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Faith-Based Education in Practice: Integration of Vatican II Principles in Philippine Catholic Schools

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ABSTRACT

This study examined the application and integration of the Christian Education Thought of Vatican Council II in primary and secondary Catholic schools in the Philippines as a basis for a proposed capacity-building program. Specifically, it determined the profile of the schools; the extent of application of Christian education thought in school mission and vision statements; the extent of integration in instructional delivery in terms of commitment, work values, and attitudes; the seriousness of challenges encountered; and the relationships among selected variables. The study employed a descriptive–correlational research design and utilized a researcher-made questionnaire administered to 173 teachers and 40 school heads from selected Catholic schools. Descriptive statistics and correlation analyses were used to interpret the data.

Findings revealed that most participating schools were diocesan institutions offering both elementary and secondary education, with large student populations and moderate staffing structures. The application of Christian education thought in mission and vision statements was found to be fully applied across all domains, including faith formation, integration of Gospel values, community building, respect for human dignity, and partnership with parents, Church, and community. Similarly, the integration of these principles in instructional delivery was fully integrated in terms of commitment, work values, and attitudes. Despite these positive results, several challenges—particularly in curriculum design, teacher formation, student engagement, resource availability, and faith-based assessment—were perceived as very highly serious to highly serious. Statistical analysis revealed significant relationships between institutional mission application and instructional integration of Christian education thought.

Based on these findings, a capacity-building program was proposed to strengthen teacher formation, faith-integrated curriculum development, instructional practices, and assessment strategies in Catholic schools.

Keywords: - Christian Education Thought, Catholic School Instruction, Vatican Council II Education

INTRODUCTION

From a global perspective, Catholic education has long been regarded as a vital instrument for the holistic formation of learners, integrating intellectual, moral, and spiritual dimensions.

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Rooted in the teachings of Jesus Christ and guided by Sacred Scripture and Tradition, it aims to develop individuals who are not only academically competent but also ethically grounded and socially responsible. This vision was strengthened by the Second Vatican Council, particularly through *Gravissimum Educationis*, which emphasized the integral formation of the human person and the role of education in fostering faith, moral values, and social responsibility. In contemporary contexts, Catholic schools worldwide continue to respond to evolving educational demands while preserving their identity. However, global studies indicate persistent challenges in translating theological principles into classroom practice, particularly in areas such as curriculum alignment, instructional delivery, and faith-based assessment (Congregation for Catholic Education, 2020). These challenges highlight the need for systematic frameworks that bridge doctrine and pedagogy in Catholic education systems.

At the national level, Catholic education in the Philippines occupies a significant role in the country's educational system, contributing to both academic development and values formation. Catholic schools, guided by the Catholic Educational Association of the Philippines (CEAP) and the Catholic Bishops' Conference of the Philippines (CBCP), are entrusted with preserving and promoting Catholic identity while delivering quality education. These institutions emphasize the integration of Gospel values into curriculum and instruction, fostering moral responsibility, social awareness, and spiritual growth among learners. Catholic education in the Philippines also aligns with broader national development goals, including the Philippine Development Plan (2023) and the United Nations Sustainable Development Goals, particularly in promoting inclusive and equitable quality education (United Nations, 2015). Despite these strong institutional frameworks, variations in implementation remain evident, especially in ensuring that mission and vision statements are consistently reflected in teaching practices. This suggests the need for continued evaluation and enhancement of Catholic education programs to ensure coherence between policy and practice.

From a regional perspective, the implementation of Catholic education varies across dioceses due to differences in leadership, resources, and contextual realities. Diocesan education systems play a crucial role in maintaining the identity and quality of Catholic schools, yet disparities in capacity and support mechanisms often result in uneven application of Christian education thought. Some regions demonstrate strong integration of faith and learning, supported by effective leadership and adequate resources, while others face challenges related to teacher formation, curriculum development, and stakeholder engagement. Studies have shown that regional differences can influence how Catholic identity is expressed in schools, particularly in the integration of faith across academic disciplines and in the provision of opportunities for spiritual formation (Baring, 2018). These variations underscore the importance of contextualized interventions that address specific regional needs and promote consistency in the implementation of Catholic educational principles.

At the local level, Catholic schools function within unique institutional environments where the actual application and integration of Christian education take place. School heads, teachers, and other stakeholders are directly responsible for translating Church teachings and institutional mission statements into concrete educational practices. Local challenges often include aligning curriculum with Vatican II principles, effectively integrating faith and reason in instruction, and fostering meaningful student engagement in spiritual activities.

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Additionally, practical concerns such as limited instructional materials, inadequate facilities, and varying levels of teacher preparedness further affect the implementation of Catholic education. These realities emphasize the importance of strengthening school-based initiatives that support educators in integrating faith into daily instruction and school culture. Moreover, continuous professional development, collaboration with Church authorities, and active community involvement are essential in sustaining the Catholic identity of schools at the grassroots level.

The global, national, regional, and local contexts collectively illustrate the complexity of implementing Christian Education Thought in Catholic schools. While strong foundational principles and institutional support exist, the effectiveness of implementation largely depends on how these are translated into practice within specific contexts. This underscores the need for comprehensive and context-sensitive capacity-building programs that enhance the ability of Catholic schools to fully realize their mission of holistic education grounded in faith.

Statement of the Problem

This study determined the level of application and integration of Christian Education Thought of Vatican Council II in primary and secondary Catholic Schools in the Philippines. Specifically, it answered the following questions:

1. What is the profile of the schools?
2. What is the extent of the application of Christian Education Thought in the primary and secondary Catholic school along their mission and vision statements?
3. What is the extent of the integration of the Christian Education Thought in the delivery of instructions in the primary and secondary Catholic schools of the Philippines?
4. What is the level of seriousness of the challenges met by the primary and secondary Catholic schools in the integration of the Christian Education Thought in the delivery of instructions?
5. Is there a significant relationship between the extent of the application of Christian Education Thought in the primary and secondary Catholic schools along their mission and vision statements and the profile of schools?
6. Is there a significant relationship between the extent of the integration of the Christian Education Thought in the delivery of instructions in the primary and secondary Catholic schools of the Philippines and the profile of schools?
7. Is there a significant relationship between the extent of the application of Christian Education Thought in the primary and secondary Catholic school along their mission and vision statements and the extent of the integration of the Christian Education Thought in the delivery of instructions in the primary and secondary Catholic schools?

Scope and Delimitations

This study was delimited to the primary and secondary Catholic schools in three main dioceses, which are present in the province of Pangasinan, namely, the Archdiocese of Lingayen-Dagupan, the Diocese of Urdaneta, and the Diocese of Alaminos.

Review of Related Literatures

The Catholic education in the Philippines is deeply rooted in historical, theological, and

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pedagogical foundations that continue to evolve in response to contemporary educational demands. Historically, Catholic education began during the Spanish colonial period through missionary efforts, which established schools that integrated religious instruction with academic learning. Institutions such as the University of Santo Tomas and Ateneo de Manila University exemplify the enduring influence of the Church in shaping Philippine education. Despite transitions during the American colonial period and modernization, Catholic schools have maintained their identity by adapting curricula while preserving their core mission of faith formation and moral development (Bautista, 2015; Fernandez, 2018).

Central to Catholic education is the framework established by the Second Vatican Council, particularly *Gravissimum Educationis*, which emphasized holistic education, the integration of faith and reason, and the formation of morally responsible individuals. This document reinforced the Church's role in education, the primacy of parents as educators, and the importance of Catholic schools in fostering spiritual and intellectual development (Second Vatican Council, 1965). Literature consistently highlights that Vatican II shifted Catholic education from a purely doctrinal approach to a more dynamic, learner-centered, and socially responsive model (Grace, 2003; Bordia, 2006). This transformation is evident in curriculum reforms, teaching methodologies, and the emphasis on social justice and community engagement.

The role of Catholic schools in spiritual formation emerges as a dominant theme. Studies emphasize that these institutions provide environments where faith is lived and practiced through liturgical activities, retreats, and community service. Spiritual formation is not confined to religious subjects but is integrated across the curriculum and school culture, promoting ethical decision-making and social responsibility (Oliva, 2025; Congregation for Catholic Education, 2022). This holistic approach aligns with the Church's mission of forming individuals who embody Christian values in their personal and social lives.

Curriculum development post-Vatican II further demonstrates the integration of faith and academics. Catholic schools in the Philippines have adopted more contextualized and student-centered approaches, incorporating cultural relevance and critical thinking into religious education. Programs such as the Catholic Life Formation Curriculum reflect efforts to align teachings with students' lived experiences while maintaining doctrinal integrity (Ordoñez, 2010). The integration of faith across disciplines highlights the shift toward interdisciplinary learning, where moral and spiritual values are embedded in various subjects (Grace, 2003).

Teacher formation and professional development are also identified as critical components in sustaining Catholic education. Educators are expected to be both academically competent and spiritually grounded, serving as role models of Christian values. Literature underscores the importance of continuous formation programs, reflective practice, and collaboration among educators to enhance both pedagogical and theological competencies (Groome, 2011; O'Keefe, 2014; Kieran, 2012). This dual role of teachers as educators and faith formators reinforces their central role in the successful implementation of Christian education.

However, the literature also highlights several challenges in implementing Christian education in Philippine schools. These include limited resources, inadequate facilities, teacher preparedness issues, and the pressures of an overcrowded curriculum. Additionally, increasing religious diversity and reliance on traditional teaching methods pose challenges to engagement

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and inclusivity (Philippine Institute for Development Studies, n.d.; Ateneo de Manila University Archives, n.d.). These issues suggest the need for innovative, inclusive, and context-responsive approaches to religious education.

Community and parish involvement further enrich Catholic education by extending learning beyond the classroom. Partnerships with parishes provide opportunities for experiential learning, such as catechism programs, outreach activities, and immersion experiences, which reinforce students' understanding of faith in real-life contexts (Madrigal et al., 2018). Such collaborations strengthen the communal nature of Catholic education and support the Church's mission of evangelization and social transformation.

Assessment and evaluation practices in Catholic education emphasize both academic and spiritual outcomes. Frameworks such as the Philippine Catholic Schools Standards (PCSS) provide comprehensive tools for evaluating school performance in areas such as Catholic identity, leadership, and learner development (Banusing & Bual, 2021). However, literature indicates that assessing spiritual growth remains complex, requiring more holistic and values-oriented approaches.

The synthesis reveals that while Catholic education in the Philippines is grounded in strong historical and theological foundations, challenges remain in ensuring consistent and effective integration of faith, curriculum, instruction, and assessment. These gaps highlight the need for systematic capacity-building programs that strengthen teacher formation, curriculum design, resource allocation, and assessment practices.

Theoretical Framework

The theoretical framework of the study is grounded in the educational vision of the Second Vatican Council, particularly *Gravissimum Educationis*, which emphasizes holistic human formation through the integration of faith, reason, and moral responsibility. Catholic education is thus viewed as a transformative process that develops individuals who are intellectually competent, spiritually grounded, and socially responsible (Second Vatican Council, 1965). This foundational perspective is enriched by integrating classical and contemporary learning theories that explain how Christian education is applied and internalized in school settings.

St. Augustine's Theory provides the theological basis, emphasizing that education leads to truth, wisdom, and the love of God, thereby framing learning as both a cognitive and spiritual journey. Complementing this, *Behaviorism* explains how faith-based practices such as prayer and moral discipline shape observable behaviors and reinforce Christian values (Skinner, 1953). *Cognitivism* further supports the framework by highlighting the importance of understanding and meaning-making, enabling learners to process religious concepts deeply rather than memorizing them (Piaget, 1972).

Constructivism strengthens this perspective by asserting that learners actively construct knowledge through experience, aligning with faith formation activities such as retreats and community service (Vygotsky, 1978). In modern contexts, *Connectivism* emphasizes the role of digital networks and technology in facilitating faith-based learning (Siemens, 2005). Meanwhile, *Social Theory* underscores the importance of community, interaction, and

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collaboration among the school, Church, and family in shaping values and social responsibility.

Collectively, these theories support a multidimensional approach to Catholic education that integrates theological principles with educational practices. This framework provides a comprehensive lens for examining curriculum, instruction, teacher formation, and student development, ultimately guiding the development of capacity-building programs that enhance the effective integration of Christian Education Thought.

Conceptual Framework

The conceptual framework of the study is anchored on the application and integration of Christian Education Thought from Gravissimum Educationis within Philippine Catholic schools. It follows an input–process–output (IPO) model with a feedback mechanism, ensuring a systematic and cyclical approach to educational improvement. The input includes school profile, extent of application aligned with mission and vision, instructional integration, and challenges encountered. The process utilizes a descriptive correlational design, enabling systematic data collection and analysis to determine relationships among variables (Creswell & Creswell, 2018). The output focuses on developing a capacity-building program aimed at enhancing instructional practices and strengthening faith integration.

This framework reflects a responsive system where findings inform practical interventions, and feedback mechanisms ensure continuous refinement. It aligns with Vatican II's emphasis on holistic education, integrating intellectual, spiritual, and social dimensions of learning (Second Vatican Council, 1965). Overall, the framework supports evidence-based decision-making and promotes sustainable improvement in Catholic education.

METHODOLOGY

The methodology outlines the systematic approach undertaken to gather and analyze data, including the selection of respondents, research instruments, and data-gathering procedures. Emphasis is placed on ensuring the reliability, validity, and ethical integrity of the research process, thereby providing a solid foundation for interpreting the findings and drawing meaningful conclusions.

Research Design

The study utilized a descriptive correlational research design to examine the application and integration of Christian Education thought from Vatican Council II in primary and secondary Catholic schools in the Philippines. This design allowed the researcher to describe the existing practices of Christian Education in these schools and determine the possible relationships between specific variables, such as teachers' understanding of Vatican II principles and the extent of their integration into classroom instruction. According to Creswell and Creswell (2018), a descriptive correlational design enabled the identification of patterns and trends in educational practices while establishing the strength and direction of associations between variables without manipulating them. By employing this design, the study provided a comprehensive picture of how Catholic schools implemented Vatican II's educational directives and offered insights into the factors that influenced effective integration. This

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approach facilitated the formulation of evidence-based recommendations for enhancing Christian Education programs in both primary and secondary levels of Catholic schooling.

Research Steps

The study employed a systematic approach to collect data on the application and integration of Vatican Council II's Christian education thought in primary and secondary Catholic schools in the Philippines. Prior to data collection, approvals from school administrators and diocesan education offices were secured, and informed consent was obtained from all participants to ensure ethical compliance (Creswell & Creswell, 2018).

Data were gathered through a questionnaire administered via Google Forms. The collected data were anonymized and analyzed thematically to identify patterns in the integration and practical application of Christian education principles, which served as the basis for recommendations aimed at enhancing Catholic education practices (Patton, 2015).

Data Collection and Sample Selection

The primary data-gathering instrument used in the study was a researcher-made questionnaire designed to determine the application and integration of the Christian Education Thought of Vatican Council II in primary and secondary Catholic schools in the Philippines. The instrument included items related to the profile of schools, the application of Christian education principles in mission and vision statements, the integration of these principles in instructional delivery, and the challenges encountered in implementing faith-based education. The questionnaire used a Likert-scale format to measure the perceptions of school heads and teachers. Questionnaires are widely used in educational research because they allow the systematic collection of standardized data from a large number of respondents (Creswell & Creswell, 2018).

To ensure the validity of the instrument, the questionnaire underwent content validation by five experts in Catholic education, educational management, and research methodology. Their comments and suggestions were considered in revising and refining the instrument to ensure that the items were clear, relevant, and aligned with the objectives of the study. After validation, the questionnaire was distributed through Google Forms, allowing respondents to answer the survey conveniently while ensuring confidentiality and efficient data collection. Online questionnaires are commonly used in educational research because they facilitate accessible and organized data gathering (Regmi et al., 2016).

The respondents of the study consisted of 213 participants drawn from selected Catholic schools in three dioceses in the Philippines, namely the Diocese of Lingayen–Dagupan, the Diocese of Alaminos, and the Diocese of Urdaneta. The primary respondents were the school heads or administrators, while the secondary respondents were the teachers. A total of 40 school heads and 173 teachers participated in the study. Specifically, the Diocese of Lingayen–Dagupan contributed 15 school heads and 73 teachers, the Diocese of Alaminos included 15 school heads and 52 teachers, and the Diocese of Urdaneta involved 10 school heads and 48 teachers. This distribution ensured representation from multiple Catholic dioceses, allowing the study to capture varied perspectives regarding the application and integration of Christian Education Thought of Vatican Council II in Catholic schools.

Data Analysis Methods

Appropriate statistical tools were employed to ensure that the analysis of data accurately reflected the conditions under study and yielded reliable findings. For Problem No. 1, which focused on the profile of schools, simple frequency counts and corresponding percentages were utilized to describe the distribution of responses. This provided a clear overview of the characteristics of the participating schools.

For Problems No. 2 and No. 3, which examined the extent of the application and integration of Christian Education Thought in relation to mission and vision statements and instructional delivery, percentages were computed for each scale to determine response patterns. In addition, the average weighted mean was calculated and interpreted using a standardized scale ranging from 1.00 to 5.00, with descriptive equivalents from “Not Applied” to “Fully Applied.” This allowed for a more precise interpretation of the degree to which Christian Education Thought was practiced in Catholic schools.

For Problem No. 4, which assessed the level of seriousness of challenges encountered in integrating Christian Education Thought, percentages were likewise computed for each scale. The average weighted mean was used to interpret the level of seriousness, with descriptors ranging from “Not Serious” to “Very Highly Serious.” This provided insight into the intensity of the challenges experienced by respondents.

To determine the relationships among variables, inferential statistical tools were employed. For Problems No. 5 and No. 6, the Point-Biserial Correlation was used to examine the relationship between school profile variables and the extent of application and integration. For Problem No. 7, the Pearson Product-Moment Correlation Coefficient was utilized to determine the relationship between the extent of application and integration of Christian Education Thought. These statistical treatments ensured a comprehensive, systematic, and objective analysis of the data.

Research Hypotheses and Validation

The study tested three null hypotheses at the 0.05 level of significance. First, it examined whether there is a significant relationship between the extent of the application of Christian Education Thought in primary and secondary Catholic schools, as reflected in their mission and vision statements, and the profile of the schools. Second, it determined whether a significant relationship exists between the extent of the integration of Christian Education Thought in instructional delivery and the school profile. Third, it investigated whether there is a significant relationship between the extent of the application of Christian Education Thought based on mission and vision statements and the extent of its integration in instructional practices in primary and secondary Catholic schools.

Study Limitations and ethical considerations

The study adhered to ethical standards to ensure the protection and respect of all participants. Prior to data collection, permission was secured from school authorities and diocesan offices. Informed consent was obtained from all respondents, clearly explaining the purpose of the study, their voluntary participation, and their right to withdraw at any time

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without penalty. Confidentiality and anonymity were strictly maintained by not disclosing participants' identities and by securely handling all data collected. The researcher ensured that the information gathered was used solely for academic purposes and reported honestly without fabrication or manipulation. Additionally, respect for the values and beliefs of Catholic institutions was upheld throughout the study, ensuring cultural and religious sensitivity in all aspects of the research process.

RESULTS AND DISCUSSION

Profile of Catholic Schools

Table 1: *Profile of the Catholic Schools*

Profile	Category	Frequency	Percent
Type of School	Elementary	5	12.5
	Secondary	7	17.5
	Elementary and Secondary	28	70.0
Year Established	1929-1950	7	17.5
	1951-1975	26	65.0
	1976-2000	3	7.5
	2000-2025	4	10.0
Accreditation Status (PAASCU)	Accredited	10	25.0
	Not Accredited	30	75.0
School Size	Small	10	25.0
	Medium	8	20.0
	Large	22	55.0
Location	Urban	11	27.5
	Suburban	17	42.5
	Rural	12	30.0
Number of Students	100 and Below	10	25.0
	101-500	8	20.0
	501-1000	18	45.0
	More than 1000	4	10.0
Number of Teachers	10 and Below	6	15.4
	11-20	4	10.3
	21-30	19	48.7
	31-40	6	15.4
	41-50	1	2.6
	More than 50	3	7.7
Number of Non-Teaching Personnel	10 and Below	36	90.0
	11-20	3	7.5
	31-40	1	2.5
Religious Orientation	Franciscan	1	2.5
	Columban	8	20.0
	Diocesan	29	72.5
	Others	2	5.0

The profile of Catholic schools provides important contextual insights into institutional characteristics that may influence the application and integration of Christian Education Thought. Most schools (70%) operate both elementary and secondary levels, indicating a preference for integrated basic education systems. This structure allows continuity in faith formation and supports the progressive development of Catholic values across grade levels, consistent with the holistic formation emphasized in *Gravissimum Educationis* (Second Vatican Council, 1965). Studies affirm that integrated Catholic schools demonstrate stronger

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alignment with mission and identity due to sustained formation processes (Baring, 2018; Banusing & Bual, 2021).

In terms of establishment, the majority of schools were founded between 1951 and 1975, reflecting the post-war expansion of Catholic education in the Philippines. Older institutions tend to possess stronger traditions and institutional identity, while newer schools demonstrate adaptability to contemporary educational needs (Garcia, 2020). Accreditation results show that 75% of schools are not accredited, suggesting challenges in meeting quality assurance standards. However, accreditation has been linked to improved institutional systems and stronger integration of Catholic identity (Banusing & Bual, 2021; Madrigal & Oracion, 2022).

Most schools are large (55%) and located in suburban areas (42.5%), indicating their role as major educational providers in growing communities. Moderate student populations (501–1000) and teacher counts (21–30) suggest balanced institutional capacity for both academic instruction and faith formation. Research highlights that such conditions support effective integration of Catholic identity and pastoral programs (Baring, 2018; Garcia, 2020). However, limited non-teaching personnel (90% with 10 or fewer) may constrain administrative efficiency and program implementation.

Finally, the dominance of diocesan schools (72.5%) underscores the central role of diocesan governance in shaping Catholic education. Diocesan systems ensure alignment with Church teachings, while congregation-based schools contribute distinct charisms and approaches to formation (Banusing & Bual, 2021). Overall, the findings suggest that institutional structure, history, resources, and governance significantly influence the capacity of Catholic schools to implement Christian Education Thought, highlighting the need for targeted capacity-building initiatives.

Extent of the Application of Christian Education Thought in Mission and Vision

Table 2: *Extent of Application of Christian Education Thought in the Primary and Secondary Catholic Schools*

Domain	Teacher		School Heads	
	Mean	Description	Mean	Description
A. Faith Formation and Spiritual Development	4.87	Fully Applied	4.68	Fully Applied
B. Integration of Gospel Values in Curriculum and Instruction	4.79	Fully Applied	4.62	Fully Applied
C. Community Building and Service Orientation	4.79	Fully Applied	4.66	Fully Applied
D. Respect for Human Dignity and Cultural Diversity	4.85	Fully Applied	4.66	Fully Applied
E. Partnership with Parents, Church, and Community	4.77	Fully Applied	4.60	Fully Applied
Overall Mean	4.81	Fully Applied	4.64	Fully Applied

Note: Highest frequencies are in bold face

4.51 – 5.00	Fully Applied;	1.51 – 2.50	Minimally Applied
3.51 – 4.50	Largely Applied	1.00 – 1.50	Not Applied
2.51 – 3.50	Moderately Applied		

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Table 7 presents the extent of the application of Christian education thought in primary and secondary Catholic schools, revealing that it is fully applied, with an overall mean of 4.81 among teachers and 4.64 among school heads. This indicates that Catholic schools strongly integrate Vatican II principles into their mission, programs, and instructional practices. The consistently high ratings across all domains suggest a sustained commitment to holistic education that develops learners spiritually, morally, socially, and academically.

Among the domains, Faith Formation and Spiritual Development received the highest ratings ($M = 4.87$ for teachers; $M = 4.68$ for school heads), highlighting the central role of spiritual formation in Catholic education. Schools actively promote religious activities, prayer, and faith-based programs that nurture students' relationship with God. Similarly, Respect for Human Dignity and Cultural Diversity ($M = 4.85$; 4.66) reflects the promotion of inclusivity and respect, while Integration of Gospel Values in Curriculum and Instruction and Community Building and Service Orientation demonstrate the embedding of Christian values in both academic and social dimensions of schooling.

The domain Partnership with Parents, Church, and Community, although still fully applied ($M = 4.77$; 4.60), obtained the lowest ratings, suggesting opportunities to further strengthen collaboration among stakeholders. Enhancing partnerships may improve the effectiveness of faith formation and community engagement initiatives.

These findings are supported by literature emphasizing the strong integration of Catholic identity in school practices. Baring (2018) noted that Catholic schools in the Philippines effectively integrate spiritual and moral formation within educational programs. Banusing and Bual (2021) further highlighted that schools aligned with the Philippine Catholic Schools Standards demonstrate strong coherence between mission and practice. Lydon (2020) also emphasized that the consistent integration of Gospel values sustains Catholic school identity.

The results indicate that Catholic schools effectively implement Christian education thought, particularly in faith formation and values integration. However, strengthening school–family–community partnerships remains essential. The proposed capacity-building program may focus on sustaining effective practices while enhancing collaboration, leadership, and faith-integrated pedagogy to ensure continued alignment with the mission of Catholic education.

Extent of the Integration of Christian Education Thought of Vatican Council II in the Delivery of Instruction

Table 3: *Summary of Extent Integration of the Christian Education Thought in the Delivery of Instructions in the Primary and Secondary Catholic Schools*

Domain	Teacher		School Heads	
	Mean	Description	Mean	Description
A. Commitment	4.85	Fully Integrated	4.79	Fully Integrated
B. Work Values	4.84	Fully Integrated	4.82	Fully Integrated
C. Attitudes	4.84	Fully Integrated	4.81	Fully Integrated
Overall Mean	4.84	Fully Integrated	4.81	Fully Integrated

Note: Highest frequencies are in bold face

4.51 – 5.00	Fully Integrated;	1.51 – 2.50	Minimally Integrated
3.51 – 4.50	Largely Integrated:	1.00 – 1.50	Not Integrated

Table 3 presents the extent of integration of Christian education thought in instructional delivery in Catholic schools, revealing that it is fully integrated, with overall means of 4.84 among teachers and 4.81 among school heads. This indicates that educators consistently embody Christian principles in teaching practices and professional conduct. The high ratings across commitment, work values, and attitudes suggest that faith-based values are deeply embedded in classroom instruction and school interactions.

Among the domains, commitment received the highest ratings ($M = 4.85$ for teachers; $M = 4.79$ for school heads), reflecting strong dedication to the mission of Catholic education. Teachers demonstrate commitment through active participation in religious activities, promotion of holistic student formation, and encouragement of service and social responsibility. This aligns with Vatican II's emphasis on the educator's role in fostering spiritual, moral, and intellectual growth.

The domains work values and attitudes were also highly rated ($M = 4.84$; 4.82–4.81), indicating that educators consistently demonstrate integrity, collaboration, responsibility, compassion, and empathy. These qualities contribute to a supportive learning environment where faith and academic development are integrated. The findings suggest that teachers serve not only as instructors but also as role models of Christian values, reinforcing character formation among students.

These results are supported by existing literature. Baring (2018) emphasized that Catholic educators sustain school identity by embodying Gospel values in practice. Banusing and Bual (2021) found strong alignment between teacher formation and institutional mission in Catholic schools, while Lydon (2020) highlighted the importance of educators' commitment in maintaining Catholic identity.

The findings indicate that Catholic schools effectively integrate Christian education thought through educators' commitment, work values, and attitudes. Sustaining this integration requires continuous teacher formation. Thus, capacity-building programs may focus on spiritual development, faith-integrated pedagogy, and values-based leadership to further strengthen instructional practices and support holistic learner formation.

Level of Seriousness of the Challenges Encountered by Primary and Secondary Catholic Schools in Integrating the Christian Education Thought of Vatican Council II in the Delivery of Instruction

Table 4: *Level of Seriousness of the Challenges Encountered by Primary and Secondary Catholic Schools in Integrating the Christian Education Thought of Vatican Council II in the Delivery of Instruction*

Domain	Teacher			School Heads	
	Mean	Description		Mean	Description
A. Curriculum Design and Implementation	4.67	Very Serious	Highly	4.46	Highly Serious
B. Teacher Competency and Formation	4.64	Very Serious	Highly	4.39	Highly Serious
C. Student Engagement and Spiritual Formation	4.72	Very Serious	Highly	4.64	Very Highly Serious

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D. Resource Availability (Instructional Materials and Facilities)	4.58	Very Highly Serious	4.38	Highly Serious
E. Assessment and Evaluation of Faith-Based Learning Outcomes	4.63	Very Serious	Highly	4.32
Overall Mean	4.65	Very Serious	Highly	4.44

Note: Highest frequencies are in bold face

4.51 – 5.00	Very Highly Serious;	1.51 – 2.50	Slightly Serious
3.51 – 4.50	Highly Serious	1.00 – 1.50	Not Serious
2.51 – 3.50	Moderately Serious		

Table 4 presents the level of seriousness of challenges encountered by Catholic schools in integrating Christian education thought in instructional delivery . The findings indicate that teachers perceived the challenges as very highly serious ($M = 4.65$), while school heads rated them as highly serious ($M = 4.44$). This suggests that although Catholic schools actively implement faith-based principles, significant institutional and pedagogical challenges affect their consistent integration, with teachers experiencing these difficulties more directly in classroom practice.

Among the domains, student engagement and spiritual formation emerged as the most serious challenge ($M = 4.72$ for teachers; $M = 4.64$ for school heads). This reflects the difficulty of sustaining students' active participation in religious activities and deepening their spiritual growth amid secular influences and diverse cultural contexts. Similarly, curriculum design and implementation was identified as a major concern ($M = 4.67$; 4.46), highlighting the complexity of integrating Catholic teachings with academic standards and contemporary educational demands.

Teacher competency and formation also posed a significant challenge ($M = 4.64$; 4.39), indicating the need to strengthen educators' theological knowledge, pedagogical skills, and spiritual formation. Teachers play a crucial role in translating Catholic teachings into practice, making their development essential. Challenges in assessment and evaluation of faith-based learning outcomes ($M = 4.63$; 4.32) further reveal the difficulty of measuring spiritual growth using traditional methods, requiring more holistic and reflective assessment approaches. Additionally, resource availability ($M = 4.58$; 4.38) remains a concern, as limitations in materials, facilities, and funding may hinder effective implementation of faith-based programs.

These findings align with existing literature. Baring (2018) emphasized the challenge of balancing academic demands with faith formation, while Banusing and Bual (2021) highlighted issues in teacher formation, curriculum development, and resources. Lydon (2020) further stressed the need for sustained leadership and institutional support to maintain Catholic identity.

The results suggest that addressing these challenges requires comprehensive strategies, including strengthened teacher formation, improved curriculum integration, enhanced student engagement, and adequate resource allocation. A capacity-building program focusing on these areas may help Catholic schools sustain and deepen the integration of Christian education thought.

Relationship Between Mission Application and School Profile

Table 5: Significant Relationship Between the Extent of the Application of Christian Education Thought in the Primary and Secondary Catholic Schools along Their Mission and Vision Statements and the Profile of Schools (Part 1)

Profile		Application of Christian Education Thought in Mission/Vision					Overall Mean
		Faith Formation and Spiritual Development	Integration of Gospel Values in Curriculum and Instruction	Community Building and Service Orientation	Respect for Human Dignity and Cultural Diversity	Partnership with Parents, Church, and Community	
Year Established	r_s	0.005	-0.129	0.047	0.084	-0.048	-0.035
	Sig.	0.974	0.427	0.773	0.606	0.769	0.829
Accreditation Status (PAASCU)	r_{pb}	-0.050	-0.072	0.071	0.000	-0.189	-0.058
	Sig.	0.758	0.658	0.662	1.000	0.244	0.722
School Size	r_s	-.318*	0.022	-0.095	-0.162	-0.253	-0.166
	Sig.	0.046	0.893	0.560	0.319	0.116	0.306
Number of Students	r_s	-.377*	-0.092	-0.135	-0.144	-.319*	-0.280
	Sig.	0.016	0.570	0.405	0.375	0.045	0.080
Number of Teachers	r_s	-0.276	-0.007	-0.082	-0.073	-0.117	-0.162
	Sig.	0.089	0.967	0.620	0.658	0.477	0.324
Number of Non-Teaching Personnel	r_s	-0.014	0.142	0.038	0.078	0.113	0.081
	Sig.	0.932	0.383	0.814	0.632	0.488	0.619
Religious Affiliation	r_{pb}	0.300	0.284	0.251	0.250	0.310	.332*
	Sig.	0.060	0.076	0.118	0.119	0.052	0.037

*. Correlation is significant at the 0.05 level (2-tailed).

^aAdjusted to Diocesan and Non-diocesan

Table 5 presents the relationship between school profile variables and the extent of the application of Christian Education Thought in mission and vision statements. The findings reveal that most profile variables do not have a statistically significant relationship with the application of Christian Education Thought, indicating that Catholic schools generally maintain consistent integration of Vatican II principles regardless of institutional characteristics. This suggests that Catholic identity and mission are widely upheld across schools.

However, religious affiliation shows a significant positive relationship ($r_{pb} = 0.332$, $p = 0.037$), indicating that schools with stronger ecclesial connections, such as diocesan or congregation-based institutions, tend to reflect Christian educational principles more prominently. This may be attributed to clearer guidance, formation, and alignment with Church teachings provided by these affiliations.

In contrast, year established and accreditation status show no significant relationship, suggesting that both older and newer schools, as well as accredited and non-accredited institutions, are equally capable of articulating Catholic educational principles. This implies that institutional identity is shaped more by leadership and shared values than by longevity or formal recognition.

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Notably, school size and number of students demonstrate significant negative relationships with certain domains, particularly faith formation and community partnerships. This indicates that larger schools may face challenges in maintaining strong emphasis on spiritual formation and close collaboration with families and Church communities. Increased enrollment may lead to more complex management demands, potentially shifting focus toward administrative and academic concerns.

Other variables, such as the number of teachers and non-teaching personnel, show no significant relationships, suggesting that staffing levels alone do not determine the strength of Catholic identity in institutional statements.

These findings align with previous studies. Baring (2018) emphasized that Catholic identity is shaped more by leadership and institutional culture than structural factors. Banusing and Bual (2021) noted that while Catholic schools consistently uphold their mission, larger institutions may encounter challenges in sustaining faith formation. Franchi (2021) also highlighted the importance of strong ecclesial affiliation in reinforcing Catholic identity.

Overall, the results suggest that while Catholic schools consistently integrate Christian education thought, strengthening leadership, ecclesial partnerships, and strategies for large schools is essential to sustain faith formation and community engagement.

Table 6: *Significant Relationship Between the Extent of the Application of Christian Education Thought in the Primary and Secondary Catholic Schools along Their Mission and Vision Statements and the Profile of Schools (Part 2)*

Domain	Type of School (Eta)	Location (Eta)
A. Faith Formation and Spiritual Development	0.150	0.302
B. Integration of Gospel Values in Curriculum and Instruction	0.162	0.129
C. Community Building and Service Orientation	0.140	0.156
D. Respect for Human Dignity and Cultural Diversity	0.123	0.192
E. Partnership with Parents, Church, and Community	0.269	0.181
Overall Mean	0.137	0.217

Table 6 presents the relationship between selected school profile variables—type of school and location—and the application of Christian Education Thought in mission and vision statements. The findings reveal generally low associations, indicating that Catholic schools consistently reflect Vatican II educational principles regardless of institutional structure or geographic setting. This suggests a shared commitment to Catholic identity and mission across schools.

For type of school, the overall association is low ($\eta = 0.137$), implying that whether a school offers primary, secondary, or combined levels does not significantly influence the articulation of Christian education principles. However, a relatively stronger association is observed in partnership with parents, Church, and community ($\eta = 0.269$), suggesting that some school types may place greater emphasis on collaboration and engagement. Meanwhile, respect for human dignity and cultural diversity shows the weakest association ($\eta = 0.123$), indicating consistent application across all school types.

Regarding location, the overall association remains low ($\eta = 0.217$), indicating that Catholic schools in urban, suburban, or rural areas maintain similar commitments to Christian

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education. The strongest relationship is found in faith formation and spiritual development ($\eta = 0.302$), suggesting that local contexts, such as parish involvement, may slightly influence the emphasis on spiritual formation. Other domains show minimal variation across locations.

These findings align with previous studies emphasizing the universality of Catholic education. Baring (2018) highlighted that Catholic schools maintain a common identity rooted in Gospel values, while Banusing and Bual (2021) found consistent adherence to Catholic identity across institutional contexts. Lydon (2020) further noted that Catholic education transcends structural differences due to its shared theological foundation.

Overall, the results indicate that the application of Christian education thought is largely independent of school type and location. Strengthening leadership, mission-centered planning, and ecclesial partnerships remains essential to sustain Catholic identity across all contexts.

Relationship Between Instructional Integration and School Profile

Table 7: *Significant Relationship Between the Extent of the Integration of the Christian Education Thought in the Delivery of Instructions in the Primary and Secondary Catholic Schools of the Philippines and the Profile of Schools (Part 1)*

Profile		Instructional Integration of Christian Education Thought			
		Commitment	Work Values	Attitudes	Overall Mean
Year Established	r_s	0.172	-0.140	0.150	0.082
	Sig.	0.288	0.389	0.355	0.616
Accreditation Status (PAASCU)	r_{pb}	-0.243	-0.143	0.017	-0.138
	Sig.	0.131	0.377	0.917	0.394
School Size	r_s	-0.243	-0.143	0.017	-0.138
	Sig.	0.131	0.377	0.917	0.394
Number of Students	r_s	-0.140	-0.160	-.347*	-0.183
	Sig.	0.390	0.324	0.028	0.259
Number of Teachers	r_s	-0.025	-0.039	-0.200	-0.012
	Sig.	0.878	0.811	0.222	0.942
Number of Non-Teaching Personnel	r_s	0.069	0.064	-0.078	0.062
	Sig.	0.673	0.695	0.631	0.706
Religious Affiliation	r_{pb}	.343*	0.310	0.146	0.304
	Sig.	0.030	0.052	0.367	0.057

*. Correlation is significant at the 0.05 level (2-tailed).

Table 7 presents the relationship between school profile variables and the instructional integration of Christian Education Thought. The findings reveal that most variables show no statistically significant relationships, indicating that the integration of Christian educational principles in teaching is generally consistent across schools regardless of institutional characteristics. This suggests that Catholic educators maintain a shared commitment to integrating faith-based values into instruction.

Specifically, variables such as year established, accreditation status, school size, number of teachers, and non-teaching personnel demonstrate weak and non-significant relationships with instructional integration. These results imply that structural and demographic factors do not significantly influence how Christian values are incorporated into teaching. Instead, integration appears to depend more on teachers' personal commitment and formation.

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However, two significant relationships emerged. First, number of students shows a significant negative relationship with attitudes ($r_s = -0.347$, $p = 0.028$), indicating that larger schools may face challenges in consistently fostering Christian attitudes. Increased class size and workload may affect teachers' ability to model and reinforce values effectively. Second, religious affiliation demonstrates a significant positive relationship with commitment ($r_{pb} = 0.343$, $p = 0.030$), suggesting that schools with stronger ecclesial connections exhibit greater dedication to integrating Christian education thought.

These findings align with existing literature. Baring (2018) emphasized that instructional integration depends largely on teachers' commitment rather than institutional characteristics. Banusing and Bual (2021) highlighted consistent faith integration across Catholic schools, while Lydon (2020) underscored the role of ecclesial affiliation and teacher formation in strengthening Catholic identity.

Overall, the results indicate that instructional integration is primarily influenced by teacher commitment and institutional identity. Capacity-building efforts may focus on strengthening teacher formation, especially in large schools, and enhancing collaboration with Church authorities to sustain effective faith integration.

Table 8: *Significant Relationship Between the Extent of the Integration of the Christian Education Thought in the Delivery of Instructions in the Primary and Secondary Catholic Schools of the Philippines and the Profile of Schools (Part 2)*

Domain	Type of School (eta)	Location (eta)
A. Commitment	0.140	0.242
B. Work Values	0.063	0.202
C. Attitudes	0.234	0.194
Overall Mean	0.164	0.231

Table 8 presents the relationship between school profile variables—type of school and location—and the instructional integration of Christian Education Thought. The findings indicate generally low associations, suggesting that the integration of Christian educational principles in teaching is consistent across different school types and geographic contexts. This reflects a shared commitment among Catholic schools to uphold faith-based instruction rooted in Vatican II principles.

For type of school, the overall association is low ($\eta = 0.164$), indicating that whether a school offers primary, secondary, or combined levels does not significantly influence instructional integration. Among the domains, attitudes show the strongest association ($\eta = 0.234$), suggesting slight variations in how Christian values are expressed in classroom interactions. However, commitment and work values remain stable across school types, reflecting consistent teacher practices.

Regarding location, the overall association is also low ($\eta = 0.231$), indicating that schools in urban, suburban, or rural areas similarly integrate Christian education thought. The strongest relationship is found in commitment ($\eta = 0.242$), suggesting that community context and parish involvement may slightly influence teachers' dedication to faith integration. Other domains, such as work values and attitudes, show minimal variation.

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These findings align with previous research. Baring (2018) emphasized the universality of Catholic educational principles across contexts. Banusing and Bual (2021) highlighted consistent adherence to Catholic identity across schools, while Franchi (2021) noted that Catholic education is grounded in a shared theological vision that transcends structural differences.

Overall, the results indicate that instructional integration is largely independent of school type and location. Strengthening teacher formation, leadership, and ecclesial collaboration remains essential to sustain effective faith-integrated instruction across diverse educational settings.

Relationship Between Mission Application and Instructional Integration

Table 9: *Relationship Between Institutional Mission Application and Instructional Integration of Christian Education Thought*

Institutional Mission Application		Instructional Integration of Christian Education Thought			
		Commitment	Work Values	Attitudes	Overall Mean
Faith Formation and Spiritual Development	r_s	.513**	.486**	.482**	.536**
	Sig.	0.000	0.000	0.000	0.000
Integration of Gospel Values in Curriculum and Instruction	r_s	.571**	.503**	.450**	.581**
	Sig.	0.000	0.000	0.000	0.000
Community Building and Service Orientation	r_s	.614**	.570**	.522**	.646**
	Sig.	0.000	0.000	0.000	0.000
Respect for Human Dignity and Cultural Diversity	r_s	.600**	.597**	.624**	.658**
	Sig.	0.000	0.000	0.000	0.000
Partnership with Parents, Church, and Community	r_s	.574**	.545**	.541**	.638**
	Sig.	0.000	0.000	0.000	0.000
Overall Mean	r_s	.643**	.601**	.560**	.698**
	Sig.	0.000	0.000	0.000	0.000

** . Correlation is significant at the 0.01 level (2-tailed).

Table 9 presents the relationship between the application of Christian Education Thought in institutional mission statements and its instructional integration in Catholic schools . The findings reveal strong, positive, and statistically significant relationships across all domains ($p = 0.000$), indicating that schools with well-articulated mission statements demonstrate higher levels of faith integration in instruction. The strongest relationship is observed between overall mission application and overall instructional integration ($r_s = 0.698$), highlighting the critical role of institutional philosophy in shaping teaching practices.

Across domains, faith formation and spiritual development shows strong correlations with commitment, work values, and attitudes, indicating that schools emphasizing spiritual formation foster stronger teacher engagement in faith-based instruction. Similarly, integration of Gospel values is strongly associated with instructional practices, suggesting that when these values are embedded in institutional philosophy, they are effectively translated into classroom teaching.

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The domain community building and service orientation also demonstrates strong relationships, reflecting that mission-driven schools promote social responsibility and service learning. Likewise, respect for human dignity and cultural diversity shows strong correlations, particularly with attitudes, emphasizing the role of inclusive values in shaping classroom environments. Partnership with parents, Church, and community further reinforces instructional integration, highlighting the importance of collaborative support systems in sustaining faith-based education.

These findings are supported by prior studies. Baring (2018) emphasized that alignment between mission and instruction strengthens Catholic identity, while Banusing and Bual (2021) found that schools with clearly defined missions demonstrate stronger faith integration. Lydon (2020) also noted that institutional mission guides leadership and instructional practices.

The results underscore that mission statements are not merely symbolic but are foundational in guiding instructional practices. Strengthening mission-driven leadership and teacher formation is essential to sustain effective integration of Christian education thought.

SUMMARY

The findings of the study revealed that most Catholic schools offer both elementary and secondary education, are largely diocesan in orientation, and are characterized by moderate-to-large student populations, with many institutions still non-accredited. The application of Christian Education Thought in mission and vision statements was found to be fully applied across all domains, particularly in faith formation, integration of Gospel values, and community engagement, indicating strong institutional commitment to Catholic identity.

Similarly, the integration of Christian Education Thought in instructional delivery was fully integrated, with educators demonstrating high levels of commitment, strong work values, and positive attitudes grounded in Christian principles. Teachers effectively translate institutional philosophy into classroom practices, fostering both academic excellence and spiritual development. However, challenges were identified as highly to very highly serious, particularly in curriculum implementation, teacher formation, student engagement, resource availability, and assessment of faith-based outcomes, indicating areas needing improvement.

In terms of relationships, most school profile variables showed no significant influence on both mission application and instructional integration. However, larger school populations were associated with weaker emphasis on faith formation and attitudes, while strong religious affiliation positively influenced commitment and mission application. Notably, a strong and significant relationship was found between mission application and instructional integration, highlighting that schools with clearly articulated and implemented missions are more effective in integrating Christian values in teaching.

The findings suggest that Catholic identity is consistently upheld across schools, but strengthening institutional support, teacher formation, and faith-based programs remains essential for sustaining effective integration of Christian education thought.

CONCLUSIONS

From the preceding findings, the following conclusions are drawn:

1. The majority of Catholic schools offering both elementary and secondary education are predominantly diocesan institutions established between 1951 and 1975, generally large in size, mostly located in suburban and rural areas, with moderate numbers of teachers and limited non-teaching personnel, while most are not accredited by PAASCU.
2. Catholic schools in the Philippines fully apply the Christian Education Thought of Vatican Council II in their mission and vision statements, consistently emphasizing faith formation, integration of Gospel values, community service, respect for human dignity and diversity, and strong partnerships with parents, the Church, and the wider community.
3. The Christian Education Thought of Vatican Council II is fully integrated in the instructional delivery of Catholic schools, as reflected in teachers' strong commitment to the school's mission, the consistent promotion of Christian work values, and the cultivation of attitudes aligned with Gospel-centered educational principles.
4. Catholic schools encounter very highly serious to highly serious challenges in integrating Christian education thought, particularly in curriculum design, teacher competency and formation, student spiritual engagement, resource availability, and the development of appropriate assessment systems for evaluating faith-based learning outcomes.
5. Most school profile variables do not significantly influence the application of Christian Education Thought in mission and vision statements, although school size and student population show negative relationships with some domains, while religious affiliation demonstrates a positive relationship with overall mission application.
6. School profile variables generally have no significant relationship with the instructional integration of Christian Education Thought, except for student population showing a negative relationship with attitudes and religious affiliation demonstrating a positive relationship with teachers' commitment to faith-based instructional integration.
7. There is a strong and significant positive relationship between the application of Christian Education Thought in institutional mission and vision statements and its instructional integration, indicating that stronger mission implementation leads to higher levels of commitment, work values, and attitudes aligned with Christian education.

RECOMMENDATIONS

Based on the above-mentioned findings and conclusions, the following recommendations are hereby presented:

1. Catholic school administrators and diocesan education offices may consider strengthening institutional support systems for schools with varying sizes, locations, and resources. Efforts may focus on improving accreditation initiatives, staffing support, and organizational structures to ensure that schools effectively sustain their Catholic educational mission and operational efficiency.
2. School leaders and administrators may further reinforce the application of Christian education thought by periodically reviewing mission and vision statements and ensuring their alignment with Vatican II principles. School-wide activities, faith formation programs, and policy reviews may help sustain the visibility and relevance of Catholic identity.
3. Teachers and academic coordinators may continue enhancing faith-integrated

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instructional strategies by incorporating Gospel values in lesson planning, classroom activities, and student engagement. Professional development initiatives focusing on faith-based pedagogy may further enrich teachers' capacity to integrate Catholic values in daily instruction.

4. School administrators and diocesan authorities may explore targeted interventions addressing identified challenges such as curriculum development, teacher formation, resource provision, and faith-based assessment practices. Capacity-building seminars, collaborative workshops, and resource development initiatives may contribute to strengthening instructional integration.
5. Educational planners and school leaders may consider contextual factors such as school size, student population, and religious affiliation when designing faith formation programs. Tailored initiatives that respond to institutional contexts may help sustain the effective application of Christian education thought across diverse Catholic schools.
6. School administrators may support teachers through formation programs and mentoring activities that reinforce Christian attitudes and values in instruction, particularly in schools with larger student populations. Strengthening the religious identity of the school community may further encourage commitment to faith-integrated teaching practices.
7. Catholic schools may further strengthen the alignment between institutional mission and classroom practices through regular mission integration programs, teacher formation activities, and reflective dialogues on Catholic educational philosophy. Such initiatives may help ensure that mission statements remain actively reflected in instructional delivery.
8. Diocesan education offices and Catholic school administrators may consider implementing the proposed capacity-building program to enhance teachers' competencies in faith-integrated instruction, curriculum development, and assessment of spiritual formation. Collaborative training initiatives may contribute to sustaining mission-driven Catholic education in schools.

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