

The Implications of Covid-19 Pandemic in The Formation of Faith, Morals, and Resiliency of Filipino Christian Character

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The Asian Conference on Ethics, Religion and Philosophy 2022
Official Conference Proceedings

Abstract

The research analyzed the implications of Covid-19 pandemic on the formation of faith, morals, and resiliency of Filipino Christian character. Descriptive approach was used for 600 student and parent respondents at the University of Perpetual Help System. The results of the study showed that respondents' behavioral responses to Integration, Manifestation, and Recognition were contributory factors to Filipino Christian character formation. Likewise, those factors influenced the faith, morals, and resiliency of Filipino Christian character and their value formation. A major finding showed that pandemic had no great impact on the integration of Filipino Christian value formation. Another major finding was Covid-19 pandemic had a considerable impact on faith, morals, and resiliency of Filipino Christians in forming a stronger character. However, weakened Filipino Christian values and character building were identified as low negative impression of Covid-19 pandemic, that it could be transformed to a positive outlook in the light of virtues and values integrated in the formation of Filipino Christian character. The researcher recommends to integrate good manners and right conduct and Filipino Christian values in science and technology and to encourage parents to intensify the inculcation of Filipino Christian values at home. Likewise, there is a need to preserve and develop the Filipino culture, tradition, and beliefs which serve as strong foundation in building Filipino Christian communities.

Keywords: Integration, Manifestation, Recognition

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Introduction

In the beginning, there was no God, no man, and no anything on this earth. On the first day of creation, God said, "Let there be light, and there was light" (Gen. 1:3), the very word "light" became very significant in the world of religion, science, and technology. Light produced another formation, from the light that separated day from night and these were signs which lasted for seasons and for days, and for years (Gen. 1:14). With this, He made the greater light to rule the day and the lesser light to rule the night. On the sixth day, God made man both male and female according to His image and likeness, and God blessed them and said "Be fruitful and multiply and fill the earth and subdue it." (Genesis 1:27-28) Therefore, the role of man is to be a steward of the entire creation according to God's will. But since the first man committed sin due to disobedience of eating the forbidden fruit from the tree of knowledge of good and evil, he and his family began to suffer from generation to generation. On this context, God did not forsake the entire humanity in the midst of disaster or any pandemic because God is love and good at all times, despite man's iniquities.

The researcher believes everyone is taught science and technology and its significance in one's faith. Does everyone believe in the existence of air, earth, water, and even fire? God used those four elements in the account of creation in the book of Genesis. Based on this account, the researcher believes that one needs to preserve the value of resilience, as a notable Filipino Christian character in the midst of crisis or disaster, like Covid-19 pandemic. At present, it contradicts our faith, morals and resiliency, triggering the formation of Filipino Christian character that might lead to wrong perception of God's plan. "Be fruitful and multiply, and fill the earth and subdue it; (Genesis 1:28), therefore, we are the caretaker of God's creation to cultivate and to nurture them. But Albert Einstein quoted; "I fear the day when the technology overlaps with our humanity. The world will only have a generation of idiots." Indeed, we now become dependent only on science and technology as a source of information in living in this world which leads us in committing sin because we set aside our faith in God over science and technology. In addition, morality is also our responsibility to promote the common good. "If one member suffers, all the members suffer with it. If one member is honored, all the members share its joy" (1 Corinthians 12:26).

The researcher believes that through Christian character formation, man builds a strong foundation of faith, morals, and resilience in accordance with existing Filipino culture and good traditions. Pope Benedict XVI issued the Apostolic Letter "Porta Fidei" (the "door of faith") in which he convoked a Year of Faith launched on October 11, 2012 and ended on October 24, 2013, the Feast of Christ the King. The Year of Faith was a great opportunity to communicate with God, and to show and to share our love by reaching and helping one another. Likewise, Pope Francis declared from December 8, 2020 to December 8, 2021 as the year of Saint Joseph in celebration of 500 years of Christianity and 500 years of Christian Faith-Community dedicated to Saint Joseph, the foster father of Jesus. He sacrificed for the sake of faith, morals, and resiliency to value the plan of God to multiply and to take care of the entire creation by sharing faith experiences and sacrifices for the Glory of God.

The researcher believes that the character formators' task is not easy because they need to move forward with resilience to face new challenges in developing the physical, intellectual, social, and spiritual formation in line with Christian morality during this Covid-19 pandemic. "The Lord is my strength and my shield; in Him my heart trusts; so I am helped, and my hearth exults, and with my song, I give thanks to Him." (Psalms 28:7). Therefore, why be worried about Covid-19 pandemic?

The researcher believes that Covid-19 Pandemic can broke the faith-community in relation to innovation in science and technology which caused conflicts of interest among some experts and authorities that resulted to the weakening of faith, morals, and resiliency of individuals.

Theoretical Framework

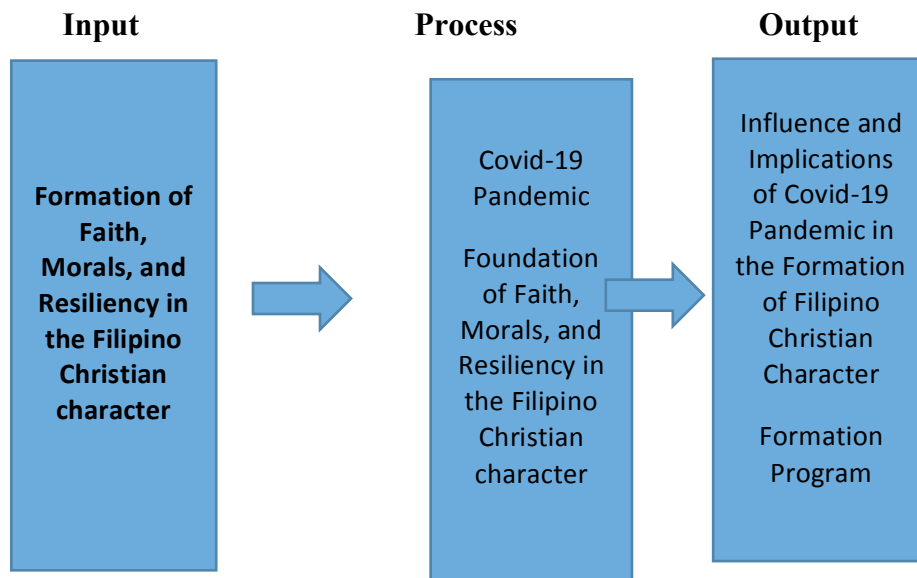
There were several theories that supported this research on the implications of Covid-19 pandemic on the formation of faith, morals, and resiliency of Filipino character. The researcher found these theories important in pursuing the research for these would be the basis for the evaluation of the study.

The Value of Love of God is the main subject of the research and is directed towards to formation of Filipino Christian character on how they feel the presence of God during this pandemic or crisis. “Trust in the Lord, and do good; so shall you dwell in the land, and truly you shall be fed.” (Psalm 37:3). Relative to this is the very heart of Jesus’ moral teaching: “You must love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength” (Mk 12:30) Therefore, to show love and faith to God is the ultimate standpoint in the formation of Filipino Christian character.

The Value of Love of Self, Family, Neighbor, Country, and Good Governance is important in this study. The researcher believed that these values should be integrated and manifested in the formation of the Filipino Christian character. Furthermore, Jesus said, “You must love your neighbor as yourself” (Mk 12:31). Therefore, people should strive to respect the dignity and worth of the human beings and their resources. Moreover, God commanded the people that “Thou shall not covet thy neighbor’s goods,” which means that everyone should respect other’s properties, opinions, and the like as a sign of love and veneration. Likewise, Jesus said, “Go therefore and make disciples of all nations, baptizing them in the name of Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age” (Matthew 19-20). In this context, Jesus remind us on how to be a good disciple or a Christian leader by obeying his commandment in order to lead a faith-community in the midst of crisis.

Nowadays, Filipino societies are exposed to different platform and situations that cause conflict between man’s faith, morals, and resiliency, science and technology. The researcher saw the great need for a program that would address the problems on the formation of Filipino Christian character during Covid-19 pandemic. Its influences and implications were also considered in order to build a Filipino Christian faith-community.

Figure 1. Conceptual Paradigm



The undertaking made use of the Input-Process-Output (IPO) model. The input of the study that dealt with the formation of faith, morals, and resiliency in the Filipino Christian formation. The process used were the impact of Covid-19 pandemic and their influence in the foundations of faith, and morals of the Filipino Christian character, at the same time, the implications of Covid-19 in their formation. From the process, the researcher had gotten the effects of Covid-19 pandemic in the formation faith, morals, and resiliency of the Filipino Christian character. Strong Filipino Christian Faith and values, good morals and right conducts, and related formation program would be expected output of the study that would help the entire faith-community during and after pandemic or crisis.

Statement of the Problem

This study aimed to analyze the Implications of Covid-19 Pandemic on the formation of Faith, Morals, and Resiliency of Filipino Christian character.

Specifically, this study attempted to answer the following questions:

1. What is the profile of the respondents in terms of gender, religion, and role in institution?
2. How did Covid-19 pandemic influence one's faith and morals on the foundation of Filipino Christian character?
3. What are the implications of Covid-19 pandemic on faith, morals, and resiliency of Filipino Christian character?
4. What formation program can be developed from Covid-19 pandemic in developing the Filipino Christian character?

Scope and Delimitations of the Study

The researcher focused on the implications of Covid-19 pandemic on the formation of faith, morals, and resiliency of Filipino character in the context of Filipino Christian values, culture, and traditions. There were 300 student respondents with different courses and levels

and 300 Parent/Guardian respondents respectively from the University of Perpetual Help System DALTA in Las Pinas campus.

Importance of the Study

The results of the study were significant to the following:

Filipino Youth

The result of this study would be beneficial to young Filipino people to preserve and strengthen their moral fiber, as well as their faith in God, morals, and resiliency in the context of Filipino culture and traditions in the midst of Covid-19 pandemic.

Parent / Guardian

The findings of this study would be a great help to the parent / guardian in directing young people on how to handle the effects of Covid-19 pandemic.

Character Formator

The findings of this study might serve as guide for character formators to enhance purposively their programs and activities for character building in the context of Filipino culture and traditions. They could also provide a venue for Filipino character development while building a faith-community during pandemic or crisis.

Future Researchers

The study in general might serve as a venue for other researchers to undertake research by providing valuable information regarding internet technology and their implications on faith and morals on the formation of Filipino character.

Definition of Terms

The following terminologies were contextually and operationally defined:

Character Formation - This refers to the positive values, attitudes, and virtues in their totality, imbibed by the individual.

Christian Faith Community - This refers to a Christian community sharing of singular belief, culture, and tradition towards the formation of Filipino Christian character.

Covid-19 Pandemic - This refers to a Corona virus which is a current health crisis that started in China in 2019 and spread all over the world.

Filipino Christian Character - This refers to value integration integrated in the student's school curriculum at the University of Perpetual Help System DALTA.

Resiliency - This refers to the way any individual easily recovers from any conflict or problem at present.

Strong Character Building – This refers to the strong foundation of ones’ character through the integration of Filipino Christian values in building a faith community.

Research Design

The descriptive method of research was used in this study. According to Best (1993), “A descriptive study describes and interprets what it is.” It is concerned with the conditions or relationships that exist, opinions that are held, processes that are going on, effects that are evident, or trends that are developing.

The researcher utilized the system of online survey for manifestation of the study on the Implications of Covid-19 Pandemic on the Formation of faith, morals and resiliency of Filipino Christian Character.

Research Locale

The researcher had chosen students and parents from the University of Perpetual Help System in Las Pinas City to be the participants / respondents and place of the study.

Respondents of the Study

The researcher chose 300 students and 300 Parents/ Guardians from the University of Perpetual Help System in Las Pinas City.

Instrumentation

The researcher used the online survey for gathering the data in determining the implications of faith, morals and resiliency on the formation of Filipino Christian Character. The online survey as designed by the researcher.

Part 1 Includes the personal data of the respondents such as name, gender, religion and profession.

Part 2 Foundation of faith and morals of Filipino Christian Character in the midst of Covid-19 Pandemic.

The following questions try to determine the faith, morals, and resiliency foundations on the formation of Filipino Christian character in terms of the value of recognition; manifestation; and integration.

Direction: The following are some of your behaviours in relation to Covid-19 Pandemic in terms of faith, morals, and resiliency foundations; such as Love of God, Love of Self, Family, Neighbor, Country, and Good Governance.

In the column below, please check the degree that describes said behavior in you.

Scale	Statistical Limit	Verbal Description	Interpretation
3	2.50-3.00	Strongly Agree	Integration You are aware; you are acting out the positive values and internalizing them.
2	1.50-2.49	Agree	Manifestation You are aware and acting out the positive values.
1	1.00-1.49	Disagree	Recognition You are aware of the positive values.

The three-point scale of the behavioral responses of the respondents on the faith, moral, and resiliency foundations form part of their character formation as Filipino Christian. The said scale was interpreted as 3 with Strongly Agree which is interpreted as Integration where the respondents are aware; acting out and internalizing the positive values learned from Covid-19 Pandemic; 2 with Agree as interpreted as Manifestation where the respondents are aware and acting out the positive values; and 1 with Disagree as interpreted as Recognition where the respondents are only aware of the positive values.

A. LOVE OF GOD			
BEHAVIOR	1	2	3
1. I believe that God is all-powerful, all knowing and perfectly good even in the midst of Covid -19 pandemic.			
2. I recognize that God is the beginning and source of life and innovation towards perfection.			
3. I recognize that God is with me in times of trouble.			
4. I believe that God is lovable and merciful even in time of crisis.			
5. I believe that God is good at all times.			

B. LOVE OF SELF, FAMILY, NEIGHBOR, AND COUNTRY BEHAVIOR			
BEHAVIOR	1	2	3
1. I I have the right to protect my own dignity.			
2. I recognize that parents and elders must be respected.			
3. I love myself as I love my neighbour.			
4. I acknowledged that doing good to others is the same way of doing good to my country.			
5. I affirm that the laws of the land must be obeyed.			

Part 3 What are the implications of Covid-19 Pandemic on faith, morals, and resiliency of Filipino character?

The three-point scale of the behavioral responses of the respondents on the faith, moral, and resiliency on the foundation of Filipino Christian character. The said scale was interpreted as 3 with Strongly Agree where the respondents are very strong in Filipino Christian character in the midst of pandemic; 2 with Agree where the respondents are strong; and 1 with Disagree where the respondents are weak Filipino Christian character in times of crisis.

1. Disagree 2. Agree 3. Strongly Agree

FAITH

1. I am not disappointed to God despite the Covid-19 pandemic.
2. I do believe that God is always on my side.
3. Because of pandemic, I feel closer to God and my family.
4. I thank God despite of Covid-19 pandemic.
5. I do believe that God is all powerful, all knowing, and perfectly good.

MORALS

1. I have no source of income due to lockdown, but I still do what is right for the common good.
2. Despite the pandemic, I see to it that I take care of my health.
3. I recognize the value of self-discipline in response to Covid-19 Pandemic.
4. I have more time bonding with my family during lockdown.
5. I follow the health and safety protocol imposed by our government.

RESILIENCY

1. I am still eager to pursue my studies despite the Covid-19 Pandemic.
2. I try my best to do some positive ways of living in the midst of pandemic
3. It is my opportunity to share my knowledge and skills to others in time of disaster.
4. I apply strategies in recovering difficulties and challenges.
5. I do realize that disaster is a wakeup call to Filipino Christian way of living.

Part 4 What formation program can be developed from the influences of Covid-19 Pandemic in developing of Filipino Christian character?

- 4.1 Sustainable Mental and Spiritual Health Program for Youth Today

- 4.2 Sustainable Mental Health Program for Youth Today
- 4.3 Sustainable Health and Ecological Program for Youth Today
- 4.4 Sustainable Physical Health Program for Youth Today
- 4.5 Sustainable Spiritual Health Program for Youth Today

PRESENTATION, ANALYSIS AND INTERPRETATION OF DATA

This chapter presented the results of the study that answer the specific problems presented in Chapter 1.

Profile of respondents in terms of Gender, Religion, and Role in Institutions

1. Gender

Table 1
PROFILE OF THE RESPONDENTS IN TERMS OF GENDER

Gender	Frequency	Percentage (%)
Male	213	35.5%
Female	387	64.5%
Total	600	100%

As revealed in Table 1, Out of 600 total respondents, they were 64.5% percent were female respondents, while 35.5% percent were male. This showed that there were more female respondents than male.

2. Religion

Table 2
PROFILE OF THE RESPONDENTS IN TERMS OF RELIGION

Religion	Frequency	Percentage (%)
Catholic	492	82%
Non-Catholic	108	18%
Total	100	100%

Table 2 showed that 492 or 82 percent of the respondents were Catholics. There were 108 or 18 percent Non-Catholics. This was relative to the study of Agapay (cited in Rances, 2003) whose study revealed that in terms of religion, Catholics were dominant than Non-Catholics or those who belonged to other religious sect.

3. Role in Institutions

Table 3
PROFILE OF THE RESPONDENTS IN TERMS OF Role in Institutions

Role	Frequency	Percentage (%)
Student	300	50%
Parents / Guardians	300	50%
TOTAL	600	100%

Table 3 showed that in terms of role in institution, both student and parents were equally represented with 50 percent per each role, with 600 total respondents both student and parent from the institution of UPHSD-Las Pinas Campus.

Table 4

The Behavioral Scale of the Influence of Covid-19 Pandemic in Terms of Foundations of Faith With the Value of Love of God as Contributory to Their Filipino Christian Character Formation are Recognition, Manifestation, and Integration.

N=600

A. Faith with value of Love of God					
Category	Mean	Rank	SD	Verbal Description	Interpretation
1. I believe that God is powerful, all knowing and perfectly good even in the midst of Covid-19 Pandemic.	2.89	2	0.36	Strongly Agree	Integration
2. I recognize that God is the beginning and source of life and innovation towards perfection.	2.85	5	0.39	Strongly Agree	Integration
3. I recognize that God is with me in times of trouble.	2.87	4	0.37	Strongly Agree	Integration

4.	I believe that God is lovable and merciful even in time of crisis.	2.88	3	0.36	Strongly Agree	Integration
5.	I believe that God is good at all times.	2.9	1	0.32	Strongly Agree	Integration
Overall		2.9		0.36	Strongly Agree	Integration

Assessing their Filipino Christian character formation as having reached the integration means: **Rank 1** with the mean of 2.90 which was the highest under the value of Love of God, namely: Item no. 5, “I believe that God is good at all times.” Item no. 1, “I believe that God is powerful, all knowing and perfectly good even in the midst of Covid-19 Pandemic.” Item no. 4, “I believe that God is lovable and merciful even in time of crisis.” Item no. 3, “I recognize that God is with me in times of trouble.” And lastly, Item no. 2, “I recognize that God is the beginning and source of life and innovation towards perfection.” It means all items are with the same Integration mode.

World Health Organization recognizes this integral role and is working together with the faith community to support national governments to achieve joint health goals. In another words, WHO recognizes the importance of physical, mental, and spiritual health of the entire humanity in the midst of Covid-19 pandemic all over the world.

In general, it was indicated that the Integration mode showing that Filipino Christian Character has strong faith in God and their religion, and has the ability to survive. This is manifested in his capacity to endure pain and problems even on difficult times. They recognized supernatural God whom they trust and thank, called upon mercy and compassion for whatever wrong doing they had. Thus, the average of 2.90 understood that items under faith foundation were in the integration stage. Meaning, they are aware in acting out these faith foundations and internalizing the positive values.

Table 5

The Behavioral Scale of the Influence of Covid-19 Pandemic in Terms of Moral Foundations of with the Value of Love of Self, Family, Neighbor, Country, and Good Governance as Contributory to Their Filipino Christian Character Formation are Recognition, Manifestation, and Integration.

N=600

B. Morals with value of Love of Self, Family, Neighbor, Country and Good Governance					
Category	Mean	Rank	SD	Verbal Description	Interpretation
1. I have the right to protect my own dignity	2.91	1	0.28	Strongly Agree	Integration
2. I recognize that parents and elders must be respected.	2.84	2	0.38	Strongly Agree	Integration
3. I love my self as I love my neighbor.	2.69	4	0.50	Strongly Agree	Integration
4. I acknowledge that doing good to others is the same way as doing good to my country.	2.84	2	0.37	Strongly Agree	Integration
5. I affirm that the laws of the land must be obeyed.	2.82	3	0.40	Strongly Agree	Integration
Overall	2.82			Strongly Agree	Integration

The table shows that Rank 1 with the average mean of 2.91 is item no. 1, “I have the right to protect my own dignity.” Relative to this item, from Filipino values, the Filipino concept of justice has evolved from inequality to quality and to human dignity; from the tribe to the family and to the nation. While items no. 2, “I recognize that parents and elders must be respected.”, and item no. 4, “I acknowledge that doing good to others is the same way as doing good to my country.” with the same Rank 2 with both same average mean of 2.84 it shows that the strengths of the Filipino character is known to be loving, caring, respecting to elderly, and to his family. Hence, doing good to others is likewise doing good to country as well is one of the core value of the University of Perpetual Help System in the Philippines which is Love of Self, Family, Neighbor, and Love of Country and Good Governance. Rank 3, item no. 5, “I affirm that the laws of the land must be obeyed.” with an average mean of 2.82, showing that they were respected the laws of the land and must be observed the constitutions of the Republic of the Philippines for the common good. Lastly, item no. 3, “I love my self as I love my neighbor.” With an average mean of 2.69 with Rank 4. Thus the overall mean is 2.82 showing that items under moral foundations were in the integration stage. Meaning, they are aware in acting out these moral foundations and internalizing them the positive values.

Table 6

The Behavioral Scale of The Implications of Covid-19 Pandemic in Term of Faith Foundation as Contributory to Their Filipino Christian Character Formation are Recognition, Manifestation, and Integration.

N=600

A. Faith Foundation					
Category	Mean	Rank	SD	Verbal Description	Interpretation
1. I am not disappointed with God despite the Covid-19 pandemic.	2.76	4	0.50	Strongly Agree	Integration
2. I believe that God is always on my side.	2.85	2	0.41	Strongly Agree	Integration
3. Because of the pandemic, I feel closer to God and my family.	2.72	5	0.53	Strongly Agree	Integration
4. I thank God despite the Covid-19 pandemic.	2.78	3	0.47	Strongly Agree	Integration
5. I believe that God is all powerful, all knowing, and perfectly good.	2.87	1	0.37	Strongly Agree	Integration
Overall	2.80			Strongly Agree	Integration

The table reveals that Rank 1, item no. 5 with an average mean of 2.87, “I believe that God is all powerful, all knowing, and perfectly good.” It shows that despite of crisis and difficulties they were believed that God is over and above of all things on this earth. Likewise, showing deep faith in God and religiosity was indicated and that is one of the strengths of the Filipino character. Rank 2, item no. 2, with an average mean of 2.85 “I believe that God is always on my side.” This item showing that they believed that God always protect them from all troubles in life. “Do not be afraid or terrified because of them, for the Lord your God goes with you; he will never leave you nor forsake you” (Deuteronomy 31:6). In this context, they recognized that God is with them at all times. Rank no. 3, item no. 4, “I thank God despite the Covid-19 pandemic.” with an average mean of 2.78, showing that they thank God whatever crisis or difficulties in life like experiencing Covid-19 pandemic. Likewise, Rank 4, with an average mean of 2.76, item no. 1, “I am not disappointed with God despite the Covid-19 pandemic.” Thus, they ascribed human traits to God whom they believed, hope and thank despite of crisis they experienced.

Rank 5, with an average mean of 2.72, item no. 3, “Because of the pandemic, I feel closer to God and my family.” It was shown on this stage that faith-community still intact and firm in faith in God and become closer to their family even in time of difficulties or pandemic.

As a whole assessment, it was indicated that the faith foundation under the influences of Covid-19 pandemic were substantiated on the Filipino Christian character. Thus, the average

of 2.80 implied that the items under the category of faith foundation were in the integration level. It shows, they are aware in acting out these Filipino Christian faith foundations and internalizing the positive values.

Table 7

The Behavioral Scale of the Implications of Covid-19 Pandemic in Term of Moral Foundation as Contributory to Their Filipino Christian Character Formation are Recognition, Manifestation, and Integration.

N=600

B. Moral Foundation					
Category	Mean	Rank	SD	Verbal Description	Interpretation
1. I have no source of income due to luck-down, but I still do what is right for the common good.	2.69	4	0.51	Strongly Agree	Integration
2. Despite the pandemic, I see to it that I take care my health.	2.79	3	0.44	Strongly Agree	Integration
3. I recognize the value of self-discipline in response to Covid-19 pandemic.	2.85	2	0.36	Strongly Agree	Integration
4. I have more time bonding with my family during lock-down.	2.68	5	0.56	Strongly Agree	Integration
5. I follow the health and safety protocols imposed by our government.	2.88	1	0.33	Strongly Agree	Integration
Overall	2.78			Strongly Agree	Integration

The table show that Rank 1, item 5, “I follow the health and safety protocols imposed by our government.” With an average mean 2.88 under the level of integration. Thus, they were morally follows and obey the law of the land for the betterment of the society. Rank 2, item no. 3, “I recognize the value of self-discipline in response to Covid-19 pandemic.” With an average mean of 2.85 and under integration level. Rank 3, item no. 2, “Despite the pandemic, I see to it that I take care my health.” With an average mean of 2.79 still integration level. Rank 4, item no. 1, “I have no source of income due to luck-down, but I still do what is right for the common good.” With an average mean of 2.69 unmoving integration stage. Rank 5, item no. 4, “I have more time bonding with my family during lock-down.” With an average mean of 2.68, likewise, under integration level. It was shown that the moral values were well integrated and founded on the formation of Filipino Christian character despite of crisis of

Covid-19 pandemic. Therefore, they are aware in acting out these moral foundations and internalizing them the positive values.

Table 8

The Behavioral Scale of the Implications of Covid-19 Pandemic in Term of Resiliency Foundation as Contributory to their Filipino Christian Character Formation are Recognition, Manifestation, and Integration

N=600

C. Resiliency Foundation					
Category	Mean	Rank	SD	Verbal Description	Interpretation
1. I am still eager to pursue my studies despite the Covid-19 pandemic.	2.68	5	0.59	Strongly Agree	Integration
2. I try my best to do some positive ways of living in the midst of pandemic.	2.83	1	0.39	Strongly Agree	Integration
3. It is my opportunity to share my knowledge and skills to others in time of disaster.	2.77	3	0.43	Strongly Agree	Integration
4. I apply strategies in recovering amidst difficulties and challenges.	2.79	2	0.42	Strongly Agree	Integration
5. I realize that a disaster is a wake-up call to adopt the Filipino Christian way of living.	2.70	4	0.53	Strongly Agree	Integration
Overall	2.75			Strongly Agree	Integration

Assessing table 8, it reveals that Rank 1, item no. 2, “*I try my best to do some positive ways of living in the midst of pandemic.*” with an average mean of 2.83, showing that despite of crisis the respondents will do something good things in order to live and survive. Likewise, Rank 2, item no. 4, “*I apply strategies in recovering amidst difficulties and challenges.*” With an average mean of 2.79. Thus, they were move forward and face challenges with courage in the spirit of hope and charity. Relative to this, one of the strength of the Filipino character is the ability to survive and this is manifested in his capacity to overcome problems and difficulties in life. The results are adaptability, flexibility, and hard work.

Rank 3, item no. 3, “*It is my opportunity to share my knowledge and skills to others in time of disaster.*” With an average mean of 2.77, indications that they were a sense of voluntarism to contribute their knowledge and skills to their community in the spirit of love and compassion. Relative to this, according to Agapay (2001) “the integrity of a person is the totality of his being as composed of body and soul. Thus, moral duties are those pertaining to the development of the spirit, or character. Likewise, “Pakikipagkapwa-tao” or human fellowship manifested on the Filipino character. Yet, they were open to others and has the capacity to feel one with others. This is manifested through “utang ng loob,” or dept of gratitude, “pakikiramay.” or sympathy, and “bayanihan,” or cooperation. In other words, with interpersonal relationship and the results of this are unity and with a sense of social justice. Rank 4, item no. 5, “*I realize that a disaster is a wake-up call to adopt the Filipino Christian way of living.*” With an average mean of 2.70, At this point, they were aware that crisis is also calling to purification and sanctification through act of mercy either corporal or spiritual,

like Feed the hungry and pray for the living and the dead. Those things are manifested, integrated, and at the same time, moral duties of every Filipino Christian living to one another. “Love one another as I have love you” (John 13:34).

Rank 5, item no. 1, “*I am still eager to pursue my studies despite the Covid-19 pandemic.*” With an average mean of 2.68, They were shows that despite of crisis or pandemic, they were courage to continue their studies even though they parent were hard to find means of living in everyday life. As a whole, a total average mean of 2.75 implied that the items under the resiliency foundation were in the integration level. It means, they are aware in acting out and at the same time they internalizing the positive values.

Table 9

The developing formation program to be develop to sustain Filipino Christian character in the midst of Covid-19 pandemic or crisis.

N= 600

Developing Programs	Mean	Rank	SD	Verbal Interpretation
1. Sustainable Physical Health Program for Youth Today.	2.66	4	0.49	Strongly Agree
2. Sustainable Health and Ecological Program for Youth Today.	2.69	3	0.48	Strongly Agree
3. Sustainable Mental Health Program for Youth Today	2.72	2	0.51	Strongly Agree
4. Sustainable Spiritual Formation Program for Youth Today.	2.65	5	0.51	Strongly Agree
5. Sustainable Mental and Spiritual Health Program for Youth Today.	2.72	2	0.48	Strongly Agree
Overall	2.69			Strongly Agree

Assessing table 9, The developing program show that, item no. 3, “*Sustainable Mental Health Program for Youth Today.*” And item 5, “*Sustainable Mental and Spiritual Health Program for Youth Today.*” Are with the same average mean of 2.72. It shows that they were strongly agree on both mental and spiritual health program to be develop especially in the midst of crisis or difficulties. The second program is item no. 2, “*Sustainable Health and Ecological Program for Youth Today.*” with an average mean of 2.69. Thus, they were conscious to their health and to their environmental as well. Relative to this, on the second encyclical letter of Pope Francis with the subtitle “on care for our common home.” In it, the Pope Francis critiques consumerism and irresponsible development, laments environmental degradation and global warming, and calls all people of the world to take “swift and unified global action” (Wikipedia). They were feel and experience the cause of industrial revolution in aid of science and technology through climate change all over the world. Third program, item no. 1, “*Sustainable Physical Health Program for Youth Today.*” with an average mean of 2.66. At this point, they were conscious the value of physical health program in the midst of pandemic. In relation to this, some of us take for granted the importance of physical health

for so many reasons like busy in some manner. Therefore, no time to do some physical exercise, like flexing, jogging, walking, dancing etc. Then balance food diet and drink water at least eight glasses in a day and make sleep at night with at least seven to eight hours at most. Those things are so important in our daily life in order to maintain strong physical health.

The fourth and last program is item no. 5, "*Sustainable Mental and Spiritual Health Program for Youth Today.*" With an average mean of 2.72. Showing that they were aware and strongly agree the value of spiritual health program in every individual, especially for those who believe in the existence of God and their creation. Likewise, spiritual wellness is an act of purification towards to holiness. "I am the Lord, who brought you up out of Egypt to be your God; therefore, be holy, because I am holy" (Leviticus 11:45). Thus, they were aware and integrated the foundation of faith on their Filipino Christian formation. Likewise, the University of Perpetual Help System has Filipino Christian subjects from basic education up to tertiary level in line with our Philosophy, "Character Building, is Nation Building." Thus, the Identity and Spirituality of Perpetualite is "Helper of God." With the integration of Eight (8) Perpetuaite Core Values, namely; 1. Love of God, Love of Self, Family, and Neighbor, 2. Love of Country and Good Governance, 3. Academic and Professional Excellence, 4. Health and Ecological Consciousness, 5. Peace and Global Solidarity, 6. Filipino Christian Leadership, 7. The UPHS and the Perpetualite, and 8. The Value of the Catholic Doctrines. Hence, they were formed and integrated the Filipino culture and Christian faith and values as real helper of God.

Conclusion

The profile of the respondents had no significance in the formation of Filipino Christian character. Granting, there were more female respondents and Catholic religion. The respondents were equally represented in terms of role in institution and were aware on the current crisis or pandemic yet, they were morally followed whatever protocol mandated by government and the church. The great contributory factor of foundation of faith and moral to their Filipino Christian character is Love of God, love of Self, Family, Neighbor, Country, and Good Governance in order to sustain the formation of their Filipino Christian character in midst of pandemic or crisis.

Based on the assessment of implications of Covid-19 pandemic to their Filipino Christian formation in terms of faith, morals, and resiliency there is no changes to their Filipino Christian character but instead there were more courage at all to phase the challenges of pandemic physically, mentally, socially and spiritually aware in acting out these foundations and internalizing the positive values despite of crisis. Therefore, they were morally and spiritually recognized, manifested, and well integrated the Filipino Christian values on their formation. The developing formation program should be proposed to endure their Filipino Christian character in the midst of crisis or pandemic are the Sustainable Mental and Spiritual Health Program for Youth Today, and Sustainable Health and Ecological Program for Youth Today.

Acknowledgement

The undertaking wishes to acknowledge with deepest gratitude and appreciation the help given by the following personalities and institutions who contributed much to this current study:

University of Perpetual Help System DALTA-Las Pinas Campus

Dr. Arnaldo S. De Guzman, School Director of UPHSD-Las Pinas Campus

Dr. Joven O. Sepino, Dean, College of Arts and Sciences, UPHSD-Las Pinas Campus

Dr. Belinda T. Conde, Research Director, UPHSD-Las Pinas Campus

Dr. Emerlyn E. Managuas, Dean, College of Education, UPHSD-Las Pinas Campus

Dr. Gina Lynn Salazar, Assistant Chair of Foreign Student, UPHSD-Las Pinas Campus

Dr. Josephine Dasig, C.O.P. Head, UPHSD-Las Pinas Campus

All student and parent respondents of the University of Perpetual Help System DALTA-Las Pinas Campus.

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