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Article

Understanding the Practice of Catholic Social Teaching: Towards an Integration to College Religious Education of Sta. Teresa College

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Abstract

Catholic Social Teaching (CST) constitutes one of the fundamental teachings of the Catholic Church that guides the faithful in living according to Gospel values. This study seeks to examine the extent to which college students at Sta. Teresa College, Bauan, Batangas practice Catholic Social Teaching as articulated in the ten principles identified by the Catholic Bishops' Conference of the Philippines – Episcopal Commission on Social Action, Justice and Peace. Using a quantitative descriptive research design, the study assessed the frequency of students' practice of CST through the Alay Kapwa Spirituality Scale, a 100-item six-point Likert instrument. Stratified random sampling was employed to select 323 respondents across year levels who were enrolled in Religious Education courses. Data were analyzed using weighted mean to determine the level of practice of each principle. Findings revealed that students generally demonstrate a "frequent" level of practice of Catholic Social Teaching. However, several dimensions reflected comparatively lower levels of practice, indicating areas that require greater emphasis and formation. These results suggest the need for more focused educational and pastoral interventions to strengthen students' understanding and lived application of CST within the context of Catholic higher education.

Keywords: *Catholic Church, Catholic Schools, Catholic Social Teaching, Religious Education*

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Introduction

People's intellectual, social, emotional, mental, and academic advancement depends heavily on their education. The Catholic Church places a great value on education, not only because of her capacity to transmit knowledge but also because of her obligation to announce the way of salvation, reveal Christ to all who believe, and help people experience life to the fullest (Vatican II, 1984). Additionally, Catholic universities are effective vehicles for societal and individual cultural advancement with a focus on moral and spiritual issues (Catholic Bishops' Conference of the Philippines, 1992), all the while guiding the faithful to Jesus, the Light, and letting them continue their journey toward that same Light (Rosales, 2020). The fact that the Catholic Church in the Philippines, which is comprised of 80% of the country's total population based on the 2015 Report of the Philippine Statistics Authority, caters to quality education and becomes faithful to its mission even to students of different religious affiliations. The ever-growing mission of the Church to evangelize through faith-based educational subjects such as theology and religious education, or simply Catholic Religious Education has been seen as a direct way of helping students to grow humanely and spiritually. But this mission of the Catholic Church in progressing the lives of every human person through Catholic religious education has been at stake because there are sufficiently trained teachers as to how CBCP (1992) mentioned it.

Being part of and in obedience to the teachings of the Church, Catholic schools are committed to having a prior disposition to the Church's Tradition (Franchi & Davis, 2021) to help students and teachers encounter Jesus (Garcera, 2019). As a way of giving a Christian education, Catholic schools have the task to lead the examples of the Church to students in contributing to society, bearing in mind the hope that is in them (Vatican II, Gravissimum Educationis, 1984). The Catholic Educational Association of the Philippines (CEAP) sees Catholic schools as indispensable allies of the Catholic Church in the mission of evangelization (Catholic Educational Association of the Philippines, 2015). One significant role of religious education is to put Christ at the center of the students' ethical activities (Estioko, 2008), leading to the commitment to human flourishing and promotion of dignity (Cattaro et al., 2021). This role is one of the goals of religious education in transforming the society per the principles of the Catholic Church (Bual & Madrigal, 2018) and serving the global community (Cattaro et al., 2021).

Considering the role of the Catholic schools in the society, Sta. Teresa College, Bauan, Batangas, Philippines, formerly St. Theresa's Academy, a Catholic educational institution under the supervision of the Roman Catholic Archdiocese of Lipa, has been providing quality Catholic education to students for 82 years catering students from pre-school to tertiary level and is considered as the mother school of the archdiocese. Sta. Teresa College has envisioned to be a leading Catholic educational institution in producing academically exemplary, spiritually alive, and socially responsible individuals. While focusing on the mission to be faithful to its vision and the teachings of St. Teresa of Avila to provide quality educational programs and value-laden

activities to develop evangelized individuals in the service of the Church and society (Sta. Teresa College, 2010). As the school reorganized, a strengthened focus directed the path of the school – envisioning to be a Christ-centered learning community that evangelizes the whole person to become leaders of the society and has its mission to develop competent and upright individuals in the service of the Catholic Church (Rosales, 2020). Under the tutelage of its patron, Sta. Teresa of Avila, students, and alumni alike, are keeping the dictums "Always for Jesus" and "Solo Dios Basta" (God alone is enough) as guide in all the things they do in and outside the campus while exemplifying the core values of Concern, Responsibility, and Service. As part of the Unified Schools of the Archdiocese of Lipa (USAL), Sta. Teresa College also adapted USAL's core values of Faith and Integrity, making the core values of Concern, Responsibility, Service, Faith, and Integrity. At present, the College Department of Sta. Teresa College offers six Religious Education subjects taken by first year to third year students.

Table 1. Religious Education Subjects and Course Descriptions

Code	Course Title	Course Description
RE101	Fundamental Theology	Fundamental Theology discusses the basic teachings of the Church particularly God's revelation to humanity through its time and space. It will focus on how God manifested his Godself through the biblical narratives and figures in the Old Testament until New Testament especially on Jesus, which is the complete revelation of God, and how people will understand and respond on that salvific event by means of faith. Second, this course will also an avenue to remind the students about the Basic Catechism of the Catholic Church such as Basic Prayers and the Holy Mass. This course will wrap-up through the discussion of twelve articles of faith or the Apostle's Creed, an important thing that every Catholics should be known and practiced on their lives. Through this course, the students will deepen their understanding, faith, and relationship with God.
RE102	Theological Anthropology: Creation and Sin	The coverage of this course includes the following: a) human condition as understood by science and in history; b) theology of the creation of the world and of human being in light of the mystery of Christ; c) interaction between the theology of creation and the world of science; d) human being as a unity of body and soul and as a person; e) human being as created into the image of God and invited to communion with God; and f) sin viewed as infidelity of human being and alienation of history from the original plan of God.
RE103	History of the Church I	History of the Church I discusses the basic teachings of the Church with regard to its origin, nature, and mission. Likewise, this course elaborates the inculturated meaning of

		sacrament as *"bakas ng kagandahang-loob ng Diyos"*. It helps students to reflect on their missionary task as the Body of Christ and encourages them to actively participate in different religious activities and organizations in their respective parish.
RE104	Sacred Scriptures	The coverage of this course includes the happiness of man that can only be found in God. It explores not only of the importance of reading the Sacred Scripture but on how the books in the Old and New Testaments were formed and written by the chosen authors of God inspired by the Holy Spirit.
RE105	Liturgy and Sacraments	Liturgy and Sacraments discusses the basic prayer life of Filipino Catholics which include as individual person and as members of the Church who actively take part in its liturgy and share in its sacramental life. This course will elaborate the seven ritual sacraments which flows directly from the broader "sacramentality" of Christ and the Church (CFC, 1467-1468).
RE106	Christology, Soteriology, and Mariology	This course is composed of three parts: Christology presents the understanding of Christ, his nature (person) and work (role in salvation); Soteriology discusses the doctrine of salvation; and Mariology describes the systematic exposition of Marian doctrine.

With the current situation of the youth and the evangelization done by the Church, there is still an urgency to look at how Catholic youth live in accordance with the teachings of the Church. Despite having religious education subjects, students may have taken the course for the sake of completion. There is a great challenge for Catholic schools to remove the gap between faith and action because students seem to lean on faith and understand it as separated from real-world experience (Grace, 2013). Thus, this study would like to assess how the youth, especially the college students at Sta. Teresa College, Bauan, Batangas practice the Catholic Social Teaching through its ten themes as provided by the Catholic Bishops' Conference of the Philippines (ECSA-JP, 2015). Through this study, the religious education instructors of the institution will be able to identify the strength and weaknesses of the students in practicing their faith in action which will lead to the suggested integration of topics into the facilitation of learning.

Catholic Schools in the Society

The Catholic Church has given high respect when it comes to education since then, leading to the establishment of cathedral schools and universities that focus on educating the heart and minds of the people under the Catholic faith. *Gravissimum Educationis*, the Declaration on Christian Education of Vatican II, has given light to the role of the Catholic Education in creating atmosphere animated by the Gospel spirit and to make the whole human culture adapted to the news of salvation so that the

knowledge of students of the world, life, and man, be illuminated by faith (Vatican II, 1984). The role of Catholic schools can be considered as a service in developing the mission of the faithful and promoting dialogue between the Church and the community at large or the society itself. Moreover, the Pontifical Council for the Promotion of the New Evangelization (2021) specified that Catholic schools are a community of having grounded on the educational initiative characterized by evangelical values. It also added that a Catholic school is an ecclesial subject that makes visible the mission of the Church in the fields of education and culture. The role of Catholic schools is very enticing and promising when promoted by the Church, but the actual experience and result must be taken into consideration.

In the Philippines, the Catholic Bishops' Conference of the Philippines (CBCP) (1992) also had its sentiments during the Second Plenary Council of the Philippines mentioning that Catholic educational institutions have been making a distinct contribution to the total well-being of the country and are becoming an ever more effective instrument for cultural progress for individuals as well as for the society. It has been known to many that Catholic schools provide high-quality education and have always been the first choice of many students and parents. Hence, it is always expected that Catholic schools provide not only academic learning but also value-laden programs and activities that will develop the moral and spiritual side of the students. But the CBCP also admitted that many graduates of Catholic schools do not have sufficiently embraced Christian values to renew their Christian lives and become lay apostles in their respective fields. Albeit the efforts exerted by the school to improve the academic side of learning, the work of evangelization may be left behind because the subjects such as religion, theology, Christian living, and other Catholic religious education subjects have not become the primary focus of the schools. This makes teaching values more challenging for values and religious education teachers to inculcate deeper the school's core values and spirituality as a form of evangelization. Thus, the impact of Catholic schools on the growth of the students cannot be clearly seen because it is visible that many students do not bear the distinguishing mark from their counterpart schools, such as the public schools, because the teaching of religion has become defective because God is not experienced personally by the student (Estioko, 2008). This can be gleaned from the words of the CBCP during their Second Plenary Council due to the fact that not all religion teachers are sufficiently trained in theology and religious education and has derived that question that teachers might be teaching religion to transmit doctrine divorced from morality and worship (CBCP, 1992).

Catholic Social Teaching

Every person co-exists with another person in society. The action we do has an effect on the social realm since we are our "brother's keeper". The Roman Catholic Church, though always seen as very traditional and religious in nature, expresses herself to society not only through the Sacred Scriptures, the Sacred Tradition, and the

Sacred Magisterium towards becoming holy and entering heaven but also through socio-economic-political-environmental teachings that have been existing even before the 20th century. The corpus of teachings on these matters is called the Catholic Social Doctrine or Teaching. They are the ideas and theories developed through time and the history of the Church on issues of social life (Himes, 2014). This body of teachings is composed of papal encyclicals, exhortations, letters, and documents of the Catholic Church in preaching the Gospel through the lens of the contemporary issues of the society, such as the economy, globalization, war, human and economic development, protection on the dignity of man and unborn children, and the environment (Krier Mich, 2012). Social teaching is a fundamental component of the mission of the Church to pronounce the inherent dignity and ultimate destiny of the human person (Cruz, 2014). It spans from the teaching of Pope Leo XIII's Rerum Novarum in 1891, considered the first social encyclical of the Church, to the present social teaching of Pope Francis' Fratelli Tutti in 2020. It has a valuable contribution to the growth and unity of humanity as a priced treasure of Catholic teachings, hence calling it the best-kept secret of the Church – leading us to involve ourselves, as Catholics, in society (Rosales, 2020). This would mean that the Church's effort extends not only to the spiritual needs of the faithful but also to the material necessities of the people.

In the Philippines, Catholic Social Teaching has been practiced even before its development because of the country's sociocultural condition. This can be found in Filipino Psychology's focus on *kapwa*, which considers the other as equal, having the concept of togetherness and removing the gap between the self and the other (Candelario, 2020). Through the concept of *pakikipagkapwa* which is a core Filipino value on the expression of "loving thy neighbor as thyself" (Mt. 22:37-39), Cañete and del Castillo (2022) referred to it as the Filipinos' understanding of a fraternal manner of shared humanity and a people-centered lifestyle (Candelario, 2020). *Pakikipagkapwa* embodies the Catholic Social Teaching practice that may be extended to the environment which was later strengthened through the Catholic Bishops' Conference of the Philippines' (CBCP) launching of the National Lenten Action Program called *Alay Kapwa* or offering of oneself to one's neighbor in 1975 (Rosales, 1975). This Lenten action program spans from Ash Wednesday to Easter Sunday and aims to evangelize and call to action on the cries of the poor. It helps reaffirm the faith of the people in Christ through concrete love and concern for those in need (National Secretariat for Social Action - Justice and Peace, 1976). This further helped the Filipino people to understand the love of God and the love of neighbor as how Jesus taught and put it into action. Through the *Alay Kapwa* evangelization and action program, the contextualization of Catholic Social Teaching was made and led the faithful to put it into practice. The *Alay Kapwa* program became the foundation of the different social action commissions of every diocese in the Philippines in implementing Catholic Social Teaching in every issue faced by the diocese, whether social, political, economic, or environmental dimensions.

Catholic Social Teaching has been written in different times and situations and touched numerous issues in the social dimension of the world as a whole. Because of this, many themes can be drawn out, such as the promotion of peace, rights of the human person, safeguarding the environment, family, international community, political community, economic life, human work, option for the poor and vulnerable, gender, community and participation, solidarity and development, gender, the role of government and subsidiarity, ownership, and the universal destination of goods (Pilario, 2017). The United States Conference of Catholic Bishops (n.d.) provided seven themes of Catholic Social Teaching, namely: (1) life and dignity of the human person, (2) rights and responsibilities, (3) call to family, community, and participation; (4) dignity of work and the rights of workers; (5) option for the poor and vulnerable; (6) solidarity; and (7) care for God's creation. There may be variations when it comes to the division of the themes of Catholic Social Teaching depending on the focus and the attention given by the different episcopal conferences on the pressing issues they are facing. In the Philippines, the Catholic Bishops' Conference of the Philippines (CBCP) through its social arm, the Episcopal Commission on Social Action, Justice, and Peace and the National Secretariat for Social Action – Justice and Peace, had provided the faithful ten themes to be discerned upon in dealing with the Catholic Social Teaching. These ten themes are (1) the life and dignity of the human person; (2) common good; (3) call to family, community, and participation; (4) rights and responsibilities; (5) option for the poor and vulnerable; (6) dignity of work and rights of workers; (7) solidarity; (8) care for God's creation; (9) subsidiarity; and (10) universal destination of Goods (Episcopal Commission on Social Action, Justice, and Peace, 2015).

The Episcopal Commission on Social Action, Justice, and Peace (ECSA-JP) (2015) conveys each theme as:

1. Life and Dignity of the Human Person – respect for human life, the sanctity of life, and the foundation for all social teachings.
2. Common Good – flourishing of the whole community, where every individual and group takes account of the needs and welfare of others.
3. Call to Family, Community, and Participation – the human person is not only sacred but also social, human beings are fulfilled in community and family.
4. Rights and Responsibility – protection of human rights and having responsibilities and duties to fulfill these rights for one another.
5. Option for the Poor and Vulnerable – the basic moral test of a society is its preference for the poor and vulnerable.
6. Dignity of Work and the Rights of Workers – considering work as a participation in God's creation while protecting the workers and their rights.
7. Solidarity – having a responsibility to one another locally, nationally, and internationally.
8. Care for God's Creation – becoming stewards by showing respect for God's creation.

9. Subsidiarity – determining the right amount of help that is needed to accomplish a task or to meet an obligation, not too much and not too less.
10. Universal Destination of Goods – intending the goods of God's creation to be at the service or destined for all (universally).

Through the different themes of the Catholic Social Teachings, it will be easy to understand the corpus of the doctrines from 1879 to the present time since they have been appropriated to the current issues the world is facing now. These themes are also guidelines for the proper response of the Catholic schools, and Church as a whole, in dealing with the signs of the times in terms of putting into action the faith we are believing.

Catholic Social Teaching in Education

The Catholic Educational Association of the Philippines (2018) considers the prophetic role of schools in letting the students see the good news despite the negative things happening in our world. This led CEAP to include ecological integrity as part of its pillars for transformative education through the JEEPGY (Justice and Peace, Ecological Integrity, Engaged Citizenship, Poverty Reduction, Gender Equality, and Youth Empowerment) program. It is the role of Catholic education, especially in its curriculum to integrate the Catholic Social Teaching due to the fact that it helps the individual to promote God's salvation that liberates us from bondage. This encourages us to work for justice and be engaged in the public sphere through the principles of Catholic Social Teaching (Groome, 2019). For Grace (2013), integrating Catholic Social Teaching into the curriculum will greatly impact the students, teaching them not only spiritual matters but also how to act and contribute to social justice in the community. By teaching the students the social dimension concerns of the Church, a renewed faith and socially informed and active individuals will be formed and produced by Catholic schools. Bautch (2022) added that Catholic Social Teaching integration in learning helps the students be inspired and equipped with the principles it incorporates such as the promotion of dignity, acknowledging rights and responsibilities, being in solidarity, uplifting the lives of the vulnerable and impoverished, and protecting the environment.

One factor that needs to be considered is the practice of the educators when it comes to the Catholic Social Teaching because they serve as role models to students (Friedman et al., 2020). To fully develop such a kind of education that is modeled for social justice, creating opportunities and educational experiences must be brought to the students (Valadez & Mirci, 2015). This experience can only be achieved if educators have that same experience of practicing the content of learning. Thus, it involves teachers' capacity to provoke the students' spirit in practicing the principles of Catholic Social Teaching. The importance of Catholic Social Teaching in education may be explained by its holistic approach to the development of learners because it touches on the real-life situation of the students together with the morality it embeds in the society

(Mwale, 2020). As Christians, it is our duty, even of the students, to make a change in the society aside from helping others to alter their hardships, a thing that Catholic schools should be the catalysts (Bradley-Levine & Carr, 2015). In fact, teaching the Catholic social thoughts calls for teachers and the school community to go beyond their campus and lead the students to other formative social environments that will awaken their spirits and enkindle in them the value of the social teaching (Shields, 2022).

Even if the Catholic schools teach the salient points and principles of the Catholic Social Teaching, there is still a gap in knowing what the corpus of social thoughts is all about. It is the schools' responsibility to impart the principles of the Catholic Social Teaching following the catholic tradition and by guiding the students to go beyond the surface-level knowledge and understanding of the CST (Meadows, 2021). By teaching the principles of CST, learners, both Catholics and non-Catholics, will be able to participate because it teaches justice and fairness. This can be achieved by teaching social analysis to students by critically identifying the root cause of injustices and crafting or doing solutions little by little, may it be big or small (Heft, 2006). Thus, service learning is key towards a good way of facilitating Catholic Social Teaching in schools. Experience and community service help learners to understand more the principles to witness, enter, and serve in the light of the principles (Bautch, 2022). Integrating the values and principles of Catholic Social Teaching beyond the classroom environment evokes engagement in society considering morals and reflection in articulating their thoughts and feelings towards their community (Brady, 2022).

Methodology

This study employs a quantitative descriptive research design which aims to describe the conditions of the respondents as how they are in nature (Siedlecki, 2020). It aims to describe how the college students at Sta. Teresa College, Bauan, Batangas practice the Catholic Social Teaching through its principles. It will utilize as its instrument the 100-item *Alay Kapwa Spirituality Scale* (Rosales, 2022), a six-point Likert scale that measures the frequency of practice of the Catholic Social Teaching based on the 10 principles specified by the Catholic Bishops' Conference of the Philippines.

This study will only include the college students who are enrolled in Religious Education course subjects across year level. A stratified random sampling was used to randomly select the participants and utilized the Slovin's formula to get the sample size per year level. Currently, the college department has 148 first year students, 150 second year students, and 145 third year students enrolled in Religious Education course subjects. Using the Slovin's formula with a 5% margin of error, the sample size of the participants will be 108 from the first year, 109 from the second year, and 106 form the third-year students.

For the statistical treatment, it will a simple descriptive analysis by getting the participants' composite mean of assessments and practice. To measure the

respondents' frequency of practice of the Catholic Social Teaching Spirituality or the Alay Kapwa Spirituality, the corresponding values and verbal interpretations were used: (1) Never, (2) Rarely (20% of the time if there is a chance), (3) Sometimes (40% of the time if there is a chance), (4) Often (60% of the time if there is a chance), (5) Frequently (80% of the time if there is a chance), and (6) Always (100% of the time if there is a chance). Since 17 of the statements were formulated negatively, the data for those items were reversed. The results of this measure will help identify what principles of the Catholic Social Teaching are being practiced by the students for educators to give emphasis on the principles that need to be focused on. Using the weighted mean of the responses in the first part, the results will be given verbal interpretations. For the verbal interpretation, the study uses the following range of scale:

1.00 – 1.49	-	Never
1.50 – 2.49	-	Rarely
2.50 – 3.49	-	Sometimes
3.50 – 4.49	-	Often
4.50 – 5.49	-	Frequently
5.50 – 6.00	-	Always

Results and Discussion

The results of the study were generated through the assessments of the 323 college students out of 443 students who are currently enrolled in religious education subjects. The students were asked to assess the frequency of their practice in terms of the 10 principles of the Catholic Social Teaching. These results will help religious education subject instructors assess what principle or particular real-life scenario needs to be focused on. The results will also help the researcher identify possible interventions for integrating Catholic Social Teaching into the religious education subjects or program.

Table 2 shows the practice of Catholic Social Teaching of the students in terms of the principle of Life and Dignity of the Human Person. The assessment revealed that the support for contraceptive use had the lowest weighted mean of 2.83. Meanwhile, valuing the life of others as how they value theirs got a weighted mean of 5.59 which garnered the highest rank. This principle got a composite mean of 4.78 which is verbally interpreted and practiced as "Frequently". Green et al. (2020) mentioned in their study that Catholic youths are aware of contraceptives and there is a high level of usage in it because religious affiliation does not have a relationship with the use of contraception. Despite the moral teachings of the Church many Catholics still use contraceptives, especially among the youth, due to cultural and behavioral patterns (Cornelio, 2014).

Table 2. Assessments of the participants on the Life and Dignity of the Human Person

Statements	Weighted Mean	Verbal Interpretation
1. I respect the life of other people.	5.60	Always
2. I am in favor of death penalty. (reversed)	4.14	Often
3. I promote awareness on suicide prevention.	4.93	Frequently
4. I consider life as a precious gift from God.	5.65	Always
5. I am happy to see people enjoying their life.	5.69	Always
6. I empathize with people who suffer from depression.	5.01	Frequently
7. I support the use of contraceptives. (reversed)	2.83	Sometimes
8. I value the life of others like how I value my life.	5.59	Always
9. I think of human cloning as an acceptable experiment.	3.13	Sometimes
10. I save the lives of people in ways I am capable of.	5.21	Frequently
Composite Mean	**4.78**	**Frequently**

In Table 3, the results show the assessments of the participants in terms of the principle of common good. The lowest weighted mean, 3.98, was garnered by the practice of doing good to those who can repay them (statement reversed). Admiring people who are doing good things to others got the highest mean of 5.52. The composite mean of practicing the principle is 5.08, which is verbally interpreted as "Frequently". Common good is one of the basic teachings of the Church that regard the betterment of all as part of our life despite the negative things happening in the world (Gochuico, 2021). It seeks to do what is best for many, even without expecting in return (Francisco, 2014).

Table 3. Assessments of the participants on the Common Good

Statements	Weighted Mean	Verbal Interpretation
1. I am happy seeing people around me flourish.	5.29	Frequently
2. I think of the effect of my actions to others before doing it.	5.11	Frequently
3. I choose to do things that will do good to others as well.	5.36	Frequently
4. I create opportutinities for others to help.	5.18	Frequently
5. I am happy when others are happy.	5.48	Frequently
6. I do not care if I my actions harm others as long as I am happy. (reversed)	4.55	Frequently
7. I help others when they are in need.	5.23	Frequently
8. I know that the best choice to do is what benefits all.	5.13	Frequently
9. I do good to those who can repay me. (reversed)	3.98	Often
10. I admire people who are doing good things to others.	5.52	Always
Composite Mean	**5.08**	**Frequently**

Table 4. Assessments of the participants on the Call to Family, Community, and Participation

Statements	Weighted Mean	Verbal Interpretation
1. I strive to be in good relationship with my neighbors.	5.10	Frequently
2. I participate in community-building activities.	4.46	Often
3. I like having gatherings with my neighbors.	4.54	Frequently
4. I am happy to be with my family.	5.51	Always
5. I do things that bother others. (reversed)	4.27	Often
6. I seek opportunities that would help the community.	4.64	Frequently
7. I make sure that my family feels my presence.	5.24	Frequently
8. I do not care about the events in our place. (reversed)	4.13	Often
9. I respect the personal space of others.	5.50	Always
10. I choose to do things alone. (reversed)	4.31	Often
Composite Mean	**4.77**	**Frequently**

Table 4 shows the assessment of the participants on their practice of the principle of the Catholic Social Teaching regarding the call to family, community, and participation. The result shows that caring about the events in their place got the lowest mean of 4.13 while being happy to be with their family is the highest with a mean of 5.51. The principle got a composite mean of 4.77 which is verbally interpreted as "Frequently". In the study of Agoncillo (2015), the participation of Catholic youth in social and political aspects are directly related to their religiosity, stating that lower level of religiosity results to lower level of sociopolitical participation.

Table 5. Assessments of the participants on Rights and Responsibilities

Statements	Weighted Mean	Verbal Interpretation
1. I support the wellness of others.	5.33	Frequently
2. I respect the rights of others.	5.58	Always
3. I admit my wrongdoings.	5.14	Frequently
4. I help others know their rights.	5.27	Frequently
5. I protect those who are maltreated.	5.11	Frequently
6. I know that it is my duty to protect others.	4.95	Frequently
7. I feel sad when others are being oppressed.	5.12	Frequently
8. I stand on what is right.	5.38	Frequently
9. I choose to do what is right.	5.40	Frequently
10. I am pleased to see others suffer as long as I am benefiting. (reversed)	4.42	Often
Composite Mean	**5.17**	**Frequently**

Table 5 shows the assessments of the practice of the participants on the principle of rights and responsibilities. Being pleased to see others suffer while they are benefitting got the lowest weighted mean of 4.42, while respecting the rights of others got the highest weighted mean of 5.58. These results show the connection between their respect and feelings toward others that are directly related. The composite mean of this principle is 5.17 which is verbally interpreted as "Frequently". Cornelio and Aldama (2020) revealed that Catholics are respecting the rights of others due to their understanding of faith. Macaraan (2019) also added that respect the rights and ideas of others is central to understanding the Catholic teachings.

Table 6. Assessments of the participants on the Option for the Poor and Vulnerable

Statements	Weighted Mean	Verbal Interpretation
1. I give priority to those who are in need.	5.12	Frequently
2. I give alms to the poor.	4.75	Frequently
3. I support activities for the poor.	5.06	Frequently
4. I choose enjoyment than helping others. (revresed)	3.98	Often
5. I am saddened when I see poor people.	4.97	Frequently
6. I give way to persons with disability every time.	5.20	Frequently
7. I support activities that alleviate poverty.	4.76	Frequently
8. I share what I have to those who are in need.	5.14	Frequently
9. I empathize with the poor.	4.86	Frequently
10. I disregard the capacities of disabled people. (reversed)	4.32	Often
Composite Mean	**4.82**	**Frequently**

Table 6 shows that assessments of the participants on their practice of the principle of the Catholic Social Teaching on the option for the poor and vulnerable. The results revealed that the reversed result of choosing enjoyment over helping others got the lowest weighted mean of 3.98 while giving way to persons with disability got the highest weighted mean of 5.20. The principle got a composite mean of 4.82 which is verbally interpreted as "Frequently". In the study of Abun et al. (2020), Filipino students in Catholic schools have a high regard in helping the poor and vulnerable, especially in social action programs.

Table 7. Assessments of the participants on the Dignity of Work and Rights of Workers

Statements	Weighted Mean	Verbal Interpretation
1. I treat nicely the employees in malls, restaurants, etc.	5.47	Frequently
2. I feel bad when I see people mistreating employees.	5.44	Frequently
3. I abuse the kindness of employees assisting me. (reversed)	4.94	Frequently

4. I respect people even if they have low-class jobs.	5.58	Always
5. I know that employees should also be respected.	5.62	Always
6. I empathize with the plight of the workers.	5.11	Frequently
7. I scold employees when they cannot give what I want. (reversed)	4.87	Frequently
8. I support local products.	5.23	Frequently
9. I join advocacies protecting the workers.	4.58	Frequently
10. I establish good rapport with the people serving me.	4.97	Frequently
Composite Mean	**5.18**	**Frequently**

The results shown in Table 7 show the assessments of the participants on the principle of the dignity of work and rights of workers. The assessments indicates that the joining advocacies protecting the workers got the lowest mean of 4.58 while respecting people with low-class job got the highest mean of 5.58. This principle got a composite mean of 5.18 which is verbally interpreted as "Frequently". Gabriel et al. (2020) mentioned in their study that Filipino youths have high regard for workers, especially the old and those who cannot afford to work on contemporary technological jobs considered higher than others. They also added that they are advocating for just work and dignity of their work through having support from the management and from one another.

Table 8. Assessments of the participants on Solidarity

Statements	Weighted Mean	Verbal Interpretation
1. I treat everyone equally.	5.33	Frequently
2. I favor people who are in line with my ideas.	4.37	Often
3. I am disappointed when I see people who are suffering.	4.59	Frequently
4. I offer help when I am needed by others.	5.23	Frequently
5. I join advocacies for equality.	4.78	Frequently
6. I am disturbed when I see people affected by natural calamities.	4.91	Frequently
7. I respect the culture and practices of other people.	5.52	Always
8. I consider others as my brother/sister.	5.20	Frequently
9. I do not care about the others as long as I am secured. (reversed)	4.74	Frequently
10. I promote camaraderie in our community.	4.61	Frequently
Composite Mean	**4.93**	**Frequently**

In Table 8, the assessments of the participants on solidarity as a principle of the Catholic Social Teaching is shown. Favoring people who are in line with the ideas of the participants got the lowest mean of 4.37 while respecting the culture and practices of others got the highest mean of 5.52. The principle got a composite mean of 4.93

which is verbally interpreted as "Frequently". In the study of Cañete and del Castillo (2022), the insights of Filipino Catholic youth on solidarity are intensified due to their religiosity and understanding of the teaching of the Church. It signifies the emphasis of the youth on the importance of respecting the culture and practices of others towards communion.

Table 9. Assessments of the participants on the Care for God's Creation

Statements	Weighted Mean	Verbal Interpretation
1. I choose environment-friendly products.	5.14	Frequently
2. I join clean-up drives in our community.	4.68	Frequently
3. I throw garbage everywhere. (reversed)	4.74	Frequently
4. I join advocacies to protect the environment.	4.63	Frequently
5. I maintain cleanliness in my surroundings.	5.15	Frequently
6. I treat the environment as part of my life.	5.30	Frequently
7. I believe that I have a responsibility towards the environment.	5.35	Frequently
8. I consider the environment only as an object that must serve my needs. (reversed)	3.69	Often
9. I use reusable utensils, cups, and containers to lessen waste.	4.89	Frequently
10. I keep food wrappers/small garbages until I find trash bins.	5.23	Frequently
Composite Mean	**4.88**	**Frequently**

Table 9 shows the assessments of the participants on the care for god's creation as part of the principle of the Catholic Social Teaching. The participants reversed data on the practice of considering the environment as an object that must serve their needs got the lowest weighted mean of 3.69 while having a responsibility towards the environment got the highest weighted mean of 5.35. The composite mean of the principle is 4.88, which is verbally interpreted as "Frequently". Peracullo and Quindoza (2022) revealed that Filipino Catholics have a high sense of care towards the environment based on the call of their faith, especially the youth who are aware of what is happening about the climate change.

Table 10. Assessments of the participants on Subsidiarity

Statements	Weighted Mean	Verbal Interpretation
1. I share to others what is excess in me.	5.06	Frequently
2. I help others become independent.	4.83	Frequently
3. I disregard the needs of others. (reversed)	4.50	Frequently
4. I make sure that the people I am helping learn lessosnin life.	5.04	Frequently

5. I prefer to create opportunities for people who are left behind.	4.95	Frequently
6. I join activities that empower those who are in the peripheries.	4.61	Frequently
7. I prefer products from local farmers than imported ones.	4.86	Frequently
8. I am happy when I see people support local farmers and small vendors.	5.34	Frequently
9. I avoid giving excessive help that will result to dependence and laziness of the people I help.	4.27	Often
10. I feel positive when I see marginalized people becoming empowered.	4.96	Frequently
Composite Mean	**4.84**	**Frequently**

Table 10 shows the assessments of the participants on the principle of subsidiarity. The result shows that the practice of avoiding giving excess help that will result to dependence and laziness got the lowest weighted mean of 4.27 while being happy when seeing people support local farmers and small vendors got the highest weighted mean of 5.34. The composite mean of the principle is 4.84 with a verbal interpretation of "Frequently". The ECSA-JP (2015) explained that subsidiarity is developed when there is care and concern towards others. Students become knowledgeable on subsidiarity when they are responsible towards others (Pugeda, 2022).

Table 11. Assessments of the participants on the Universal Destination of Goods

Statements	Weighted Mean	Verbal Interpretation
1. I believe that what the world has to offer must be shared to all.	5.36	Frequently
2. I misuse my resources since I own them. (reversed)	3.91	Often
3. I join advocacies that promote aid to the marginalized sectors.	4.34	Often
4. I know that what excess in me must be shared to those in need.	5.04	Frequently
5. I am fair in distributing goods to the rightful beneficiaries.	5.07	Frequently
6. I feel good when I see people receiving fair and just salary.	5.27	Frequently
7. I promote fair and just treatment to all.	5.24	Frequently
8. I avoid instances that will neglect the needs of the poor.	4.67	Frequently
9. I share my resources to the marginalized.	4.75	Frequently
10. I prefer to help those who are really in need.	5.20	Frequently
Composite Mean	**4.88**	**Frequently**

In Table 11, the assessment of the participants on the practice of the principle of universal destination of goods is shown. The reversed data of properly using of the participants' own resources got the lowest mean of 3.91 while promoting fair and just treatment to all got the highest mean of 5.24. The principle got a composite mean of 4.88 which is verbally interpreted as "Frequently". Sison et al. (2016) indicated that the universal destination of good is a practice that is being executed in relation to common good since it is the distribution of the goods, both natural and private.

Table 12. Assessments of the participants on the Practice of Catholic Social Teaching

Statements	Weighted Mean	Verbal Interpretation
1. Life and Dignity of the Human Person	4.78	Frequently
2. Common Good	5.08	Frequently
3. Call to Family, Community, and Participation	4.77	Frequently
4. Rights and Responsibilities	5.17	Frequently
5. Option for the Poor and Vulnerable	4.82	Frequently
6. Dignity of Work and Rights of Workers	5.18	Frequently
7. Solidarity	4.93	Frequently
8. Care for God's Creation	4.88	Frequently
9. Subsidiarity	4.84	Frequently
10. Universal Destination of Goods	4.88	Frequently
Composite Mean	**4.93**	**Frequently**

Table 12 shows the weighted mean of all the principles of the Catholic Social Teaching. The result shows that the principle of the call to family, community, and participation got the lowest weighted mean of 4.77. The practice of this principle is related to the relationship of the participants to their families and community, especially when it comes to their participation in social and political aspects. On the other hand, the principle of the dignity of work and rights of workers got the highest weighted mean of 5.18. Promoting the dignity of work is an essential task of Catholics that includes empowerment and positive support for integral development that can be seen through the efforts done by Catholics, especially the youth (Tablan, 2014). It shows how students understand the meaning of work in relation to their real-life experience (Sugden, 2022).

The practice of the Catholic Social Teaching as a whole got a composite mean of 4.93 which is verbally interpreted as "Frequently". Pugeda (2022) indicated that teaching Catholic Social Teaching to the students gives a more sensible direction to students in becoming aware of the situations of the people in the society. This provides more opportunities for students to practice their faith and live following the moral and social teaching of the Church.

Conclusion and Recommendations

The practice of the Catholic Social Teaching is a noble opportunity for every person to show their love for God and all creation. There is no discrimination when it comes to this practice because it covers not only people of faith but also those who are in different beliefs. The result of the study shows a positive outcome due to the high level of frequency when it comes to the practice of the Catholic Social Teaching. The college student participants frequently practice the Catholic Social Teaching, but it is still noticeable how some of the statements per principle show a low level of practice. This result may be further explained by a continuous effort of integrating the teachings of the Church in subjects that may impact the students' daily lives (Bual & Madrigal, 2018). The assessments show that seeing people enjoying their lives got the highest weighted mean out of 100 other statements, while going against the use of contraceptives got the lowest weighted mean. Students' practice on the principle of the dignity of work and rights of workers ranked first among the principles while the call to family, community, and participation was placed at the bottom.

In considering the results of the assessments, focus should be given to the particular practices of the principles with low level of frequencies such as the teachings of the Church on contraceptives, human cloning, helping without expecting in return, participation in community-building activities, doing what is good for the community, social and political participation, becoming sensitive with the feelings of others, giving importance to the poor and vulnerable, caring for the environment, sharing of resources, and joining advocacies for the rights of others. Meanwhile, continuous effort and emphasis must be given to other practices to prevent them from falling out of the practices. By properly integrating the Catholic Social Teaching in the religious education subjects of the college students, the school will be able to create an atmosphere animated by the Gospel spirit and make the whole human culture adapted to the news of salvation so that the knowledge of students of the world, life, and man, be illuminated by faith (Vatican II, 1984).

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