

## A REPORT ON FOUR M.A. THESES ON INTEGRAL EVANGELIZATION

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One of the key by-words immediately before, during and immediately after Vatican Council II was "reading the signs of the times". This expression, though somewhat of a cliché right now, characterizes the spirit of the post-Vatican II Church and of its deep longing to respond to the "joys and hopes, the griefs and anxieties of the men of this age, especially those who are poor or in any way afflicted."<sup>1</sup> A very significant off-shoot of the realization that evangelization must take as its starting point the concrete realities of the world in which we live—which is basically what the "signs of the times" refers to—is the notion of "Integral Evangelization", officially recognized by Pope Paul VI in his Apostolic Exhortation *Evangelii Nuntiandi*<sup>2</sup> and adopted by the Theology Division of the Ateneo de Davao University as the basic framework of our teaching and research. This article is an attempt to summarize and integrate the more significant elements in the masteral theses done by four of our Graduate Students during the past 5 years in connection with Integral Evangelization.<sup>3</sup>

Three of the theses are concerned with various aspects of Integral Evangelization in the context of religious formation in specific Catholic schools and the fourth attempts to evaluate a Church-based formation program from the same perspective. In choosing a school context, the researchers expressed similar motives for that choice. The most immediate motivating factor was that they are all involved in religious education in one or other of the schools under study. They therefore expressed the hope that the fruits of their studies would provide a concrete basis for evaluating and improving the efforts of their various institutions to foster Integral Evangelization in their school communities. They attempted to justify this concern on several

<sup>1</sup>*Gaudium et Spes*, Pastoral Constitution on the Church in the Modern World, art.1.

<sup>2</sup>Pope Paul VI, *Evangelii Nuntiandi*, Apostolic Exhortation on Evangelization in the Modern World, (Pasay City: St. Paul 1976), esp. nos. 25-39.

<sup>3</sup>The authors and titles will be introduced in the course of this report. We will also include the questionnaires used in the research, in the hope that they may serve to provide a stimulus for others doing similar studies to use their own creativity in coming up with a suitable instrument which is crucial for this kind of research.

grounds, the most basic of which was the challenge of Pope Paul VI, already mentioned above, and the general directives of the Congregation for Catholic Education for Catholic Schools<sup>4</sup> which make it clear that effective religious formation must have as one of its main concerns the need to prepare those being formed to live a meaningful and relevant Christian life in the midst of the concrete realities of the world of today. The urgency of taking these directives seriously was heightened for them by the results of several general surveys, conducted by various groups, that showed a basic gap between the content of many religious education programs and the daily lives of those who had been exposed to them. This, in addition to the often heard criticism of Catholic schools as being contributors to rather than providers of solutions to the de-humanizing socio-economic and political realities of most Christian Third World countries, has admittedly made them aware of the need to make a more conscious effort to promote Integral Evangelization in the schools they studied.

In addition to the factors already mentioned above as contributory to the choice of Integral Evangelization as the basis for these four studies, another closely related issue is the widespread influence of the so-called "Theology of Liberation" that has made such a profound impact on theological reflection in Third World countries like the Philippines. As noted especially by Sr. Florencia Isidor, P.M., in her thesis, the complexities of this theological approach and the confusion that it has caused make it imperative that any attempt to apply the principles of Integral Evangelization follow closely the basic guidelines given by Pope Paul VI in *Evangelii Nuntiandi*. Her study is more directly involved with this aspect of the question than the other three.

#### PERCEPTION OF EVANGELIZATION

The thesis of Sr. Florencia, entitled "A Theological Analysis of the Perception of Evangelization Among the Faculty and Staff of Two Presentation of Mary Schools", was an attempt to determine the basic theological orientation of the Faculty and Staff of St. Peter's College (SPC) of Toril and of Holy Cross College of Calinan (HCCC), both in Davao City. (Her reason for focussing on the Faculty and Staff, rather than on the students, is her belief that the agents of Christian Formation are crucial to an effective program of education.) The basic instrument for the study was a questionnaire made up of 30

statements which reflected three different orientations, namely, a more traditional (i.e., pre-Vatican II) orientation; an Integral Evangelization orientation; and a secularistic (i.e., an irreligious) orientation.

Before discussing the results of the study, it might be of help to look at one attempt to identify the distinguishing characteristics of the first two orientations mentioned above. The third orientation simply means either denying or ignoring any religious or theological dimension to the task of responding actively to the socio-political and economic problems with which Integral Evangelization is concerned. In an article written to clarify some of the issues raised by Pope Paul VI's discussion of Integral Evangelization, Fr. Catalino Arevalo, S.J. enumerated several distinctive characteristics of what Sr. Florencia called the traditional and Integral Evangelization approaches or orientations.<sup>5</sup> The first distinction made by Fr. Arevalo focussed on the basic definition of evangelization itself as characteristically understood by each orientation. Thus, the traditional orientation would stress the word aspect while the Integral Evangelization approach would stress more the witness aspect of evangelization. The main elements in each approach would look something like this:

Word	Witness
explicit preaching of the kerygma, catechesis, the formation of the Church community, the sacramental apostolate, pastoral activity, (explicitly) Christian and ecclesial presence and action.	living out in one's own life one's understanding of the Gospel in <u>diakonia</u> (service to the world in its own structures and activities), incarnating the meanings and values of the Gospel in secular tasks and in temporal areas.

With regard to the content of evangelization, Fr. Arevalo once again suggests a few characteristic differences in the matter of focus or stress more or less distinctive of each of the two approaches under

<sup>4</sup>Congregation for Catholic Education, "The Catholic School" (Manila: Daughters of St. Paul, 1977).  
<sup>5</sup>Catalino G. Arevalo, S.J., "Notes on the Apostolic Exhortation of Pope Paul VI, *Evangelii Nuntiandi*," *Faith, Ideologies and Christian Options*, Loyola Papers 7/8 (Manila: Cardinal Bea Institute for Ecumenical Studies, 1976), pp. 39-40.

discussion:

Traditional

- salvation, mission, "divinization"
- the Church, institution, ministry, structures, magisterium, "from above" elements
- the "Christological" elements (papacy, episcopacy, apostolic succession)
- focus on salvation history and the Church
- universal Church; leadership of Rome, pole of universality and unity
- the tasks of holiness; inner life of faith

Integral<sup>6</sup>

- development, liberation, humanization
- the "direct action" of the Holy Spirit in the Church; the charismatic, "from below" elements
- the "pneumatological" elements (grace, charisms, the "vertical")
- focus on the world and on "what is going on in the world" (secular history)
- local Church; creativity in communities of the "periphery"; pole of plurality, diversity
- the tasks of justice in the world

As noted by Sr. Florencia, the samples of divergence in stress given above could be extended indefinitely. But it should be noted that the above distinctions are not meant to imply that those who stress one aspect deny the other. It is just a matter of priority. However, the choice of point of departure or area of focus is of no small importance. To avoid falling into "exclusivism" in carrying out our evangelizing responsibility, it is helpful to note the profound links between evangelization and human development stressed by Pope Paul IV in the apostolic exhortation mentioned above, namely the a) anthropological

links, b) theological links, and c) evangelical links.<sup>7</sup>

The anthropological links arise from the fact that the Gospel is preached to men in their concrete situations and are subject to socio-cultural questions.

The theological links arise because of the intimate connection between the mysteries of creation and redemption. They are inseparable and the full development and liberation of created realities can only be achieved ultimately through the mystery of the redemptive Incarnation of Christ. A theology of terrestrial realities must open out to a theology of redemption, and political theology has no ultimate significance if it excludes the eschatological finality of mankind and his struggles.

The evangelical links, which are those of charity, touch the very concrete situations of injustice to be combatted and of justice to be restored. There is no love of God without love of neighbor and no love of neighbor which does not include justice, equality, truth and peace. Consequently, it would be impossible to truly preach the Gospel without concern for the full liberation and development of man and his world.

Integral Evangelization, therefore, is evangelization which is not restricted only to the religious field (traditional approach) but also includes the promotion of human development and liberation as an integral part. But in contrast to the secularistic approach to the latter it seeks their ultimate fulfillment and meaning in the transcendent and eschatological realities of faith.

As for the results of Sr. Florencia's study, she observed that there was a high degree of "Uncertainty" or ambiguity manifested by both Faculty and Staff of both schools with regard to the majority (7 each) of the traditional and secularist statements whereas the perception of nine of the Integral Evangelization statements proved to be "Positive". The tenth was rated "Highly Positive". She attributed the uncertainty or ambiguity of the perceptions regarding the traditional and secularistic statements to several factors, namely:

1. The ambiguity of some of the statements, especially in the secularistic group.
2. The complicated reality of the perception of evangelization due, in part, to the complexity of Integral Evangelization itself.
3. The existing theological confusion which besets the Church

<sup>6</sup>Headings added.

today due, again in part, to the fact that the theological thrusts in the documents of Vatican II have not been fully accepted by all. The different interpretations of these documents, depending on one's basic theological orientation and type of involvement in the world, add up to further confusion.

4. Inconsistency between the content of lectures, in-service training sessions, readings in theological books and journals, etc. and the orientation of the parishes where one lives and worships also accounts for some degree of uncertainty in perceiving the true nature of evangelization.

With regard to the data gathered in relation to the Integral Evangelization statements, Sr. Florencia concluded that, for the most part, it could be said that the perception of evangelization among both the Faculty and Staff of the two schools studied is fundamentally consistent with the norms explicitated by Pope Paul VI in *Evangelii Nuntiandi*. She attributes this fact to the conscious efforts made over the past few years to foster this perception in their various Faculty and Staff development programs and activities.

On the basis of the findings and conclusions arrived at in her study, Sr. Isidor offered the following recommendations:

1. That a follow-up study be undertaken to explore the respondents' integral perception of evangelization by examining their actions and community involvement.

2. That the perception of evangelization of the students be likewise ascertained as another follow-up of her study.

3. That research be done along similar lines of study, using a wider population and involving more schools.

4. That, in order to clear out the "Uncertainties" of the respondents, the administrators of the two schools studied envision a Faculty and Staff Development Program that will continue to promote even more effectively Integral Evangelization.

5. That future users of her questionnaire revise the ambiguous statements so that there will be clearer distinctions between the traditional, integral and secularistic statements.

#### AN EVALUATION OF A SCHOOL PROGRAM

The second school-based thesis to be discussed in this report is that of Sr. Ma. Edna O. Cueva, O.P. entitled "An Evaluation of the Program of St. Vincent High School of Maragusan in Promoting Integral Evangelization". The school evaluated is one of the twenty-two parochial high schools owned by the Diocese of Tagum but is run by the Dominican Sisters of the Trinity. It is a sectarian, co-educational

secondary school located at Maragusan, San Mariano, Davao del Norte. Its basic geographical setting is rural and the students studying there come from a wide variety of elementary schools located in neighboring poblacions, nearby sitios, and remote barrios of San Mariano. The basic goal of the study was to determine the degree to which the religious instruction program and other secular courses and activities contribute to the integral formation of the students. The instrument used was a complex questionnaire consisting of 18 statements reflecting the various elements in the overall educational program of the school and formulated in such a way as to reflect the Integral Evangelization attitudes or patterns of thought that the study sought to measure. Each statement called for a weighted response of either Strongly Disagree, Disagree, Not Sure, Agree, or Strongly Agree but some statements were also followed by specific items of a more concrete or practical nature which called for a simple check or some degree of ranking. Fifty students, chosen randomly from each year level, made up the respondents.

As reported by Sr. Cueva in the "Summary and Conclusion" section of her thesis, the data gathered in her study showed that St. Vincent High School, through its religious instruction program, promotes spiritual growth among the students by inculcating in the minds of the respondents that: a) God loves them and so they must love Him in return by hearing Mass, obeying the Commandments and helping their neighbor; b) God's closeness to man is experienced in individual and group prayer; c) man needs to pray continuously; d) Jesus has come to initiate the Kingdom of God in the world, and the task of continuing His work is left to all members of the Church; e) Christ lives and works among us through the sacraments, thus the reception of the Holy Eucharist is important; f) weekly Bible reading is important for every Christian; g) Mary is the Mother of Jesus, the Mother of God, the Mother of the Church and their Mother; h) properly participating in the responses and singing at Mass is a way of showing their oneness with the Eucharistic Sacrifice of Jesus; and finally, i) the Mass is both a sacrifice and a sacred meal.

With regard to the other courses in the curriculum, the survey data showed that they promote social growth among the students by giving stress to the following: a) one's obligation as a Christian to give praise and thanksgiving to God and to obey His Commandments; b) sharing with those in need to fulfill God's Commandment; c) improving one's relationships with others in order to have many friends, to show one's love for God, and to be a real child of God; d) the realization of one's God-given talents and abilities which helped them

learn to respect people who earn their living through physical labor, the value of working with others, and the value of productive activity; e) the discovery of the wonders and beauty of God's creation and the need to show their gratitude to God by using all that God has made for the advantage of all men and by respecting the unique reality of all creatures; f) becoming better Filipinos by developing in them a greater interest in knowing more about their culture and traditions, respect for their fellow Filipinos, and appreciation of the value of having a national language of their own; g) the responsibilities of being a Filipino citizen: loving one's country next to God, respecting the flag, obeying the fundamental laws of the land and defending their country against its enemies; h) becoming better members of society by sharing one's talents and abilities with the community, working for the common good and by cultivating a spirit of good sportsmanship; i) encouraging participation in parish activities and organizations such as: Sunday Masses, Wednesday Novenas, KSP, Holy Hour, charismatic prayer meetings, GKK, Legion of Mary, parish choir, and catechetical apostolate activities.

The conclusions drawn from the above data were the following:

1. The religious instruction at St. Vincent High School promotes spiritual growth among the students by emphasizing doctrines, prayers, devotions, and sacraments. It has thus stressed the liturgical and obediational dimensions of religious formation more than the communal, social and service-oriented dimensions.
2. The instructions presented in the other academic courses promote social growth among the students by stressing specific topics such as: respect for God, people, and country and participation in parish activities and organizations. However, the relationship between the specifically religious and the social and communal is relatively weak.
3. St. Vincent High School of Maragusan is on its way to promoting Integral Evangelization but still has a lot of room for improvement.

Among her "Recommendations for Action Planning" Sr. Edna included the following:

1. Opportunities to practice active evangelization should be fostered to remedy the weak relationship between the religious aspect of formation and the students' social and communal response. This weakness could be remedied by active involvement in curricular activities fostering Integral Evangelization.
2. The classroom subject teachers should be motivated to deepen the students' values by relating their subject matter to the

practical concerns of living and by helping them strengthen and integrate their religious and social values.

3. The Christian Living Program should integrate in its teaching process a practical application of what is learned in the classroom because the concrete practice of what is learned there now found to be weak.

4. The activities of the different courses should give appropriate training for the students to participate in activities and organizations in the wider community.

By way of "Recommendations for Future Research" Sr. Cueva suggests that, since there is a common pastoral program in the Diocese of Tagum, a study should be conducted to compare the program of St. Vincent High School of Maragusan with the programs of other Catholic Schools in the Diocese to see how widespread and effective the efforts to promote Integral Evangelization in the educational apostolate of the Diocese really are. She also suggests that since her study was conducted in a secondary school in a rural setting, future studies should also be conducted in secondary schools in an urban setting as well as in both rural and urban elementary and tertiary schools.

#### A THEOLOGICAL ANALYSIS OF PERCEIVED NEEDS

Sr. Agueda Pahang, O.P.'s thesis, entitled "A Theological Study of the Perceived Needs of the San Pedro College Community Regarding Christian Formation", provides the basis for the third part of this report. As is clear from the title, the purpose of the study analyzed in this thesis was to determine the perceived sectoral and communitarian needs of the Students, Faculty and Staff of San Pedro College, a Catholic school run by the Dominican Sisters of the Trinity in the heart of Davao City. The respondents in the study consisted of 217 students randomly chosen from among 500 students, 30 faculty members and 31 staff members or all those who responded to the invitation extended to the whole Faculty and Staff. The instrument used consisted of five pages of closed and open-ended questions, the former appearing in the form of two sets of statements geared towards determining the two main forms of perception being studied and the latter used to further clarify and expand the data gotten from the closed statements. For the sake of statistical analysis, the respondents were asked to check one of five spaces at the end of each statement depending on whether they perceived the meeting of the particular need as Not Existing, Very Inadequate, Inadequate, Adequate or Very Adequate. Each response was given a properly weighted value for determining statistically the significance of that response for determin-

ing the level of perceived need for that particular item.

It should be noted that, although the expression "Integral Evangelization" rarely if ever appears in the course of the study, the general framework of the study reflects the integral approach to evangelization that we are concerned with here. As will be noted in consulting the questionnaire used, the various perceptions measured were grouped according to three main categories which reflect the three main dimensions of evangelization: Word/Doctrine or the more conceptual or cognitive aspect; Worship/Memory or the more devotional or affective aspect; and Witness/Morals or the more value-oriented or behavioural aspect.<sup>8</sup> The latter would include the more socio-political, economic and cultural concerns most distinctive of the specifically "integral" dimension of evangelization.

The data collected and analyzed in this study revealed that the type of need the Faculty, Staff and Students all perceived as "Most Urgent" or "Least Adequately" met in their own lives was Witness/Memory. With regard to the other two types of needs, Witness/Morals and Word/Doctrine, the perception of all three sectors was that they are "Adequately" and "Very Adequately" met, respectively by the school's programs, at least on the personal or sectoral level. During the interviews, respondents admitted that the signs of an escalating economic crisis, the peace and order situation and other insecurities are what led them to perceive Witness/Memory as their greatest personal perceived need. They feel the need to build firm trust and confidence in God's saving action. They are hopeful, however, that the Lord will liberate them from their present difficulties. Apparently, closer union with the Lord in the Liturgy and other forms of commemorating His salvific deeds are called for to strengthen them.

With regard to perceived community needs, however, all three sectors differed in their perceptions. For the Staff it was Witness/Memory, for the Faculty it was Witness/Morals and for the Students it was Word/Doctrine. Thus, only the Staff had the same perception to personal and communal needs. In her interpretation of the above data, Sr. Pahang observed that the Faculty, as the older and, hopefully, more mature and aware sector of the community, were expectedly all the most sensitive to the serious socio-political and economic problems in the wider community and to the Christian responsibility all share in bringing their faith to bear on finding solutions and removing the causes

of these basically moral issues. The Staff, however, seems to be least aware of these issues as their greatest perceived community need is Worship/Memory and their least urgent perceived community need is Witness/Morals. Perhaps this is related to the fact that, as shown in the discussion of one of the Sub-Problems in the study, there is a definite correlation between years of formal religious education and perception of need in the area of Witness/Morals. Perhaps, also, their concrete situation is such that they feel more sharply the hard economic and other realities of life than the other sectors and therefore feel a greater need for Worship/Memory. As far as the Student sector is concerned, their perception of the greatest community need is Word/Doctrine even though this is ranked third as a personal need. Perhaps this can be interpreted as a sign that for them religion or religious formation is primarily intellectual and they have not yet been helped sufficiently to recognize the need for participation in seeking solutions to the concrete problems of the community by rendering service in a compassionate response to the less fortunate. They seem rather to have been reared in very over-protective environments that deprived them of their being exposed to the situation where the evils of society are happening. In addition to the main problem of determining the various perceptions of the Students, Faculty and Staff of SPC with regard to the three main components of Religious Formation, an attempt was made to determine the degree of correlation, if any, between perceptions of needs and such variables as sex, age, and number of years of formal religious instruction. This further study revealed that there is no correlation between sex and perception of needs in the three specified areas, whereas age influences one's perceptions in all three areas and the number of years of formal religious education has an effect only on one's perceptions regarding need for Word/Doctrine and Witness/Morals. By way of recommendations, Sr. Pahang suggested

1. In overall planning, formulation of policies, creation of programs/curricula, and other similar activities, a balance or integration of Word/Doctrine, Worship/Memory, and Witness/Morals be given due consideration while attending to the present individual needs of the different sectors of the community. In the light of the above findings, it is clear that there is a need to intensify the program on religious activities with the active participation of the Campus Ministry team members and other resource persons.

2. The Administration start the faculty development program right from the hiring stage and continue it through on-going formation programs, with continuous evaluation for promotion. In the

<sup>8</sup>Cf. Pedro S. de Achutegui, S.J., and Joseph L. Roche, S.J., Eds., *Word, Memory, Witness: The 1977 Bishops' Synod on Catechesis*, Loyola Papers 11 (Manila: Ateneo de Manila University, 1978).

selection of faculty, their philosophy of life and philosophy of education should be looked into, making sure it is in consonance with that of the school. Regular participation in faculty on-going formation must also be required of them.

3. In response to the Faculty's perception of a general need in the community for better formation in the area of Witness/Morals, they, as the formal educators in the community, should be given the opportunity to continue their own formation with regard to content and pedagogy in this area and be continually evaluated by all sectors on their performance.

4. The perceived needs of the Staff with regard to Worship Memory must also be met by planning, organizing and implementing appropriate activities by the Campus Ministry staff in collaboration with representatives of the general Staff sector.

5. While responding to the perception of the Students that the greatest community need is in the area of Word/Doctrine, and keeping in mind their perception that on the sectoral level this is the least of their perceived needs, formulation of curricula and syllabi should be carried out in such a way that the danger of dwelling too much on the doctrinal aspect and neglecting practice be avoided. To do this, due recognition must be given to all three of the basic dimensions of Christian Formation: Word, Worship and Witness. Right from the start the students should be trained to be more service oriented. It would be most helpful to this end to utilize the social teaching of the Church and effective exposure programs. The idealism characteristic of the age should be tapped.

6. A systematic kind of program, comprehensive enough to meet everyone's need to live a full Christian life, should be initiated by the Administration and participated in by all sectors in such a way that each member of the SPC community will become more aware and responsive to the basic needs of its own community and of society as well. The program must integrate Word, Witness and Worship in such a way that it will not only seek to meet immediate problems but foster the on-going Christian formation of both the individual and the community.

Additional recommendations were made to promote further research, namely,

1. A study of the role which religious education plays in the formation of positive attitudes and values among students and in carrying out the present general educational objectives under PD 60-Educational Act of 1972.

2. A study of the practices and accomplishments of meaningful

and relevant to students.

3. A study of conditions favorable for instructors in integrating the religious dimension in their secular subjects.

#### AN EVALUATION OF THE EVANGELIZATION SEMINAR

The fourth, and final, thesis to be included in this report is that of Dolores G. Gabisan and is entitled "An Evaluation of the Evangelization Seminar in the Archdiocese of Davao".<sup>9</sup> The fundamental ecclesial framework in which this seminar is conducted is that of the Basic Christian/Ecclesial Community (BCC/BEC) which by its very nature and orientation is geared towards the promotion of "Integral Evangelization". This framework has its roots in the Third World context of Latin America where "Liberation Theology" was also born.<sup>10</sup> Hence, it is fitting that such a study be undertaken in order to monitor the level of effectiveness of the concrete evangelization program of the Archdiocese of Davao, which, as part of the Third World, is formally committed to the building of BEC's through its various pastoral programs.

As was true of the three theses already discussed, the basic document used in the process of evaluation was Pope Paul VI's *Evangelii Nuntiandi*. The evaluation itself focussed on three main aspects of the program: the *Rollos* or the content of the various input sessions, the *rollistas* or facilitators of the learning sessions and the participants themselves. The first part of the evaluation was conducted merely by analyzing the content of the individual *rollos* in the light of the Holy Father's guidelines as explicated in *Evangelii Nuntiandi* with the help of the Core Group 1 *rollistas* (22 participants of earlier seminars now facilitating subsequent seminars). The second and third parts were carried out by analysing the responses of the 46 facilitators of the actual seminar being evaluated (Core Group 2) and of the 93 participants of that seminar to a series of fictional situations designed to reflect one or other of the 14 criteria for Integral Evangelization. As is usually the case in statistical studies like this one, responses consisted of checking one's reaction to each of the situations presented according to five basic possibilities: Strongly Disagree,

<sup>9</sup>The seminar being evaluated here is called Evangelization Seminar Phase I".

<sup>10</sup>"Theology of Liberation" has many different forms and each form differs in specific content. In general, though, it focusses on the "this-worldly" aspects of salvation as signs of the reality of the presence of the Kingdom of God among us. It contends that wherever the Kingdom is present, all forms of sin, whether personal, social or structural, should be confronted by the Church and overcome by the power of the Risen Christ and His Spirit.

Disagree, Uncertain, Agree or Strongly Agree, with each response being given the proper weighting for statistical use.

Without going into details here, the result of the first part of the evaluation led to the conclusion that each of the *rollos* contained one or more of the specific elements proper to an integral approach to evangelization, at least implicitly. In some cases, the integral orientation was quite clear, in others less clear; but in all cases both the researcher and the Core Group 1 respondents recognized its presence to some degree, though the latter manifested some uncertainty about the orientation of *rollos* 4, 5 and 6. Thus the content of the seminar seems to be substantially reflective of the basic orientation of Integral Evangelization, even though it is clear that there is definitely room for improvement.

Before going into the specific results of the survey of responses of facilitators and participants in the particular seminar being evaluated, it might be of help to note some of the profile data of about the participant respondents. The first thing to note is that they were randomly chosen from among eligible respondents coming from five different parishes, each representing one or other of the five pastoral zones of the Archdiocese of Davao: Toril, Sasa, Sta. Ana, Penaplata and San Pedro. The five parishes randomly chosen from these zones were Sto. Rosario, St. Joseph the Worker, San Antonio, Virgen Dolorosa and San Pedro parishes respectively. Other significant data would include the following: 68 percent were females and only 32 percent were males; 59 percent were youth and 41 percent were adults; 41 percent were employees while 30 percent were housewives and 11 percent were students; the rest (14 percent) were made up of teachers, businessmen, farmers and drivers. It is also interesting to note that for 93 percent of the participants, this was the first church-based seminar they had ever attended.

The background data of the facilitators is also very enlightening. On the basis of the information provided in their profiles the following facts came to light: 72 percent of the *rollistas* were males; 60 percent came from the adult age group; 74 percent were married as far as their occupations were concerned, 24 percent were teachers, 20 percent were employees, 17 percent were businessmen, and the rest were either farmers or housewives or drivers or students or fishermen. All in all, this shows the extent to which a cross-section of the local Church has gotten involved in the work of evangelization. In general, the data gathered from the survey showed that both the youth and the adults manifested a significant difference in their understanding of Integral Evangelization as a result of the Evangelization Seminar. The

data further showed that the adults scored higher than the youth though the latter changed more than the former; that the males scored higher than the females though the latter changed more; that the married scored higher than the single participants and also grew more; that the professionals scored higher and changed more than the non-professionals.

With regard to the Core Group 2 *Rollistas*, they also manifested a significant level of understanding of the Integral Evangelization orientation, as was surely expected or at least hoped. The really significant discovery, however, was that the participants and the facilitators revealed the same level of understanding after the seminar. This can be taken as a measure of the effectiveness of the facilitators in their performance during the seminar.

In addition to the analysis of the Pre-Test and Post-Test data as a means of evaluating the effectiveness of the seminar on the participants from the perspective of content, the study also included observations as to the level of involvement of facilitators in the life of the parish and community as a factor in explaining their effectiveness as facilitators and the increased involvement of the participants themselves in both parish and community after the seminar as a concrete proof of the success of the seminar in bringing about real changes in people's lives.

The following recommendations were made in the light of the results of the study:

1. While nine of the twelve *rollos* of the Evangelization Seminar Phase I reflected clearly the basic orientation of Integral Evangelization, there is still a need to re-evaluate and broaden the context of their content so that they become even more relevant and effective in empowering future seminarists to respond to the concrete needs of our times.
2. The seminar should not be too rigidly structured but should allow for more processing on the part of the participants.
3. The Evangelization Seminar Phase I should be followed up by a Phase II Seminar that will further reinforce the essence of Integral Evangelization with maybe fewer *rollos* and more processing.
4. The Evangelization Seminar Phase I should be understood as basic to all other seminars and therefore must be given priority in all the parishes of the Archdiocese.
5. Integral Evangelization should not only be the concern of the parishes alone but also integrated into school programs.
6. Core-group *Rollistas* should undergo a more intensive in-service training and exposure program to be more effective in lecturing



## II. PERCEPTION OF EVANGELIZATION

**Direction:** Please respond whether you strongly agree, agree, are uncertain, disagree or strongly disagree with the following statements. Please remember that there is no right or wrong answer, only honest answers. Kindly check in the appropriate column the reaction which best expresses your opinion. Refer to the following guide below:

5 - Strongly Agree

4 - Agree

3 - Uncertain

2 - Disagree

1 - Strongly Disagree

STATEMENTS	5	4	3	2	1
1. Salvation consists only of our transcendent union with God in heaven.					
2. Those involved in the social mission of the church should not forget the spiritual and transcendent dimension of their activity, lest it be merely social service or political action.					
3. In the relationship between evangelization and the promotion of human development and liberation, the emphasis should be on the liberation from the oppressive forces and structures of society.					
4. It is sufficient to pray for our brothers and sisters who are victims of natural and man-made calamities.					
5. Our mission as Christians is to preach the Good News of God's Kingdom and to witness to God's presence by building Christian communities and promoting social justice and love.					
6. True liberation occurs only when members of the Church including priests and religious join with the political groups and ideological groups involved in the struggle for liberation.					
7. Our moment with the Lord in prayer is so sacred that we should never interrupt it even if someone is in need of our help at that moment.					

STATEMENTS	5	4	3	2	1
8. While emphasizing the need for the conscientization and organization of the poor in the struggle for transformation of the unjust structures in society, the Church should also consistently call for a spirituality for social action.					
9. The most meaningful expression of human activity in our Philippine society today must be seen in the context of the revolutionary liberation struggle.					
10. Being faithful to our Sunday obligation is the greatest sign that we are good Christians.					
11. The faith dimension should be the core of our motive and the key influence to our manner of proceeding in our involvement in the struggle for human development and liberation.					
12. The Church can be used as a vehicle for revolutionary praxis.					
13. It is not the task of evangelizers to preach about liberation from oppression, poverty and injustices but to proclaim that Jesus Christ is the Son of God made-man, who died and rose from the dead to save us.					
14. Prayer and the sacraments are imperative for a truly liberating social action.					
15. The best way to make our Philippines society just is to change completely its unjust structures.					
16. The missionary activity of the Church is specifically religious, hence, there should be no connection with human and social promotion.					
17. The Church has the duty of assisting the liberation of man in all aspects; economic, political, social and cultural, realizing that the fullest and deepest liberation is liberation from sin, personal as well as social.					
18. Jesus Christ is not in the Blessed Sacrament, but he is with the poor and the oppressed.					
19. The success of the evangelizing task of the Church is					

STATEMENTS	5	4	3	2
best measured by the number of baptisms the priests administered.				
20. To evangelize those people who are still far away from civilization, it is not enough to teach them who God is, but they must also be taught how to read and write, proper hygiene, and proper care of the land that they are tilling.				
21. To achieve true liberation some priests, religious and lay leaders should link with some ideological and political forces.				
22. The great number of devotees to the Santo Niño should be the pride of the Philippine Church for it is the sign of the Filipino people's conviction and faith in the Catholic Church.				
23. Unless human development embraces all the aspects of man's reality, including spirituality, human promotion ends up in inhumanity.				
24. Some actively involved in the struggle for liberation say that the need of the people in our society now is not prayer nor the sacraments but organization of people.				
25. To pray for the poor, the oppressed and the needy and to use the charitable approach (e.g., nutrition programs, orphanages, low cost housing, etc.) to help them is the best way to meet the needs of the people in our Philippine society today.				
26. Relationship between justice and evangelization lies in a reverence for people as shown to us by people, who, in love and self-giving, incarnate the meaning of God in today's world.				
27. Priests and religious should participate in the different demonstrations to promote social action.				
28. The simple faith of our people will suffice to enable them to live a meaningful Christian life in our increasingly sophisticated and technological society.				

STATEMENTS	5	4	3	2	1
29. The Church must always strive to struggle for liberation but the kind of struggle the Church engages in should be non-violent, because she knows that violence always provokes violence and irresistibly engenders new forms of oppression and enslavement.					
30. In building Small Christian Communities, what should be emphasized is the duty of each member in assisting the birth of liberation in all aspects: economic, political, social, and cultural.					

### Analysis of Data

The statements are arranged in the following order

Traditional Statements	Integral Statements	Secularistic Statements
1	2	3
4	5	6
7	8	9
10	11	12
13	14	15
16	17	18
19	20	21
22	23	24
25	26	27
28	29	30

After answering, add the answers of each column, and divide by 10. That will be the weighted mean for that column, whether it be traditional, integral or secularistic.

The scale of value is:

5 - Strongly Agree

4 - Agree

3 - Uncertain

2 - Disagree

1 - Strongly Disagree

To calculate the weighted mean of a particular statements the following is used:

$$WM = \frac{E_{nw}}{E_n}$$

where: WM = Weighted Mean  
 n = number of responses  
 w = weight

The Table shows the assignment of values.

WEIGHTED MEAN	PERCEPTION
4.50 - 5.00	Highly Positive (Strongly Agree)
3.50 - 4.49	Positive (Agree)
2.50 - 3.49	Uncertain (undecided)
1.50 - 2.49	Negative (Disagree)
1.00 - 1.49	Highly Negative (Strongly Disagree)

B: SR. MA. EDNA D. CUEVA, O.P., "AN EVALUATION OF THE PROGRAM OF ST. VINCENT HIGH SCHOOL OF MARAGUSAN IN PROMOTING INTEGRAL EVANGELIZATION."

Questionnaire

INSTRUCTIONS:

Kindly react to the following statements. Opposite each statement are numbers where you will encircle your choice to represent your answer. Please remember that there is no right or wrong answer to the questions, only honest answers.

- |        |                       |
|--------|-----------------------|
| Number | 1 - strongly disagree |
|        | 2 - disagree          |
|        | 3 - undecided         |
|        | 4 - agree             |
|        | 5 - strongly agree    |

1.a. I believe that God loves me so I must love Him in return ..... 1 2 3 4 5

b. If you agree, through which of the following do you show your love for God? Please rank those you have checked from highest to lowest.

Check	Rank
... hearing mass	_____
... helping one's neighbor	_____
... obeying the commandments	_____
... giving alms to the poor	_____
... visiting the sick and imprisoned	_____
... avoiding trouble	_____
... others (please specify below)	_____

2.a. I experience God in prayer ..... 1 2 3 4 5

b. Check and rank the prayers found below according to your experience of closeness with God.

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

6a. I believe that Bible study is \_\_\_\_\_  
 important for every Christian ..... 1 2 3 4 5

b. How often do you read the Bible? Please check one only.

\_\_\_\_\_ not too important  
 \_\_\_\_\_ not at all important

\_\_\_\_\_ once a year or less  
 \_\_\_\_\_ a few times a year  
 \_\_\_\_\_ once a month  
 \_\_\_\_\_ once a week  
 \_\_\_\_\_ everyday  
 \_\_\_\_\_ others (please specify below)

7. I believe that Mary is the Mother  
 of Jesus, the Mother of God, the Mother  
 of the Church, and my mother ..... 1 2 3 4 5

8. I believe that properly participating in the responses and singing  
 is a way of showing our oneness with the sacrifice of the  
 mass ..... 1 2 3 4 5

9. I believe that the mass is both a sacrifice and a  
 sacred meal ..... 1 2 3 4 5

b. How often do you go to Mass? Please check one only.

\_\_\_\_\_ once a year or less  
 \_\_\_\_\_ a few times a year  
 \_\_\_\_\_ once a month  
 \_\_\_\_\_ once a week  
 \_\_\_\_\_ everyday  
 \_\_\_\_\_ others (please specify below)

PART II

Number \_\_\_\_\_  
 1 - not helpful  
 2 - less helpful  
 3 - undecided

Rank \_\_\_\_\_

Check \_\_\_\_\_  
 individual prayer  
 novena  
 visit to the Blessed Sacrament  
 Mass  
 Others (please specify below)

3a. I believe that I need to pray to  
 God ..... 1 2 3 4 5

b. If you agree, how often do you pray? Put a check on your  
 choice.

\_\_\_\_\_ continuously  
 \_\_\_\_\_ once a day  
 \_\_\_\_\_ twice a day  
 \_\_\_\_\_ only when in trouble  
 \_\_\_\_\_ only when I need something  
 \_\_\_\_\_ others (please specify below)

4a. I believe that Jesus has come to  
 initiate the Kingdom of God in the  
 world ..... 1 2 3 4 5

b. If you agree, who will help build the Kingdom of God?  
 Please check one only.

\_\_\_\_\_ leaders of the Gagmayng Kristohanong Katilingan  
 (GKK)  
 \_\_\_\_\_ pope, bishops and priests  
 \_\_\_\_\_ all members of the Church  
 \_\_\_\_\_ others (please specify below)

5a. I believe that Christ lives and works among us a through the  
 sacraments ..... 1 2 3 4 5

b. How important is the Holy Eucharist for you? Please check  
 one only.  
 \_\_\_\_\_ very important  
 \_\_\_\_\_ fairly important

4 - helpful  
5 - most helpful

10. a. How helpful are your lessons in Christian Living to make you aware of your obligations as a Christian? ..... 1 2 3 4

b. Which of the obligations below did you become aware of? Please check them and rank each item you checked according to their importance to you.

- | Check   | Rank  |
|---|-------|
| <input type="checkbox"/> to help in providing for the needs of the poor       | _____ |
| <input type="checkbox"/> to work for the rights of the helpless and oppressed | _____ |
| <input type="checkbox"/> to give shelter to the homeless                      | _____ |
| <input type="checkbox"/> to give praise and thanksgiving to God               | _____ |
| <input type="checkbox"/> to respect the rights of others                      | _____ |
| <input type="checkbox"/> to obey the commandments                             | _____ |
| <input type="checkbox"/> to forgive those who have done wrong to you          | _____ |
| <input type="checkbox"/> others (please specify below)                        | _____ |

11.a. How helpful is your Practical Arts in making you realize your God-given abilities and talents? ..... 1 2 3 4

b. How has the Practical Arts Program helped you most? Answer this question by checking them from the items below and rank them according to their importance.

- | Check   | Rank  |
|---|-------|
| <input type="checkbox"/> I have learned to respect people who earn their living through physical labor.         | _____ |
| <input type="checkbox"/> I have learned to work with others.  | _____ |
| <input type="checkbox"/> I have learned to appreciate the contribution of others in group work.                 | _____ |
| <input type="checkbox"/> I have learned to become dependent on others.  | _____ |
| <input type="checkbox"/> I have learned to waste my time.   | _____ |
| <input type="checkbox"/> I have learned to appreciate the value of productive activity (mabungahong kalihukan). | _____ |

..... others (please specify below) \_\_\_\_\_  
\_\_\_\_\_

12.a. Is your Science class helpful for you to make you discover the wonders and beauty of God's creation? ..... 1 2 3 4 5

b. Through which of the following could you show your gratitude for God's creation? Please answer by checking from the list below then rank them from highest to lowest.

- | Check   | Rank  |
|---|-------|
| <input type="checkbox"/> use all created things to become rich                | _____ |
| <input type="checkbox"/> let every creature exist as it is                    | _____ |
| <input type="checkbox"/> use everything that exists until it will be consumed | _____ |
| <input type="checkbox"/> use all that exists for man's advantage              | _____ |
| <input type="checkbox"/> others (please specify below)                        | _____ |

13.a. Are your lessons in Pilipino helping you to become better Filipinos? ..... 1 2 3 4 5

b. How have your Pilipino courses helped you most? Answer by checking them from the items below, then rank those that you have checked according to their importance to you.

- | Check  | Rank  |
|--|-------|
| <input type="checkbox"/> I developed a greater interest in knowing more about our culture and tradition.                 | _____ |
| <input type="checkbox"/> I became bored and confused.  | _____ |
| <input type="checkbox"/> I am proud to be a Filipino.  | _____ |
| <input type="checkbox"/> I have seen that Filipino is not important in my life.  | _____ |
| <input type="checkbox"/> I have learned to respect my fellow Filipinos.  | _____ |
| <input type="checkbox"/> I have learned to appreciate the Filipino Literature.   | _____ |
| <input type="checkbox"/> I have realized the importance of having a national language, one that belongs to the Filipinos | _____ |
| <input type="checkbox"/> others (please specify below)   | _____ |

14.a. Is Citizen Army Training (CAT)/Scouting helpful in making you realize your responsibilities as a citizen of the Philippines? ..... 1 2 3

b. Which of the following could best show your love for your country? Please choose your answer from the list below by checking them. Please rank your choices according to their importance.

- | Check  | Rank  |
|--|-------|
| <input type="checkbox"/> defend your country from enemies                  | _____ |
| <input type="checkbox"/> love your country next to God                     | _____ |
| <input type="checkbox"/> respect and obey the fundamental laws of the land | _____ |
| <input type="checkbox"/> stand at attention during the flag ceremony       | _____ |
| <input type="checkbox"/> pay taxes willingly and promptly                  | _____ |
| <input type="checkbox"/> others (please specify below)                     | _____ |

15.a. Is your Youth Development Training (YDT) helpful in making you a better member of the society? ..... 1 2 3 4

b. Which of the following social attitudes has YDT developed in you? Please answer by checking from the items listed below and rank your choices from highest to lowest.

- | Check   | Rank  |
|---|-------|
| <input type="checkbox"/> accepting one's defeat   | _____ |
| <input type="checkbox"/> recognizing the victory of others                                | _____ |
| <input type="checkbox"/> working for the good of the community                            | _____ |
| <input type="checkbox"/> forgetting one's pride for the good of the group                 | _____ |
| <input type="checkbox"/> sharing one's talent and abilities for the good of the community | _____ |
| <input type="checkbox"/> others (please specify below)                                    | _____ |

16.a. Is Christian Living helpful in making you share what we have with others? ..... 1 2 3 4 5

b. Which of the following are your reasons for sharing with those in need? Please answer by checking from those listed below and rank them from the highest to the lowest.

- | Check  | Rank  |
|--|-------|
| <input type="checkbox"/> to fulfill God's commandment                    | _____ |
| <input type="checkbox"/> to show my love and concern for the unfortunate | _____ |
| <input type="checkbox"/> to receive God's reward after I die             | _____ |
| <input type="checkbox"/> to prevent people from saying I am selfish      | _____ |
| <input type="checkbox"/> to fulfill my Christian obligation              | _____ |
| <input type="checkbox"/> to receive similar help from others             | _____ |
| <input type="checkbox"/> others (please specify below)                   | _____ |

17.a. Is Christian Living Program helpful in improving your relationship with others? ..... 1 2 3 4 5

b. What is your reason for improving your relationship with others? Please answer by checking from the items below. Rank those that you have checked from the highest to the lowest.

- | Check  | Rank  |
|--|-------|
| <input type="checkbox"/> I want to have many friends.        | _____ |
| <input type="checkbox"/> I want to avoid conflict at home.   | _____ |
| <input type="checkbox"/> I want to avoid conflict in school. | _____ |
| <input type="checkbox"/> It makes me feel happy.             | _____ |
| <input type="checkbox"/> I want to show my love for God.     | _____ |
| <input type="checkbox"/> I want to make others feel happy.   | _____ |
| <input type="checkbox"/> I want to be a real child of God.   | _____ |
| <input type="checkbox"/> others (please specify below)       | _____ |

18.a. Are your school activities helpful in making you participate in parish activities and organizations? ..... 1 2 3 4 5

b. Which of the parish activities are you in? Please check.

Check

- Sunday Mass  
 Wednesday Novena  
 Holy Hour  
 Kasaulugan sa Pulong (KSP)  
 Charismatic prayer  
 others (please specify)  
 \_\_\_\_\_  
 \_\_\_\_\_

c. Which of the parish organizations are you in? Please check

Check

- parish choir  
 catechist  
 Legion of Mary  
 Gagmayng Kristohanong Katilingban (GKK)  
 CWL  
 Kaabag.  
 others (please specify below)  
 \_\_\_\_\_  
 \_\_\_\_\_

C: SR. AGUEDA PAHANG, O.P., "A THEOLOGICAL ANALYSIS OF THE PERCEIVED NEEDS OF THE SAN PEDRO COLLEGE COMMUNITY REGARDING CHRISTIAN FORMATION."

Questionnaire

Respondent No. \_\_\_\_\_

## INSTRUCTIONS:

1. Please check/answer as indicated:

Faculty (\_\_\_) Staff (\_\_\_) Student (\_\_\_)

Sex: Female (\_\_\_) Male (\_\_\_)

Age: \_\_\_\_\_

Number of years in school with religious instructions taken:

High School \_\_\_\_\_ years, College \_\_\_\_\_

2. Please rate the adequacy/inadequacy of the influence of our school's program on your understanding and response to the Christian faith. Indicate your rating in Column 1 by drawing a circle or a check around one of the numbers which are keyed thus:

1 Not existing (NE)

2 Very Inadequate (VI)

3 Inadequate (I)

4 Adequate (A)

5 Very Adequate (VA)

Example: My involvement in community projects is

1 2 3 4 5

Encircle (3) if your answer to the statement is

"Inadequate."

In Column 2, select and then rank at least five (5) items in each part (Part I, II, and III) according to what you think is most adequate to the least adequate. Example: write number one (1) on the blank space of item no. 5 if it is your most adequate, then (2) to the blank space of no. 1 if it is next and so on.

	Column 1					Column 2	
	Rate						Rank
	NE	VI	I	A	VA		
<b>Part I. DOCTRINE</b>							
1. My belief in God the Father, Creator and Divine Planner of all history is...	1	2	3	4	5		
2. My belief in Jesus Christ true God and true man, the definitive (final) self-revelation of the Father, the perfect image of God's irrevocable (unchanging) love for us is...	1	2	3	4	5		
3. My belief in the Holy Spirit animating (giving life) to the Church and unifying us is...	1	2	3	4	5		
4. My understanding that the mission of the Church is to promote and foster the Kingdom of God is ...	1	2	3	4	5		
5. My understanding of the Church as the People of God, the community of believers in the Lordship of Jesus Christ is...	1	2	3	4	5		
6. My understanding of Mary, the mother of God the Son and the mother and model of the Church is...	1	2	3	4	5		
7. My understanding of original sin as present in the world today and in the depths of our selves as shown in the evils of society all over the world is.....	1	2	3	4	5		

	Column 1					Column 2	
	Rate						Rank
	NE	VI	I	A	VA		
8. My understanding of the significance or the implication of the fact that when I die I await God's judgment and look forward to the eternal life with the Father promised by our Redeemer is...	1	2	3	4	5		
9. My understanding of salvation as God's redemptive gift to be made possible through the Paschal Mystery (Christ's passion, death, and resurrection) which I now share in and look forward in hope to experience eternally is....	1	2	3	4	5		
<b>Part II. WORSHIP</b>							
1. The development of my spiritual life in our school because of the sacraments, masses, and prayer is..	1	2	3	4	5		
2. Holy Masses offered here are...	1	2	3	4	5		
3. The chances to have a priest to hear confessions are...	1	2	3	4	5		
4. Prayer and/or Bible sharings here are...	1	2	3	4	5		
5. Opportunities for having devotional practices here in groups as in novenas, rosary, Holy Hour, etc. are...	1	2	3	4	5		

	Column 1					Column 2	Column 1					Column 2		
	Rate						Rank	Rate					Rank	
	NE	VI	I	A	VA			NE	VI	I	A			VA
<b>Part I. DOCTRINE</b>														
1. My belief in God the Father, Creator and Divine Planner of all history is...	1	2	3	4	5									
2. My belief in Jesus Christ true God and true man, the definitive (final) self-revelation of the Father, the perfect image of God's irrevocable (unchanging) love for us is...	1	2	3	4	5									
3. My belief in the Holy Spirit animating (giving life) to the Church and unifying us is...	1	2	3	4	5									
4. My understanding that the mission of the Church is to promote and foster the Kingdom of God is ...	1	2	3	4	5									
5. My understanding of the Church as the People of God, the community of believers in the Lordship of Jesus Christ is...	1	2	3	4	5									
6. My understanding of Mary, the mother of God the Son and the mother and model of the Church is...	1	2	3	4	5									
7. My understanding of original sin as present in the world today and in the depths of our selves as shown in the evils of society all over the world is...	1	2	3	4	5									
8. My understanding of the significance or the implication of the fact that when I die I await God's judgment and look forward to the eternal life with the Father promised by our Redeemer is...	1	2	3	4	5									
9. My understanding of salvation as God's redemptive gift to be made possible through the Paschal Mystery (Christ's passion, death, and resurrection) which I now share in and look forward in hope to experience eternally is....	1	2	3	4	5									
<b>Part II. WORSHIP</b>														
1. The development of my spiritual life in our school because of the sacraments, masses, and prayer is...	1	2	3	4	5									
2. Holy Masses offered here are...	1	2	3	4	5									
3. The chances to have a priest to hear confessions are...	1	2	3	4	5									
4. Prayer and/or Bible sharings here are...	1	2	3	4	5									
5. Opportunities for having devotional practices here in groups as in novenas, rosary, Holy Hour, etc. are...	1	2	3	4	5									

	Column 1					Column 2
	Rate					Rank
	NE	VI	I	A	VA	
6. My personal desire for, and practice of prayer, thus making my faith living conscious, and active is....	1	2	3	4	5	_____
7. My participation in Christ's Paschal Mystery in the events of daily life as developed in the Eucharistic liturgy or the celebration of the Mass is...	1	2	3	4	5	_____
8. My understanding of the significance of Christian marriage as the union of a baptized man and woman, who freely give themselves to each other in a lifelong covenant of mutual love, and procreation, in order to establish the first unit of society, the family, is...	1	2	3	4	5	_____
9. My understanding of the significance of Baptism and Confirmation as the sacraments of Christian initiation because they fully incorporate me into the life of the Risen Christ and of His Body, the Church is...	1	2	3	4	5	_____
<b>Part III. PRACTICE/WITNESS</b>						
1. As laypersons, though Baptism, our share in Christ's mission to foster and proclaim the Kingdom of God in our everyday activities, is...	1	2	3	4	5	_____

	Column 1					Column 2
	Rate					Rank
	NE	VI	I	A	VA	
2. The friendliness among us because we are brothers and sisters in the family of God is...	1	2	3	4	5	_____
3. The discipline among us because we are true to ourselves, to others, and to God is...	1	2	3	4	5	_____
4. Our actions to help the victims of calamities, injustices and the less fortunate are...	1	2	3	4	5	_____
5. Our opportunities for instructing others about the faith outside Theology classes are...	1	2	3	4	5	_____
6. Our preparation to be more available to the majority of the poor people in our place is .....	1	2	3	4	5	_____
7. The root cause of unjust structures, is human sinfulness - selfishness and pride. Our work towards renewal of heart-to be generous in order to transform society for justice is...	1	2	3	4	5	_____
8. The development of my conscience, which is not only my practical judgment of the morality of an act but also an expression of my basic vision and tendency to do good and avoid evil is...	1	2	3	4	5	_____
9. My acceptance of the Church,						_____

	Column 1					Column 2
	Rate					Rank
	NE	VI	I	A	VA	
as a teacher and guide in matters of faith and morals which help me to form my conscience is...	1	2	3	4	5	

## GENERAL COMMENTS :

A. Which part (Parts I, II, or III) do we as community need most urgently as good Christians?

Rank them accordingly: Part I \_\_\_\_\_

Part II \_\_\_\_\_

Part III \_\_\_\_\_

B. What other religious or related needs would you suggest be included in this survey?

\_\_\_\_\_

\_\_\_\_\_

C. What are your expectations from our school community for living a full Christian life?

For the Faculty,

\_\_\_\_\_

\_\_\_\_\_

For the Staff,

\_\_\_\_\_

\_\_\_\_\_

For the Students,

\_\_\_\_\_

\_\_\_\_\_

**D: DOLORES GAID GABISAN, "AN EVALUATION OF THE EVANGELIZATION SEMINAR OF THE ARCHDIOCESE OF DAVAO."**

Case Situations on Integral Evangelization

Instruction:

After reading the following case situations, kindly react very honestly whether you agree or disagree with each cited case by checking opposite the item corresponding to your response, using the following scale of values:

1. strongly disagree (SD)
2. disagree (D)
3. uncertain (U)
4. agree (A)
5. strongly agree (SA)

Case Situations	1 SD	2 D	3 U	4 A	5 SA
1.1 Nina is the eldest in the family of six with a widowed mother who is paralyzed. Since she has an insistent suitor, she has the strong temptation to leave the family. However, she decided to forego the offer of marriage until her sister will finish college and find work to support the family					
1.2 Alfredo claims he was a non-believer until he joined the Evangelization Seminar in the parish. Rollo 9 struck him when he realized that Jesus died for him, for the expiation of his sins, so that he might rise with the Lord to a new and eternal life. After that rollo, he decided to live a good life with his family whom he had before almost completely abandoned . . .					
1.3 Ben is a social activist with an intense sacramental life, especially devoted to the					

Case Situations	1 SD	2 D	3 U	4 A	5 SA
Blessed Sacrament. Everytime he leads a mass action he organizes too a celebration of the Mass.					
1.4 Perla learned that she has but three months to live. She is totally in despair and is angry with God and everyone including her family. Perla ceased to attend the Sunday Mass and her other religious functions in the parish.					
1.5 The Rivera family is respected in the community. They were confronted with a moral dilemma when their eldest daughter, Ana, became pregnant by her boyfriend. They were so concerned about the family's honor that they insisted that Ana submit to an abortion.					
2.1 Mrs. Solomon is a tenured full time faculty member in one of the colleges in the city and the faculty club president as well. She has observed that a very strong conflict has arisen between the teaching staff and the administration. Efforts for dialogue and reconciliation have been a failure. She is tempted to initiate a strike or leave the school since the problem is not being resolved. A few of her co-teachers have resigned as they simply have given up the fight.					
2.2 Mrs. Verdad is the hermana mayor in Sta. Lucia chapel. She heads many parish organizations. In her dream to demolish six chapel, she has decided to demolish six houses squatting in her adjacent lot. She believes she has all the right to expel the 12 families in the six houses near the chapel area to be renovated because the land is hers.					
2.3 Atty. Alonzo is on					

Case Situations	1 SD	2 D	3 U	4 A	5 SA
in our parish. In one of his cases, he defends a very dear friend of his wife. He loves his wife so much that he cannot refuse any request from her. He is certain that his client could not afford to pay his professional fee but he tries all means just the same to be of help.					
2.4 Bro. del Sancho is one leader who respects the other's right to opinions and suggestions. Every time he calls for a meeting the members are all eager and happy. They feel important because they know they can be listened to.					
2.5 In the parish church where Josefina attends Mass, the priest usually includes in his homily a picture of what really is going on: the reality of social injustices, the rallies and marches for a cause, people being salvaged, and suggestions for activities to help solve the problem. Josefina finds it annoying because for her, she believes the pastors should not involve themselves in these issues, not even in homilies . . .					
3.1 Mrs. Ramos is an employer of a chemical factory. Aside from the usual benefits which a private employer gives to the employee, she supports the newly organized credit cooperative in the area.					
3.2 Father Jose is a pastor facing many critical economic and social problems. There is unemployment strikes, rallies, protests left and right, salvaging, malnutrition, etc. With his lay leaders, Father Jose works hard to solve these problems. He and his lay leaders always spend one day a month on recollection . . .					
3.3 Serafin has attended many seminars offered by the parish and he believes he is					

Case Situations	1 SD	2 D	3 U	4 A	5 SA
now an active Christian. He is now the PSL in the GKK. He is not only active in the Liturgy, he organized a committee to help the families of those who have lost their jobs...					
3.4 Sister Ida is a religious and a social worker who has become so concerned about the plight of those in the squatters area, their health needs, lack of education and the injustices the people have to fight to protect their rights. Yet she made it clear that while they must struggle for justice, they must also ultimately depend upon God to help them work in a spirit of love and not revenge...					
3.5 Mrs. Cruz is a daily Mass goer and contributes for the building of the Church as a benefactor. She owns a candy factory which provides her with good profits. She makes the workers work long hours without overtime pay. She realizes her factory is the only means of work in the neighborhood and therefore takes advantage of her workers. She explains, she cannot afford to pay the overtime as she send her two sons through college...					
4.1 Atty. Vera Cruz is a public defender. He is connected with the government legal aid for the poor. He is also a figure to watch in conflicts at rallies and protests. Everybody looks up to him as a liberator or a man for liberation. At home, he insists that everybody gets due respect and needs to be listened to even if he is the youngest.					
4.2 Ramonito is a well-known notorious guy in the community. People always think he is responsible for every bad thing that happens in their neighborhood.					

Case Situations	1 SD	2 D	3 U	4 A	5 SA
one of his listening moments happened to tune in to a station which happened to air a radio Mass. The homily struck him and touched him very personally as he heard and understood the great love of God for everyone without exception be you the greatest sinner on earth. He told himself its not yet too late to make renew his life with God.					
4.3 Mr. and Mrs. dela Cruz run a business firm requiring work for seven days a week. This schedule means they have no more time for Mass for themselves and their workers.					
4.4 Raquel is a fish vendor. She wants to dispose all of her fish today, and so she mixed her three-day old fish with the fresh ones so they can be sold all together. Raquel needs money to feed the family...					
5.1 Manny de Villar gives his employees an extra 1/2 hour for lunch break every Friday so they can have a weekly charismatic prayer meeting.					
5.2 MP Ramon Kalaw in one of his addresses strongly insisted that it is high time to change the leaders running our government. It is the very best time to examine our own self as part of the government. If we mean changing our leaders for good let us first change our own self.					
5.3 Jose's brother was picked during on one zoning incident in their place. Days passed and he did not return. Many were concluding that he had been salvaged. Jose's anger made him consider taking revenge. However, instead of taking revenge, he decided to report the incident to the Justice and Peace Commission who					

Case Situations	1 SD	2 D	3 U	4 A	5 SA
are now following up the case . . .					
5.4 In Bo. Tahimik, the problem is land-grabbing. The Farmers' Cooperative protested against a multi-national corporation that grabbed part of their farm. When two farmers were killed due to their resistance in having their land taken, the cooperative members burned some of the fields belonging to the multi-national corporation.					
5.5 The GKK is San Isidro Chapel is well-organized with the able leadership its PSA, PSL and PSP. Aside from its usual religious functions, the community organized its fire brigade. In cases of any arrest and detention of anyone in the community, the leaders go to the barracks for inquiry and justification . . .					
5.6 Brother Juanito is a GKK leader and his Muslim friend, Amid, is a member of the community. They respect one another and they both work for the community projects. They both believe, regardless of creed, they are essential to and for the community . . .					
6.1 Pedro is a union organizer fighting for just wages and fair labor practices. In one of the bargaining sessions, the employer failed to respond to their needs/demands and everyone was frustrated including Pedro. One member suggested to steal some properties in the factory and sell them to get the money due to them. Pedro decided to go along with this . . .					
6.2 Some parishioners of Mary Mediatrix of All Graces Parish observe that there seems to be a discrepancy in the ways of their "Pangulo sa Kapilya." In his homily, he would encourage the Christian em-					

Case Situations	1 SD	2 D	3 U	4 A	5 SA
ployers to give just wages to their workers, but in his own factory, he fails to give the basic minimum wage to many of his employees.					
6.3 Sister Nita and her community have become very sensitive to all human rights violation and as a result, they often join protests and rallies on human rights issues. They say that joining these mass actions is proclaiming the Gospel because they are working to protect and safeguard the human rights . . .					

#### Analysis of Data

The origin of the 28 cases is from the 14 criteria (ch. 3 of Evangelii Nuntiandi) of integral evangelization having 2 cases for each criterion and mixed both positive and negative on integral evangelization.

Seventeen (17) cases are positive on integral evangelization, while eleven (11) cases are negative on integral evangelization.

For the positive cases - the higher the score, the more integral is their grasp on evangelization.

For the negative cases - the lower the score, the more integral is the grasp on evangelization.

Thus for the 17 positive cases the scale of value is:

5 - Strongly Agree

4 - Agree

3 - Uncertain

2 - Disagree

1 - Strongly Disagree

For the 11 negative cases, the value system is reversed in determining the weighted mean. An answer of 1 is counted as 5, while an answer of 5 is counted as 1.

<u>Positive</u>	<u>Cases</u>	<u>Negative</u>	<u>Cases</u>
1.1	IE	1.4	not IE
1.2	IE	1.5	not IE
1.3	IE		
<hr/>			
		2.1	not IE
2.3	IE	2.2	not IE
2.4	IE		
<hr/>			
		2.5	not IE
3.1	IE		
3.2	IE		
3.3	IE		
3.4	IE		
<hr/>			
		3.5	not IE
4.1	IE		
4.2	IE		
<hr/>			
		4.3	not IE
5.1	IE	4.4	not IE
5.2	IE		
5.3	IE		
<hr/>			
		5.4	not IE
5.5	IE		
5.6	IE		
<hr/>			
		6.1	not IE
6.3	IE	6.2	not IE

To get weighted mean, the formula is:

$$WM = \frac{\sum Enw}{\sum En}$$

where:

WM = weighted mean

En =

En = sum of the number

WEIGHTED MEAN

4.2 - 5.0

3.4 - 4.1

2.6 - 3.3

1.8 - 2.5

1.0 - 1.7

EFFECT

Very Positive Effect  
 Some Positive Effect  
 No Effect At All  
 Some Negative Effect  
 Very Positive Effect