

An Evaluation of the
Spiritual Formation Program
at Saint Meinrad College Seminary

A Research Paper

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One of the most visible crises affecting the Roman Catholic Church is the decrease in vocations to the priestly and religious life. Although the Catholic population is steadily rising, the number of priests available to meet their spiritual needs has declined. In addition, enrollment in the nation's Catholic seminaries has plummeted. A claim can be made that students who do not attend seminary colleges are deprived of the invaluable benefits of an integrated, unified spiritual formation program which seminary colleges offer. The rector of one such college seminary, referring to students who had transferred in from other schools, stated :

"...these men found that their needs were not being met at their former educational institutions. They opted for a program that would combine formation with assistance in the process of discernment."--Fr. Caddy, Rector of Borromeo College, Ohio. (CARA Seminary Forum. Vol. 12, #1 & #2, Spring and Summer 1984.)

The purpose of this thesis is to further examine and validate such a claim. Used as supportive material for this examination and validation will be the results of several nationwide surveys done over the past fourteen years.

In 1972, the Center for Applied Research in the Apostolate (CARA), through its Vocations and Seminary Program, began an information-sharing newsletter entitled CARA Seminary Forum. Its purpose was to make information available about the current programs and concerns of Roman Catholic seminaries in the United States. The first few issues dealt with the spiritual formation of seminarians. Information about the strengths and weaknesses of a variety of spiritual formation programs was obtained from questionnaires sent to spiritual directors from 84 theologates,

99 seminary colleges, and 98 seminary high schools. 100 (36%) of the 281 questionnaires were returned.

CARA identified three basic elements of these formation programs: Eucharist, individual prayer, and the availability of a personal spiritual director. Each of these elements were seen as building on and being supported by the others. Other particularly beneficial aspects of different programs included strong student and faculty involvement, a well prepared and meaningful Eucharist, and increased freedom and responsibility of the student in choosing and working with a spiritual director. Also seen as helpful were intensive orientation and evaluation programs, as well as the establishment of an off-campus house of prayer. Student participation in the formation program varied, determined in part by the age and academic level of the students. Older students had more responsibility in structuring formation programs and greater freedom in determining the extent of their participation than did their younger counterparts.

One problem which surfaced concerned the evaluation process. Given the milieu of spiritual pluralism and the freedom and responsibility of the seminarian to develop a unique, personal relationship with God, it was very difficult to construct comprehensive, objective norms by which to judge spiritual development. Some seminarians, because of prior personal and emotional problems, lacked the psychological stability necessary for any type of spiritual growth. Others were having difficulty considering a vocational commitment to the priesthood because

they had not made and/or followed through on the primary vocational decision of full commitment to Christ. Inability to recognize the value of prayer and of spiritual direction were other problems mentioned.

As a clarification to this initial study, CARA prepared a follow-up survey, also in 1972, canvassing 388 randomly selected seminarians from 52 seminary high schools, colleges and theologates. The responses made by the students were basically in accordance with those made by their spiritual directors in the previous study. The Eucharist, common and public prayer, and regular interaction with a spiritual director were again noted as basic elements of the formation program. College students, who had a basic understanding and acceptance of the various facets of their faith life, desired an overall deepening and internalization of spiritual values. They thought that administrators and spiritual directors should demonstrate faith in the ability of the Spirit to work in the hearts of honest and open men. Accordingly, they saw the need for an open-ended type of formation program, which allowed greater expressions of individuality and personal freedom.

One question raised concerned the freedom of the students to determine the extent of their participation. Seminarians thought that mandatory participation, enforced by some schools, destroyed the value and purpose of the formation program, namely to develop a strong personal relationship with God. They thought that the "...formation program should be an aid to the seminarian in finding his vocation ...[not] a tool for author-

itarians to subject or control the student"(CARA Seminary Forum. Vol. #4, Nov. 1972.). Other seminarians pointed out that spiritual formation should not be limited to a particular program, multi-faceted though it might be, but must be manifested in the entire daily life of the individual and the community.

When asked if their seminary was fulfilling spiritual needs, two-thirds of the students questioned responded affirmatively. While some students noted the beneficial practice of being grouped in small sub-communities and being given increased responsibility, in both the development of formation programs and their response to the program, they considered excessive personal freedom and a nebulous formation program as being detrimental to their growth. The majority of seminarians polled reported spiritual formation to be the integrating and unifying element of academic work and pastoral preparation.

In 1979, seven years after their initial studies, CARA sponsored another survey to see what developments and changes had occurred in spiritual formation programs. Of the 188 questionnaires sent out, 88 of them (46%) were returned with useable data. Overall, this survey indicated that the needs of the seminarians reflected those of society at large: seminarians reported that they were struggling for personal holiness while surrounded by materialistic and hedonistic values. Many felt they were not very well instructed in the Catholic faith and often needed remedial instruction concerning basic elements of prayer, Scripture and the sacraments.

Student social involvement had changed from that of the turbulent sixties and early seventies, increased apathy among later students and a myopic view of the Church caused greater lack of concern for, and less involvement in, issues of justice and social awareness. These later students, however, did demonstrate a growing desire for prayer, openness to different prayer opportunities and a greater willingness to accept individual spiritual direction. Older seminarians, whose number had proportionately increased, tended to be more conservative, traditional and individualistic than their younger counterparts.

Remedial catechesis for the less religiously educated and more heterogenous group of seminarians was playing a more important role in the program. Quality liturgies, with an emphasis on the Eucharist, coupled with formation in prayer and more opportunities for group interaction and group prayer, were also very important. Better qualified, more concerned and exemplary spiritual directors were allowing the seminarians greater personal responsibility for their own spiritual growth, while making periodic evaluations of their progress. Some directors were concerned that the seminarians' traditional stance and lack of concern for the Church's social missions would prevent them from providing adequate leadership to those Catholics becoming increasingly active in parish councils and lay ministries. Nonetheless, seminarians were being offered more opportunities for apostolic work and field education. Most recognized the importance of being involved in apostolic activities and took advantage of the available programs.

From these CARA studies it can be seen that the spiritual formation programs of college seminaries have undergone significant changes during the 1970's. One change is that students have taken a more active role in the development of their school's spiritual formation program. Also, seminarians have accepted increased responsibility for their personal growth and development. It is the intensity of the students' own commitment and participation which determine the impact of the formation program. In addition, there has been an increase in the practice of personal spiritual direction. Accordingly, most schools now have a larger number of more qualified directors to help the students along their spiritual journey.

The seminaries themselves have also been subject to critical external changes, with many experiencing large decreases in enrollment. Nonetheless, the fact that these colleges make an invaluable contribution to the education and formation of future priests must be stressed. Hemrick (1985) stated, in his comprehensive survey of theology students, that college seminarians had a higher rate of perserverance in theologates and were more certain about their vocational commitments than those trained in secular colleges. The reasons for their increased perserverance and greater spiritual stability may be a direct result of the college's spiritual formation program.

In the spring of 1985, questionnaires were distributed to the student body of Saint Meinrad College Seminary. Approximately one-half of them (81) were returned with useable data. The purpose of this questionnaire was to examine the frequency

and impact of the students' participation in different facets of Saint Meinrad's diverse spiritual formation program.

Overall, the seminarians thought that the college liturgical program was very good. Accordingly, attendance at daily Eucharist, Morning/Evening Prayer and Reconciliation services was quite frequent. In fact, participation in one of these different liturgical activities seemed to reinforce participation in the others. Strong positive correlations were observed between the frequencies of attendance at all these different liturgical services: Eucharist vs. Reconciliation ($r = .43$); Morning/Evening Prayer vs. Eucharist ($r = .23$); Morning/Evening Prayer vs. Reconciliation ($r = .49$). It seems as though the seminarians recognized the importance and interdependence of these varied liturgical opportunities and were eager to take advantage of them. Also included in this liturgical network were regularly scheduled and heavily attended conferences, retreats and days of recollection.

Many students credited the formation program for their development of a deeper personal prayer life ($r = .35$). Dimensions of this prayer life included the the regular reading of Scripture, as well as other types of spiritual literature. As the student's personal prayer life and relationship with God was strengthened, manifestations of his commitment to the word and example of Christ became evident through increased involvement in apostolic works. Involvement with M.E.P. (Ministerial Exper-

*[$r(df = 81)_{.05} = .217$; $r(df = 81)_{.01} = .256$]

ience Program), C.C.D. and C.A.C.D. (Cooperative Action for Community Development) were considered important as students invested a substantial amount of time and energy in these programs. Their participation gave seminarians a closer look at the various ministries involved in the Catholic priesthood. Their "hands-on" experience in these apostolic programs was considered by the seminarians to be very influential in their overall vocational discernment process [participation vs. vocational impact ($r = .35$)].

On the questionnaire, students indicated that opportunities for spiritual direction had the strongest influence in their growing relationship with God. The majority of students engaged in direction at least once a month, many as often as every two weeks. Over a dozen directors, comprised mainly of religious faculty members, were available to meet the students' personal, spiritual and emotional needs.

To determine the factors which significantly affected the seminarian's frequency in spiritual direction, a regression analysis was employed. The four main predictors which emerged were items #3 (To what extent would you say that your personal prayer life has deepened and developed?), #5 (To what extent is regular Bible reading an important part of your spiritual growth?), #10 (I have specified goals for continuing Spiritual Direction.), and #13 (How frequently do you participate in Morning/Evening Prayer?). The following prediction model was

$$* [r(df = 81)_{.05} = .217; r(df = 81)_{.01} = .256]$$

obtained:

$$y = .52 + .28X_1 + .12X_2 + .18X_3 + .16X_4$$

where X_1 = frequency of participation in Morning/Evening Prayer;
 X_2 = specified goals for continued spiritual direction;
 X_3 = importance of regular Bible reading; and
 X_4 = deepening of personal prayer life.
 $R^2 = .48$

This regression explained approximately one-quarter of the variance associated with students' response to the question of how frequently they engage in spiritual direction. Half of that variance was predicted by one variable, item #13, the frequency of participation in Morning/Evening Prayer. The more regularly one engaged in communal prayer the more likely it is for one to also appreciate and utilize opportunities available for one-on-one interaction with a spiritual director.

A regression analysis was also done to determine what factors would predict the students' establishment of clear goals for continued spiritual formation. Three predictors for their response were items #5 (To what extent is regular Bible reading an important part of your spiritual growth?), #8 (I regularly celebrate the Sacrament of Reconciliation.), and #11 (I participate in College retreats, days of recollection, class conferences, etc.). The prediction model obtained was as follows:

$$y = 2.12 + .31X_1 - .32X_2 + .23X_3$$

where X_1 = participation in retreats, conferences, and days of recollection;
 X_2 = importance of regular Bible reading; and
 X_3 = regular celebration of the Sacrament of Reconciliation.
 $R^2 = .62$

This regression accounted for approximately forty percent of the variance associated with the students' establishment of clear

goals for continued formation. The most important factor was item #11, participation in retreats, conferences and days of recollection, which accounts for over sixty percent of this variance. Participation in these three opportunities for spiritual growth reinforced the importance and likelihood of continuing personal direction, which offers yet another means for spiritual development.

Questionnaires were also sent to a random sample of Saint Meinrad College alumni, graduates from 1980-1985. This allowed for a retrospective look at the formation program's overall impact on their current life and ministry. Of the seventy-five questionnaires distributed, 45% were returned. Most of those alumni who responded maintained that the spiritual formation program at Saint Meinrad was quite instrumental in establishing the foundation on which their current spiritual life was built.

As students, most of the alumni had participated regularly in apostolic works, e.g. C.A.C.D., C.C.D. and M.E.P. It seems to have had a lasting impact: of the thirty-one alumni polled, sixteen are currently serving as a priest, deacon or religious brother. Eight of the other fifteen are involved as lay persons in some type of liturgical ministry.

A very strong correlation was found to exist between the impact of the spiritual formation program and the current importance which the alumni placed on personal prayer [foundation vs. growth ($r = .80$)]. Other correlations confirmed the found-

*[$r(df = 31)_{.05} = .349$; $r(df = 31)_{.01} = .409$]

ational impact of their earlier seminary formation program on their current practice of reading and praying the Bible. Most alumni have continued their regular practice of private prayer, crediting a good part of their deepening prayer life to their positive experience of spiritual direction while at Saint Meinrad ($r = .75$).

Spiritual direction, it seems, was considered very helpful to these former students and played an important role in their overall spiritual formation. It strongly and positively affected their personal relationship with God. Accordingly, most agreed that they valued the continued practice of spiritual direction; and, though perhaps not as frequently as in their college days, they still engaged in this practice several times a year.

A regression analysis was done to examine the factors which contributed to the long-term impact of Saint Meinrad College's spiritual formation program. Concerning the alumni's regular practice of individual prayer, as an indicator of their active spiritual life, two significant predictors were items #2 (To what extent did the spiritual formation program assist you in establishing a foundation for your current spirituality?), and #14 (I regularly engaged in spiritual reading.). The following prediction model was obtained:

$$y = 2.09 + .49X_1 - .31X_2$$

where X_1 = regular spiritual reading; and
 X_2 = impact of spiritual formation program on
 current spirituality.
 $R = .73$

$$*[r(df = 31)_{.05} = .349; r(df = 31)_{.01} = .409]$$

This regression accounted for over half (53%) of the total variance, seventy-five percent of which is explained by item #14, the degree to which alumni engaged in spiritual reading as a Collegian. Regular spiritual reading while a student at Saint Meinrad College seemed to enhance and encourage the nourishing practice of individual prayer, a practice which these alumni still value.

Another indicator of the spiritual formation program's impact is item #17, the alumni's continuing participation in spiritual direction. The two main predictors in this area were items #3 (While a student at Saint Meinrad College, to what extent did you regularly participate in apostolic work? [e.g., MEP, CCD, CACD]) and #5 (To what extent have you continued reading/praying the Bible since leaving Saint Meinrad College?). The prediction model obtained was as follows:

$$y = 6.91 - .63X_1 - .45X_2$$

where X_1 = continued practice of reading/praying the Bible.
 X_2 = regular participation in apostolic works.
 $R^2 = .76$

This regression explained almost sixty percent of the variance associated with the alumni's participation in spiritual direction. Most of this variance (83%) is attributed to item #5, the extent to which alumni have continued reading/praying the Bible since leaving Saint Meinrad College. The more regularly one reads and prays God's Word, making it an important part of one's spiritual development, the more frequently one is likely to also incorporate personal spiritual direction into that plan of spiritual growth and development.

Overall, the data collected from this survey of Saint Meinrad students, past and present, reemphasizes the importance of the college's spiritual formation program in their lives. In many ways, through its varied programs and opportunities, the program calls seminarians to to a deeper commitment to Christ and His Church. Individual prayer life was strengthened; participation in liturgical functions grew; involvement in apostolic works increased and gained new meaning; spiritual direction sessions drew these seminarians to a closer walk with God.

Some of these opportunities for spiritual growth are present in other institutions, i.e., colleges with a seperate house of formation and private, religious colleges. However, because of their fragmentation and separation from one another, these opportunities would not be as beneficial. In a college seminary all of these areas of spiritual formation are woven together in a strong supportive network which challenges the seminarian and encourages him to grow. It is apparent that unified spiritual formation programs are able to more fully respond to the wide range of student needs and concerns.

Today's Church is undergoing many tumultous changes, from both external pressures and internal divisions. Seminary colleges, with their strong programs of spiritual formation, consistently produce students who are able to meet the demands and challenges which these changes have to offer.

APPENDIX A: Student Data

I. Questionnaire

To what extent do you agree with the following statements about the Spiritual Formation at St. Meinrad College. (Mark one response for each statement numbered 1 thru 5.)

- 1) To a very little extent
- 2) To a little extent
- 3) To some extent
- 4) To a great extent
- 5) To a very great extent

1. To what extent has your experience of Spiritual Direction positively affected your relationship with God?

2. To what extent do you regularly participate in apostolic work? (e.g., MEP, CCD, CACD)

3. To what extent would you say that your personal prayer life has deepened and developed?

4. To what extent has participation in apostolic programs (MEP, CCD, CACD) been beneficial with regard to your vocational discernment?

5. To what extent is regular Bible reading an important part of your spiritual growth?

Mark one response for items 6 thru 14.

- 1) Strongly agree
- 2) Agree
- 3) Undecided
- 4) Disagree
- 5) Strongly disagree

6. The liturgical life of the college is very good.

7. I participate daily in Morning/Evening Prayer.

8. I regularly celebrate the Sacrament of Reconciliation.

9. I regularly engage in Spiritual Reading.

10. I have specified clear goals for continuing Spiritual Direction.

11. I participate in College Retreats, Days of Recollection, Class Conferences, etc.

12. How frequently do you engage in Spiritual Direction?

- 1) More than once a month
- 2) Once a month
- 3) Twice a semester
- 4) Once a semester
- 5) I have no regular Spiritual Direction.

13. How frequently do you participate in Morning/Evening Prayer?

- 1) Daily
- 2) 3-5 times per week
- 3) less than 3 times per week

14. How frequently do you participate in the Eucharist?

- 1) Daily
- 2) 3-5 times per week

II. Correlations

| | v1 | v2 | v3 | v4 | v5 | v6 | v7 | v8 | v9 | v10 |
|-----|------|------|------|------|------|------|------|------|------|------|
| V1 | 1.00 | .07 | .35 | .18 | .23 | -.13 | -.15 | -.10 | -.06 | -.20 |
| V2 | | 1.00 | .12 | .58 | .00 | .05 | -.10 | -.06 | -.06 | -.03 |
| V3 | | | 1.00 | .17 | .51 | -.11 | -.17 | -.14 | -.38 | -.27 |
| V4 | | | | 1.00 | .10 | -.15 | -.28 | -.10 | -.03 | -.16 |
| V5 | | | | | 1.00 | -.14 | -.29 | -.18 | -.45 | -.41 |
| V6 | | | | | | 1.00 | .52 | .39 | .06 | .28 |
| V7 | | | | | | | 1.00 | .49 | .21 | .40 |
| V8 | | | | | | | | 1.00 | .08 | .44 |
| V9 | | | | | | | | | 1.00 | .39 |
| V10 | | | | | | | | | | 1.00 |

| | v11 | v12 | v13 | v14 |
|-----|------|------|------|------|
| V1 | .03 | -.02 | -.20 | -.26 |
| V2 | -.07 | -.05 | -.09 | -.05 |
| V3 | -.10 | -.16 | -.11 | -.30 |
| V4 | -.13 | -.03 | -.14 | -.13 |
| V5 | -.15 | .08 | -.15 | -.26 |
| V6 | .59 | .00 | .12 | .23 |
| V7 | .56 | .10 | .55 | .43 |
| V8 | .46 | .11 | .13 | .23 |
| V9 | .25 | .00 | .03 | .09 |
| V10 | .48 | .17 | .02 | .07 |
| V11 | 1.00 | .10 | .14 | .08 |
| V12 | | 1.00 | .33 | .16 |
| V13 | | | 1.00 | .62 |
| V14 | | | | |

1.000

[$r(df = 81)_{.05} = .217$; $r(df = 81)_{.01} = .256$]

III. Regressions

A. Frequency of Spiritual Direction (12)

| Source | Df | SS | MS |
|------------|----|---------|--------|
| Regression | 4 | 5.2511 | 1.3128 |
| Residual | 76 | 17.6625 | .2324 |
| Total | 80 | 22.9136 | |

$F(4,76) = 5.469$ $P = <.001$

Multiple Correlation = .4787

R-Squared = .2292 (.1886)

Standard Error = .4821

| Variable | Coefficient | T | S.E. | P |
|----------|-------------|--------|-------|-------|
| 13 | .283890 | 3.470 | .0818 | .0010 |
| 10 | .119596 | 2.234 | .0535 | .0268 |
| 05 | .176045 | 2.901 | .0607 | .0050 |
| 03 | -.162957 | -2.054 | .0793 | .0409 |
| Constant | .519260 | | | |

$F(\text{Enter}) = 1$

$F(\text{Remove}) = 1$

| Step | Action | F | P | Overall F | R |
|------|--------|------|-------|-----------|------|
| 1 | Add 13 | 9.69 | .0020 | 9.69 | .331 |
| 2 | Add 10 | 2.44 | .1184 | 6.15 | .369 |
| 3 | Add 05 | 4.74 | .0306 | 5.88 | .432 |
| 4 | Add 03 | 4.22 | .0409 | 5.65 | .479 |

B. Clear Goals of Continued Direction (10)

| Source | Df | SS | MS |
|------------|----|---------|---------|
| Regression | 03 | 38.0211 | 12.6737 |
| Residual | 77 | 60.2011 | 0.7818 |
| Total | 80 | 98.2222 | |

$F(3,77) = 16.210$ $P = <.001$

Multiple Correlation = .6222

R-Squared = .3871 (.3632)

Standard Error = .8842

| Variable | Coefficient | T | S.E. | P |
|----------|-------------|--------|-------|------|
| 11 | .314391 | 3.159 | .0995 | .002 |
| 05 | -.320802 | -3.497 | .0917 | .001 |
| 08 | .235620 | 2.350 | .1002 | .020 |
| Constant | 2.120775 | | | |

$F(\text{Enter}) = 1$

$F(\text{Remove}) = 1$

| Step | Action | F | P | Overall F | R |
|------|--------|-------|-------|-----------|------|
| 1 | Add 11 | 23.22 | <.001 | 23.22 | .477 |
| 2 | Add 05 | 13.77 | <.001 | 20.37 | .586 |
| 3 | Add 08 | 5.52 | .020 | 16.21 | .622 |

APPENDIX B: Alumni Data

I. Questionnaire

For items 1-7, please indicate to what extent you agree to the following questions. Mark one response for each statement.

- 1) To a very little extent
- 2) To a little extent
- 3) To some extent
- 4) To a great extent
- 5) To a very great extent
- 6) Not applicable

1. To what extent did your experience of Spiritual Direction affect your relationship with God?

2. To what extent did the Spiritual Formation Program assist you in establishing a foundation for your current spirituality?

3. While a student at St. Meinrad College, to what extent did you regularly participate in apostolic work? (e.g., MEP, CCD, CACD)

4. To what extent has your growth in personal prayer while at St. Meinrad College continued to serve you since you left the College?

5. To what extent have you continued reading/praying the Bible since leaving St. Meinrad College?

6. To what extent has your experience of Spiritual Direction while in the College positively affected your relationship with God?

7. To what extent would you say that your personal prayer life was deepened because of your experience of Spiritual Direction while at St. Meinrad College?

Mark one response for items 8 thru 15.

- 1) Strongly agree
- 2) Agree
- 3) Undecided
- 4) Disagree
- 5) Strongly disagree
- 6) Not applicable

8. I was adequately introduced to the Bible as a primary source in Spiritual Direction.

9. I value the continued practice of Spiritual Direction.*

10. I have a regular practice of individual prayer.
11. The liturgical life of the College was very good.
12. I participated daily in Morning/Evening Prayer.
13. I regularly celebrated the Sacrament of Reconciliation.
14. I regularly engaged in Spiritual Reading.
15. I participated in College Retreats, Days of Recollection, Class Conferences, etc.
16. I am a priest, deacon or religious brother.
 - 1) Yes
 - 2) No
17. How frequently do you engage in Spiritual Direction now?
 - 1) Once a month
 - 2) Four times a year
 - 3) Once or twice a year
 - 4) Rarely
 - 5) Never
18. How frequently do you now participate in Eucharist?
 - 1) More than once per week
 - 2) Once per week as well as Days of Obligation
 - 3) Once to three times per month
 - 4) Less than once per month
19. Are you currently engaged in some type of liturgical ministry?
 - 1) Yes
 - 2) No
20. Do you have a regular practice of individual prayer?
 - 1) Yes
 - 2) No

*Because of the high auto-correlation of item #9 with item #17, item #9 was deleted from the regression analysis. Additionally, a typographical error left out the phrase "While in College...", from item #9, thus making the time reference ambiguous, and invalidating this question.

II. Correlations

| | v1 | v2 | v3 | v4 | v5 | v6 | v7 | v8 | v9 | v10 |
|-----|------|------|------|------|------|------|------|------|------|------|
| V1 | 1.00 | .62 | .35 | .60 | .38 | .77 | .59 | -.41 | -.54 | -.43 |
| V2 | | 1.00 | .10 | .80 | .45 | .63 | .76 | -.50 | -.54 | -.52 |
| V3 | | | 1.00 | .10 | .20 | .40 | .30 | -.30 | -.27 | -.47 |
| V4 | | | | 1.00 | .63 | .63 | .65 | -.38 | -.46 | -.55 |
| V5 | | | | | 1.00 | .39 | .26 | -.45 | -.57 | -.62 |
| V6 | | | | | | 1.00 | .78 | -.49 | -.56 | -.41 |
| V7 | | | | | | | 1.00 | -.57 | -.48 | -.39 |
| V8 | | | | | | | | 1.00 | .52 | .61 |
| V9 | | | | | | | | | 1.00 | .52 |
| V10 | | | | | | | | | | 1.00 |

| | v11 | v12 | v13 | v14 | v15 | v16 | v17 | v18 | v19 | v20 |
|-----|------|------|------|------|------|------|------|------|------|------|
| V1 | -.12 | -.27 | -.48 | -.26 | -.11 | -.03 | -.44 | -.16 | -.27 | -.43 |
| V2 | -.33 | -.45 | -.54 | -.27 | -.23 | .000 | -.34 | -.31 | -.32 | -.59 |
| V3 | -.05 | -.27 | -.21 | -.40 | -.02 | -.32 | -.45 | -.46 | -.44 | -.37 |
| V4 | -.20 | -.57 | -.58 | -.34 | -.13 | -.13 | -.50 | -.39 | -.40 | -.55 |
| V5 | .27 | -.46 | -.46 | -.49 | .000 | -.49 | -.69 | -.64 | -.72 | -.57 |
| V6 | -.21 | -.30 | -.44 | -.26 | -.02 | -.12 | -.38 | -.36 | -.28 | -.35 |
| V7 | -.39 | -.55 | -.53 | -.44 | -.28 | -.06 | -.28 | -.18 | -.20 | -.43 |
| V8 | .01 | .53 | .27 | .55 | .09 | .08 | .28 | .27 | .34 | .38 |
| V9 | -.15 | .29 | .40 | .49 | .10 | .23 | -- | .53 | .35 | .38 |
| V10 | -.12 | .55 | .41 | .64 | .11 | .34 | .62 | .55 | .47 | .71 |
| V11 | 1.00 | .05 | .14 | -.08 | .16 | -.42 | -.24 | -.18 | -.18 | -.07 |
| V12 | | 1.00 | .55 | .71 | .23 | .25 | .48 | .34 | .40 | .49 |
| V13 | | | 1.00 | .48 | .34 | .15 | .44 | .23 | .35 | .38 |
| V14 | | | | 1.00 | .38 | .25 | .59 | .36 | .32 | .49 |
| V15 | | | | | 1.00 | -.21 | -.08 | -.07 | -.14 | .05 |
| V16 | | | | | | 1.00 | .46 | .70 | .59 | .41 |
| V17 | | | | | | | 1.00 | .56 | .52 | .48 |
| V18 | | | | | | | | 1.00 | .72 | .47 |
| V19 | | | | | | | | | 1.00 | .61 |
| V20 | | | | | | | | | | 1.00 |

[$r(df = 31)_{.05} = .349$; $r(df = 31)_{.01} = .409$]

III. Regressions

A. Regular Prayer (10)

| Source | Df | SS | MS |
|------------|----|---------|--------|
| Regression | 2 | 16.4720 | 8.2360 |
| Residual | 30 | 14.4977 | .4833 |
| Total | 32 | 30.9697 | |

$F(2,30) = 17.043$ $P = <.001$

Multiple Correlation = .7293

R-Squared = .5319 (.5007)

Standard Error = .6952

| Variable | Coefficient | T | S.E. | P |
|----------|-------------|--------|-------|-------|
| 14 | .487999 | 4.124 | .1183 | <.001 |
| 02 | -.313458 | -2.840 | .1104 | .007 |
| Constant | 2.088478 | | | |

$F(\text{Enter}) = 1$

$F(\text{Remove}) = 1$

| Step | Action | F | P | Overall F | R |
|------|--------|-------|-------|-----------|------|
| 1 | Add 14 | 21.19 | <.001 | 21.19 | .637 |
| 2 | Add 02 | 8.07 | .007 | 17.04 | .729 |

B. Current Spiritual Direction (17)

| Source | Df | SS | MS |
|------------|----|---------|---------|
| Regression | 02 | 33.5852 | 16.7926 |
| Residual | 30 | 23.9299 | .7977 |
| Total | 32 | 57.5152 | |

$F(2,30) = 21.052$ $P = ,>.001$

Multiple Correlation = .7624

R-Squared = .5839 (.5562)

Standard Error = .8931

| Variable | Coefficient | T | S.E. | P |
|----------|-------------|--------|-------|-------|
| 05 | -.626845 | -5.248 | .1194 | <.001 |
| 03 | -.453544 | -2.705 | .1677 | .011 |
| Constant | 6.913404 | | | |

$F(\text{Enter}) = 1$

$F(\text{Remove}) = 1$

| Step | Action | F | P | Overall F | R |
|------|--------|-------|-------|-----------|------|
| 1 | Add 05 | 28.90 | <.001 | 28.90 | .695 |
| 2 | Add 03 | 7.31 | .011 | 21.05 | .764 |

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