CHAPTER 5

Evaluation, Findings and Conclusion

Introduction

A detailed study on the formation of the candidates undergoing formation at various stages (graduation, novitiate, philosophy and theology) in the houses (seminaries) of the Society in Chennai, Mysore, Bhopal, Khurda and Pune was conducted with the help of a structured questionnaire. In all, 250 candidates and their formators were interviewed and the formation programme of the Society in India was discussed. The formation was rated as very good, good, satisfactory, or unsatisfactory. It covered the quality of formation in the following seven areas: spiritual, communitarian, religious, academic, affective, missionary and physical. The results are given in the following sections:

5.1 Study of Formation in India: An Assessment

5.1.1 Spiritual

At the Minor Seminary stage, 6 out of 10 aspirants found the quality of spiritual formation Good, and 3 of them Very Good, while 11% rated it as Satisfactory, and 1% Unsatisfactory. It is heartening to note that 9 out of 10 rated this aspect as either Very Good or Good, which makes it a 90% success.
At the Juniorate level, 45% rated the quality of spiritual formation as Good, and 43% as Very Good, making it a robust aggregate of 88%, or approximately 9 out 10. It is also encouraging to note that none found it Unsatisfactory, while the remaining 12% found it Satisfactory.

At the Graduation stage, 5 out of 10 rated the quality of spiritual formation as Good, and 2 as Very Good, making it overall a 70% success. Satisfactory rating stood at 26% and Unsatisfactory at 2%.

Spiritual formation stands out as a clear winner at the Novitiate stage, with a whopping 98% rating it as either Very Good (71%) or Good (27%). Again, it should be gratifying to note that none found it Unsatisfactory, while 2% rated it as Satisfactory.

The quality of spiritual formation at the Philosophy level is rated as Good by 7 out of 10, while 8% found it Very Good, and 24% Satisfactory. Overall, 76% of aspirants rated it as either Good or Very Good, while none found it Unsatisfactory.

Regency stage also views spiritual formation as a success with 79% rating it as either Good (55%) or Very Good (24%). Satisfactory rating stood at 16% and Unsatisfactory at 5%, which is relatively the highest, though this could be negligible inasmuch as only one aspirant each at the Theology phase of first/second/third year rated it as such.
Spiritual formation emerges as the second best winner at the Theology stage, with 95% rating it as either Good (67%) or Very Good (28%). Only 3% found it Satisfactory and 2% Unsatisfactory.

General observations: The success of spiritual formation ranges from 70% to 98%, which should certainly be encouraging. Novitiate leads the pack (98%), closely followed by Theology (95%), MS (90%), and Juniorate (88%). Another point to note is that none has given an Unsatisfactory rating at the Juniorate, Novitiate, and Philosophy stages of formation.

5.1.2 Community

At the Minor Seminary stage, 45% of aspirants found the quality of community formation Good, and 39% Very Good, while 14% rated it as Satisfactory, and 1% Unsatisfactory. It is heartening to note that overall 84% rated this aspect as either Very Good or Good.

At the Juniorate level, 41% rated the quality of community formation as Good, and 37% as Very Good, making it an aggregate of 78%, or approximately 8 out 10. However, 5% found it Unsatisfactory, while the remaining 17% found it Satisfactory.

At the Graduation stage, 4 out of 10 rated the quality of spiritual formation as Good, and 2 as Very Good, making it overall a 62% success. Satisfactory rating stood at 26% and Unsatisfactory at 11%.
Community formation stands out as a clear winner at the Novitiate stage, with a whopping 98% rating it as either Very Good (62%) or Good (36%). Again, it should be gratifying to note that none found it Unsatisfactory, while 2% rated it as Satisfactory.

The quality of community formation at the Philosophy level is rated as Good by 5 out of 10, while 11% found it Good, and 33% Satisfactory. Overall, 63% of aspirants rated it as either Good or Very Good, while 4% found it Unsatisfactory.

Regency stage also views community formation as fairly a success with 67% rating it as either Good (35%) or Very Good (32%). Satisfactory rating stood at 21% and Unsatisfactory at 12%, which is relatively the highest among all stages.

Community formation emerges as the second best winner at the Theology stage, with 82% rating it as either Good (63%) or Very Good (19%). Only 15% found it Satisfactory and 3% Unsatisfactory.

**General observation:** In comparison to the Spiritual aspect, the success of Community formation falls into a lower band between 62% and 98%. Novitiate leads the pack (98%), closely followed by MS (84%), Theology (82%) and Juniorate (78%). Graduation stands at the lowest band of the success story (62%), which is certainly not bad by any standard. Another point to note is that none has given an Unsatisfactory rating at the Novitiate stage of formation.
A point of concern could be that the largest single stage of discontent in Community formation is found at the Theology third year stage, where 5 out of 12 aspirants of all phases rated this aspect as Unsatisfactory.

The percentage of Unsatisfactory ratings is above the double digit mark at the Regency (12%) and Graduation (11%) stages. It may also be pertinent to note that at the Graduation stage, the single largest stage of discontent in Community formation is found at the Mysore Graduation second and third years, totaling 9 and 8 Unsatisfactory responses, which makes an aggregate of 17 out of 27, or 63%.

5.1.3 Religious

At the Minor Seminary stage, 6 out of 10 aspirants found the quality of religious formation Good, and 2 Very Good, while 20% rated it as Satisfactory, and 1% Unsatisfactory. It is heartening to note that overall 78% rated this aspect as either Very Good or Good.

At the Juniorate level, 56% rated the quality of religious formation as Good, and 22% as Very Good, making it an aggregate of 78%, or approximately 8 out 10. However, 1% found it Unsatisfactory, while 20% found it Satisfactory.

At the Graduation stage, 5 out of 10 rated the quality of religious formation as Good, and 13% as Very Good, making it overall a 64% success. Satisfactory rating stood at 33% and Unsatisfactory at 3%.
Religious formation stands out as a clear winner at the Novitiate stage, with a whopping 96% rating it as either Very Good (58%) or Good (38%). Again, it should be gratifying to note that none found it Unsatisfactory, while 4% rated it as Satisfactory.

The quality of religious formation at the Philosophy level is rated as Good by 55% of respondents, while 21% found it Very Good, and 24% Satisfactory. Overall, 76% of aspirants rated it as either Good or Very Good, while none found it Unsatisfactory.

Regency stage also views religious formation as a success with 72% rating it as either Good (46%) or Very Good (26%). Satisfactory rating stood at 21% and Unsatisfactory at 7%, which is relatively the highest among all stages.

Religious formation emerges as the second best winner at the Theology stage, with 94% rating it as either Good (67%) or Very Good (27%). Only 5% found it Satisfactory and 1% Unsatisfactory.

**General observation:** In comparison to the Spiritual aspect, the success of Religious formation falls into a lower band between 64% and 96%. Novitiate leads the pack (96%), closely followed by Theology (94%), Juniorate (78%), and MS (78%). Graduation once again stands at the lowest band of the success story (64%), which is certainly not bad by any standard. Another point to note is that none has given an Unsatisfactory rating at the Novitiate stage of formation. Regency accounts for the largest Unsatisfactory rating (7%), all figuring in the theology years.
5.1.4 Academic

At the Minor Seminary stage, 5 out of 10 aspirants found the quality of academic formation Good, and 3 Very Good, while 18% rated it as Satisfactory, and 4% Unsatisfactory. It is heartening to note that overall 78% rated this aspect as either Very Good or Good.

At the Juniorate level, 47% rated the quality of academic formation as Good, and 27% as Very Good, making it an aggregate of 74%. However, 6% found it Unsatisfactory, while 20% found it Satisfactory.

At the Graduation stage, 5 out of 10 rated the quality of academic formation as Good, and 4 Very Good, making it overall an 89% success. Satisfactory rating stood at 10% and Unsatisfactory at 1%.

Academic formation at the Novitiate stage shows a success rate of 72%, with 18% rating it as Very Good and 54% as Good. However, 4% found it Unsatisfactory, while 24% rated it as Satisfactory.

The quality of academic formation at the Philosophy level is rated as Good by 56% of respondents, while 23% found it Very Good, and 19% Satisfactory. Overall, 79% of aspirants rated it as either Good or Very Good, while 2% found it Unsatisfactory.
Regency stage also views academic formation as fairly a success with 59% rating it as either Good (39%) or Very Good (20%). Satisfactory rating stood at 33% and Unsatisfactory at 8%, which is relatively the highest among all stages.

Academic formation emerges as the winner at the Theology stage, with 92% rating it as either Good (66%) or Very Good (26%). Only 8% found it Satisfactory while none found it Unsatisfactory.

**General observations:** The success rate of academic formation falls into a still lower band between 59% and 92%. Novitiate, which used to lead the pack in the other aspects, has been relegated to the 6th place with 72%, while Theology heads the ratings with 92%. Graduation, which usually found the last place (7th) in formation satisfaction levels, now naturally emerges as the second best (89%) in the academic aspect, followed by Philosophy (79%), and MS (78%). Regency remains as a tail-ender with 59%.

A point to note is that Regency not only figures at the bottom of the band with 59% overall satisfaction, but also accounts for the single largest lot of Unsatisfactory responses (8%).

An interesting change relates to Novitiate, which has registered for the first time a 4% Unsatisfactory rating, while Theology is the sole stage where none found an Unsatisfactory mark.
5.1.5 Affective

At the Minor Seminary stage, 5 out of 10 aspirants found the quality of affective formation Good, and 25% rated it as Very Good, 22% as Satisfactory, and 3% Unsatisfactory. It is heartening to note that overall 74% rated this aspect as either Very Good or Good.

At the Juniorate level, 48% rated the quality of affective formation as Good, and 17% as Very Good, making it an aggregate of 65%. However, 2% found it Unsatisfactory, while 22% found it Satisfactory.

At the Graduation stage, 5 out of 10 rated the quality of affective formation as Good, and 2 out of 10 as Very Good, making it an overall 68% success. Satisfactory rating stood at 24% and Unsatisfactory at 8%.

Affective formation at the Novitiate stage shows a success rate of 94%, with 43% rating it as Very Good and 51% as Good. None found it Unsatisfactory, while 6% rated it as Satisfactory.

The quality of affective formation at the Philosophy level is rated as Good by 66% of respondents, while 8% found it Very Good, and 22% Satisfactory. Overall, 74% of aspirants rated it as either Good or Very Good, while 3% found it Unsatisfactory.
Regency stage also views affective formation as a success with 82% rating it as either Good (58%) or Very Good (24%). Satisfactory rating stood at 7% and Unsatisfactory at 11%, which is relatively the highest among all stages.

Affective formation emerges as the second best at the Theology stage, with 87% rating it as either Good (54%) or Very Good (33%). Only 13% found it Satisfactory while happily none found it Unsatisfactory.

General observation: The success rate of affective formation falls in a range between 65% and 94%. Novitiate leads the pack (94%), closely followed by Theology (87%), Regency (82%), Philosophy and MS (74% each). Juniorate comes last with 65%.

While Regency records the highest level of Unsatisfactory rating (11%), Novitiate and Theology have a clean slate in respect of this rating.

5.1.6 Missionary

At the Minor Seminary stage, 5 out of 10 aspirants found the quality of missionary formation Good, and 21% rated it as Very Good, 26% as Satisfactory, and 3% Unsatisfactory. It is heartening to note that overall 71% rated this aspect as either Very Good or Good.

At the Juniorate level, 51% rated the quality of missionary formation as Good, and 24% as Very Good, making it an aggregate of 75%. However, 3% found it Unsatisfactory, while 22% found it Satisfactory.
At the Graduation stage, 5 out of 10 rated the quality of missionary formation as Good, and 15% as Very Good, making it an overall 63% success. Satisfactory rating stood at 33% and Unsatisfactory at 4%.

Missionary formation at the Novitiate stage shows a high success rate of 91%, with 42% rating it as Very Good and 49% as Good. None found it Unsatisfactory, while 9% rated it as Satisfactory.

The quality of missionary formation at the Philosophy level is rated as Good by 59% of respondents, while 14% found it Very Good, and 26% Satisfactory. Overall, 73% of aspirants rated it as either Good or Very Good, while a negligible 1% found it Unsatisfactory.

Regency stage also views missionary formation as a success with 82% rating it as either Good (42%) or Very Good (40%). Satisfactory rating stood at 16% and Unsatisfactory at 2%.

Missionary formation emerges as the second best at the Theology stage, with 83% rating it as either Good (47%) or Very Good (36%). Only 15% found it Satisfactory while 2% found it Unsatisfactory.

**General observation:** The success rate of missionary formation falls in a range between 63% and 91%. Novitiate again leads the pack (91%), closely followed by
Theology (83%), Regency (82%), and Juniorate (75%). As usual, Graduation comes last with 63%. Novitiate alone, true to tradition, turns out a zero score on the Unsatisfactory rating.

5.1.7 Physical

At the Minor Seminary stage, 41% of aspirants found the quality of physical formation Good, while 46% rated it as Very Good, 11% as Satisfactory, and 2% Unsatisfactory. It is encouraging to note that overall 87% rated this aspect as either Very Good or Good.

At the Juniorate level, 42% rated the quality of physical formation as Good, and 37% as Very Good, making it an aggregate of 79%. However, 3% found it Unsatisfactory, while 18% found it Satisfactory.

At the Graduation stage, 55% rated the quality of physical formation as Good, and 25% as Very Good, making it an overall 80% success. In other words, 8 out of 10 aspirants were happy with the physical aspect of the formation. Satisfactory rating stood at 18% and Unsatisfactory at 2%.

Physical formation at the Novitiate stage shows the highest success rate of 97%, with 56% rating it as Very Good and 41% as Good. None found it Unsatisfactory, while 3% rated it as Satisfactory.
The quality of physical formation at the Philosophy level is rated as Good by 55% of respondents, while 30% found it Very Good, and 14% Satisfactory. Overall, 85% of aspirants rated it as either Good or Very Good, while a negligible 1% found it Unsatisfactory.

Regency stage also views physical formation as a success with 74% rating it as either Good (48%) or Very Good (26%). Satisfactory rating stood at 17% and Unsatisfactory at 9%, which is the highest among all stages.

Physical formation emerges as the second best at the Theology stage, with 92% rating it as either Good (56%) or Very Good (36%). Only 8% found it Satisfactory while none found it Unsatisfactory.

*General observation:* The success rate of physical formation falls in a closer range between 74% and 97%. Novitiate again leads the pack (97%), closely followed by Theology (92%), MS (87%), and Philosophy (85%). Even the least among them, Regency, can still be counted among the best with a satisfaction level of 74%. However, it is also noted that Regency has the highest level of Unsatisfactory rating (9%) among equals. Novitiate as well as Theology has recorded a zero score on the Unsatisfactory rating.
5.2 Comparative Analysis

(Aggregate percentage of Very Good and Good ratings by responders)

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**Overall Analysis**

- The Novitiate stage of formation emerges as the clear winner in satisfaction level, with a consistent score of above 90, except in the Academic aspect (72).
- Theology scores the winning position in the Academic aspect (92), while Regency comes last (59).
- Graduation stage records the lowest levels of success in satisfaction in all aspects except the Academic, Affective and Physical areas.
- The lowest level (59) in the Academic aspect was registered by Regency, and the wide gap of almost 13 points with the nearest score (72, Novitiate) could be a cause for further study. Likewise, it is also intriguing as to why Novitiate recorded its own lowest level (72) on the academic front, while all other parameters were closer to 100.
5.3 Findings of the Study

Observations

1) In the Minor Seminary, 5 out of 10 aspirants found the overall quality of formation Good, while 30% found it to be Very Good, and 18% Satisfactory. Only 2% found it Unsatisfactory, mostly in the areas relating to Academic, Affective, Missionary and Physical formation.

2) The results for Juniorate are almost similar to that of Minor Seminary. However, a point to be noted is that the 3% aspirants who rated the quality of formation as Unsatisfactory found maximum fault in the areas relating to Community and Academics, followed by Missionary, Physical and Affective aspects.

3) At the Graduation level again, 5 out of 10 aspirants rated the overall quality of formation as Good, while 22% found it to be Very Good, and 24% Satisfactory. Of the 5% that found it Unsatisfactory, the majority found fault with the Community and Academic aspects of the formation.

4) The Novitiate formation emerges as the happiest level in every respect because 5 out of 10 rated it as Very Good, while 4 found it Good, making it a grand success (92%) on all parameters. Only 7% found it Satisfactory, and a negligible 1% found it Unsatisfactory. It is interesting to note that among this discontented lot, all of them found only the Academic formation not meeting their expectations.
5) At the Philosophy stage, 6 out of 10 found the quality of formation Good, while 16% rated it as Very Good, and 23% as Satisfactory. Of the 2% that found it Unsatisfactory, the majority found fault with the areas relating to Community, Academic and Affective formation.

6) Among the Regents, 5 out of 10 rated the overall quality of formation as Good, while 27% found it Very Good, and 19% Satisfactory. However, it needs to be noted that Unsatisfactory ratings are the highest at this level of formation, standing at 8%. All areas call for improvement, the prominent being the Community and Affective aspects, followed by Physical, Academic and Religious.

7) The Theology level of formation comes second only to Novitiate in satisfaction, with 6 out of 10 rating it as Good, and 3 out of 10 Very Good, making it close to a 90% success. Only 10% rated is as Satisfactory, and a negligible 1% found it Unsatisfactory. The major cause for discontent pertains to Community, Spiritual, and Missionary aspects of the formation.

8) The most common denominator for discontent at all levels is the Community aspect of formation. This aspect leads in the dissatisfaction factor at all levels except in the Minor Seminary and Novitiate. This aspect is closely followed by the Affective, Academic, and Physical areas of formation. These are areas that may call for significant improvement.
9) One gratifying outcome consists in the fact that considering all levels of formation, 7 out of 10 rated the overall quality as either Very Good or Good, with Novitiate leading the pack (92%), followed by Theology (89%), and Minor Seminary (80%). The least among them (Graduation) stands at 71%.

**Internality**

One of the most important, satisfying and positive factors that the study found is the great appreciation for the Society's cross-cultural and international common formation. It is unique, and perhaps, this is offered only in the Society of the Divine Word. There are a few areas where special attention is called for from the Formation Board.

**Areas for Improvement**

All said and done, and after having appreciated these largely positive factors in the formation system of the candidates in India, as evident from the compiled responses, the following observations need to be taken note of by the Society in order to remedy the causes of discontent or deficiency and to take the quality and content of formation to still greater heights:

1) **Groupism**: Linguistic or ethnic groupism is a major evil in the formation houses and this is carried forward from the Juniorate onwards. This exists among the staff members as well.
2) **Partiality** by formators especially towards their own ethnic/regional groups is another serious observation made by many candidates. Remedial measures are necessary in this area.

3) **Community:** On community life, the remark by one respondent in the interview, speaks for many: “The fight between the staff members affected our community life also.”

4) **Regency/Exposure Immersion Programme** is preferred in the SVD set up.

5) **Period of Formation:** Several feel the period of formation is too long. A strong suggestion is to reintroduce graduate studies with philosophy to meet this need. Another suggested: Instead of having our own philosophy, send the students to a University so that within the same two years’ time they can get a University degree like M. A. Otherwise, affiliate Philosophy with a Secular University.

6) **Formators:** Quite a few respondents came heavily down on the formation personnel at almost all levels; to cite a few remarks: “Inefficient and unqualified formators are sent to the formation houses; Formation houses should not be an asylum or reformation houses for those who have police records or against whom canonical censors are initiated or imposed”. Some respondents wonder if the “formators are familiar with the Formation Manual at all.” This suggests that perhaps, at least in some instances, students are not being formed strictly according to the Formation Manual.
5.4 Conclusion

Jesus himself gathered, selected, trained and sent forth his disciples to continue his work: "And he went upon the mountain, and called to him those whom he desired; and they came to him. And he appointed twelve, to be with him, and to be sent out to preach and have authority to cast out demons."\(^{490}\)

Pope John Paul II in his Post-Synodal Apostolic Exhortation *Pastores Dabo Vobis* states that the above passage is the guiding principle of formation of priests in the Church: "It can be said that through her work of forming candidates to the priesthood and priests themselves, the Church through her history has continued to live this passage of the gospel in various ways and with varying intensity."\(^{491}\)

On the formation of the religious consecrated to the service of God, Pope John Paul II in his Post-Synodal Apostolic Exhortation *Vita Consecrata* writes how God makes use of human agents for the formation of those whom He calls. Formation is a process of becoming a disciple of Christ, growing in union with and in conformity to him:

God the Father, through the unceasing gift of Christ and the Spirit, is the education *par excellence* of those who consecrate themselves to him. But in this work he makes use of human instruments, placing more mature brothers and sisters at the side of those whom he calls. Formation then is a


\(^{491}\)Pope John Paul II  *Post-Synodal Apostolic Exhortation ‘Pastores dabo vobis*, op. cit., n. 2.
sharing in the work of the Father who, through the Spirit, fashions the inner attitudes of the Son in the hearts of young men and women.\footnote{Pope John Paul II, Post-Synodal Apostolic Exhortation Vita Consecrata, St. Paul Publications, Mumbai, 2003, no. 66.}

Pope John Paul II in his Post-Synodal Apostolic Exhortation Ecclesia in Asia writes on the formation of priests:

Associated with the Bishops in the work of proclaiming the Gospel, priests are called upon at ordination to be shepherds of the flock, preachers of the good news of salvation and ministers of the sacraments. To serve the Church as Christ intends, Bishops and priests need a solid and continuing formation, which should provide opportunities for human, spiritual and pastoral renewal, as well as courses on theology, spiritually and the human sciences. People in Asia need to see the clergy not just as charity workers and institutional administrators but as men whose minds and hearts are set on the deep things of the Spirit (cf. Rom. 8:5). I particularly wish to underline the Synod’s concern for the preparation of those who will staff and teach in seminaries and theological faculties. After a thorough training in the sacred sciences and related subjects, they should receive a specific formation focussed on priestly spirituality, the art of spiritual direction, and other aspects of the difficult and delicate task that awaits them in the education of future priests. This is an apostolate second to none for the Church’s well-being and vitality.\footnote{Pope John Paul II, Post-Synodal Apostolic Exhortation Ecclesia in Asia, Pauline Publications, Mumbai, 2000, no. 43, p. 119.}
This thesis is divided into five chapters. Chapter 1 briefly treats the History of Priestly Formation in the Church. In the early centuries, young men aspiring to the priesthood received special training in intellectual, spiritual and pastoral aspects under the respective bishops and the senior members of the clergy, and later on in the so-called *catechetical schools*. The Council of Trent (1546-1563) was an important milestone in the history of the Church, especially in the formation of priests. The Council laid down definite rules and regulations for seminary formation. This was the structure of the seminary formation until the Second Vatican Council (1962-65). This Council revolutionised the seminary formation in the Church all over the world.

In India, the formation of the clergy was done through what is known as the *Malpanate System*, by which a senior priest would train candidates in basic elements in liturgy, scripture and administration of sacraments. After the advent of the Portuguese in the 15th century, European type of seminary formation was introduced without any adaptation to the conditions of Indian context. The Second Vatican Council made adequate provisions to contextualise and adapt the formation of its priests to Indian conditions.

Chapter 2 has dealt with the Society of the Divine Word, its foundation, growth and expansion, and its arrival and growth in India. In course of the last twenty centuries, different religious congregations that were founded in the Church had as one of their priorities the formation of their members. St. Arnold Janssen (1837-1909) founded the Society of the Divine Word (SVD from the Latin, *Societas Verbi Divini*), popularly known as Divine Word Missionaries, "to work first and foremost where the gospel has
not been preached at all, or only insufficiently, and where the local church is not viable on its own.\textsuperscript{494}

Divine Word Missionaries came to India in 1932, and they began the formation of their Indian members in 1950. After 50 years, the 600 Indian members with 6 Bishops form 10% of the Society personnel worldwide. Therefore it calls for a scientific study of their formation in order to find the weaknesses and strengths of the system. This thesis is a humble attempt in this direction and can perhaps point out its strengths and weaknesses with a view to initiating improvements in certain areas, wherever needed.

Chapter 3 has discussed in detail the formation programme of the society in general and in India in particular according to the teachings of the Church, the teachings in the light of the Papal exhortation \textit{Pastores Dabo Vobis} of Pope John Paul II, the ‘Charter of Priestsly Formation in India’ and the ‘SVD Formation Manual, India’. As the thesis takes up the formation process of Divine Word Missionaries in India as a case study, its recruiting system, formation at various levels, such as juniorate, postulancy, novitiate, philosophical and theological training, regency, etc., have been studied in detail.

Brothers are an integral part of the Society. Several stages of their formation in the Society are common to both clerics and brothers. What pertains specifically to the Brothers’ Formation is dealt briefly with a historical perspective.

In chapter 4, five areas of special fields of formation in the Society (Regency/OTP/CTP), Training of Formation Personnel, Advanced Studies and Training of Specialists, Formation Board and Formation for the 21st Century have been studied in detail. The Society attaches great importance to the care of ongoing formation at different levels, such as initial years in mission, middle age and stabilisation in ministry, sickness, old age and retirement, and crisis situations in personal life and in ministry. These aspects are also briefly treated in this chapter.

Finally in chapter 5, the researcher has analysed and discussed the results of a detailed study made on 250 candidates at all levels of formation in India, with the use of a structured questionnaire and interviews. The analysis points to the basic strengths, as well as weaknesses, of the formation programmes in the Society, based on the qualitative ratings culled from the responses of the candidates. Considering the various positive and negative factors relating to the content and quality of formation training, as deduced from the data analysis, this researcher concludes that the formation given to the future priests and brothers of the Society in India is by and large of very good standards. However, there is room for improvement in certain areas, which calls for the special attention of the Society, Formation Board, and formators to take remedial steps and lead the formation programmes to still greater heights of excellence.