



## Spiritual Parenting for Broken-Home Children

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**Abstract:** This study investigated the upbringing of broken-home children, including those residing in orphanages, and emphasized the significance of effective parenting for their future. Existing parenting models were found inadequate in meeting the unique needs of these children, particularly those raised by Poor Child Jesus (PIJ) sisters. The research focused on the mentoring approach aligned with spirituality, as taught by Beata Clara Fey, the founder of the PIJ congregation. A quantitative methodology with a descriptive design was employed, utilizing questionnaires for data collection. The respondents comprised children from PIJ sisters' orphanages, while students from intact families formed the control group. Descriptive benchmarking analysis was conducted to analyze the data obtained from broken-home children and the control group. The research findings demonstrated that the *Manete in Me* spirituality can serve as a fundamental framework for models of spiritual accompaniment, nurturing relationships, and effective communication. These findings shed light on potential parenting strategies for children from broken homes, highlighting the significance of integrating the spirituality of *Manete in Me* to promote emotional well-being and resilience in these children. This study contributes to understanding the specific challenges faced by broken-home children. It underlined the importance of effective parenting in their upbringing. By exploring Clara Fey's mentoring approach and the incorporation of *Manete in Me* spirituality, this research offered valuable insights and practical implications for improving the well-being and development of children who have experienced broken homes. Ultimately, it emphasized the crucial role of spirituality and meaningful mentorship in supporting and guiding these vulnerable children, fostering their emotional growth, and empowering them to build a promising future.

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## INTRODUCTION

Christian spirituality refers to how Christians perceive and engage with their spiritual existence. It involves a life of unity with God, facilitated by the intercession of Christ and the influence of the Holy Spirit, within the community of believers in the Church. This union with God encompasses two aspects: the divine initiative, where God communicates and offers genuine life, and the human response, wherein individuals listen to and heed the Word of God in their daily journey. The reciprocal relationship between God and humanity is manifested through sacramental celebrations, drawing closer to God through Scripture, engaging in prayer, practicing ascetic actions as a sign of repentance, and living in loving communion with the Church.

Groome states that Christian spirituality has three aspects that characterize it (Groome, 1991). The first is that Christian spirituality is related to the consciousness of life. The consciousness of life contains the consciousness of living in unity with God. Oneness with the triune God is every human's whole concrete life dynamic.

The second thing is that spirituality as God's initiative is experienced by man in the form of longing in his heart. The desire to unite with God becomes concrete through the reality of living together with others through fairness and compassion.

The third point is that Jesus is the inspiration and reference for every Christian's actions. The respect for Christian self-identity is Christ. Christ is the center of the meeting between God and man. The role of Christ is decisive because the spiritual life of the Christian is rooted in Christ. The deepest part of spirituality is man's longing to shape himself and his life according to the divine spirit and ideals.

One such form of spirituality is the *Manete in Me* spirituality. The spirituality comes from Blessed Clara Fey, founder of the PIJ sisters. In the PIJ Sisters' Life Guide, Clara Fey explains Jesus' Word in John 15, "Abide in Me," as the basis of the PIJ sisters' spirituality. "Abide in Jesus" means that Jesus is the basis of self-actualization, the way of thinking, the way of feeling, the way of prayer, the way of living together, the practice of working, and the way of living vows (PH, ix). In this context, spiritual life means a journey of surrender to God according to an inner attitude in harmony with Jesus.

Clara Fey shows this spirituality in her life. Her personality is the application of *Manete in Me* spirituality. Her whole life was an effort to bring about oneness with Jesus. According to Clara Fey, *Manete in Me* spirituality is "living before Jesus." Clara Fey always lived in His sight. Clara Fey mingled with Jesus inwardly. External things could not separate him from Jesus. With silence and silence, Clara Fey found Jesus deep down. Clara Fey interviewed Him intimately in a loving union.

Clara Fey believes living the *Manete in Me* life is the fastest path to perfection. The *Manete in Me* life path is the surest path to perfection. Clara Fey taught her faith to her sisters. The spirituality of his congregation is *Manete in Me*. Clara Fey wanted all her sisters to take this seriously. The spirituality of *Manete in Me* is the basis of religious life.

Clara Fey set an example for her sisters on the importance of building oneself in a continuous, intimate relationship with Jesus. That unity will deepen through the union with Jesus received in the celebration of the Eucharist because the celebration of the Eucharist united Clara Fey's soul with Jesus. With that unity, she deepened, and spiritual joy colored Clara Fey's life even more. Jesus' love made Clara Fey happy, even though she was in hardship or difficulty bearing life's burdens. Clara Fey became a living example of implementing *Manete in Me* spirituality. According to the testimony of several sisters in biographies of the founding mother, "When we look at Clara Fey, we get the impression of a soul intimately united with God, wherever she is, whenever, and whatever is being done."

Clara Fey had several habits that became a way to always be in the presence of Jesus and abide in Jesus, namely: 1) a visit to the Blessed Sacrament, 2) being faithful to "devotion"

as an exercise in living in the presence Jesus, 3) the direction of the heart to the Blessed Sacrament every time you wake up, 4) the reflection on the points of Scripture that takes place the night before going to bed in preparation for communion the next day, 5) the direction of the heart to God by stating, "Yes, Lord I am present" every time you hear the ringing of the church bell, 6) appreciation for hours of personal reflection containing questions about remembering God and relationship with Him, 7) faithfulness to arrow prayers or short prayers to establish a relationship with God in daily prayer and apostolic duties, 8) weekly go for confession, 9) always in silence, and 10) *examen conscientiae* twice a day. These customs are the tradition of PIJ sisters to grow themselves in the presence of Jesus.

Clara Fey's spiritual life resulted in a longing to serve Jesus that was evident in abandoned children and adolescents. Such a ministry continues to this day. PIJ Sisters still run the Children's Social Welfare Institute (LKSA; formerly: an orphanage). Many children in the orphanage under the care of PIJ sisters come from broken *homes*.

The broken home family is a family that is not in harmony, peace, and prosperity. The *family* often has commotions, quarrels, and disputes. The family *cannot* unite its members so that each lives according to their own will. The final stage of a broken home family is the parents' divorce, leading to the separation of fellow siblings (Tanriverdi, 2019).

Children from *broken homes* are assumed to be those who experience deficit affection due to those caused by disharmonious families. Affection deficits will adversely affect the development of children towards maturity. They need intensive mentoring. They must be able to process their living situation. This ability will help them avoid problems due to a bad family background (Miller, 2021).

This research aims to find a suitable spiritual formation method for orphanage children who experience *broken home* conditions so that everyday problems can be processed and appropriately resolved (Ayerbe, 2020). One form of assistance that can be planned is spiritual life assistance. This study aims to convey thoughts on how good spiritual formation for orphanage children is related to 1) the spirituality of *Manete in Me* that the sisters have lived for and 2) an activity program appropriate to the conditions of children who experience *broken homes*.

## METHOD

This study used a quantitative approach. The research design used a descriptive quantitative method. The study aimed to find a suitable form of mentoring for the children of the orphanage cared for by the PIJ sisters. Data collection is carried out by distributing questionnaires. The respondents were children of Clara Fey orphanage in Curahjati Banyuwangi and Nanggulan Yogyakarta. Data is processed descriptively. The findings and discussion of research results become a whole.

## RESEARCH RESULTS AND DISCUSSION

The Church's official teaching on marriage and the family states that the family is "the first cell of great importance to society" (Familiaris Consortio, 42) and the "school of humanity" (Gaudium et Spes, 52) to be the first place where one learns to live with others and to receive noble values and the

inheritance of faith. There, a person becomes a mature person who echoes the glory of God. The Catholic family becomes the primary place where prayer is taught, joyful encounters with God are experienced, faith is cultivated, and virtues are instilled.

The problem of children from *broken homes* illustrates the family situation. Many children experience severe problems from their surroundings, families, or people they encounter daily. Events in the family realm involving children do not need to happen if the family is harmonious and loving to children. Parental separation due to incompatibility or economic problems is not a child's problem. Children are forced to live in orphanages because of poor parents or families who are separated or do not have families who can support them. The existence of children in orphanages eases the difficulties of family life. The presence of children in orphanages is also to protect them and give them a proper education. The existence of orphanages is a substitute for family institutions that cannot nurture and protect their children.

**Table 1.** Comparison of Questionnaire Results Between Broken *Home* Respondents and Control Respondents

No	Statement	Broken Home	Control
A	Positive Statements		
A1	Cognitive Aspects		
1	My presence in this world is because of the love created between my parents	90,6 %	98,6%
2	I love both my parents very much	92,6%	100%
3	My home and family are where I found God's Love.	86,6%	96,6%
4	I prefer to be at home rather than outdoors	67,3%	84,6%
5	The people around me love me.	75,3%	82,6%
6	I realized that religion is a guideline for life	94%	94%
7	I realized that spiritual formation made me more devoted to the Lord	90,6%	88.6%
8	Spiritual formation has an impact on my attitude and obedience to the institution/community where I live	76%	86%
9	Through spiritual formation, I became more familiar with the spiritual movements or spirituality of the PIJ sisters	80%	83,3%
10	Spiritual formation helped me to learn to be grateful, appreciate, and accept life as it is.	87,3%	85,3%
11	The meaning of spirituality is: the way people realize, think, and live their spiritual life	86,6%	85,3%
12	The spirituality of PIJ Sister <i>Manete in Me</i> is integrated into PIJ culture: brotherly love, simplicity, and joy	92%	88%
13	The spirituality of Sister PIJ <i>Manete in Me</i> helped me always to be close to God	84,6%	96,6%
14	I can make decisions based on careful consideration.	74,6%	82%
15	I realized the importance of spiritual life formation in my life development.	84%	100%
A2	Affective Aspect		
16	I was able to solve the problem without the help of others	46%	79,3%
17	I feel comfortable being myself.	71,3%	82%
18	I accept my shortcomings as much as my strengths	76.6%	85,3%
19	I love friends who like to give feedback	77,3%	84%
A3	Motor Aspects		
20	I often attend spiritual formation in Church, ward, school, and home.	73,3%	84,6%
21	If a friend is sick, I will come to see him	72,6%	99,3%

No	Statement	Broken Home	Control
22	I am not shy when I make friends with the opposite sex.	80%	83,3%
23	I will finish the schoolwork on time.	66,6%	98%
24	I have goals that my parents and those around me always support	75,3%	80%
25	I have talents and interests that match my ambitions.	73,3%	85,3%
26	I am never ashamed when I admit a mistake.	61.3%	84%
27	I always wear a polite and clean uniform when I go to school.	82,6%	80%
28	I always do school exams independently.	86%	84,6%
B	NEGATIVE STATEMENTS		
B1	Affective Aspect		
29	Because I rarely study, I often cheat on my friend's schoolwork	74,6%	95,3%
30	I still find it challenging to solve problems by myself.	52,6%	93.3%
31	I rarely greet others I know when I meet on the street.	66%	94%
32	I felt less confident when presenting schoolwork in front of friends.	46%	84%
33	I feel inferior and embarrassed when friends often make fun of my appearance.	62,6%	81.3%
34	Whenever there is a group assignment, I rarely have an idea I can express to friends.	60,6%	80,6%
B2	Motor Aspects		
35	I won't help a friend who needs help if he doesn't ask.	78%	95,3%
36	I often don't obey the rules that apply in school.	70%	94%
37	I have goals that are very difficult to realize.	63,3%	91,3%
38	I always make trouble at home and school	70%	94,6%
39	I feel that I am often too lazy to carry out worship.	72%	100%
40	I will skip class when there is a lot of schoolwork.	90%	96%

Source: Research Data, 2020.

Table 1 shows the study. The findings from a cognitive perspective in Table 1 show that children in orphanages who experience less pleasant life experiences in understanding the surrounding world experience a lower percentage of outcomes than children who live in dormitories or children who are in the care of happy families. Psychologically healthy development will form a complete and mature personality. The social needs of a person who needs relationships with others to achieve optimal growth also apply to cognitive needs, which also require external stimuli to develop optimally. This condition can be seen from the results of questionnaires number 4 and 5, where the percentage of children who experience joy and feel loved is lower than children who experience a broken home than children who experience a happy family. Broken-home children experience less love from those around them. They received less stimuli from those around them.

Several things in the cognitive aspect are precisely the opposite of the usual ones in the results of questionnaires number 7, 10, and 11 related to spiritual life and spirituality. In this section, the percentage of outcomes of children in orphanages is more remarkable than that of children in families. This condition happens because the orphanage's children experience more spiritual situations in their daily lives. These spiritual experiences help them to be receptive to life experiences that are not good. This mental attitude forges their lives to be more resilient. Conversely, children who live with families tend to attach importance to things that

are not spiritual. Children with their families view a happy life based on the ease or luxury of life experienced.

One of the basic needs that must be met for children to experience growth and development optimally is emotional needs, which include all forms of close relationships, warmth, and a sense of security and confidence for further development. Parents must meet these basic needs (Hurlock, 1980).

From the affective aspect, children in orphanages also show more minor results than children in families. Information about the affective element is found in numbers 16 to 19. The assumption is that those in orphanages experience many problems in their lives. For example, they feel uncomfortable and less able to accept their existence. This condition causes them to enter into emotional tension. They become more sensitive because they are not able to cultivate themselves well. Such children are easily offended by each other's life situations and are less receptive to input from others.

From the motor aspect, children in orphanages tend to behave more aggressively. Such aggressiveness stems from the inability to process his emotions. This inability impacts the emergence of negative behavior, such as lack of sensitivity, disobeying the rules, laziness, and irritability. Such aggressiveness is the reason for frequent conflicts in the orphanage community.

Aggression is negative behavior. This behavior can happen to anyone without exception. The level of aggression of children in orphanages is higher than that of children in family care. This condition can be seen in the questionnaire results in the motor aspect section, namely in negative statements that strongly disagree that orphanage children are fewer than children outside the orphanage. The same thing is also seen in adherence to the rules, both rules at home and rules at school.

The spirituality of *Manete In Me* is the basis for mentoring children and young people who are the sisters' responsibility and whom God entrusts with the congregation's work. Inspiration from Clara Fey that can be used as motivation for her followers as well as for the children and young people served,

Our vocation is clear: to teach and educate children Christianly, and depending on how we lay a good foundation in their hearts, we teach them to know and love God. Dear sisters, let us do this task well; don't take it lightly. Remember, this is our calling. Therefore, always try to set a good example and show your life as a religious person in word and deed. Do not let it become a stumbling block that hinders their spiritual life, such as reprimanding or reacting harshly if a tiny misunderstanding arises. Children rarely forget childhood events later in old age and remember what one or several sisters heard, saw, did, or said. Their eyes were observant, sharp to see all of it (Fey, 1871).

How to take care of a child according to the law of Christ? The law of Christ is the law of love, "This is my commandment unto you, love one another" (John 15:17). Love is the basic foundation for the dynamics of daily life. Parents should introduce acts of love to a child. A

child must learn to love his fellow human beings, especially his parents, brothers and sisters, friends, and enemies.

One can easily say love, "but it is not necessarily manifested in everyday actions. Acts of compassion are those of Christ surrendering His life to man. This act of Christ became an inspiration in raising children born into Catholic families. The experience of love from their parents will be the basis for him to perform that act of love throughout his growing years. This condition is the challenge of Catholic families holding to their marriage vows. That love is expressed in a commitment to get out of one's selfishness and dare to share one's life for the happiness of others.

Parents should bring their children into the reality of love. Children's education manifests parental love for the child's life journey into the future. Parenting is an effort by parents so that children understand and dare to share love with others unconditionally. This kind of parenting is challenged by the reality of life today. Nurture in love confronts selfishness and materialism. Parents who do not have this concept of nurturing love will find it difficult when they only see the magnitude of love in the form of the importance of material things given to children. Children do not always need material things.

Love touches the liberating side of sincerity. When parents interpret their love by giving away many possessions, they will lose their children. Or, when parents are too busy at work, they lose their child as their most precious possession. Or, when parents fulfil all their children's wishes for affection, they will ruin their child's future. Being overprotective of parents also does not mature children.

The Holy Family of Nazareth is an example of a Catholic family. The family is the field that contains the fertile joy of the gospel. The family is where God sows and grows the seeds of gospel joy. Suppose a husband and wife believe God wills, blesses, and loves their family. In that case, that belief confirms the husband and wife to be faithful in profit and misfortune. Spiritually, relationally, and socially, the joy in the family will increase through the encounter with Christ, bringing the joy of the gospel to family life (cf. *Evangelii Gaudium*, 1).

The family must struggle for the joy of the gospel. God will sanctify the family because God's mercy transcends man's weakness and sinfulness. God's blessing is a joy today. Therefore, families need to express maturity, wise action, and liberating faith in the care of children. Forgiveness that makes room for imperfection will be a means for forming children who can relate to others. Families that accept everyone with whom they grow children can also encounter individuals or communities that can raise hope.

Families that rely on God believe that God never abandons them because family life is a mercy and a duty. As a blessing, family life is a sign of God's presence. As a duty, family life is an invitation to reveal God's presence to family members and others in society. Therefore, every problem must have a way out. Challenges are growth opportunities in personality, faith, hope, and love. The challenge does not have to be the scary values of marriage and family life. Through that challenge, God works His work of salvation in and through families.

The Church is called together to seek out, greet, and listen to families facing challenges. She always gives her heart to those who cannot defend the values of marriage and family life. In this context, the Church exists to present God's gracious and compassionate face, especially for families in difficult situations. In God's mercy and mercy, families receive confirmation that they will not be stuck on their journey to happiness.

"The family is both a fruit and a sign of the supernatural fertility of the Church and has deep ties, so the family is called the Home Church (*ecclesia domestica*). This title certainly shows the close relationship between the Church and the family. Still, it also confirms the function of the family as the smallest form of the Church. In a distinctive way, the family shares in the mission of the Church, which is God's work of salvation" (KWI Family Pastoral Guidelines 2010, No. 6).

"Let us open our eyes and see the world's suffering, the wounds of our brothers and sisters who are not recognized for their dignity, and acknowledge that we are compelled to listen to their cries for help. We clap our hands tightly to theirs and pull them to us so they feel the warmth of our presence, friendship, and brotherhood" (*Misericordiae Vultus* 15).

The Church is the fellowship of people who have faith in Christ. It was faith in Christ that became the basis of his fellowship. That faith in Christ gave birth to a community that invites everyone to share their hearts to build up the body of Christ for salvation humanly and spiritually.

Catholic upbringing is directed towards the awareness to build a community based on faith. Catholic parents must introduce and invite their children to be actively involved in making the body of Christ. From the moment in the womb, parents need to build conditions of "faith" for their children. The active involvement of parents in Church and community life will be inwardly ingrained in children. Children who are always invited to realize that faith is one of the main parts of life will develop the same attitude when they become adults. Living faith comes from families who live in faith. Suppose faith education begins in the womb and continues consistently in every stage of the child's life development. In that case, the child will undoubtedly have a free spirit in understanding and facing the realities of life.

Spirituality can be used as a format of life for every human being. Spirituality is used as a basis, strength, and driving force for everyone in daily life to achieve the perfection of the purpose of every human life, which is to live in unity with the Lord God by imitating the example of Jesus' life from His childhood to His death and resurrection, Jesus became an inspiration as well as a Driving Spirit in human life.

## **CONCLUSION**

The study yielded five key findings. Firstly, effective interpersonal communication is crucial between the children and the caregiver, specifically the PIJ sisters responsible for overseeing the orphanage. Secondly, regular spiritual development, such as monthly recollections, is essential. Following the PIJ sisters' spirituality this fosters joy, brotherly love, and simplicity. Thirdly, providing spiritual support through daily prayers, engaging with

Scripture devotionally, practicing lectio divina, or participating in pilgrimages can be beneficial. Fourthly, when accompanying broken-home children or those facing life challenges, it is important to demonstrate a positive attitude and lead by example. Authenticity and heartfelt actions are more impactful than mere words, as the sisters' lives serve as a testimony. Lastly, implementing a spiritual mentoring model benefits children, as it aids in their character and spiritual formation.

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