

Development Of Saint Joseph Marello's Spirituality Formation Program For Senior High School Students

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Abstract

As a Catholic school with religious education at the core, pedagogical activities are expected to align with Jesus' teachings and be a place of encounter and convergence for the entire community. OSJ schools have their own educational identity and should be uniquely identified along with the philosophical thoughts of St. Joseph Marello when administering schools and forming the values of the young generation. The researcher aims to evaluate the senior high school student's knowledge and manifestation of faith under the OSJ pattern of religious education, which is based on the life and teachings of St. Joseph Marello. In addition, revisiting the religious education subject offered by the school system and its actual implementation is vital to continue its mission "to form the hearts and minds of every learner in the light of the religious education and the spirituality of the founder and to promote virtuous Christians and excellent citizens".

This study used a descriptive, evaluative research design to assess the respondents' knowledge and manifestation of learning about the life, teachings, and virtues of St. Joseph Marello. The researcher chose one of the private schools in Padre Garcia Batangas with 80 Senior High school students as respondents who completed four years of Junior School in the locale. The researcher asked permission of those involved in the study and adhered to the privacy and anonymity in data gathering.

Based on the gathered data, most respondents knew little about St. Joseph Marello's life as a priest, bishop, and founder of OSJ schools. Discussing the value of Simplicity (60%), Charity (only 35%), and humility (52.5%) of the respondents were knowledgeable and very knowledgeable. The following overall weighted mean was obtained: in terms of Simplicity, 2.67, Charity is 2.54, and humility is 2.93, interpreted as Manifested. This study proposed a Spiritual Formation Program for Senior High School students about the life and teaching of Saint Joseph Marello.

The output of the survey, St. Joseph Marello's spirituality formation program, was inspired by the pattern of the life of Saint Joseph Marello, starting from his priestly vocation, his dedication, and his love for service, helping the poor and the elderly, educating the youth to be morally good, becoming a gem among bishops and his becoming a saint in the Catholic Church.

Keywords: *OSJ schools, Religious Education, Spirituality Formation Program.*



I. Introduction

“As the disciples visit the places proclaim the message to everyone: ‘The heaven is at hand.’ Heal the sickness of the people, raise the dead people, cleanse people who have plagues, and drive out demons. God gave you the blessing without any cost; then you also must freely give” (Cf. Matthew 10: 7-8). Jesus speaks to his apostles and instructs them about their mission. Jesus also emphasized that the apostles must share the Love of God with other people through their service, including healing, instructing, and doing miracles.

The Catholic Church continued this mission through the saints who lived virtuously on Earth and were successfully regarded as being in heaven after death. Catholic schools as educational institutions devoted their aims to the formation of young people at all levels with the help of bishops, priests, deacons, lay people, and religious men and women who dedicated their lives through ordination and consecration to live in the vow of chastity, poverty, obedience, prayer, doing good deeds and service to the Church. These people continued Jesus' mission in different ways, in various aspects, and at other times.

As a Catholic school with religious education at the core of the curriculum, all pedagogical activities are expected to be subordinated to Jesus' teachings through catechesis, a process of teaching the faith to make the gospel known to all (Gravissimum Educationis, 25). Catholic schools must be a catalyst and a place of encounter and experience for the entire community. The shared experience of students and teachers has the objective of forming the young, helping them to grow to maturity as simple, competent and honest people who know how to love with fidelity, who know how to live life as a response to the call of God, and who will engage in their future profession as a service to society. (Gonzagan, 2013).

Most Catholic Schools are under the direction of religious congregations, whose consecrated members enrich the educational climate by bringing to it the values of their religious communities. The Oblates of St. Joseph, founded by St. Joseph Marello in 1878, is a Catholic religious congregation for the Christian education of the youth and exceptional attention to the needy. St. Joseph Marello took to heart the moral and religious education of youth. (Geusau and Philip Booth, 2013) To continue the mission of the Church and the Congregation's goal, they created schools to educate the hearts and cultivate every student's mind under the Catholic Church's supervision.

OSJ schools have their own educational identity, and they should be uniquely identified along with the philosophical thoughts of St. Joseph Marello when administering schools and forming the values of the young generation. Thus, curriculum planning should always be considered when offering its clients subjects. OSJ schools, as a Catholic institution, offer religious education subjects to Pre-elementary, Elementary, and Junior High School students. However, the institution does not offer religious education subjects to Senior high school students, and they only integrate the teaching of the life of the founder and the basic faith as part of the core subjects since the school adopted the K to 12 curriculum. Senior high school students are composed of learners who graduated in public, private, and Catholic schools.



Considering the abovementioned statement, the researcher aims to evaluate the senior high school student's knowledge and manifestation of faith under the OSJ pattern of religious education, which is based on the life and teachings of St. Joseph Marelo. In particular, revisiting the religious education subject offered by the school and conducting an assessment and the actual implementation of the OSJ school system is a relevant action that will continue St. Joseph Marelo's mission "to form the hearts and minds of every learner in the light of the religious education and the spirituality of the founder and to promote virtuous Christians and excellent citizens" (OSJ Students Handbook, 2023).

This study proposes the need to develop Saint Joseph Marelo's formation program based on the life and teachings of Saint Joseph Marelo to senior high school students. The researcher is looking forward to this endeavor further enhancing the service of OSJ schools, adapting and adjusting the present youth condition, and intensifying the religious practices that will help youth develop their faith and be virtuous Christians. Highlighting the importance of Catholic education today, the output of the study is a proposed spirituality program based on the life and teachings of Saint Joseph Marelo for the High School students in Oblates of St. Joseph Schools.

Statement of the Problem

This study intends to determine the need to develop St. Joseph Marelo's spiritual formation program based on the life and teachings of Saint Joseph Marelo for Senior High Schools in Oblates of St. Joseph Schools.

Specifically, this study answered the following questions:

1. What is the level of knowledge of students about the life of Saint Joseph Marelo as a:
 - 1.1 Priest?
 - 1.2 Bishop?
 - 1.3 Founder of Oblates of Saint Joseph?
2. What is the level of knowledge of students on the virtues worth emulating as taught by the life and teachings of Saint Joseph Marelo in terms of:
 - 2.1 His Simplicity?
 - 2.2 His Charity?
 - 2.3 His Humility?
3. What is the respondents' manifestation level of the development of their faith with regards to the life and teachings of the founder of OSJ as to:
 - 3.1. His Simplicity?
 - 3.2. His Charity?
 - 3.3. His Humility?
4. From the study's findings, what Saint Joseph Marelo Spirituality Formation Program can be proposed for Senior High School Students of Oblates of St. Joseph to imbibe the founder's spirituality?



Conceptual Framework

The Catholic institution primarily educates the learners about basic faith and knowledge of the doctrine of the Church and the life of Jesus Christ. This shows the need for religious education subject to students of the Oblates of St. Joseph schools (Geusau & Philip Booth, 2013)

Joseph Marelo was born in Turin on December 26, 1844. He spent his childhood in San Martino Alfieri near Asti. His devotion to the Virgin Mary determined his choice of vocation and his fidelity to it. He entered the seminary of Asti, where he inspired his companions with his goodness and holiness.

The booklet entitled "Saint Joseph Marelo: Founder of the Oblates of St. Joseph " considered Marelo's life in different phases as a priest, a bishop, and a founder of OSJ. Ordained a priest on September 19, 1868, Joseph Marelo lived his priestly life intensely: he served the diocese of Asti first as secretary to the Bishop and then as Chancellor, directing the Curia's activities; he devoted himself to the ministry of confession, spiritual direction and catechesis; he took the moral and religious education of youth seriously and helped in the pastoral ministry; he showed himself sensible to the elderly, taking over a home for the aged which did not have the means to help those living in it; he engaged the laity through the Catholic initiatives being set up to support the Pope's person and actions at a difficult time for the church. (Pavesi, 2001).

Marelo had a desire to arouse interest in the vocation to religious life at a time when the anticlerical government in Italy was doing all in its power to destroy religious orders by driving the monks and nuns out of their monasteries and confiscating their properties (Pavesi, 2001). As a young priest, he planned to form a community of men following Christ in poverty, chastity, and obedience without taking religious vows. They could be called Oblates, men who offer their lives totally to God through prayer and applying virtues. The Brothers of St. Joseph, as the founder called them, were to be disciples in the sense of the word, renouncing all things to follow Jesus. They were to live according to the Spirit and the example of St. Joseph. In the words of their founder, their purpose would be "the service of God in imitation of St. Joseph". He and others lived a life of strict poverty and intense prayer. Because of their simple and austere way of life, the neighbors affectionately called them "little friars". (<http://osjusa.org/>).

At the same time, he was contemplating the idea of dedicating himself to the Lord in a Carthusian monastery. However, Bishop Monsignor Savio dissuaded him, saying that the Lord was asking something different from him. He wanted to channel Marelo's aspiration of total dedication to the Lord by starting a new religious family, which would be revived in the presence of religious men in Asti. This presence had been suffocated by the revolutionary laws of the time. (Cortona, 1919).

Pope Leo XIII nominated Joseph Marelo as Bishop of Acqui, and he was consecrated on February 17, 1889. As a bishop, Joseph Marelo approached everyone and strived to create unity between the clergy and the faithful. In his pastoral work, he promoted the study of catechism, the Christian education of youth, the parish missions, and Christian living. He tirelessly worked despite the continual ill health that brought him to an untimely end. Driven by the intense Love of God and an unquenchable thirst for souls, he wore himself out in the



relentless rhythm of his pastoral ministry. With good reason, a fellow bishop remarked on receiving the news of his death: “He was a martyr of charity” (<http://osjphil.org/>).

Open to the voice of the Spirit, Saint Joseph Marello founded the Congregation of the Oblates of St. Joseph. Incorporated in the Church, the Church is a congregation of pontifical rights; it is naturally clerical and composed of priests and brothers. Its purpose is to promote the glory of God by the sanctification of its members and exercise of the apostolate, and it gives witness to the evangelical counsels by the vows of chastity, poverty, and obedience. (Cortona, 1919).

The Oblates of Saint Joseph Schools are Catholic schools under the care of the Oblate’s priests and brothers. The primary purpose of the creation of this is to answer the mission entrusted by Jesus to “go and tell the word of God to all nations and to baptize in the name of the Father, and of the Son and of the Holy Spirit”, and also to follow the mission entrusted by the Founder of Oblates of Saint Joseph to educate the minds and to cultivate of the hearts of every young. (<http://osjusa.org/>).

Bishop Marello will perhaps be best remembered as the founder of the Oblates of St. Joseph. In 1884, Father Marello provided more ample quarters for the growing community in his company of men in the recently purchased building of Santa Chiara. This became the motherhouse of the Oblates of Saint Joseph, the center from which they were destined to reach out in service to various corners of the globe. The Oblates of Saint Joseph’s main apostolic activities consisted of helping the parish clergy, especially in areas with a shortage of priests, and giving Christian guidance in schools and parish youth centers. The year 1915 marked the beginning of their apostolate in foreign countries when the first group of Oblate missionaries arrived in the Philippines to care for several large parishes on the island of Luzon. After sixty-three years, the Philippine delegation today has nine parishes, seven high schools, and four formation centers (Pavesi, 2001).

The Catholic Church calls educators at Catholic schools to play an active role in the faith formation of their students. Catholic schools are places where young people find solid and enduring values to give hope, meaning, and purpose in life. Young people must understand and integrate the Catholic faith tradition into their lives to develop faith and Catholic identity.

Three virtues were taught by the life and teachings of Saint Joseph Marello: simplicity, charity, and humility. He lived the life of all these virtues and, thus, OSJ schools among their students.

As Cortona (1919) stated, the Holy Spirit enlightened Saint Joseph Marello. He received a special grace of attraction towards the life of the Guardian of the Redeemer, St. Joseph. What attracted Marello was the lifestyle of St. Joseph, which we can call the spirituality of St. Joseph. Saint Joseph Marello closely observed St. Joseph’s lifestyle. So he could discover specific fundamental characteristics of St. Joseph’s life. Thus, Marello taught that “St. Joseph lived in union with God, in Humility, in hidden life, hard work and total commitment to Jesus’s interests.” He lived his life and served with simplicity. (General Directory of the Oblates of Saint Joseph: Constitutional Article 3)



Another virtue in Marello's life and teaching is charity. St John Paul II (1993) stated that OSJ upholds the value of charity, asking everyone to reproduce life and apostolate the ideal of service lived by the Guardian of the redeemer. It is a simple, hardworking lifestyle that everyone intends to follow. Marello urged his spiritual sons to be hermits at home and be effective apostles away from home. This teaching wanted everyone to be alive in Spirit and be committed to maintaining an atmosphere of recollection and prayer in religious houses fostered by silence and appropriate community meetings.

Saint Joseph Marello lived his life full of humility and believed that "obedience is the achievement of the strong and humble". Only God could measure the depths of Saint Joseph Marello's Humility. He knew himself to be favored by God, but he was neither disappointed nor exultant by his vocation. He did not use his title of adopted Father of the Son of God to set himself apart or on a pedestal. Where others might have put themselves in the pleasant splendor of pride, St. Joseph Marello remained in the Spirit of 'Magnificat. ' He buried himself in the shadows. If he found any good in himself, he recognized it as a gift of God. He was distinguished from others by his modesty and Humility (Cittera, 1995).

Marello's life as a priest, Bishop, and founder of OSJ is essential as it will serve as a guiding principle in the current study, as well as his virtues such as simplicity, charity, and humility.

Conceptual Paradigm

Figure 1

The Conceptual Paradigm of the Study for the Development of St. Joseph Marello's Spirituality Formation Program Based on the Life and Teachings of Saint Joseph Marello for Senior High School in Oblates of St. Joseph Schools

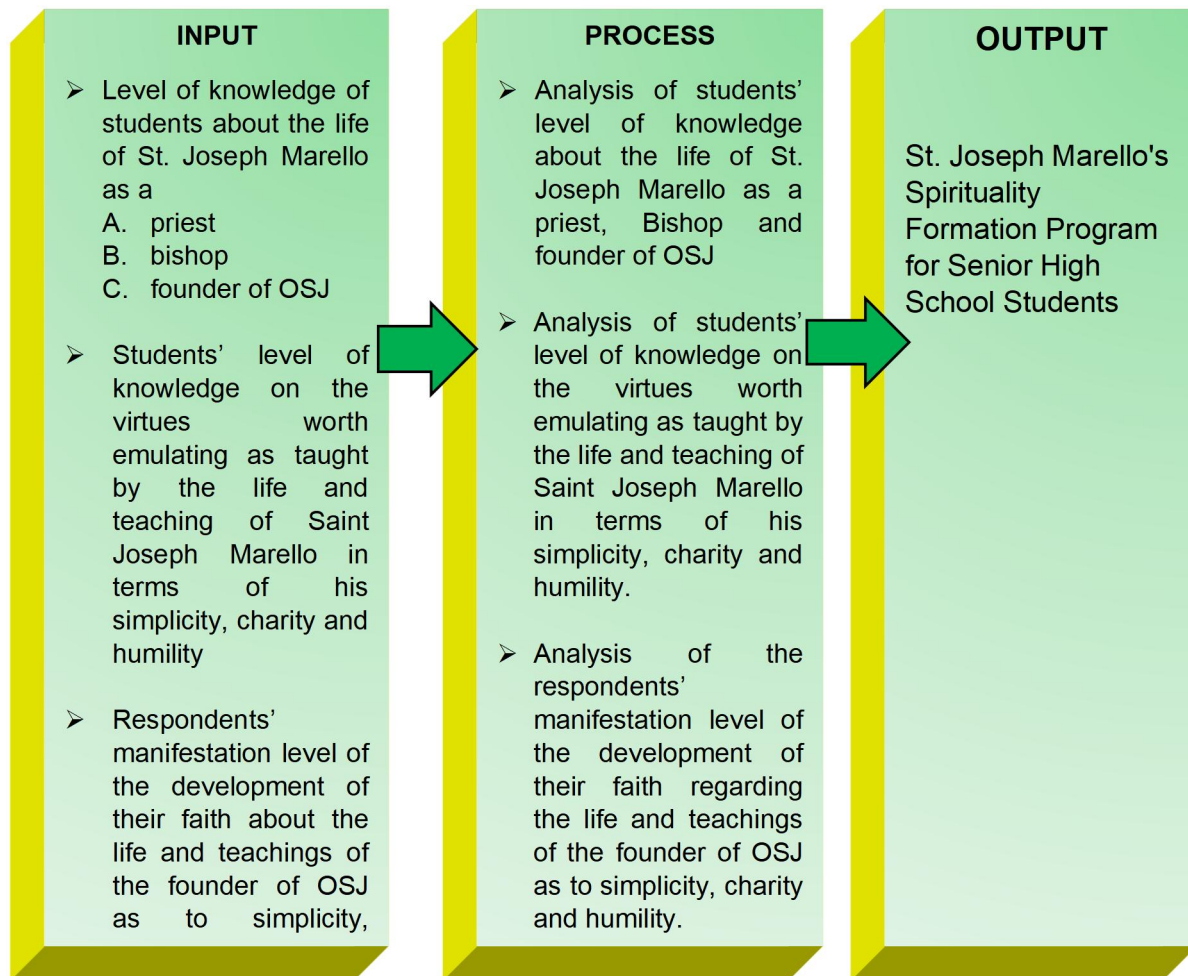


Figure 1 portrays the conceptual paradigm of the paper, which is the Input-Process-Output model. This model demonstrates and gives a visual understanding of the need for a spirituality formation program based on the life and teachings of Saint Joseph Marello for Senior High Schools in Oblates of St. Joseph school students. The input phase describes the level of respondents' knowledge of the life of St. Joseph Marello as a priest, Bishop, and founder of OSJ, level of knowledge of students on the virtues worth emulating as taught by the life and teachings of Saint Joseph Marello in terms of his simplicity, charity and Humility and respondents' manifestation level of the development of their faith with regards to the life and teachings of the founder of OSJ as to simplicity, charity and Humility. Meanwhile, the process phase included the



analysis of the level of knowledge of students about the life of St. Joseph as a priest, Bishop and founder of OSJ, analysis of the level of knowledge of students on the virtues worth emulating as taught by the life and teachings of Saint Joseph Marelllo in terms of his simplicity, charity and Humility and analysis of the respondents manifestation level of the development of their faith with regards to the life and teachings of the founder of OSJ as to simplicity, charity and Humility the development of their faith. Finally, a spirituality formation program based on the life and teachings of Saint Joseph Marelllo for Senior High school students in Oblates of St. Joseph Schools will be the output of the study.

Scope and Limitations of the Study

This paper relies on the importance that all students from the Senior High school who are enrolled in Oblates of St. Joseph Schools should become familiar with the life and teachings of Saint Joseph Marelllo and practice and imbibe the teachings and virtues done by the founder of the Congregation.

This study is quantitative research in nature, specifically descriptive evaluative, which aims to describe the level of respondents' knowledge of the life of St. Joseph Marelllo as a priest, Bishop, and founder of OSJ, the level of knowledge of students on the virtues worth emulating as taught by the life and teachings of Saint Joseph Marelllo in terms of his simplicity, charity and Humility and respondents' manifestation level of the development of their faith with regards to the life and teachings of the founder of OSJ as to simplicity, charity and Humility.

The locale of this study was one of the private schools in Padre Garcia, Batangas, with 80 senior high school students for the school year 2024-2025 who were chosen purposively by having completed the four years of Junior High School in the locale.

The questionnaire was validated by experts on the life and teachings of Saint Joseph Marelllo, namely the school director, an OSJ priest, the school principal, and two seminarians from Oblates of St. Joseph Major Seminary and Oblates of St. Joseph House of the Junior Professed. The data gathering was conducted in September 2024. The questionnaire was used to collect data to determine the respondents' level of knowledge about the life, virtues, and teachings of Saint Joseph Marelllo and the manifestation of learning to develop the student's faith. A formation program about Saint Joseph Marelllo's spirituality for Senior high school students will serve as an output of the study, which may serve as an instrument in developing and empowering learners on their faith and understanding of God and also a consideration to locate this as a program for the next school year.

To avoid potential legal implications, the researcher observed ethical standards, particularly by ensuring the voluntary participation of the study participants and obtaining informed consent. The other ethical considerations employed in the study were the participants' adherence to privacy and anonymity and the data's confidentiality.

For the statistical treatment analysis of the data, the researcher employed Frequency percentage, percentage rating, and weighted average mean.



Definition of Terms

To better comprehend the paper, the following key terms are operationally defined.

Saint Joseph Marello's spirituality is a way of life for all the Congregation of the Oblates of Saint Joseph inspired by the virtues performed by St. Joseph, the foster Father of Jesus, namely simplicity, charity, and humility. The students are encouraged to follow the spirituality of St. Joseph, whose life was dedicated to service, and to fulfill his mission of caring for the poor and educating the youth.

Saint Joseph Marello's Spirituality Formation program is the output of the study, which includes a series of seminars or conferences or recollections with the engagement of participants in the development of knowledge and life transformation through the inspiration of the life, teachings, and virtues of the founder of the Oblates of St. Joseph.

II. Methodology

Research Design

This study used a descriptive, evaluative research design to assess the participants' knowledge and manifestation of learning about the life, teachings, and virtues of St. Joseph Marello. According to Gay et al. (2016), descriptive research design is significant as surveys abound in educational research and are utilized by many researchers as an investigative tool to collect data to address educational questions.

A descriptive evaluative was used to assess the level of respondents' knowledge of the life of St. Joseph Marello as a priest, Bishop, and founder of OSJ, the level of knowledge of students on the virtues worth emulating as taught by the life and teachings of Saint Joseph Marello in terms of his simplicity, charity and Humility and respondents' manifestation level of the development of their faith with regards to the life and teachings of the founder of OSJ as to simplicity, charity, and Humility. A formation program about Saint Joseph Marello's spirituality for Senior high school is the output of the current study.

Research Locale

The researcher chose one of the private schools in Padre Garcia Batangas. These educational institutions operate independently of government control, as his research locale since he has served this institution for eight years. His deepest desire is to help the school, the administrators, and the teachers conduct a spiritual formation program, an avenue to educate Senior High School Students in the life and teachings of the founder to support and respond to the Catholic Church.

Research Participants

The study's respondents were chosen purposively comprising eighty (80) Senior High school students who completed four years of Junior School in the locale.

Research Instrument

The researcher used a set of questionnaire to gather data.

Part 1 contains the multiple-choice test to the problem about the life of St. Joseph Marello as a priest, Bishop, and founder of OSJ with 30 items.



Part 2 contains 30 multiple-choice item tests about the knowledge of the virtues of St. Joseph Marelo.

Part 3 deals with a 4-point Likert scale to problem number 3 to determine the weighted average mean of the respondents' manifestation level of the development of their faith regarding the life and teachings of the founder of OSJ as to his simplicity, charity, and humility.

In addition, the researcher seeks the approval of the Oral Examination Committee to conduct the study. On the other hand, for the pilot testing, the respondents were 30 grade 11 students from one of the sister schools of the locale. The reliability statistical result of Cronbach Alpha is 0.818, under good internal consistency, while the Cronbach's Alpha Based on Standardized Items is 0.776, under acceptable internal consistency; the results enabled the researcher to administer the questionnaire. Meanwhile, the questionnaire was validated by experts on the life and teachings of Saint Joseph Marelo.

Data Gathering Procedures

After the approval and validation, the researcher sought permission from the School Director. The School Principal was asked for the authorization to conduct the study through a communication letter for the parent's permission to let their son/daughter be part of the data gathering of the study, noted and certified by the research adviser and recommended by the Dean of the Graduate School. Then, the researcher went to the school registrar to ask for the names of the students enrolled in senior high school who had completed four years of junior high school in the locale. After getting the respondents' names, the researcher sought permission from the senior high school department head for the advisor's assistance in disseminating the information to the respondents. The 80 respondents were gathered in the gymnasium to answer the questionnaire. The researcher personally conducted and retrieved the answers immediately after administering the questionnaire on September 30, 2024.

Specialist Informants

The researcher sought the help of five experts in different fields to provide different perspectives and validate the participants' responses and the study's findings. They also made necessary suggestions for the study's output.

The first specialist informant is a School Director in a catholic school which offers elementary to senior high school program who is also the assistant parish priest in Most Holy Rosary Parish in Padre Garcia, Batangas. Second, He is an Oblates of St. Joseph priest and a college professor in the Oblates of St. Joseph major seminary. He earn his Masters degree in Ateneo de Manila University while he finished his doctoral degree in De La Salle University-Manila. Third specialist informant is a School principal in Holy Family Academy of Padre Garcia Batangas, he finished his bachelor's degree in the Oblates of St. Joseph Major Seminary. The fourth specialist informant is a seminarian from Oblates of St. Joseph, a house of the junior professed and currently on his theological journey. Lastly, he is a seminarian from Oblates of St. Joseph Major Seminary and currently pursuing his bachelor's degree.

IV. Results and Discussion

From the analyses and interpretation of the gathered data, the following findings were obtained:

Part I - Level of Knowledge of the Respondents About the Life of Saint Joseph Marelllo

- Thirty out of 80 respondents, or 37.50%, with correct answers, were interpreted in the qualitative index as knowledgeable, and only seven, or 8.75%, were interpreted as very knowledgeable. Then, 25 out of 80, or 31.25%, were interpreted in the qualitative index as least knowledgeable, and 18 out of 80, or 22.50%, were interpreted in the qualitative index as less knowledgeable.
- Forty-five, or 56.25% of the respondents with correct answers were interpreted as least knowledgeable about the life of Saint Joseph Marelllo as a Bishop; 14, or 17.50%, were interpreted with the qualitative index of less knowledgeable, fifteen or 18.75%, were interpreted in the qualitative index as knowledgeable and 6 or 7.50% were interpreted in the qualitative index as very knowledgeable.
- Twenty-six, or 32.50% of the answers of the student respondents were interpreted in the qualitative index as least knowledgeable about the life of Saint Joseph Marelllo as a founder, 19, or 23.75%, were interpreted in the qualitative index as less knowledgeable, 24 or 30% were interpreted in the qualitative index as knowledgeable, and 11 or 13.75% were interpreted in the qualitative index as very knowledgeable.

Part II - Level of Knowledge of the Respondents About the Virtues of Saint Joseph Marelllo on

Simplicity, Charity and Humility

- Seventeen, or 21.25%, of the respondents with correct answers were interpreted in the qualitative index as very knowledgeable 31, or 46.25%, were interpreted in the qualitative index as knowledgeable on the virtue of Simplicity as taught by the life and teachings of Saint Joseph Marelllo, seven or 8.85% were interpreted in the qualitative index as less knowledgeable, and 25 or 31.25% were interpreted in the qualitative index as least knowledgeable.
- Thirty-five, or 43.75%, of the answers of the student-respondents were interpreted as least knowledgeable, and 17, or 21.25%, were interpreted in the qualitative index as less knowledgeable about the virtue of Charity as taught by the life and teachings of Saint Joseph Marelllo. Meanwhile, 23, or 28.75%, were interpreted in the qualitative index as knowledgeable and five, or 6.25%, were interpreted in the qualitative index as very knowledgeable in this area.
- Seven, or 8.75% of the respondents with correct answers were interpreted as very knowledgeable; 35, or 43.75% of the student respondents were interpreted as knowledgeable while 18, or 22.50%, were interpreted in the qualitative index as less knowledgeable, and 20, or 25% were interpreted in the qualitative index as least knowledgeable on the virtue of Humility as taught by Marelllo's life and teachings.

Part III - Manifestation Level of the Respondents' Development of Faith With Regards to the



Life and Teachings of the Founder as to His Simplicity, Charity, and Humility

1. The respondents demonstrated manifestation on the following simplicity indicators:
 - Striving to be morally sound in words and deeds (3.13) was interpreted in the qualitative index as manifested, perceiving adherence to moral values as a disciple of Christ (2.94) was interpreted in the qualitative index as manifested, faithfully participating in abstinence every Friday (2.93) was interpreted in the qualitative index as manifested, valuing the sense of purity by respecting the physical surroundings (2.78) was interpreted in the qualitative index as manifested, humbly understanding that the achievements received were not because of their ability but because of God's mercy and (2.71) was interpreted in the qualitative index as manifested, fostering good peer relationships and social interaction (2.53) was interpreted in the qualitative index as manifested and being wise enough to deal with lifestyle choices (2.51) was interpreted in the qualitative index as manifested.
 - Meanwhile, student-respondents demonstrate interpretation in the qualitative index as less manifested on the following indicators: surrendering my suffering to God in silence (weighted average mean -2.50), staying calm in the face of all kinds of problems and difficulties (weighted average mean -2.43), and taking time to read the Bible and meditate or reflect on God's message (weighted average mean -2.26). The overall weighted average mean of the respondents in terms of Simplicity is 2.67, which is verbally interpreted in the qualitative index as Manifested.
2. The respondents demonstrate manifestation on the following indicators about Charity:
 - They give friendly advice when needed (weighted average mean-2.90) was interpreted in the qualitative index as manifested; they are kind and generous to everyone (weighted average mean-2.79) was interpreted in the qualitative index as manifested; they respect the poor and elderly (weighted average mean-2.78) was interpreted in the qualitative index as manifested, and they share the words and teachings of God with others (weighted average mean-2.75) was interpreted in the qualitative index as manifested. The indicators that they help people in need, be their friends or foes, and manage to take care of God's creation both garnered a weighted average mean of 2.73, which was interpreted in the qualitative index as manifested.
 - In addition, the following indicators demonstrate less manifested: they support any projects that aim to help unfortunate Filipinos, they practice fasting an hour before receiving the Holy Communion, they show charitable manners in speech and actions, and voluntarily join outreach programs with a weighted average mean of 2.36, 2.13 and 2.10, respectively. The overall weighted average mean of all the indicators in terms of Charity is 2.54, which can be verbally interpreted as Manifested.
3. The respondents demonstrated a high manifestation of the humility indicator "respect when inside the Church (3.29)", which was interpreted in the qualitative index as highly manifested. In addition, the respondents demonstrate the manifestation of the following indicators of Humility;
 - Humbly offering service to the Church (weighted average mean-3.25) was interpreted in the qualitative index as manifested; considering everything as God's manifold blessings



(weighted average mean-3.14) was interpreted in the qualitative index as manifested; attending the Holy Eucharist celebration every Sunday (weighted average mean-3.09) was interpreted in the qualitative index as manifested; entrusting life in the providential hands of God (weighted average mean-3.04) was interpreted in the qualitative index as manifested; praying for the conversion of sinners and for others to be saved (weighted average mean-2.95) was interpreted in the qualitative index as manifested; living in the example of St. Joseph, the Foster Father of Jesus (weighted average mean-2.80) was interpreted in the qualitative index as manifested; forgiving and empathizing with the people (weighted average mean-2.78) was interpreted in the qualitative index as manifested, and asking for help from the elderly in decision-making (weighted average mean-2.63) was interpreted in the qualitative index as manifested level among the respondents.

- Meanwhile, the respondents demonstrate an interpretation in the qualitative index as less manifested on the indicator accepting all the tasks given to me without complaints with a weighted average mean of 2.34.
- The overall weighted average mean of all the indicators in Humility is 2.93, which can be verbally interpreted in the qualitative index as Manifested.

Conclusions

Based on the gathered data of the study, the following conclusions were drawn:

1. Thirty-seven, or only 46.25% of the population, were interpreted in the qualitative index as very knowledgeable and knowledgeable about Joseph Mareello's life as a priest, while 43, or 53.75%, interpreted in the qualitative index as less knowledgeable and least knowledgeable. Moreover, Joseph Mareello's life as Bishop was interpreted in the qualitative index as less and least knowledgeable, as evidenced by the percentage score of 59 or 73.75% of the total population, while only 21 or 26.25% were interpreted in the qualitative index as knowledgeable and very knowledgeable. Meanwhile, 45, or 56.25%, were interpreted in the qualitative index as less and least knowledgeable about Joseph Mareello's life as a founder, while only 35, or 43.75%, were interpreted in the qualitative index as knowledgeable or very knowledgeable.
2. Forty-eight or 60% of the total population falls under the qualitative index of knowledgeable and very knowledgeable. In comparison, 32 or 40% were interpreted in the qualitative index as less and least knowledgeable about how Joseph Mareello lived in Simplicity. 52 or 65% of the respondents were interpreted in the qualitative index as less and least knowledgeable. In comparison, only 28 or 35% were interpreted as knowledgeable and knowledgeable on the virtue of Charity as taught by his life and teachings. Another variable to consider is the virtue of Humility, where only 42 or 52.5% of the total population were interpreted in the qualitative index as knowledgeable and very knowledgeable. In comparison, 38 or 47.5% were interpreted in the qualitative index as less and least knowledgeable.
3. The overall weighted average mean of the respondents in terms of manifestation of faith concerning Simplicity is 2.67, which is verbally interpreted in the qualitative index as manifested. Some of the student-respondents demonstrated the interpretation in the qualitative index as less manifested on the following indicators: surrendering



their suffering to God in silence, staying calm in the face of all kinds of problems and difficulties, and taking time to read the Bible and meditate or reflect on God's message. Moreover, the overall weighted average mean of all the indicators in terms of manifestation of faith concerning Charity is 2.54, which can be verbally interpreted in the qualitative index as manifested. The following indicators demonstrate the interpretation in the qualitative index as less manifested in terms of Charity: they support any projects that aim to help unfortunate Filipinos, they practice fasting an hour before receiving the Holy Communion, they show charitable manners in speech and actions, and they voluntarily join outreach programs. Meanwhile, the overall weighted average mean of all the indicators of manifestation of faith concerning Humility is 2.93, which can be verbally interpreted in the qualitative index as manifested. Some respondents demonstrated an interpretation of the qualitative index as a less manifested level on the indicator, accepting all the tasks given to them without complaints.

4. This study proposed a Spirituality Formation Program for Senior High School students on the life and teaching of Saint Joseph Marelo.

Recommendations

Based on the foregoing findings and conclusions, the following recommendations are offered:

For Catholic School Administrators

1. They incorporate programs and formation courses and integrate the spirituality of Saint Joseph Marelo in religious activities.
2. School administrators should focus on designing a program that fosters holistic development, encourages engagement, and aligns with students' spiritual and educational needs.
3. They should design a continuous program for teachers, like seminars, and implement it regularly to equip administrators and facilitators with new insights and approaches to teaching the life of Saint Joseph Marelo.

For Religious Educators

1. The output of this study can be used as a guide for teaching the spirituality of Saint Joseph Marelo to the Senior High School Students in the Oblates of St. Joseph Schools.
2. Develop tools to evaluate the effectiveness of the course in achieving spiritual growth (e.g., self-reflection essays, surveys, or interviews).
3. Gather feedback from students and facilitators to adjust and improve the program.

For Campus Ministry Moderator

1. To organize a new activity aimed at deepening the level of spirituality on the life and teachings of Saint Joseph Marelo to the Oblates of Saint Joseph students.

For Senior High School Students

1. To have an earnest personal relationship and knowledge about the life, teachings, and virtues of Saint Joseph Marelo as the Founder, Bishop, and priest of the Oblates of Saint Joseph through intentional study, reflection, and practical life application.



1. To encourage their children to grow in the spirituality of Saint Joseph Marelllo by fostering an environment where they can learn about his life and teachings, connect their faith to their family life, and model his virtues in their daily activities.
2. They attend seminars/symposiums/retreats focused on Saint Joseph Marelllo's teachings and virtues, which provides them with dedicated time for spiritual development.

For Future Researchers

1. They may evaluate the effectiveness of the output of the study and further enhance to contribute to the improvement of the formation program in the light of the spirituality of Saint Joseph Marelllo to the Senior High School students in the Oblates of St. Joseph Schools

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