

# Spiritual Well-Being and Resiliency of Diocesan Seminarians of Antique

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## ABSTRACT

Spiritual well-being is integral in seeking meaning and purpose in life. Related to this is resiliency, which is a dynamic attribute of bouncing back from difficult situations. Thus, this descriptive-correlational study determines the degree of spiritual well-being and the level of resiliency of the diocesan seminarians of Antique. Spiritual Well-being Scale and Resilience Scale standardized tests were used among the forty diocesan seminarians. The findings indicate that the degree of spiritual well-being of seminarians is high which indicates that the seminarians possess a certain degree of satisfaction and manifest a clear sense of purpose in life. On the other hand, the level of resiliency of the diocesan seminarians of Antique is "on the low end" which signifies that as a whole, they might be experiencing some depression and anxiety in their lives. Finally, there is a significant relationship between spiritual well-being and resiliency. The study recommends designing an enhanced career guidance program for the formation of the seminarians.

**Keywords:** Guidance and Counseling, Spiritual Well-Being, Resiliency, Descriptive-Correlational, Diocesan Seminarians, Antique

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## 1.0. Introduction

Spiritual well-being is an integral aspect of the human person. Spiritual well-being becomes a powerful quality that facilitates positive attitudes and skills in career

resiliency (Harlos, 2001). It involves the deepest level of values, talents, purpose, personality, interests, and beliefs. It involves doing and creating meaningful connections with others (Brewer, 2001). For McGregor and Chesworth (2005), spiritual well-being is using one's capacity in building, establishing, and forming relationships. It entails a personal quest for truth, values, and visions in life.

Filipinos are known to have unique spiritual well-being (Yabut, 2018). They look at spiritual well-being as an expression of passion or expression of life. Such perception allows the Filipino to view spiritual well-being as living out of values manifested in one's actions, relationships, and activities within family, friends, and loved ones. Filipino spiritual well-being is directly related to the valuing of the *kapwa*. While there can be many expressions of spiritual well-being among Filipinos, one recurring expression is anchored in the relationship with a Supreme Being. It is in this relationship that people try their best to become better persons by living out values and morals (Yabut, 2018).

Additionally, Yabut (2013) said that Filipino spiritual well-being is tied basically within the concept of *loob* and *kapwa*. In order for the Filipinos to attain spiritual well-being, affiliation to religion becomes the vehicle that embodies cultural activities and traditions. However, not all people agree with this claim.

Related to spiritual well-being is resiliency. Resiliency is viewed as dynamic personal attributes and ecological resources that one uses to reflect successfully and deal with life's challenges (Masten, Monn, & Supkoff, 2011). Also, resiliency is the capacity to positively deal with life stressors (DiCorcia & Tronick, 2011). It is a process of adaptation in challenging conditions like trauma, family and relations problems, accidents, unexpected life events, and the like (Comas-Diaz, Luthar, Maddi, O'Neill, Saakvitne, & Tedeschi, 2019).

Seminary formation for Searby (2015) provides aspects to learn spiritual well-being, but the practice of spiritual discipline is sometimes missing. Mere following of the rules of spirituality can yield superficiality in life. The critical point in the life and future ministry of a seminarian is to recognize this spiritual dryness that leads to empty spiritual well-being. Spiritual dryness can lead to an inability to cope with life's struggles in the ministry; this is a lack of resiliency. The important principle in the formation is nourishing spiritual well-being to become a resilient pastor (Searby, 2015). Further, some reasons why seminarians ask to leave the formation are lack of depth in their experiences, especially in their spiritual journeys that result in non-resilience. In this observation, one can infer that the more the seminarians grow in their spiritual well-being, the more that they make meaning in their experiences; the more they become resilient.

Researches have been conducted to examine the relationship and role of spiritual well-being and psychological health (Reutter & Bigatti, 2014), the role of spiritual well-being and the coping ability of university students (Rehm & Allison, 2009), spiritual well-being and resilience among trauma victims (Crawford, Wright, & Masten, 2006, and spiritual wellbeing and resiliency in old age (Manning, 2013). However, there is a dearth of studies that deal with the spiritual well-being and resiliency of seminarians. No study has been conducted on spiritual well-being and resiliency that is subjected to the diocesan seminarians of Antique.

This study was conducted to examine whether spiritual well-being increases the resiliency of seminarians. This study aimed to know whether the long years of

formation with the emphasis on developing spiritual well-being can help transform the person of the seminarian in order to sustain and persevere in the ministry as a priest (John Paul II, 1992). The findings of this study provided some basis in the important roles of spiritual well-being and resiliency in the seminary formation. These aspects will increase the desires of seminarians to pursue their vocation to the priesthood (Searby, 2015). The findings of this study were utilized to create enhanced career guidance program for the formation of seminarians.

## 2.0. Framework of the Study

The paper theorized that the higher the degree of the spiritual well-being of seminarians, the higher their resiliency level. This means that when a seminarian possesses a high degree of spiritual well-being, he will have a higher level of resiliency in coping with the formation's demands. This was anchored on the Theory of Spiritual Well-Being (SWB) of Paloutzian and Ellison (1979). This theory defined the SWB as a "personality attribute conceived of having one vertical dimension connoting one's perception of a relationship to God, and one horizontal dimension connoting one's perception of life's meaning or purpose or satisfaction with one's existence." This framework explains that spiritual well-being is the affirmation of life in a relationship with God, self, community, and environment that nurtures and celebrates wholeness (Paloutzian & Ellison, 1979).

Although this definition is somewhat imprecise, yet it connotes that spiritual well-being involves other social and psychological components. This theorizing reflects Blaikie and Kelsen's (1979) theory that states that spiritual well-being is comprised of a vertical component and a horizontal component. The vertical component pertains to one's sense of well-being in relation to God (Paloutzian & Ellison, 1979). The horizontal component refers to a sense of life's purpose or satisfaction, which is having a sense of existential well-being, of knowing what needs to be done and why that has to be done, for whom a human being belongs to (Blaikie & Kelsen, 1979).

Furthermore, Paloutzian and Ellison (1979) explained that the spiritual dimension is in close connection with the person's *psyche* and *soma* for the spiritual aspect provides an integrative force. This integrative force affects and is affected by the physical state, feelings, thoughts, and relationships. They said that when a person is spiritually healthy, that person has generally lived a purposeful and fulfilled life. This is to the extent only of being psychologically healthy. The two-dimensional level of spiritual well-being, the vertical and the horizontal interweave the intricate dimension of the human person. This means that the human person's spirituality is directly affected by physical well-being.

The interweaving of human dimensions gives man the necessary courage to go beyond or transcend many physical struggles and sufferings, and to experience emotional and spiritual health and growth. This serves as the key for man to hold on to his deepest spiritual commitments and to interpret the suffering within the context of a more in-depth and positive meaning (Frankl, 1963). Additionally, the sense of man's spiritual well-being is positively related to the grounding of one's outlook and positive evaluation in God's acceptance. This relation holds for both religious and existential

well-being, which is related to the feeling that God's outlook or evaluation is more important to the person than that of others (Paloutzian & Ellison, 1979).

Ellison (1983) defined spiritual well-being as an individual's relationship with the Supreme Being, the society, and the environment that nurtured it. This relationship is confirmed within the context of spirituality. Spiritual well-being is viewed as a religious component that is mainly associated with a higher power. Related to this is the existential well-being, which is a component that demonstrates personal feelings about the truth of who and what the person is, what he does and why he does things, and where he belongs. These two components of spiritual well-being and existential well-being integrate, interact, and overlap with each other and bring a sense of spiritual health, satisfaction, and purpose in life. Researches have proven that the alignment of these spiritual and religious backgrounds in a person's life creates a positive growth impact on the person, coupled with the person's family's alignment. The impact is manifested in the growing ability of the person to deal with life's situations. Thus, it gives greater satisfaction with life (Abadi, Mozaffari, Tabbodi, & Rahgozar, 2013).

Spiritual well-being and resiliency are connected. Spiritual well-being enhances resiliency. Crawford et al. (2006) posited that spiritual well-being could promote resilience in four major ways: by helping build attachment relationships, opening access to social support sources, guiding conduct and moral values, and offering opportunities for personal growth and development. Similarly, many of resilience literature (Werner, 1996, cited in Glick, 2009) find spiritual well-being as an influential factor that leads to the development of spiritual values that helps adolescent to acquire optimistic outlook in life and alleviate one's vision to see the meaning behind the many adverse experiences that one has in life. Also, Fangauf (2014) proves in her research that spiritual well-being serves as an important factor that creates resilience in order to transform one's negative outlook towards positive outcomes in a given situation. Thus, this theory of spiritual well-being can be related to one's experience of spirituality, directly related to one's vertical relationship with God. It affects one's horizontal outlook, where one possesses a healthy sense of decision making and a sense of choices. Needless to say that when a person experiences a certain degree of spiritual well-being, he will most likely have a higher level of resiliency. This is because, with high spiritual well-being, the person becomes capable of turning negative experiences into positive ones. He is also able to transcend from difficulties towards a more meaningful and fulfilling life.

### **3.0. Methods**

This study used descriptive and correlational design to describe and correlate the degree of spiritual well-being and level of resiliency of diocesan seminarians of Antique when they were taken as a whole and categorized according to the given demographics. The correlational design was employed to determine the relationship between spiritual well-being and resiliency. The descriptive design (Swartzell & Jennings, 2007) was used to assess the degree of spiritual well-being and level of resiliency of the diocesan seminarians of Antique.

The respondents for this study were the diocesan seminarians of Antique for the school year 2019-2020. A total enumeration of forty diocesan seminarians was utilized. Twenty four of the respondents were senior high school, and sixteen were college.

Two sets of self-administered questionnaires were used. The Spiritual Well-Being Scale of Ellison and Paloutzian (1982) was used to measure spiritual well-being. The participants completed the 20-item Spiritual Well-Being Scale, which was divided into two subscales. Religious Well-Being was used to measure one's relationship with God, and the Existential Well-Being measured one's level of satisfaction and purpose in life.

The reliability of the Spiritual Well-Being Scale with its given subscales (Religious Well-Being Scale and Existential Well-Being) was proven to be very good. The conduct of test and retest using the instrument produced a total of 0.96 and 0.99 for RWBS. The EWBS subscale has produced coefficients of 0.98 and 0.98. In totality, SWBS has a coefficient of 0.93 and 0.99. The index of internal consistency showed that this instrument has high reliability (Paloutzian, Bufford, & Wildman, 2012).

Meanwhile, to measure resiliency, the Resilience Scale (RS) developed by Wagnild and Young (1987) and consisted of 25 statements, was used. The responses to all were ranged on a seven-point Likert. The Resilience Scale by Wagnild and Young (1987) has been seen to perform a reliable and valid measure when it comes to measuring resiliency. In the review conducted by Loso, Turunena, Wäljasa, Helminencd, Öhmana, Julkunenb, and Rosti-Otajärvia (2013), they found out that this tool has been used widely in the various studies of populations. It has been regarded as the best assessment method that measures and evaluates resilience, especially in the adolescent population or group. The result of the reliability test of the Resilience Scale conducted among 57 diocesan seminarians in the Diocese of Bacolod has yielded an internal consistency result as measured by Cronbach's Alpha with a very good result of 0.82.

The descriptive and correlational analyses were used in analyzing the data gathered. The descriptive analysis was used to assess the degree of spiritual well-being and the level of resiliency of the diocesan seminarians of Antique using the mean and the standard deviation, and frequency count and percentage. Meanwhile, the correlational analysis was utilized to determine whether there was a relationship between the degree of spiritual well-being and the level of resiliency of the diocesan seminarians of Antique.

Using Smirnov-Kolmogorov and Shapiro Wilk Test, the normality test for the Spirituality scale revealed that the data were normally distributed with (KS =0.125, p=0.119) and (SW=0.953, p=0.095). For Resilience Scale (KS= 0.165, p=0.008) and (SW=0.956, p= 0.126). Hence, the use of the Pearson r and Chi Square for statistical treatment for the data of the inferential problems was justified.

## **4.0. Results and Discussion**

### **Profile of the Respondents**

Table 1 presents the demographic profile of the seminarians in a Diocesan Seminary in Antique as grouped according to age, academic level, family monthly income, family structure, and birth order.

In terms of age, many of the seminarians are young (f=21, 52.5%), which comprise the bigger number of the seminary community for the school year 2019-2020. When grouped according to the academic level, the senior high school has a higher number (f=24, 60.0%) compared to the college. On the other hand, in terms of family

**Table 1. Demographic Profile of the Respondents**

Variable	f	%
Age		
Young	21	52.5
Old	19	47.5
Academic Level		
SHS	24	60.0
College	16	40.0
Family Monthly Income		
Low	17	42.5
High	23	57.5
Family Structure		
Intact	33	82.5
Non-intact	7	17.5
Birth Order		
Eldest	13	32.5
Middle	11	27.5
Youngest	12	30.0
Only Child	4	10.0
<i>Total</i>	<i>40</i>	<i>100.0</i>

monthly income, those who belong to high family income (f=23, 57.5%) are higher than those who belong to the lower monthly income family. Further, most of the seminarians have an intact family structure (f=33, 82.5%) and a higher number of those who belong to the eldest category in terms of birth order (f=13, 32.5%).

In general, the majority of the respondents are younger, senior high school, and with high family monthly income. Most of them are from an intact family set-up, and a higher number is eldest in the family.

**Degree of Spiritual Well-Being**

The overall results in Table 2 showed that the degree of spiritual well-being of diocesan seminarians of Antique as a whole (M=100.10) is high. The range of scores in SWB is low (20-40), moderate (41-99), and high (100-120). For the subscales, the following range is used, low (10-20), moderate (21-49), and high (50-60). The existential well-being is high (M=50.45), and religious well-being is moderate (M=49.65). The result indicates that the seminarians possess a certain degree of satisfaction and manifest a clear sense of purpose in life.

Examining the religious well-being of seminarians, the college (M=50.31, SD= 5.02), low family income (M=50.29, SD=5.06), intact family structure (M=50.27, SD= 4.49), and eldest in the family (M=50.69, SD=4.66) rated themselves high in the religious well-being regardless of age where all of the respondents showed the moderate result. In the existential well-being, seminarians demonstrated higher ratings as regards age, academic level, and family monthly income except for family structure, which yielded a high rating for intact (M= 50.94, SD= 5.75). For birth order, the eldest and the only child scored moderate while the middle and the youngest scored high. A score in the range of 50 – 60 is high in both of the subscales.

Overall, seminarians who are young (M=100.29, SD= 9.17), college (M=101.44, SD=10.66), low family monthly income (M=101.12, SD= 10.53), intact family structure (M=101.21, SD= 9.29), and the middle child (M= 103.00, SD=11.08) showed high result in their degree of spiritual well-being.

The findings of the study signify that seminarians have a high degree of spiritual well-being. It means that seminarians possess a high degree of satisfaction in life and manifest a clear sense of purpose in life. Possessing this degree of spiritual well-being makes the seminarians acquire the desired spiritual formation goal of the seminary, which is communion. This spiritual goal makes the seminarian able to develop a life centered on personal communion with God in Christ. With a high degree of spiritual well-being, the seminarian grows in a constant discernment of God’s saving will, in generous response to and participation in Christ’s mission in simplicity, chastity, and obedience.

Spiritual well-being happens across the lifespan, where an individual undergoes a certain process to achieve growth. This growth describes the level of maturity that the person experiences. Spiritual maturity enables the person to come up with new and emerging perspectives in life (Gallagher & Newton, 2009).

**Table 2.** Degree of Spiritual Well-Being

Variable	Well-being			Religious			Existential		
	M	SD	Int	M	SD	Int	M	SD	Int
Age									
Young	100.29	9.17	Hi	49.67	4.50	Mo	50.62	5.63	Hi
Old	99.89	10.63	Mo	49.63	5.16	Mo	50.26	6.24	Hi
Academic Level									
SHS	99.21	9.24	Mo	49.21	4.63	Mo	50.00	5.76	Hi
College	101.44	10.66	Hi	50.31	5.02	Hi	51.13	6.12	Hi
Family Mon. Income									
Low	101.12	10.53	Hi	50.29	5.06	Hi	50.82	5.89	Hi
High	99.35	9.32	Mo	49.17	4.58	Mo	50.17	5.95	Hi
Family Structure									
Intact	101.21	9.29	Hi	50.27	4.49	Hi	50.94	5.72	Hi
Non-intact	94.86	10.96	Mo	46.71	5.25	Mo	48.14	6.41	Mo
Birth Order									
Eldest	99.62	9.78	Mo	50.69	4.66	Hi	48.92	5.79	Mo
Middle	103.00	11.08	Hi	49.91	5.41	Mo	53.09	6.16	Hi
Youngest	99.08	8.70	Mo	49.00	4.73	Mo	50.08	4.93	Hi
Only Child	96.75	10.87	Mo	47.50	3.87	Mo	49.25	7.63	Mo
<i>As a Whole</i>	<i>100.10</i>	<i>9.76</i>	<i>Hi</i>	<i>49.65</i>	<i>4.76</i>	<i>Mo</i>	<i>50.45</i>	<i>5.86</i>	<i>Hi</i>

Note: Mo=Moderate, Hi=High

While the overall spiritual well-being of the seminarians is high, their religious well-being does not correspond to their existential well-being or their sense of satisfaction and purpose in life. The study of Madrigal and Erillo (2019) describes this as acquired spirituality. Meaning that while seminarians possess very good horizontal effects in their spiritual well-being, it does not correspond to how they have grown in their relationship with God, the vertical aspect. Meaning to say that the seminarians’ spiritual experiences (relationship with God) do not correlate with how they perceive their sense of satisfaction and purpose in life.

Good and Willoughby (2006) describe spirituality as a unique, internal, and personal experience that leads the person to a greater extent of searching for greater knowledge and significant improvement in oneself. This belief must be founded in one's relationship with God. However, they also believed that this search for a fuller self, guided by one's faith in God, must effect positive growth to people. It can either be growth in health, trust in people, personal well-being, and satisfaction in one's life, happiness, and self-esteem.

### **Level of Resiliency**

Generally, the findings in Table 3 showed that the level of resiliency of the diocesan seminarians of Antique is "on the low end" ( $M=129.15$ ), which means that as a whole, seminarians might be experiencing some depression and anxiety in their lives. The lowest score range in RS is 25-100, on the low end (116-130), moderate (131-145), moderately high (146-160), and the highest range is 161-175. Assessed according to demographics, older seminarians ( $M=133.84$ ,  $SD=13.48$ ), college ( $M=135.88$ ,  $SD= 13.54$ ), low family monthly income ( $M=131.88$ ,  $SD= 14.12$ ), and middle child ( $M=131.36$ ,  $SD= 9.23$ ) scored moderate compared to other respondents meaning, the seminarians possess many characteristics of resilience and can build on those to keep strengthening their resilience. Others who scored at this level are reported that while they are satisfied in general, many aspects of their life are not satisfactory. Seminarians scored both on the low end in terms of their family structure; this means that these seminarians experience some level of depression and anxiety in their lives.

The result indicates that the seminarians are experiencing difficulties in life. This is observed in their inability to focus, restlessness, and poor response in the formation. Siebert (2006) believes that a resilient person must possess abilities to cope in a difficult situation. The coping experience of an individual allows him/her to remain in a stable disposition and his/her functions as a person (Kimhi, 2014). Stability in disposition makes the person engage in fostering positive relationships, which helps endure and surpass stressors in life (Cacioppo, Reis, & Zautra, 2011).

Regarding age, the finding shows that the older ones experience a moderate level of resiliency. Meaning that as the seminarian increases in age, he is most likely to cope positively in life stressors. This is supported by Diehl and Hay (2010), who states that young persons are most likely to suffer the effects of stress compared with the older ones. A similar study of Cohen, Baziliansky, and Beny (2013) about cancer patients supports this claim that younger patients are more anxious in their situations while the older ones are calmer and peaceful. They discovered that the level of coping and adjustment is faster for those who are old than those who are young. However, this finding negates Mroczek and Almeida's (2004) study that says that adults are more vulnerable to the grave effects of stress than the younger ones.

In the academic level, it revealed that college seminarians have a moderate level of resiliency than senior high school. This shows that college seminarians have more capability to address stress and possess many characteristics of resilience. This finding disagrees with the claims of Rosenbaum and Weatherford (2017). They said that college students of today are more stressed than college students twenty years ago. It also negated the findings of Arastaman and Balci (2013) that claims that senior high



**Table 3.** *Level of Resiliency*

Variable	M	SD	Interpretation
Age			
Young	124.90	12.82	On Low End
Old	133.84	13.48	Moderate
Academic Level			
SHS	124.67	12.15	On Low End
College	135.88	13.54	Moderate
Family Monthly Income			
Low	131.88	14.12	Moderate
High	127.13	13.38	On Low End
Family Structure			
Intact	129.00	15.02	On Low End
Non-intact	129.86	4.63	On Low End
Birth Order			
Eldest	129.00	16.39	On Low End
Middle	131.36	9.23	Moderate
Youngest	127.58	16.66	On Low End
Only Child	128.25	6.80	On Low End
<i>As a Whole</i>	<i>129.15</i>	<i>13.73</i>	<i>On Low End</i>

school students possess higher initiatives in looking for solutions for their problem. This study revealed otherwise that senior high school appears to have low results in their level of resiliency.

Meanwhile, Gray’s (2015) findings disagree with this study when he said that as the academic level of college student increases, the more that the student becomes less resilient with the increase in the academic level. The findings of this study revealed different reality where college students are seen to be moderate in their resiliency level. College students show characteristics of resilience and can build on those that keep strengthening their resilience.

Further, those who belonged to low monthly income families appeared to have a moderate score. They manifested characteristics of being resilient in their lives and saw a better perspective in coping with life’s stressors. It is supported by Johnson, Richeson and Finkel (2011), who observed students from low-income families studying in an elite school. Their observation showed that these students are found to be more productive and performed well in school. Similar students showed better resilience, among others. It simply shows that low family monthly income can push the person to be more goal-oriented and have more capacities to blend and manage even in a distressing situation. Although these students come from low family monthly income threshold, it does not affect their performance in school.

Finally, in terms of birth order, it was the middle child who has a moderate result. Compared with other siblings, the middle child possesses a positive and more resilient attitude. Middle children were capable of existing and adapting even in distressing situations. Since middle children are more adventurous, they can strengthen their grasp of the world’s realities because of their exposure and familiarity with real-life situations. The findings of this study contravene with Kelley and Liles (2013), who

viewed the older siblings to have a more positive outlook in life compared to other siblings. However, a similar study of Kelley and Liles (2013) strengthened the findings of this study regarding the moderate result of the score of the middle child. For them, middle children are among the siblings who can establish a deeper sense of identity and can easily find meaning and support in their lives as they associate with the world outside their family structure, especially those who have come into their lives.

**Relationship between Demographics and Spiritual Well-Being**

As shown in Tables 4 and 5, the findings revealed that there is no significant relationship between spiritual well-being and age [ $r(38)=-0.020$ ,  $p=0.901$ ], academic level [ $r(38)=0.113$ ,  $p=0.486$ ], family monthly income [ $r(38)=-0.091$ ,  $p=0.577$ ], family structure [ $r(38)=-0.251$ ,  $p=0.119$ ], and birth order [ $\chi^2(3)=2.702$ ,  $p=0.440$ ]

**Table 4.** Relationship between Demographics and Spiritual Well-Being

Variable	r	df	p
Age	-0.020	38	0.901
Academic Level	0.113	38	0.486
Family Monthly Income	-0.091	38	0.577
Family Structure	-0.251	38	0.119

Note: the correlation is significant when  $p \leq 0.05$

**Table 5.** Relationship between Birth Order and Spiritual Well-Being

Variable	$\chi^2$	df	p
Birth Order x Well-being	2.702	3	0.440

Note: the correlation is significant when  $p \leq 0.05$

All the variables showed no significant relationship with spiritual well-being. The results of the study revealed that demographics do not necessarily affect the degree of the spiritual well-being of seminarians. Hence, this confirms the study of Gallagher and Newton (2009) that the degree of spiritual well-being mainly refers to the growth that happens within the person. For them, spiritual well-being means growth from different networks of people and supports, resources, and community relationships. It is noteworthy that the degree of spiritual well-being is encompassing the totality of the person. In support, Newton and Gallagher (2009) stated that the nature of the degree of spiritual well-being is founded on the internal and experiential dimension and can be grasped through the personal experiences of the person.

Wink and Dillon (2002) claims that growth in spiritual well-being happens without reference to any demographic. Therefore, it does not necessarily follow that when one reaches maturity, that person will also have mature spiritual well-being. This simply shows that spiritual maturity can happen in younger or older age. Moreover, at the academic level, the findings of the study do not follow the findings of Astin, Astin, Lindholm, Bryant, Calderone, and Szelenyi (2004), who believed that increase in academic level significantly affects the degree of spiritual growth in the person. The findings of this study do not directly support that academic level has significant relations with spiritual well-being. Like age, the academic level does not determine whether the

person is already spiritually mature or not. It follows that spiritual growth and maturity can be present already to the person in different stages of his studies.

Furthermore, family monthly income and family structure showed no significant relationship with spiritual well-being. It means that family income does not support growth in the degree of spiritual well-being. It does not follow the findings of Crabtree (2010) that says that religiosity and spiritual well-being are high among the poor. According to Krause and Bastida (2011), those who have financial difficulties are less likely to be involved in spiritual things. This is because these vulnerable people are often affected by many stresses brought about by socioeconomic status (Krause, Ironson, & Pargament, 2017).

Moreover, the family structure, too, is found to have no significant relationship with spiritual well-being. It does not support the study of Kumar and Tiwari (2016) that says that persons tend to be more spiritual and religious within the confines of a nuclear family. Although spiritual well-being comes as a protective shield within the family, it shows that it does not necessarily follow at all. Marquardt (2005), says that in whatever family structure an adolescent may be, he/she can still feel as just as spiritual like all the others. This means that family structure does not define how religious or spiritual an adolescent may become. Instead, it proves that one can grow and mature spiritually in any avenue and context since spiritual well-being, after all, is internal, personal, and experiential.

**Relationship between Demographics and Resiliency**

The findings in Tables 6 and 7 showed that there was significant relationship between resilience and age [ $r(38)=0.329$ ,  $p=0.038$ ], and academic level [ $r(38)=0.405$ ,  $p=0.010$ ]. There was no significant relationship between resilience and family monthly income [ $r(38)=-0.173$ ,  $p=0.285$ ], family structure [ $r(38)=0.024$ ,  $p=0.883$ ], and birth order [ $\chi^2(15)= 8.861$ ,  $p= 0.894$ ].

Frost and McKelvie (2004) have a similar result that shows that one’s capacity for coping with daily stress is age-dependent. In the context of the seminary formation, as the seminarian grows in age, he is most likely to manifest higher capacities to understand the struggles and difficulties in the formation. However, the study of Mroczek and Almeida (2004) has a different view that adults are more vulnerable to

**Table 6.** *Relationship between Demographics and Resilience*

Variable	r	df	p
Age	0.329*	38	0.038
Academic Level	.0405*	38	0.010
Family Monthly Income	-0.173	38	0.285
Family Structure	0.024	38	0.883

Note: the correlation is significant when  $p \leq 0.05$

**Table 7.** *Relationship between Birth Order and Resilience*

Variable	$\chi^2$	df	p
Birth Order x Resilience	8.861	15	0.894

Note: the correlation is significant when  $p \leq 0.05$

stress than those who are younger. Moreover, these findings contradict Diehl and Hay (2010), whose study concludes that adults are less likely to exhibit day-to-day stresses than their younger counterparts. The findings conform to the study conducted by Romo (2019), who found that age is an important factor in strengthening the resilience of working students. With age, Romo (2019) said, comes maturity that helps students to avoid worries and concerns in life.

Further, learning environments are believed to be shapers of life and growth of individuals. It helps in making the students more equipped in dealing with significant struggles in life. Studies that support the idea that resilience has significant relations with academic level can be found in Arastaman and Balci (2013), who believe that resilience is learned significantly in the school setting. However, it negates the study of Rosenbaum and Weatherford (2017), who said that college students are most likely to suffer more stress as they go higher in their academic level. It means that as the person increases at the academic level, he or she is exposed to different levels of stress.

Moreover, the findings of this study revealed no significant relationship between birth order and resiliency. This affirms the study of Corey (2009), who said that birth order is not a deterministic factor that makes the person resilient in life. Meanwhile, it does not correspond with the study of Pilowsky, Yirmiya, Doppelt, and Gross-Tsur (2004) that revealed that with birth order comes resilience; the higher the age of the sibling, the more that he can acquire a positive emotional outlook in life. Those who are older are more emotionally stable and can deal with daily perceived stress with a positive outlook. Most studies (Kelley & Liles, 2013; Recchia & Howe, 2009; and Erguner-Tekinalp & Terzi, 2014) show a significant relationship between birth order and resiliency, but the present study negated these. This is because the present study found that a seminarian can be resilient whatever his birth order is, which means that the youngest seminarian in the family order can sometimes be more resilient than the eldest. The exact sequence of the birth order does not necessarily indicate the level of resiliency of an individual. It does not follow that the older sibling is usually more resilient than the youngest sibling.

Furthermore, this study revealed that family monthly income and family structure were found to have no significant relations with resilience, which means that even with high or low monthly family income, one can still acquire characteristics of resilience. In addition, this negates the claim of Grant, Compas, Stuhlmacher, Thurm, McMahon, and Halpert (2003) that low income and poverty have significant effects on the individual's resilience. Similarly, it does not affirm the claims of Wadsworth, Raviv, Reinhard, Wolff, Santiago, and Einhorn (2008), whose study concludes that poverty-related issues affect families and expose families to socioeconomic related stress. The results of this study are supported by Johnson et al. (2011), who believe that students' social identities may affect how they perform in a certain context. However, it does not necessarily hinder the person from excelling and becoming resilient in any given context. Family structure was also found to have no significant relations with resilience. This means that persons who belonged to intact and non-intact families can be resilient and non-resilient, respectively, without attributing it to their family structure.

**Relationship between Spiritual Well-Being and Resiliency**

Results in Table 8 show a significant relationship between spiritual well-being and resiliency [ $r(38)=0.361, p=0.022$ ]. This means that there exists a relationship between spiritual well-being and resiliency. The study of Manning (2013) confirms the significant relations between spiritual well-being and resilience: the stronger the spiritual experience an individual has, the more it can influence his level of resilience. It implied that the seminarians’ spiritual well-being directly affects their level of resiliency. This means that the seminarians’ spiritual growth is expected to make the seminarian resilient and able to bounce back from some difficult experiences and struggles in life. It also means that the seminarian has to conform to the norms of spirituality so that he will have something to draw from to surpass difficulties in the formation. It also implies that in the formation, it is essential that seminarians know of their spirituality so that they can make use of it to be more effective in their day-to-day lives.

**Table 8.** *Relationship Between Spiritual Well-Being and Resiliency*

Variable	r	df	p
Well-being x Resilience	0.361*	38	0.022

*Note:* the correlation is significant when  $p \leq 0.05$

Overall, the findings confirmed that spiritual well-being is directly influencing one’s resiliency. Although it appears from the findings of the study that the level of resiliency as a whole is on the low end, yet it does not mean that they have no resilience at all. The result implies that spiritual well-being has to be strengthened and enhanced. This is to help the seminarians have a better grasp of dealing with life stressors and bounce back from negative experiences to positive ones. Moreover, the existential well-being of the seminarians is higher than their religious well-being despite the high result in the overall well-being. These aspects need alignment to give a clear and significant impact on the resilience of the seminarians. The findings affirm the study of Oracion and Madrigal (2019) that the low-end result of the overall resilience is due to a “religious but not spiritual” mentality. Meaning to say that as they have observed, many young people seem to be following religious practices but have no impact on their spiritual growth. Although there are some discrepancies in the result of the degree of spiritual well-being, which is high compared to the level of resiliency, which is still on the low end, it can still be aligned. Therefore, one of the recommendations of this study is to improve more the resilience of the seminarians to avoid occasions of depression and anxiety.

The high spiritual well-being of seminarians can be a starting point to improve their quality of formation. It affirms the role of the seminary in guiding the seminarians properly. It shed light on spiritual well-being as a great influencer in the formation process of the seminarians. In this context, according to Shearby (2005), the seminary must help nourish the spirituality of seminarians and help them grow in seeking an intimate relationship with God. In this way, seminarians will increase in their spiritual well-being and become resilient pastors who are deeply anchored in their faith in God.

Likewise, Crawford et al. (2006) identified that spiritual well-being could promote resilience in four major ways: helping build attachment relationship,

opening access to social support, guiding conduct and moral values, and by offering opportunities for personal growth and development. Similarly, Werner (cited in Glick, 2009) said that spiritual well-being is an influential factor in acquiring spiritual values in shaping positive outlook in life to alleviate adverse experiences into a better one. A significant implication of these findings is the importance of enhancing the career guidance program for the seminarians that will cater more specifically to their psycho-spiritual formation to increase their spiritual well-being and resiliency. The result of the findings of the study is an eye-opener that, if remain unchecked, might cause drastic problems on the resilience level of the seminarian. It will eventually result in a loss of interest in their vocation. While the formation maintains the on-going movement of the whole structure, the danger might be on the seminarian's personal level if not enhanced and strengthened.

The findings of the study resonate with Ellison and Paloutzian's (1979) Spiritual Well-Being Theory, where one is expected to develop their relationship with God and balance it with their life satisfaction. Similarly, the aspect of the formation calls the seminarians on the same movement. This model suggests that there must be a necessary alignment between one's spiritual and religious backgrounds with one's personal and day-to-day life (Abadi et al., 2013). This theory suggests that spiritual growth must create an impact on a person's way of growing and dealing with life's situations in order to experience greater satisfaction in life. It simply follows that when one's vertical relationship with God grows deeper, one's horizontal movement, which refers to one's outlook and sense of decision also matures.

With all these findings and results, seminarians need to be aware of these movements in their lives. As Gallagher and Newton (2009) suggested, the growth in spiritual well-being makes the person create cohesion and changes in one's life. Cohesion and changes in the person can result in a strong capacity to bounce back from difficult situations and experiences in life. This is called stable personality (Kirkwood, Bond, May, & McKeith, 2010) that characterize the person to excel and possess abilities to bounce back, overcome, and steer through from all adversities in life (Ong, Bergeman, Bisconti, & Wallace, 2006).

## **5.0. Conclusion**

Spiritual well-being and resiliency are directly related. It appeared though that seminarians can have a high degree of spirituality and a high level of resiliency regardless of their demographic backgrounds. The increase in spiritual well-being fosters a significant increase in resiliency. Both are complementary. While the study's findings state that the degree of spiritual well-being is high, there are still areas that need enhancements. Similar can be said in the level of resiliency where specific aspects need scaffolding and support.

The major implication of these findings of the study is the general revisiting of the seminary's structure of formation. The findings show that there is a certain discrepancy between the religious and the existential well-being of seminarians. Also, there is a gap in the relationship between spiritual well-being and resiliency. The result shows that there is a higher score for the spiritual well-being of seminarians. In contrast, the resilience level is only scored on "the low end." The re-evaluation and assessment of

the formation process will provide an insight into the cause and source of inspiration for the seminarians in their spiritual life. Also, it will help determine why, despite the high degree of spiritual well-being, seminarians' resiliency is scored only as "on the low end."

As found in this study, other factors might be prevalent during the taking of the test, which resulted in the difference in the results. It was observed that the seminarians were quite stressed and were in their low morale due to some unexpected events in the seminary. The knowledge of the immediate decision of some of the leaders of the community to quit in the next days after the conduct of the test has brought a negative impact on their disposition. Also, many seminary schedules and academic pressures add up to this low morale. It was an unexpected circumstance that occurred within the day of the scheduled conduct of the test. These might have been the cause of why, even if their spiritual well-being is high, yet their level of resiliency is "on the low end." It might be that when the disposition of the seminarians was in good condition, the result might have been different. The researcher acknowledged this as the limitation of the conduct of the study.

In this context, both the spiritual and human formation programs of the seminary need to go hand in hand in order to maintain the degree of spiritual well-being and the level of resiliency of the seminarians, for both manifest a significant relationship in the growth of the seminarian in the formation. The formation may focus on these two aspects to invaluablely increase the growth and motivation of the seminarians to be responsive to the vocation that they are into. As a house of formation, the seminary can be an efficient facilitator in integrating aspects of spiritual well-being and resiliency within its formation programs and goals that will eventually lead to a psycho-spiritually integrated person and community. This valuable effort can ensure deeper, founded, and spirit-led formation in the seminary and seminarians' formation.

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