

Original Research Article

AN ASSESSMENT OF THE RELIGIOUS KNOWLEDGE AND ATTITUDE OF THIRD-YEAR COLLEGE STUDENTS OF CATHOLIC COLLEGES AND UNIVERSITIES OF THE THREE DIOCESES IN NEGROS OCCIDENTAL: A BASIS FOR RELIGIOUS EDUCATION PROGRAM

ABSTRACT

This descriptive-relational study was conducted to assess the religious knowledge and attitude of third-year college students to develop and or strengthen the religious education program to make it responsive to the challenge of the 2nd Plenary Council of the Philippines for a renewed-integral faith formation of God's people. The respondents of the study were 366 randomly selected third-year college students who had already taken the Religion or Theology subjects as mandated curriculum for the Catholic educational institutions. Results showed that the religious knowledge of students when taken collectively is categorized as proficient in terms of their knowledge of God, Morality, and Sacred Scripture. However, students need to enhance their knowledge of the Church and Sacraments. Furthermore, when grouped according to gender, female students are more knowledgeable of their Catholic faith than male students who fall under the Needs Improvement category. According to school origin, both students from private and public schools fall under the Needs Improvement category, although students from private schools have a stronger grasp of the Catholic faith than students from public schools. Lastly, in terms of religious affiliation, both Catholic and non-Catholic students still fall under the Needs Improvement category, however, Catholic students have more knowledge of the Catholic faith than non-Catholic students. There is a significant difference in the religious knowledge of students when they are grouped according to gender, and school origin. This means that the college students whether male or female, from private or public schools, differ in their religious knowledge. Moreover, a significant relationship exists between religious knowledge and the attitude of students. This indicates that a Catholic student who has the knowledge and understanding of his/her Christian Catholic faith tends to follow it, while a non-Catholic student may know the Christian Catholic faith, yet we don't expect that he/she will follow what the Catholics are practising since he/she has also a set of religious beliefs that he/she follows is a non-Catholic. The recommendation for a curriculum change in religious instruction is hereby proposed.

Keywords: religious knowledge, religious attitude, catholic education

INTRODUCTION

The Catholic school has as its specific duty the complete Christian formation of its

pupils, and this task is of special significance today because of the inadequacy of the family and society. The integration of faith and life is part of a life-long process of conversion until the pupil becomes what God wishes him to be. Young people have to be taught to share their personal lives with God. They are to overcome their individualism and discover, in the light of faith, their specific vocation to live responsibly in a community with others. The very pattern of the Christian life draws them to commit themselves "to serve God in their brethren and to make the world a better place for a man to live" (The Catholic School, n. 45).

The specific mission of the school then is "a critical, systematic transmission of culture in the light of faith and the bringing forth of the power of the Christian virtue by the integration of culture with faith and of faith with living" (The Catholic School, n. 49).

The Church is concerned also with schools of a higher level, especially colleges and universities. In those schools dependent on her, she intends that by their very constitution individual subjects be pursued according to their principles, method, and liberty of scientific inquiry, in such a way that an ever deeper understanding of these fields will be obtained and that, as questions that are new and current are raised and investigations carefully made according to the example of the Doctors of the Church and especially of St. Thomas Aquinas, there may be a deeper realization of the harmony of faith and science. Thus, there are accomplished public, enduring and pervasive influences of the Christian mind, and the students of these institutions are moulded into men truly outstanding in their training, ready to undertake weighty responsibilities in society and witness the

faith in the world (Gravissimum Educationis, n. 10).

The Philippine Church, being the extended body of the One-True Church in the continent, responded to this global concern, henceforth, convoking the Second Plenary Council of the Philippines in 1991. One of the topics discussed during that Council is the issue of how effective the Church's role is in evangelizing the minds and educating the heart about the reality of moral education the people are facing every day.

The Catholic Church in the Philippines through the Second Plenary Council of the Philippines (PCP II) declares that Catholic educational institutions are among the most potent means of evangelization (PCP II, Acts, 623). The Catholic schools are equipped with an understanding of the dynamics of the Christian person, offering a more systematic understanding of the link between faith and life, and providing the venue for a systematic reflection of one's experiences (PCP II, Acts, 625-626).

With this thrust, the Church poses a challenge to Catholic educational institutions to be centred on formation whose primary task is to foster critical and dynamic social consciences and to develop both educators and students to become agents for Christian social transformation (PCP II, Decrees, Art. 106, par. 3) grounded on Gospel values.

Since then, the Catholic Bishops Conference of the Philippines (CBCP) is consistently urging parochial schools and Catholic universities to deepen their religious curriculum, concentrating on the 3C's of the catechetical scheme, namely: Creed, Code and Cult. According to Fr. Roland de la Rosa, OP, "Religious education has entered its critical phase wherein what had been

written, though with dogmatic-moral intrepidity, is questioned by modernity” (Christian Education, 2001).

In the local context, the Bacolod Diocese never left the issue in the air. Through its Second Diocesan Synod, the Bacolod Diocese challenged religious educators to be more aggressive in the quest for doctrinal-moral development, much more on the areas of praxis that would transform moral behavior. Schools must be able to promote quality Catholic education that focuses not so much on academics but on the formation of Catholics conscious of living out an active faith (Second Diocesan Synod, Acts, 286). Though not the total work of the religious educators, the communication of the message is an important part.

A natural consequence of this effort is the examination of its effectiveness. How much of the message do the students know? How well do they understand it? What kind of religious attitudes do they demonstrate? Where do we go from here?

It is quite surprising to note that to date, there are no existing studies made in assessing the religious knowledge and religious attitudes among the students of Catholic colleges and universities of the three (3) dioceses in Negros Occidental, namely- Bacolod, Kabankalan and San Carlos.

Moreover, the Diocese of Bacolod, in particular, is now in its implementation phase of the acts and decrees of the Second Diocesan Synod. New offices and centers are created and developed for a more dynamic Church such as the Bible Commission, Commission on Missions, Commission on Restoration and Renovation of Church Buildings, and the Lay Formation Center. Implementation of tithing in the

parishes, strengthening of the Basic Ecclesial Communities (BECs), formation of Kapilyans and other ministries of the Church are being undertaken as a response to the words of our Lord Jesus Christ to "Put out into the deep," (Luke. 5:4) which "compel each one of us to forge the future of the diocese defined by a deeper level of faith, a wider participation of all, and by an experience of being Church empowered for social transformation," (Second Diocesan Synod, Introduction, n. 7).

However how responsive are the young members of the Church in Negros, particularly in the Diocese of Bacolod, to these renewal initiatives of the Church? Since this requires a deep understanding of the Christian faith, do these young people have sufficient knowledge of their faith? How much knowledge do they have in matters of faith and morals? Is this knowledge enough for them to understand the integral-faith formation as envisioned by PCP II and Second Diocesan Synod? Since knowledge brings awareness and understanding of realities, it is, therefore, important to measure the religious knowledge of these young people, and since the school primarily provides the formal learning process, it is for this reason that the researcher seeks to understand the role of the religious education program, whether the religious knowledge of students affects their attitude or behavior toward God, the Church, and the community as a whole.

The findings shall then be used as the basis for developing and or strengthening the religious education program, specifically its curriculum, that may be useful for the integral-faith formation of students, and religious formation in general.

Statement of the Problem

The main concern of this study is the assessment of the religious knowledge and attitude of third-year college students of Catholic colleges and universities of the three (3) dioceses in Negros Occidental, Philippines.

More specifically, the study seeks to answer the following questions:

1. What is the profile of students in terms of gender, school origin, and religious affiliation?
2. What is the extent of religious knowledge of students in terms of the following domains:
 - a) God: Father, Son and Holy Spirit;
 - b) Church: One, Holy, Catholic, and Apostolic;
 - c) Sacraments;
 - d) Christian Life; and
 - e) Sacred Scripture?
3. What is the extent of religious knowledge of students when grouped according to variables of:
 - a) gender;
 - b) school origin; and
 - c) religious affiliation?
4. What extent of religious attitudes do the students manifest as a whole in terms of the following behavioral categories:
 - a) Attitude toward God
 - b) Christian Behavior;
 - c) Attitude toward the Church;
 - d) Social Involvement; and
 - e) Attitude of Doubt?
5. What extent of religious attitudes of the students as a whole, and when grouped according to variables of:
 - a) gender;
 - b) school origin; and
 - c) religious affiliation?

6. Is there a significant difference between the religious knowledge of students as a whole, and when grouped as to:

- a) gender;
- b) school origin; and
- c) religious affiliation?

7. Is there a significant difference between the religious attitudes of students as a whole, and when grouped as to:

- a) gender;
- b) school origin; and
- c) religious affiliation?

8. Is there a significant relationship between religious knowledge and religious attitude when students are grouped as a whole according to variables of:

- a) gender;
- b) school origin; and
- c) religious affiliation?

9. What other areas of religious education program that can be integrated into the curriculum, need to be developed and or strengthened as a concrete response to the challenge of PCP II and Second Diocesan Synod for an integral faith formation and renewed integral evangelization?

Theoretical Framework

~~No single evaluative paper and pencil instrument can measure a person's love of God or faith. However, especially in the formative years, knowing where one stands about knowledge of the faith and faith awareness can help engender a desire to know more about God and the Church (NCEA-ACRE, 2001). The goal of catechesis/religious education is to foster a relationship with Jesus Christ that leads to maturity in the faith. Such maturity will only be achieved through a lifelong pursuit of prayerful faith formation based on the realization that the love of God has been poured out in our hearts through the Holy~~

Spirit who has been given to us (Romans 5: 5).

Thus, this study is anchored on the given philosophy of the National Catholic Education Association which has been offering assessment instruments designed to strengthen catechetical/religious education programs since the late 1970s. Assessment of Catholic Religious Education (ACRE for students) helps schools, parish and diocesan leaders evaluate the faith knowledge and attitudes of students in Catholic schools and parish-based religious education programs.

As an integrated assessment tool, NCEA ACRE provides faith knowledge questions (cognitive domain) and questions related to religious beliefs, attitudes, practices, and perceptions (affective domain).

Using the NCEA ACRE framework, the religious education program has two aspects, namely, Religious Knowledge (Cognitive Domain) and Religious Attitude (Affective Domain). Religious knowledge concerns the intellectual faculty of man in understanding, knowing and interpreting the faith as digested in its doctrines/creeds. Such area "determines or measures the cognitive range of individual as far as his/her assent to doctrinal matters is concerned" (NCEA ACRE, p.9, 2001). Under this heading, there are five delimitations into which the theme is polarized. First, On God concerns one's understanding of the activity, if not ad intra nature, of God. God, according to Dr Moorgat, is the primary tenet of our faith, from which everything is anchored (PASKO, 1978). Knowledge of God, therefore, is the basis of one's assent to his/her faith which implies that without it, such assent of faith is deemed shaky and baseless. In the mind of the Angelic Doctor – St. Thomas Aquinas – "the primacy of Intellectual cognition is always directed

towards the Supreme Being as the summit and ground of all understandings" (Summa Theologica, II-II, 2004).

Second, On Church considered as the "Pillar and foundation of truth" (1 Tim. 3: 15), enfleshes the divine revelation God has deposited for His people. Knowledge of the Church would cover things such as her historicity, papal doctrines and documents, as well as, doctrinal-dogmatic pronouncements. This aspect will enable the individual to understand fully the dynamism of his/her faith, rooted in culture and elevated by grace (Gomez, OP., 1998). On this account that one's relationship with God is metamorphosized into a concrete-living faith.

Third, On Sacraments refers to "God's channel of grace to men as instituted by His Son- Jesus Christ-through in sacred signs" (Sacramentology, 1999). Through the knowledge of the sacraments, students will understand the magnitude of God's love for a man despite man's ongoing stubbornness in sinning. These sacraments, as stipulated by the Catechism of the Catholic Church, open the gateways of the Church's portal to God's gift of grace to men (CCC # 205, 2001).

Fourth, On Christian Life is understood as the correct living by the norms of Christian morality and gospel values (Moral Theology, 2002). At this level, students are made aware of the importance of virtues in their lives as they immersed themselves in this world full of subtle temptations. Christian life flows from the veracity of one's knowledge of God as taught in the church and nourished by the sacraments. Hence, the late Pope John Paul II, enunciated, "eclipse of God paves the way to the eclipse of understanding who the man is. As a result, man is debased in the animal

kingdom, if not reified" (*Evangelium Vitae*, 1998).

Fifth, In the Bible, is the written word of God or what exegetes would call, "written tradition" in distinction to "sacred oral tradition". The church encourages all the young ones, even adults, to make it a habit to read and meditate on the word of God every day, to be the source of their spiritual nourishment (Bishop Tagle, 2005). Knowledge of the bible gives the students a wider perspective of the history of salvation, and on how God works in history and the reasons for man's very existence.

After delineating the five elements of Religious Knowledge, NCEA ACRE and PASKO evaluate the religious education program on its Religious Attitudes (Affective Domain) with its five elements:

First, Towards God means, in the strict sense of theological lingo, religion. One's attitude toward God reflects the knowledge of one has of God (PASKO, 1978). Relationship with God is basic, if not the condition *sini qua non*, of every true Christian individual.

Second, Christian Behavior is an offshoot of man's relationship with God and reflects how Man fully understands God – Himself, as Dom Helder Camara said that how a man treats his neighbor reflects how he worships God (*Mission of Liberation*, 1999). The first aspect is what theology calls – orthodoxy, while this second one is termed – orthopraxis. What makes such behavior Christian is the core of this second element of Religious Attitudes.

Third, Towards the Church implies the character and orientation of man in relating to the family/community God founded. This area covers things like pastoral works,

liturgical services, parish apostolate and parish membership. Between attending the Mass and participating in the Church different organizations and apostolates are two distinct, yet, pivotal differences. Hence, the PASKO strongly impels the students to get themselves involved in the Church's life and activities (PASKO, 1978).

Fourth, Social Involvement concentrates on the active participation of an individual in his society where he shared talents and skills for the common good. The goal of social involvement, as understood by the PASKO, is to contribute to the common good where the person fulfils his vocation as a Christian and child of God (PASKO, 1978). Our participation in society is not mere civic, more than anything else, it must be one of a religious character to make a difference to the world where the good is based, not on its given nature, but on the dictate of the majority.

Fifth, An Attitudes of Doubt points to one's "instability of faith; not knowing what to believe" (PASKO, 1978). Pope Benedict XVI, in his *Salutem Dat* addresses right after he was proclaimed as the next Pope, plainly stated that Christians should be aware of the evil of relativism that weakens the faith and distorts the firmness of our belief.

After studying the Religious Knowledge and Religious Attitudes of the 3rd year College Students of the subject schools in the Dioceses of San Carlos, Kabankalan, and Bacolod, the researcher proposes a religious education program with special emphasis on strengthening its curriculum by integrating outreach activities for students such as the Parish Immersion Program, and catechism program, that the researcher thinks will be beneficial for the Catholic Colleges and Universities of Negros Occidental. As the 2nd Bacolod Diocesan Synod strongly suggested that

education must be prophetic in bringing the Gospel values to the very heart of the teens as future Christian – civic leaders in the frontier of moral ascendancy to truth, wisdom, faith and justice (2nd Diocesan Synod, 2005).

RESEARCH METHODOLOGY

This ~~chapter~~ section of the study presents and discusses the research design, the respondents of the study, sampling design, the validity and reliability of the research instruments, the data gathering procedure, and the statistical treatment of data.

Research Design

Since the main purpose of the study is to determine the religious knowledge and attitude of third-year college students of Catholic colleges and universities of the three (3) dioceses in Negros Occidental, the researcher used the descriptive method and correlation analysis employing the PASKO questionnaire.

Respondents of the Study

In this study, the respondents were selected third-year college students of the Catholic colleges and universities of the three (3) dioceses in Negros Occidental, Philippines.

Research Instrument

The researcher used the Philippine Attitude Scale and Knowledge Orientation (PASKO) instrument in this study.

The PASKO instrument consists of two parts. Part I was the personal data sheet and Part II was the Philippine Attitude Scale and Knowledge Orientation (PASKO) questionnaire.

Sampling Design

The location and the population of the different Catholic colleges and universities in Negros Occidental are geographically dispersed which makes it expensive to survey. Thus, the researcher employed the stratified random sampling technique. The total population of all third-year college students enrolled in the Catholic colleges and universities in the three dioceses in Negros Occidental, Philippines numbered 4,581 students. In choosing the students as respondents, the researcher used the draw lot method.

To determine the required sample size for each college or university, the researcher used Slovin's formula.

RESULT, DISCUSSION, CONCLUSION, AND RECOMMENDATION

This ~~chapter~~ presents the summary of the findings of its scientific inquiry on the assessment of the religious knowledge and attitude of third-year college students of the Catholic colleges and universities of the three (3) dioceses in Negros Occidental taken as a whole and when grouped according to variables such as; gender, school origin, and religious affiliation; and the relationship between the religious knowledge and attitude of students when they are grouped as a whole and when grouped according to the variables mentioned above. It also includes the conclusions, recommendations, and the proposed religious education program.

Summary of Findings

The findings of the study are presented according to the given research problem.

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1. The finding on the profile of students in terms of gender, school origin, and religious affiliation.

Of the total of 4, 581 3rd year college students enrolled from the ten (10) Catholic colleges and universities in the three (3) dioceses in Negros Occidental, the Philippines there are 257 (70.2%) female and 109 (29.8%) male students respondents. There are 264 (72.1%) students who came from private schools compared to 102 (27.9%) students who came from public schools. Catholic students comprised the majority of students enrolled in a Catholic school (91.8%), while the non-Catholics comprised the minority of the student population (8.2%).

2. The extent of religious knowledge of students in terms of the following domains:

- a. God: Father, Son and Holy Spirit;
- b. Church: One, Holy, Catholic, and Apostolic;
- c. Sacraments;
- d. Christian Life; and
- e. Sacred Scripture.

Under Domain 1, on the knowledge of God, the average religious knowledge of the whole respondents is interpreted as Proficient. This means that students believed in the existence of God. The World Values Survey, likewise, affirmed that regardless of creed, color, or race, people believe in the reality of the Supernatural Being, of the existence of God (World Values Survey, 2001).

Under Domain 2, on the knowledge of the Church, the average religious knowledge of the whole respondents is interpreted as Needs Improvement. This means that students need to acquire more in-depth knowledge and understanding of the reality of the Church as to her origin, development, challenges, and attributes. This is one of the

reasons why some Catholics abandoned their faith and converted to other religious denominations.

Under Domain 3, on the knowledge of the Sacraments, the average religious knowledge of the whole respondents is interpreted as Needs Improvement. In a simple classroom survey conducted by the researcher himself on the concept of whether the consecrated host is the real body and blood of Christ or only a symbol, the majority of the students responded that it was just a symbol of the body and blood of Christ. This shows the lack of knowledge and understanding, even among Catholic students, of one of the sacraments of the Church which is the Sacrament of the Holy Eucharist.

Under Domain 4, on the knowledge of the Morality or Christian life, the average religious knowledge of the whole respondents is interpreted as Proficient. This shows that students have proficient knowledge of the goodness or badness of human actions. They have a good understanding that in this world there are good acts that need to be done, and evil acts that need to be avoided.

Under Domain 5, on the knowledge of the Sacred Scripture or Bible, the average religious knowledge of the whole respondents is interpreted as Proficient. This means that students have a good grasp of the knowledge of the Bible as the Word of God. Since the Word of God is always used in all liturgical celebrations, students were able to expose themselves to the biblical passages and interpretations, especially during homilies.

3. The extent of religious knowledge of students when grouped according to variables of:

- a. gender;
- b. school origin; and
- c. religious affiliation.

As to the variable of Gender, the average religious knowledge of male and female students falls under the Needs Improvement category, female students have a greater religious knowledge compared to male students.

As to the variable of Religious Affiliation, though both fall under the Needs Improvement category, Catholic students are still more knowledgeable compared to non-Catholic students.

As to the variable of School Origin, although both students, who finished their secondary education in private and public schools, fall under the Needs Improvement Category, students from private schools still tend to be more knowledgeable compared to students from public schools.

4. The extent of religious attitudes the students manifest as a whole in terms of the following behavioral categories:
 - a. Attitude toward God
 - b. Christian Behavior;
 - c. Attitude toward the Church;
 - d. Social Involvement; and
 - e. The attitude of Doubt.

All ten (10) schools show a positive overall attitude rating toward God, Christian behavior, the Church, and social involvement. As a whole, the average overall rating or mean score is 3.79 which is under the Agree Scale (4).

5. The extent of religious attitudes of the students as a whole, and when grouped according to variables of:
 - a. gender;
 - b. school origin; and
 - c. religious affiliation.

As to the variable of Gender, though both the average religious attitude of male and female students have the same interpretation (4 – Agree on Scale), female students manifest a more positive religious attitude compared to male students.

As to the variable of Religious Affiliation, both Catholic and non-Catholic students have the same average religious attitude interpretation.

As to the variable of School Origin, both Catholic and non-Catholic students have the same average religious attitude.

6. The significant difference between the religious knowledge of students as a whole, and when grouped as to:
 - a. gender;
 - b. school origin; and
 - c. religious affiliation.

In comparing the extent of the religious knowledge of students by gender, all five (5) domains of religious knowledge are significantly different.

In comparing the extent of the religious knowledge of students by school origin, school origin affects the religious knowledge of students, and therefore significantly different.

In comparing the extent of the religious knowledge of students by religious affiliation, the religious knowledge of students in the five (5) domains is not significantly different.

7. The significant difference between the religious attitudes of students as a whole, and when grouped as to:
 - a. gender;
 - b. school origin; and

c. religious affiliation.

As to the Gender variable, there is a significant difference between overall attitude rating and gender.

As to the School Origin variable, there is no significant difference between overall attitude rating and school origin.

As to the Religious Affiliation variable, there is no significant difference between overall attitude rating and religious affiliation

8. The significant relationship between religious knowledge and religious attitude when students are grouped as a whole according to variables of:

- a. gender;
- b. school origin; and
- c. religious affiliation.

As to the Gender variable, there is a significant relationship between the average religious knowledge and overall attitude rating.

As to the School Origin variable, among students from the private school, there is a significant relationship between knowledge and attitude. Moreover, it also shows that among students from public schools, there is a significant relationship between knowledge and attitude.

As to the Religious Affiliation variable, among Catholic students, there is a significant relationship between knowledge and attitude. This shows that one's attitude reflects one's knowledge of faith. However, among non-Catholic students, there is no significant relationship between knowledge and attitude. This shows that though a non-Catholic student knows the tenets of the Catholic faith, it does not follow, however, that he/she puts it in his/her actions.

Conclusions

The religious knowledge of students when taken as a whole shows that they have proficient knowledge of God, Morality, and Sacred Scripture regardless of variables such as school of origin, religious affiliation and gender. However, students need to enhance their knowledge of the Church and Sacraments. Furthermore, when grouped according to gender, female students are more knowledgeable of their Catholic faith than male students who fall under the Needs Improvement category. According to school origin, both students from private and public schools fall under the Needs Improvement Category, although students from private schools have a stronger grasp of the Catholic faith than students from public schools. Lastly, in terms of religious affiliation, both Catholic and non-Catholic students still fall under the Needs Improvement Category, however, Catholic students have more knowledge of the Catholic faith than non-Catholic students.

There is a significant difference in religious knowledge of students when they are grouped according to gender, and school origin. In this regard, hypothesis 1 is rejected. This means that the college students whether male or female, from private or public schools, differ in their religious knowledge. However, in terms of religious affiliation, there is no significant difference in religious knowledge. This is because both Catholic and non-Catholic students received the same instruction on faith as stated in the religious education program.

There is no significant difference in religious attitudes of the students when grouped according to religious affiliation and school origin. This means that college

students, from private or public schools, Catholic or non-Catholic have the same religious attitude.

There is a significant relationship between religious knowledge and the attitude of students when grouped according to gender and school origin. This means that he/she, from private or public school, knows his/her faith and put it into practice. Moreover, there is a significant relationship between the average religious knowledge and overall attitude rating among Catholic students. However, there is no significant relationship among the non-Catholic students between the average religious knowledge and overall attitude rating. This means that a Catholic student who has the knowledge and understanding of his/her Christian Catholic faith tends to follow it, while a non-Catholic student may know the Christian Catholic faith, yet we don't expect that he/she will follow what the Catholics are practising since he/she has also a set of religious beliefs that he/she follows is a non-Catholic.

Recommendations

In the light of the findings and conclusions of this study, the researcher makes the following recommendations:

1. The Bishops of the dioceses of Bacolod, Kabankalan, and San Carlos should initiate dialogues with the school administrators of the parochial schools, and Catholic colleges and universities within their jurisdiction in the promotion and strengthening of the religious formation program of the young members of the Church "not focuses so much on academics but on the formation of Catholics conscious of living out an active faith," (Second Diocesan Synod, no. 286). This initiative can be delegated to their respective Commissions on Catholic Schools.
2. The parish priests or pastors of the Church should pay special attention to the youth under their care by providing them with a "systematic and comprehensive program so that the young can become involved in the life of the diocese or parish as evangelizes of their fellow youth," (Second Diocesan Synod, no. 278).
3. The School Administrators should "review their vision and mission to incorporate the Pastoral Thrust of the Church of the Poor," (Second Diocesan Synod, no. 288). They should provide catechism in public schools where needed, similar to the proposal of the researcher, and include in their curriculum, catechetical programs which are aligned with the Diocesan Thrusts. They should also include student immersion in their respective parishes or the Basic Ecclesial Communities. Furthermore, they should initiate curriculum change, specifically in the fields of religious studies similar to the proposed curriculum of the researcher, to deepen the students' knowledge and understanding of the Catholic faith by constantly monitoring the content and methodology of their religious instruction that would lead to the integral faith formation of the students.
4. The Campus Ministry office should coordinate with the Religious Studies department to augment the classroom discussion with the actual faith experience through the different campus religious activities.
5. The Religion/Theology Teachers should be equipped with comprehensive knowledge and understanding of the Catholic faith, and be able to initiate teaching strategies that are responsive to the psychology of the youth of today. Since

teachers are effective instruments in the transmission of knowledge and learning experiences of students, they should encourage their students to participate actively in life and activity of the Church, and their communities.

6. The other researchers should make follow-up researches that will advance this study as to the fast-phasing cadence of time with its challenges and developments.

7. The parents should encourage their children to be active in religious activities, and other charitable endeavors as concrete expressions of their Christian faith.

8. The students should give more importance to religious instruction vis a vis with the other disciplines by not considering religious instruction as a minor subject. Students must deepen their "capacity for empathy, compassion, and sharing by exposing them to the needs of the less fortunate, (Second Diocesan Synod, no. 289). This is only possible if students shall be given the mandated charitable tasks as integrated into the curriculum. By doing it repetitively, their good actions would eventually become virtues, and later on, they will become prophets of renewal, prophets of hope.

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