priesthood in Cebu City,
Philippines: Basis for Development Program**

(WM=3.62). The result manifested that all of them really like their family names and satisfied on that. However, OAD seminarians are not so much proud of their family names. The findings illustrated that the Family Relations of the responds regarding love, for San Carlos (WM=3.37) and O. Carm. (WM=3.40) are very effective. However, Rogationist (WM=3.14) and OAD (WM=2.97) are not so much strong. It can be enhanced by undergoing the sessions and group dynamics.

Table 5:2 Family Relations among Selected Roman Catholics Candidates to Priesthood Regarding Gratitude N=100

Indicators of Family Relations Gratitude	Rogationist		San Carlos		OAD		O. Carm.		Average	
	WM	Int.	WM	Int.	WM	Int.	WM	Int.	WM	Int.
I remember my family in my prayers.	3.76	A	3.59	A	3.63	A	3.66	A	3.66	
I never forgot my past experience that I had with my family..	1.64	N	3.36	N	3.76	A	3.48	A	3.06	
I am willing to write the letter to them.	3.00	Ss	3.05	Ss	2.67	Ss	2.93	Ss	2.91	
I thank God about my loving family.	1.52	N	3.50	A	3.70	A	3.59	A	3.08	
I remember the loving and encouraging advices of my parents especially when I am emotionally weak.	3.36	A	3.50	N	3.33	A	3.66	A	3.46	
Factor Average	2.66	Ss	3.40	A	3.42	A	3.46	A	3.23	

Table 5:2 shows the Family Relations among Selected Roman Catholics Candidates to Priesthood regarding gratitude. Specifically, the respondents rated (WM=3.23) as an overall average regarding gratitude. Specifically, the Rogationist candidates rated in terms of remembering the family during prayers such as (WM=3.76), San Carlos (WM=3.59), OAD (WM=3.63) and O. Carm. (WM=3.66). All are very strong in this aspect. They are still remembering their families during the prayer times. As committed people, they are already separated from their families, but as human being, it is not easy to forget them completely. Therefore, the great thing that they can do is to remember them in their prayers. Regarding remembering the experience that the respondents had with the family are the following namely, Rogationists rated as (WM=1.64), San Carlos (WM=3.36), OAD (WM=3.76) and O. Carm. (WM=3.48). Here Rogationists got the weighted mean of (WM=1.64) which is equal to never or what shall we say that they are very weak in this aspect. About the willingness to write the letter to the family, the Rogationists candidates to priesthood rated weighted mean of (WM=3.00), San Carlos (WM=3.05), OAD (WM=2.67) and O. Carm. (WM=2.93) which are equal to sometimes. They are willing to show the concern to the families by writing the letter to their loved ones. In terms of giving thanks to God about the respondents' family, Rogationist candidates to priesthood rated the weighted mean of (WM=1.52), San Carlos (WM=3.70) and O. Carm. (WM=3.59). Here the Rogationist candidates to priesthood have the weighted mean of (WM=1.52) which is equal to never, it seems that they have some bitter experiences from their families which are obstacles for them not to give thanks to God about their families. This

**Emotional Functioning among Selected Roman Catholic Candidates to Priesthood in Cebu City,
Philippines: Basis for Development Program**

can be developed by reflecting about their early life with their families and accepting whatever that happened to them. Lastly about the remembrance of the loving and encouraging advice of the parents especially in times of weaknesses, either emotionally or physically, the following means are given by the respondents: namely, Rogationist candidates to priesthood rated the weighted mean of Rogationists (WM=3.36), San Carlos (WM=3.50) OAD (WM=3.33) and O. Carm. (WM=3.66). All of them are very strong in this aspect; they can still recall the loving and encouraging advice of parents that will really help them to persevere in their so-called committed life. Looking into over-all picture of this factor, Carmeites giving the highest rating of (WM=3.46) followed by OAD (WM=3.42) and San Carlos (WM=3.40) which fall under always and Rogationist (WM=2.66) which is sometimes.

Table 5:3 Family Relations among Selected Roman Catholics Candidates to Priesthood Regarding Obedience N=100

Indicators of Family Relations Obedience	Rogationist		San Carlos		OAD		O. Carm.		Average	
	WM	Int.	WM	Int.	WM	Int.	WM	Int.	WM	Int.
I always obey my father.	2.80	Ss	3.09	Ss	1.34	N	2.50	S	3.43	Ss
I always obey my mother.	3.76	A	2.95	Ss	2.75	Ss	3.21	Ss	3.17	Ss
I respect my parents.	3.50	A	3.45	A	3.21	Ss	3.21	Ss	3.34	A
I used to ask the opinions of my parents or elders.	1.24	N	3.36	A	2.88	Ss	3.79	A	2.82	Ss
I am considering my parents as second to God.	3.20	Ss	3.18	Ss	2.63	Ss	2.21	S	2.81	Ss
If my family is against my vocation then I am willing to obey them.	1.60	N	2.09	S	2.29	S	2.21	S	2.05	S
Factor Average	2.68	Ss	3.02	Ss	2.52	Ss	2.86	Ss	2.77	Ss

Table 5:3 shows the Family Relations among Selected Roman Catholics Candidates to Priesthood Regarding Obedience. The factor average of (WM=2.77) indicates that the respondent's obedience is little bit lower than the other aspects that which we have concerned here. It is not easy to forget the families completely from where they grew up. Therefore, the great thing that they can do is to remember them in their prayers. The results of the family relations of the respondents regarding obedience are the following. In terms of obeying the father Rogationist candidates to priesthood rated the weighted mean of (WM=2.80), San Carlos (WM=3.09), OAD (WM=1.34) and O. Carm. (WM=2.50). Here the Diocesan candidates have the highest rating that is (WM=3.09) equal to sometimes and the lowest OAD seminarians have lowest rating that is equal to (WM=1.34). Here it seems that the OAD seminarians have some bitter experiences from their fathers, which are hindrance for them to obey the father. About obeying the mother, Rogationist rated (WM=3.76), San Carlos (WM=2.95), OAD (WM=2.75) and O. Carm. (WM=3.21). It is reflected that the San Carlos candidates to priesthood rated the mean of (WM=3.76) which is always. They really have good mother image, it will help them to obey their elders or anybody that when they become priests. In times of respect to the parents, Rogationist candidates to priesthood rated the weighted mean of (WM=3.21). The result revealed that the Rogationist and San Carlos candidates to priesthood are so strong in terms of respecting the parents. Now as chosen ones, it is very easy for them to obey their superiors or other elder brothers or priests belong to their community even when they are already priests. Because they had good foundation and they can stand on that courageously. In the case of O.

**Emotional Functioning among Selected Roman Catholic Candidates to Priesthood in Cebu City,
Philippines: Basis for Development Program**

Carm. and OAD respondents, they are little bit weak in this matter. In terms of asking the opinions of the parents or elders Rogationist candidates to priesthood rated the mean of (WM=1.24), San Carlos (WM=3.36), OAD (WM=2.88) and O. Carm. (WM=3.79). As human being, sometimes we need to ask the opinions of our parents or elders who are faithful to us. The result reveals that they can approach others in this matter and they can trust others. However, Rogationist candidates to priesthood are very weak in this aspect. It seems that they cannot trust anybody. But they can develop this through group dynamics.

Concerning respondents' consideration of parents as second to God, respondents have the following weighted means: Rogationist (WM=3.20), OAD (WM=2.63), San Carlos (WM=3.18.) that are equal to sometimes. They are good in terms of considering parents as second God. O. Carm. (WM=2.21) which is seldom, they are little bit weak in this aspect. As Christians, we are considering our parents as second to God. Through our naked eyes, we cannot see God as He is, but through our parents, we can really have good image of God. Lastly about the vocation meaning if ever their family is against their chosen vocation, are they going to obey them or not? San Carlos rated the weighted mean of (WM=2.09), OAD (WM=2.29) and O. Carm. (WM=2.21) which are equal to seldom. Rogationist rated (WM=1.60) which is equal to never meaning they are very weak in this aspect. Actually, when they are trying to choose the committed life, the parents may not able to accept it. In that case, if ever they are still choosing that respective vocation without the blessing of their parents, they cannot persevere. However, if they are very strong in spirituality like St. Francis of Assisi then they will be able to find the real joy in that life and they can pray for their parents. Finally, they can eventually fulfill the will of God. The results presented that the family relations among the respondents regarding obedience is not so much strong.

Table 5:4 shows The Summarized Data on Family Relations among Selected Roman Catholics Candidates to Priesthood

<i>Indicators</i>	Rogationist		San Carlos		OAD		O. Carm.		Average	
	WM	Int.	WM	Int.	WM	Int.	WM	Int.	WM	Int.
Love	3.14	Ss	3.37	A	2.97	Ss	3.40	A	3.32	Ss
Gratitude	2.66	Ss	3.40	A	3.42	A	3.46	A	3.23	Ss
Obedience	2.68	Ss	3.02	Ss	2.52	Ss	2.86	Ss	2.77	Ss
Factor Average	2.83	Ss	3.26	A	2.97	Ss	3.24	Ss	3.12	Ss

Table 5:4 contains the summarized data on the Family Relations rated by the seminarians from different congregations. Regarding love, they got an average weighted mean (WM=3.32) which is always. As considering the love as a whole, the respondents are so strong in this aspect. The San Carlos candidates to priesthood rated the mean of (WM=3.37), O. Carm. candidates to priesthood rated the mean of (WM=3.40) which are equal are equal to always. They are very strong in terms of Wpressing the love towards others in a good manner. However, Rogationist got the weighted mean of (WM=3.14), OAD (WM=2.97) which are sometimes. They also have good dealings in terms of expressing the love towards others in a good manner. In times of expressing the Gratitude Rogationist candidates to priesthood rated the weighted mean of (WM=2.66), San Carlos (WM=3.40), OAD (WM=3.42) and O. Carm. (WM=3.46), an average mean of (WM=3.23). For the obedience, Rogationist candidates to priesthood rated the weighted mean of (WM=2.68), San Carlos (WM=3.02), OAD (WM=2.52) and O. Carm. (WM=2.86), an average weighted mean of (WM=2.77) which is sometimes. When we consider

**Emotional Functioning among Selected Roman Catholic Candidates to Priesthood in Cebu City,
Philippines: Basis for Development Program**

the all candidates to priesthood, they are not so much strong. They can obey others in an average level. The findings manifested that in the future they will be able to obey others wholeheartedly. The findings depicted that in terms Family Relations Rogationist candidates to priesthood got factor average mean which is (WM=2.83), San Carlos (WM=3.26), OAD (WM=2.97) and O. Carm. (WM=3.24), an average factor mean of (WM=3.12) which is sometimes. Here only the San Carlos seminarians are strong others are not so much strong but still good in terms of family relations. In the future, they can really relate their mission with their real family.

Table 6:1 shows The Summarized Data on Emotional Functioning among Selected Roman Catholics Candidates to Priesthood

<i>Indicators</i>	Rogationist		San Carlos		OAD		O. Carm.		Average	
	WM	Int.	WM	Int.	WM	Int.	WM	Int.	WM	Int.
Emotional Functioning	3.17	Ss	3.22	Ss	3.05	Ss	3.54	A	3.15	Ss
Social Relations	3.26	A	3.03	Ss	3.07	Ss	3.10	Ss	3.12	A
Family Relations	2.83	Ss	3.26	A	2.97	Ss	3.24	Ss	3.12	Ss
Factor Average	3.09	Ss	3.17	Ss	3.03	Ss	3.30	Ss	3.13	Ss

Table 6:1 contains the summary of over-all data of the emotional functioning among selected male Roman Catholic candidates to priesthood in Cebu City. The respondents' factor average mean of emotional functioning which are Rogationist (WM=3.09), San Carlos (WM=3.17), OAD (WM=3.03) and O. Carm. (WM=3.30), an average mean of (WM=3.13) which is sometimes. The result revealed that in this aspect the O. Carm. Candidates to priesthood are so strong compared to other respondents as a whole. However, they have an average mean of (WM=3.13) which is sometimes. Their emotional functioning is little bit strong; they know how to handle their emotions in a mature way.

A Proposed Developmental Program and Group Dynamics on Family Relations Regarding Religious Vocation especially Obedience for the Roman Catholic Candidates to Priesthood in Cebu City, Philippines

Program management

This section presents the title, description, rationale, objectives and scheme of implementation of the proposed development program on Family Relations regarding Religious vocation especially Obedience. Regarding the development of the candidates to priesthood's emotional functioning., the researcher focused on the improvement of the roles, which were sometimes performed by the seminarians' family relations regarding religious vocations and in the improvement of their behaviors and characters especially in the achievement of their goal to become good future priests.

Program Title

This developmental sessions and group dynamics on family relations regarding obedience for the selected candidates to priesthood in Cebu City, Philippines is entitled "Total Surrender" because it focuses on the development of the seminarians' Family Relations regarding Religious vocation especially obedience.

**Emotional Functioning among Selected Roman Catholic Candidates to Priesthood in Cebu City,
Philippines: Basis for Development Program**

Program Description

This program contains Developmental Sessions as well as Group Dynamics to be conducted for two first Fridays of the months of March and April and first Saturday of April, 2004 since the seminarians are having classes in other days as well as the different schedules. The participants are Rogationist seminarians, OAD seminarians, O. Carm seminarians and Diocesan seminarians. There are one hundred (100) participants in this program. The participants will be informed that this Developmental Sessions and Group Dynamics will help them to build deep relationship with their families which will support their Religious or priestly vocations. Through that, they can change their wrong attitudes towards the families. The seminar venue is the Rogationist seminary college, Don Bosco Village, Labanon, Cebu City.

Rationale

The willingness of the seminarians for selfless service has major roles in their lives as they offer themselves to God and to His people. They are responsible to build up their personalities into better ones as part of preparing for good servants of God as well as part of preparing for good models to His people. Besides building their personalities as a whole, they are obliged to establish relationship to the respected families, which will lead them to establish deep relationship with the so-called religious community. They are responsible for making this simple relationship deeply and meaningfully. They are already aware of having the deep relationship with the families by their formatters in order to build up the relationship with the Religious Community. However, they need to continue the development to build up the relationship meaningfully and strongly because the obedience is still so weak. For this reason, the program is presented.

Program Objectives: After their involvement in the program, the seminarians are able to,

a. establish the relationship with the parents and siblings;	a. mingle with the people easily;
b. establish the deep relationship with the religious communities;	b. adjust with the religious life;
	c. face the different situations courageously.

Scheme of Implementation

The researcher presents the techniques of managing the developmental sessions and group Dynamics on family relations regarding Religious Vocations especially obedience in various stages of implementation.

Planning: Coordination with the superiors of O. Carm, OAD, Rogationist and San Carlos seminaries is necessary in order to ensure that this program would be implemented. For this reason, the researcher takes this course of action. Copies of the abstracts of this study shall be presented to the superiors of OAD, O. Carm., Rogationist and San Carlos seminaries. The complete program will also be presented, as well as the explanations of the design and mechanics of the program will be made.

Organizing: For facilitating the performance of tasks needed for the implementation of the program, the researcher suggests that the following committees be formed.

1. Executive committee	4. Meal Management Committee
2. Secretariate	5. Committee on Physical Arrangements and General Services
3. Documentation Committee	

**Emotional Functioning among Selected Roman Catholic Candidates to Priesthood in Cebu City,
Philippines: Basis for Development Program**

The heads and members of the various committees should be authorities from the different seminaries. The participants should not take part in the tasks so that they can concentrate on the activities involved in the developmental sessions and Group Dynamics.

Directing: In order to ensure the maximum performance of the duties and responsibilities pertaining to the implementation of the program, the researcher renders a definition of the tasks expected of the members of each committee.

1. Executive Committee	
<p>1.1. Coordinates and oversees the performance of assigned tasks by the different tasks by the different working committees.</p> <p>1.2. Deliberates on the allocation of funds to the various expense items in order to perform various activities in connection with the preparation for the Developmental sessions and Group Dynamics and to acquire the materials needed for the seminar workshop.</p> <p>1.3. Invites the resource person to expound the</p>	<p>theories needed for establishing balance activities in connection with the Developmental sessions and Group Dynamics.</p> <p>1.4. Decides on the allocation of human and financial resources needed for the successful implementation of the program.</p> <p>1.5. Meets with the other working committees regularly in order to get their progress reports regarding the performance of their assigned tasks.</p>

2. Secretariat	
<p>2.1. Keeps a record of the meetings called by the Executive Committee</p> <p>2.2. Takes charge of printing of program of activities, the certificates of appreciation for the resources persons and working committees and the participants' certificates of active participation.</p> <p>2.3. Takes charge of the registration of the participants the distribution of seminar kits and the safe keeping of accomplished registration forms.</p>	<p>2.4. Checks the participants' attendance in all of the Developmental sessions and Group Dynamics.</p> <p>2.5. Presents to the Executive Committee a consolidated report of the attendance and the utilization of materials.</p> <p>2.6. Keeps a record of all expenses incurred in the connection with the Developmental sessions and Group Dynamics.</p>

3. Documentation Committee	
<p>3.1. Records the percentage of the seminar of the various activities performed by the participants.</p> <p>3.2. Take custody of the copies of the theory input delivered by the resource speakers.</p> <p>3.3. Coordinates with the rapporteurs of the various workshop groups for the recording and reporting of Developmental sessions and Group Dynamics proceedings.</p> <p>3.4. Collects from the reporters all records of the Developmental sessions and Group Dynamics and of all discussions conducted and integrate all of these documents with the reports for submission to the Executive Committee.</p>	<p>3.5. Documents all seminar-workshop activities through photographic means and on videotapes for future reference.</p> <p>3.6. Takes charge of the evaluation of the seminar workshop, the consolidation of the results and analysis of evaluation results.</p> <p>3.7. Consolidates the Participants' recommendations for improvement of the mechanics and content of future Developmental sessions and Group Dynamics for presentation to the committee.</p>

Emotional Functioning among Selected Roman Catholic Candidates to Priesthood in Cebu City, Philippines: Basis for Development Program

4. Meal Management Committee	
4.1. Select the menu for meals and snacks, after taking into account the suggestions of the members of the Executive Committees. 4.2. Arrange a schedule for serving lunch and snacks in the duration of the Developmental	sessions and Group Dynamics. 4.3. Assigns specific persons to serve lunch and snacks on schedule and to clear the dining area after mealtime.

5. Committees on Physical Arrangement and General Services	
5.1 Provides adequate audio-visual device for the resource persons and the participants during the Developmental sessions and Group Dynamics. 5.2. Takes charge of the seating arrangements during the plenary sessions and the Developmental sessions and Group Dynamics. 5.3. Allocates rooms for the workshops and provide appropriate seats in the various	function rooms used during the plenary session and Group Dynamics. 5.4. Arranges properly the seats in the registration area and dining area. 5.5. Ensures the cleanliness of the rest rooms and the availability of water thought the duration of the Developmental sessions and Group Dynamics.

Controlling: In order to monitor fully the activities of the working committees, the Executive committee calls a meeting of the chairpersons are required to render progress reports of the tasks which they have performed in connection with their assignments. As the need arises, the Executive committees require the chairpersons to render an accounting of the funds, which they have used in the performance of their task assignments.

PROGRAM CONTENT

This section presents the contents of the Development program and Group Dynamics on family relations regarding religious vocations especially obedience entitled: “Total Surrender”. The content of the program is divided into three sessions where one module. One module is equivalent to three sessions and the duration of one session is one day.

Module 1: Total Surrender

Data Base: As revealed in table 5.1, the seminarians rated their relationship with the families. The respondents are average in dealing with others in times of obeying the father, obeying the mother, respecting the parents, asking the opinions of the parents, considering the parents as second to God. However, the respondents are little bit weak in times of obeying the family that if they against their vocations. Compare to other aspects which we have concerned here which are reflected in table 3:1 to table 6:1 they are little bit low in aspect.

Session. 1: Holy Family

Objectives:	
1. To enable the respondents become effective priests in the future. 2. To help the respondents show love to their respective.	seminaries as their own families 3. To enable the respondents give good example to the faithful.
Materials	
Microphone, Pentel Pen, Guitar, Manila paper	Customs to present the story of Holy Family.

**Emotional Functioning among Selected Roman Catholic Candidates to Priesthood in Cebu City,
Philippines: Basis for Development Program**

A. Initial Activity: Taken from: *Laudato all*, Page No. 379

Welcome to the Family	
Welcome to the family We're glad that you have come To share life with us As we grow in love and, as we Always be to you what god would as be A family always there to be strong and to lean on.	May we learn to love each other more In each mew day may words of love be on our lips in everything we say May the spirit melt our hearts And teach us how to pray That we might be a true family.

B. Activity: Role - Play

Instructions:	
1. The respondents are requested to group themselves by ten. 2. Each group is instructed to prepare a role play.	4. The topic is "Holy Family" (Lk 2: 41-52)

The child Jesus in the Temple

Each year his parents went to Jerusalem for the feast of Passover and when he was twelve years old, they went up according to festival custom. After they had completed its days, as they were returning, the boy Jesus remained behind in Jerusalem, but his parents did not know it. Thinking that he was in the caravan, they journeyed for a day and looked for him among their relatives and acquaintances, but not finding him, they returned to Jerusalem to look for him. After three days they found him in the temple, sitting in the midst of the teachers, listening to them and asking them questions and all who heard him were astounded at his understanding and his answers. When his parents saw him, they were astonished and his mother said to him, "son, why have you done this to us? Your father and I said to them "why were you looking for me? Did you not know that I must be in my father's house"? But they did not understand what he said to them. He went down with them and come to Hazereth, and was obedient to them; and his mother kept all these things in her heart. And Jesus advanced (in) wisdom and age and favor before God and man.

D. Presentation of the Drama

E. Processing	
1. What were your experiences when you play the life of Jusus, Mary and Joseph? 2. How can you relate the mission of Jesus in your committed life?	3. What are the experiences that you have from your families that strengthened/promoted your vocations?

F. Theory in Put

We can see in the Gospel that the Holy Family had their sharing of troubles and difficulties that caused them great worry. Joseph showed a father's courageous and protective instinct as he did his best to shield the Holy Family from hostility and from the force of evil. When he learned in a dream of Herod's plot to kill the baby Jesus, he quickly uprooted Mary and the child and left night for Egypt where they live in exile. The most elementary Christian community of our lives is the family into which we are born. The purpose of this Holy Family is to show the importance and sacredness of the family as the basic unit of church life. It provides an opportunity to reflect on the quality of our home and family life, in so far as they imitate the value of the Holy Family of Nazareth. Family life is a full-time job, which is not so

**Emotional Functioning among Selected Roman Catholic Candidates to Priesthood in Cebu City,
Philippines: Basis for Development Program**

much about their hearts bearing together in harmony and love. This will happen if the message of Christ in all its richness is found within its walls. Parents teach their children by word and by example and those who avoid signs of mutual affection and do not show tenderness can scarcely complain if that homes turn out to be empty of love. Such households are not families but a group of people sharing living accommodation. Almost inevitably, conflicts, tensions and misunderstandings emerge when people live in such close confines, so patience and forgiveness are virtues that need to be stressed. Neither can happiness in the home be brought by accumulating creature comforts. No matter what age young people are, home is the place where they feel free to talk about their troubles and difficulties. Time should be open with them not only listening to their problems but also their inner feelings.

G. Open Forum

H. Wrap Up

A person can totally dedicate Himself to God that when he or she realized the call of God. But of course, he or she needs the blessings of his respective family in order to persevere in his or her so-called vocation. These certain activities such as role play, processing and lecture will help the respondents to reflect about their committed life and to be faithful in their respective vocations.

Sessions: 2 Our Call

A. Objectives	
1. To help the respondents discern in their real vocation.	their choices.
2. To enable them to be responsible for	3. To help them realize the importance of the committed life.
B. Materials	
Different kinds of with different colors, Sault with different colors	Soils with different colors & Guitar

C. Activity “My Vocation”

Instructions:	
1. Go outside of session hall	3. Select the materials for your design.
2. Think about a unique design which reflects the development of one’s vocation.	➤ Flowers, Coloring salts, Coloring soils
	4. The group is given twenty minutes to prepare

**Emotional Functioning among Selected Roman Catholic Candidates to Priesthood in Cebu City,
Philippines: Basis for Development Program**

D. Initial Activity: Prayer Song (Taken from: *Laudato sii: Page No. 61*)

Yes Lord	
<p>I heard you calling: :Give your heart To me, Be my hands on earth to serve Me faithfully. Tender my vineyard, Look after my sheep. Give yourself to me to Cherish and to keep”. Yes, Lord; yes, have your way.</p> <p>Your yoke is easy Your burden is light. You are the way through a long confining night. As I take my cross to serve and follow you My heart sings with joy In everlasting I do.</p> <p style="text-align: center;">Yes, Lord; Yes, Lord, I am yours, Yes, Lord: yes, Lord evermore.</p>	<p>Your yoke is easy Your burden is light. You are the way through a long confining night. As I take my cross to serve and follow you My heart sings with joy In everlasting I do.</p> <p>Yes, Lord; Yes, Lord, I am yours, Yes, Lord: yes, Lord evermore.</p> <p>Whatever you tell me I will gladly Do whatever you tell me I will go for you. My trials and temptations I’ll embrace and see That you will is the way And the truth you have come for me.</p> <p>Yes, Lord; yes, Lord here I am, Yes, Lord; yes, Lord, Lord, till I die</p>

E. Presentation

F. Processing:

- a. What did you feel while observing the unique designs of the different groups?
- b. Which design has attracted you most? Why/why not?
- c. How can you distinguish that your present vocation is really God’s call?

G. Theory Input

Each one of us has our own vocation that are the will of God. Moreover, he called each one of you in a unique way. As you were, part of your own families, you realized that God has a plan on you to be His servant and to His people, may be your family is against you or support you. It depends upon your parents as well as your family. All of you have your own experience that led them to be candidate to priesthood at presently. Now let us consider the experience of a saint Francis of Assisi.

H. Open Forum

I. Wrap Up

If God has chosen a person, then he feels that God has a special plan on him to continue the mission of Jesus Christ to help His children. A human being they can get more strength by prayer to continue his committed life. A committed person will be able to get more enthusiasm by reading the life of different saints who dedicated themselves to God. These activities will help them to reflect more about their vocations and to realize the God’s plan on them.

**Emotional Functioning among Selected Roman Catholic Candidates to Priesthood in Cebu City,
Philippines: Basis for Development Program**

Sessions: 3 Obedience

Objectives	
1. To help the respondents to trust others. 2. To make the respondents aware that the obedience has important role in the committed life.	1. To help the respondents to treat others with the whole heart.

A. Materials

One hundred handkerchiefs to cover others with the whole heart.

B. Initial Activity: Prayer song (Taken from: Sacrotunes: Page No. 5)

Into Your Hands	
Into your hands we commend our spirit, O Lord. Into your hands we commend our hearts, For we must die to ourselves in loving you. Into your hands, we commend our love. O God, my God, why have you gone from me Far from my prayers, far from cry?	To you I call, and you never answer me. You send no comfort and I don't know why. You've been my guide since I needed someone's hand. You showed the way when I needed someone's hand And now I'm lonely, nobody's by my side; Stay near, my Lord, and be my friend.

C. Activity: "Trust Walk"

Procedures:	
1. Let the respondents group themselves by five 2. Let them blind-fold themselves with handkerchiefs	3. Let them walk for five minutes. 4. There should be someone to help them to walk that who are strangers for them.

D. Processing

1. What were your feelings when you were blind folded? 2. Could you trust the person who was a stranger to you?	3. What did you learn from this simple activity?
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E. Theory Input

Submission for someone who is in love is more than a duty is blessedness. Jesus, only begotten son of the Father, Light, did not feel it below his dignity to obey. Therefore, we will accept, love and respect all our lawful superiors; sincerely pray for them; show joyful trust in, and loyalty to the, make our obedience cheerful, prompt, simple and constant without question or exercise.

F. Open Forum

G. Wrap Up

Trust is an important matter in the life of human beings and as human beings, everybody needs others' help may be not always but sometimes.....

**Emotional Functioning among Selected Roman Catholic Candidates to Priesthood in Cebu City,
Philippines: Basis for Development Program**

EVALUATION OF THE PROGRAM

Stage 1 Evaluation

The researcher presents an instrument for evaluating the Developmental sessions and Group

Form 1: Total Surrender: Holy Family, Our call and Obedience

Evaluate the developmental sessions and group dynamics by encircling any of the following numerals which represents your assessment of each criterion. The numerals correspond to the following qualitative equivalents:

5-Excellent (E); 4-Very Good (VG); 3-Good (G); 2-Fair (F); 1-Poor (P)

<i>The Resources persons (to be rated individually)</i>					
Mastery of the subject matter	5	4	3	2	1
<i>Language proficiency</i>	5	4	3	2	1
Logical organization of presentation	5	4	3	2	1
Ability to stimulate critical Analysis among the participants	5	4	3	2	1
Mastery of group processes	5	4	3	2	1
Discussion techniques	5	4	3	2	1
Ability to convince the participants	5	4	3	2	1
Exhaustiveness of subject matter treatment	5	4	3	2	1
Sense of humor	5	4	3	2	1
<i>Time Management</i>	5	4	3	2	1
<i>Factor Average</i>					
<i>The Modules</i>					
<i>Responsiveness to the social situation</i>	5	4	3	2	1
<i>Comprehensiveness of scope</i>	5	4	3	2	1
Consistency of ideas	5	4	3	2	1
Focus on substantive issues	5	4	3	2	1
Timelines of issues involved in discussion	5	4	3	2	1
Conformity to the participants' Expectations	5	4	3	2	1
<i>Factor Average</i>					
METHODOLOGY					
Reconciliation of controversial issues	5	4	3	2	1
Logical presentation of ideas	5	4	3	2	1
Control of the duration of the open forum	5	4	3	2	1
Emphasis on group processes	5	4	3	2	1
Use of parliamentary procedures in Discussions	5	4	3	2	1
Skillful handling of questions	5	4	3	2	1
Avoidance of repetitive questions	5	4	3	2	1
Control of lengthy participation	5	4	3	2	1
<i>Factor Average</i>					
FACILITIES AND UTILITIES					
Availability of needed audio-visual Devices	5	4	3	2	1
Availability of clean drinking water	5	4	3	2	1
Proximity of group dynamics rooms to the plenary hall	5	4	3	2	1
Adequacy of group dynamics rooms	5	4	3	2	1
Adequacy of space for developmental sessions activities	5	4	3	2	1
Functionality of sound systems	5	4	3	2	1

**Emotional Functioning among Selected Roman Catholic Candidates to Priesthood in Cebu City,
Philippines: Basis for Development Program**

Flexibility of seating arrangement	5	4	3	2	1
Adequacy of ventilation	5	4	3	2	1
Lightening facilities	5	4	3	2	1
Factor Average					
GENERAL AVERAGE					

STAGE 2 EVALUATION

A second evaluation which assesses the effects of seminar on the participants will be conducted one year after the seminarians shall have applied the theories and practices that they have learned in the developmental sessions and group dynamics. The instruments used in this study will be administered again to the seminarians. The results of the evaluation will be compared to the results of this study in order to determine the extent to which the seminarians have improved their performance of the relationship with the families regarding obedience which is basic for their dedicated life.

BUDGET

The funds of the developmental sessions and group dynamics shall be taken from the respected seminaries. In making this budget, the researcher assumes that since the resource persons are from Cebu City, and since a vehicle of seminary will convey them to and from the developmental sessions and group dynamic site, no amount will be allocated to the resource person's breakfast, dinner, hotel accommodations, or transportation. The following expense items are allocated for the developmental sessions and group Dynamics and amount is fixed according to the year 2004 and can change the amount depends upon the current situation and society.

<i>The Resources persons:</i>	
Honoraria for three resources Persons at P, 1,000 each	= P 3,000.00
<i>Seminar Materials</i>	
Seminar Kit for 100 participants, five (5) work staff, four (4) rectors, and here (3) resource persons at 25 pesos each.	= P 2,800.00
Name taps (P 10.00) each for 100 participants and five (5) work staff.	= P 1,050.00
Certificates of participation for 100 participants at 100.00 each	= P 10,000.00
Certificate of appreciation for five (5) work staff at P 100.00	= P 500.00
Certificates of appreciation for four (4) rectors of different seminaries at P 100.00 persons each.	= P 400.00
Certificates of appreciation for three (3) resource persons at P 100.00	= P 300.00
Subtotal	P 18,050.00
<i>Meals and Snacks</i>	
<i>Morning and afternoon snacks for one hundred (100) participants, one (1) resource persons day, five (5) work staff and four (4) rectors at 50 pesos per snacks for two fist Fridays and one first Saturday.</i>	=P 55,100.00
<i>Lunch One hundred (100) participants, One (1) resource person day, five (5) work staff and four (4) rectors at 85 pesos per lunch for two first Fridays and one first Saturday.</i>	=P 18,700.00
Subtotal	=73,800.00

**Emotional Functioning among Selected Roman Catholic Candidates to Priesthood in Cebu City,
Philippines: Basis for Development Program**

Facilities	
Rental of seminary site at P, 1.000.00 daily with sound system for three (3) days.	=P 3,000.00
GRAND TOTAL	=P 97,850.00

Major Findings

1. The profile of the selected Roman Catholic Candidates to priesthood are as follows:
 - The respondents are from different congregations such as Rogationist (25) twenty five, San Carlos (22) twenty two, OAD (24) twenty four and O. Carm. (29) twenty nine.
 - The age level of respondents are fifty five respondents belong to the age bracket of 15-19, thirty three respondents belong to the age bracket of 20-24, ten respondents belong to the age bracket of 25-29 and two respondents belong to the age bracket of 30-34.
 - First year respondents are totally twenty eight, thirty respondents belong to the second year level, twenty four respondents belong to the third year level and eighteen respondents belong to the fourth year level.
 - Number of brothers of the respondents are the following, namely twelve respondents have no brothers, thirty five respondents have one brother each, twenty two respondents have three brothers each, seven respondents have four brothers each other four brothers have five brothers each and one respondents have six brothers each.
 - Number of sisters are the following, namely eleven respondents have no sisters, thirty eight respondents have one sister each, nineteen respondents have two sisters each, fifteen respondents have here sisters each, eleven respondents have four sisters each, one respondent has five sisters, four respondents have six sisters each and one respondent has seven sisters.

2. The extent of the Emotional functioning among selected Roman Catholic Candidates to Priesthood in terms of the following:
 - Respondents from O. Carm. rated always in their Emotional Functioning which means very strong. However, respondents from Rogationist seminary rated sometimes, respondents from San Carlos seminary rated sometimes and OAD seminary rated sometimes which all are equal to average.
 - In the aspect of Social relations respondents from Rogationist seminary rated themselves as always which means Always. However, respondents from O. Carm. seminary rated sometimes, respondents from San Carlos Seminary rated sometimes and OAD seminary rated sometimes which all are equal to average.
 - In terms of family relations respondents from the San Carlos Seminary gave an Always rating which means very strong compared to the respondents from Rogationist seminary rated sometimes, O. Carm. rated sometimes, and OAD rated sometimes.

3. A proposed developmental sessions and group dynamics on Family relations regarding religious vocation especially obedience for the Roman Catholic Candidates to priesthood in Cebu City, Philippines.

Emotional Functioning among Selected Roman Catholic Candidates to Priesthood in Cebu City, Philippines: Basis for Development Program

Recommendations

The researcher advances the following recommendations:

1. For the benefit of both candidates to priesthood and the particular seminaries, the proposed development program be implemented.
2. The superiors of the different seminaries help their candidates by selecting good training programs for developing their relationship with others.

Further Recommendations

1. Future researchers may replicate this study but with wider scope. All existing seminarians in Cebu, whether diocesans or religious, be the target respondents.
2. Studies or researches be conducted to enhance the program that would include the necessary variables. Likewise, the effectiveness of the program be tested and validated.

Limitations of the study

This study has certain limitations that do not need to be taken into account when considering the study and its contributions.

1. This study did not concentrate all the Religious Congregations in Cebu City, Philippines.
2. It did not include Diocesan Seminaries in Cebu City, Philippines.

CONCLUSION

It can be concluded that the Emotional Functioning among Roman Catholic Candidates to Priesthood have two aspects of perceptions: the existing and the expected ones. These cover three areas namely, Emotional Functioning, Social Relations and Family Relations. Each area has the strength and/or the weak items/qualities. The weak or lower qualities are seen as the challenges for the implementation of respondents' Emotional Functioning. As candidates to priesthood, they know how profoundly they rely on the grace of God, which will help them to persevere in their so-called committed life. As consideration of different aspects namely, Emotional Functioning, Social Relations, and Family Relations; their Emotional Functioning is more developed. However, they need some improvements in the aspects of Social Relations and Family Relations.

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**Emotional Functioning among Selected Roman Catholic Candidates to Priesthood in Cebu City,
Philippines: Basis for Development Program**

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Conflict of Interest

The author(s) declared no conflict of interest.

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