



Spiritual Well-Being among Seminarians in the Diocese of San Carlos, Philippines

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Abstract

Spiritual well-being is a crucial aspect of holistic development for seminarians since it shows how they feel about God and their sense of purpose in life. This research sought to assess the spiritual well-being of seminarians in the Diocese of San Carlos, Philippines, concentrating on their religious and existential dimensions. Using a quantitative research design, data were gathered from 73 seminarians using the Spiritual Well-Being Scale (SWBS). Descriptive statistics were used to examine the responses. The results show that most seminarians had good spiritual health. In fact, 89.0% said they had excellent religious health, and 82.2% had great existential health. In general, 83.6% of the seminarians who took part showed that they were spiritually well, which means that they keep a good balance between their belief system and their own purpose. The research finds that spiritual development within the diocese efficiently nurtures seminarians' whole spiritual well-being. These results have ramifications for seminary formation, underscoring the need for ongoing support and tailored pastoral care to maintain and enhance the spiritual well-being of the future clergy in the Diocese of San Carlos, Philippines.

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1. Introduction

Spirituality is seen as an important part of overall health and happiness around the world. It affects people's sense of meaning, purpose, and connection to something bigger than themselves. Studies on well-being show that both spiritual and psychological factors affect happiness^[1]. Seminaries have a duty to get students to think about their spiritual lives^[2] in addition to giving them chances to grow spiritually. Men who want to be priests need to spend some time getting ready for the job. Spirituality is very important for overall health in Asia, especially in the Philippines^[3]. People from the Philippines have a unique spiritual well-being, which they see as a way to express their passion for life^[4]. Seminaries in the Philippines are important places for training future leaders through intellectual development, community life, and pastoral studies^[5].

In the Philippines, seminaries have to make sure that seminarians grow in all areas of their lives while also dealing with the demands of seminary life. Several studies have shown how important spirituality and formation are for the health of seminarians in the Philippines^[6]. These studies stress the importance of ongoing evaluation and flexible pastoral approaches to help seminarians stay spiritually healthy despite these demands. The editor document says that seminaries should make sure that seminarians have access to the resources and support they need to be healthy and happy.

At St. John Mary Vianney Seminary Inc. in the Diocese of San Carlos, it is important to understand how the seminarians are doing spiritually in their own unique setting. It seems that seminarians, even though they are dedicated to their work, deal with different levels of stress because of schoolwork, living with others, and their future ministry prospects. The editor document also says that seminaries should make sure they have enough resources, like counseling and healthcare^[7].

Even though more and more researchers are looking into this topic, there is still not enough quantitative data that looks specifically at the spiritual well-being of seminarians in the Diocese of San Carlos.

To fill this gap, this study will look at the spiritual well-being of seminarians in the diocese in a quantitative way, focusing on religious well-being (*one's relationship with God*) and existential well-being (*one's sense of purpose and direction in life*)^[8]. As a researcher, I know that the study's focus on only quantitative data may have missed important qualitative information about the real-life experiences of seminarians. Therefore, this research evaluated the spiritual well-being of seminarians in the Diocese of San Carlos, emphasizing on religious and existential dimensions of well-being. It examined academic obstacles, communal life, vocational discernment, and the interrelation of these factors with seminarians' formative experiences. The results might help diocesan officials, pastoral leaders, and seminary formators promote comprehensive spiritual growth.

1.1 Framework of the Study

This research is based on the Spiritual Well-Being Model proposed by Paloutzian and Ellison^[9], which asserts that spiritual well-being consists of two fundamental dimensions: 1) Religious Well-Being (RWB) - denotes an individual's perspective of their connection with God or a Supreme Being. It represents a vertical aspect of spirituality, addressing divine connection and faith-oriented experiences. 2) Existential Well-Being (EWB) - denotes an individual's perception of life purpose, significance, and contentment, irrespective of particular religious convictions. This denotes the horizontal aspect of spirituality, including an individual's interaction with the world, themselves, and others.

This paradigm posits that elevated spiritual well-being reflects a harmonious perspective in both dimensions, signifying that a person sustains a robust faith-based connection while simultaneously leading a meaningful and purpose-driven existence. It emphasizes the importance of finding meaning and fulfillment in life beyond religious beliefs, highlighting the interconnectedness between spiritual beliefs and overall well-being. Ultimately, achieving a balance between faith-oriented experiences and existential well-being can lead to a more enriched and fulfilling life.

2. Methodology

2.1 Research Design

This research used a descriptive quantitative approach to assess the spiritual well-being of seminarians in the Diocese of San Carlos, Philippines. The descriptive method was selected because it enables the researcher to systematically and numerically assess the current state of the respondents' spiritual well-being, particularly regarding religious well-being (Relationship with God) and existential well-being (sense of purpose and direction in life).

2.2 Respondents

This study surveyed 73 Catholic seminarians at St. John Mary Vianney Seminary, Inc. in the Diocese of San Carlos, Philippines. The respondents are currently undergoing priestly formation at various levels. The researchers chose a total enumeration approach under purposive sampling by including all the 73 seminarians of the said seminary. This sampling strategy aligns with the research's goal of understanding the spiritual well-being of the entire population of seminarians in the Diocese of San Carlos using the Spiritual Well-Being Model by Paloutzian and Ellison, which includes both religious well-being and existential well-being dimensions.

2.3 Research Instruments

The researchers used the Spiritual Well-Being Scale (SWBS) developed by Paloutzian and Ellison in 1982^[9]. The SWBS is a 20-item tool that looks at two important aspects of spiritual well-being: Religious Well-Being (RWB), which looks at how well someone gets in touch with God, and Existential Well-Being (EWB), which looks at how satisfied someone is with their life and sense of purpose. There are six points on the Likert scale for responses from "*Strongly Disagree*" (1) to "*Strongly Agree*" (6). Higher average scores suggest better spiritual health. The SWBS is a commonly utilized tool that has been well-tested in many different cultural settings. It has 10 items that are written favorably and 10 that are worded negatively to help with social desirability bias. The scale has robust psychometric qualities, with internal consistency reliability values ranging from $\alpha=0.85$ to 0.91 across several studies. The SWBS was slightly modified to fit the local seminary environment and underwent preliminary evaluation with a group of seminarians to verify its clarity and cultural relevance. The altered scale's internal consistency dependability was determined to be $\alpha=0.90$, which means it is quite reliable.

Table 1: Table of Interpretation for Spiritual Well-Being Scale (SWBS)

SWBS Score Range	Interpretation of Spiritual Well-Being
90 – 120	High Spiritual Well-Being
60 – 89	Moderate Spiritual Well-Being
Below 60	Low Spiritual Well-Being

Note: To compute the overall SWBS score, sum the scores for all 20 items, reversing scores for negatively worded items, then calculate the mean.

2.4 Data Analysis

Descriptive statistics, including means, standard deviations, frequencies, and percentages, were computed to assess the overall spiritual well-being of seminarians and to profile the respondents' characteristics. The two subscales of the SWBS (Religious Well-Being and Existential Well-Being) were analyzed separately to provide detailed insights into each dimension.

2.5 Data Collection Procedure

After securing permission from the seminary rector, the researchers informed the seminarians about the purpose and significance of the study. An informed consent statement was provided at the beginning of the online survey to ensure voluntary participation and to clarify ethical considerations such as confidentiality and the option to withdraw at any time without penalty. The adapted Spiritual Well-Being Scale (SWBS) questionnaire was converted into an online survey using Google Forms and distributed to all 73 seminarians in the Diocese of San Carlos via their official email addresses or through a secured messaging platform used by the seminary. Participants completed the survey voluntarily within a specified two-week period. Before starting, respondents were provided with clear instructions and an informed consent form within the online survey explaining the study's purpose, confidentiality, and voluntary participation. The online format facilitated easy access and timely responses while maintaining data accuracy and completeness. Completed forms were automatically collected and securely stored within the Google Forms platform. After the data collection period ended, the responses were downloaded in spreadsheet format for further processing and

analysis. Throughout the data collection, the researchers adhered to ethical principles of respect for persons, beneficence, and justice by protecting respondents' anonymity, ensuring data security, and guaranteeing that participation was voluntary and informed.

3. Results

This section presents the results and discussion of the survey conducted on the levels of spiritual well-being among seminarians in the Diocese of San Carlos, focusing on their religious well-being, existential well-being, and overall spiritual well-being.

3.1 Levels of Spiritual Well-Being among Seminarians in the Diocese of San Carlos

The seminarians had a high degree of spiritual well-being overall, with a mean score of 107.15 and a standard deviation of 15.78. The data indicates that the respondents see themselves as spiritually well, with a solid connection with their religious beliefs and personal sense of significance in life.

There is a hypothesis that a seminarian's level of spiritual well-being corresponds with their level of resilience. The data suggests that a seminarian with a high level of spiritual well-being would exhibit more resilience when confronted with the challenges of formation^[10]. Seminaries have a crucial task of getting seminarians to think deeply about their spiritual lives and giving them ways to make their spiritual journeys better. They also need to think about how their understanding and experiences of the spiritual life affect their leadership in the Catholic Church^[11]. Spiritual development at seminaries poses distinctive problems for faculty, particularly in liberal and ecumenical institutions^[12].

When we look at the data more closely, we see that the seminarians' religious well-being had a mean score of 53.86 (SD=7.94). This means that seminarians had a good perspective of their connection with God and see religious beliefs as a source of strength, comfort, and guidance.

The respondents' existential well-being had a mean of 53.29 (SD=7.94), indicating a robust sense of life purpose, hope, and inner tranquility regardless of external conditions. While many seminaries do not have a clear definition of spiritual formation, most people believe that it is the process of helping a student's character and spiritual life^[13].

These numbers indicate that the seminarians in this research have a good spiritual state of equilibrium. The almost similar ratings in both religious and existential areas indicate that their spirituality goes beyond rituals or belief in a higher power to how they find meaning and coherence in their everyday lives and vocations.

Table 2 shows the overall aspects of spiritual well-being among the seminarians. According to the Spiritual Well-

Being Scale (SWBS), the participants' high average scores in both subdomains and overall suggest that they are aware of both their faith-based beliefs and their existential orientation. The combined effect of these components may signify spiritual growth and an ability to discern meaning and purpose in life's occurrences^[14].

These results may indicate the efficacy of their seminary formation, which encompasses spiritual disciplines, theological instruction, and personal introspection. Paloutzian and Ellison (1982) concluded that spiritual well-being is an important part of being mentally and emotionally strong, particularly for those who want to work in a religious field. The seminarians' high ratings might mean that they are getting ready for ministry, where having a solid spiritual core is important for helping others, particularly when things go wrong, they question, or they are going through a terrible time. The frequency of personal prayer serves as a significant predictor of spiritual well-being, surpassing church attendance, indicating that individual spirituality is essential^[15].

On the other hand, existential well-being is more associated with sadness and stress than religious well-being^[16]. The evidence also indicates that those engaged in religious activity have a superior quality of life and subjective well-being relative to secular students^[17]. This does not imply a lack of potential for progress; seminarians must consistently participate in self-reflection, theological study, and pastoral training to enhance their spiritual awareness and ministerial efficacy^[18]. This kind of holistic approach to spiritual growth is necessary for anyone who wants to work in the church's ministries.

The assessment of spiritual well-being has become more popular, resulting in the development of measures such as the Spiritual Well-Being Scale, which evaluates religiosity and existential well-being^[19]. Current measures that evaluate spiritual intelligence, well-being, and evaluation often focus on psychological, managerial, or emotional dimensions affected by spirituality, rather than establishing a direct correlation with health^[20]. Nevertheless, some instruments, like as the attachment to God inventory and the Spiritual Well-Being Scale, may assist a cleric's spiritual supervision^[21]. Furthermore, nuanced components of spiritual well-being have been established via cross-cultural panels, underscoring the increasing interest in spirituality across disciplines such as counselor education^[22].

In conclusion, the seminarians exhibit a stable and favorable degree of spiritual well-being across all assessed categories. Their results indicate that they possess a solid foundation in their connection with God and their own sense of purpose, both of which are valuable in maintaining a meaningful vocation and future service to the Church.

Table 2: Levels of Spiritual Well-Being among Seminarians in the Diocese of San Carlos

Variable	M	SD	Interpretation
Religious Well-being	53.86	7.94	Positive View of One's Relationship with God
Existential Well-Being	53.29	7.94	Positive View of One's Relationship with God
Spiritual Well-being	107.15	15.78	Positive View of One's Relationship with God

3.1 Religious Well-Being

Table 3 shows the distribution of Spiritual Well-Being levels among seminarians in the Diocese of San Carlos. The statistics indicate that a substantial majority of the

respondents had a favorable impression of their connection with God, a crucial indication of religious well-being. Specifically, 89.0% (n=65) of the seminarians indicated a high degree of religious well-being, characterized by strong

spiritual conviction, active participation in religious rituals, and profound faith.

Conversely, 8.2% (n=6) of the seminarians indicated a moderate degree of religious well-being. These individuals may still hold their belief system and spiritual life in high regard, however, they may be experiencing phases of introspection, uncertainty, or spiritual desolation that marginally impact their relationship with God. Additionally, just 2.7% (n=2) of the respondents reported poor or unsatisfactory religious well-being, indicating potential difficulties in their faith journey, feelings of detachment, or spiritual obstacles.

These findings correspond with studies demonstrating that religious and spiritual activities correspond with reduced incidences of depression, anxiety, and drug misuse [23]. These findings underscore that most seminarians maintain a stable, healthy, and rewarding religious life, with their beliefs and practices being a fundamental aspect of their identity and development. A good religious well-being indicates that seminarians get strength, guidance, and purpose from their connection with God, which is essential for their endurance amid the challenges of seminary life [24]. Studies indicate that seminarians often have elevated levels of thankfulness, quality of life, and a positive life orientation in comparison to their secular peers [25].

Paloutzian and Ellison describe religious well-being as the vertical aspect of spiritual well-being, which emphasizes an individual's felt connection with a higher power. This vertical interaction is very important for molding one's vocation and becoming ready for pastoral ministry in the framework of priestly development. The results from Table 3, therefore, corroborate the notion that seminarians are spiritually anchored, directed by religion, and dedicated to enhancing their religious experience. In short, the findings reveal that the seminarians have a solid spiritual basis, with most of them saying they are very religiously healthy. This shows that their spiritual life is well-integrated, which may be a great source of strength, clarity, and future service.

3.2 Existential Well-Being

Table 2 also shows how seminarians in the Diocese of San Carlos feel about their Existential Well-being. Existential well-being pertains to a person's feeling of purpose, life happiness, and personal significance, irrespective of particular religious convictions. It focuses on the horizontal aspect of spiritual well-being, which includes how people see their life in the world and how fulfilled they feel.

The findings reveal that most seminarians have a favorable opinion of their existential condition. In particular, 82.2% (n=60) of those who answered said they had a high degree of existential well-being, which means they have a strong sense of direction, inner serenity, and trust in the meaning and purpose of their lives. This is an important part of seminary training because it shows that one is emotionally stable, clear about one's vocation, and able to bounce back from setbacks. Meanwhile, we found that 15.1% (n=11) of the seminarians had a moderate degree of existential well-being. This group may still see their lives as having significance, but they may be going through changes or doubting themselves as they try to figure out who they are and what they want to do with their lives. Moreover, just 2.7% (n = 2) reported a diminished state of existential well-being, perhaps indicating a feeling of confusion, lack of direction, or existential anxiety – frequent occurrences during profound personal or vocational

contemplation [26].

These statistics indicate that the majority of seminarians in the diocese possess a spiritual connection to God and derive personal significance from their seminary experience and prospective vocation. A high degree of existential well-being enhances religious well-being by anchoring religion in tangible and experiential realities, including relationships, obligations, and future aspirations [27].

Existential well-being is vital for sustaining mental health and emotional equilibrium, especially in religious contexts where purpose and meaning are fundamental to occupational dedication. In this context, the findings confirm that the seminarians' life orientation is mostly characterized by clarity of purpose, tranquility, and a robust feeling of self-worth, all of which are signs of spiritual development [28]. Additionally, existential well-being is often associated with enhanced resilience when confronted with adversity and heightened life pleasure.

In general, the findings show that the seminarians in the Diocese of San Carlos have a strong existential basis, which includes personal meaning, life happiness, and a distinct sense of purpose. This is especially crucial at the important time of becoming an adult – and discerning their vocation to the priesthood – when a person's sense of purpose may have a big effect on their mental health, health habits, and psychological well-being [29].

3.3 Overall Spiritual Well-Being

Table 3 shows the general Spiritual Well-being ratings for seminarians in the Diocese of San Carlos. This overall measure combines Religious Well-being, which is how a person feels about God, with Existential Well-being, which is how a person feels about the meaning and purpose of life. These elements together provide a holistic perspective on the seminarians' spiritual well-being.

The data shows that 83.6% (n=61) of the seminarians said they had a good overall feeling of spiritual well-being. This means that most of them have a strong connection to both their religion and their sense of purpose in life. This high rate shows that most of the seminarians are spiritually grounded, emotionally secure, and driven to work in a certain field, which are all important attributes for those who want to become church leaders [30].

Additionally, 13.7% (n=10) of respondents were in the moderate group, which means that they normally feel spiritually fulfilled but may sometimes have doubts, spiritual dryness, or trouble figuring out what their purpose is. These people may benefit from additional spiritual support or chances for profound meditation and spiritual direction [31].

We discovered that just 2.7% (n=2) of the seminarians had poor levels of spiritual well-being, suggesting possible difficulties in their spiritual path. These comments may pertain to challenges with a belief system, difficulties in deriving meaning from their seminary experience, or personal problems that impact their spiritual well-being. While this group is a minor segment of the responders, it underscores the need to offer pastoral care, counseling, and formation programs specifically designed to assist seminarians at every phase of their spiritual development [32]. These results indicate that the seminarians in the Diocese of San Carlos mostly demonstrate good spiritual well-being, grounded in faith, personal significance, and a strong sense of life direction. This lays the groundwork for resilience, discernment, and successful service, as well as the capacity

to navigate the obstacles associated with religious vocations^[33]. The intersection of religious and existential well-being probably promotes a harmonious and cohesive attitude to life, enabling seminarians to engage with their religion personally and derive significance from their relationships, duties, and aspirations^[34]. Spiritual well-being significantly impacts psychological health, especially for those in religious service, because religion and a feeling of purpose are integral to their identity and mission^[35].

The high proportion of good spiritual well-being is in line with the main goals of seminary training, which are to help people become spiritually mature and strong as well as academically and theologically equipped. It stressed that spiritual well-being is very important for those who work in religious beliefs to feel like they have a purpose, tranquility,

and direction in life. It emphasizes the need for customized pastoral care and formation programs to assist seminarians during all phases of their spiritual growth^[36].

In conclusion, the statistics confirm that most seminarians have a strong basis in both religious faith and personal meaning, which leads to a generally spiritually healthy state. This indicates successful spiritual development processes within the diocese, while also highlighting the continuous need to encourage and accompany seminarians who may be encountering difficulties in their path. Focus on Spiritual Formation and Seminary Faculty because seminary education is complex and combines personal growth with academic rigor; it is important to look at the methods and priorities of seminary faculty^[37].

Table 3: Distribution of Spiritual Well-Being Levels among Seminarians in the Diocese of San Carlos

Variable	n	%
Religious Well-being		
Unsatisfactory Relationship with God	2	2.7
Moderate Sense of Religious Well-being	6	8.2
Positive View of One's Relationship with God	65	89.0
Existential Well-Being		
Strong Feelings of Dissatisfaction, Purposelessness, or Existential Distress	2	2.7
Moderate Sense of Meaning, Purpose, and Life Satisfaction	11	15.1
Positive View of One's Relationship with God	60	82.2
Spiritual Well-being		
Very Low Spiritual Well-being	2	2.7
Moderate Spiritual Well-being	10	13.7
Positive View of One's Relationship with God	61	83.6

This research was guided by the Spiritual Well-Being framework of Paloutzian and Ellison, which asserts that spiritual well-being has two interconnected dimensions: Religious Well-Being (the connection with God) and Existential Well-Being (the pursuit of meaning and fulfillment in life). The elevated mean scores and percentage distributions in both areas validate the efficacy of this theoretical framework within the context of seminary formation. The results show that having a strong connection with God is typically linked to possessing a strong sense of meaning and purpose in life, which aligns with the theory's predictions. Additionally, the few seminarians who performed poorly in some areas often exhibited similar outcomes in the other, thereby supporting the theory's assertion that both components are essential and closely related to overall spiritual health.

4. Implications for the Seminary Formation

The results provide a hopeful yet realistic picture of the spiritual well-being of seminarians. Most individuals demonstrate good religious and existential well-being, but those few who do not should not be overlooked. These findings underscore the importance of effective formation programs that teach philosophy, theology, and liturgy, while also supporting seminarians in their personal, emotional, and spiritual lives. Pastoral care should be integrated into formation programs to help individuals become more self-aware, improve their social skills, and learn to manage stress^[38]. This includes allowing seminarians time to reflect on themselves, access to counseling services, and a safe space to discuss their concerns without fear of judgment^[39]. Most seminarians are following a positive spiritual path; therefore, the seminary should enhance the programs and practices that

foster their spiritual growth. Seminary authorities should address any issues that directly impact the spiritual welfare of all seminarians. The findings suggest that mental health should be a significant component of seminary education, enabling seminarians to learn to care for their well-being. The seminary should also allow seminarians time to engage in self-care activities such as creativity, exercise, and mindfulness. Additionally, the seminary may consider integrating spiritual development into its programs to foster greater spirituality among individuals^[40].

This study also demonstrates how being a future Catholic priest involves both believing in God and making meaning of their life. Seminarians who take care of both sides of their lives are more likely to develop spiritually and be better equipped to serve others with love and honesty in the future. These things will help priests in the future connect with the people they serve. Professionals in student affairs support the notion of holistic student development, but they do not always make spirituality a large part of their job^[41]. Administrators should support students in sharing, thinking about, and talking about their religious views on campus^[42].

5. Conclusion

Most of the seminarians had high levels of spiritual well-being, which suggests that having a strong connection to religion and a sense of purpose helps them grow mentally, emotionally, and spiritually. This means that the seminary setting not only helps seminarians develop spiritually, but it also gives future Catholic priests the strength and emotional intelligence they need to do their ministries to serve the Lord through the Church. The research also discussed and analyzed the importance of spiritual well-being, highlighting that seminarians must have spiritual direction and assistance

regularly, especially for individuals who may be undergoing a rollercoaster in their spiritual well-being. Meeting these requirements may help them facilitate the proper discernment in their response to the calling to the priesthood.

6. Limitations

The findings of this study are fascinating; however, they have certain limits. The biggest problem is that the sample size is quite small; it only comprises seminarians from the diocese of San Carlos, Negros Occidental in the Philippines. This regional constraint means that the findings may only be used in local seminaries for future research. To make the results more useful, future studies should try to include a wider range of people in the sample. Overall, the results provide us with useful information on the overall growth of seminarians in one area, but further study with a bigger and more varied group (seminarians in the philosophy and theology courses) is required to ensure the results are accurate and useful. This will assist in making sure that the findings can be used in a wider range of situations and with a wider range of respondents.

7. Practical Value of the Paper

The article is useful because it helps us understand how the seminarians in the Diocese of San Carlos, Philippines, are doing spiritually. The research gives us useful information on the religious and existential well-being of this group of seminarians, which helps us understand their spiritual health and how effectively their seminary formation is working. This information may be utilized to make seminary programs better and ensure they meet the spiritual requirements of future priests. The results show that the seminarians are typically in a good spiritual condition, which means that the existing methods at the seminary are mostly working. However, finding subgroups with moderate or poor spiritual well-being shows how important it is to focus interventions on such seminarians. The information in this study may help create better spiritual formation and pastoral care programs to help these seminarians and avoid problems that could come up in the future in their ministerial responsibilities. The study also adds to our knowledge of spiritual well-being in a religious setting, which might help other dioceses or religious communities do comparable research. The study gives useful advice on how to improve the spiritual growth of seminarians and, in the long run, the entire seminary community by pointing out their strengths and weaknesses.

8. Directions for Future Research

The present research looked at seminarians from only one diocese in the Philippines. To see whether the results apply to other situations, future studies should repeat this one in various places and with different groups of seminarians, such as those from different religious orders, faiths, or countries. These additional investigations would assist in figuring out whether the high levels of spiritual well-being and the link between spiritual well-being and resilience are the same in different situations. The results would be more statistically powerful and reliable if the sample size were greater and more varied. More research is required to find out what precise things in the seminary atmosphere make the seminarians spiritually healthy and strong, or on the other hand, what makes their ratings worse. This might include using qualitative research techniques like interviews or focus groups to learn more about the seminarians' experiences and

points of view.

Examining the seminary's classes, mentoring programs, spiritual practices, and community support networks may reveal key factors that contribute to individuals' spiritual development and strength. Long-term research that looks at the spiritual health and resilience of seminarians over time would provide us with important information about how these things change throughout their training and after they graduate. This might assist in finding any problems or turning points in their spiritual journeys and help plan specific treatments. Further research could explore the relationship between spiritual well-being and factors such as academic success, mental health, stress levels, and job satisfaction. This might help us better understand how spiritual well-being affects different parts of seminarians' lives. It could also be helpful to look at the link between spiritual activities and general health.

Based on the results of this study and future research, specific treatments might be created to improve the spiritual health and strength of seminarians. Some of these interventions may include specific training programs, mentoring initiatives, or community events that foster social connections. It's also vital to assess these treatments to see how effective they are and how they can be improved. Quantitative data provides us with useful information on the degrees of spiritual well-being and resilience, but adding qualitative methodologies might help us better comprehend the real-life experiences of seminarians. Qualitative data might provide depth and insight into the quantitative results. These studies can help us better understand seminarians' spiritual health and resilience. This will make seminary formation programs better and help future clergy.

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