

***The Moral Justice of Members of the LGBTQ+ in the Light of Three Theological Virtues:
Faith, Hope, and Charity in the Philippine Society***

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Abstract

The research analyzed the moral justice of members of the LGBTQ+ in the light of three Theological Virtues: Faith, Hope, and Charity in Philippine Society. The quantitative and qualitative method of research used for 600 respondents: students, parents of the University of Perpetual Help System-Las Pinas campus, and religious members of different congregations. The study results showed that most of the respondents, including the members of different congregations, were personally aware and accepting of the members of the LGBTQ+. Likewise, most of them believed that the members of the LGBTQ+ must be loved, cared for and cherished to be models and leaders of the faith community. On the issue of faith and morals of the members of the LGBTQ+, the study established that most of the participants agreed to get into a civil union, instead of getting into a Sacrament of Marriage, which is a sacred union of men and women only, and not for the same-sex marriage. The data source also showed that most of them believed and allowed that members of the LGBTQ+ must also lead and help to build faith community by Christian Morality. After the findings of this study, it is recommended that a faith community create a Physical, Mental, and Spiritual Health Program in all colleges and universities to build strong faith and morals with social justice among faith community members.

Keywords: Faith Community, Hope, Charity

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Introduction

One of the greatest things made by God is humanity, a symbol of faith, hope, and charity. God created humankind in his image and likeness, He created man, both male and female, and blessed them, and God said, “Be fruitful and multiply, and fill the earth and subdue it and have dominion over the fish of the sea, and over the birds of the air and over every living thing that moves upon the earth” (Genesis 1:27-28). So is therefore, the sacred scripture says “Be fruitful and multiply.” In this context, the researcher believes that every human being has been commanded to spread-out and multiply worldwide with love, compassion, and creativity as a good helper of God regardless of sexual preference. The issue of the member of the LBTQ+ community opens up their rights to accept them as part of the society to participate and share their knowledge and skills to handle some areas of responsibilities in the community of service through proper education in handling new technologies and research development for the betterment of faith community. The researcher also believed that in the light of the Three Theological Virtues: Faith, Hope, and Charity or love, we could avoid the evil of discrimination, selfishness, and injustices to any individual or society. Likewise, those virtues are the faith in God in the spirit of service and commitment as good stewards to take care and love His entire creation. “Without faith, it is impossible to please God (Hebrew 11:6). It is impossible to hope without charity or love. Love is a fruit of sacrifices and penance. Relative to this, when we love one another, “Love does no wrong to a neighbor; therefore, love is the fulfilling of the law” (Romans 13:10) to build strong a faith community with love, dignity, and equality.

This study aimed to analyze the moral justice of members of LBTQ+ in the light of three Theological virtues: Faith, Hope, and Charity in Philippine society.

Specifically, this study aimed to answer the following questions:

1. What is the profile of the respondents in terms of:
 - a. Gender preference?
 - b. Religion? and
 - c. Role in Institution?
2. What are the behavioral responses of the respondents on the following issues:
 - a. Social awareness among the member of the LBTQ+ community?
 - b. Recognizing and acceptance of members of the LBTQ+ in the faith community?
 - c. Recognizing and believing in the fullness of members of the LBTQ+ community in the faith community?
3. What are the moral implications of being a member of the LBTQ+ in the Filipino Faith community?
4. What formation program can the researcher develop from the implications of members of LBTQ+ in Filipino society in the light of three Theological Virtues: Faith, Hope, and Charity?

The researcher focused on the moral justice of members of the LGBTQ+ in the light of Three Theological Virtues: Faith, Hope, and Charity in Philippine society. There were Six hundred (600) total participants. Fifty (50%) of the students, Twenty-Five (25%) were Parent/Guardian from the University of Perpetual Help System DALTA, Las Pinas campus

and Twenty-Five (25%) from Religious formators/members of the different religious congregations within Metro Manila proper. Likewise, the researcher used the descriptive and qualitative methods of research.

Findings 1

Gender

1.a. From 600 participants and co-participants they were 51% female, while 48.3% were male. This showed that male participants dominated female participants.

Others, gender preferences included three participants who were transgender from male to female (0.5%) and one person who was transgender from female to male (0.16%). The participant and co-participants' gender has no significance in their gender preferences.

Religion

1.b. It showed that 80.3% percent of the respondents were Catholics, while 19.7% percent Non-Catholics. This was relative to the study by Philippine Statistics Authority dated November 1, 2022, that eight out of ten of the household population in the Philippines were Roman Catholic, 81.04 percent. Others were Islam with 5.06 percent, Evangelical with 2.82 percent, and the remaining 11.08 percent were Aglipayan, Iglesia ni Cristo, and others. The data shows that the profile of the participants in terms of religion has no significance on the issue of moral justice for a member of the LGBTQ+ community to faith community.

Role in Institution

1.c. There were 50% student participants, parent/guardians 25%, and religious formator/members with 25% participants. The role of institutions has been very significant in the study to determine the level of acceptance and recognition of faith community in the light of Three Theological Virtues: Faith, Hope, and Charity to the member of the LGBTQ+ community.

Findings 2

Social Awareness

2. The social awareness of participants and co-participants in the member of LGBTQ+ community according to the following ranking: **Rank 1- Gay**; a man with intimate feelings with the same sex or men. The Filipino term "Bading" or "Baklang Lalake" means gay men with an average mean of 2.83. **Rank 2- Lesbian**; a woman with intimate feelings with the same woman. The Filipino term "Tomboy." Or "Baklang Babae" means a gay woman with an average mean of 2.78. **Rank 3- Bisexual**; male or female with intimate feelings with both sexes male or female, with an average mean of 2.71, **Rank 4- Transgender**; either male or female who decided to undergo a surgical transgender procedure with an average mean of 2.70. It shows that in **Rank 1 to Rank 4**, most of the participants and co-participants were **very socially aware** of a particular member of the LGBTQ+. **Others, Rank 5- Asexual**, a person with no sexual feelings and attractions to male and females with an average mean of 2.37. **Rank 6- Queer**, a person with an identity crisis with their sex or gender orientation, with an average of 2.15, and **Rank 7- Intersex**, a person with male and female sex organs

with an average mean of 2.11 In general, data presented both participant and co-participants were very socially aware to a particular member of LGBTQ+ with a total average mean of 2.52.

Findings 3

Acceptance and Recognize

3. a. Majority of the participant and co-participants were highly accepted and recognized the member of the LGBTQ+ community, with an overall mean of 2.63. Based on the responses of **Co-Participants-1**-said, “Personally, I recognize and accept the member of the LGBTQ+ community because I believe that all people, whatever gender or sexual preference we’re all equal and deserve to be respected and loved. The researcher believed that the words love and respect of participants’ signified of acceptance and recognition of the member of the LGBTQ+ community. Likewise, **Co-Participants-2** – says that “This community should be treated equally with love and tender care that others receive too.”

Recognized and Believed

3.b. The faith community recognized and believed to the member of the LGBTQ+ according to their ranking categories and qualities. **Rank 1** with an average mean of 2.66, the participant and co-participants show that they were recognized and believed that the member of the LGBTQ+ community can be loved and cherished by their family and the faith community. **Rank 2** with an average mean of 2.61, the participant and the co-participants believed and recognized that members of LGBTQ+ can be a model and a leader of faith community. Lastly, in **Rank 3**, with an average mean of 2.57, the participant and co-participants show that they believed and recognized that members of the LGBTQ+ community could help establish a good relationship with their family and the faith community. Generally, the participants and co-participants strongly recognized and believed in the positive values of LGBTQ+, with an overall mean of 2.61.

Moral Implications

3. c. The moral implications of the members of the LGBTQ+ community to faith community in line with Christian morality according to their ranking categories and moral standard. **Rank 1** with an average mean of 2.76, morally, the participant and co-participants were allowing the member of the LGBTQ+ community to participate and served actively in every event of faith community. **Rank 2**, with an average mean of 2.48, where the participant and co-participants allowed the member of the LGBTQ+ community to lead and help to build faith community, and **Rank 3** with an average mean of 2.15, where the participant and co-participants allowed to get into a civil union instead of getting married to the Sacrament of Holy Matrimony. Most of the participants and co-participants agree and allow the member of the LBTQ+ according to the moral standard of every faith community.

Findings 4

Formation Program

4. The researcher can develop Formation Proram according to participant and co-participants based on the following categories and ranking: **Rank 1** with an average mean of 2.77, with

Physical, Mental, and Spiritual Health Programs in all colleges and universities; **Rank 2** with an average mean of 2.71, with both Moral and Spiritual Awareness Program and Social and Moral Justice Awareness Program in all colleges and universities with same rank; **Rank 3** with an average mean of 2.62, with Filipino Christian Formation Program in all colleges and universities; and **Rank 4** with an average mean of 2.60, with LGBTQ+ Social Awareness Program in all colleges and universities. Generally, most participants and co-participants strongly believed and supported the formation program for the common good of every member of faith community and not only for the LGBTQ+ community.

Conclusions

Generally, both participants and co-participants were very socially aware of a particular member of the LGBTQ+ and were highly accepting, recognizing and believing in the fullness of members of the LGBTQ+ in the faith community. Likewise, they were allowed them to participate and share their knowledge, expertise and creativity in the spirit of service and leadership, follow according to a moral standard, and support the formation program for the common good of every faith-community.

Recommendations

Continuous allowing and believing to the member the LGBTQ+ community to share their knowledge, expertise and creativity and support the formation programs of the young generation for the common good of the Filipino society according to the moral standard of every faith community in the spirit of love, respect, and equality.

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