

Spiritual Needs and Well-Being of Graduate School Students in a Catholic University: Basis for a Spiritual Formation Program

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ABSTRACT

This study sought to determine the spiritual needs and well-being of the SPUS Surigao Cit graduate school students whose faith may have been affected by the various struggles in life and whose self-identity may be headed to the tunnel of darkness. This was a descriptive study, thus, involved the description, recording, analysis, and interpretation of conditions that existed. It entailed some variety of comparison or contrast and attempted to discover relationships between existing non-manipulated variables. It was also concerned with hypothesis formulation and testing relationships. Moreover, to obtain the extent of the students' religious needs and well-being, a four-point scale was used quantitatively as for religious needs-Strongly Felt Need, Moderately Felt Need, Slightly Felt Need, Not Needed and for the well-being- Always, Often, Seldom, Never. The result of this study would be used as the basis for the spiritual formation program as integrated with the Christian formation program for graduate school students at St. Paul University, Surigao City. Based on the findings of the study, it was found out that the extent of the spiritual needs such as religious, existential, inner peace and generativity needs were very strong because majority of the respondents were responsible to self, family, community, and others. When individual maturity increased it was expected that the longing for inner peace also increased and that being married or single can change their views in life especially on the importance of existence in order to live, share, and fulfill one's responsibility to self, family, community, and others; moreover, there was no significant relationship on the respondents' spiritual needs and the profile, thus age, sex, civil status, and religious affiliation were not indicators that influence their individual spiritual needs. It was further found out that there was no significant relationship on the respondent's spiritual well-being and the profile, there was no significant difference on the respondent's spiritual needs specifically on Religious, Existential, and Generativity when compared according to profile. but there was a strong relationship between the spiritual needs of the respondents and spiritual well-being.

Keywords: *Spiritual needs, graduate school, well-being, spiritual formation program, Philippines*

INTRODUCTION

Steven Covey once said, "Satisfied needs do not motivate. It's only the unsatisfied needs that motivate". That is, humans are motivated to do things by a desire to meet their intrinsic needs (Covey, 2018). These needs are not "wants" but "needs" that are essential to humans (Acha, 2015). In maintaining its survival, humans require various goods and services to satisfy needs. Needs are inherent in human beings (Dewi et al., 2020).

Maslow's hierarchy of needs is a motivational theory in psychology comprising a five-tier model of human needs, often depicted as hierarchical levels within a pyramid. From the bottom of the hierarchy upwards,



the needs are physiological (food and clothing, needs like having good health, drinkable water, a place to sleep); safety (job security); love and belonging needs (friendship); esteem and feelings of accomplishment; and the ultimate goal of self-actualization (the ability to reach your full potential as a human being) (McLeod,2020).

Moreover, Acha, (2015) in his articles, also described seven fundamental human needs, namely: 1) the need to be heard and to be understood; 2) the need to acquire knowledge through education; 3) the need to comprehend facts or knowledge, find meaning in data that has been gathered and to find patterns that explain nature; 4) the need to gain wisdom and use it to make one's lives better; 5) the need for guidance to travel in the journey called Life; 6) the need to achieve the full potential for growth, mastery and competence; and lastly, 7) the need for connection, love, belonging, acceptance, identity, care and community.

As a whole, institutions of learning have always been created as long as human has existed on earth to meet this fundamental need for understanding. In the Holy Bible too, Adam and Eve's sin in the Garden of Eden was also a sin in the area of meeting this need. Moreover, self-development, self-actualization and self-transcendence are another level of human needs.

First, self-fulfillment is the fulfillment of oneself, the feeling of being happy and satisfied because you are doing something that fully uses your abilities and talents which comes from fulfilling one's purpose in life. Second, self-development is human growth that develops individual's potentialities and improving oneself to become the best we can be and what we want to achieve. Third, self-actualization is the innate drive to become all one can be. It is the desire of humans to grow and become everything that they were created to be and reach their full potential, to become all they can be. It is the innate motive to realize one's full potential.

However, "Abraham Maslow" added that self-transcendence is above self-actualization, as the highest human need. "The self only finds its actualization in giving itself to some higher goal outside oneself, in altruism and spirituality." Spiritual needs are part of self-transcendence, the desire to attain a certain spiritual state (Kopolow , 2019).

Hence, it motivated the researcher to study the spiritual needs and well-being of the SPUS Graduate students since these are necessary for human beings especially those in need for guidance and spiritual direction. Moving-on, it is written in Holy Bible (Mt.4: verse 4) "Man shall not live on bread alone, but on every word that comes from the mouth of God" (NIV, 2020). In addition, Wood (2016) mentioned in their article that according to, "St. Thomas Aquinas a human being consists of a soul and a body. Man is composed of a spiritual and a corporeal substance: and the first is concerned with what belongs to the essence of the soul".

On the other hand, in Education, a study on "Spirituality in Schools" by Zakrzewski (2016), said that "Spiritual development is the process of growing the intrinsic human capacity for self-transcendence, in which the self is embedded in something greater than itself, including the sacred. It is the developmental "engine" that propels the search for connectedness, meaning, purpose, and contribution. It is shaped both within and outside of religious traditions, beliefs, and practices for spiritual growth including creating positive relationships through pro-social (kind, helpful) beliefs and actions, discovering meaning in life, practicing mindfulness, and aligning values with actions.

The human person is the subject of education: he is a human person learning and being taught. The human person is also the object, and she/he is at the center of the curriculum and the entire program. Furthermore, the human person is an individual self-conscious being of incalculable value in himself (Art. I, Sec II; Art XII, Sec. I) who cannot be a mere instrument of the society and of the state. He is not just body and soul juxtaposed or mixed as oil and water, but he is an embodied spirit. Hence, his physical, intellectual, moral, and spiritual well-being is recognized by the State (Art. II, Sec.13).

But the in the pioneering work in educational leadership, Ordoñez (2016)once said, “In the 21st century society, the information is rich, but the values is poor.” This was the challenge to the Catholic Schools in the Philippines as stipulated in (CEAP,) Catholic Education Association Philippines. Catholic institutions play a major role in evangelization in the faith of every person which supports and complements the sharing and deepening of faith like any other human needs, the spiritual needs should be assessed, evaluated, and reported upon.

The researcher, as a Paulinian product and a Paulinian graduate student, sees that the Paulinian School is a Catholic institution owned by the SPC Sisters (St. Paul of Chartres). Furthermore, the researcher believes that St. Paul University Surigao is true to her mission. She accepted the challenge of developing itself into an effective school, offering quality education as she conformed to article XV of the 1973 and 1987 revised Constitution of the Philippines which stated that ‘all educational institutions shall aim to inculcate love of country, teach duties of citizenship and develop moral character, personal discipline and scientific technological and vocational offering’ (Robles, n.d.).

Being a Catholic institution, it goes beyond what is mandated by the government. The vision of St. Paul University Surigao is dedicated to form and produce a Paulinian community of learners and believers, impelled by the charism of the Sisters of St. Paul of Chartres, from Christ- centered, competent, and responsible persons in the service of the church and society. This implied that Christian formation is the core in all missions of the Paulinian, embedded in the hearts of every student and Paulinian graduate whose motto is “Caritas Christi Urget Nos” which means “the love of Christ impels us”.

At the heart of the work of the Catholic school is the invitation for students to engage in a new conversation between the world they know and the faith to which they are called. Hence, there is the task to create a synthesis between culture, faith, and life through the Christian formation program in a catholic school. This Christian formation essentially and officially recognized the component of the mission of the Church, and it witnesses to the Gospel of Jesus by teaching and preaching the Word of God and by gathering the community for worship and service.

It is primarily directed to the integral growth of students, parents, faculty, staff, administrators, and others served by the institution. In particular, the Christian Formation in the Paulinian Education is a spiritual program which provides opportunities for growth in the sacramental and prayer life. Liturgical celebrations such as regular Eucharist and Confession, Basic Ecclesial Communities, religious activities to mark the Church’s special events are organized and pastoral counseling made available to meet the goal of the Campus Ministry.

Religious activities such as retreat, and recollection are special moments when members of the school community set aside longer and quality time for their personal spiritual life. (*Campus Ministry- St. Paul University, Philippines, Moises Calucag, n.d*). This helps every Paulinian student develop the Paulinian core values and become conscious as 1) *Christ-centered*, creative as to develop the Paulinian core values as 2) *Chrism*, collaborative person as to engage and become trustworthy -3) *Community* in building a good relationship, competent Paulinian as 4) *Commission* to become expert to uplift the quality of life. Lastly, to be compassionate towards others through the virtue of 5) *Charity* being a person who is service oriented, dedicated, transformative, supportive and stewards of all creation.(The Paulinian Core Values, 5 C’s, n.d.)

Therefore, this study aimed to seek answers if that love of God is implanted and grounded in all Paulinians. Furthermore, it is in the heart of the researcher to deepen the spiritual well-being, and to fill-in the spiritual needs of every Paulinian student in the SPUS- Graduate School whose faith may have been weakened by

various struggles in life and who's self –identity was confused and led into the tunnel of darkness. Lastly, it is intended to shed light in their journey towards holiness and wholeness of their personhood.

Spiritual wellness recognizes the search for deeper meaning in life. When one is spiritually healthy, he feels more connected to not only a higher power, but to those around him. Therefore, a person has a clearer direction when it comes to making everyday choices, and his actions become more consistent with his beliefs and values.

Theoretical Framework of the Study

The following section introduces the theoretical framework of the study, which will demonstrate student engagement as viewed in four distinct yet interrelated dimensions, namely, behavioral engagement, affective engagement, cognitive engagement, and social engagement (Bowden et al., 2017).

First, Engagement Theory is manifested when a student makes "behavioral investments" by participating cognitively, emotionally, behaviorally, and spiritually online. These "behavioral engagements" may be encouraged by focal agents such as peers, employees, and family. Student engagement can also manifest positive and negative valences. Positive valences refer to the positive states such as enjoyment, pride, satisfaction, and negative valences consisting of negative states such as anger, anxiety, and frustration (D'Errico et al., 2016).

The second theory also used in this study is called "Spiritual Leadership Theory". It is an intrinsic motivation framework that springs from vision, hope, faith, and altruistic love, and spiritual well-being. It fosters higher degrees of important individual and organizational results such as organizational commitment, employee productivity, financial remuneration, employee life satisfaction, and corporate social responsibility (Fry et al., 2010; Nisiewicz, 2013). An essential component to spiritual leadership is creating a transformed vision of service to others whereby one experiences a sense of calling so that one's life has a definite purpose and meaning and makes a difference, establishing or reinforcing an organizational culture based on the values of altruistic love whereby one has a sense of membership, feels understood and appreciated, and has genuine care, concern, and appreciation for both self and others.

Third theory, Focus-oriented theories (trait and state) are derived from the Coping Theory itself. The focus-oriented state and theories of coping shows a man's internal state and mental capacities for judging how well he can adapt to a given situation.

There are three examples of Coping Theory in use, namely, 1) Positive Coping Strategies that one can use in a support system. Supportive coping generates wonders for people with depression, substance abuse, grief, isolation. Sharing daily concerns with parents or spouses can help in adapting to life stressors and manage them without getting weighed down, 2) relaxation through breathing exercises, self-meditation, physical exercise, or even music therapy has been known to have an inducing effect of calmness in a person. Mind and body conditioning help bring back the state of relaxation when one is anxious or is experiencing trouble, 3) Positive coping as a mechanism includes yoga, cycling, brisk walking, and other forms of everyday physical exercises that helps in releasing endorphins and regulates the circulatory system of the body.

The last theory is called, Divine Command Theory which is also known as theological voluntarism. 'Divine Command Theory' is the theory that what makes something morally right is that God commands it, and what makes something morally wrong is that God forbids it. It is a process that determines an action's status as morally good. This theory asserts that what is moral is determined by God's command and that for a person to be moral he is to follow God's command (Hare, 2016). The two greatest God's commandments are: first, is to love your God with your whole heart, with your whole soul, and with your whole mind and second, is to love your

neighbor as you love yourself. This God's commandment is integrated in Paulinian graduate motto the "Caritas Christi Urget Nos" which means "the love of Christ impels us".

By using these theories: 1) Engagement Theory, 2) Spiritual Leadership Theory, 3) Coping Theory, and 4) The Divine Command Theory, the Christian Formation Program will be enhanced and will be improved in its delivery of spiritual activities for the spiritual growth and well-being of the Graduate School students at St. Paul University Surigao.

Therefore, Catholic Institutions will become an agent in performing innovatively with their role in the redemptive mission of the Church in guiding the faith of every person which supports and complements the sharing and filling their spiritual needs. Now, because it was being assessed, evaluated, and reported upon, hence, Catholic university like St. Paul University Surigao is an agent for human transformation from being a compassionate person, a Paulinian graduate student, now ready to face the world as holy, humble, competent, service-oriented and above all, Christ-centered person.

Statement of the Problem

This study determined the spiritual needs and well-being of graduate school students in a Catholic-oriented private higher education institution. Findings served as basis for a proposed spiritual formation program.

Specifically, the following questions were answered.

1. What is the profile of the respondents in terms of the following;
 - 1.1 age;
 - 1.2 sex;
 - 1.3 civil status;
 - 1.4 program of study;
 - 1.5 religious affiliation?
2. What is the extent of the spiritual needs of the respondents in terms of the following.
 - 2.1 religious needs
 - 2.2 existential needs
 - 2.3 inner peace need
 - 2.4 giving/generativity needs?
3. What is the extent of the spiritual wellbeing of the respondents in terms of:
 - 3.1 religious well-being;
 - 3.2 existential well-being?
4. Is there a significant relationship among the following:
 - 4.1 profile and the extent of spiritual needs.
 - 4.2 profile and the extent of spiritual well-being.
 - 4.3 extent of spiritual needs and extent of spiritual well-being?
5. Is there a significant degree of difference in the spiritual needs of the respondents when grouped according to profile?
6. Is there a significant degree of difference in the spiritual well-being of the respondents when grouped according to profile?
7. Is there a significant degree of difference in the religious well-being and spiritual well-being of the respondents?

8. What suggestions and recommendations on their spiritual needs and well-being are offered by the respondents?

9. What spiritual formation program can be proposed based on the findings of the study?

RESEARCH METHODOLOGY

Research Design

This study adopts the descriptive type of research. It involves description and analysis of data and information gathered from the survey made. Descriptive research as defined by Best (1981) describes what is. It involves the description, recording, analysis, and interpretation of conditions that exist. It involves some type of comparison or contrast and attempts to discover relationships between existing non manipulated variables. It is also concerned with hypothesis formulation and testing relationships. To obtain the extent of the students' religious needs and well-being, a four-point scale were used with quantitative interpretation as *Strongly Felt Need*, *Moderately Felt Need*, *Slightly Felt Need*, and *Not Needed*. The result of this study was used as the basis for Spiritual Formation Program as integrated in the Christian Formation Program for Graduate School Students at St. Paul University Surigao.

In the process, it can help find solutions and increase the value in the campus ministry by filling in the spiritual hunger of Paulinian students whose faith was weakened by various struggle in life and who's self-identity was confused. Lastly, the output of the study considers a proposal for basis of Graduate school Students Spiritual Formation Program in St. Paul University Surigao.

Research Participants

The participants of the study were graduate school students at Saint Paul University- Surigao at Surigao City. The following programs of study involved are Doctor of Philosophy major in Educational Management (PhD.EM), Doctor of Philosophy Major in Business Administration (PhD.BM), master's in business administration (MBA), master's in public administration (MPA), and Master of Arts in Educational Management (MAEM).

There were (16) sixteen students enrolled in Ph.D. EM, (8) eight in Ph.D. BM, another (16) sixteen in MBA, (25) twenty-five in MPA, and (83) eighty-three in MAEM. In general, there were 148 total number of Graduate School Students enrolled in St. Paul University Surigao as of Academic Year 2021-2022.

Out of the 148 respondents only 110 of them had responded and answered the survey questionnaire via email, messenger, Face book & through Graduate School website and group chat (GC). For, it is impossible to complete them through face-to-face survey because of the current pandemic and some of them lack internet connection at home during the retrieval of the data.

Research Instrument

The study made use of a researcher-made questionnaire as a tool of research in data gathering. The instrument used consists of three parts. Part I sought the respondent's demographic profile such as age, sex, civil status, program of study, and religious affiliation.

Part II of the questionnaire solicited the graduate school students' Spiritual Needs and Spiritual Well-Being to determine the spiritual formation of every individual. Moreover, in part III: the respondents were

asked to make suggestions or recommendations to the University to offer spiritual activities to the graduate school. The findings served as the basis for a proposed spiritual formation program.

RESULTS AND DISCUSSIONS

Problem1. What is the profile of the respondents in terms of; 1.1 age;1.2 sex; 1.3 civil status, 1.4 program of study; 1.5 religious' affiliation?

Table 1.1

Age profile of the respondents

AGE	FREQUENCY	PERCENTAGE	RANK
30 Years old and below	40	36.36%	2
31-39 years old	45	40.91%	1
40 -49 years old	21	19.09%	3
60 years old and above	4	3.64%	4
TOTAL	110	100.00%	

The above table 1.1 shows the age bracket of the Graduate School students enrolled in St. Paul University Surigao. There were one hundred ten (110) respondents. There were forty (40) respondents who belong to the range of 30 years old and below. Forty-five (45) respondents belong to the range of 31-39 years old, twenty-one (21) to the range of 40-49 years old, and four (4) who belong to the range of 60 years old and above.

The highest frequencies of the respondents belong to the 31-49 years old with 40.91% followed by 30 years old and below with 36.36 % respectively. This means that the respondents are neither too old nor too young for their professions.

Table 1.2

Percentage and Frequency Distribution Sex profile of the Respondents

SEX	FREQUENCY	PERCENTAGE
Male	41	37.27%
Female	69	62.73%
TOTAL	110	100.00%

Table 1.2 shows the frequency and percentage of the sex of the respondents. It shows that 69 or 62.73% are females while 41 or 37.27% are males. This indicates that there are more women than men who were enrolled in the Graduate School program at St. Paul University Surigao.

Table 1.3*Percentage and Frequency Distribution of the Respondents According to their Civil Status*

CIVIL STATUS	FREQUENCY	PERCENTAGE
Single	60	54.55 %
Married	50	45.45 %
TOTAL	110	100.00 %

Table 1.3 indicates that out of 110 respondents the 60 or 54.55 % of the respondents are single, and 50 or 45.45 % are married.

Table 1.4*Percentage and Frequency Distribution of the Respondents According to their Course*

PROGRAM OF STUDY	FREQUENCY	PERCENTAGE
Doctor of Philosophy Major in Educational Management (Ph.D. EM)	8	7.27 %
Doctor of Philosophy Major in Business Management (Ph.D.BM)	9	8.18 %
Master of Business Administration (MBA)	19	17.27 %
Master of Public Administration (MPA)	15	13.64 %
Master of Arts in Educational Management (MA-EM)	59	53.64 %
TOTAL	110	100.00 %

The result in table 1.4 shows that the highest number of respondents were from Master of Arts in Educational Management (MA-EM) with 59 or 53.64 percent followed by 19 or 17.27 percent from Master of Business Administration (MBA) and Master of Public Administration (MPA) which is 15 or 13.64 percent. The lowest number of respondents are from the Doctor of Philosophy Major in Business Management (Ph.D.BM) with 9 or 8.18 percent and Doctor of Philosophy Major in Educational Management (Ph.D. EM) with 8 or 7.27 percent.

Table 1.5*Percentage and Frequency Distribution of the Respondents According to Religious Affiliation*

RELIGIOUS AFFILIATION	FREQUENCY	PERCENTAGE	RANK
Roman Catholic	81	73.64	1
Protestant	9	8.18	3
Muslim	0	0.00	4
Other Religion	20	18.18	2
TOTAL	110	100.00	

Table 1.5 the majority of the respondents were Roman Catholics with the highest number 81 or 73.64 percent, and 20 or 18.18 percent belong to other religions. The least number of religious affiliations were the Protestants with 9 or 8.18 percent. The statistical data result showed no Muslims were engaged in further studies in the Graduate School at St. Paul University Surigao.

Problem 2: What is the extent of the spiritual needs of the respondents in terms of: 2.1 religious needs, 2.2 existential needs, 2.3 inner peace needs, 2.4 giving/generativity needs?

Table 2.1 reveals the total cumulative mean of the respondents on their religious needs with an average rating of 3.32, which means strongly felt need in general. The strongly felt need items include: “to pray for my own safety” with the rate of 3.60, “to participate in a religious ceremony (i.e., service) with the rate of 3.47 and “to read religious and spiritual books,” with the rate of 3.67. The lowest, however, are “to pray with a friend” with the mean of 3.16, “to find someone to pray for” and “to focus on a higher presence (i.e., God, Allah, Angels, Oneness),” both were rated as moderately felt need with the mean of 3.20.

Table 2.1
Religious Needs

ITEM	MEAN	VERBAL DESCRIPTION
1. To pray with a friend.	3.16	Moderately Felt Need
2. To find someone to pray for.	3.20	Moderately Felt Need
3. To pray for my own safety.	3.60	Strongly felt Need
4. To participate in a religious ceremony (i.e., service).	3.47	Strongly felt Need
5. To read religious and spiritual books.	3.31	Strongly felt Need
6. To focus on a higher presence (i.e., God, Allah, Angels, Oneness).	3.20	Moderately Felt Need
Average Mean	3.32	Strongly felt Need

The data confirms of what self-human needs in the desire of contentment. Self-development, self-actualization, and self-transcendence are other levels of human needs. Self-development is human growth that develops individual’s potentialities and improving oneself to become the best we can be and what we want to achieve. In addition, self-actualization is the innate drive to become all one can be. It is the desire of humans to grow and become everything that they were created to be and reach their full potential, to become all they can be. It is the inborn motive to realize one’s full potential. However, “Abraham Maslow” added that self-transcendence is above self-actualization, as the highest human need. “The self only finds its actualization in giving itself to some higher goal outside oneself, in altruism and spirituality.” Spiritual needs are part of self-transcendence, the desire to reach a desired spiritual state.

Table 2.2
Existential Needs

ITEM	MEAN	VERBAL DESCRIPTION
1. To dissolve or open aspects of my life.	3.19	Moderately Felt Need
2. To find meaning in illness and/or suffering.	3.28	Strongly felt Need
3. To talk with someone about the question of meaning in life.	3.28	Strongly felt Need
4. To talk with someone about the possibility of life after death.	3.16	Moderately Felt Need
5. To forgive someone from a distinct period of my life.	3.34	Strongly felt Need
6. To be forgiven.	3.61	Strongly felt Need
AVERAGE MEAN	3.31	Strongly felt Need

Table 2.2 shows that the respondents strongly felt need to item; “to be forgiven” with the mean of 3.61, “to forgive someone from a distinct period of my life” with the rate of 3.34, then “to find meaning in illness and/or suffering” and “to talk with someone about the question of meaning in life”, both were rated as 3.28 mean. Other items like “to dissolve or open aspects of my life” with the mean of 3.19 and “to talk with someone about the possibility of life after death” with the rate of 3.16 both were rated moderately felt need.

These existential needs can be manifested in the “Engagement Theory” when a student makes "behavioral investments" by participating cognitively, emotionally, behaviorally, and spiritually online. These "behavioral engagements" may be encouraged by focal agents such as peers, employees, and family. Student engagement can also manifest through positive and negative valences. Positive valences refer to the positive states such as enjoyment, pride, satisfaction, and negative valences consisting of negative states such as anger, anxiety, and frustration (D'Errico, 2016).

Table 2.3
Inner Peace Needs

ITEM	MEAN	VERBAL DESCRIPTION
1. To talk with other people about my fears and concerns.	3.29	Strongly felt Need
2. To live in a quiet and peaceful environment.	3.75	Strongly felt Need
3. To find peace within.	3.76	Strongly felt Need
4. To immerse oneself in the beauty of nature.	3.69	Strongly felt Need
Average Mean	3.63	Strongly felt Need

The data in table 2.3 revealed that respondents strongly felt the need for “inner peace” even though it differs in their ratings. The highest mean is 3.76 on the item “to find peace within” and “to talk with other people

about my fears and concerns” has the lowest mean of 3.29. All items were verbally described as strongly felt need. This means, that inner peace is something we cannot get from any material satisfaction. It is written in the Holy Bible (Mt.4: verse 4) “Man shall not live on bread alone, but on every word that comes from the mouth of God”. In addition, Wood, A., (2016) mentioned in their article too that according to, “St. Thomas Aquinas that a human being consists of a soul and a body. Man, is composed of a spiritual and a corporeal substance and in the first place, concerning what belongs to the essence of the soul”.

Table 2.4
Generativity Needs

ITEM	MEAN	VERBAL DESCRIPTION
1. To obtain something from myself.	3.62	Strongly felt Need
2. To make a person feel better.	3.65	Strongly felt Need
3. To share my life experiences with other people.	3.51	Strongly felt Need
4. To ensure my life had a purpose and value.	3.72	Strongly felt Need
5. To reflect my previous life experiences.	3.61	Strongly felt Need
6. To turn to someone in a loving attitude.	3.58	Strongly felt Need
7. To feel being complete and safe.	3.75	Strongly felt Need
8. To feel connected with my family.	3.74	Strongly felt Need
9. To be re-involved in my family and in their life.	3.61	Strongly felt Need
10. To receive more support from my family	3.59	Strongly felt Need
Total Average Mean	3.64	Strongly felt Need

Table 2.4 reflected that from item 1 to item 10, all items are verbally described as strongly felt need with an average mean of 3.64. This means that majority of the respondents strongly felt need to give and are ready for a commitment like “to feel being complete and safe”, with the highest mean of 3.75, and “to feel connected with my family” with the rate of 3.74.

This is an intrinsic motivation of framework that springs from vision, hope, faith, and altruistic love, and spiritual well-being called "Spiritual Leadership Theory". It fosters higher degrees of important individual and organizational results such as organizational commitment, employee productivity, financial remuneration, employee life satisfaction, and corporate social responsibility (Fry et al., 2010; Fry and Nisiewicz, 2013).

An essential component to spiritual leadership is creating a transformed vision of service to others whereby one experiences a sense of calling so that one's life has a definite purpose and meaning and makes a difference, establishing or reinforcing an organizational culture based on the values of altruistic love whereby one

has a sense of membership, feels understood and appreciated, and has genuine care, concern, and appreciation for both self and others.

Table 2.5*Summary of Spiritual Needs*

ITEM	MEAN	VERVAL DESCRIPTION	RANK
A Religious Needs	3.32	Strongly Felt Need	3
B Existential Needs	3.31	Strongly Felt Need	4
C Inner Peace Needs	3.36	Strongly Felt Need	2
D Generativity Needs	3.64	Strongly Felt Need	1
Total Average Mean	3.41	Strongly Felt Need	

Legend: strongly felt need-4, moderately felt need- 3, slightly felt need-2, not needed-1

Table 2.5 reveals the summary of spiritual needs. The data shown that among the graduate school students' spiritual needs, they strongly felt need on "Generativity Needs" rank as the highest with the rating *mean* of 3.64 and the lowest is the "Existential Needs" with the rating of 3.31 *mean*. This means that most of the respondents are more committed, dedicated and service –oriented Paulinian students.

Problem 3: What is the extent of the spiritual well-being of the respondents in terms of: 3.1 religious well-being and 3.2 existential well-being?

Table 3.1*Spiritual Well-Being Scale Religious Well-Being*

ITEMS	MEAN	VERBAL DESCRIPTION
1. I find great satisfaction when I pray privately with God.	3.83	ALWAYS
2. I believe that God loves me and is concerned about me.	3.89	ALWAYS
3. I believe that God is impersonal and unselfish about my daily situation.	3.79	ALWAYS
4. I have a significant personal relationship with the Lord.	3.76	ALWAYS
5. I have a lot of strength and support from my God.	3.86	ALWAYS
6. I think God cares what happens to me.	3.87	ALWAYS
7. I am personally satisfied with the connection with God	3.80	ALWAYS
8. I feel my relationship with God makes me feel blessed.	3.86	ALWAYS

9. I feel more fulfilled when I am closely connected to God.	3.87	ALWAYS
10. I think my relationship with God contributes to my feeling of well-being.	3.86	ALWAYS
Average Mean	3.84	

Noted from table 3.1 all items were verbally described as ALWAYS with the average mean of 3.84. This further illustrates that all the respondents were very religious. They strongly agree that each person needs to pray privately with his/her God, they felt satisfied when they connect themselves to God, and their relationship with God is blessed. God for them is impersonal and unselfish and above all, the respondents believed that God loves them and is concerned about them.

This was explained in the 'Divine Command Theory which emphasizes on what makes something morally right is that God commands it, and what makes something morally wrong is that God forbids it. It is a process that an action's status as morally good. This theory asserts that what is moral is determined by God's command and that for a person to be moral he is to follow God's command (Hare, 2016). The two greatest God's commandments. The first is to love your God with your whole heart, with your whole soul, and with your whole mind, and the second is to love your neighbor as you love yourself. This God's commandment is also integrated with the Paulinian graduate motto the "Caritas Christi Urget Nos" which means "the love of Christ impels us".

In addition, the Paulinian Education says: "CHRIST AS CENTER calls for SPIRITUAL PIETY" as with St. Paul, the apostles, the Paulinian says too: "Christ is my life (Phil 1:21); It is no longer I who lives but Christ who lives in me (Gal 2:20)." It means Christ-centeredness marks the identity of every Paulinian student and shares in the unique history and traditions of the Sisters of St. Paul of Chartres. The Paulinian Education has specific values in deepening personal relationship with God, love of Christ, sensitivity to the Holy Spirit, reverence, awe, inner peace. There are behavioral indicators like practicing personal prayer, discerning, active liturgical and sacramental life in the school and the parish, observance of Catholic practices, such as regular attendance at Mass, Confession, and devotion to the Holy Rosary, among others.

Table 3.2

Spiritual Well-Being Scale Existential Well-Being

ITEM	MEAN	VERBAL DESCRIPTION
1. I know who I am, where I come from or where I go.	3.68	ALWAYS
2. I think life is great.	3.78	ALWAYS
3. I feel like I'm ready for my future.	3.54	ALWAYS
4. I am very fulfilled and content with my life.	3.60	ALWAYS
5. I feel a sense of well-being about my future.	3.61	ALWAYS
6. I share how happy I am about my life now.	3.50	ALWAYS

7. I feel comfortable with my future.	3.47	ALWAYS
8. I have the impression that life is filled with challenges to overcome.	3.74	ALWAYS
9. I feel life makes great sense when there are painful experiences.	3.62	ALWAYS
10. I believe that I have a true purpose in my life.	3.76	ALWAYS
Average Mean	3.63	

Table 3.2 shows the total cumulative mean of the extent of the spiritual well-being of the respondents on their existential well-being with an average rating of 3.63, which means ALWAYS in general. All items were verbally described as ALWAYS too. The highest rating is 3.78 on the item, “I think life is great” followed by the item on “I believe that I have a true purpose in my life” with a mean of 3.76. The lowest mean is 3.50 and 3.47 on items “I share how happy I am about my life now” and the least item “I feel comfortable with my future”.

It adheres to the “Coping Theory” in use, namely, 1) Positive Coping Strategies that one can use in a support system. Supportive coping generates wonders for people with depression, substance abuse, grief, isolation. Sharing daily concerns with parents or spouses can help in adapting to life stressors and manage them without getting weighed down, 2) relaxation through breathing exercises, self-meditation, physical exercise, or even music therapy has been known to have an inducing effect of calmness in a person. Mind and body conditioning help bring back the state of relaxation when one is anxious or is experiencing trouble, 3) Positive coping as a mechanism includes yoga, cycling, brisk walking, and other forms of everyday physical exercises that helps in releasing endorphins and regulates the circulatory system of the body. The article was written by Mayo Clinic Staff (2019) suggested too on how spirituality can help with stress relief as well as cultivating spirituality. It mentioned some tips like to feel a sense of purpose, connect to the world, release control, or share the burden of tough times as well as the joys of life’s blessings to others, expand support network, and lead a healthier life.

Table 3.3

Summary of Spiritual Well-Being Scale

ITEM	MEAN	VERBAL DISCRIPTIVE	RANK
A Religious Well-Being	3.84	ALWAYS	1
B Existential Well-Being	3.63	ALWAYS	2
Total Average Mean	3.74	ALWAYS	

Legend: Never-1, Seldom-2, Often-3, Always -4

The above table 3.3 shows the summary of spiritual well-being scale where both are verbally described as “ALWAYS” with the average mean of 3.74 described as “ALWAYS”. This further means that Paulinian graduate

school students have strong religious beliefs, have a sense of well-being, fulfilled, happy and ready for their future.

Problem 4: Is there a significant relationship among the following: 4.1 profile and the extent of spiritual needs?

Table 4.1 above shows the relationship between the Spiritual Needs of the Participants and their Profile (Chi-Squared Test). For Spiritual needs specifically on Religious, Existential, Inner Peace, and Generativity when compared to the Profile on Age, Sex, Civil Status, and Religious Affiliation are not significant to 0.05 alpha (Level of significance).

Table 4.1

Relationship between the Spiritual Needs of the Participants and their Profile (Chi-Squared Test)

PROFILE	SPIRITUAL NEEDS [χ^2 (df)] (p-value)				
	RELIGIOUS	EXISTENTIAL	INNER PEACE	GENERATIVITY	OVERALL
AGE	9.38 (6) .1531	11.81 (9) .2204	4.89 (9) .8478	6.24 (6) .3964	5.61 (6) .4679
SEX	4.92 (2) .0855	3.68 (3) .2980	4.82 (3) .1855	2.17 (2) .3780	5.34 (2) .0691
CIVIL STATUS	1.33 (2) .5151	4.83 (3) 0.1938	2.42 (3) .4909	0.84 (2) .6961	3.60 (2) .1653
PROG STUDY	*21.62 (8) .0057	*22.21 (12) .0353	16.35 (12) .1758	13.71 (8) .0898	14.06 (8) .0802
REL AFF	1.43 (4) .8390	2.60 (6) .8509	2.88 (6) .8339	1.70 (4) .7906	2.24 (4) .6919

* $p < .05$, hence Reject H_0

This reveals that there is no significant relationship on the respondents' spiritual needs and the profile, thus Age, Sex, Civil Status, and Religious Affiliation are not an indicator that influence their individual need spiritually. However, Religious needs (χ^2 value = 21.62, $p=0.0057$), and existential needs (χ^2 value = 22.21, $p=0.0353$) are significant when compared to the Program of Study.

Furthermore, students belonging to different programs/courses will have different degree of needs in terms of religiosity and existential desires. Thus, it is evident that when individual maturity increases it is expected that the longing for inner peace also increases or vice versa.

Therefore, it confirms that spirituality also involves getting in touch with the inner self through prayer, meditation, mindfulness, and relaxation techniques, expressing feelings through writing journal, seeking out a trusted adviser or friend, reading inspirational stories, and sharing faith with a person who has a deep spiritual life.

Problem 4: Is there a significant relationship among the following: 4.2 profile and the extent of spiritual well-being?

Table 4.2

Relationship between the Spiritual Well-being of the Participants and their Profile (Chi-Squared Test)

PROFILE	SPIRITUAL WELL-BEING		
	RELIGIOUS	EXISTENTIAL	OVERALL
AGE	**25.60 (6) .0003	*12.92 (6) .0443	*16.59 (6) .0109
SEX	2.18 (2) .3365	2.31 (2) .3157	1.68 (2) .4325
CIVIL STATUS	0.85 (2) .6523	1.18 (2) .5556	8375 (2) .6605
PROG STUDY	11.78 (8) .1615	12.64 (8) .1250	11.01 (8) .2013
REL AFF	13.33 (4) .5045	8.52 (4) .0743	3.88 (4) .4220

* $p < .05$; ** $p < .01$, hence Reject H_0

Table above shows the relationship between the Spiritual Well-being of the Participants and their Profile (Chi-Squared Test). For Spiritual needs specifically on Religious well-being and Existential well-being, when compared to the Profile on Sex, Civil Status, Program of study and Religious Affiliation are not significant to 0.05 alpha (Level of significance).

This reveals that there is no significant relationship on the respondent's spiritual well-being and the profile. Thus Sex, Civil Status, Program of study and Religious Affiliation are not indicators that influence their individual well-being. However, Religious well-being ($\chi^2_{\text{value}} = 25.60$, $p = 0.0003$), and existential well-being ($\chi^2_{\text{value}} = 12.92$, $p = 0.0443$) are significant when compared to the Age.

Furthermore, respondent's maturity level will differ or will dictate the respondent's religious and existential well-being. This also elucidates that being married or single can change their views in life especially on the importance of existing, living, sharing and fulfilling one's responsibility to self, family, community, and others.

As Acha (2015) describes the seven fundamentals of human needs such as; 1) the need to be heard and to be understood, 2) the need to acquire knowledge through education, 3) the need to comprehend facts or knowledge, find meaning in data that has been gathered and to find patterns that explain nature, 4) the need to gain wisdom and use it to make one's life better, 5) the need for guidance to travel the journey called Life, 6) the need

to achieve the full potential for growth, mastery, and competence, lastly, 7) the need for connection, love, belonging, acceptance, identity, care, and community.

Problem 4: Is there a significant relationship among the following: 4.3 extent of spiritual needs and extent of spiritual well-being?

Relationship between the Spiritual Needs of the Participants and their Spiritual Well-being:

All identified variables specifically on the spiritual needs when compared to respondent's spiritual well-being are significant to 0.01 alpha (Significant level).

This means that there is a strong relationship between the spiritual needs of the respondents and spiritual well-being. More so, spiritual needs of respondent will lead towards spiritual well-being or reverse. This finding explains that the spiritual needs of the respondents emanate the spiritual well-being. Furthermore, spiritual needs dictate how the person manifests his will to strengthen his relationship with God to exist and satisfy his life's purpose.

Table 4.3

*Relationship between the Spiritual Needs of the Participants and their Spiritual Well-being
(Pearson r)*

SPIRITUAL WELL-BEING	SPIRITUAL NEEDS [r_{xy} (p-value)]				
	RELIGIOUS	EXISTENTIAL	INNER PEACE	GENERABILITY	OVERALL
Religious	**0.49 (.000)	**0.45 (.000)	**0.58 (.000)	**0.54 (.000)	**0.58 (.000)
Existential	**0.57 (.000)	**0.55 (.000)	**0.45 (.000)	**0.55 (.000)	**0.61 (.000)
Overall	**0.59 (.000)	**0.54 (.000)	**0.55 (.000)	**0.59 (.000)	**0.65 (.000)

** $p < .01$, hence Reject H_0

Spiritual wellness recognizes the search for deeper meaning in life. When one is spiritually healthy, he feels more connected to not only a higher power, but to those around him. Therefore, a person has more clear direction when it comes to making everyday choices, and his actions become more consistent with his beliefs and values.

Thus, religious activities such as retreat, and recollection are special moments when members of the school community set aside longer and quality time for their personal spiritual life. (Campus Ministry- St. Paul University, Philippines, Moises Calucag, n.d.). This helps every Paulinian student develop the Paulinian core values and become conscious as 1) *Christ-centered*, creative as to develop the Paulinian core values as 2) *Chrism*, collaborative person as to engage and become trustworthy 3) *Community* in building a good relationship, competent Paulinian as 4) *Commission* to become expert to uplift the quality of life. Lastly, to be a compassionate for others through the virtue of 5) *Charity* who is a person of service oriented, dedicated, transformative, supporters and stewards of all creation (*The Paulinian Core Values, 5 C's, n.d.*).

Therefore, “Spiritual development” is the process of growing the intrinsic human capacity for self-transcendence, in which the self is embedded in something greater than itself, including the sacred. It is the developmental “engine” that propels the search for connectedness, meaning, purpose, and contribution. It is shaped both within and outside of religious traditions, beliefs, and practices for spiritual growth including creating positive relationships through pro-social (kind, helpful) beliefs and actions, discovering meaning in life, practicing mindfulness, and aligning values with actions (Vicki Zakrzewski 2016).

Problem 5: Is there a significant degree of difference in the spiritual needs of the respondents when grouped according to profile?

Table 5

Difference in the Spiritual Needs of the Participants according to their Profile Variables (ANOVA)

PROFILE	SPIRITUAL NEEDS [F (df)];(p-value)]				
	RELIGIOUS	EXISTENTIAL	INNER PEACE	GENERABILITY	OVERALL
Sex	2.38 (3,106) .0685	0.63 (3,106) .5976	1.43 (3,106) .2394	1.03 (3,106) .2307	1.74 (3,106) .6634
Age	0.77 (3,106) .5123	0.75(3,106) .5268	2.53 (3,106) .0640	1.35 (3,106) .2215	1.47 (3,106) .2260
Civil Status	1.04 (3,106) .3796	0.61 (3,106) .6103	0.47 (3,106) .7006	0.92 (3,106) .6123	0.86 (3,106) .4637
Program of Study	1.20(3,106) .3100	0.27 (3,106) .8502	**4.36 (3,106) .0061	2.15 (3,106) .0978	1.37 (3,106) .2568
Religious Affiliation	0.29 (3,106) .0961	.43 (3,106) .7291	1.07 (3,106) .4506	1.30 (3,106) .2768	.77 (3,106) .5144

** p < .01, hence Reject H₀

Table 5 above shows the test of significant difference between the Spiritual Needs of the participants when grouped according to the profile. For Spiritual needs specifically on Religious, Existential, and Generativity when compared according to profile on Age, Sex, Civil Status, and Religious Affiliation are not significant to 0.01 alpha (Level of significance).

This reveals that there is no significant difference on the respondents’ spiritual needs specifically on Religious, Existential, and Generativity when compared according to profile. Thus Age, Sex, Civil Status, and

Religious Affiliation will not lead to varied individual needs in terms of spiritually. However, Inner Peace [$F=4.36$, ($CV=3,106$), $p=0.0061$], is significant when respondents are clustered to Program of Study. Furthermore, students belonging to different programs/courses will have different degree of needs in terms of inner peace.

Using Least significant of difference (LSD) Planned Comparison Test, it was found that there exists a significant mean difference between the PhD BM and the following programs: PhD EM ($p=.0009$), MBA ($p=.0006$), MPA (.0050), and MA (.0002). This leads to the conclusion that students in different programs specifically under PhD and MA programs experience different degree and longing of peace and that inner peace might be under the influence of the stages and level of educational status that may cause different level of stress and concerns.

"Spiritual Leadership Theory" explains that an intrinsic motivation framework that springs from vision, hope, faith, and altruistic love, and spiritual well-being fosters higher degrees of important individual and organizational results such as organizational commitment, employee productivity, financial remuneration, employee life satisfaction, and corporate social responsibility (Fry et al., 2010; Fry and Nisiewicz, 2013).

An essential component to spiritual leadership is creating a transformed vision of service to others whereby one experiences a sense of calling so that one's life has a definite purpose and meaning and makes a difference, establishing or reinforcing an organizational culture based on the values of altruistic love whereby one has a sense of membership, feels understood and appreciated, and has genuine care, concern, and appreciation for both self and others.

Therefore, "Spiritual Development" is the process of growing the intrinsic human capacity for self-transcendence, in which the self is embedded in something greater than itself, including the sacred. It is the developmental "engine" that propels the search for connectedness, meaning, purpose, and contribution. It is shaped both within and outside of religious traditions, beliefs, and practices for spiritual growth including creating positive relationships through pro-social (kind, helpful) beliefs and actions, discovering meaning in life, practicing mindfulness, and aligning values with actions Vicki Zakrzewski (2016).

Problem 6. Is there a significant degree of difference in the spiritual well-being of the respondent when grouped according to profile?

Table 6 below displays the test of significant difference between the Spiritual well-being of the participants when grouped according to the profile. In terms of Spiritual well-being of respondents when compared according to profile on Age, Sex, Civil Status, Program study, and Religious Affiliation are not significant to 0.05 alpha (Level of significance). While for existential well-being when respondents are grouped according to sex, civil status, program study and religious affiliation were also not significant to 0.05 alpha except for Age [$F=2.99$, ($CV3$, 106), $p= 0.0342$].

Table 6

Difference in the Spiritual Well-being of the Participants according to their Profile Variables (ANOVA)

PROFILE	SPIRITUAL WELL-BEING		
	RELIGIOUS	EXISTENTIAL	OVERALL
Sex	.49 (3,106) .4027	1.09 (3,106) .3548	96(3,106) .4125

Age	2.00 (3,106) .1127	*2.99(3,106) .0342	1.46(3,106) .2307
Civil Status	0.78(3,106) .5060	1.87 (3,106) .1400	1.35 (3,106) .2634
Program of Study	2.07(3,106) 1089	1.68(3,106) .1760	2.10(3,106) .1050
Religious Affiliation	46 (3,106) .7096	.82(3,106) .4840	0.98(3,106) .4066

* $p < .05$, hence Reject H_0

This reveals that there is a significant difference on the respondent's Existential well-being compared according to age. Thus, age will lead to varied disposition in terms of existential well-being. In more so, there exists a significant mean difference on the existential needs of the participants when they are grouped according to their age level, the following age group G2 and the following age groups have significantly varied in their mean values: G1 ($p = .0362$), G3 ($p = .0089$) and G4 ($p = .0335$). This proves that maturity of respondents may vary their individual well-being.

Michael Galligan-Stierle (2008) in his research study identified the twelve categories of spirituality in Catholic. The twelve categories have been organized into four subsets entitled: structured, energetic, socially aware, and present. *First*, Structured: 1) church apologists seek an intellectual understanding of the Catholic faith. Apologist desire to learn the faith in depth and therefore spend much time studying the tenets of the Catholic faith in detail.

Their prayer methods usually include ancient, memorized prayers, which they strongly advocate, 2) Church Devotionals are active in faith primarily through silent, personal prayer. They are specially drawn to Christ's presence where words are unnecessary for prayer, and they often have a strong devotion to Our Lady, 3) Church Sacramental love to attend on Sunday Mass and frequently attend weekday Mass. They bring a deep reverence to Christ's presence in the sacraments particularly the Eucharist. *Second*, Energetic: 4) Church Evangelicals believe that a personal relationship with Christ and first-hand knowledge of scripture is central to being Catholic. They bring a strong commitment to witnessing their faith to others. Oftentimes Praise and worship music is an enjoyable way to pray, 5) Church Communal is eager to be connected with other young people. They are often drawn to church in search of friends with similar values, potential partners, or group activities, 6) Church Creative are young adults who are active in the faith community through drama, music, and art. These individuals are often culturally literate, innovative, and engaging in presenting the faith. They are very adept at exploring and expressing the Gospel message through cultural means and are eager to share these gifts with the community. *Third*, Socially Aware: 7) Church in Service is the group of young adults who directly serve those in need. They are strong advocates and witnesses of Catholic social teaching through direct service activities.

Many people work tirelessly serving the marginalized members of society and often energize others to get involved. They are attentive and committed to the social implications of the Gospel, 8) Church Prophetic strives to reform unjust systems affecting the poor or disadvantaged. Seeking structural change, they are often active in

campus peace fellowships, advocacy groups, and labor conflicts. They can have a deep understanding of domestic and international political and socio-economic conditions, as well as Catholic social teaching, 9) Church All-Inclusive is the group of young adults who see religious (even Catholicism) as a confining category for one's spiritual life. Often, they have been exposed to other religions through friendship, a university-level course, time in the armed services, or a significant book. *Fourth*, Present: 10) The Church on Sunday is that committed group of young adults who regularly participate in the liturgy on Sunday but for various reasons do not participate in other church activities.

This group finds community elsewhere. Many identify busyness, disinterested, lack of church peers, or a significant negative experience as the primary reason for a Sunday-only attitude, 11) Church Cultural were baptized as infants and belong to families who identify a Catholic and celebrate major Catholic holidays. Many are familiar with certain traditions of the faith and the sacraments received in their Catholic upbringing but rarely attend Mass or other church activities. These individuals are more abundant where religion is connected to political, national, or ethnic identity, 12) The Church Eclipsed are those Catholic young adults who were baptized Catholic and who may or may not have grown up Catholic, but now for all practical purposes are distant from Catholicism. Many were born into a family where religious practice was not encouraged, and some have been angered or disappointed by the church.

Problem 7: Test of significant degree of difference on the religious needs and spiritual well-being of the respondents

Table 7

Test of significant degree of difference on the religious needs and spiritual well-being of the respondents

	Variable 1	Variable 2
Mean	3.482121212	3.735454545
Variance	0.231188311	0.169052544
Observations	110	110
Pearson Correlation	0.648026449	
Hypothesized Mean Difference	0	
df	109	
t Stat	-7.001306563	
P(T<=t) one-tail	1.08958E-10	
t Critical one-tail	1.658953458	
P(T<=t) two-tail	2.17916E-10	
t Critical two-tail	1.98196749	

Table 7 indicates the test of the significant degree of difference in the religious well-being and spiritual well-being of the respondents. The computed t value is equal to -7.001306563 while the p-value is 2.18×10^{-10} .

This means that there is a significant difference between the perceptions of the respondents on spiritual needs and spiritual well-being. Moreover, spiritual needs are independent of spiritual well-being. Furthermore, a spirituality of an individual is the disposition of an individual to connect with his creator nor something that is lacking within but the acceptance and total dependence with the savior.

Spiritually hungry people can connect through web-based technologies and digital media, which provide online tools and resources for them to look for faith and spirituality, engage in a spiritual conversation with a fellow, and invite them to a faith community. The new digital tools can empower people to connect with each other online, share their stories and faith experiences, give witness to the ways they are living their faith (practices), create faith formation content (print, audio, video) to share with others, and so many other user-generated activities.

Second, "*Face-to-Face and Virtual Faith Formation*". There are two ways to envision the relationship between the physical and virtual posted on the internet. The first approach begins with people's participation in face-to-face learning activities (small group, large group, whole Church, and the world) and then utilizes virtual online platform with learning activities, print/audio/video resources, and social network to extend, deepen, and support the teaching-learning activities that began in the physical program. The second approach begins with people's involvement in digital learning activities that leads them to participate in face-to-face learning activities Roberto (2020).

The Church utilizes its website to develop an online spiritual formation center using already pre-existing resources such as daily fixed-hour prayer (liturgy of the hours), weekly and seasonal prayer resources, links to prayer sites around the world, an online retreat (A thirty-four-week retreat for Everyday Life from Creighton University), and online courses with spiritual guides like Thomas Merton, Joyce from spiritual practices.

Forty-day retreats with daily emails containing short readings for reflection, practice suggestions, and access to a private "Practice Circle" where people can share their wisdom and experiences with other e-course participants. The online spiritual formation center could connect people to church-based learning activities and resources such as a relationship with a spiritual director, a spiritual formation course (such as the small group program Companions in Christ from Upper Room Books), a retreat experience at Church or a retreat center, a series of workshops on the spiritual disciplines (for example, Lectio Divina, silence, contemplation, the Examine, meditation, spiritual reading, fixed-hour prayer), and so on Goome, Thomas (2008).

The virtual face-to-face formation is composed of audio and video podcasts, print resources, user-generated content, online courses, and website links for further reading, online community, and topic specific blogs devices. The third one is, "*Digital Media Resource in Faith Formation*. As books and print resources are transformed into digital resources, faith formation in churches will increasingly use the new digital media in face-to-face programming (courses, small groups) and in providing faith formation to individuals through the Church's website, smart phone applications, e-books, etc. E-books and e Text books, which began as print resources are now in a digital format, are being transformed into multimedia "books," which contain enhanced images, audio, and video are better experienced on an iPad or similar devices Roberto (2020).

Findings

The findings of the study are summarized as follows:

1. Out of the 148 students target number of respondents only 110 had responded and answered the survey questionnaire. There were forty (40) respondents who belong to the range of 30 years old and below. Forty-five (45) respondents belong to the range of 31-39 years old, twenty-one (21) to the range of 40-49 years old and four (4) who belongs to the range of 60 years old and above. The highest frequencies of the age bracket of the respondents belong to the 31-49 years old with 40.91% followed by 30 years old and below with 36.36 % respectively.

2. There were 69 or 62.73 % women and 41 or 37.27 % men who were enrolled in the Graduate School program at St. Paul University Surigao and 60 or 54.55 % of the respondents are single and 50 or 45.45 % are married.

3. The biggest number of respondents were from Master of Arts in Educational Management (MA-EM) which is 59 or 53.64 % followed by 19 or 17.27 % from Master of Business Administration (MBA) and Master of Public Administration (MPA) which is 15 or 13.64 %. The least number of respondents came from the Doctor of Philosophy Major in Business Management (Ph.D.BM) with 9 or 8.18 % and Doctor of Philosophy Major in Educational Management (Ph.D. EM) with 8 or 7.27 %.

4. Majority of the respondents were Roman Catholic with 81 or 73.64 % and 20 or 18.18 % came from other religion. The least number belonged to the Protestants which is 9 or 8.18 %. The data showed that there were no Muslims who engage in further studies in the Graduate School at St. Paul University Surigao.

5. The total cumulative mean of the respondents on their religious need is 3.32, which is verbally described as *strongly felt need* in general. The strongly felt need items include: “to pray for my own safety” with the rate of 3.60, “to participate in a religious ceremony (i.e., service) with the rate of 3.47 and “to read religious and spiritual books,” with the rate of 3.67. The lowest however are “to pray with a friend” with an average mean of 3.16, “to find someone to pray for” and “to focus on a higher presence (i.e., God, Allah, Angels, Oneness),” both were verbally described as moderately felt need with the mean of 3.20.

6. The respondents were strongly felt need to item; “to be forgiven” with the mean of 3.61, “to forgive someone from a distinct period of my life” with the rate of 3.34, then “to find meaning in illness and/or suffering” and “to talk with someone about the question of meaning in life”, both were rated as 3.28 mean. Other items like “to dissolve open aspects of my life” with the mean of 3.19 and “to talk with someone about the possibility of life after death” with the rate of 3.16 both was rated *moderately felt need*.

7. The respondents had *strongly felt need* for “inner peace” even though it differs in their ratings. The highest mean is 3.76 on item “to find peace within” and “to talk with other people about my fears and concerns” has the lowest mean of 3.29. All items were verbally described as *strongly felt need*.

8. All items under “generativity need” were verbally described as *strongly felt need* with an average mean of 3.64. This means that majority of the respondents had *strongly felt need* that they are willing to give and are ready for commitment like “to feel being complete and safe”, with the highest mean of 3.75, and “to feel connected with my family” with the rate of 3.74.

9. All items under religious well-being with the average mean of 3.84 and existential with the average mean of 3.63 were both verbally described as *strongly felt need*.

10. For Spiritual needs specifically on Religious, Existential, Inner Peace, and Generativity when compared to the Profile on Age, Sex, Civil Status, and Religious Affiliation are not significant to 0.05 alpha (Level of significance).

11. For Spiritual needs specifically on Religious well-being and Existential well-being, when compared to the Profile on Sex, Civil Status, Program of study and Religious Affiliation are not significant to 0.05 alpha (Level of significance) and existential well-being are significant when compared to the Age.

12. Relationship between the Spiritual Needs of the Participants and their Spiritual Well-being specifically on the spiritual needs when compared to respondent's spiritual well-being are significant to 0.01 alpha (Significant level).

13. The test of significant difference between the Spiritual Needs of the participants when grouped according to the profile. For Spiritual needs specifically on Religious, Existential, and Generativity when compared according to profile on Age, Sex, Civil Status, and Religious Affiliation are not significant to 0.01 alpha (Level of significance).

14. The degree of significant difference on Spiritual Needs of the respondents when grouped according to age, the computed t value in all identified variables (Religious need, existential need, Inner peace, and Generativity need) are not significant to 0.05 alpha (Level of Significance) and it was found that there exists a significant mean difference between the PhD BM and the following programs: PhD EM ($p = .0009$), MBA ($p = .0006$), MPA (.0050), and MA (.0002).

15. The test of significant difference between the Spiritual well-being of the participants when grouped according to the profile. In terms of Spiritual well-being of respondents when compared according to profile on Age, Sex, Civil Status, Program of study, and Religious Affiliation are not significant to 0.05 alpha (Level of significance). While for existential well-being when respondents are grouped according to sex, civil status, program of study and religious affiliation were also not significant to 0.05 alpha except for Age [$F=2.99, (CV3, 106), p= 0.0342$].

16. The test of the significant degree of difference in the religious well-being and spiritual well-being of the respondents. The computed t value is equal to -7.001306563 while the p-value is 2.18×10^{-10} .

17. The degree of significant difference on Spiritual Needs of the respondents when grouped according to status, the computed t value in all identified variables (Religious needs, existential needs, Inner peace, and Generativity needs) are not significant to 0.05 alpha (Level of Significance).

18. The degree of significant difference on Spiritual Needs of the respondents when grouped according to Program of study, the computed t value in all identified variables (Religious need, Existential need, Inner peace, and Generativity need) are not significant to 0.05 alpha (Level of Significance).

19. The degree of significant difference on Spiritual Needs of the respondents when grouped according to religious affiliations, the computed t value in all identified variables (Religious need, Existential need, Inner peace, and Generativity need) are not significant to 0.05 alpha (Level of Significance).

20. The degree of difference in the spiritual well-being of the respondents when grouped according to age, "Religious well-being" ($t= 0.166787$ & $p=0.925108$) and "Existential well-being" ($t=1.49461$ & $p=0.220084$) are not significant to 0.05 significant level.

21. The degree of difference in the spiritual well-being of the respondent when grouped according to sex, "Religious well-being" ($t= 1.823887402$ & $p=0.071067402$) and "Existential well-being" ($t=1.984984312$ & $p=0.256730356$) are not significant to 0.05 significant level.

22. The degree of difference in the spiritual well-being of the respondent when grouped according to marital status, “Religious well-being” ($t = -0.80111$ & $p = 0.425069$) is not significant to 0.05 alpha while “Existential well-being” ($t = 2.065613$ & $p = 0.041532$) is significant to 0.05 significant level.

23. The degree of difference in the spiritual well-being of the respondent when grouped according to program of study, “Religious well-being” ($t = 1.444339$ & $p = 0.224231$) and “Existential well-being” ($t = 0.563244$ & $p = 0.68982$) are not significant to 0.05 significant level.

24. The degree of difference in the spiritual well-being of the respondent when grouped according to religious affiliation, “Religious well-being” ($t = 0.180407$ & $p = 0.835177$) and “Existential well-being” ($t = 0.289323$ & $p = 0.749338$) are not significant to 0.05 significant level.

25. The test of significant degree of difference on the religious well-being and spiritual well-being of the respondents, the computed t value is equal to -7.001306563 while the p value is 2.18×10^{-10} .

Conclusions

Based on the findings of the study, the following conclusions were drawn:

1. The extent of the spiritual needs such as religious, existential, inner peace and generativity needs were very strong because majority of the respondents were responsible to self, family, community, and others. Above all, Graduate School Paulinian students were Christ-centered, service-oriented, committed, compassionate and loving people.

2. When individual maturity increases it is expected that the longing for inner peace also increases and that being married or single can change their views in life especially on the importance to exist in order to live, share, and fulfill one's responsibility to self, family, community, and others. Thus, marital status of respondents will have common perceptions on religious, existential, inner peace and generativity needs.

3. Spiritual needs dictates how the person's manifest his will to strengthen relationship with God in order to exist and satisfy its life's purpose.

4. That male and female respondents have common perceptions on religious, existential, inner peace and generativity needs and sex is not a contributing factor that influences one's spiritual needs. In addition, in a different age group it may have common perceptions on religious, existential, inner peace and generativity needs. Therefore, age is not a determinant that influences one's spiritual needs.

5. Religious affiliation of respondents will lead to a common awareness on religious, existential, inner peace and generativity needs. So, at the end, religious affiliation will not lead towards various spiritual needs.

6. There is no significant relationship on the respondents' spiritual needs and the profile, thus Age, Sex, Civil Status, and Religious Affiliation are not an indicator that influence their individual need for spiritually. However, Religious needs and existential needs are significant when compared to the Program of Study. Furthermore, students belonging to different programs/courses had different degrees of needs in terms of religiosity and existential desires. Thus, it is evident that when individual maturity increases it is expected that the longing for inner peace also increases or vice versa.

7. There is no significant relationship on the respondent's spiritual well-being and the profile. Thus Sex, Civil Status, Program study and Religious Affiliation are not indicators that influence their individual well-being. However, religious well-being and existential well-being are significant when compared to the age and respondent's maturity level, will differ or will dictate the respondent's religious and existential well-being. Furthermore, this also elucidates that being married or single can change their views in life especially on the importance to exist to live, share, and fulfill one's responsibility to self, family, community, and others.

8. There is a strong relationship between the spiritual needs of the respondents and spiritual well-being. More so, spiritual needs of respondent will lead towards spiritual well-being or reverse. This finding explains that the spiritual needs of the respondents emanate from the spiritual well-being. Furthermore, spiritual needs dictate how the person manifests his will to strengthen his relationship with God to exist and satisfy his life's purpose.

9. There is no significant difference on the respondent's spiritual needs specifically on Religious, Existential, and Generativity when compared according to profile. Thus Age, Sex, Civil Status, and Religious Affiliation will not lead to varied individual needs in terms of spirituality. However, Inner Peace is significant when respondents are clustered to Program of Study. Furthermore, students belonging to different programs/courses will have different degree of needs in terms of inner peace. More so, students in different programs specifically under PhD and MA programs experience different degrees and longing for peace and that inner peace might be under the influence of the stages and level of educational status that may cause different level of stress and concerns.

10. There is a significant difference on the respondent's *Existential well-being* when perceptions are compared according to age. Thus, Age will lead to varied disposition in terms of existential well-being. More so, there exists a significant mean difference on the existential needs of the participants when they are grouped according to their age level, the following age group G2 and the following age groups have significantly varied in their mean values. This proves that maturity of respondents may vary their individual well-being.

11. There is a significant difference between the perceptions of the respondents on spiritual needs and spiritual well-being. Moreover, spiritual needs are independent of spiritual well-being. Furthermore, spirituality of an individual is the disposition of an individual to connect with his creator nor something that is lacking within but the acceptance and total dependence with the savior.

Recommendations

1. A Catholic Schools/University Christian Formation may have a separate or special program for the Graduate students to enhance their spiritual needs and well-being.

2. The Christian Formation may create a varied spiritual activities) (*off-line or online*) to cater the spiritual need and well-being of the Graduate students.

3. St. Paul University Graduate School with the collaboration of the (*CFO*) Christian Formation Office may develop a spiritual formation program for the Graduate School that address their varied needs according to program, age, gender, civil status, and religion.

4. That Saint Paul University Surigao will consider the proposed spiritual formation program which is the output of the study for the Graduate students at St. Paul University Surigao and other spiritual activities and wellness suggested by the graduate students.

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