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THE NEED FOR RELIGIOUS AND SPIRITUAL COUNSELING
AMONG UKRAINE'S WAR REFUGEES

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Abstract: Experiencing a war is rightly regarded as a crisis. Therefore, it appears to act as an impulse verifying the current view on many issues, especially one's values system and approach to matters related to faith, spirituality and morality. In this context, it can be assumed that religious and spiritual counseling is an activity that is in great demand among refugees. This idea is the basic hypothesis of the research described in this article. The subject of exploration is the need for religious and spiritual counseling among refugees from Ukraine who have come to Poland within the first 60 days of the war. The need for counseling is first justified based on anthropological and social arguments. Next, the level of understanding the value of this advice and its need is shown based on empirical data. All this allows us to verify the research hypothesis, answer many detailed questions written in the methodological introduction, and finally draw constructive conclusions for the sciences whose representatives conducted the research described here.

Key words: anthropology, crisis, refugees, religiousness, religious counseling, spiritual counseling, war.

1. Context & theoretical assumptions

From the anthropological point of view, a crisis appears to be an extremely important moment for man's existence. It is not only a specific "milestone", but often also a turning point in a person's life. A crisis does not simply entail a critical moment, as is commonly accepted in the popular understanding. For science, a crisis is a situation that requires resolution by verifying existing positions and actions; it provokes a change, and often also forces it. Therefore, in crisis situations, people often make a deep reflection on their lives, over the sense and purpose of life, and in this way verify their current behavior, trying to juxtapose it with one's conscious immediate and further goals and the meaning of their activities and very existence. Viewed in this way, a crisis often leads to a change in thinking and undertaking decisions based on rethought values and premises. However, for this to happen, most often one needs external support, such as some type of counseling. Otherwise, a person experiencing a crisis may enter into life stagnation or even regression. Being aware of this, or at least feeling it intuitively, people often look for various types of counseling, including religious, spiritual, psychological and philosophical (Kasjaniuk 2002; Górecki 2001).

War undoubtedly triggers a serious crisis situation (Reginia-Zacharski 2014). Therefore, in line with what has already been mentioned when speaking of a crisis in general, a person experiencing a situation of war verifies their points of view and tries to reach the truth by all available means. This truth not only concerns the cause of the war, its course and possible end, or only information about the war's impact on the immediate lives of men and society. Searching for truth is about correctly recognizing one's hierarchy of values and answering the question about the meaning and purpose of one's existence in the world, as well as the existence and role of God in an evil situation. Their existing knowledge and adopted standards turned out to be insufficient for explaining what is happening and the consequences it has. Generally speaking, it must be said that the goal now is to recognize the truth about man, about the meaning and purpose of one's existence and values.

Human's natural way of seeking the truth is through his personal intellectual effort. However, in order to read and resolve the above-mentioned issues in the best possible way, in addition to the "intellectual path", a person also starts the "path of faith". Thanks to this, the answer obtained is more complete and integrated than it would have been if one of these mentioned paths was rejected. As St. Pope John Paul II teaches, "faith and reason are like two wings on which the human spirit rises to contemplate the truth" (Ioannes Paulus II 1999, no. 1). Therefore, when looking for answers to the most important existential questions, a person should rely not only on specialized knowledge developed through

scientific research, but also refer to the truths of faith and religious content. When considering how to live in the wake of a crisis and how to learn to integrally and socially develop and mature in the process, it is worth reaching for the spiritual and moral principles sanctified by the tradition related to faith and religiosity. In this way, the achieved results will be properly verified and justified, gaining greater persuasion power (Benedict XVI 2017, 27-77; Bergoglio 2014, 17-27; Góźdź 2016).

Current anthropological knowledge shows that a sensitive man who does not close off into his "here and now" but sees himself and the world broadly, meaning from the perspective of different points of view (which for science means an interdisciplinary view), and in this thinking reaches beyond what is empirically experienced, has a chance to notice a clear purposefulness in human existence and the entire universe's existence. He sees in these realities something more than just accidentally existing beings resulting from coincidences and "blind evolution" (Wyrostkiewicz 2008; Heller and Życiński 1996, 201-11; Heller 2002, 168-208). Seen from this perspective, human activity appears to be a factor closely related to one's religious life and spirituality. Adopting such a point of view results in actualizing and realizing one's openness to metaphysics that is part of human nature (though often only left as a potential), as well as transcendence, God, and man's fulfillment by going beyond human immanence (Nagórny 2004; Mroczkowski 2012, 261- 98; Migut 2016). This translates further into searching for a person's and the world's meaning and purpose of existence, as well as the justification of one's decisions and actions, including non-empirical areas. This, in turn, opens a person who thinks this way to spiritual and religious counseling. For her or him, it becomes a developmental tool based on other people's objectified knowledge and experience.

At this point, another value of religious and spiritual counseling is worth paying attention to, namely, the result of theological reflection on peace. The Church teaches that earthly peace "arises from love of neighbor symbolizes and results from the peace of Christ which radiates from God the Father" (Concilium Oecumenicum Vaticanum II 1966, 78). This means that the beginning of peace in the world is founded on the right relationship of man with God, or at least people's appropriate relation to universal and objective values, which are truth, goodness, beauty, and the dignity of every human being, as well as the interpersonal community understood as a *communio personarum* (Concilium Oecumenicum Vaticanum II 1966, 77-90; Nagórny 1997, 101-154). In this way, spiritual and religious counseling, in addition to the above-emphasized path leading to the truth by explaining difficult issues, also turns out to be a tool for building peace, meaning getting out of a state of war, by strengthening man's relationship with God. This is another argument that allows us to presume that there is an increased need for

spiritual and religious counseling in a war situation (in the lives of war refugees).

Keeping in mind the above statements, it can be assumed that a war refugee who is a man encompassed in a crisis caused by war will seek advice that will help him objectively face completely new challenges and fundamental questions that have already been mentioned many times; he will not want to be left alone with his doubts, being aware that identifying problems and decisions based on them may be too subjective, and in extreme cases, this means that they are wrong. Therefore, they will try to take advantage of religious and spiritual counseling to a degree no less important than, for example, psychological, legal, communicative (linguistic) or medical help. Counseling is an opportunity to solve an immediate problem, as well as a chance to gain knowledge and experience that will be useful in dealing with similar situations in the future.

The search for objective truth and help suggested above by seeking professional counseling appears as a natural result of experiencing a crisis that not only affects all areas of human life, but also introduces choices that a person did not have to face in the past and for which they are probably almost completely not prepared for. Religious and spiritual counseling at this point appears to be the right way to help such a person in a crisis. The demand for such counseling is an expression of concern for integral personal development, their striving to achieve internal stability and to obtain answers to questions concerning how to function well in social life, which has gained new unexpected priorities. This “good functioning” means an activity aimed at progress and maintaining the social order, which is based on people’s peaceful coexistence. This matter not only concerns the current extraordinary conditions related to the ongoing war, but also interpersonal relationships in general. The need for religious and spiritual counseling, whose need is evident, is the fundamental research question of this entire study.

2. Methodology & Materials

The religious and spiritual counseling sought for by people, which is the focus of this study, has quite a broad meaning in this case. This fact may cause ambiguities in understanding it. Therefore, to make the subject of research more unambiguous, and indirectly also to keep its consistency, it is worth clarifying how to understand counseling.

On the one hand, religious and spiritual counseling is about comprehensive guidance of a person in their faith; in Catholic theology, this is called spiritual direction. These are systematic consultations on matters of faith and morality intended to lead a person to independence in making decisions and performing morally good deeds (Misiurek 2000). Of course, these decisions are compatible with the nature of man and the

world, thus resulting in the integral development and fulfillment of the acting person, but they also introduce the order intended by the Creator into the world (Nowosad and Wyrostkiewicz 2005; Wyrostkiewicz 2012).

On the other hand, the religious and spiritual counseling mentioned here is *ad hoc* help in answering important existential questions arising in a specific situation, in this case, a crisis caused by war. The content of these questions concerns the sense of, *inter alia*, the existence of man and the world, values, issues related to good and evil, and the basis and meaning of human behavior, i.e. morality and spirituality. It should be added that the answers to these questions are not only intended to satisfy curiosity and supplement knowledge. They are to be a tool for a person's intellectual and spiritual integration during counseling and, consequently, for their comprehensive development. First of all, they are to be the basis for making the right decisions faced by a person who is aware (or at least naturally feels) that religion, faith and the resulting spirituality will allow him or her to make the right decisions (Benedict XVI 2017, 27–49; Nowosad 2008, 73–82).

All that was mentioned above leads to the formulation of the research hypothesis, which states that a war refugee, as a person in crisis, has an above-average need for spiritual and religious counseling, because the direct experience of war increases this demand. The main goal of this research study is to verify the validity of this scientific supposition. The second goal is to demonstrate the relationship between the demand for spiritual and religious counseling and philosophical and psychological counseling. Thus, this study takes part in the effort to answer the question that is the keynote of the volume: *How to Approach Religion and Spirituality in Psychological Counseling Practices and Philosophical Counseling Practices?*

An important problem that needs to be solved is how to answer the question about the awareness of this need among refugees. As has already been shown, such a demand is natural for people. This in turn does not mean that every person feels this way about it. At this point, one can put forward another "complementary" research hypothesis. According to it, the religious and spiritual counseling being studied is important to those who are trying to live a reflective life; those who are aware of how important religiosity, spirituality and morality related to faith are in people's lives, and that all current human choices affect man's integral development as well as the order in social life (Nagórny 1997, 45–99; Derdziuk 2008). Specific research questions related to this hypothesis include: to what extent does a Ukrainian refugee leaving their country in the first weeks of the war become aware of the value and need for religious and spiritual counseling? Is the possible awareness of the importance of such advice reflected in practice? Was it evident even before the war began? Solving these scientific puzzles is another goal of this study.

It is easy to see that, not only are the hypotheses and the subject of the exploration undertaken here presented above, but their starting point (assumption) with a justification is also presented. It is easy to conclude that this means the anthropological thesis about man's openness to transcendence, religion and spirituality and one's need to search for the meaning and purpose of existence beyond the empirically cognizable world, and even beyond this earthly life. For a Christian, this means striving for salvation and eternal life in communion with God, which is man's fulfillment (Gózdź 2017; Barth 2014). At this point, it is also worth repeating that the next assumptions that will be verified in this area of analysis are the beliefs that the experience of war, constituting a serious crisis that disrupts one's overall functioning, causes a lack of trust in what is earlier and known, including the adopted hierarchy of values constituting the source of decisions and, consequently, opening up to the unknown, including faith, which is the carrier of objective and timeless values. In a way, this even forces people to search for new sources of knowledge about themselves and the world, and especially about the meaning and purpose of the existence of everything that exists (Concilium Oecumenicum Vaticanum II 1966, nos. 79–82).

Exploring the collected sources is necessary for achieving the intended goals, which can be divided into two groups. The first consists of scientific studies on a crisis, war, values and the search for truth, as well as anthropology. It is easy to notice that these allowed for the formulation and justification of the hypotheses and research questions included in this part of the article entitled: *Introduction: context & methods*. The second group of sources are empirically obtained data sets. These include questionnaires answered by refugees, observations made by volunteers serving at the KUL Aid Bank and interviews with academic chaplains who provide spiritual care for refugees ('KUL dla Ukrainy' 2022). The elaboration and systematization of the obtained information comprise the second part, entitled: *Empirical research: data & analysis*. The study concludes with part three: *Ending: syntheses & conclusions*. It is a comparison of the effects of empirical research with theoretical assumptions, which results in the development of detailed answers to many questions posed in the introduction. Several methods are used to achieve the planned effects. These are the method of text analysis, the comparative method, a questionnaire, an interview, observation as well as a qualitative and quantitative analysis of empirical data.

In concluding the explanations on methodology, the international and interdisciplinary research team is worth paying attention to. It is made up of representatives of theology, social sciences and humanities, whose areas of interest are social relations, spiritual counseling and issues related to war and refugees, as shown in their previous achievements. The combination of the scientific forces of representatives of various sciences results not only in a broader view of the subject and research problems,

but also in a methodologically ordered combination of the competencies of all the researchers. As a result, the developed conclusions are verified and confirmed on an ongoing basis from various points of view, which means optimization of the research results.

3. Empirical data & analysis

As noted in the *Methodology & Materials* section, the empirical data analyzed here comes from three sources. The first is the questionnaires filled out by refugees, the second is the observations of volunteers working at the *KUL Aid Bank*, and the third is the experience of pastors ministering to refugees.

It is easy to notice that the tools have been selected in such a way that the obtained data can be verified on an ongoing basis. The comparative method is used primarily for this. Thanks to the survey, one can learn about the subjective point of view of refugees. This position is juxtaposed with the facts (objective data) observed by people supporting Ukrainians with the help organized by the John Paul II Catholic University of Lublin as part of the *KUL Aid Bank*. In this way, objectified data can be obtained; one can see what is merely a declaration and what is a fact. Thanks to this, it is possible to capture and describe trends in the demand for religious and spiritual counseling among war refugees from Ukraine (the compilation of information developed as part of the analysis and comparisons with the theses described in the *Context & theoretical assumptions* section allows for the development of the results contained in the *Syntheses & conclusions* section. They are a solution to problems and the implementation of the effects set out in the part on *Methodology & materials*).

The empirical research was carried out on refugees who left Ukraine in the first 60 days of the war, from February 24 to April 24, 2022. Within this period, observations were made in terms of refugees' needs for religious and spiritual counseling. The observers, who were selected volunteers and priests, paid particular attention to what is in line with the subject matter of the research described here. In total, observations were carried out by 10 people. Refugees who decided to use the accommodation at university help points were observed. It turned out that the study covered only those people who had no other place (e.g. family, friends) where they could take refuge from the war hostilities in their country. Therefore, it can be assumed that these are people in a distinct crisis situation. Moreover, quite a long stay in Lublin (usually spending at least several dozen hours here), including an overnight stay, was a good opportunity to conduct careful observation aimed at drawing constructive conclusions, meaning credible and not accidental. A total of 1,500 people who used the hospitality of the *KUL Aid Bank* for assistance for several to

several dozen days were subjected to this study. All respondents declared that they are Christians.

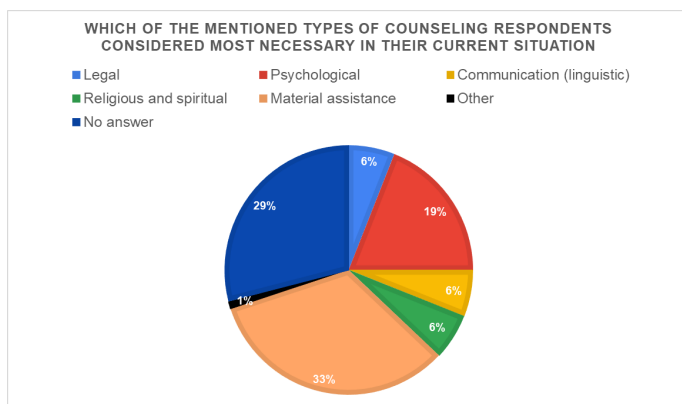
A properly selected representative sample of 150 people took part in the survey. The questionnaires were completed from February 28 to April 9, 2022. Respondents were informed about the purpose of data collection and their voluntary and anonymous nature. They had the support of a Ukrainian-speaking native speaker who was responsible for the correctness of the research and provided all necessary assistance in completing the task.

The first piece of information worth paying attention to is the relatively low percentage of survey returns. Out of 150 documents submitted for filling out, responses were obtained from 69 people. This represents 46% of the representative sample selected. As can be seen from the observations of the above-mentioned persons responsible for conducting the survey, such a state of affairs results from little interest in religious and spiritual matters. In many cases, even the information that it concerns scientific research purposes did not convince many people to take part in the study.

As the usual method of presenting the obtained data, it was assumed that 100% of the respondents means 69 people. This means that only the returned questionnaires were referred to. While examining their results, it is worth keeping in mind that 54% of potential respondents were not interested in the research issues. Therefore, in some situations, no return may be considered a negative answer.

Respondents were directly asked how they felt about the need for religious and spiritual counseling. The question was formulated in such a way that the respondents could indicate which of the mentioned types of counseling they considered most necessary in their current situation. The choice had to be made among legal, psychological, communication (linguistic), religious and spiritual, material assistance or other types of needs. A summary of answers is presented below in diagram 1.

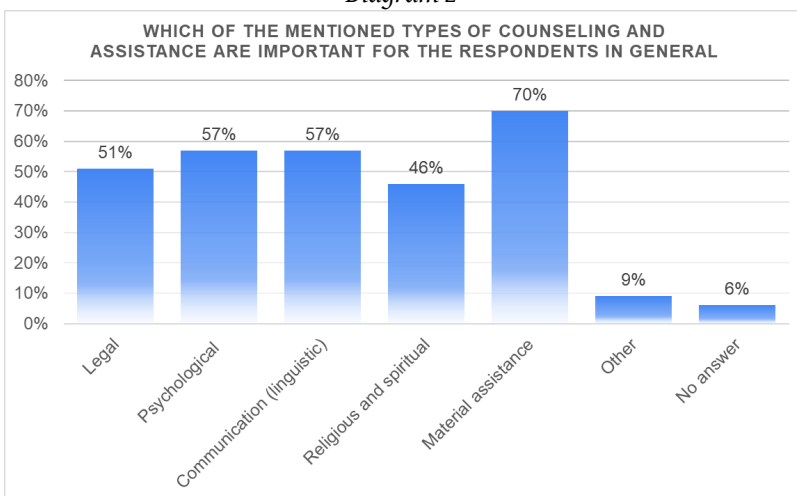
Diagram 1.



It is easy to see that spiritual and religious counseling is placed in a rather distant position. Only the need for undefined help, which the respondents called “other” was assessed lower. However, taking into account the fact that 29% did not answer this question, it can be concluded that 30% do not know what advice or assistance they think is most needed. It is clear, however, that this is not a religious-moral issue. It turns out to be the most important issue for only 6% of respondents. The demand for it is the same as for communication (language) consultation.

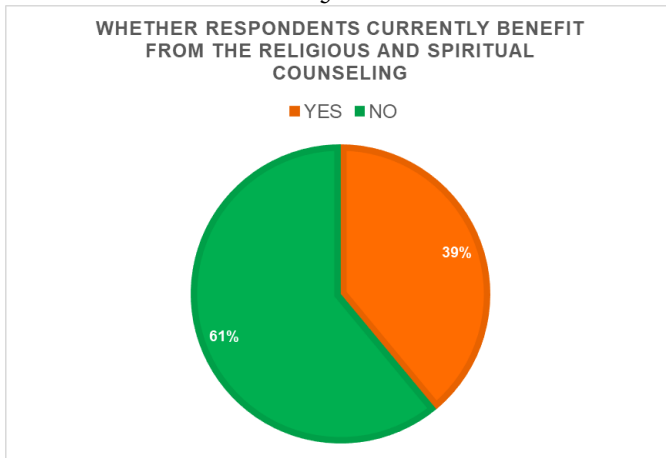
In order to supplement the above information, the respondents were also asked which of the above-mentioned types of counseling and assistance are important for the respondents in general. They were asked to list the ones considered to be valuable. The number of choices was not limited. Religious and spiritual counseling was included in the responses of 46% of the respondents. The tendency was confirmed that it ranked last only to one point, chosen ahead of the demand for help, which respondents called “other”. However, a different formulation of the question made it possible to notice that communication counseling is in greater demand than religious and spiritual counseling. Moreover, when there was no obligation to choose any single leading counseling service, only 9% of the respondents indicated “other”. A detailed summary of all the information obtained is presented in the following diagram 2.

Diagram 2



After receiving an answer to the potential need for religious and spiritual counseling and illustrating its place among the various types of expected support, the question was posed directly whether refugees currently benefit from the counseling in question. The answers are presented in diagram 3 below.

Diagram 3

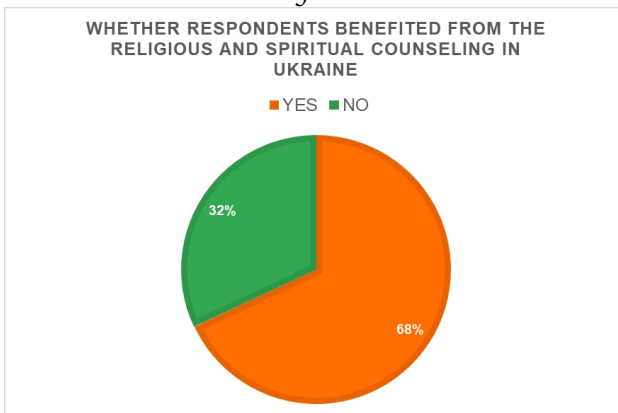


Although the results obtained so far differ somewhat, there is nevertheless consistency between them. 46% of respondents believe that religious and spiritual counseling is important, and 39% declare using it. However, there is no consistency between the opinions of the respondents and the observations of volunteers and priests. According to observers, the interest in spiritual and religious counseling is almost at the level of 0%.

It is difficult to state that the respondents were wrong since they did not know what the question was about, as it was explained to them. Everything indicates that it is about the potential, and not the actual use of religious and spiritual counseling and broadly understood pastoral support.

The above information has been compared with that relating to benefiting from religious and spiritual counseling in Ukraine. This is illustrated in diagram 4 below.

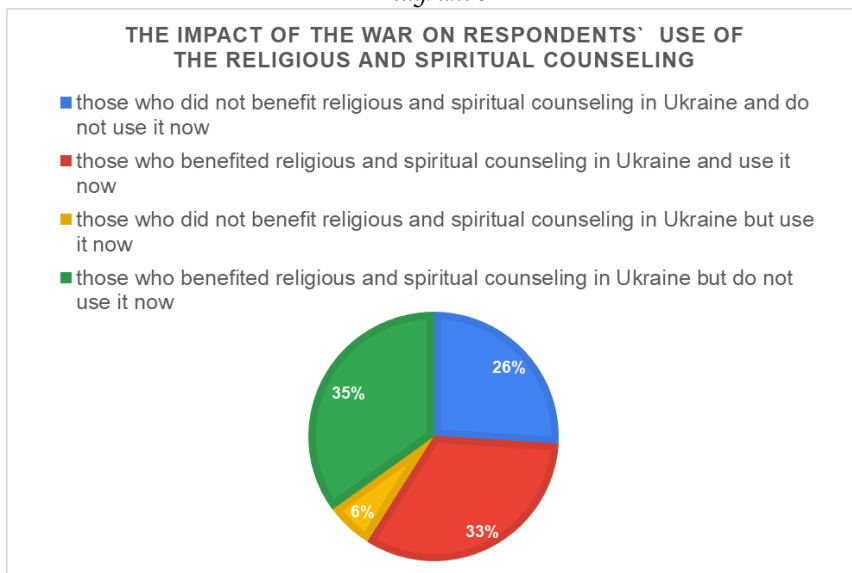
Diagram 4



It can be seen that the rate of advisory services has decreased by about half. At this point, it is possible to notice the opposite situation to that predicted in the research hypothesis. The war not only did not increase the demand for religious and spiritual counseling and religious activity, but it decreased it.

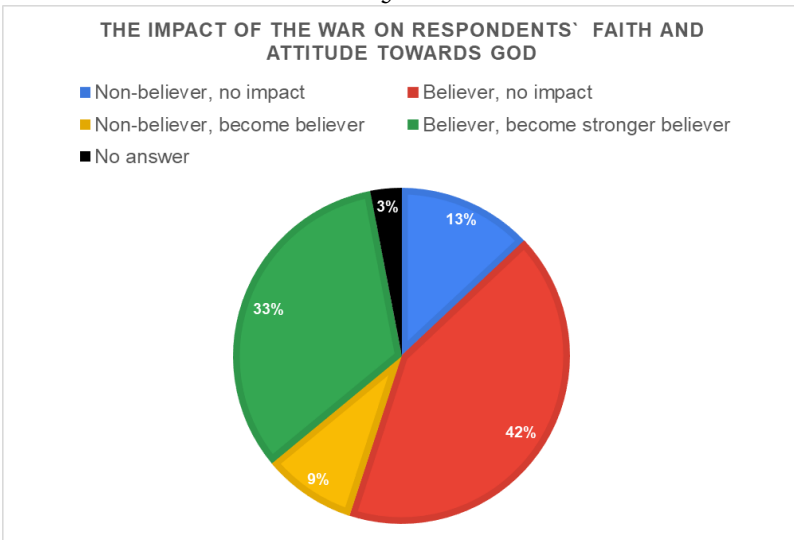
Refugees were also asked about the impact of the war on their use of the counseling analyzed here. The answers are illustrated in diagram 5. It can be seen that the predicted positive impact of war on the demand for religious and spiritual counseling is at the level of 6%, which is almost 6 times less than the negative impact of 35%. These data confirm earlier information that showed opposite trends than those predicted when constructing the research hypothesis.

Diagram 5



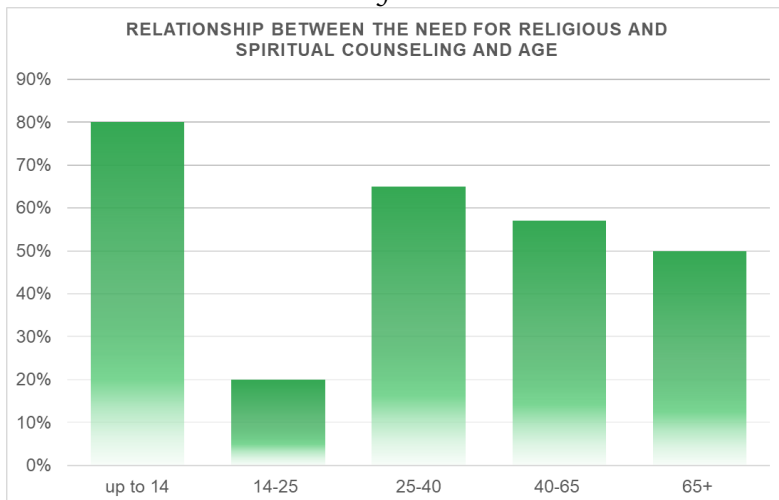
Based on the answers to the next question, it can be concluded that the need for religious and spiritual counseling does not reflect the refugees' attitude to religion. According to the declarations presented in the surveys, as many as 41% have become stronger believers or admitted to believing in God at all. 55% of respondents declare that the war does not influence their faith and religious life. No person among the respondents said that the experience of war had a negative impact on their faith and attitude towards God. Detailed data on this subject is presented in diagram 6.

Diagram 6



An interesting supplement to the data presented above is information on the declared need for religious and spiritual counseling according to age groups. The trends are presented in diagram 7 below.

Diagram 7



It is worth adding that women declare a greater need for counseling related to their religious and spiritual life. This declaration applies to 60% of the surveyed women. The male declaration is at the level of 31%.

An interesting supplement to the data presented above is the information that no relationship has been noticed between the need for any counseling services and the area of residence in Ukraine. A

relationship between this need and the time the refugee left his homeland has not been shown either.

4. Syntheses & conclusions

When starting to summarize the research carried out, it is worth noting that all the goals outlined in the methodological section have been achieved. Both the main and the “complementary” hypotheses were verified. Moreover, the relation between the demand for religious and spiritual counseling and the demand for philosophical and psychological counseling was presented.

The research unequivocally showed that the basic hypothesis contained an error, namely, it was negatively verified. The collected and analyzed information proves that the statistical Ukrainian war refugee who, having left his country in the first sixty days of the war and finding shelter in centers run by the John Paul II Catholic University of Lublin, Poland, despite experiencing the crisis of war, does not have an above-average need for religious and spiritual counseling. According to the results of the research, the war that has been going on for 60 days did not increase the need for this type of counseling. The hypothesis discussed here was positively verified only in a few cases. Therefore, they can be considered precedential situations. Undoubtedly, these individual cases are not consistent with the observed trends occurring within the entire study group. People who do not use spiritual and religious counseling, or are even simply not interested in it, constitute the vast majority of the surveyed refugees. The fact that more than half of the questionnaires were not returned to the researchers indicates the insignificant importance of spiritual and religious counseling for the respondents. In a great number of cases, the reason for such a situation was the lack of interest in the topic of counseling covered by the survey, and sometimes even in religion and spirituality in general.

However, verifying the “complementary” hypothesis brought different effects. It should be considered positively verified. The collected data and their analyzes confirm the correctness of the supposition that religious and spiritual counseling turns out to be important for those who, while living in Ukraine before the war, used religious and spiritual counseling provided by priests. A clear need for the counseling described here was shown by people for whom it was of value earlier (before the war), and for whom faith and religious tradition were values that influenced their choices and actions.

It turns out, however, that the positive verification of the “complementary” hypothesis is primarily declarative. These declarations are not confirmed by the observations of volunteers and priests ministering at the *KUL Aid Bank*. Based on the data obtained from them, it

can be concluded that the demand for religious and spiritual counseling is almost zero. Only individual people showed interest in it. Based on this result, we cannot talk about a tendency, but only a sporadic nature and at a very low level of occurrence. It is worth adding that the situation described here took place during Lent and the Solemnity of the Lord's Resurrection, meaning at times that naturally increase interest in pastoral service and religious and spiritual matters.

It turns out that even the awareness of the importance of religious and spiritual counseling does not translate into practice. The vast majority of people declaring an understanding of the value of such a service ultimately do not use it, even if they know about the possibility of doing so.

The above-mentioned declarations concern not only religious and spiritual counseling, but also other types of counseling, including psychological and legal counseling. Despite refugees indicating the need for the latter, the volunteers observing them in this respect do not confirm any real interest in any of these types of counseling. What is needed and expected is, first of all, ad hoc communication (language) and material assistance.

Volunteer observations show that there "occur" talks about "important topics". However, they are very rare. Summarizing the experience of people helping the refugees, concerning the aforementioned conversations, it can be concluded that, although it is not directly named as such, the advice that could be implemented at points of assistance to war refugees and in other institutions cooperating with these points is philosophical advice. Developing and framing this statement is the second goal identified in the *Methodology & materials* section. Such a conclusion can be drawn not based on the declarations contained in the questionnaires, but based on observations conducted by volunteers and knowledge about philosophical counseling.

In the opinion of researchers dealing with philosophical counseling, it is a specific activity that consists in diagnosing people and helping them in shaping their thinking and action using tools and topics typical of philosophy. Therefore, it deals with solutions in which there is room for the "practice of dialogue and wisdom" characteristic of philosophy, manifested in the form of ethical and deontological advice taking the form of both interpersonal meetings and mentoring, as well as group debates, in the forms of both face-to-face and online conversations. In other words, philosophical counseling is an activity that is as personalized as possible, meaning adjusted to the needs and capabilities of recipients. It aims to teach others how to think and verify knowledge, which is to result in making the right decisions (Frunză 2019, 21–80).

Such counseling is supposed to lead to self-control in thinking and acting within the person undergoing counseling; it is to help them understand oneself and the world and, consequently, overcome personal

and social problems based on the acquired knowledge (wisdom) and with the use of philosophical tools (e.g. logical), which here take the form of practical solutions. In this way, it becomes „a useful tool for our daily life” (Frunzã 2022). Properly understood counseling also includes a reference to metaphysics and universal axiology, becoming a source of solutions to ad hoc problems and a source of answers to fundamental existential questions (including those related to broadly understood human spirituality) without delving into faith-related issues. The basic way of reaching the truth, which is the source of opinions and decisions, is reason (Shevchuk, Shevchuk, and Matuselych 2022, 50–59).

Undoubtedly, properly understood philosophical counseling does not mean negating faith, but neither does it presuppose it. As a result, philosophical counseling appears to be more universal and closer to every human being than it is in the case of religious and spiritual counseling, especially for people whose religiosity is unfounded. Since such cases occur among the surveyed refugees, this is why – as has already been noted – philosophical counseling in relation to them appears to be the optimal way of helping in the search for the truth about man and the world. Also, it helps them make important decisions in everyday life (Frunzã 2022).

The above statement is intended neither to depreciate religious and moral counseling, nor to present it as an opposition to philosophical counseling. It only shows that the latter is more universal. Therefore, it appears to be applicable where the religious and spiritual may not arouse the interest of potential recipients.

Finally, it is worth paying attention to one more issue that is important for theologians and pastors. Here we are talking about the observed tendency that today, many people looking for answers to various questions that fall within the scope of different types of counseling use the help of social media. It can thus be assumed that they are also looking for information on religious and spiritual matters there. This is all the more likely since the lockdown related to the COVID-19 pandemic, which has been taking place with varying intensity for over 2 years, has accustomed many to the fact that social media has become a space not only for religious support, but also for spiritual counseling and guidance (Wyrostkiewicz, Sosnowska, and Wójciszyn-Wasil 2022). Keeping this in mind, it can be assumed that the lack of interest in religious and spiritual counseling, emphasized above, is only apparent. In fact, it is a sign of reluctance to the traditional form of counseling, meaning direct meetings and conversations. This idea should become a research hypothesis for verification in a separate study. The proposal can be treated as an additional effect of the conducted research. Regardless of the possible decisions of these potential explorations, the mere attention to the possibility of using social media as a space for religious and spiritual counseling appears to be a challenge for the Church, which in its pastoral

activities should enhance the role of the media (Akademia Nowoczesnych Mediów i Komunikacji KUL 2021).

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